

## **BM#40 "Then Will I Gather Them In" - 3 Nephi 20-21**

- I. Introduction**
- II. 3 Nephi 20**
- III. 3 Nephi 21**
- IV. Conclusion**

### **I. Introduction**

[Notice: The LDS Gospel Doctrine manual included 3 Nephi, Chapter 16, as part of this lesson. 3 Nephi 16 was previously included as part of BM#39].

At the beginning of 3 Nephi, Chapter 20, Jesus again administers the Sacrament, however, the bread and wine are miraculously provided. It continued with the Savior addressing the covenant the Father had made concerning regarding the gathering of the house of Israel and the signs of its being fulfilled. In Chapter 21, Jesus states that the coming forth of the Book of Mormon and the restoration of the Church of Jesus Christ upon the earth are among the signs that the gathering of Israel had begun. Of all the events that have occurred as part of Israel's history, second only to the appearance of her anticipated Messiah, is the commencement of Israel's promised gathering. Since her scattering among all the nations, her gathering and promised blessings has long been anticipated.

Outline of 3 Nephi 20 and 21:

"A. 3 Nephi 20: Sacrament administered under miraculous circumstances. Gathering of Israel's remnant in latter days. Israel to have power over Gentiles according to prophet Micah, who is cited by Jesus. The Savior is the prophet 'like unto Moses.' Lord to remember covenant made with his people and cites Isaiah to that effect.

"B. 3 Nephi 21: Gathering of Israel [is a] sign of Father's work in latter days. Glorious destiny of repentant Gentiles. Remnants of Jacob to have power over unrepentant Gentiles as predicted by prophet Micah. New Jerusalem to be built on this land."  
(*Book of Mormon Compendium*. Salt Lake City: Bookcraft, 1968, 391-392).

## II. 3 Nephi 20

Day Two continues:

Jesus directs the multitude and his disciples to stop their vocal prayers, but "they should not cease to pray in their hearts" (3 Nephi 20:1).

Thomas S. Monson states,

"We are not placed on this earth to walk alone. What an amazing source of power, of strength, and of comfort is available to each of us. He who knows us better than we know ourselves, He who sees the larger picture and who knows the end from the beginning, has assured us that He will be there for us to provide help if we but ask...Of course, prayer is not just for times of trouble. We are told repeatedly in the scriptures to 'pray always' and to keep a prayer in our hearts." ("We Never Walk Alone," in *Ensign*, November 2013, 121-122).

Joseph Fielding McConkie and Robert L. Millet add,

"The Saints of the Most High have a constant prayer in their hearts, a perpetual yearning for the things of God. It is not that we are expected to be uttering prayers beneath their breath every minute of the day, for such could rapidly turn to a meaningless and empty ritual. Rather, in addition to regular prayers in our minds, we are asked to think wholesome thoughts and ponder on worthwhile matters." (*Doctrinal Commentary on the Book of Mormon*, Vol.3. Salt Lake City: Bookcraft, 1991, [3<sup>rd</sup> Printing, 1993], 253).

3 Nephi 20:3-6, 8

- 3 And it came to pass that he brake bread again and blessed it, and gave to his disciples to eat.**
- 4 And when they had eaten he commanded them that they should break bread, and give unto the multitude.**
- 5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.**
- 6 Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;**

**8 And he said unto them: 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.**

This ordinance was repeated for those who had not been present on Day One. Each Sunday as we partake of the sacramental bread and water, our petition to the Father, in the name of Jesus Christ, is that we do so in remembrance of our covenants with Him. We promise to always remember the sacrifice of His Son, Jesus Christ, and to keep his commandments. As we do so, we are given his spirit to be with us. As we receive his spirit, we no longer hunger or thirst, but are now filled, spiritually prepared to go forth with His spirit to bless and strengthen us.

Dallin H. Oaks states,

"Let us qualify ourselves for our Savior's promise that by partaking of the sacrament we will 'be filled' (3 Nephi 20:8; see also 3 Nephi 18:9), which means that we will be 'filled with the Spirit' (3 Nephi 20:9. That Spirit--the Holy Ghost--is our comforter, our direction finder, our communicator, our interpreter, our witness, and our purifier--our infallible guide and sanctifier for our mortal journey toward eternal life." ("Always Have His Spirit," in *Ensign*, November, 1996, 61).

