

October 21-27, 2024

3 Nephi 27–4 Nephi

“THERE COULD NOT BE A HAPPIER PEOPLE”

Summary: *3 Nephi 27. Jesus commands that the Church be called in His name—His mission and atoning sacrifice constitute His gospel—Men are commanded to repent and be baptized that they may be sanctified by the Holy Ghost—They are to be even as Jesus is. [About A.D. 34–35.]*

3 Nephi 28. Nine of the twelve disciples desire and are promised an inheritance in Christ’s kingdom when they die—The Three Nephites desire and are given power over death so as to remain on the earth until Jesus comes again—They are translated and see things not lawful to utter, and they are now ministering among men. [About A.D. 34–35.]

3 Nephi 29. The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill His covenants—Those who reject His latter-day revelations and gifts will be cursed. [About A.D. 34–35.]

3 Nephi 30. The latter-day Gentiles are commanded to repent, come unto Christ, and be numbered with the house of Israel. [About A.D. 34–35.]

Fourth Nephi

The Book of Nephi

Who Is the Son of Nephi—One of the Disciples of Jesus Christ
An account of the people of Nephi, according to his record.

4 Nephi 1. The Nephites and the Lamanites are all converted to the Church of Christ—They have all things in common, work miracles, and prosper in the land—After two centuries divisions, evils, false churches, and persecutions arise—After three hundred years both the Nephites and the Lamanites are wicked—Ammaron hides up the sacred records. [About A.D. 36–321]

Supplemental Jewish and Holy Land Insights

How is God’s religion to be named on earth?

Judaism is the religion and the guidance of life of the Jewish people. It is the oldest of what are called monotheistic faiths in the Abrahamic tradition which include Christianity and Islam. The unchecked acceptance of a “One God” religion is a result of losing the identity of the “Godhead.” A member of the Church of Jesus Christ of Latter-day Saints can assuredly state; “We believe in God, the Eternal Father, and in His Son, Jesus

Christ, and in the Holy Ghost. **(Article of Faith 1)** Note how clear the Book of Mormon explains that. “And how be it my church save it be called in my name? For if a church be called in Moses’ name then it be Moses’ church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;” **(3 Nephi 27:8-9)**

More than a monotheistic religion, the true Church is led by the Father, Son and Holy Ghost, unified and yet with separate identities. The official name of the God's Church is The Church of Jesus Christ of Latter-day Saints. The full name was given by revelation from God to Joseph Smith in 1838. When speaking of God's Church, in the first reference, the full name of the Church is preferred: "The Church of Jesus Christ of Latter-day Saints." On August 16, 2018, Church president Russell M. Nelson reiterated the request that church members and others call the church by its full name instead of using the terms "LDS Church", "Mormon Church", and "Mormonism". Nelson reaffirmed his position during the October 2018 General Conference, stating: "To remove the Lord's name from the Lord's Church is a major victory for Satan." (Russell M. Nelson. "The Correct Name of the Church". www.churchofjesuschrist.org. Retrieved 2024-08-22.) He further requested that "LDS" and "Mormon" not be used to refer to its membership or belief system, ("Stop calling the Mormon Church 'Mormon,' says church leader. 'LDS' is out, too". *Washington Post*. August 17, 2018) and the style guide was updated accordingly. ("The Church of Jesus Christ of Latter-day Saints issues new name guidelines, dropping terms Mormon, LDS in most uses". *DeseretNews.com*. Retrieved May 9, 2019)

What is the fundamental doctrine for living?

The Lord's first message to the Disciples in the "Americas" was the same as to the Disciples in the Land of Israel, that of repentance. The word "repentance" in Hebrew literally means "to turn" or "return." "Although Judaism sees sin as a most serious matter, even the sinner is not without hope. One of the most important theological doctrines of both the Bible and the *Talmud* (Judaic written

biblical interpretations) is that if a sinner repents his bad deeds, God will forgive him. Repentance consists of several stages --- firstly the sinner must reflect on his actions and realize that he has indeed done the wrong thing. He must then make up his mind never to do it again, and confess his sin. This confession is not made to any other human being but is made by the sinner directly to God. On this basis the two confessions *Ashamnu* and *Al-Het* were introduced into the prayers for the Day of Atonement (*Yom Kippur*) which is a special occasion for repentance and forgiveness. However, even when a sinner has done all these things, his repentance is still not final until he has been exposed to the same temptation and withstood it. Of course he should not deliberately put himself on that spot again." "Repentance in Hebrew is known as *teshuvah*, which literally means 'return,' and signifies a return to God. A person who repents his sins is known as a *ba'al teshuvah*. Many rabbis of the Talmud believed that the real *ba'al teshuvah* is greater even than a person who has never sinned and they furthermore said that when a person repents out of love of God (and not just out of fear of divine punishment), all the sins he had committed are considered to be *mitzvot* (blessings). This is perhaps the most comforting doctrine that Judaism has given to the world." (*Encyclopedia Judaica Jr.*)

What do Children of Israel surmise as the purpose of "translated" beings?

