

Engaging Gospel Doctrine (Episode 214)

LESSON 40: 3 NEPHI 16; 20-21

“Then Will I Gather Them In”

Hook	I would be somewhat surprised if many members were even aware that the message of these chapters is present in the Book of Mormon—that if the Gentile nations do not repent the House of Israel (typified in these chapters by the Nephites and then Jews) is going to overthrow them and go lion all over them)
Goal	
Overview	<p>16:1-3 Jesus says he will visit the lost tribes</p> <p>16:4-20 Gathering of Israel and potential condemnation of Gentiles</p> <p>20:1-8 Sacrament administered miraculously</p> <p>20:9-29 Jesus prophecies descendants of Nephites will overthrow the Gentiles if they don't repent</p> <p>20:30-46 Redemption of Jerusalem (Isaiah 52:8-10, 1-3, 6-7, 11-15)</p> <p>21:1-10 Jesus gives an interpretation of Isaiah 52:14-15</p> <p>21:11-21 Jesus quotes Micah 5:8-15 (remnant of Israel will destroy Gentiles)</p> <p>21:22-29 Promises to the Gentiles if they repent</p> <p>Note: Close reading reveals that first “house of Israel” is referring to Nephites, then it refers to the Jews</p>
Main Points	<ul style="list-style-type: none"> • Overview of salvation history (explain both from outside and insider perspectives) • Salvation History is a Christian concept (addressed by Paul and articulated in Luke-Acts) though it can be applied to other religions. In brief salvation history asks how God works within history to bring about their redemptive purposes. • Background: Common in ancient world to claim a close relationship with a founding God, God created your land or established your city or ancestor of your leaders etc. With Judaism it shifted a bit. • Defining the terms: Jew, Israel, House of Israel , Gentile (In these chapters Gentile refers to non-Nephites and non-Jews); we can either be “counted among” and “gathered in” or not depending on whether we repent and remember the Lord, etc. • Jewish take (covenant with Abraham, through you will bless Gentiles, Noachic covenant); Christian take; Mormon angle • Salvation history in the Book of Mormon (these chapters are key, how Nephites and Lamanites fit in; Hel. 15:10, 12-13 as an example). Jacob 5 is a beautiful allegory dealing direction with salvation history • Shocking reversal: The end of the time of the Gentiles • Nephites as the lion (16; 20:9-26) • Jews as the lion (20:27-46; 21:11-21) • 20:45 “sprinkle many nations” the meaning of the Hebrew is uncertain here. The Greek has “startle”; the Hebrew word means something like “spatter”. If that is the original word perhaps it was a reference to sprinkling the blood on Israel as

	<p>part of a redemption ritual such as that practiced on the Day of Atonement (cf. Leviticus 16)</p> <ul style="list-style-type: none"> • Conditionals... look at the “ifs” (16:4, 10, 13, 15; 20:15, 16, 28; 21:6, 12, 22) • Theme of “Gather” (16:5; 20:18, 29, 33; 21:1) • Conclude with close reading of 21:22-29 • What do we learn from these chapters? (not get too complacent, God remembers us and their covenants, but we also need to be aware of the presuppositions and implications of ideas like this (Bring up the idea of salvation history where those of us in developed countries have advantages, there is a different timing , all of us can work together to advance the well-being of all humans. Idea of civilizations being under condemnation, how we can improve, live as God would have us live, be congruent with our most noble and divine attributes)
<p>Other Comments/ Discussion Starters</p>	<ul style="list-style-type: none"> • 3 Nephi 20 and the miracle, having a prayerful heart. We are what we eat; what satisfies the hunger of our souls? (3 Ne 20:6-8) • “Lost Tribes” and the Book of Mormon (clearly presuppose there is a large group of lost tribes in a specific place and Jesus appears to them, they are going to gather together with the rest of the saints, and we will even have their scriptures. See 2 Ne.29:12-13; 3 Ne. 15:20; 16:4; 17:4; 21:26; 28:29?) • Who is the servant in 21:10? Context suggests it is Joseph Smith. • Troubling ideas/theology (16:4, 8-9; cf. 1 Ne. 19:14 where “hiss and a byword” is applied to Jews) • Relationship of these passages to the Bible (like someone stuck the Gospel of John into the OT). A close connection between 3 Ne. 30 and Acts 3:22-25 explains things like why Jesus says “all the prophets from Samuel...have testified of me”; The LDS scriptures note this parallel. The oddness of starting with Samuel comes from a Jewish tradition that in a sense he was the first of the prophets (see 1 Sam. 3:20) <p>22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.</p> <p>23 And it shall come to pass, <i>that</i> every soul, which will not hear that prophet, shall be destroyed from among the people. (3 Ne. 20:23)</p> <p>24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (20:24)</p> <p>25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. (20:25)</p> <ul style="list-style-type: none"> • Meaning of the Biblical passages (Isaiah 52; Micah 5) • Isaiah 52:1-15. Context of this passage is the celebration of leaving Babylon and returning to Jerusalem/Judea to restore Zion. The prophet addresses Israel in the personified Zion. Zion will be no more a captive daughter but dressed, perhaps as

	<p>a bride. 7-12 contains the imagery of a triumphant king to a subject kingdom. His coming is announced by lookouts on the mountains and eventually the sentinels on the walls of Jerusalem. The temple ritual instruments will be returned (vessels of the Lord). Then the fourth “servant song” begins in 52:12, telling of a faithful servant of God who is first shamed and disfigured but is vindicated by God.</p> <ul style="list-style-type: none"> • Micah 5:8-15 This is a poem celebrating the victory of Israel over Assyria (God is talking to Assyria in these verses), emphasizes the central role of God, and foretells the throwing down of foreign religious practices.
Concluding Points	Gives us a chance to wrestle with what is really in the scriptures, has unexpected ideas, ideas of covenants and God’s timing, how all people work together to save all of humanity (this is an appealing idea, focus on it in conclusion)

Note: I will color code these Bible passages as I did last time, but I am posting the notes now in case anyone needs them earlier.

The Bible in 3 Nephi, continued

Additions Deletions Changes

Isaiah 52:8-10, 1-3, 6-7, 11-15	20:31-46
	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.
8 Thy watchmen 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.	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.
9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.	34 Then shall they break forth into joy— Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.
10 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 our God.	35 The Father 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 the Father;

	and the Father and I are one.
1 Awake, awake; 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.	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.
2 Shake thyself from the dust; arise, <i>and</i> sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.	37 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.
3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.	38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.
6 Therefore my people shall know my name: therefore <i>they shall know</i> in that day that I <i>am</i> he that doth speak: behold, <i>it is I</i> .	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.
7 ¶How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!	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!
11 ¶Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i> ; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.	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.
12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel <i>will be</i> your rereward.	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.
13 ¶Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.	43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.
14 As many were astonished at thee; his visage was so marred more than any man, and his	44 As many were astonished at thee—his visage was so marred, more than any man, and

form more than the sons of men:	his form more than the sons of men—
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.	45 So shall he sprinkle many nations; the kings shall shut their mouths at him, for <i>that</i> which had not been told them shall they see; and that which they had not heard shall they consider.

Micah 5:8-9	3 Ne. 20:16-17

Micah 5:8-15	3 Nephi 21:11-21

3 Nephi 20:16-17	3 Nephi 21:11-21