3 Nephi 20:11-12

**11 Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled--behold they are written, ye have them before you, therefore search them--**

**12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel.**

Jesus counsels the Nephites, and us, to search the words of Isaiah. It is because he, more than any other prophet "prophesied many things about the earthly mission of the Savior, about the destruction that would follow Israel's wickedness, [and ours], and about the mission and destiny of latter-day Israel, [including the Saviors Second coming and his Millennial reign]." (*Old Testament Gospel Doctrine*

*Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, [2001], 175).

The Savior is also telling the people that as they witness the prophecies of Isaiah being fulfilled, it will be a sign to them that the covenant that the Father made with Israel is beginning to be fulfilled. What is the covenant the Father made unto his people of Israel? It is that if they should be disobedient and break the covenants they had made with God, that they would be scatter upon the earth. However, He would not forsake them and as many as repented and accepted his Son, Jesus Christ, as their Savior and Redeemer would again be gathered into his fold and their covenants would be renewed.

3 Nephi 20:13

**13 And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"This is a broad statement describing Israelites in general who have been scattered throughout the world...They shall come from the north, south, east, and west. How is it that they shall be gathered? By coming to 'the knowledge of the Lord their God, who hath redeemed them.' The gathering of Israel,...is first spiritual (to Christ, his gospel, and his true Church) and second temporal (to the lands of their inheritance, to the wards and stake where the Saints congregate). Salvation is not in a place, but in a person, the person of Christ." (*Doctrinal Commentary on the Book of Mormon, Vol.4*. Salt Lake City: Bookcraft, 1992, 139).

Monte S. Nyman states,

"The scattering and gathering of Israel is consistent with the prophets of the Bible and Book of Mormon. Amos had foretold that Israel would be sifted 'among *all nations*' (Amos 9:9; italics added). Lehi prophesied that the branches of Israel 'should be broken off and should be scattered upon *all the face of the earth*' (1 Nephi 10:12-

13; italics added). Nephi, in explaining Isaiah to Laman and Lemuel, said that the house of Israel, 'sooner or later, will be scattered upon all the face of the earth, and also among all nations' (1 Nephi 22:3; italics added). The extent of Israel's scattering is shown by Jesus' prophecy that Israel will 'be gathered in from the east and from the west, and from the south and from the north' (3 Nephi 20:13). Jesus had taught this same concept during his mortal ministry in Palestine (see Luke 13:28-30; also Matthew 8:11).

"The house of Israel was first to hear the gospel in the meridian of time, and the Gentiles were last. In the latter days, the gospel would be restored first among the Gentiles, and after they had an opportunity to accept or reject it, the house of Israel would be the last one to hear." (*Book of Mormon Commentary: Divine Ministry The First Gospel*. Orem, Utah: Granite Publishing and Distribution, LLC, 2003, 300).

Bryan Richards states,

"In discussing the events of the last days, the Savior divides his remarks into three sections. The first, verses 14-28, is addressed primarily to those of the New World: the kingdom of God in the latter days, the Gentiles in the New World and the New Jerusalem. The second section, verses 29-35, is addressed to those of the Old World: the restoration of Jerusalem and the conversion of some of the Old World Jews. The third section, verses 36-46, is addressed to those on both sides of the Atlantic: to those of the house of Israel, whether adopted or not, whether New World or Old World. This key has important implications, particularly for understanding the prophecies related to the first section."

[www.gospeldoctrine.com/contents/3Nephi-20](http://www.gospeldoctrine.com/contents/3Nephi-20)).

3 Nephi 20:14

**14 And the Father hath commanded me that I should give unto you this land, for your inheritance.**

Bruce R. McConkie answers that the land Jesus was referring to is,

"American [north and south] is the land of Joseph. The Nephites are of the house of Joseph; and they, along with

us, who also have that tribal ancestry [Ephraim], are destined to inherit these lands which are choice above all other lands." (*Mortal Messiah: Book 4*. Salt Lake City: Deseret Book Co., 1981, 334).

