

## Chapter 12

{Original 1830 Chapter V - continued}

[Compare Matthew 5]

[1920]

Jesus Admonishes the Multitude  
to Give Strict Heed to the Words of His Servants (the Twelve) [see note\*]

### 1 And **it came to pass**

that when **Jesus** had **spoken** \_\_\_\_\_ these **words** [{"spake" in Q, 1830} {AG}]  
un to **Nephi**  
and [un]to **those** who had been **called**  
(**now** the number of **them** who had been **called**  
and [who had] received **power**  
and **authority to baptize**  
**was twelve**) [{"were" in Q, 1830} {AG}]

[Note: The orange parenthesis markers have been included for illustration. John Tvedtnes notes that In Hebrew, there is no punctuation. Thus, the conjunctions (in this case "now" . . . "and") serve as markers for parenthesis. That is, in this case the conjunction "now" (in orange) begins what is included in parenthesis, and the conjunction "and" (in orange) marks the beginning of a new thought.]

[SERMON #1 – quoted from 1<sup>o</sup> source— 3 Ne. 12:1—13:34]

**and behold** **He [Jesus]** **stretched forth** his hand unto **the multitude**  
**and [He Jesus]** **cried** \_\_\_\_\_ unto **them**  
**saying**

01

**Blessed** are **ye**  
if **ye shall give heed** unto the **words**  
of **these twelve**

**whom I [the Lord]** have **chosen** from among **you**  
to **minister** unto **you**  
**and** to **be your servants**

*The Covenant and Purpose of the Gift of the Holy Ghost*

**And** unto them[**these twelve**]  
**I [the Lord]** have **given** **power**  
**that they** may **baptize you**  
with **water**

[Heb. 01 – Idiom symbolic of power]

and **after that** ye are baptized with water 02  
behold I [the Lord] will baptize you with fire  
and with the Holy Ghost

**Therefore**

[A] blessed are ye aa bb  
[B] if ye **shall** believe in Me cc  
[C] and **be** baptized  
[D] **after that** ye have seen Me  
[E] and [ye] know that I Am

**2 And again**

[A] more blessed are ALL they  
[B] who **shall** believe in your words  
[C] **because that** ye **shall** testify 03  
[D] that ye have seen Me  
[E] and that ye know that I Am

**Yea**

[A] [more]blessed are they  
[B] who **shall** believe in your words  
[C] and [who **shall**]come down 04  
into the depths of humility  
and **be** baptized  
[E] **for** they **shall** be visited with fire  
and with the Holy Ghost  
and [they] **shall** receive a remission of their sins  
\* \* \*

*Jesus Establishes Covenant Conditions  
Promised Blessings*

3 **Yea** [A] blessed are the poor in spirit [Poetic Language] PL  
who **come** unto Me dd  
[B] **for** theirs is the kingdom of heaven  
4 **And again** [A] blessed are ALL they that mourn ee  
[B] **for** they **shall** be comforted  
5 **And** [A] blessed are the meek  
[B] **for** they **shall** inherit *the earth*

[Heb. 02 – Prep + that ]

[Par. aa – Like beginnings - blessed are”]

[Par. bb – Extended alternating parallelism]

[Par. cc – Circular repetition – shall]

[Heb. 03 – Use of “because that”]

[Heb. 04 – Compound preposition]

[Par. dd – Repeated alternating parallelism]

[Par. ee – General repetition of “ALL”]

6 **And** [A] blessed are ALL they who do hunger [Poetic Language] PL ff  
 and [do] thirst  
 after righteousness  
 [B] **for** they shall be filled  
 with the Holy Ghost {AL}

[Note: In the New Testament this phrase reads only “for they shall be filled.” The New Testament was written in Greek. The Greek word behind the word “filled” was “chortazo,” which was thought to mean just “fill the stomach.” Now in the Book of Mormon we find an addition— “filled with the Holy Ghost.” Bible scholars quickly jumped on this as a mistake. However, John Welch found in the Septuagint an ancient text that used “chortazo” to mean being filled with the spirit, being satiated with the likeness of God (Psalms 17:15).]

