
3 NEPHI 15-20

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INTRODUCTION

After giving the Nephites the Sermon at the Temple, Jesus taught them more about the law of Moses being fulfilled, about the meaning of his phrase “other sheep,” and about the gathering of Israel. Then he prepared to leave them. But looking on them and feeling great godly compassion, he lingered, blessed their children, prayed for them, and gave them the sacrament. Everyone spreads the word that he is returning and even more gather the next day. The disciples teach the people the next day. Jesus returns, prays for them again, provides the sacrament for the larger group, and he teaches them more about his mission and their destiny. Mormon reminds that not everything Jesus said and did are written in the record—in fact, only a fraction (3 Nephi 26:6), so we can safely assume that what we have is a summary in many cases, a reflection of what he said, not a transcription.

A simple outline of the chapters in this lesson is:

Topic	Reference	1830 chapter
Law fulfilled; other sheep	3 Nephi 15	Book of Nephi 7
Gospel to the Gentiles	3 Nephi 16	
Jesus prays and blesses	3 Nephi 17	Book of Nephi 8
The sacrament	3 Nephi 18	
Disciples teach; Jesus returns	3 Nephi 19	Book of Nephi 9
Miraculous sacrament; Jesus’ mission	3 Nephi 20	

(Note that 1830 Book of Nephi 9 extends out and ends with our 3 Nephi 21:21.)

3 NEPHI 15 LAW FULFILLED; OTHER SHEEP

1 *the things which I taught before.* The previous three chapters, paralleling Matthew 5-7, are what Jesus taught to the Jews and disciples in Palestine during his mortal ministry.

2-10 These verses discuss how the law of Moses was fulfilled in Christ.

2 *they understood not.* Perceiving that some in the crowd were still confused about the law being fulfilled, Jesus took some time to explain it. This was likely an area where he took more time and said more than is reflected in our record, to make sure that everyone understood. It was something he tried to teach in the Old World but the disciples never really got it until after his resurrection, and even then struggled (it became the biggest challenge of the early Church in Acts). But the Nephites were better prepared (*Student Manual*, 312).

5 *I am he that gave the law.* As the giver of the law to Moses, Jesus is fully entitled to determine when it is in effect and when it is complete. The purpose of the law was to lead people to Christ, to point them to his mission, to turn their hearts toward him and his atoning sacrifice. “Therefore, the law in me is fulfilled, for I have come to fulfil the law.”

8 *the covenant which I have made with my people is not all fulfilled.* The covenant began with Adam, was renewed with subsequent prophets, including Enoch and Noah (see Moses 1-7), and given powerfully to Abraham. From Abraham, all the nations of the earth are blessed by the covenant. It pre-dates the law of Moses and continues on past it.

9 *I am the law.* “Previously they had been obedient to the law, but now Jesus commands them to be obedient to the Lawgiver” (McConkie 1991, 4:100).

11-24 These verses tell the “other sheep” story, revealing to us, thanks to the Nephites, just what Jesus meant when he said this to his New Testament followers.

11 *he said unto those twelve.* The Book of Mormon record is very clear about Jesus’ audience for the various things he said. The next few verses were directed at the Twelve disciples.

12 *Ye are my disciples; and ye are a light.* Jesus is the light (v. 9) but as we become his disciples and emulate his example, we can also become lights to others.

13 *this is the land of your inheritance.* Some of the debate about the location of the Book of Mormon looks to this concept. So many interpretations have applied verses like this to the United States (such as Orson F. Whitney in *Student Manual*, 313 and Joseph Fielding Smith, *Doctrines of Salvation*, 3:68), that it can be difficult to imagine a ‘land of inheritance’ that doesn’t include the United States, much less North America (which could be the case if “this is the land” was referring to Mesoamerica). But what if the Nephite lands were in southern Mexico and northern Guatemala and that was their land of inheritance? Or as another group promotes, what if the land of the Nephites was Baja California? It’s intriguing to consider.

17 *other sheep I have.* Jesus told the disciples that the Father had not commanded him to be explicit about the fate of the Nephites and Lamanites or the other tribes of the house of Israel to the people in Palestine during his mortal ministry (vv. 15-16). But he was able to drop a hint, as it were, that there were “other sheep” somewhere who would hear his voice. The quotation here is from John 10:16 and is identical to the King James Version.

18 *because of stiffneckedness and unbelief they understood not.* It is easy enough to condemn the Jews for not being teachable enough to hear this message, but what about us? What messages are we not hearing from the Lord because of our own stiffnecks and unbelief?

