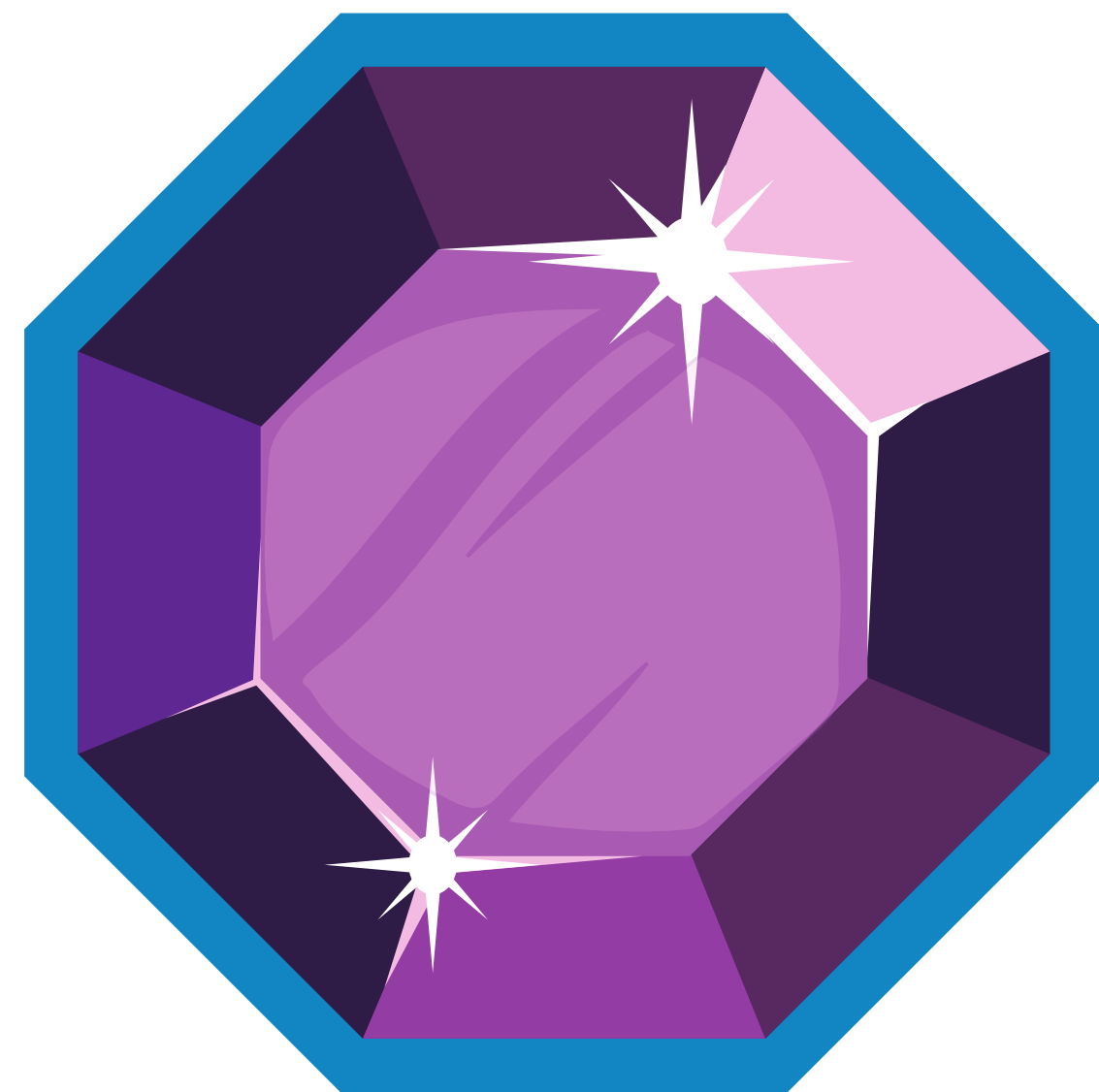
