

Engaging Gospel Doctrine (Episode 211)

LESSON 37: 3 NEPHI 8-11

Whosoever Will Come, Him [or Her] I will Receive

Hook	<p>3 Nephi 11 is one of the most familiar chapters in Mormon scripture, shared by missionaries daily in countless languages. 3 Nephi 11-28 recount the personal ministry of Christ to the Lehites. Some of the most touching and powerful chapters in the Book of Mormon are found in this section.</p> <p>But before that ministry, there is destruction. Lots of cataclysmic destruction. The combination of devastation, divine pleading, and then personal visitation provide rich material for discussion on the nature of God.</p>
Goal	Class members will reflect on the nature of God as presented in the scriptures, as well as focusing on important concepts such as having a broken heart, contrite spirit, and avoiding contention.
Overview	<p>8: Destruction during time of Jesus’ death, three days of darkness</p> <p>9: Divine voice proclaims his destructive actions and then pleads with the people to repent, be converted and healed</p> <p>10:1-7: Divine voice discusses chicken</p> <p>10:8-10: The people’s reactions</p> <p>10:11-18: Mormon speaks of fulfillment of prophecy</p> <p>11: Jesus’ appearance and ministry among the people</p>
Main Points	<ul style="list-style-type: none"> • The life changing power of cataclysmic events (discussion of chapter 8) • Insights and questions into the nature of God (close reading of 3 Nephi 8-11) <ul style="list-style-type: none"> ○ God as destroyer (9:3-12) ○ God as loving gatherer (9:13-10:7) ○ God as incarnated minister (11) • Having a “broken heart and contrite spirit” (9:20-21) • Avoiding contention (11:29-30) • the “doctrine of Christ” (11:31-40)
Other Comments/ Discussion Starters	<ul style="list-style-type: none"> • Biblical parallels (this will go into high gear next lesson) • God as Trinity (see last row in table)
Concluding Points	

Book of Mormon passage	Bible passage
<p>3 Ne. 8:19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land. (3 hours of tempests, earthquakes etc)</p>	<p>Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.</p>
<p>3 Ne. 8:25 And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah. And thus were the howlings of the people great and terrible.</p>	<p>Mt. 21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.</p> <p>Matt. 23:37 O Jerusalem, Jerusalem, <i>thou</i> that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under <i>her</i> wings, and ye would not!</p>
<p>3 Ne. 9:15-17</p> <p>15 Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.</p> <p>16 I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled.</p> <p>17 And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.</p>	<p>John 1:3 All things were made by him; and without him was not any thing made that was made.</p> <p>1:2 The same was in the beginning with God.</p> <p>14:11 Believe me that I <i>am</i> in the Father, and the Father in me: or else believe me for the very works' sake.</p> <p>1:11-12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name:</p>
<p>3 Ne. 9:18 I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.</p>	<p>Rev. 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the</p>

	<p>water of life freely.</p> <p>22:13 I am Alpha and Omega, the beginning and the end, the first and the last.</p>
<p>3 Ne. 9:22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.</p>	<p>Mark 10:14 But when Jesus saw <i>it</i>, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.</p>
<p>3 Ne. 10:5 And again, how oft would I have gathered you as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not.</p>	<p>Matt. 23:37 O Jerusalem, Jerusalem, <i>thou</i> that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under <i>her</i> wings, and ye would not! (also see 3 Ne. 8:25 again)</p>
<p>3 Ne. 11:27 And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.</p> <p>11:36 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.</p>	<p>John 10:30 I and <i>my</i> Father are one.</p> <p>John 17:21 That they all may be one; as thou, Father, <i>art</i> in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.</p> <p>([D&C 93:3-4] And that I am in the Father, and the Father in me, and the Father and I are one—The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.; Also see Mosiah 15:2-4: And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— 4 And they are one</p>

	<p>God, yea, the very Eternal Father of heaven and of earth.</p> <p>But just for a mind bender: Moses 7:59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.</p>
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Conclusions: Either God talks this way (including using Greek terms), or the Book of Mormon is shaped/filtered through Joseph's world view and understanding, which has implications regarding our own expectations for and engagement with the scriptures.

"One may think of a diver, first reducing himself to nakedness, then glancing in mid-air, then gone with a splash, vanishing rushing down through green and warm water into black and cold water, down through increasing pressure into the deathlike region of ooze and slime and old decay; then up again, back to colour and light, his lungs almost bursting, till suddenly he breaks the surface again, holding in his hand the dripping, precious thing he went down to recover. He and it are both coloured now that they have come up into the light: down below, where it lay colorless in the dark, he lost his color too" (*Miracles*, chap. 14).

This allegory struck me as soon as I read it. I love the idea of God stripping away his divinity, leaving his realm and status of warmth and light and glory and diving down, down, down into mortality and weakness, farther down into sin and depravity, death and hell, to scoop up from the midst of that septic morass a precious human soul, to lift it up with him and returning home to love, light, and perfection.