

Chapter 13

{Original 1830 Chapter V - continued}

[Compare Matthew 6]

[1920]

[Sermon #1 – continued]

Almsgiving Is the First Requirement of the Higher Order

- 1 **Verily** **verily** 01
I [the Lord] say [unto you] aa
that I [the Lord] would
that ye should do alms unto the poor [offerings] {AL}
but take heed
that ye do NOT your alms before men bb cc dd
to be seen of them
otherwise
ye have NO reward
of **Your Father Who Is in Heaven**
- 2 **Therefore** **when** **ye** shall do your alms 02
do NOT sound a trumpet before you
as will hypocrites do in the synagogues ee
and in the streets
that they [hypocrites] may have glory of men
- Verily** [verily]
I [the Lord] say unto you
[that] they [hypocrites] have their reward
- 3 **But** **when** **thou** doest alms 03
let NOT thy left hand know
what thy right hand doeth
- 4 **that** thine alms
may be in secret
And **Thy Father**
Who seeth in secret
Himself shall reward thee openly [within sight]

[Heb. 01 – Duplication]

[Par. aa – Like paragraph beginnings]

[Par. bb – Circular repetition “ye”]

[Par. cc – Circular repetition “do”]

[Par. dd – Circular repetition “alms”]

[Heb. 02 – Idiom]

[Par. ee – Alliteration + Acrostic “s”]

[Heb. 03 – Metaphors and Idiom]

"Originally," wrote Jeremias, "the doxology, was absent," yet it is found in the oldest church order, the "Teaching of the Twelve Apostles." Has someone taken liberties with the sacred canon, then? No, "the absence of the doxology from the original text," Jeremias explains, "does not mean that Jesus intended his prayer to be recited without a word of praise at the end. But in the very earliest times, the doxology had no fixed form and its precise wording was left to those who prayed." Only "later on . . . it was felt necessary to establish the doxology in a fixed form" which explains why the prayer has different forms in Matthew 6:13 and Luke 11:4. Also, the older Aramaic form of the prayer required forgive "our debts," which the Greek of Luke changes to forgive "our sins." (Jeremias, "Lord's Prayer in Modern Research," p. 10-11) This vindicates both the inclusion of the doxology in the Lord's prayer in 3 Nephi 13:9-13 and the reading there of "debts" instead of "sins." (Hugh W. Nibley, "The Early Christian Prayer Circle," in *Mormonism and Early Christianity*, p. 55-56.)]

According to John Welch,

Strack and Billerbeck have gathered some Talmudic sources on this point. They describe the prayers that were offered in the temple on the Day of Atonement. They say after the people and the priests standing in the forecourt hear the name of the Lord cried out, then they all fall down on their faces, and they say, "Praised be the name of his glorious kingdom forever and eternally." In other words, it was a part of the special ending of a prayer. Thus on the Day of Atonement that longer ending [or doxology] would have been appropriate. If we are right that Jesus is appearing to the Nephites on a day that had ceremonial significance, it cannot be counted as an error that the Lord's Prayer ends with the doxology in 3 Nephi. . . . Biblical scholars, Jeremias in particular, have argued that you cannot imagine a prayer being offered by a Jew (and Jesus was a Jew) that didn't end with some kind of doxology praising God. Jeremias isn't sure what doxology Jesus might have used in what we term "The Lord's Prayer," but he has no doubt that one would have been there. (John W. Welch, "The Beatitudes—Christ's Teachings," in *Teachings of the Book of Mormon*, Semester 4, p. 142.)]