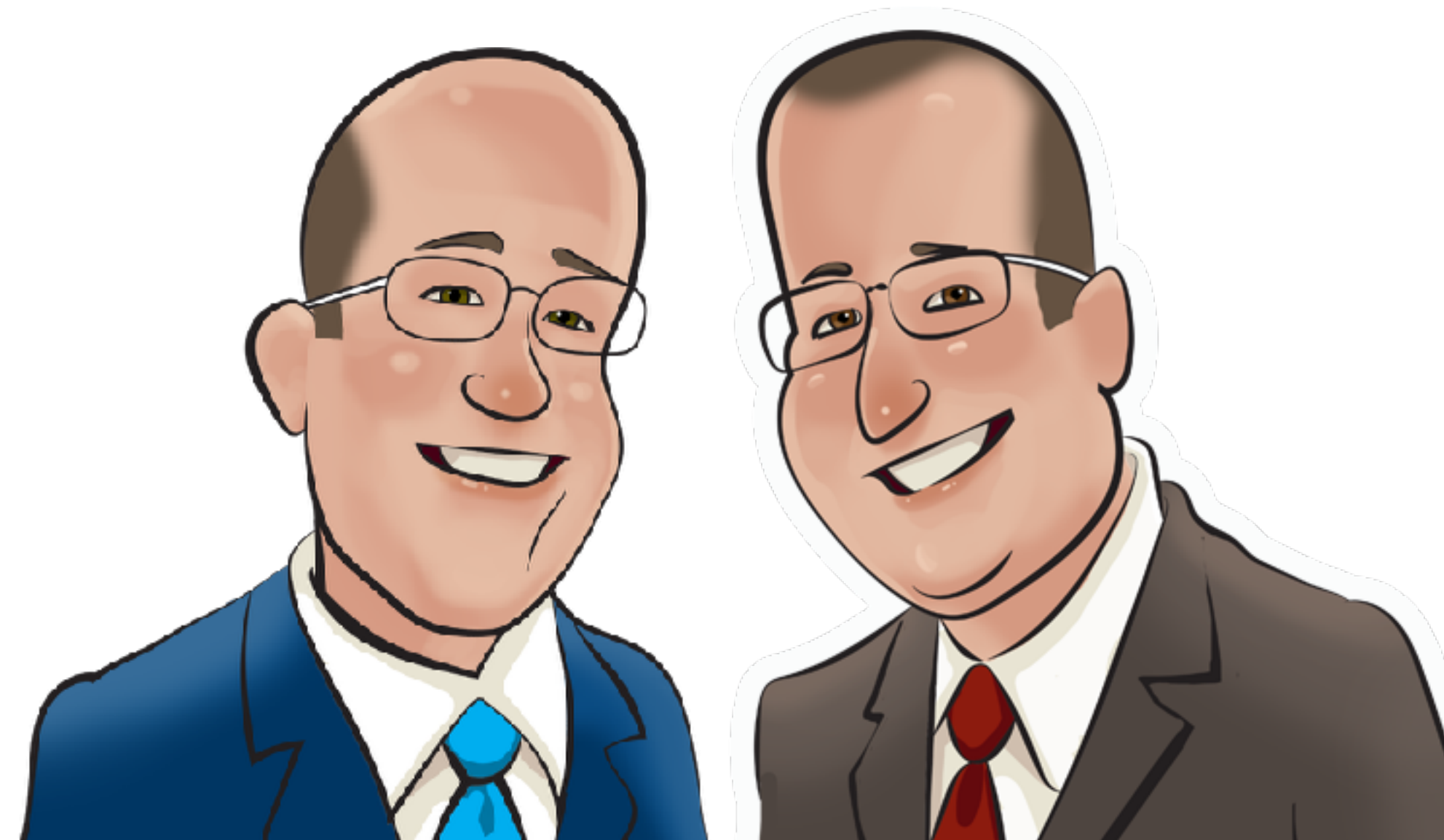
