

1 Nephi

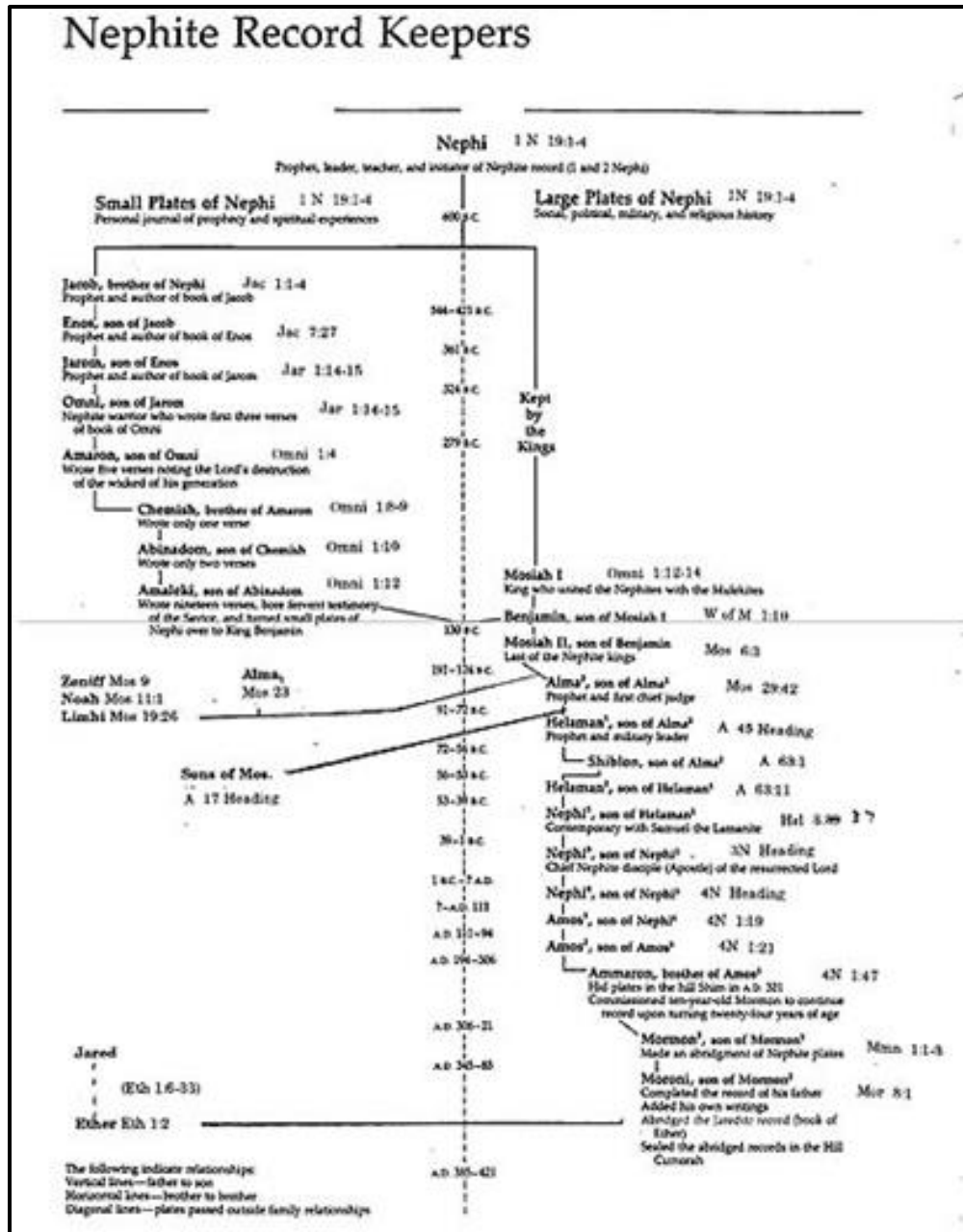
Chapter 19



lds.org

1 Nephi 19:1 **The Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people (Illustration):** Nephi Making Plates [Bill Hill, Verse Markers, Book of Mormon, Vol. 1, p. 1]

Nephite Record Keepers



1 Nephi 19:1-4 The Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people (Nephite Record Keepers) [Illustration]: Nephite Record Keepers. Adapted from [Church Educational System, Book of Mormon Student Manual: Religion 121 and 122, 1989, p. 155]

Who Kept the Records in the Book of Mormon?