7 **And** [A] blessed are the merciful  
 [B] **for** they shall obtain mercy  
 8 **And** [A] blessed are ALL the pure in heart 05  
 [B] **for** they shall see God {AL}

[Note: Some see in the Beatitudes (this series of conditional blessings) “entrance requirements” for the Kingdom of God. The “pure in heart” phrase comes out of the 24<sup>th</sup> psalm—a psalm that is very well described as an ancient temple recommend. “Who shall ascend unto the hill of the Lord?” “He that hath clean hands and a pure heart.” (Psalms 24:3-4). The hill, of course, is the temple. Who is worthy to enter the temple? Those who have clean hands and a pure heart. And what will they see when they enter the temple? God. (see John Welch, The Sermon At the Temple, p. 44-45) “Seeing” is also a function of the Spirit.]

9 **And** [A] blessed are ALL the peacemakers  
 [B] **for** they shall be called the children  
 of God  
 10 **And** [A] blessed are ALL they who are persecuted  
 for My Name's sake  
 [B] **for** theirs is the kingdom of heaven  
 11 **And** [A] blessed are ye  
when men shall revile you  
 and persecute [you]  
 and [when men] shall say ALL manner of evil  
 against you  
falsely  
 for [or because of] \_\_\_\_\_ My[Name's] sake  
 12 [B] **for** ye shall have GREAT joy  
 and [ye shall] be exceedingly glad [“ly” added in 1981]  
 for GREAT shall be your reward  
 in heaven

[Par. ff – Alternating contrasting opposites]

[Par. 05 – Idiom – pure in heart]

for so **persecuted** they the **prophets**  
who were **before** you [Duality – leading you]

[Note: According to John Welch, there's an interesting thing you should know a little about. . . . In Matthew it says for whosever shall suffer persecution and so on for righteousness's sake shall be blessed. Now as people have tried to translate the Sermon on the Mount in Greek back into the Aramaic that Jesus might have spoken, that [phrase in Matthew] is a very difficult expression to put back into Aramaic. A very strong and cogent argument has been made that Jesus didn't say that we should suffer for righteousness's sake, but that in Aramaic that most likely would have been "whosoever will suffer for the Righteous One's sake." In other words you're suffering for whom? For God. He is the Righteous One. The Book of Mormon is consistent with that where it says that you will suffer for "my name's sake" (3 Nephi 12:10). It is the Lord that is behind that. (John W. Welch, "Sacrament Prayers, Implications of the Sermon at the Nephite Temple," in Teachings of the Book of Mormon, Semester 4, p. 150-151.)]

The People Are Called to Be the Salt (or Covenant People) of the Earth  
They Are Called to Be the Light of the World

- 13 **Verily verily** 06
- I [the Lord] say unto you
- [A] I [the Lord] give unto you to be the **salt** of **the earth** [Reasoning] R 88
- [B] but if the **salt** shall lose its savor
- [A] wherewith shall **the earth** be **salted**? [see 3 Ne. 16:15] 07
- [B] The **salt** shall be thenceforth good for nothing
- but** to be cast out
- and** to be trodden under foot of men

[Note: **Salt** is associated with covenants, purification, taste and covenant knowledge:

"And every oblation of your meat offering shall you season with salt; neither shalt thou suffer the salt of the **covenant** of thy God to be lacking from the meat offering: with all thine **offerings** thou shalt offer salt." (Leviticus 2:13)

"For every one shall be salted with **fire**, and every sacrifice shall salted with salt. Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? ( Mark 9:49,50)

"For it is impossible for those who were once enlightened, and have **tasted** of the heavenly gift, and were made partakers of the Holy Ghost, and have **tasted** the good word of God, and the powers of the world to come, if they should fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4-6)

"For if after they have escaped the pollutions of the world through the **knowledge** of the Lord and Saviour Jesus Christ, they are again entangled therein, and [are] overcome, the latter end is worse with them than the beginning. For it had been better for them not to have **known** the **way** of **righteousness**, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter 2:20,21)

The Hebrews also knew that salt did not lose it's savor because of age, but by contamination.]

[Heb. 06 – Duplication – “verily, verily”]

[Par. gg – Alternating parallelism]

[Heb. 07 – Idiom “salt”]

- 14 **Verily verily**  
 [A] **I [the Lord]** say unto you hh  
 [to be the **light**  
 of **this people]**  
 [A] **I [the Lord]** give unto you  
 to be the **light**  
 of **this people** ii

A city that is set on a hill canNOT be hid

- 15 **Behold**  
 Do men **light** a candle [Reasoning] R  
**and** put it[the **light**] under a bushel?

