

3 Nephi 11:1-11

Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 250–51

“[Christ’s] appearance ... constituted the focal point, the supreme moment, in the entire history of the Book of Mormon. It was the manifestation and the decree that had informed and inspired every Nephite prophet for the previous six hundred years, to say nothing of their Israelite and Jaredite forefathers for thousands of years before that. Everyone had talked of him, sung of him, dreamed of him, and prayed for his appearance—but here he actually was. The day of days! The God who turns every dark night into morning light had arrived

3 Nephi 14:1-5

Dallin H. Oaks, “Judge Not and Judging,” [CES fireside for young adults, 1 Mar. 1998]

I have been puzzled that some scriptures command us not to judge and others instruct us that we should judge and even tell us how to do it. I am convinced that these seemingly contradictory directions are consistent when we view them with the perspective of eternity. The key is to understand that there are two kinds of judging: final judgments, which we are forbidden to make, and intermediate judgments, which we are directed to make, but upon righteous principles.

3 Nephi 12:3-12

Harold B. Lee, *Decisions for Successful Living* [1973], 56–57.

The Beatitudes have been referred to by Bible commentators as the preparation necessary for entrance into the kingdom of heaven. ... May I speak of them as something more than that as they are applied to you and me? They embody in fact the constitution for a perfect life

3 Nephi 12:38-42

James E. Faust, *General Conference October 2002*

The Master taught us that ‘whosoever shall compel thee to go a mile, go with him twain’ (3 Nephi 12:41). Some of the most rewarding times of our lives are those “extra mile” hours given in service when the body says it wants to relax, but our better self emerges and says, ‘Here am I; send me’ (2 Nephi 16:8)

3 Nephi 13:1-24

Dallin H. Oaks, *Pure in Heart* [1988], 13, 15

If a person performs a seemingly righteous act but does so for the wrong reasons, such as to achieve a selfish purpose, his hands may be clean but his heart is not 'pure.' His act will not be counted for righteousness. ... We must not only do what is right. We must act for the right reasons. The modern term is good motive. The scriptures often signify this appropriate mental attitude with the words full purpose of heart or real intent. The scriptures make clear that God understands our motives and will judge our actions accordingly.