

3 Nephi 11:1

“And now it came to pass that there were a great multitude ^agathered together, of the people of Nephi, round about the temple which was in the land ^bBountiful; and they were marveling and wondering one with another, and were showing one to another the ^cgreat and marvelous change which had taken place.”

Specifies which temple. Why specify which temple if there was only one temple? There were many. See Helaman 3:14.

Footnote a:

- Helaman 3:14 (9,14) - discusses plural temples

Helaman 3:14

“their building of temples” - a hundredth part cannot be contained in this work

Footnote a: - doesn't seem relevant to original 3 Ne. 11:1 reference

Footnote b:

- **2 Nephi 5:16** - Nephi built a temple like Solomon's
 - Was done after a pattern that had already been revealed - “The Economy of Heaven”
- **Jacob 1:17** - Jacob taught in the temple - as assigned and called by the Lord - in other words, with and through the proper authority

Alma 16:13 - Alma and Amulek went forth preaching on their temples - again, plural - Lamanite temples.

Alma 23:2 - King of the Lamanites sent a proclamation that Ammon, Aaron, Omner, Himni and brethren should have free access to their temples (plural).

Alma 26:29 - Ammon and his brethren tell of preaching to the Lamanites in their temples, again.

Our Bodies Are Temples

Of the eight times the word “temples” appears in the Book of Mormon, half of them refer to the concept that the Lord or the Spirit of the Lord doth not dwell in unholy temples within the context of a reference to a body or the body. This is consistent with our understanding that our bodies are temples.

- Mosiah 2:37; Alma 7:21; Alma 34:36; Helaman 4:24
- D&C 93: 35 - our bodies are temples
- John 2:21, 1 Cor 6:19 - our bodies are temples

Tops of the mountains are also sometimes used as temples when no formal temple structure has been erected and dedicated.

3 Nephi 11:2

“And they were also conversing about this Jesus Christ, of whom the ^asign had been given concerning his death.”

They remembered and knew that there were prophecies about the death of Christ, and that specific signs would be given that this event had taken place.

Footnote a:

- Helaman 14:20 (20-27) - A prophecy to the world of the sign of Christ's death and resurrection
- 3 Nephi 8: 5 (5-25) - The fulfillment of that prophecy

Helaman 14:20-27 forms a chiasm:

A - v.20 - total darkness for three days

B - v.21 - thunderings and lightnings for the space of many hours

C - v.20 resurrection of Christ and saints

D - v.21 - earth shall shake and tremble

E - v.21 - rocks above the earth and beneath shall be broken up

F - v. 21 - one solid mass shall be broken up

E - v.22 - they (rocks) found in seams and cracks and broken fragments above and beneath

D - v.23 - mountains (rocks above) laid low, valleys (rocks below) made into mountains

C - v.25 - many graves opened, many saints appear unto many

B - v.26 - thunderings and lightnings for many hours

A - v.27 - darkness should cover the face of the whole earth for three days

3 Nephi 11:3

“And it came to pass that while they were thus conversing one with another, they heard a ^avoice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a ^bsmall voice it did ^cpierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.”

Footnote a:

- Deuteronomy 4:33
- Ezekiel 1:24
- Helaman 4:28-36

Deuteronomy 4:33

Footnote a:

- Exodus 19:9 (7-13)
- Exodus 20:18
- Deuteronomy 4:10 (10-12)

- Deuteronomy 5:23 (22-26)

Footnote b:

- Helaman 5:29 (28-36)
- 3 Nephi 11:3 (3-4)

Ezekiel 1:24

Footnote a:

- Ezekiel 43:2
- Revelations 1:15
- Helaman 12:9
- 3 Nephi 11:3
- D&C 110:3

3 Nephi 11:4

“And it came to pass that again they heard the voice, and they ^aunderstood it not.”

