

October 14-20, 2024

3 Nephi 20–26

“YE ARE THE CHILDREN OF THE COVENANT”

Summary: *3 Nephi 20. Jesus provides bread and wine miraculously and again administers the sacrament unto the people—The remnant of Jacob will come to the knowledge of the Lord their God and will inherit the Americas—Jesus is the prophet like unto Moses, and the Nephites are children of the prophets—Others of the Lord’s people will be gathered to Jerusalem. [About A.D. 34].*

3 Nephi 21. Israel will be gathered when the Book of Mormon comes forth—The Gentiles will be established as a free people in America—They will be saved if they believe and obey; otherwise, they will be cut off and destroyed—Israel will build the New Jerusalem, and the lost tribes will return. [About A.D. 34].

3 Nephi 22. In the last days, Zion and her stakes will be established, and Israel will be gathered in mercy and tenderness—They will triumph—Compare Isaiah 54. [About A.D. 34].

3 Nephi 23. Jesus approves the words of Isaiah—He commands the people to search the prophets—The words of Samuel the Lamanite concerning the resurrection are added to their records. [About A.D. 34].

3 Nephi 24. The Lord’s messenger shall prepare the way for the Second Coming—Christ shall sit in judgment—Israel is commanded to pay tithes and offerings—A book of remembrance is kept—Compare Malachi 3. [About A.D. 34].

3 Nephi 25. At the Second Coming the proud and wicked shall be burned as stubble—Elijah shall return before that great and dreadful day—Compare Malachi 4. [About A.D. 34].

3 Nephi 26. Jesus expounds all things from the beginning to the end—Babes and children utter marvelous things which cannot be written—Those in the Church of Christ have all things in common among them. [About A.D. 34].

Supplemental Jewish and Holy Land Insights

How does a procedural adjustment to the sacrament teach us?

A practice by religious Jews at the beginning of every Sabbath is called *Kiddush* and *Motzi*. The present-day practice is using a sip of wine, juice or even water followed by a morsel of bread. The prayer words anticipate a future deliverance, greater than the Egyptian Exodus. It is important to realize that what Latter-day Saints call the Sacrament, was in fact an ancient eternal

ordinance. The procedures of ordinances may be updated from time to time, yet the basis and covenant meaning is still the same. Before Jesus’ mortality it was in anticipation and after Jesus’ atonement it became a remembrance. In modern Jewish life, there is something like this that is actually done in the home. There are two blessings each Sabbath eve. One is the *Kiddush*. It is the blessing for the wine. It always precedes the blessing over the hallah, a special Sabbath bread. The blessing over the bread (which happens at every meal) is popularly called *Ha Mozi*. “On Sabbath and festivals, the

blessing over bread is recited over two loaves (representing the double portion of manna that fell on Friday and did not go bad when kept till the Sabbath). These loaves are especially sweet bread and made in a distinctive shape. They are known as *hallot* (singular: *hallah*), and are usually covered with a cloth embroidered with *Shabbat* symbols. Should there be no wine for *Kiddush*, it can be recited over the *hallot* . . . beverages other than wine may also be used.” (Encyclopedia Judaica Jr.) It may be significant that the resurrected Jesus emphasized the ritual was to be done by blessing the bread first and then the wine. This was in remembrance of the great deliverance, the atonement.

How do ancient memories remind us of the other part of our covenant family?

Even not-so-extreme religious Jews keep the *Kiddush/Mozi* tradition. From a recent account of capture by Hamas terrorists (October 7, 2023), Itay Regev, who was (later) released from captivity talked about his capture; “On the morning of October 7, a few hours after returning from a trip to Mexico, Maya and (I) were kidnapped together with (our) friend Omer Shem Tov, after (we) were both shot in the legs.” “Itay stated in (an) interview that he and Omer came from traditional homes where they make *kiddush* (sanctification over wine) on *Shabbat* evenings.” “There was an incident when the guard came to us with a little grape juice, and Omer and I looked at each other.” “There is a saying . . . ‘The ways of G-d are hidden.’ He, (G-d) heard us, that we want to make *Kiddush* each Friday night, so he sent us grape juice. We had some pretzels, we used to take the salt from the pretzels, from the bottom of the bag, to make ‘*hamotzi*’ (blessing over bread dipped in salt). And the grape juice came with us each Friday. Each time we would fill the cup until the top, take a small sip, and return it to the bottle. And after that we

would give each other a hug and say: ‘With the help of G-d, next Friday we’ll be home.’” (<https://www.shabbatoct7.com/content/itay-regev%3A-we-made-kiddush-in-captivity>)

What do curtains represent?