3 Nephi 20:15-17

**15 And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--**

**16 Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.**

**17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.**

Bruce R. McConkie states,

"These words of our Lord to the Nephites are quoted from Micah 5:8-9 and have reference to the desolations and ultimate burning that shall destroy the wicked at the Second Coming. Except for a few who are the humble followers of Christ, the Gentiles will not repent. They will revel in their abominations and sin against the restored gospel, and they will be burned by the brightness of our Lord's coming while the righteous--here called the remnant of Jacob--shall abide the day. And then, in the prophetic imagery, it will be as though the remnant of Israel overthrew their enemies as a young lion among the flocks of sheep." (*Millenial Messiah*. Salt Lake City: Deseret Book Co., 248).

3 Nephi 20:18-19

**18 And I will gather my people together as a man gathereth his sheaves into the floor.**

**19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.**

Bruce R. McConkie states,

"[Verse 18 refers to ] the great gathering destined to occur after our Lord's return...[Verse 19] is speaking of the complete separation of the righteous and the wicked that will take place when he comes." (*Millenial Messiah*. Salt Lake City: Deseret Book Co., 248).

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"[**Horn iron, ...hoofs brass**]. These are symbolic expressions which are meant to typify might and power, the power of Christ and his destroying angels to cleanse the earth of all wicked persons and all wickedness, the might to 'beat in pieces' those persons who have rejected the greater light of the gospel and gloried in their perversity." (*Doctrinal Commentary on the Book of Mormon, Vol.4*. Salt Lake City: Bookcraft, 1992, 139-140).

3 Nephi 20:20-21

**20 And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.**

**21 And it shall come to pass that I will establish my people, O house of Israel.**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"We see from this verse that God's justice will not be limited...rather, the sword of justice, wielded by the Almighty, shall fall upon the wayward and rebellious of *all nations*. The Lord explained that until the coming of the Son of Man in glory 'there will be foolish virgins among the wise; and at that hour [that is, at the time of the Second Advent] cometh an entire separation of the righteous from the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire' (D&C 63:54). 'For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire'

(2 Nephi 30:10).” (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 140).

There were those assembled who had been present at the time of the Savior’s crucifixion and had witnessed the great destruction that had occurred in their land. Those who had rejected the words of Nephi had been destroyed. Those who had repented and followed the counsel of Nephi and the servants of the Lord had been preserved. It will be likewise at the time of the Savior’s Second Coming.

3 Nephi 20:22

**22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be 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.**

Bruce R. McConkie states,

“In addition to the rebuilding of the Jerusalem of old, the latter-days are to see the initial building of a *New Jerusalem* on the American continent, a city which like its ancient counterpart will be a holy city, a Zion, a city of God. (3 Ne.20:22.) This New Jerusalem is to be built by The Church of Jesus Christ of Latter-day Saints; Jackson County, Missouri, is the spot designated by revelation for its construction (D&C 28; 42:8-9; 30-42; 45:66-67; 52:2, 42-43; 57:1-5; 58:7, 44-58; 84:2-5).

“This New Jerusalem on the American continent will have a dual origin. It will be built by the saints on earth and it will also come down from heaven, and the cities so originating will be united into one holy city. (see Ether 13:3-11).” (*Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition], 290).

**Chart 1: 3 Nephi 20:23 / Deuteronomy 18:15, 18-19.**

<p>3 Nephi 20:23</p> <p><b>23 Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your</b></p>	<p>Deuteronomy 18:15, 18-19</p> <p><b>15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;</b></p>
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<p>brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.</p>	<p>unto him ye shall hearken:</p> <p>18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.</p> <p>19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.</p>
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Bryan Richards states,

"Gospel scholars have described many similarities between the mission of Moses and the mortal mission of Christ. However, the principle that prompted the Savior's use of Deut. 18:15 was not his mortal ministry--it was his Second Coming. Furthermore, when the Deuteronomy passage is quoted elsewhere, it is always in reference to his Second Coming (1 Nephi 22:19-20; Acts 3:22-23; JS-Hist. 1:40). Therefore, we should assume that most of the similarities between Moses and Christ refer not to Christ's mortal reign but to his Millennial reign.