**Nay**

- but** [put the **light**] on a candlestick  
**and** it giveth **light** [un]to ALL that are in the house  
 16 **Therefore** let your **light** so **shine**  
 before **this people**  
**that** they [**this people**]  
 may **see** your **good works**  
**and** [they **this people**]  
 [may] **glorify Your Father Who Is in Heaven**

*The First Covenant Laws of Obedience and Sacrifice  
 Jesus Has Fulfilled the Law*

- 17 Think NOT [Reasoning] R jj  
 that **I [the Lord]** am come to **destroy /**  
**The Law or The Prophets\*** [Law] L 08

[Note\* The phrase “the law or the prophets” refers to Hebrew scripture. “The law” always refers to the five books of Moses known as the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which contained the covenant promises to the Patriarchs and the Law of Moses. For the Nephites, “The prophets” would have referred to those Old Testament prophets up until the time of Jeremiah (when Lehi left Jerusalem), including Zenos, Zenock, etc. Christ summed up everything simply by saying “Moses and all the prophets” (Luke 24:27)]

[Par. hh – Simple synonymous parallelism]

[Heb. 08 – Idiom ]

[Par. ii – General repetition “light”]

[Par. jj – Repetition of NOT, NOR, ALL]

[A] / [C] **I [the Lord]** am NOT come to **destroy** / **[The Law or The Prophets]** kk LL  
 [B] / [C] but to **fulfil** **[The Law and The Prophets]** [omission + ?]  
 18 For **verily** **I [the Lord]** **say** unto you  
 [A] one **jot** NOR **tittle** hath NOT **passed away** / 09  
 [C] from **The Law** **[or The Prophets]**  
 [C] but in **Me** \_\_\_\_\_ it **[The Law and The Prophets]**  
 [B] hath ALL been **fulfilled**

[Note: A jot was the smallest part of a piece of writing. It is the Anglicized version of the Greek "iota" - the smallest letter of the Greek alphabet, which corresponds to the Roman 'i'. This, in turn, was derived from the Hebrew word "jod," or "yodr," which is the smallest letter of the square Hebrew alphabet. We still use the word jot more generally to mean 'a tiny amount'. For example, when we have a brief note to make, we 'jot it down.' The word "tittle" refers to a small stroke or point in writing or printing. In classical Latin this applied to any accent over a letter, but is now most commonly used as the name for the dot over the letter 'i'. The use of the word 'dot' as a small written mark didn't begin until the 18th century. So in essence, the phrase "jot and tittle" referred to the tiniest part.]

19 And **behold**

[A] **I [the Lord]** have **given** you **The Law** mm  
**and** [B] **[I the Lord]** have given you] the **commandments** of **My Father**  
 [C] that ye shall **believe** in **Me**  
**and** [C] that ye shall **repent** of your **sins**  
**and** [C] [that ye shall] **come** unto **Me**  
 with **a broken heart** 10  
**and** [with] **a contrite spirit** nn  
**Behold** [B] ye have \_\_\_\_\_ the **commandments**  
 before you  
**and** [A] **The Law** \_\_\_\_\_ is \_\_\_\_\_ **fulfilled**

20 **Therefore**

\_\_\_\_\_ **come** unto **Me**  
 [A] **and** be ye **saved** [in the **kingdom of heaven**] oo  
 [B] **for verily** **I [the Lord]** **say** unto you  
 that **except** ye shall **keep** **My** **commandments**  
 [B] which **I [the Lord]** have **commanded** you **at this time**  
 [A] ye shall  
 in NO case **enter** into the **kingdom of heaven**

*Unkind Feelings Should Be Avoided  
 Reconciliation Necessary Before Proceeding Further*

21 Ye have **heard** that it hath been **said** by them **of old time**  
**and** it is also **written** \_\_\_\_\_ **before you**

[Par. kk – Like beginnings and endings]  
 [Par. LL – Simple alternating parallelism]  
 [Heb. 09 – Idiom “jot nor tittle”]

[Par. mm – Chiastic parallelism]  
 [Heb. 10 – Idiom plus Par. nn – Word pair]  
 [Par. oo – Chiastic parallelism]

that thou shalt NOT kill  
 and [A] whosoever shall kill pp  
 [B] shall be in danger of the judgment of God 11

22 But I [the Lord] say unto you  
 that [A] whosoever is angry with his brother \*\* ["shall be"?]  
 [B] shall be in danger of His judgment  
 And [A] whosoever shall say to his brother Raca 12  
 [B] shall be in danger of the council

[Note \*\* The phrase "without a cause," included in the corresponding Matthew 5:22, is not present here.]