21 *ye are they of whom I said.* Quoting the same verse again, Jesus makes it explicit that the Nephites are the lost sheep of John 10:16.

22 *they supposed it had been the Gentiles.* Non-LDS commentaries typically take an approach similar to F. F. Bruce: “These words of Jesus, then, point to the Gentile mission and to the formation of the community, comprising believing Jews and believing Gentiles, in which there is ‘neither Jew nor Greek’ (Gal. 3:28; Col. 3:11)” (*The Gospel & Epistles of John*, 228). But as Jesus explained (v. 23-24), the Gentiles were converted by the preaching of the Jews, not by the voice of Jesus directly, which was the Nephite experience.

3 NEPHI 16 GOSPEL TO THE GENTILES

1 ***other sheep, which are not of this land.*** McConkie and Millet give a long explanation of our knowledge of the Ten Tribes who were mostly carried away by the Assyrians in about 721 B.C. and lost from the knowledge of the kingdom of Judah. Quoting Elder Bruce R. McConkie, they make the point that the ten tribes are gathered in the same way that everyone is gathered into the Church, by the teachings of the prophets and missionaries and by the testimony of the Book of Mormon. But they concur that Jesus did in fact visit them in one or more locations at the time spoken of here in 3 Nephi, and that like the Nephites, they probably were righteous for a time after that visit but then fell away during the period of universal apostasy prior to the Restoration.

4 ***write these sayings.*** The Nephites were commanded to write down this teaching of the other sheep in case the people at Jerusalem “do not ask the Father” for this understanding. The written record would also benefit the Gentiles in the last days and the seed of the Nephites who would receive the gospel through them.

13 ***if the Gentiles will repent.*** In these verses, Jesus taught that the gospel, in the last days, would come from the Gentiles unto the house of Israel, and that if the Gentiles are righteous, they will be numbered with Israel. *Student Manual*, 314, quoting Joseph Fielding Smith and Bruce R. McConkie, notes that the descendents of Israel are so scattered and intermixed with the world’s population, that many, if not all, who are Gentiles, also possess the seed of Israel. So it was with Joseph Smith: he was the Gentile who brought forth the Book of Mormon, but was of the house of Israel through both Ephraim and Judah. In that sense, then to be a “Gentile” is mostly to be outside of the covenant, and to be of “Israel” is to be under that covenant.

14-15 ***they shall go through among them, and shall tread them down.*** This language is reminiscent of Micah 5:8 (see the footnote), where “the remnant of Jacob shall be among the Gentiles,” and “if he go through, both treadeth down and teareth in pieces.” Though the language is harsh, the concept is that evil will be rooted out by righteous Israel under the direction of the Lord.

18-20 Jesus quoted Isaiah 52:8-10 (see the footnote), with only one change: Isaiah says at the end of the quote, “...the salvation of our God.” 3 Nephi drops the word “our.” The fulfillment is millennial after the Second Coming, when the Lord triumphantly reigns on the earth.

3 NEPHI 17 JESUS PRAYS AND BLESSES

1 ***he looked round about again on the multitude.*** Having taught the disciples about the other sheep and the roles of Israel and the Gentiles in the latter days, Jesus turned back to the crowd and addressed them again.

2 ***ye are weak, that ye cannot understand all my words.*** It had been a long day and Jesus sensed the fatigue level in the multitude had risen to the point where further discussion had diminishing returns—they would not get much benefit from continuing. So he determined to stop teaching for the day—at least by talking. But he was about to teach profound lessons by example.

3 ***ponder upon the things which I have said.*** See *Student Manual*, 314-315. The act of pondering on the scriptures, considering the ancient meaning and the modern application, is somewhat of a lost art for many of us in our busy schedules. We have too much noise and activity in our lives, and do

not take the time to think through the scriptures we are reading very often. Recently a good friend was asked to teach a special lesson on three chapters in the Book of Mormon. She was given a month's notice to prepare (not a luxury we always enjoy!). She shared with me that the greatest part of giving the lesson was the ability to spend a month heavily focused on those three chapters, pondering their meaning and application, and making them very real for her. This was a great reminder to me of the importance of this lesson in our lives. Sometimes we strive to meet a worthy scripture study goal, such as 'read the Book of Mormon in xx number of days,' and that kind of reading has great benefits. But a deep reading, where sometimes we may only read a few verses in a day but spend significant time pondering their meaning, is a natural progression in our scripture study. Elder Walter F. González gave examples of people who had struggled to overcome challenges, including a major earthquake, then taught:

What these great leaders did was allow the Spirit to write gospel principles in their souls. This writing doesn't happen overnight. Profoundly exposing our souls to the principles of righteousness will make a difference in our preparation for spiritual quakes. This exposure can be enhanced by pondering and by cutting off bad influences.