**Chart 2: Moses and Christ's Millennial Reign**

Moses	Christ's Millennial Reign
1. Moses saved Israel from the most powerful military force on the earth.	1. Christ will save Israel from an army assembled from all nations.
2. Moses was the lawgiver for Israel.	2. Christ [will] dispense the word of the Lord from Jerusalem and the law of the Lord from Zion.
3. Moses offered the children of Israel a land of promise, flowing with milk and honey.	3. Christ [will] establish Israel in their land of promise and supply pools of living water and the bread of life.
4. Moses lived with his	4. Christ [will] become the

people, judged them, and led them in person.	Great Judge [over all the earth], and dwell with his people.
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Reference: [www.gospeldoctrine.com/contents/3Nephi-20](http://www.gospeldoctrine.com/contents/3Nephi-20).  
 Altered from questions asked to chart for clarity.

3 Nephi 20:24

**24 Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me.**

Bryan Richards states,

"We know that all the prophets before Samuel also testified of Christ. 'Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ' (Jacob 7:11). Therefore, we may find this to be a curious phrase. Why did Christ reference only the prophets since Samuel?

"Therefore, although all the prophets may have taught of Christ, not all of them prophesied concerning the events surrounding his Second Coming. Samuel was the first in a string of Jewish prophets whose message was of the Millennial Christ. In anticipation of her son's ministry, Samuel's mother prophesied of the Millennial Christ saying, 'The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them' (1 Sam 2:10). (Interestingly, this language closely resembles the language of 3 Nephi 20.) Therefore, the ministry of Samuel marked a shift in prophetic subject matter. From the days of Samuel to the days of [our current prophet], the prophets would not only speak of Jesus of Nazareth, but also of the Millennial Christ."

3 Nephi 20:25

**25 And behold, ye are the children of the prophets, and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.**

Jesus bore his witness to the Nephites gathered at the temple in Bountiful that he was the Son of God, the

Promised Messiah of whom the prophets had born witness. He had appeared to them for they were numbered among the house of Israel. It was their privilege and honor, because of their pre-mortal obedience, to receive the blessing of the gospel. This was predicated upon their acceptance of Him as the Son of God, their Savior and Redeemer.

S. Michael Wilcox states,

"To Abraham's seed, went the most precious gifts of God. They were given prophets. They were given the priesthood and its accompanying ordinances, including the all-important gift of the Holy Ghost. They were given scriptures, truth, and knowledge. They were given chosen and promised lands that would be protected as long as they remained righteous. They were given the privilege of taking the Savior's name and becoming his people. Their children, born into this covenant, would share in all these blessings. If they obeyed the law of the gospel, these gifts would turn them from the iniquities of the world and eventually lead them to the Eternal Father. The promise was given that each succeeding generation would be privileged to have these gifts, if they lived worthily and fulfilled their part of the covenant. This was their birthright under the covenant." ("The Abrahamic Covenant," in *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament*. Richard D. Draper, General Editor. Salt Lake City: Deseret Book Co., 1990, 272).

3 Nephi 20:26-27

**26 The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant--**

**27 And after ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed--unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.**

S. Michael Wilcox states,

"Every covenant contains promises and blessings. The Lord promised Abraham that his seed would be granted the

blessings of the priesthood. (Abr.1:18.) The Savior told the Nephites, who were part of covenant Israel that he would 'bless' them by 'turning away every one of you from his iniquities.' That is a wonderful promise. What turns people away from their iniquities, whether it be Old Testament Israelites, Book of Mormon Nephites, or Latter-day Saints? Only the principles of truth and righteousness contained in the gospel can keep a society or an individual righteous. And righteousness is the only means to happiness, peace, and rest. Lehi told his sons on his deathbed, 'If there be no righteousness there be no happiness. (2 Nephi 2:13)." ("The Abrahamic Covenant," in *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament*. Richard D. Draper, General Editor. Salt Lake City: Deseret Book Co., 1990,

3 Nephi 20:28

**28 And they [Gentiles] shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"This appears to be a specific reference to the scattering of the Lamanites, the Lord's covenant people, at the hands of the American settlers. Nephi wrote: 'After all the house of Israel have been scattered and confounded...the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed...unto making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.' (1 Nephi 22:7-9.)" (*Doctrinal Commentary on the Book of Mormon, Vol.4*. Salt Lake City: Bookcraft, 1992, 143-144).