[Note: "Raca" is an extremely offensive slur meaning scoundrel or fool.]

and [A] whosoever shall say Thou fool  
 [B] shall be in danger of hell fire

[Note: These smaller offenses are being contrasted with terms that are associated with the much greater punishment of both physical death and with spiritual death.]

23 Therefore  
 if ye shall come unto Me qq  
 or [if ye] shall desire to come unto Me  
 and [if ye] rememberest that thy brother hast aught [anything at all] against thee {AL}

24 [then] Go thy way unto thy brother  
 and first be reconciled to thy brother  
 and then come unto Me  
 with full purpose of heart  
 and [then] I [the Lord] will receive you

[Note: In addition to the "if/then" structure, verses 23-24 can be seen in a *chiastic* manner:

23 [A] Therefore if ye shall come unto Me  
 [B] or shall desire to come unto Me,  
 [C] and rememberest that thy brother hast aught against thee

24 [D] Go thy way unto thy brother

[C] and first be reconciled to thy brother  
 [B] and then come unto Me with full purpose of heart  
 [A] and I will receive you.

[Parry: 1992:402]

[Par. pp – Repeated alternating parallelism]

[Heb. 11 – Consecutive prepositions = construct state]

[Heb. 12 – Idiom "raca"]

[Par. qq – Atypical if/then alternating parallelism]

[3 Nephi 12]

25 [A] **Agree** [openly settle, including witnesses] rr  
 [B] with thine **adversary** {AL}  
 [C] **quickly while**  
 [D] thou art in the way [or on the way to court] with **him** {AL}

[E] **lest** [to avoid the risk that] {AL}  
 [C] **at any time**  
 [B] **he** [thine **adversary**]

[D] shall get thee [to court]  
 [A] **and** thou shalt be cast into **prison** [case closed, and you are alone!]

26 **Verily verily** [added in 1830]  
I [the Lord] say unto thee 13 ss  
 thou shalt by NO means come out **thence** [from that place – **prison**]  
**until** thou hast paid the **uttermost** [last] senine [penny] {AL}

**And while** ye are in **prison**  
 can ye pay even one senine?

**Verily verily**  
I [the Lord] say unto you tt  
 NAY

*Attitudes Toward Covenant Marriage*

27 **Behold** **it is written** by them **of old time**  
 that thou shalt NOT commit **adultery**

28 **But** I [the Lord] say unto **you** [at this time] uu  
 that whosoever looketh on a woman  
 to lust after her  
 hath committed **adultery** [after her]  
**already** in his heart

29 **Behold** I [the Lord] give unto **you** a **commandment**  
 [a **commandment**]  
 that **ye** suffer NONE \_\_\_ of **these things**  
 to enter into your heart

[Par. rr – Imperfect chiasmic parallelism]  
 [Heb. 13 – Duplication “verily, verily”]  
 [Par. ss – Alternating parallelism]

[Par. tt – Like paragraph beginnings]  
 [Par. uu – Circular repetition you/ye]

30 For it is **better** that ye should deny yourselves  
of **these things**  
wherein ye will take up your **cross** [duality] 14  
[rather] than that ye should be cast into **hell**

[Note\* There is a duality or multiplicity of the meaning of the word “cross”:

(1) Among the ancient Egyptians the cross was the symbol of divinity and eternal life. It represented the Tree of Life. The Spanish Conquistadors also found the cross to be a well-known symbol in the New World. It was a stylized symbol of their “Tree of Life.” In complete accord with covenant symbolism, Christ was crucified on a stylized Tree of Life with his title witnessed in three languages as “Jesus of Nazareth the King of the Jews.” (John 19:19-22)

(2) The cross was a symbol of something (a horizontal beam) crossing or obstructing one’s symbolic upward pathway or progression (the vertical beam). Thus the cross also stood for doing one’s required duty when obstacles “crossed” one’s path. Paul equated the cross to doing one’s covenant duty to preach the gospel—of the Atonement. (1 Corinthians 1:18; Galatians 6:14; Philippians 3:18; Colossians 1:20)

(3) Because of the cross’s association with death, it was the ultimate symbol of burdens to be borne.

