

Chapter 15

{Original 1830 Chapter VII}

[Sermon #2: The Law and the Covenant Discourse]

[Sermon quoted from 1° source—comprising 3 Ne. 15:1—16:20]

1 And **now it came to pass**

that **when** [He] **Jesus** had **ended** these **sayings** [ending – see note at end of previous chapter]

He [Jesus] cast **His** eyes **round about on** **the multitude**

and **said** unto **them**

01

aa

Behold ye have heard **the things**

which I [the Lord] **have taught before**

I [the Lord] **ascended** to **My Father**

[deleted in 1920]

therefore whoso **remembereth** these **sayings**
of **Mine**

and [whoso] **doeth** **them** [these **sayings**]
him will

I [the Lord] raise up at **the last day**

*The Lord's Covenants with the House of Israel
That Which Is Fulfilled---That Which Is Yet to Come
Part One: That Which Has Been Fulfilled*

2 And **it came to pass**

that **when** [He] **Jesus** had **said** these **words**

He [Jesus] perceived that there were some

among them

who **marveled**

and [who] **wondered** what

He [Jesus] would **[say]**

concerning **the Law** of **Moses**

for they understood NOT the **saying**

[A] **that** **old things** had **passed away**

[A] **and** **that** **ALL things** had **become new**

bb

[Heb. 01 – Compound preposition]

[Par. bb – Chiastic parallelism]

[Par. aa – Circular repetition “sayings/said”]

[3 Nephi 15]

3 [B] **And** He [Jesus] **said** unto them

[C] Marvel NOT

[B] **that** I [the Lord] **said** unto you

[A] **that** old things had **passed away**

[A] **and** **that** ALL things had **become new**

4 **Behold** I [the Lord] **say** unto you

that the Law is **fulfilled** that was **given** unto **Moses**

cc

dd

5 **Behold** I Am He That Gave the Law

and I Am He Who Covenanted with My People Israel

ee

02

therefore the Law _____ in Me

is **fulfilled**

for I have come to **fulfil** the Law

therefore it [the Law] hath **an end**

ff

6 **Behold** I [the Lord] do NOT destroy the [words of the] **Prophets**

for as many [words]

as have NOT been **fulfilled** in Me

[at _____ this time]

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

shall All[the words] be **fulfilled**[at some future time]

gg

7 **And** because

I [the Lord] **said** unto you

that old things have **passed away**

["hath" in Q, 1830] {AG}

I [the Lord] do NOT destroy that

which hath been **spoken** [by the **Prophets**]

concerning things which **are to come**

8 **For behold** the **covenant**

which I [the Lord] have **made** with My people

is NOT ALL **fulfilled**

hh

but the Law _____ which was **given** unto **Moses**

hath **an end**

in Me

[Par. cc – Like paragraph beginnings]

[Heb. 02 – Allegory = multiple metaphors]

[Par. dd – Circular repetition “fulfilled”]

[Par. ff – Synonymous triplet]

[Par. ee – Synonymous couplet]

[Par. gg – Like paragraph beginning and ending]

[Note: Greg Wright (1976:83) proposed a chiasmic structure of 6 paired elements for verses 5-9: In 1992 (p. 405-406), Donald Parry would revise this and propose a chiasmic structure of 4 paired elements for verses 5-8.

- [A] “Behold, I am he that gave the law . . . “ (15:5)
- [B] therefore, the law in me is fulfilled . . . “ (15:5)
- [C] “therefore it hath an end” (15:5)
- [D] “Behold, I do not destroy the prophets” (15:6)
- [E] “for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled” (15:6)
- [F] “And because I said unto you that old things have passed away, (15:6)
- [F] “I do not destroy that which hath been spoken concerning things which are to come.” (15:6)
- [E] “For behold, the covenant which I have made with my people is not all fulfilled (15:8)
- [D] “but the law which was given unto Moses” (15:8)
- [C] “hath an end” (15:8)
- [B] “in me” (15:8)
- [A] “Behold, I am the law” (15:9)

- 5 [A] Behold, I am he that gave the law, and I am he who covenanted with my people Israel;
- [B] therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.
- 6 [C] Behold, I do not destroy the prophets,
- [D] for as many as have not been fulfilled in me,
- [D] verily I say unto you, shall all be fulfilled.
- 7 [C] And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.
- 8 [B] For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.
- 9 [A] Behold, I am the law, and the light,