Eternal principles will take root in us as we take time not only to read the teachings of the prophets and the scriptures but also to ponder them in the spirit of prayer. Nephi, for example, took time to sit and ponder. By so doing, he was exposed to doctrinal pearls (see 1 Nephi 11:1). Take the time to do what the Lord has directed us to do: "Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds" (D&C 43:34). In a world that increasingly demands more of our time, it is essential that we take time to ponder in our homes, so that we may understand divine doctrine and its principles. As the Savior said, "Go ye unto your homes, and ponder upon these things ... that ye may understand, and prepare your minds for the morrow" (3 Nephi 17:3).

By so doing, our exposure to doctrine and its principles will continue to be enhanced if we also hearken to the Lord's admonition about bad influences (*Ensign*, Nov 2007).

ask of the Father. Jesus invited them to ask the Father both about the things he had taught them and to help them prepare for the next day, announcing that he was returning. That must have been a great relief to the assembled Nephites, knowing that this was not their only opportunity to see him and hear him teach.

prepare your minds. How do we prepare our minds to be taught? How do we prepare our minds to go to church on Sunday, take the sacrament, and otherwise participate in talks, classes, music, and other activities during our church time?

4 now I go unto the Father. He was prepared to leave them, return briefly to the Father, then go see the "lost tribes of Israel." But this chapter shows the great compassion Jesus felt for these faithful people, and he changed his plans.

6 my bowels are filled with compassion. John Durham Peters penned a brilliant essay on this concept in *BYU Studies* 38:4 ("Bowels of Mercy," pp. 27-41; available online here: <http://byustudies.byu.edu/showTitle.aspx?title=6604>). The meaning of bowels in the scriptures ties into them being a seat of emotion and feeling, but Peters argues for an even deeper meaning relating to sacrifice, atonement, and the condescension of God. In short, Jesus' bowels being filled

with compassion represents his power to love to the greatest depths, in spite of our own corruption.

7 *I will heal them.* After the great destructions of just a few months previous, there must have a large number of people in need of healing. Jesus' offer was no trivial offer, and even if it was only 10% of the people, it could take another couple hours or more to administer to each of them. But his words likely meant more than that because metaphorically, everyone there, just as all of us do, needed the healing touch of the Master.

10 *they did bathe his feet with their tears.* Like the woman at Simon's dinner (Luke 7:36-38), the Nephite people washed Jesus feet with their own tears. They were also kissing his feet, so overcome were they with gratitude and joy.

15 *he prayed unto the Father.* After surrounding himself with children and then having the multitude kneel down, Jesus did the same and began to pray. His prayer is not recorded but the crowd hear it and bore record of it.

16-17 These two verses are a quote from the record; the "we" in verse 17 is the giveaway, but Mormon told us in v. 16 that it was their record.

16 *eye hath never seen, neither hath the ear heard.* This is similar to Isaiah 64:4, though worded differently than our KJV—for example, the order of hearing and seeing are reversed. Paul picked up on the same concept in 1 Corinthians 2:9, which is more similar to this verse than the Isaiah version.

18 *they were overcome.* In the Nephite tradition, the group was overcome with joy and could not get up when Jesus did. But in the next verse he commanded them to rise, and they were able to do so, no doubt with support from the Spirit.

20 *my joy is full.* Rarely during his mortal ministry had he experienced such faith and willingness to heed his words. Having it now in such abundance brought Jesus great joy, which will spill over into the next few verses.

21 *he wept.* See John 11:35 where Jesus also wept, though for different reason. In John, he had arrived to raise Lazarus from the dead, and wept with Mary and Martha in their sadness at losing their brother. Here Jesus wept for the joy he felt at the reception he had received among the Nephites.

22 *he wept again.* After blessing each child one by one (more time!), Jesus wept again. These scenes in 3 Nephi not only show the compassion of Christ but the spontaneous reaction he had to the people.