(4) From Old Testament times, the cross was also associated with the lawful burden of the lowest of men. (Galatians 3:13, compare Deuteronomy 21:22-23) The idea of someone having to do something associated with the lowest of men creates a stumbling-block to one’s understanding and pride. Thus, using the above criteria, a true disciple of Christ is one that walks in the way of Christ.]

31 **It hath been written**  
that whosoever shall put away **his wife**  
let him give her  
a **writing of** \_\_\_\_\_ **divorcement** 15

32 **Verily verily**  
I [the Lord] say unto you  
that whosoever shall put away **his wife**  
**saving for the cause of fornication** {AG}  
**causeth her to commit adultery** \*\*  
and whoso shall marry **her** who is **divorced**  
**committeth adultery**

#### Covenants Are to Be Made with the Lord

33 **And again it is written**  
thou shalt NOT **forswear** thyself [bind oneself by covenant to a false God] {AL}  
**but** [thou] shalt **perform** unto **the Lord** thine **oaths** [or covenants] ww

34 **But verily verily** [added in 1830]  
I [the Lord] say unto you

[Heb. 14 – Idiom “take up your cross”]

[Heb. \*\* – Noun & verb with the same root “cause”]

[Par. v v – General parallelism]

[Par. ww – Contrasting parallelism]

[Heb. 15 – Use of participle + of]

[3 Nephi 12]

		<b>Swear</b> [thine own oaths] NOT at all	xx
		NEITHER by <u>heaven</u>	yy
		for it [ <u>heaven</u> ] is <b>God's throne</b>	
35		NOR by <u>the earth</u>	
		for it [ <u>the earth</u> ] is His <b>God's footstool</b>	16

[Note: In essence, you don't have power over the heavens, only God does. A footstool was (and is) used to rest the feet upon. But anciently, the symbolic act of resting one's foot upon his enemy's head meant that one had gained power over his enemy to the point of subjugation (see Psalm 110) Thus you also don't have power over anything on earth, only God does.]

36		NEITHER	
		shalt	
	thou	_____ <b>swear</b> [thine own oaths]	
		by thy/the head	[P, 1981 / 1830→1920] 17
	because thou canst	NOT make one hair	
		[of thy head] black	18
		or white	

[Note: The head is the symbol of power and reasoning. But compare that with the fact that Christ is called "The Head" (Ephesians 1:22). Also, as one hair is, compared to a head full of hair, it doesn't even begin to demonstrate the difference in power between man and God. God is the creator of man.]

37		<b>But</b> let your communication be	YEA YEA	19
		[and]	NAY NAY	
		<b>for</b> whatsoever cometh of MORE than these		
		is evil		

[Note: Be straightforward in what you promise to the Lord, or you will be subject to the influence of the Devil. The Devil is the personification of "evil." He is called the "evil one." (1 John 3:12) He is "the father of lies" (John 8:44)]

*The Law of the Gospel--Love Thine Enemies*

38	<b>And behold</b>	<u>It is written</u>	zz
		an eye for an eye	
	<b>and</b>	a tooth for a tooth*	20
39	<b>But</b>	<u>I [the Lord] say</u> unto you	
	<b>that</b>	ye shall NOT resist evil	

[Par. xx – Repetition NOT, NEITHER, NOR]	[Heb. 19 – Idiom]
[Par. yy – Simple alternating parallelism + distribution]	[Par. zz – Like paragraph beginnings]
[Heb. 16 – Idiom "footstool"]	[Heb. 20 – Idiom]
[Heb. 17 – Metaphor]	
[Heb. 18 – Idiom]	

- but whosoever shall smite thee on thy right cheek  
 turn to him the other cheek \_\_\_\_\_ also aaa
- 40 And if any man will sue thee at the law  
 and [will] take away thy coat [the outer traveling garment] {AL}  
 let him have thy cloak [the inner traveling garment] also
- 41 And whosoever shall compel thee to go a mile  
 go with him twain [or another mile] \_\_\_\_\_ also
- 42 Give /  
 to him that asketh thee bbb  
 and from him that would borrow of thee  
 turn NOT away
- 43 And behold it is written also  
 that thou shalt love thy neighbor  
 and hate thine enemy
- 44 But I [the Lord] say unto you  
 love your enemies ccc  
 bless them that curse you ddd  
 do good to them that hate you  
 and pray for them who despitefully use you  
 and persecute you
- 45 that ye may be the children of Your Father Who Is in Heaven  
 for He maketh His sun to rise [duality]  
 on the evil  
 and on the good

*Transition to a Higher Covenant Order*

- 46 Therefore those things  
 which were of old time  
 which were under the [old] Law [the Law of Moses]  
 in Me are ALL fulfilled
- 47 [A] Old things are done away eee  
 [A] and ALL things have become new

[Par. aaa – Alternating parallelism]

[Par. bbb – Simple chiasitic parallelism]

[Par. ccc – Working out]

[Par. ddd – Like endings “you”]

[Par. eee – Synonymous parallelism]

[3 Nephi 12]

[Note: Christ explained to the Nephites, "Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new" (3 Nephi 12:46).