Lineage of Lehi

Record Keeper	Dates*	Comments	Reference
Nephi₁	615 B.C.	born in Jerusalem	1 Nephi 1:4
	600 B.C.	begins record when about 15 years old	1 Nephi 1:1
	540 B.C.	dies about 75 years old	
Jacob	592 B.C.	born son of Lehi, brother of Nephi ₁	1 Nephi 18:7
	544 B.C.	becomes record keeper	Jacob 1:1
	495 B.C.	dies about 97 years old	Jacob 7:27
Enos	515 B.C.	born son of Jacob	Jacob 7:27
	420 B.C.	about to die	Enos 1:25
	417 B.C.	dies about 98 years old	
Jarom	440 B.C.	born son of Enos	Jarom 1:1
	420 B.C.	becomes record keeper	Jarom 1:1
	361 B.C.	gives plates to Omni	Jarom 1:15
	355 B.C.	dies about 85 years old	
Omni	390 B.C.	born son of Jarom	Omni 1:1
	361 B.C.	becomes record keeper	Jarom 1:15
	317 B.C.	writes 3 verses on plates in 44 years	Omni 1:1-3
	315 B.C.	dies about 75 years old	Omni 1:3
Amaron	350 B.C.	born son of Omni	Omni 1:4
	317 B.C.	becomes record keeper	Omni 1:4
	277 B.C.	dies about 73 years old	Omni 1:8
Chemish	330 B.C.	born son of Omni, brother of Amaron	Omni 1:9
	279 B.C.	becomes record keeper	Omni 1:9
	250 B.C.	dies about 80 years old	Omni 1:9
Abinadom	270 B.C.	born son of Chemish	Omni 1:10
	180 B.C.	dies about 90 years old	Omni 1:10
Amaleki	210 B.C.	born son of Abinadom	Omni 1:12
	150 B.C.	Nephites move to Zarahemla	Omni 1:13
	138 B.C.	dies about 72 years old	Omni 1:30

*dates are approximate

bookofmormontranslationchallenge.wordpress.com

Nephi₃	30 B.C.	born son of Nephi ₂	3 Nephi 1:1
	A.D. 1	becomes record keeper	3 Nephi 1:1
	A.D. 34	one of 12 disciples	3 Nephi 12:1
	A.D. 60	dies about 90 years old	
	A.D. 100	all but 3 disciples have passed away	4 Nephi 1:14
Nephi₄	A.D. 50	born son of Nephi ₃	
Amos₁	A.D. 90	born son of Nephi ₄	
	A.D. 110	becomes record keeper for 84 years	4 Nephi 1:19
	A.D. 194	dies about 104 years old	4 Nephi 1:21
Amos₂	A.D. 174	born son of Amos ₁	
	A.D. 194	becomes record keeper	4 Nephi 1:21
	A.D. 305	dies about 131 years old	4 Nephi 1:47
Ammaron	A.D. 190	born son of Amos, brother of Amos ₂	
	A.D. 305	becomes record keeper	4 Nephi 1:48
	A.D. 320	dies about 130 years old	Mormon 1:5
<h2 style="color: blue;">Mormon and Moroni</h2>			
Mormon₂	A.D. 311	born	Mormon 1:2
	A.D. 321	told by Ammaron that at age 24 he would become record keeper	Mormon 1:2
	A.D. 326	visited by Lord; leads Nephite armies	Mormon 1:15
	A.D. 335	becomes record keeper	Mormon 2:18
	A.D. 385	delivered plates to Moroni; buried others in hill Cumorah	Mormon 8:1
	A.D. 401	dies about 90 years old at hands of Lamanites	Mormon 8:3
Moroni₂	A.D. 360	born son of Mormon ₂	Mormon 8:1
	A.D. 385	becomes record keeper	Mormon 8:1
	A.D. 421	"soon go to rest," about 61 years old	Moroni 10:34

bookofmormontranslationchallenge.wordpress.com

1 Nephi 19:1 **And upon the Plates Which I Made I Did Engraven the Record of My Father:**

In the preface to the 1830 edition of the Book of Mormon, Joseph Smith wrote that the lost 116 pages included his translation of:

"[1] the Book of Lehi, which was an account abridged from"

" [2] the plates of Lehi, by the hand of Mormon."

However, in Doctrine and Covenants 10:44, the Lord told Joseph that the lost pages contained "an abridgment of:

“ [3] the account of Nephi."

According to David Sloan, some critics have argued that these statements are contradictory and therefore somehow provide evidence that Joseph Smith was not a prophet. However, a more careful reading of the Book of Mormon demonstrates that this criticism is invalid.

The Account of Nephi (#3):

The description of the lost pages as "an abridgment of the account of Nephi" is clearly accurate. This phrase acknowledges Nephi as the principal author and copyist of this portion of the large plates, as well as the maker of those plates. Nephi wrote that he made his large plates so that he could "engraven upon them the record of [his] people. This account was abridged by Mormon and 116 pages of it were lost.