9 **Behold I Am the Law and the Light**

- [A] Look unto _____ **Me**
- [B] and endure to **the end**
- [C] and ye shall _____ **live**
- [A] For unto him
- [B] that endureth to **the end**
- [C] will I give **eternal life**

ii

10 **Behold I [the Lord] have given unto you the commandments therefore keep My commandments**

And this is **the Law**
 and **the Prophets**
 for **they** **truly** **testified**
 of **Me**

[Par. hh – Circular repetition “My/Me”]

[Par. ii – Extended alternating parallelism]

Fulfilled and Unfulfilled Covenants (Continued)
Jesus Teaches About the "Other Sheep"

- 11 And **now** **it came to pass**
that **when** **[He] Jesus** had **spoken** these **words**
He [Jesus] **said** unto those **twelve**
whom **He [Jesus]** had **chosen**
- 12 **Ye** are _____ **My** disciples
and **ye** are a **light** unto this **people**
who are a remnant _____ **of** the house **of** Joseph
- 13 **And** **behold** this is **the land** of your **inheritance**
and **the Father** hath **given** it **the land** of your **inheritance**
unto you
- 14 **And**
[A] NOT **at any time** hath **the Father** given **Me** **commandment** jj
[B] that **I [the Lord]** should **tell** it **this land** of your **inheritance**
unto your **brethren** **at Jerusalem**
- 15 [A] NEITHER **at any time** hath **the Father** given **Me** **commandment**
[B] that **I [the Lord]** should **tell** unto **them**
concerning the **other tribes** _____ **of** the house **of** Israel
whom **the Father** hath **led away** 03
out of the land _____ **[of Jerusalem]** 04
- 16 [A] This much _____ **did** **the Father** **command**
Me
[B] that **I [the Lord]** should **tell** unto **them** kk
- 17 that **other sheep**
I [the Lord] have
which are NOT of this **fold**
them also
I [the Lord] MUST bring
and **they** shall hear _____ **My** **voice**
and there shall be **one fold**
and **one shepherd** [see John 10:16]

[Par. jj – Repeated alternating parallelism]

[Par. kk – Circular repetition “I the Lord”]

[Heb. 03 – Separated prepositions “of . . . of”]

[Heb. 04 – Compound prepositions “out of”]

[Note: Verse 17 has been put in *chiastic* form by Parry:1992:407: [but see the note at the end of the chapter]

[A] That other **sheep** I have
 [B] which are not of this **fold**
 [C] **them** also I **must bring**
 [C] and **they** shall **hear my voice**
 [B] and there shall be one **fold**
 [A] and one **shepherd**]

18 And **now** because of **stiffneckedness** {AL}
 and **unbelief**
they understood NOT **My word**

therefore I [the Lord] was _____ **commanded**
 to say NO more
 of **the Father**
 concerning this **thing**
 unto _____ **them**

19 But **verily** I [the Lord] say unto **you** LL
 that _____ **the Father**
 hath **commanded Me**
 and I [the Lord] **tell** it unto **you**
 that **ye** were **separated** **from among them**
 because of their **iniquity**

therefore it is because of their **iniquity**
 that **they** **know** NOT of you

20 And **verily** I [the Lord] say unto **you** **again**
 that the other tribes hath **the Father**
separated from _____ **them**
 and it is because of **their iniquity**
 that **they** **know** NOT of them [the other tribes]

21 And **verily** I [the Lord] say unto **you**
 that **ye** are they of whom
 I [the Lord] **said**

[A] **other sheep** I have
 [B] which are NOT of this **fold**
 [C] [and] **them** also I **MUST bring**
 [C] and **they** shall hear **My voice**
 [B] and there shall be one **fold**
 [A] and one **shepherd**

mm

[Par. LL – Like paragraph beginnings]

[Par. mm – Chiastic parallelism]

Guiding has also shown that John's gospel was written to show Jewish readers that Jesus fulfilled prophecy, particularly as it related to each successive feast. In this gospel, Jesus' comments dealt not only with the very scriptures that were being studied at the particular feast that was going on at the time, but also the customs and practices associated with them.