24 *angels descending out of heaven.* These magnificent angels not only came down in the multitude, but encircled the children with fire, and "did minister unto them." This verse was the most impactful verse of all of 3 Nephi on my freshman college roommate. As he read 3 Nephi 17 and especially this verse, he too wept, and the Spirit prompted him to start seeing the missionaries. He was baptized three weeks later based on his testimony of the Book of Mormon.

25 *about two thousand and five hundred souls.* This is how we know the size of the crowd this day.

3 NEPHI 18 THE SACRAMENT

1 **bring forth some bread and wine.** Jesus requested the twelve to bring bread and wine to him. They don't appear to have been gone long, so those things must have been readily available to the disciples, which makes sense if they were preparing for a feast or celebration of some kind already.

4 **they had eaten and were filled.** At first reading, this may not sound like the sacrament. Certainly no one attending our sacrament meetings today would ever think that their hunger would be satisfied by a small piece of broken bread and a little cup of water. But the subsequent verses make it clear that he was administering the sacrament to them. We can be certain that the "filled" Jesus mentioned is more than a physical consumption of food, but being filled by the Spirit as we partake righteously of the symbols of the Messiah's death.

5 **to him will I gave power.** What is this great power that Jesus gave to his chief disciple? The power to "break bread and bless it"—the authority to administer the sacrament. How humbling to understand that Jesus felt it was so important to have the sacrament that he called his prophet to give it to the people—a great thing for our young men to remember as they act in Jesus' place each week preparing, blessing, and administering the sacrament to all of us.

10 **Jesus said unto them [the disciples].** The account is clear again about Jesus' audience—the twelve disciples (v. 5 also). He taught them about their role in administering the bread and the wine and the covenant associated with it.

12 **built upon my rock.** Returning to the metaphor of chapters 11 and 14, Jesus reminded them that to be built on a rock means to keep the commandments, not "more or less than these" (v. 13).

16 **I am the light.** Again, Jesus taught that the light is him, because he has "set an example" for us.

17 **he turned again unto the multitude.** Done talking to the disciples for the moment, Jesus turned back to the crowd to address them all on the next topic.

18 **Satan desireth to...sift you as wheat.** Compare Luke 22:31. To "sift" wheat is to shake it in a sieve. Jesus' meaning is uncertain. One thought is that the sifting separates the grain from the chaff, which is like exposing our sins to view. Another says it is singling out the disciples that Satan might focus on them and harvest them like wheat (so *Student Manual*, 318). Still another relates it to the wheat and the tares. I appreciate the metaphor of the first one: Satan wants to shake us up and have all our sins exposed, with the resulting feeling of being overwhelmed or overcome by discouragement. But the sifting also exposes the precious wheat in our lives, that which is most useful and good. So the solution to overcome Satan and our sins is to "always pray unto the Father" in the name of Christ (v. 19).

20 **ask the Father in my name, which is right.** We are certainly free to pray about anything, but we are promised answers if what we pray "is right." What is "right"? Mormon later says is a little differently: "which is good" (Moroni 7:26). Therefore, as we exercise faith and pray by the Spirit for right and good things, the Father will hear and answer our prayer.

21 **Pray in your families.** See President Hinckley's comments in *Student Manual*, 319.

23 **pray for them, and shall not cast them out.** We are instructed not to chase anyone away from our meetings, but to welcome them, to pray for them. I have seen this reaction when an investigator

shows up for sacrament meeting in wild or inappropriate clothing or with many tattoos or long hair and a large beard, and members of the ward look past all of those external distractions and welcome the person warmly. Sadly, I have also seen the opposite, where someone a bit unusual comes to church and some are afraid or uncertain how to react, so they shy away or sometimes even act offensively. But we are not to “cast them out,” literally or figuratively, by our actions, and we are to pray for them, publicly and privately. By so doing, I believe we gain greater charity for them. After all, we all need Christ and we all are sinners.

24 ***hold up your light...I am the light.*** We are not the examples—Jesus is. We are not the teacher—the Spirit is. We are not the solution—God is. We must be bold in speaking of Jesus and how he has changed our lives and transformed us.

26 ***he turned his eyes again upon the disciples.*** Jesus’ audience is again his new church leaders.

29 ***if ye know that a man is unworthy.*** The church leaders are to judge worthiness and to safeguard the ordinance of the sacrament. So it is in our day. But sometimes people judge themselves unworthy too readily and miss the blessings of the ordinance. “If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy” (Elder John H. Groberg, *Student Manual*, 319).