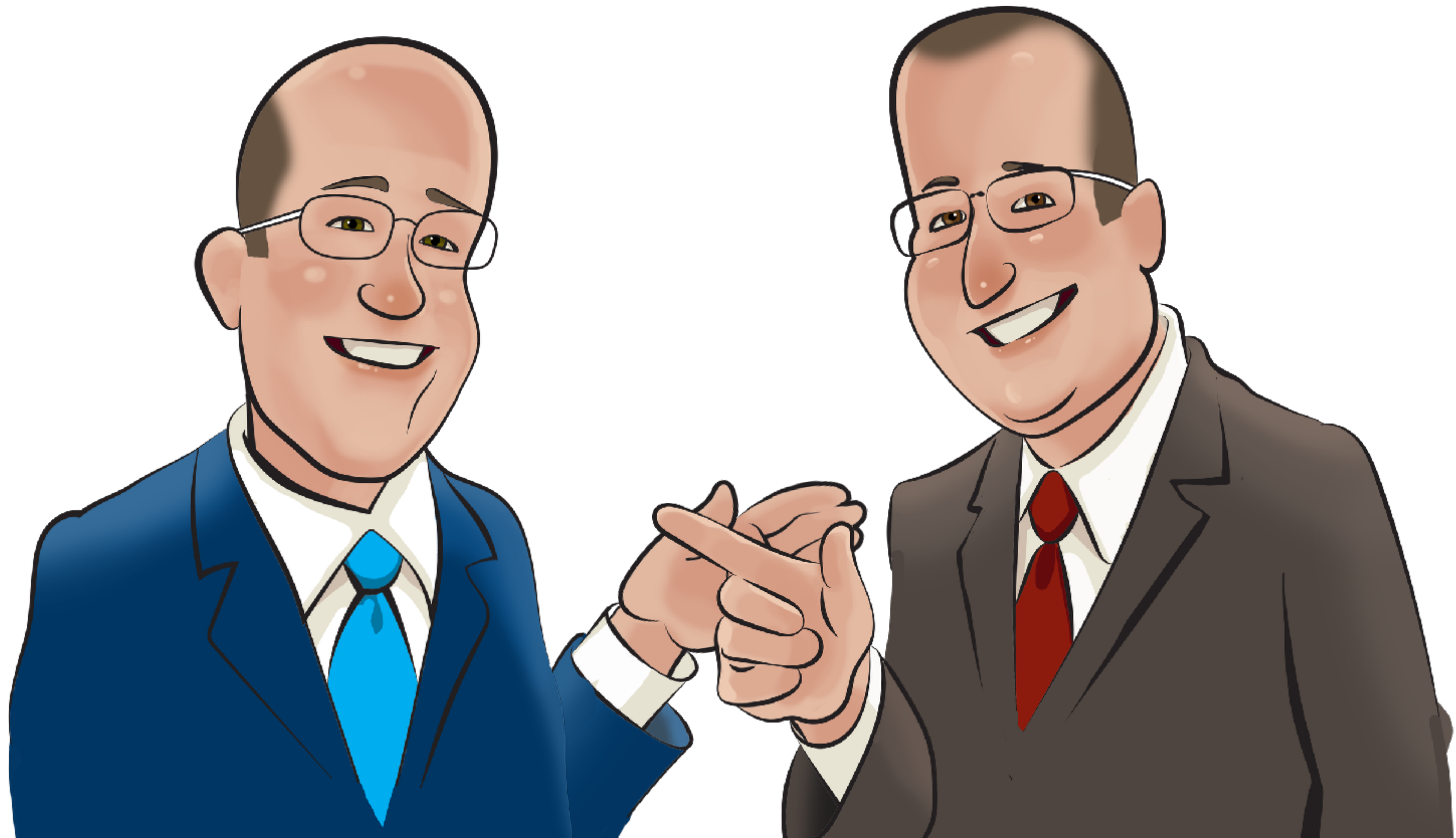