- 14 For **if** ye forgive men _____ their trespasses mm
[then] Your Heavenly Father will also forgive you
- 15 But **if** ye forgive NOT men _____ their trespasses
[then] NEITHER will Your Father forgive your trespasses

*Becoming Clean from the Blood and Sins of This World
 Fasting, Washing, and Anointing*

- 16 Moreover **when** ye **fast**
 be NOT
as the hypocrites of a sad countenance
for they [hypocrites] disfigure their faces
that they [hypocrites] may appear unto men
 to **fast**
Verily **[verily]**
I [the Lord] **say** unto you
 They [hypocrites] have their reward

[Par. mm – Alternating parallelism]

- 17 **But** thou
when thou **fastest** anoint thy head [covenant language]
 and **wash** thy face
- 18 **that** thou appear NOT unto men
 to **fast**
- but** [fast] unto **Thy Father** nn
Who Is in **Secret**
 and **Thy Father**
Who Seeth in **Secret**
 shall reward thee **openly**
- The Law of Consecration*
- 19 **[A]** Lay NOT up for yourselves **treasures** upon earth oo
[B] **where** moth and **rust doth corrupt**
and [C] **where** thieves **break through and steal**
- 20 **But [A']** Lay up for yourselves **treasures** in **heaven**
[B'] **where** NEITHER moth NOR **rust doth corrupt**
and [C'] **where** thieves do NOT **break through** NOR **steal**
- 21 **For** **where** _____ your **treasure** is
there will your **heart** be also 08
- 22 The **light** of the **body** [Reasoning] R
 is the **eye** [the symbolic conduit of light and knowledge to the soul]
[A] **if therefore** thine **eye** **be single [One]** [like the Father, Son, and Holy Ghost]
[B] **then** thy whole **body** shall **be full of light** pp
- 23 **But [A']** **if** thine **eye** **be evil** [chaos] {AG}
[B'] **then** thy whole **body** shall **be full of darkness**
- if therefore** the **light** that is in thee **be darkness**
then how GREAT IS that **darkness**
- 24 **[A]** NO man can serve **two** **Masters** qq
[B] for either he will **hate** the **one**
[C] and **love** the **other**
[C] or else he will **hold to** the **one**
[B] and **despise** the **other**
[A] Ye canNOT serve **God** and **Mammon** [anything man worships other than God] {AL}

[Par. nn – Like paragraph ending]

[Par. pp – Repeated “if/then” alternating parallelism]

[Par. oo – Contrasting extended alternating parallelism]

[Par. qq – Chiasmic parallelism]

[Heb. 08 – Metaphors “heart” “eye”]

{End of Original 1830 Chapter V}
{Beginning of Original 1830 Chapter VI}

Jesus Speaks to the Twelve
The Lord Will Take Care of Their Needs

25 And **now it came to pass**

that **when** [He] **Jesus** had **spoken** these **words**
He [Jesus] looked upon the **twelve**
whom

He [Jesus] had **chosen**
and [He Jesus] **said** unto **them**

Remember the **words**
which I [the Lord] have **spoken**

For **behold** **ye** are **they**
whom
I [the Lord] have **chosen** to **minister** unto this people

Therefore I [the Lord] **say** unto **you**

Take NO **thought** **for** **your** life rr
[Take NO **thought** **for**] what **ye** shall **eat** ss
or [Take NO **thought** **for**] what **ye** shall **drink** tt
NOR yet **for** **your** body
[NOR yet] **for**] what **ye** shall put on

IS NOT the life MORE than **meat**? [food – to take pleasure in] {AL}
And [IS NOT] the body [MORE] than **raiment**? [adornment - pleasure in] {AL}

26 **Behold** the fowls of the air
for they sow NOT
NEITHER do they reap
NOR [do they] gather into barns
yet **Your Heavenly Father** feedeth them
Are **ye** NOT MUCH better than they ? [questions] uu

27 Which of **you** by taking **thought**
can add one **cubit** unto **his** stature ? [symbolic of the royal measure] 09

[Par. rr – NO, NOR, NOT, NEITHER]
[Par. ss – Word pair “eat/drink”]
[Par. tt – Circular repetition “for”]

[Par. uu – Questions]
[Heb. 09 – Idiom “cubit”]

[Note: The cubit as a unit of measure was not unknown in Mesoamerica at this time. During field research in 1984 with the ancient monuments at Izapa (near Tapachula, Mexico) and at the Mexico National Museum, Garth Norman confirmed the first Mesoamerican standard unit of measure – a 495 mm unit (19.5 inches) that is precisely equal to the famous Royal Babylonian cubit that remained in use in the Near East for over 2000 years. This forearm measurement (“cubit”) was part of many carvings. (Garth Norman, “The Cubit in Ancient Mesoamerica? A possible Near Eastern Parallel,” Newsletter and Proceedings of the S.E.H.A., item 158.7, December 1984.)]