Footnote a:

- Ezekiel 1:24 (24-28)
- 1 Corinthians 14:2

Ezekiel 1:24 (24-28)

24 “And when they went, I heard the noise of their wings, like the noise of great waters, as the ^avoice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the ^athrone was the likeness as the ^bappearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of ^afire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the ^abow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the ^bappearance of the likeness of the ^cglory of the ^dLord. And when I saw it, I ^efell upon my face, and I heard a voice of one that spake.”

Verse 24 - Footnote a:

- Ezekiel 43:2
- Revelations 1:15
- Helaman 12:9

- 3 Nephi 11:3
- D&C 110:3

Ezekiel 43:2 - *“And, behold, the ^aglory of the God of Israel came from the way of the ^beast: and his ^cvoice was like a noise of many ^dwaters: and the earth ^eshined with his ^fglory.”*

Footnote c in Ezekiel 43:2 points us back to some of the footnotes from Ezekiel 1:24, so they are not pursued any further at this time.

Revelations 1:15 - *“And his feet like unto fine brass, as if they burned in a furnace; and his ^avoice as the sound of many waters.”*

Helaman 12:9 - *“Yea, behold at his ^avoice do the hills and the mountains tremble and ^bquake”*

Should really read through verse 21. There is a lot here about a correlation between the Lord speaking and whatever he speaks is done accordingly. This is congruent with the events of the Creation. Seems to be a relationship between a spoken command and the power of the Priesthood to perform tasks or miracles.

3 Nephi 11:3 - see the above reference

D&C 110:3 - *“His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying.”*

Interesting to note the many references to the sound “of many waters” applied to the voice of the Lord has appeared a handful of times in these verses.
Significance of this?

1 Corinthians 14:2 - *“For he that speaketh in ^aan unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.”*

3 Nephi 11:5

“And again the third time they did hear the voice, and did ^aopen their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.”

Footnote a:

- Job 36:15
- D&C 101:92

Job 36:15 - *“He ^adelivereth the poor in his affliction, and openeth their ears in oppression.”*

D&C 101:92 - *“Pray ye, therefore, that their ears may be opened unto your cries, that I may be ^amerciful unto them, that these things may not come upon them.”*

What could it mean to “open” your ears to hear the voice of the Lord? One observation is that the quieter your surroundings, the better you are able to hear. A lot of internal white noise may drown out the still small voice of the Spirit. De-clutter your mind, get rid of all the unnecessary noise, and maybe you can hear the Spirit better... ?

Also, if you know what to listen for, you can find it amongst the other noise going on. Such as when listening to a song. There are many voices (tracks) going at the same time, but if you focus, you can hear the piano even though there are strings, bells, and other instruments all playing at the same time.

Being familiar with the way the Lord speaks, straining to listen for it, and de-cluttering your life might be some good ways to “open” our ears to what the Lord has to say to us. Just as important as opening our ears to hear is the concept of putting into action or acting upon the things that we learn.

3 Nephi 11:6

“And behold, the third time they did understand the voice which they heard; and it said unto them.”

They seem to have made the necessary changes in their mindset, their thinking, their perspective, their attitude, or whatever it was such that they were able to understand what the voice said to them.

3 Nephi 11:7

“Behold my ^aBeloved Son, ^bin whom I am well pleased, in whom I have glorified my name—hear ye him.”

The word “behold” here is significant. It seems to mean “look unto, actively seek out, pay full attention to,” not merely, “glance at.” We look unto Christ for our salvation. God is telling us to seek out Christ, study him and everything he teaches us.

“Glorified” stands out as a reference to Moses 1:39 - *“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”* Certainly, Christ had performed

this function when he effectuated the Atonement.

Footnote a:

- Matthew 3:17
- Matthew 17:5
- Joseph Smith -- History 1:17
- TG Witness of the Father

Footnote b:

- 3 Nephi 9:15

Matthew 3:17 - *“And lo a ^avoice from heaven, saying, This is my ^bbeloved ^cSon, in whom I am well pleased.”*

Footnote a:

- Mark 9:7
- Luke 9:35 (34–36)
- TG God, Body of - Corporeal Nature
- TG God, Manifestations of

Footnote b:

- Matt. 17:5
- 3 Ne. 11:7
- JS-H 1:17
- TG Witness of the Father

Footnote c:

- TG God the Father—Elohim; Godhead; Jesus Christ, Divine Sonship.