Many religious families prefer to eat their meals at a four-cornered table because since there is no temple, the table at least represents the shape of the temple altar. Carrying on the theme of the “Cities of the Lord” stated in the previous lesson supplements, let us reflect that the original “temple” was the camp of Israel. The stakes and curtains or banners identified the various tribe’s habitation. The eleven tribes surrounded the tribe of *Levi* who, in turn, surrounded the Lord’s habitation. That matches the Telesial, Terrestrial and Celestial temple layout. In addition to stakes securing the curtains identifying each tribal area, the stakes around the tabernacle (Holy of Holies) had curtains draped between them creating a presence of sacred privacy, a habitation for the Lord. “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isaiah 33:20)

What location changes occurred with the Temple?

The sacredness and worthiness of the Camp of Israel were compromised, and the Lord’s “presence” was taken to a special site of Shiloh which is about 20-miles north of what later became Jerusalem. The Prophet Joshua redistributed the “camp of Israel” by making Shiloh the House of the Lord and giving land assignments to the tribes of Israel for their houses. “And the whole congregation of the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there. And the land was subdued before them.”

(Joshua 18:1) “And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.” **(Joshua 18:10)** “And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.”

(Joshua 21:2) Later, when the Jebusite city of Salem came into the hands of King David, it became the City of David, Jerusalem. He purchased the threshing floor of a Jebusite for the future House of the Lord. “And Araunah said, wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.” **(2 Samuel 24:21)** In the latter days, through the modern-day restoration of the gospel, buildings were erected as Houses of the Lord. ‘The Prophet Joseph Smith, and his father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great latter-day work, including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world.” **(see Doctrine and Covenants 138:53-54)**

What would it be like to live in a temple city?

As mentioned in previous insights, in the future, the temples will also be in Stakes of Zion, and, in fact, some cities will become temple cities. The Book of Mormon prophecies in the chapters being reviewed this week have deep and powerful images. An important image of the future is given about Jerusalem, both old and new. The Holy Cities are the Lord’s Cities. Each will become a “Temple

City.” “For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.” **(Doctrine and Covenants 124:36)** “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.” **(3 Nephi 20:36)** The Lamb of God will live in His cities. They will be His earthly homes. There, He teaches us, leads us to gather home, to His Father, to our heavenly home. So, in addition to the title “Houses of the Lord,” there will be “Cities of the Lord.” In year 70 when Titus destroyed Jerusalem, the Jews lost their temple and the city of Jerusalem. Ever since, religious Jews have prayed three times daily at each meal and at other times for the rebuilding of the temple. That tradition continues into modern times. I have found three trends of thought about this. First, there are some who think the temple will come from heaven as the Messiah manifests himself. The second is a foreboding thought that few Jews espouse of destroying the present Moslem shrine, the Dome of the Rock, and the nearby Al Aksa Mosque and build the temple as last remembered. The third has some truthful possibilities recently talked about by the late Rabbi Abraham HaKohen Kook as he referred to a tradition of rebuilding the temple. When asked if the Temple could be built soon, he deferred to a “latter-day Joseph” and purportedly quoted the twelfth century Rabbi Moses Maimonides, who said about a latter-day Joseph, “. . . to him will be given the keys of the gathering of Israel, he will restore Temple worship.”

Sooner than later?

There are priesthood bearing members of the Church of Jesus Christ of Latter-day Saints claiming to be descendants of

ancient Joseph and testifying that the keys of the gathering of Israel and temple work have been restored. They also have revealed information that the Jews will build the temple in Jerusalem. At the beginning of the century, when the Church of Jesus Christ of Latter-day Saint President John Taylor showed Baron Rothschild the Salt Lake Latter-day Saint Temple, Rothschild said, "Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?" President Taylor answered, "Your fathers had among them prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said--The Lord whom ye seek shall suddenly come to his temple, but who may abide the day of his coming? For he shall sit as a refiner's fire and a purifier of silver! . . . sir, will you point me out a place on the face of the earth where God has a temple?" Rothschild said, ". . . Do you consider that this is that temple?"

Temple builders, who else will help build a temple?

President Taylor answered, "No, sir, it is not. The Lord has told us to build this temple so that we may administer therein [ordinances] for our dead and also to

perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man." Rothschild asked, "Well, then, this is not our temple?" And President Taylor responded, "No. you will build a temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there; and when you build that temple, and the time has arrived, the Lord whom you seek will suddenly come to his temple." (**Gospel Kingdom, John Taylor, Page 293**) It becomes obvious that both Jews and Latter-day Saints have "temple" and "gathering" perceptions. To fulfill our prophetic destinies, we must learn more about each other. The members of the Church of Jesus Christ of Latter-day Saints can already lead out in learning more about the Jews and their customs and ancient religious procedures. The gift of the spirit with the learning of the Jews will assist in expounding the very teachings given to our ancient forefathers so that we can understand them and apply them to our present and future lives.