John Tvedtnes notes that the law of Moses was comprised of three divisions, the commandments (sometimes called "law" or "testimonies"), the statutes (sometimes called "ordinances"), and the judgments. (see Deuteronomy 4:1-2, 13-14; 5:28; 6:20; 26:17; 28:45; 2 Kings 17:34, 37; 2 Chronicles 19:10; 29:19; 33:8; 34:31; Nehemiah 9:13-14; 10:30; Jeremiah 32:11. There are many more passages in which just two of the three divisions are mentioned together)

Avraham Gileadi first noted that these same three divisions of the law are listed in the Book of Mormon, where the word "performances" sometimes replaces "judgments." (see 1 Nephi 17:22; 2 Nephi 5:10; 25:25, 30; Mosiah 6:6; Alma 8:17; 25:14-15; 31:9-10; 58:40; Helaman 3:20; 15:5; 4 Nephi 1:12)

From some of the Book of Mormon passages (Alma 30:3; 2 Nephi 25:24-25, 30; 4 Nephi 1:12), we learn that it was the statutes and judgments (or ordinances and performances) that would be done away in Christ, while the commandments would remain as part of the higher law that Christ revealed during his ministry. Thus, Christ seems to have suggested that only the lesser portion of the law was fulfilled when he said, "Behold, ye have the commandments before you, and the law is fulfilled" (3 Nephi 12:19).

Thus, that portion of the law of Moses that was also part of the higher law rejected by the Israelites (including the ten commandments) was not abolished in Christ, while lesser elements of the law, such as animal sacrifice, were done away (3 Nephi 9:19). (John A. Tvedtnes, "Performances and Ordinances of the Law," in The Most Correct Book, p. 276.)]

48	<b>Therefore</b>	I <b>[the Lord]</b> would	that ye should	be <b>perfect</b>	<i>[achieved by covenant obedience]</i>	fff
	even as	I <b>[the Lord]</b>				{AL}
	>or	<b>Your Father Who Is in Heaven</b>				ggg
				IS <b>Perfect</b>		

[Note: According to John Welch, the Greek word translated into English as "perfect" in Matthew 5:48 (compare 3 Nephi 12:48) is "teleios." This important word is used in Greek religious literature to describe the person who has become fully initiated in the rituals of the religion. Teleios is "a technical term of the mystery religions, which refers to one initiated into the mystic rites, the initiate. The word is used in Hebrews 5:14-6:1 to distinguish between the initial teachings and the full instruction; and in Hebrews 9:11 it refers to the heavenly temple. Generally in the Epistle to the Hebrews, its usage follows a "special use" from Hellenistic Judaism, where the word "teleioo" means "to put someone in the position in which he can come, or stand, before God." Thus, in ritual connotations, this word refers to preparing a person to be presented to come before God "in priestly action" or "to qualify for the cultus." Early Christians continued to use this word in this way in connection with their sacraments and ordinances.

Most intriguing in this regard is the letter of Clement of Alexandria describing the existence (c. 200 A.D.) of a second Gospel of Mark, reporting the Lord's doing as recounted by Peter and going beyond the public Gospel of Mark now found in the New Testament. This so-called Secret Gospel of Mark according to Clement, contained things "for the use of those who were being perfected" (teleiomenon). Nevertheless, he [Mark] did not divulge the things not to be uttered, nor did he write down the hierphantic [priesthood] teaching of the Lord . . . The copy was read "only to those who are being initiated into the great mysteries." (John W. Welch, The Sermon at the Temple and the Sermon on the Mount, F.A.R.M.S., p. 58-59.)]

Thus, the temple setting for the Sermon at the Temple in the Book of Mormon more fully amplifies this sacred covenant concept than the Sermon on the Mount in the Bible.]

[Par. fff – Alternating parallelism]

[Par. ggg – Clarification]



*[3 Nephi 12]*