34 ***because of the disputations which have been among you.*** Jesus gave them direct instructions to “minister unto” and “pray for” those who are considering repentance and baptism. They would be invited to worship services always and offered baptism if they repent, and we are to have patience with them because we never know “what they will return and repent” (vv. 30-32). All this was taught apparently because it was a source of contention among the church leaders.

35 ***I go unto the Father.*** Now it really was time for Jesus to go. He had delayed his return to heal the people, to bless their children, and to teach a bit more about tolerance and give them the sacrament. But he needed to go “unto the Father for your sakes.”

36 ***he touched with his hand.*** One by one (a common theme of this day), Jesus touched his twelve newly called Church leaders and said a few words. The crowd did not hear the words, but the twelve did: “he gave them power to give the Holy Ghost” (v. 37).

39 ***he departed from the, and ascended into heaven.*** The multitude didn’t see what happened because of “a cloud” that covered Jesus and the disciples, but the twelve saw him ascend. Thus ended Jesus’ first day of ministry among the Nephites. What an amazing, long, and eventful day!

3 NEPHI 19 DISCIPLES TEACH; JESUS RETURNS

2 ***before it was yet dark.*** This gives us a sense of how long it took—many hours, to be sure, but still concluding before nightfall.

show himself on the morrow. The crowd of about 2,500 went about telling everyone they could that Jesus was coming back the next day. How excited the people must have been: God is going to appear to us tomorrow, just as he did to the people at the temple today. That would certainly boost temple attendance!

3 *did labor exceedingly all that night.* No one slept this night but everyone was busy spreading the news—and hopefully pausing long enough to ponder Jesus’ teachings. Someone, probably Nephi, perhaps sat and wrote down everything he could remember from that day while it was still fresh. Others surely labored with their own repentance process that they might be prepared for the next encounter.

4 *the names of the disciples whom Jesus had chosen.* The list of names is interesting. There are ‘traditional’ Nephite names, such as Nephi, Mathoni, and Mathonihah. There are ‘New Testament’ kinds of names, such as Timothy and Jonas. There are ‘Jaredite’ sounding names, such as Kumen and Kumenonhi, and there are ‘Old Testament’ names such as Jeremiah, Zedekiah, and Isaiah.

6 *the twelve did teach.* Dividing the now huge crowd into twelve groups, they each took a group off away just a bit and began to teach them “those same words which Jesus had spoken” (v. 8) They did not teach personal opinions or interpretations, just what Jesus had said the day before. They also caused the people to kneel and pray, taught some more, than prayed themselves. This was important because it allowed Jesus to return and pick up right where he left off, even though the crowd was significantly larger. He didn’t have to repeat all his teachings from the previous day because the disciples had done that for him.

9 *that the Holy Ghost should be given unto them.* See *Student Manual*, 320.

11 *Nephi...was baptized.* It doesn’t say who baptized Nephi—perhaps his brother, Timothy. But after that, he baptized the other members of the twelve (v. 12). This was not the first time they had been baptized, but it was a renewal of their covenant under the new law. See *Student Manual*, 320.

14 *encircled about as if it were by fire...and angels did come down.* After their baptism, the entire multitude witnessed a divine manifestation of the power of the Holy Spirit as the disciples were surrounded by fire and angels.

15 *Jesus came.* In the middle of this amazing display, Jesus appeared again. How joyful the crowd must have been, most of whom were seeing him for the first time.

18 *they did pray unto Jesus.* Following his command to kneel and pray, they began to pray to Jesus. Though unusual, this prayer was directed at the God they could see in front of them (v. 22). Likewise, at the dedication of the Kirtland temple, Joseph Smith prayed at least partly to Jehovah (D&C 109:34, 42, 56). This does not mean that anyone was confused about appropriate prayer—Jesus had clearly taught them to pray to the Father in his name. But this was a special experience, and provided the backdrop for what happened next.

19 *went a little way off from them and bowed himself to the earth.* About a year earlier, Jesus had been at the end of his mortal life. He had led his closest disciples away from the upper room to a garden at the foot of the Mount of Olives, a garden called Gethsemane. There he went away from the disciples a little and prayed for the cup to pass but also to do the will of the Father. He returned to his disciples, only to find them sleeping at this hour of struggle for him. He asked them to stay awake and pray with him, then went off alone again. This was repeated twice more, and each time he returned he found the disciples asleep, unable to support him at this critical moment (see Matthew 26:36-45).