The Plates of Lehi (#2):

At first, the reference to "the plates of Lehi" appears to be in error. However, although he may not have personally engraved his record upon Nephi's large plates, Lehi was in a very real sense the first author of those plates. Nephi gave the following description of the contents of the large plates: "And upon the plates which I made I did engraven the record of my father . . ." (1 Nephi 19:1) The large plates apparently contained the full record of Lehi.ⁱ Nephi probably copied his father's record onto the large plates of Nephi.ⁱⁱ If the large plates of Nephi began with Lehi's record, this portion of the large plates could accurately be called the plates of Lehi. Such a practice and terminology is confirmed by Jacob who wrote: "These plates [the portion of the small plates of Nephi on which he was recording] are called the plates of Jacob, and they were made by the hand of Nephi" (Jacob 3:14).

The Book of Lehi (#1):

Although Nephi made the large plates of Nephi and wrote on them, the portion of the large plates upon which he copied the record of Lehi was apparently termed "the plates of Lehi." Thus Mormon's abridgment of those plates could be described as an account abridged from the plates of Lehi. According to the preface to the 1830 edition of the Book of Mormon, Mormon apparently gave the title "the Book of Lehi" to this abridgment of the plates of Lehi. This action is consistent with Mormon's practice throughout his abridgment of the large plates, in which he frequently grouped multiple authors together in a single book and then named the book after the first author.

But one might ask, "How do you account for the fact that Lehi died well before the time of Benjamin and Mosiah², which is where Joseph Smith says the 116 pages reached to?" According to Sloan, we can find an example in the book of Helaman. Although the death of

Helaman is recorded near the beginning of the book of Helaman (see Helaman 3:37), Helaman's sons Nephi and Lehi were therefore the source of the majority of Mormon's abridgment,ⁱⁱⁱ yet the book still bears Helaman's name.

In conclusion, the three terms Book of Lehi, plates of Lehi, and account of Nephi are distinct phrases with distinct meanings.

[David E. Sloan, "The Book of Lehi and the Plates of Lehi," in Pressing Forward with the Book of Mormon, F.A.R.M.S., 1999, pp. 59-61; see also Journal of Book of Mormon Studies, 6/2 (1997): pp. 269-272]

Note* In the superscription to the book of 1 Nephi we find a fourth term: "[4] An account of Lehi . . ." Yet at the end of the same superscription we also find the following: "This is according to the account of Nephi; or in other words, I, Nephi, wrote this record."

[Alan C. Miner, Personal Notes] [See the commentary on 1 Nephi:Superscription; Jacob 3:14]

1 Nephi 19:1-2 **And upon the [Large] Plates Which I Made I Did Engraven (Contents):**

Nephi's description of the contents of the large plates here gives us some idea of what was on the 116 pages of manuscript that Martin Harris lost (1 Nephi thru Words of Mormon):

1. The record of my father
2. Our journeyings in the wilderness
3. The prophecies of my father
4. Also many of mine own prophecies

According to S. Kent Brown, this verse (1 Nephi 19:1) is intended to describe some of the contents of Nephi's large plates, yet in fact it also describes what is included on the small plates. To illustrate, (a) "the record of my father" corresponds roughly to 1 Nephi 1-10; (b) the "journeyings in the wilderness" appears in 1 Nephi 16-18; and (c) the "prophecies of my father" would include 2 Nephi 1-3 and possibly 1 Nephi 10.

[S. Kent Brown, "Nephi's Use of Lehi's Record," in Rediscovering the Book of Mormon, F.A.R.M.S., p. 6]



1 Nephi 19:2 I knew not at the time when I made them that I should be commended of the Lord to make these plates (Illustration): Nephi with the Plates [Paul Mann, [Verse Markers](#), Book of Mormon, Vol. 1, p. 4]

1 Nephi 19:3 I, Nephi, Received a Commandment That the Ministry and the Prophecies, *the More Plain and Precious Parts of Them* Should Be Written upon These Plates:

According to Raymond Treat, the principle, "What is in the Book of Mormon is there for a purpose," is a very important principle to understand about the Book of Mormon. The dictionary tells us that a principle is a general truth on which other truths depend. The recognition of the "purpose principle" is the recognition of a general truth about the book of Mormon which in turn will lead to other truths. If we ask the question, "Why has this particular information been included?" Every time we study a portion of the Book of Mormon we should receive insights that otherwise might be missed.