Episode 37



Scripture GEMS

September 21-27: **3 Nephi 12-16**



Jesus Speaks to the Multitude

is my doctrine, that such things should be done away.

31 Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

32 And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

33 And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

34 And whoso believeth not in me, and is not baptized, shall be damned.

35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

37 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

38 And again I say unto you, ye must repent, and be baptized in my

name, and become as a little child, or ye can in nowise inherit the kingdom of God.

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

CHAPTER 12

Jesus calls and commissions the twelve disciples—He delivers to the Nephites a discourse similar to the Sermon on the Mount—He speaks the Beatitudes—His teachings transcend and take precedence over the law of Moses—Men are commanded to be perfect even as He and His Father are perfect—Compare Matthew 5. About A.D. 34.

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.

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.

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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.

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.

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15 Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;

16 Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law or the prophets.

The Beatitudes (Matthew 5:3-12)

1d TG Blessing.
e TG Called of God.
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b Mosiah 26:15 (15-16); D&C 46:14.
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Sermon on the Mount
- Matthew 5-7

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Sermon on the Plain
- Luke 6:17-49

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Sermon at the Temple
- 3 Nephi 12-14

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“The apostolic and prophetic foundation of the Church was to bless in all times, but especially in times of adversity or danger, times when we might feel like children, confused or disoriented, perhaps a little fearful, times in which the devious hand of men or the maliciousness of the devil would attempt to unsettle or mislead. Against such times as come in our modern day, the First Presidency and Quorum of the Twelve are commissioned by God and sustained by you as prophets, seers, and revelators. ...

“... Such a foundation in Christ was and is always to be a protection. ... In such days as we are now in—and will more or less always be in—the storms of life ‘shall have no power over you ...’ [Helaman 5:12]”

(Elder Jeffrey R. Holland in Conference Report, Oct. 2004, 5; or Ensign, Nov. 2004, 7).

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Jesus calls and commissions the twelve

A Nephite Version of the Sermon of the Mount: 3 Nephi 12:3-14:27

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The Fulfillment of the Law (Matt 5:17-48)

I am not come to destroy but to fulfil;

18 For verily I say unto you, ^aone jot nor one tittle hath not passed away from the ^blaw, but in me it hath all been fulfilled.

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 ^abroken heart and a contrite spirit. Behold, ye have the commandments before you, and the ^blaw is fulfilled.

20 Therefore ^acome unto me and be ye saved; for verily I say unto you, that except ye shall keep my ^bcommandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

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22 But I say unto you, that whosoever is ^aangry 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.

23 Therefore, ^aif ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

24 Go thy way unto thy brother, and first be ^areconciled to thy brother,

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42 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn thou not away.

43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

44 But behold I say unto you, love your ^aenemies, bless them that curse you, do ^bgood to them that hate you, and ^cpray for them who despitefully use you and persecute you;

45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise ^aon the evil and on the good.

46 Therefore those things which were of old time, which were under the law, in me are all ^afulfilled.

47 ^aOld things are done away, and all things have become ^bnew.

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

CHAPTER 13

Jesus teaches the Nephites the Lord's Prayer—They are to lay up treasures in heaven—The twelve disciples in their ministry are commanded to take no thought for temporal things—Compare Matthew 6. About A.D. 34.

^aVERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.

2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have ^aglory of men. Verily I say unto you, they have their reward.

3 But when thou doest alms let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.

5 And when thou ^aprayest thou shalt not do as the ^bhypocrites, for

18a Matt. 5:18.
b ¹TG Law of Moses.
19a 3 Ne. 9:20.
¹TG Contrite Heart.
b 3 Ne. 9:17

22a Matt. 5:22.
23a Matt. 5:23.
24a ¹TG Forgive;
Reconciliation.
b 3 Ne. 18:29 (28-33);

b Acts 8:22.
30a Matt. 10:38; 16:24;
Luke 9:23; 14:27;
D&C 23:6.
31a ¹TG Divorce

33b ¹TG Dependability.
c ¹TG Oath.
34a Lev. 5:4;
Morm. 3:14.
¹TG Profanity.
37a ¹TG Communication.
b ¹TG Honesty.

40a ¹TG Charity; Initiative.
41a ¹TG Generosity.
42a Jacob 2:19 (17-19);
Mosiah 4:26.
b ¹TG Borrow.
44a Prov. 24:17;
25:21 (21-22);

Ether 13:9.
48a Matt. 5:48;
3 Ne. 19:29 (28-29);
27:27.
¹TG God, Perfection of;
God, the Standard of
Righteousness;

“Scholars have debated the basic character of the injunctions of the Sermon on the Mount: Do they form a new public order, a set of ideals, a set of commands, a law of the future kingdom but not of the present church, rules applicable only for a brief period before a shortly awaited coming of the kingdom, an existential claim of God on the individual, or general conditions of discipleship?”