3 Nephi 20:29-33

**29 And I will remember the covenant which I have made with my people; and I have covenanted with them that I**

would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

30 And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them;

31 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

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

33 Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Bruce R. McConkie states,

"This gathering [of the Jews] will consist of [them] accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places [see LDS Bible Dictionary, 'Abraham, covenant of,' 585]. The present assembling of the people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be a prelude thereto, and some of the people so assembled may in due course be gathered into the church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem's soil. But a political gathering is not a spiritual gathering..." (*A New Witness for the Articles of Faith*. Salt Lake City: Deseret Book Co., 1984, [1985], 519-520).

3 Nephi 20:36-37

36 And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean.

37 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

Dennis L. Largey clarifies the meaning of the following symbols:

*"Put on thy strength.* Refers to putting on the authority of the priesthood (D&C 113:8).

*"Uncircumcised and the unclean.* Disobedient, sinners, or disbelieving Gentiles. Zion will be free of all such (cf. Joel 3:17).

*"Arise, sit down.* Get up from the dust, where slaves must sit. (cf. 2 Ne. 8:22), and sit in a place of honor, as on a throne. In contrast, Babylon has been cast from a throne into the dust (cf. Isa. 47:1).

*"Bands of thy neck.* That which holds one captive. Here referring to the curses of God placed upon scattered Israel. These curses are removed as members of the house of Israel return to the Lord and repent of their sins (D&C 113:9-10)" (*Book of Mormon Reference Companion*. Dennis L. Largey, General Editor. Salt Lake City: Deseret Book Co., 2003, 357).

3 Nephi 20:39-40

**39 Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.**

**40 And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace: that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!**

Jeffrey R. Holland states,

"These familiar passages, written first by Isaiah but spoken of and inspired by Jehovah himself, are often applied to anyone--especially missionaries--who bring the good tidings of the gospel and publish peace to the souls of men. There is nothing inappropriate about such an application, but it is important to realize--as the prophet Abinadi did--that in its purest form and original sense, this psalm of appreciation applies specifically to Christ. It is he and only he who ultimately brings the good tidings of salvation. Only through him is the true, lasting peace

published." (*Christ and the New Covenant*. Salt Lake City: Deseret Book Co., 1997, 286).

3 Nephi 20:41

**41 And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.**

David A. Bednar states,

"Receiving the authority of the priesthood by the laying on of hands is an important beginning, but it is not enough. Ordination confers authority, but righteousness is required to act with power as we strive to lift souls, to teach and testify, to bless and counsel, and to advance the work of salvation (see also D&C 38:42; 121:34-40)." ("Powers of Heaven," in *Ensign*, May 2012, 50).

3 Nephi 20:42

**42 For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.**

Thomas R. Valletta states,

"As the world becomes increasingly unsafe and hostile to righteousness, how comforting is the Lord's promise to go before you and guard behind you? (See also D&C 84:88)." (*The Book of Mormon Study Guide: Start to Finish*. Thomas R. Valletta, General Editor. Salt Lake City: Deseret Book Co., 2015, 688).

3 Nephi 20:43-45

**43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.**

**44 As many were astonished at thee--his visage was so marred, more than any man, and his form more than the sons of men--**

**45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.**

Bruce R. McConkie states,

"In these words we see a triumphant millennial Christ--one whose visage was marred and whose form was mangled when he dwelt among men--we see him in glory and dominion, in whose presence kings remain silent and before whom their mouths are shut. We see his cleansing blood sprinkle all nations, with devout men everywhere turning to the saving truths that they have not before heard and to the words of truth that they have not theretofore considered." (*Mortal Messiah, Book 4*. Salt Lake City: Deseret Book Co., 1981, 344).

3 Nephi 20:46

**46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

While the fulfillment of the covenant with Judah is yet millennial, it will be fulfilled. Despite their rejection of their covenant with Him and of His Son, yet if they will repent and accept their Savior and embrace his gospel, they will yet receive all the blessings He promised to them. "And I will remember their sin no more" (Jeremiah 31:34).