*They Will Be Clothed (or Endowed) from on High by Covenant
With the Robes of Righteousness*

28 **And** Why take **ye** thought for raiment ?
Consider the lilies of the field [*wildflowers*] how they grow [Reasoning] R
they toil NOT
NEITHER
do they spin [that is, they work not to make cloth]

29 **And yet** I [the Lord] say unto you
that even Solomon in ALL **his glory**
was NOT arrayed **like** one of these

30 **Wherefore**
if _____ **God** so **clothe** the grass of the field
[in ALL **His glory**]
which **today** is [arrayed]
and [but] tomorrow is cast into the oven

10

[then] even so will **He [God]** **clothe you*** [who are destined for eternal life] [*covenant language*]
if **ye** are NOT of little **faith**

[Note: According to Raymond Treat, anciently a man's robe was symbolic of not only all his material possessions, but his character as well. When a covenant was made between two persons, they exchanged robes. Therefore, by giving his robe to the other, or by putting on the robe of the other person making the covenant, each covenant person was symbolically saying, “All I am and all I have I will give to you through obedience to our covenant.” (Raymond C. Treat, “Understanding Our Covenant,” in Recent Book of Mormon Developments, vol. 2, p. 35.)]

Jesus told his disciples in the Old World not to leave Jerusalem (Luke 24:49) until they were “endued with power from on high.” According to John Welch, in Greek the word “endua,” from which our word endow is directly derived, has two meanings. **Enduo** means “to clothe, to put on clothing.” It also means “to take on characteristics, virtues, and intentions.” When a person is endowed, the person is clothed. The clothing represents the robes of God's righteousness. The atonement occurs when one is encircled by the robes of God's righteousness, but this only occurs as these attributes are taken on—the attributes set forth in the beginning in the Beatitudes. Jesus expresses this same idea by saying to his disciples, I will give you clothing. And the word there is *endumata*. These garments are more glorious than the garments of Solomon (“even Solomon, in all his glory, was not arrayed like one of these”). Solomon, of course, is always connected with the temple. (John W. Welch, “Christ at the Nephite Temple,” in Teachings of the Book of Mormon, Semester 4, p. 143.)]

[Heb. 10 – Word “and” meaning “but”]

[3 Nephi 13]

31 **Therefore** [if] ye are NOT of little faith]
[then] take NO thought [then don't doubt]
saying
What shall we eat ?
or What shall we drink ?
or Wherewithal shall we be clothed ?

32 For Your Heavenly Father knoweth
that ye have need of ALL these things

33 But seek ye first the kingdom of God
and His righteousness

and ALL these things shall be added
unto you

34 [A] Take
therefore _____ NO thought [Therefore don't doubt] vv
[B] for the morrow
[B] for the morrow shall
[A] take thought
for the things of itself

Sufficient is the [present] day
unto the evil thereof

[Or in other words, there will always be opposition and need, but the challenge of today's evil is the most important of All challenges because of its eternal consequences, and thus requires your daily attention. If you set these priorities, then your Heavenly Father will help you with the rest. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:25-26)]

[Par. vv – Chiastic parallelism]

[Note: According to H. Clay Gorton, **3 Nephi 13:5-7** can be viewed as a conceptual **chiastic parallelism**. A brief outline of the pertinent elements is as follows:

- 5 A And **when thou prayest thou shalt not do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets,** that they may be seen of men. Verily I say unto you, they have their reward.
- 6 B **But thou, when thou prayest,**
- C **enter into thy closet,** and when thou hast shut thy door,
- D pray to thy Father who **is in secret;**
- D and thy Father, who **seeth in secret,**
- C shall reward thee openly.
- 7 B **But when ye pray,**
- A **use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.**

(H. Clay Gorton, *A New Witness for Christ: Chiastic Structures in the Book of Mormon*, 1997, p. 283.)]