(John W. Welch, “Illuminating the Sermon at the Temple & the Sermon on the Mount”, 1999, pg 30)

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30a Matt. 10:38; 16:24;
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“In Matt. 5:48, the term perfect was translated from the Greek teleios, which means “complete.” Teleios is an adjective derived from the noun telos, which means “end.” The infinitive form of the verb is teleiono, which means “to reach a distant end, to be fully developed, to consummate, or to finish.” Please note that the word does not imply “freedom from error”; it implies “achieving a distant objective.” In fact, when writers of the Greek New Testament wished to describe perfection of behavior—precision or excellence of human effort—they did not employ a form of teleios; instead, they chose different words.

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With that background in mind, let us consider another highly significant statement made by the Lord. Just prior to his crucifixion, he said that on “the third day I shall be perfected.” Think of that! The sinless, errorless Lord—already perfect by our mortal standards—proclaimed his own state of perfection yet to be in the future. His eternal perfection would follow his resurrection and receipt of “all power ... in heaven and in earth.”

(Elder Russell M. Nelson, Oct. 1995 GC)

I am not come to destroy but to fulfil;

18 For verily I say unto you, ^aone jot nor one tittle hath not passed away from the ^blaw, but in me it hath all been fulfilled.

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 ^abroken heart and a contrite spirit. Behold, ye have the commandments before you, and the ^blaw is fulfilled.

20 Therefore ^acome unto me and be ye saved; for verily I say unto you, that except ye shall keep my ^bcommandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

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 ^akill, and whosoever shall kill shall be in danger of the judgment of God;

22 But I say unto you, that whosoever is ^aangry 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.

23 Therefore, ^aif ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—

24 Go thy way unto thy brother, and first be ^areconciled to thy brother,

and then come unto me with full ^bpurpose of heart, and I will receive you.

25 ^aAgree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one ^asenine? Verily, verily, I say unto you, Nay.

27 Behold, it is written by them of old time, that thou shalt not commit ^aadultery;

28 But I say unto you, that whosoever looketh on a woman, to ^alust after her, hath committed adultery already in his heart.

29 Behold, I give unto you a commandment, that ye suffer ^anone of these things to enter into your ^bheart;

30 For it is better that ye should deny yourselves of these things, wherein ye will take up your ^across, than that ye should be cast into hell.

31 It hath been written, that whosoever shall put away his wife, let him give her a writing of ^adivorcement.

32 Verily, verily, I say unto you, that whosoever shall ^aput away his wife, saving for the cause of ^bfornication, causeth her to commit ^aadultery; and whoso shall marry her who is divorced committeth adultery.

33 And again it is written, thou shalt not ^aforswear thyself, but

shalt ^bperform unto the Lord thine ^coaths;

34 But verily, verily, I say unto you, ^aswear not at all; neither by heaven, for it is God's throne;

Is it important to examine WHY we serve?

Alms: 3 Nephi 13:1–4

Prayer: 3 Nephi 13:5–6

Fasting: 3 Nephi 13:16–18

40 And if any man will sue thee at the law and take away thy coat, ^alet him have thy cloak also;

41 And whosoever shall compel thee to ^ago a mile, go with him twain.

42 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn thou not away.

43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

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

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

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14 For, if ye ^aforgive men their trespasses your heavenly Father will also forgive you;

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“...There was no need in Bountiful for Jesus to instruct the people to pray, ‘Thy kingdom come’ (Matthew 6:10), a phrase missing from the Lord's Prayer in the Sermon at the Temple (see 3 Nephi 13:9-13), for God's kingdom had already come both in heaven through Christ's victory over death and on earth that day in their midst.”