### III. 3 Nephi 21

3 Nephi 21:1-3

**1 And verily I say unto you, I give unto you sign, that ye may know the time when these things shall be about to take place--that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;**  
**2 And behold, this is the thing which I will give unto you for a sign--for verily I say unto you that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;**

**3 Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you;**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"Through the instrumentality of Joseph Smith [and the coming forth of the Book of Mormon], the Gentiles of the last days, those of Israelite descent who live in the nations of the Gentiles, shall learn of the lives and labors and ministries of the Nephite and Jaredite civilizations. Then the Gentiles, the Latter-day Saints, shall take the Book of Mormon and the message of the Restoration to the natural branches of Israel, the Lamanites and the Jews." (*Doctrinal Commentary on the Book of Mormon, Vol.4*. Salt Lake City: Bookcraft, 1992, 147).

3 Nephi 21:4

**4 For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;**

Brigham Young states,

"There is not another nation under heaven but this [America], in whose midst the Book of Mormon could have been brought forth, The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that Book from the bowels of the earth...It was the Lord who directed the discovery of this land to the nations of the old world, and its settlement, and the war for independence, and the final victory of the colonies, and unprecedented prosperity of the American nation, up to the calling of Joseph the Prophet. The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days." ("Knowledge In This Life Limited," in *Journal of Discourse*, Vol.11. London: Latter-day Saints' Book Depot, 1867, [Reprint, 1974], 17).

3 Nephi 21:5-6

**5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth from the Gentiles, unto your seed which shall dwindle in unbelief because of iniquity;**

**6 For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"The gospel message comes to those in the great Gentile nation of America. Those who accept it repent of their sins, receive the ordinances of salvation, and come to know "the true points of [Christ's] doctrine...Righteousness-- which includes coming unto Christ and entering into covenant with him--is absolutely necessary before a person secures his own place in the house of Israel...We do not become covenant people until we enter the covenant gospel through receiving Christ, the mediator of that covenant." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 147).

3 Nephi 21:7

**7 And when these things come to pass that thy seed shall begin to know these things--it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top continue,

"The coming forth of the Book of Mormon signals the beginning of the Father's work--the work of the gathering of Israel--in the last days. In this sense the Book of Mormon is itself one of the signs of the times. The Savior here teaches that when the time comes that the Book of Mormon is brought to the remnant of Israel, such as the

Lamanites, then they, the Lamanites, will know that the prophesied gathering is already under way." (*Doctrinal Commentary on the Book of Mormon, Vol.4.* Salt Lake City: Bookcraft, 1992, 147).

3 Nephi 21:8-9 [See also 3 Nephi 20:45]

**8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.**

**9 For in that day, for my sake shall the Father work a work, a work which shall be a great and marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.**

Not only will those in power and authority marvel at the return of the Savior to the earth, but they will also marvel at the marvelous work of the Lord as it unfolds in these latter days. The church that had its humble beginnings in 1830, in Palmyra, New York, will fill the whole earth from the north to the south, from the east to the west. It will be known as a source of good everywhere.

Count Leo Tolstoy stated, in reference to the Mormons,

"Their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this church, nothing can stop their progress--it will be limitless." (Thomas J. Yates, *Improvement Era*, February, 1939, 94).

3 Nephi 21:10 [See also 3 Nephi 20:44]

**10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.**

Victor L. Ludlow states,

"Unless the Savior is speaking about himself [see 3 Nephi 20:44] in the last days, he must have had another person in

mind as the servant of the last days [see 3 Nephi 21:10]...There are several reasons to consider Joseph Smith as this promised servant. This whole series of verses, as quoted by Christ in 3 Nephi [21] refers to the restoration of the gospel, the revelations of the Lord through his prophets, and the gathering of Israel. It would be natural to mention the servant whom the Lord would employ to carry out this great work." (*Isaiah: Prophet, Seer, and Poet*. Salt Lake City: Deseret Book Co., 1982, [Third Printing, 1987], 439).