Matthew 17:5

Joseph Smith -- History 1:17

3 Nephi 11:8

“And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they ^asaw a Man ^bdescending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.”

Footnote a:

- 1 Nephi 12:6
- 2 Nephi 26:1 (1, 9)
- Alma 16:20
- Ether 3:17 (17–18)

Why would there be a footnote on the word ‘saw’? Perhaps it is on the phrase “saw a Man.” Each of the scriptures to which it refers us discusses Christ showing himself to the Nephites.

Footnote b:

- Acts 1:9 (9–11)

From footnote a:

1 Nephi 12:6 - “And I saw the heavens open, and the ^aLamb of God descending out of heaven; and he came down and ^bshowed himself unto them.”

Footnote a:

- 2 Nephi 26:1 (1, 9) - Referenced in original source text; shown below
- 3 Nephi 11:8 (3–17) - This is our original source text

Footnote b:

- 2 Nephi 32:6
- Alma 7:8
- Alma 16:20

2 Nephi 32:6 - “Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall ^amanifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.”

Alma 7:8 - “Behold, I do not say that he will come among us at the ^atime of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.”

Alma 16:20 - Referenced in original source text; shown below

2 Nephi 26:1 - “And after Christ shall have ^arisen from the dead he shall ^bshow himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the ^claw which ye shall do.”

Footnote a:

Footnote b:

Footnote c:

2 Nephi 26:9 - “But the Son of Righteousness shall ^aappear unto them; and he shall ^bheal them, and they shall have ^cpeace with him, until ^dthree generations shall have passed away, and many of the ^efourth generation shall have passed away in righteousness.”

Footnote a:

Footnote b:

Footnote c:

Footnote d:

Alma 16:20 - “And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would ^aappear unto them ^bafter his resurrection; and this the people did hear with great joy and gladness.”

Footnote a:

Footnote b:

Ether 3:17 - “And now, as I, Moroni, said I could ^anot make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he ^bshowed himself unto the Nephites.”

Footnote a:

Footnote b:

Ether 3:18 - “And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.”

From footnote b:

Acts 1:9 - “And when he had spoken these things, while they beheld, he was ^ataken ^bup; and a cloud received him out of their sight.”

Footnote a:

Footnote b:

Acts 1:10 - “And while they looked steadfastly toward heaven as he went up, behold,

two men stood by them in white apparel;”

Acts 1:11 - “Which also said, Ye men of Galilee, why stand ye gazing up into ^aheaven? this same Jesus, which is ^btaken up from you into heaven, shall so ^ccome in like ^dmanner as ye have seen him go into heaven.”

Footnote a:

Footnote b:

Footnote c:

Footnote d:

3 Nephi 11:9

“And it came to pass that he stretched forth his hand and spake unto the people, saying:”

3 Nephi 11:10

“Behold, I am Jesus Christ, whom the prophets testified shall come into the world.”

3 Nephi 11:11

“And behold, I am the ^alight and the life of the world; and I have drunk out of that bitter ^bcup which the Father hath given me, and have glorified the Father in ^ctaking upon me the sins of the world, in the which I have suffered the ^dwill of the Father in all things from the beginning.”

Footnote a:

- TG Jesus Christ, Light of the World.

Additional thoughts:

Doctrine & Covenants 88:1-13 (11-13)

11. And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your ^aunderstandings;

12. Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—

13. The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^dpower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Footnote b:

- John 18:11
- Why is a “cup” used as the symbol? What is it about a cup that makes it the analogy of choice here? You generally empty a cup when you drink from it. The contents of the cup go into you. The taste is bitter. Is it because of the “taste”? Then why not use some kind of food? Where else is the word “cup” used? In what contexts does it appear?