(John W. Welch, “Illuminating the Sermon at the Temple & the Sermon on the Mount”, 1999, pg 128-129)

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The 12th and 13th Chapters of the Gospel of Matthew: How to Rely on God for Sustenance (Matt 6:25-34)

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- V 1-6 judge righteousness judgments
- V 7-12 Seeking blessings from Heavenly Father
- V 13-27 Do the will of the Father

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**“Does God really want to speak to you? Yes!
... Oh, there is so much more that your
Father in Heaven wants you to know”**

(President Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” Ensign or Liahona, May 2018, 95).

13 Enter ye in at the ^astrait gate; for wide is the gate, and ^bbroad is the way, which leadeth to destruction, and many there be who go in thereat;

14 Because strait is the ^agate, and ^bnarrow is the way, which leadeth unto life, and ^cfew there be that find it.

15 Beware of ^afalse prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their ^afruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every ^agood tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.

19 Every tree that ^abringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their ^afruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall ^aenter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will ^asay to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

23 And then will ^aI profess unto them: I never ^bknew you; ^cdepart from me, ye that work iniquity.

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 ^arock—

25 And the ^arain descended, and the floods came, and the winds blew, and beat upon that house; and it ^bfell 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 ^afoolish man, who built his house upon the ^bsand—

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.

CHAPTER 15

Jesus announces that the law of Moses is fulfilled in Him—The Nephites are the other sheep of whom He spoke in Jerusalem—Because of iniquity, the Lord's people in Jerusalem do not know of the scattered sheep of Israel. About A.D. 34.

AND now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I ^ataught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and ^bdoeth them, him will I ^craise up at the last day.

2 And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law

More on the Fulfillment of the Law

of Moses; for they understood not the saying that ^aold things had passed away, and that all things had become new.

3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become ^anew.

4 Behold, I say unto you that the ^alaw is fulfilled that was given unto Moses.

5 Behold, ^aI am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to ^bfulfil the law; therefore it hath an end.

6 Behold, I do ^anot destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

8 For behold, the ^acovenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

9 Behold, I am the ^alaw, and the ^blight. Look unto me, and endure to the end, and ye shall ^clive; for unto him that ^dendureth to the end will I give eternal life.

10 Behold, I have given unto you the ^acommandments; therefore keep my commandments. And this is the law and the prophets, for they truly ^btestified of me.

11 And now it came to pass that when Jesus had spoken these words, he ^asaid unto those twelve whom he had chosen:

12 Ye are my ^adisciples; and ye are a ^blight unto this people, who are a remnant of the house of ^cJoseph.

13 And behold, this is the ^aland of your inheritance; and the Father hath given it unto you.

14 And not at any time hath the Father given me commandment that I should ^atell it unto your brethren at Jerusalem.

15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the ^aother tribes of the house of Israel, whom the Father hath led away out of the land.

16 This much did the Father ^acommand me, that I should tell unto them:

17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^ashepherd.

18 And now, because of ^astiff-neckedness and ^bunbelief they ^cunderstood not my word; therefore I was commanded to say no more of the ^dFather concerning this thing unto them.

19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were ^aseparated from among them because of their iniquity; therefore it

13a Luke 13:24;
3 Ne. 27:33.
b D&C 132:25.
14a 2 Ne. 9:41; 31:9 (9, 17-18);

17a Alma 5:41.
19a Matt. 3:10;
Alma 5:36 (36-41);
D&C 97:7.

Luke 13:27.
24a ¹RG Rock.
25a Alma 26:6;
Hel. 5:12.

2a 3 Ne. 12:47 (46-47).
3a Heb. 8:13;
Ether 13:9.
4a Mosiah 13:27 (27-31);

b ¹RG Jesus Christ, Light of
the World.
c Lev. 18:5;
John 11:25.

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3 Ne. 16:16.
14a 3 Ne. 5:20.



“Clearly the Nephite congregation understood this more readily than did the Jewish world, partly because the Nephite prophets had been so careful to teach the transitional nature of the law. Abinadi had said, ‘It is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses.’ [Mosiah 13:27.] In that same spirit Nephi emphasized, ‘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 for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.’ [2 Nephi 25:27; italics added.]

“That kind of teaching—a caution against hardening one’s heart against Christ in ignorant defense of the law of Moses—could have served (and saved) so many living in the Old World then and living throughout the world now”

(Elder Jeffrey R. Holland, “Christ and the New Covenant [1997], 156–57).

is because of their iniquity that they know not of you.