The special request of the Three Nephite Disciples to remain on the earth to serve mankind's quest in returning to God is, of course, similar to the Lord's beloved Disciple, John, in Israel. The Jews have a tradition (*Aggadah*) that has a somewhat similar idea of special "unknown" visitors. Some refer to them as "*Zaddikim*" or very righteous beings. "According to an *Aggadah* in the Babylonian *Talmud*, in

each generation there are exactly 36 righteous men -- *Lamed Vav Zaddikim* -- who received the Divine Presence and whose righteousness sustains the world. In the folklore of the *Kabbalah* and later that of *Hasidism*, the idea of these *Lamedvavniks*, as they were commonly called, assumed great significance. They were believed to be anonymous saints who remained unnoticed by other men because of their humble nature and vocations. However, in times of great peril it was believed that the *Lamedvavnik* dramatically appeared and used his hidden powers to defeat the enemies of Israel. Then, as mysteriously as he came, he returned to his usual obscurity.”

(*Encyclopedia Judaica Jr.*)

What affects man and beast in getting along?

The miracle of being unharmed of wild beasts is a reminder of a spiritual presence and worthiness that can prevail with man and beasts. One miracle is reflected in the ancient scriptures as Daniel was among lions and yet remained unharmed. “My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.”

(*Daniel 6:22*) “The international peace of the Messianic era is described in a beautiful passage in *Isaiah (11:6--7)*: animals which are natural enemies will live together in harmony. ‘And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.’”

(*Encyclopedia Judaica Jr.*)

How has “having things in common” appeared in religion?

Holding earthly things in common reflects

a higher attitude and discipline that true disciples of the Lord can raise themselves to. The who that followed the Disciples of Jesus in Israel had that standard for a while. Jews have attempted to raise themselves to that level throughout the ages. “And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all [men], as every man had need.”

(*Acts 2:44-45*) The modern Kibbutz system in Israel is a lesser derivation of the principle of holding things in common and working for the common good of the entire community. “There is no private wealth whatever. Once a new member is accepted after a year's trial period, he gives everything he owns (apart from personal possessions) to the kibbutz. In addition, he is expected to put in his honest day's work in whatever field the kibbutz planning committee finds most useful for the kibbutz as a whole.”

(*Encyclopedia Judaica Jr.*)

How significant is clothing to worship?

The Hassidic sect of Judaism attempted to create a commonality as they formed their special society a few hundred years ago. They wore black clothing to identify their common connection. They may have decided to do so based on ancient Biblical Jewish tradition and, in some cases, being forced to identify themselves as Jews. “Today, most *Hasidim* live in the United States and Israel. Among the main dynasties are such diverse groups as the *Habad-Lubavich* movement, which describes itself as ‘a mission to Jews by Jews;’ the violently anti-Zionist *Satmar Hasidim*; the ‘classical’ *Hasidim* of *Belz* and the scholarly followers of the *Gur* dynasty.” “But though these groups have their philosophical differences, they maintain a very similar way of life which has changed little since the 18th century. The men dress in traditional *kapotes* (long black coats; silk for the Sabbath and holidays) and wide- brimmed black hats,

which may be replaced by the fur-trimmed *shtreimel* on special occasions.” “Imagine . . . wearing a tunic with purple stripes, as Jews once did in Persia; a long black gown as in medieval Spain; a yellow turban as in 16th-century Turkey; or a vest with 12 silver buttons as in 19th-century India. In many countries Jews have favored a distinctive style of dress, which has often helped them preserve their own identity in a foreign environment. Thus, the *Midrash* (Jewish bible interpretation method) gives three reasons by virtue of which our forefathers were redeemed from their slavery in Egypt. One of them is ‘that they did not change their style of dress.’” “Our first fashion record is the Bible, which describes common, priestly, and royal dress. Monuments in Egypt and Mesopotamia clearly show the styles of

that time, which indicated a man's wealth and status. A common garment consisted of a white cloth suspended from the waist to the knees.” (**Encyclopedia Judaica Jr.**) Sometimes clothing or types of clothing are used to create an identity. The extremes of fashion often shout the departure from self-discipline and godliness. Biblical clothing description is recognizable to a temple participating member of the Church of Jesus Christ of Latter-day Saints. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . .” (**Isaiah 61:10**) The “return” to beautiful and yet modest clothing; turning our concern to the other’s wellbeing and, turning to God in all ways is the Lord’s call of repentance, which is “His Gospel.”