John 18:11 - “Then said Jesus unto Peter, Put up thy sword into the sheath: the ^acup which my Father hath given me, shall I not drink it?” - footnote ‘a’ refers back to 3 Nephi 11:11

Footnote c:

- John 1:29

John 1:29 - “The next day John seeth Jesus coming unto him, and saith, Behold the ^aLamb of God, which taketh away the ^bsin of the world.”

Footnote a:

- TG Jesus Christ, Lamb of God; Jesus Christ, Redeemer; Jesus Christ, Types, in Anticipation; Passover

Footnote b:

- TG Jesus Christ, Atonement through; Redemption; Sin

Footnote d:

- Mark 14:36 (32-42)
- Luke 22:42
- John 6:38
- Helaman 10:4
- D&C 19:2

Mark 14:36 (32-42) - “And he said, Abba, Father, all things are possible unto thee; ^atake away this ^bcup from me: nevertheless not what I will, but what thou wilt.”

Footnote a refers back to original verse: 3 Nephi 11:11

Footnote b:

- Matthew 26:39 (36-46)
- D&C 19:17 (13-20)

Matthew 26:39 - “And he went a little further, and fell on his face, and ^aprayed, saying, O my ^bFather, if it be possible, let this ^ccup pass from me: nevertheless not as I ^dwill, but as ^ethou ^fwilt.”

D&C 19:17 - “But if they would not repent they must ^asuffer even as I;”

All throughout the scriptures we see Christ doing his Father’s will. Even as a twelve-year-old child, we see this in the temple:

JST Luke 2:46-49 - “And it came to pass, that after three days they found him in the

temple, sitting in the midst of the doctors, and they were hearing him, and asking him questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that ***I must be about my Father's business?***

“wist” means “knew”.

The full importance of the Atonement and how it works completely escapes my mind's ability to grasp. I have difficulty even pondering it. It's hard to know even what questions to ask about it. There are so many.

A superb book about the Atonement is “The Infinite Atonement” by Tad R. Callister.

The main emphasis of this phrase in 3 Nephi 11:11 feels to be that the Lord has done (and likely continues to do) the will of the Father since the beginning. The work and glory of the Lord comes to mind:

Moses 1:39 - “For behold, this is my work and my glory - to bring to pass the immortality and eternal life of man.”

The symbolism of the sacrificial lamb is relevant here. In 3 Nephi, we read about the animal sacrifice and its transition:

3 Nephi 9:19-20 - "And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a ***broken heart and a contrite spirit***. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost..."

“Broken,” in my interpretation, is like a wild horse that has been broken. Contrite is “Caused by or showing sincere remorse. Filled with a sense of guilt and the desire for atonement.”

We offer ourselves - our wills. We covenant that we will strive to do the will of the Father as Christ did. Our goal is to become one with God as Christ has. We must want the same things for the same reasons that Heavenly Father does.

How can I better align my will with the Father's?

3 Nephi 11:12

“And it came to pass that when Jesus had spoken these words the whole multitude ^afell to the earth; for they remembered that it had been ^bprophesied among them that Christ should ^cshow himself unto them after his ascension into heaven.”

Footnote a: TG Reverence

Footnote b: Alma 16:20

Footnote c: 3 Nephi 10:19

Alma 16:20 - “And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would ^aappear unto them ^bafter his resurrection; and this the people did hear with great joy and gladness.”

Footnote a: 2 Nephi 26:9

2 Nephi 26:9 - “But the Son of Righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.”

Footnote b:

- 1 Nephi 12:6(4-8)
- Alma 7:8

1 Nephi 12:4-8:

4 And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.

5 And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.

6 And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.

7 And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.

8 And the angel spake unto me, saying: Behold the twelve disciples of the Lamb,

who are chosen to minister unto thy seed.

3 Nephi 10:18-19:

18 And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called ^aLamanites, who had been spared, did have great favors shown unto them, and great ^b blessings poured out upon their heads, insomuch that soon after the ^c ascension of Christ into heaven he did truly manifest himself unto them—

19 ^a Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.