So it is with this passage in 3 Nephi but with dramatically different reactions from the disciples. Three times Jesus went off to pray, and three times he returned to his disciples. But instead of being

overcome with sleep as happened in Jerusalem, these Nephite disciples stayed awake, kept praying, and did so “without ceasing” (v. 24). Thus Jesus was able to pray great things for them, so great that they could not be written (vv. 32-34). What joy he must have felt to have a ‘second Gethsemane’ experience of a sort, and to see the great faith of these Nephite disciples—who surely were exhausted from being up all night spreading the news and gathering the people together—which was altogether different from the experience in Jerusalem.

20-23 Jesus’ first prayer in behalf of the disciples is in these three verses.

25 **they were as white as the countenance and also the garments of Jesus.** In this attitude of prayer and with Christ’s blessing, the disciples were transfigured (compare Matthew 17:2).

28-29 Jesus’ second prayer.

29 **that we may be one.** Jesus’ consistent prayer was desire for unity, that his followers would be “one” just as he and the Father are one—in purpose and desire, in goals and effort. See *Student Manual*, 321.

32-24 Jesus’ third prayer is not recorded but was heard by the multitude. They understood it even if they could not express it.

35 **So great faith have I never seen among all the Jews.** The concluding remark ties the two experiences together—the prayers in the garden of Gethsemane and the prayers in Bountiful. It is also a stark contrast to their reactions. Of course, the Jews were reacting to the mortal Messiah, while the Nephites were reacting to the perfected, immortal Savior. But the contrast was clearly significant to Jesus because he called it out and contrasted their faithful reaction with the unbelieving reaction he generally received among the Jews.

3 NEPHI 20 MIRACULOUS SACRAMENT; JESUS’ MISSION

1 **not cease to pray in their hearts.** We might physically stop a vocal prayer but the counsel is to continue to pray (compare Alma 34:27).

6 **no bread, neither wine, brought by the disciples.** Unlike the previous day where Jesus asked the disciples to get bread and wine for the multitude, today Jesus miraculously provided it, just as he did when feeding the thousands in Palestine (see Matthew 14:15-21; 15:32-38; and John 6:5-14).

9 **filled with the Spirit.** This time again they were filled, but Mormon is explicit—they were filled with the Spirit, which caused them to praise Jesus.

11 **I spake unto you.** The previous day, Jesus had quoted Isaiah 52:8-10 (3 Nephi 16:17-20). This day he expanded on those verses to teach the Nephites about himself and his mission.

Ye have them before you, therefore search them. Not only does this command apply to us, but it demonstrates that scriptures were readily available to the majority of the Nephites and that they could read, else why would he command them to do it?

19 ***I will make thy horn iron.*** A horn is a scriptural symbol of power and authority. To make it iron is to strengthen it. The contrast is that the Gentiles will overpower Israel for a time, but Israel will have its power restored and be strong like an iron horn, and like hooves of brass.

22 ***it shall be a New Jerusalem.*** There is a New Jerusalem in latter-day scripture that will be located in Missouri (Article of Faith 10; D&C 84:2-4). But Elder Bruce R. McConkie pointed out that there will be many New Jerusalems in many lands that will be gathering places for those people (McConkie 1991, 4:130).

23 ***of whom Moses spake.*** Jesus quoted from Deuteronomy 18:15-19, which is often quoted relative to the Savior in the Book of Mormon (such as 1 Nephi 22:20) and the New Testament (for example, Acts 3:22-23).

24 ***all the prophets from Samuel.*** Not Samuel the Lamanite but Samuel in 1 Samuel 3 and following. Samuel is the 'first' prophet following the period of the judges, which line of prophets continued down (in the Book of Mormon perspective) to the time of Jeremiah and Lehi, and then continued among the Nephites until the current spiritual leader, Nephi.

29 ***remember the covenant which I have made.*** Jesus always remembers his covenants and stands ready to fulfill it. It is only because of our unrighteousness that the promised blessings are not received.

32 ***their watchmen lift up their voice.*** Back to a more direct interpretation of Isaiah 52:8-10, Jesus ties the watchmen to the gathering, for by the voice of his servants will people be called out and brought into the covenant.

36-40 ***Awake, awake again.*** Quoting the same chapter but preceding verses, Jesus now cited Isaiah 52:1-3 and interpreted them.

41-45 ***Depart ye, depart ye.*** The chapter closes with a quotation of Isaiah 52:11-15.

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