3 Nephi 21:11

**11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.**

Ezra Taft Benson states,

"The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2.) ...But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom is fixed, and they '...shall be cut off from among my people who are of the covenant' (3 Nephi 21:11)." (*Conference Report*, October 1961, 70).

The following commentary refers to: **3 Nephi 21:12-21; 3 Nephi 16:15; 3 Nephi 20:15-17.**

Bryan Richards states,

"For the third time, the Lord quotes Micah. This time, he delivers the entire prophecy of Micah 5:8-15. He prophecies that the wicked Gentiles will be destroyed militarily, 'I will cut off the horses...and I will destroy thy chariots.' He will also destroy their cities (v.15,18) but idolatry seems to be their most grievous sin. In the language of the ancients, the idolatry was reinforced by witchcrafts and soothsayers, it was objectified in their graven images and

standing images, and it was associated with immoral practices...' (see **Idol**. LDS Bible Dictionary, 706). Although the nature of today's idolatry is different, [see also Spencer W. Kimball. *Miracle of Forgiveness*. Salt Lake City: Bookcraft, 1969, [13<sup>th</sup> Printing, 1972], 40-42], Micah's figurative language teaches us that idolatry in all its subtle, modern forms will be quickly disposed of." ([www.gospeldoctrine.com/contents/3Nephi-21](http://www.gospeldoctrine.com/contents/3Nephi-21)).

3 Nephi 21:22

**22 But if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.**

Spencer W. Kimball states,

"Evidently, the Gentiles were sufficiently repentant and the Church was established among them in 1830, with one of its principle purposes that it might be the vehicle to take the people of the world to their eternal destiny. And one of the most important of all the requirements of the Church is that they should establish the Lord's work among the Lamanites." ("Lamanite Prophecies Fulfilled," *BYU Speeches of the Year*, 1965, April 13, 1965, Brigham Young University, Provo, Utah, 7).

3 Nephi 21:23

**23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel shall come, that they may build a city, which shall be called the New Jerusalem.**

Joseph Fielding Smith states,

"I think this [3 Nephi 21:23] is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendant of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel...I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be a fact that the Lord

called upon the descendants of *Ephraim* to commence his work in the earth in these last days...*The keys are with Ephraim.* It is Ephraim who is endowed with *power to bless and give to the other tribes, including the Lamanites, their blessings.* All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the *hands of Ephraim.*

"That the remnant of Joseph, found among the descendants of Lehi, will have *part* in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is *Ephraim* who *will stand at the head and direct the work.*" (*Doctrine of Salvation*, Vol. 2. Salt Lake City: Bookcraft, 1955, [20<sup>th</sup> Printing, 1978], 250-251, italics in original).

3 Nephi 21:24

**24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.**

Bruce R. McConkie states,

"The building up of Old Jerusalem in Palestine and the establishment of the New Jerusalem in America are both destined to occur before our Lord returns. Both events are yet future. As to the American Zion that is to be, one of our scriptures proclaims: 'The Son of Man cometh...But before the great day of the Lord shall come, Jacob shall flourish in the wilderness...Zion shall flourish upon the hills and rejoice upon the mountains and shall be assembled together unto the place which I have appointed.' (D&C 49:22, 24-25). We, as the seed of Jacob, now flourish in the wilderness of western America, and at the appointed time the saints shall gather to their promised Zion in Missouri." (*A New Witness for the Articles of Faith*. Salt Lake City: Deseret Book Co., 1984, [1985], 362).

3 Nephi 21:25

**25 And then shall the power of heaven come down among them; and I also will be in the midst.**

Bruce R. McConkie speaking about the meaning of "power of heaven states,

"that the Lord will reign personally upon the earth during the Millennium." (*Millennial Messiah*. Salt Lake City: Deseret Book Co., 1982, 303).

3 Nephi 21:26-28

**26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.**

**27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.**

**28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.**

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"This is a millennial setting. It is a setting in which wickedness and crime and vengeance are no longer on the earth. It is an era where goodness and decency and integrity are the order of the day. In this setting, in this day, the work of the Father--the work of gathering Israel--shall commence. Commence? Has not the work of the gathering...been in full operation since the days of Joseph Smith? Yes, the work of the Father shall commence in the great millennial day, in the sense that its magnitude shall be infinitely greater than anything we can even identify with today." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 152).