Footnote '19 a' refers us back to the original verse, 3 Nephi 11:12.

Additional scriptural prophecy of Christ showing himself to the Nephites:

2 Nephi 26:1 - “And after Christ shall have ^arisen from the dead he shall ^bshow himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the ^claw which ye shall do.”

“How difficult it seems to even attempt to imagine what that would be like.” For the pensive, I would imagine that this is the first thought to enter the mind of onesuch. How would you feel? Would you be afraid, as so often is the case throughout the scriptures when heavenly messengers introduce themselves? Would you be able to contain the emotions in your heart? Would you hesitate to approach, even if just for a moment, wondering if He cares about you personally? Or would you run to Him, arms outstretched, to show your gratitude for the Atonement that He had recently completed? Would you even comprehend what that even meant? Would you be full of utter wonder and bewilderment, scarcely believing what you were seeing?

What a wonderful thing it is to have such a detailed record and testimony of Christ as a resurrected being teaching and interacting with His chosen people here on this continent. In accordance with the divine requirement of multiple witnesses, the Book of Mormon is another testament of Jesus Christ.

3 Nephi 11:13

3 Nephi 11:14

“Arise and come forth unto me, that ye may ^athrust your hands into my side, and also that ye may ^bfeel the prints of the nails in my hands and in my feet, that ye may know that I am the ^cGod of Israel, and the God of the whole ^dearth, and have been slain for the sins of the world.”

Footnote a: John 20:27

Footnote b: Luke 24:39 (36-39)

Footnote c: Isaiah 45:3; 3 Nephi 15:5; D&C 36:1; D&C 127:3

Footnote d: Exodus 9:29; 1 Nephi 11:6

Perhaps the call to have them come touch his wounds and body may have helped solidify their faith. There could have been those among the people who were still unsure of what was happening. See Luke 24:36-39, below.

Having touched his wounds and the prints of the nails, they then knew who he was. Previous to this, they must have known that such identifying marks would be found on the Savior. Otherwise, why would the Lord say, *“that ye may know that I am the God of Israel, and the God of the whole earth”*?

Their concept of the Savior must have included such detail, that they would know when he came, and perhaps served also to keep them from being deceived.

What in the world would it be like to touch the hand of the resurrected, immortal Christ?

Footnote a:

John 20:27 - “Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and ^athrust it into my side: and be not ^bfaithless, but ^cbelieving.”

Footnote a: Refers us back to 3 Nephi 11:14

Footnote b: TG Doubt

Footnote c: TG Unbelief

Luke 24:36-39 - “And as they thus spake, Jesus himself ^astood in the midst of them, and saith unto them, ^bPeace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do ^athoughts arise in your hearts? Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a ^bspirit hath not ^cflesh and bones, as ye ^dsee me have.”

In verse 43 of Luke 24, Jesus eats a broiled fish and a honeycomb. As they touched him and as he ate as a normal man would, their fears were allayed. They began to understand that he had a physical body.

Footnote b:

Isaiah 45:3 - “And I will give thee the ^atreasures of darkness, and hidden riches of

secret places, that thou mayest know that I, the Lord, which call thee by thy ^bname, am the ^cGod of Israel.”

3 Nephi 15:5 - “Behold, ^aI am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to ^bfulfil the law; therefore it hath an end.”

D&C 36:1 - “Thus saith the Lord God, the ^aMighty One of Israel: Behold, I say unto you, my servant ^bEdward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump;”

D&C 127:3 - “Let all the saints rejoice, therefore, and be exceedingly glad; for Israel’s ^aGod is their God, and he will mete out a just recompense of ^breward upon the heads of all their ^coppressors.”

Footnote c:

Exodus 9:29 - “And Moses said unto him, As soon as I am gone out of the city, I will ^aspread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^bearth is the ^cLord’s.”

1 Nephi 11: 6 - “And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the ^aearth, yea, even above all. And blessed art thou, Nephi, because thou ^bbelievest in the Son of the most high God; wherefore, thou shalt behold the things which thou hast desired.”