20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them.

21 And verily I say unto you, that ye are they of whom I said: ^aOther sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^bshepherd.

22 And they understood me not, for they supposed it had been the ^aGentiles; for they understood not that the Gentiles should be ^bconverted through their preaching.

23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost.

24 But behold, ye have both heard ^amy voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath ^bgiven me.

CHAPTER 16

Jesus will visit others of the lost sheep of Israel—In the latter days the gospel will go to the Gentiles and then to the house of Israel—The Lord's people will see eye to eye when He brings again Zion. About A.D. 34.

AND verily, verily, I say unto you that I have ^aother 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 ^acommandment of the Father that I shall go unto them, and that they shall ^bhear 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.

4 And I command you that ye shall ^awrite 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 ^bGentiles, 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 ^cunbelief, may be brought in, or may be brought to a ^dknowledge of me, their Redeemer.

5 And then will I ^agather them in from the four quarters of the earth; and then will I fulfil the ^bcovenant which the Father hath made unto all the people of the ^chouse of Israel.

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

The Gentiles and Scattered Israel

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

8 But wo, saith the Father, unto the ^aunbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have ^bscattered my people who are of the house of Israel; and my people who are of the house of Israel have been ^ccast 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 ^aslain, and to be cast out from among them, and to become ^bhated by them, and to become a hiss and a byword among them—

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall ^asin against my gospel, and shall reject the fulness of my gospel, and shall be ^blifted 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 ^cmurders, and ^dpriestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall ^ereject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

11 And then will I ^aremember 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 ^aknowledge of the fulness of my gospel.

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

14 And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

15 But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall ^atread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.

16 Verily, verily, I say unto you, thus hath the Father commanded

7a TG Restoration of the Gospel.

Joel 2:17; 1 Ne. 19:14.

12a Hel. 15:13. TG Israel, Restoration of;

“By day and by night the shepherd is always with his sheep. ... This was necessary on account of the exposed nature of the land, and the presence of danger from wild animals and robbers. One of the most familiar and beautiful sights of the East is that of the shepherd leading his sheep to the pasture. ... He depends upon the sheep to follow, and they in turn expect him never to leave them. ...

“... As he is always with them, and so deeply interested in them, the shepherd comes to know his sheep very intimately. ... One day a missionary, meeting a shepherd on one of the wildest parts of the Lebanon, asked him various questions about his sheep, and among others if he counted them every night. On answering that he did not, he was asked how he knew if they were all there or not. His reply was, ‘Master, if you were to put a cloth over my eyes, and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it was mine or not’”

(George M. Mackie, Bible Manners and Customs [n.d.], 33, 35).

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12a Hel. 15:13.
TG Israel, Restoration of;

me—that I should give unto “this people this land for their inheritance.

17 And then the “words of the prophet Isaiah shall be fulfilled, which say:

18 “Thy ^bwatchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

20 The Lord 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 God.

CHAPTER 17

Jesus directs the people to ponder His words and pray for understanding—He heals their sick—He prays for the people, using language that cannot be written—Angels minister to and fire encircles their little ones. About A.D. 34.

BEHOLD, now it came to pass that when Jesus had spoken these words he looked round about again on the multitude, and he said unto them: Behold, my “time is at hand.

2 I “perceive that ye are weak, that ye cannot ^bunderstand all my words which I am commanded of the Father to speak unto you at this time.

3 Therefore, go ye unto your homes, and “ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand,

and ^bprepare your minds for the “morrow, and I come unto you again.

4 But now I “go unto the Father, and also to ^bshow myself unto the lost tribes of Israel, for they are not “lost unto the Father, for he knoweth whither he hath taken them.

5 And it came to pass that when Jesus had thus spoken, 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.

6 And he said unto them: Behold, my bowels are filled with “compassion towards you.

7 Have ye any that are “sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or ^bleprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will “heal them, for I have compassion upon you; my bowels are filled with mercy.

8 For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your “faith is ^bsufficient that I should heal you.

9 And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their “blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.