Given this background for the gospel of John and the scheduled readings of the Law and the Prophets in the synagogues, it is very intriguing that Jesus' announcement of visiting other sheep (John 10:16) came while Jesus was in Jerusalem during the time of the Feast of Dedication. According to Guiding's reconstruction of the cycle of the *sedarim*, the scheduled scriptures to be read would have come from Genesis 46:28—47:31. These verses spoke of the reuniting of Joseph and Judah. Even more intriguing, the accompanying thematic reading from the Prophets (or *haphtorah*) would have been Ezekiel 37:15-28 regarding the reuniting of Judah and Joseph, including their records. This gives impressive support to the idea that Christ's promise to the Jews to visit his "other sheep" was at the same time themes of shepherding, gathering, and Ezekiel's prediction of the records of Joseph ("stick of Joseph") being joined with the records of Judah (the "stick of Judah") were being studied and read in the synagogue. As we learn in 3 Nephi 15:18, the Jews didn't comprehend what Jesus was saying to them and the Father forbid him to say any more to them because of their unbelief. (John L. Fowles, "The Jewish Lectionary and Book of Mormon Prophecy," in *Journal of Book of Mormon Studies*, Vol. 3, Num. 2, F.A.R.M.S., (Fall 1994), p. 118-122.)]

[Note: According to Robert Matthews, fourteen verses in 3 Nephi 15 deal chiefly with a detailed explanation that the Nephites and the Lamanites were the "other sheep" once spoken of by Jesus to the Jews in Palestine, as recorded in John 10:16. Most readers of the Book of Mormon are aware that Jesus visited these "other sheep" in America. However, the Savior was so definitive on this point that it deserves particular attention. The passage in John 10:16 was cited by Jesus in 3 Nephi 15:16-17 as follows: "This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Jesus said that the Father had commanded him to teach the Jews about the "other sheep," but when he did so (as explained in this verse), the Jews failed to understand the meaning. It appears that it was not only the multitude of the Jews but even the brethren in the Jewish Church who missed the meaning. This failure came from "stiffneckedness and unbelief." Therefore Jesus was "commanded to say no more of the Father" to the Jews about the subject. (3 Nephi 15:18)

The Jews thought that the "other sheep" were the Gentiles. (3 Nephi 15:22) This is suggested also in John 7:35, when the unbelieving Jews said, "Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" This misconception has been a popular interpretation by modern biblical scholars also.

It is at this point in Jesus' explanation that the doctrine becomes extremely valuable to our understanding of Jesus' worldwide mission, and also as an aid to the interpretation of scripture. The crux of the statement that Jesus makes in 3 Nephi 15:21-24 is that he will not at any time manifest himself personally nor by his audible voice to a Gentile nation. Such an event is declared to be a blessing reserved for those who are of the house of Israel. The Gentiles are to be converted through the preaching of those who are of Israel, and Jesus will manifest himself to the believing Gentiles through the Holy Ghost. This same concept is referred to in 1 Nephi 10:11, wherein Lehi said that Jesus would "make himself manifest, by the Holy Ghost, unto the Gentiles." This procedure is a provision of, and is in harmony with, the covenant to Abraham, as stated in Abraham 2:9-10, that Abraham's descendants have the responsibility of the ministry and will carry the priesthood and the gospel unto all nations. (Robert J. Matthews, "Christ's Authority, His Other sheep, and the Redemption of Israel," in *Studies in Scripture: Book of Mormon*, Part 2, p. 162-164.)]

[3 Nephi 15]

[Note: In 1976, Greg Wright (1976: p. 83) would propose a chiastic structure for **3 Nephi 15:17-21**. The lengthy beginning and ending lines are the same wording and can be considered as "bookends."

In 1992, Donald Parry (1992: 407-408) would modify Wright's structure (while leaving the same central elements) and would also structure these "bookends" into individual chiasms. The resulting complex chiastic structure is as follows:

[1] [A] That other **sheep** I have
[B] which are not of this **fold**
[C] **them** also **I must bring**
[C] and **they** shall **hear My voice**
[B] and there shall be one **fold**
[A] and one **shepherd** (15:17)

[2] And now **because of stiffneckedness and unbelief** they understood NOT My word (15:18)

[3] therefore I [the Lord] was commanded to say NO more of **the Father** concerning this thing
unto **them** (15:18)

[4] But verily I [the Lord] say unto you that the Father hath commanded Me
and I [the Lord] tell it unto you that ye were separated from among **them**
because of their iniquity (15:19)

[4] therefore it is **because of their iniquity** that they know NOT of you (15:19)

[3] And verily I [the Lord] say unto you again that the other tribes hath **the Father** separated
from **them** (15:20)

[2] and it is **because of their iniquity** that they know NOT of them (15:20)

[1] And verily I [the Lord] say unto you that ye are they of whom I [the Lord] said:

[A] **other sheep** I have
[B] which are NOT of this **fold**
[C] **[and] them** also **I MUST bring**
[C] and **they** shall hear **My voice**
[B] and there shall be one **fold**
[A] and one **shepherd** (15:21)