3 Nephi 21:29 [see also 3 Nephi 20:42]

**29 And they shall go out from all nations; and they shall not go out in haste, nor go in flight, for I will go before them, saith the Father, and I will be their rearward.**

Hoyt W. Brewster states the meaning of "rearward" as,

"The promise of the Lord to the Israel's rearward is found in the Doctrine and Covenants (D&C 49:27), Book of Mormon (3 Nephi 20:42; 21:29), and Old Testament (Isa.52:12)...Not only will the Lord be the 'rearward' of his people but he will also go before them. Thus, he will be the vanguard of protection on the front, as well as the rearguard (rearward). In addition, he will be in their midst, thus protecting both flanks from attack." (*Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 1989, 453).

The message that Christ delivered on Day Two has not yet ended with the conclusion of these chapters. It will yet continue through our next lesson [BM#41] as we then address 3 Nephi, Chapters 22 through 26.

#### **IV. Conclusions**

The Savior continues his discussion, which he introduced in 3 Nephi 16, regarding the Father's plan to gather scattered Israel. In these two chapters, 3 Nephi 21-21, He provided further details regarding the events that will commence the gathering.

In 3 Nephi, Chapter 20, we learn that one of the signs of the gathering of scattered Israel is with the fulfillment of the words of Isaiah. We should search them so that we may understand the fulfillment of the words of the Lord. We are also reminded that Israel will be gathered "first spiritual {to Christ, his gospel, and his true church) and second temporal (to the lands of their inheritance, to the wards and stakes where the Saints congregated). Salvation is not in a place, but in a person, the person of Christ." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 139).

The events related to the gathering as stated in 3 Nephi 20, are: (1) Those in New World (vs.14-28); (2) Those in the Old World (vs.29-35); and, (Those to both Old and New World (vs.36-46))." ([www.gospeldoctrine.com/contents/3Nephi-20](http://www.gospeldoctrine.com/contents/3Nephi-20)).

Since the Prophet Samuel, the prophets have testified, not only of Christ, but also his Millennial reign. The house of Israel consists of Father's covenant children who received

the promised birthright blessing given to Father Abraham. Covenants may be given, but they are only maintained upon the basis of righteousness. When we fail to keep our covenants either as a group of people, or as individuals, we lose the promised blessings.

3 Nephi, Chapter 21, we learn that the coming forth of the Book of Mormon is another sign of the gathering of scattered Israel, along with the establishment of the Church of Jesus Christ upon the earth. Spencer W. Kimball stated, "One of [the] principle purposes of the [restored Church of Jesus Christ of Latter-day Saints] is...to take the people of the world to their eternal destiny." (*BYU Speeches of the Year, 1965*. Given April 13, 1965, Brigham Young University, Provo, Utah, 7).

In 3 Nephi 21:10, we find Christ's reference to "my servant" which is seen as referring to Joseph Smith, as it is concluded, "it would be natural to mention the servant whom the Lord would employ to carry out this great work." (Victor L. Ludlow. *Isaiah: Prophet, Seer, and Poet*. Salt Lake City: Deseret Book Co., 1982, [Third Printing, 1987], 439). We also learn in 3 Nephi, Chapter 21, that the city of New Jerusalem is to be established. This is a further sign of the gathering that will occur along with the building up of Old Jerusalem, prior to the Millennium. We will later learn through modern revelation, that it is the New Jerusalem that is to be established in Independence, Jackson Country, Missouri. (see D&C 84:3-4.) The lost ten tribes are to be gathered, but this will occur following Christ's Second Coming. All who go forth to accomplish this great work will receive the protection of the Lord.

Especially in these chapters as well as 3 Nephi, Chapter 16, are found the glorious promises to the scattered House of Israel. They have not been forgotten by the Father and they will be gathered, along with the righteous Gentiles, who will be adopted into the House of Israel. These are the promises from the Father to his righteous children.

In the next lesson [BM#41], we will address the additional teachings the Savior gave during Day Two to those gathered at the temple in Bountiful.