How do we know that what is in the book of Mormon is there for a purpose? Because major writers of the Book of Mormon tell us they were directed by God as to what to put in the Book of Mormon and what to leave out. For example, in 1 Nephi 19:3 Nephi speaks upon the contents of the small plates:

And after I had made these [small] plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, *the more plain and precious parts of them*, should be written upon these plates; and that these things which were written should be kept for the instruction of my people, who should possess the land, *and also for other wise purposes, which purposes are known unto the Lord.*

The chart "The Contents of the Book of Mormon Were Divinely Controlled" (see illustration) is designed to illustrate this point. The chart gives us information about three major

Book of Mormon writers--Nephi, Mormon and Moroni. In each case these writers were told both what to put in the Book of Mormon and what to leave out.

For all practical purposes two of these three writers, Mormon and Moroni, controlled the contents of the entire Book of Mormon. Mormon was directed to add the entire contents of the small plates of Nephi to the Book of Mormon. . . . Nephi was responsible for about 82 percent of the contents of the small plates of Nephi, which strengthens the case even further that the contents of the Book of Mormon were indeed divinely controlled. They also give validity to the principle that what is in the Book of Mormon is there for a purpose.

[Raymond C. Treat, "What Is in the Book of Mormon Is There for a Purpose," in Recent Book of Mormon Developments, Vol. 2, pp. 172-173] [See the commentary on Words of Mormon 1:9]

The Contents of the Book of Mormon Were Divinely Controlled			
Writer	Instruction	Subject	Reference
Nephi	leave out	"the remainder of the things which I saw"	1 Nephi 14:28
Nephi	put in	"the ministry, and the prophecies, the more plain and precious parts of them"	1 Nephi 19:3
Mormon	put in	the small plates of Nephi	Words of Mormon 1:6-7; 9
Mormon	put in	"the things which have been commanded me of the Lord"	3 Nephi 26:11-12
Mormon	leave out	the rest of the words of Jesus	3 Nephi 26:11-12
Moroni	put in	the sealed portion	Ether 4:4-5
Moroni	put in	"the words which were commanded me, according to my memory"	Ether 5:1
Moroni	put in	information about the secret combinations	Ether 8:9-26
Moroni	leave out	the rest of the prophecies of Ether	Ether 13:13

1 Nephi 19:3 I, **Nephi**, received a commandment that the ministry and the prophecies, *the more plain and precious parts of them* should be written upon these plates (**Illustration**) Chart: "The Contents of the Book of Mormon Were Divinely Controlled." Three major writers were told what to put in and what to leave out of the Book of Mormon. [Raymond C. Treat, "What Is in the Book of Mormon Is There for a Purpose," in Recent Book of Mormon Developments, Vol. 2, p. 172]

1 Nephi 19:3 I, **Nephi**, received a commandment that the ministry and the prophecies . . . should be written upon these plates (**Illustration – not shown**): "I, Nephi, received a commandment that the ministry and the prophecies . . . should be written upon these plates," by A&OR [W. Cleon Skousen, Treasures from the Book of Mormon, Vol. 1, p. 1162]

1 Nephi 19:6 **And Now, If I Do Err, Even Did They Err of Old:**

In 1 Nephi 19:6, Nephi comments about his writing on the plates:
Nevertheless, I do not write anything upon plates save it be that I think it be sacred.
And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.

Some have used this and other passages (for example, see the last sentence of the Title Page, Testimony of the Three Witnesses; Mormon 8:12-17; 9:31-34; and Ether 12:23-28) as evidence that the Book of Mormon is not always doctrinally or historically sound. Therefore, they have said it should be submitted to the test of reason. The idea seems to be that the prophets of an earlier time, being less learned than we, can be corrected when their teachings disagree with the present thinking of the learned world. A careful examination of these passages, however, shows that the writers were referring to things other than their theology.

In this case Nephi was apologizing for the fact that someone else might not think the items he selected for inclusion in the record were sacred items. He acknowledged the possibility of a better selection, but he explained that he was using the criteria of men of "old." If his selections were improper, so were theirs. Then he apologized for suggesting that perhaps the ancients had erred. In other cases, the writers were concerned lest the reader might see the imperfections of the writers and reject the book on that account. The writers frankly confessed their weaknesses and inadequacies at times. In still other cases--probably the majority--the only concern was grammar and other technical faults. They didn't apologize for the doctrines they taught. Also, we have the word of God in the testimony of the Three Witnesses and in D&C 17:6 that the book is true. And all the care the Lord took in producing, preserving, and translating the record is a witness of the Lord's high regard for the Book of Mormon. Note the Lord's warning to those who may mock what is written by these men. (See Ether 12:23-26) [Church Educational System, Book of Mormon Student Manual, Religion 121-122, 1981, pp. 51-52] [See the commentary on the Title Page, Testimony of the Three Witnesses; Mormon 8:12-17; 9:31-34; and Ether 12:23-28]

1 Nephi 19:6 **And Now, If I Do Err:**

Nephi declares that he might "err" (1 Nephi 19:6) in writing his history. . . . Brant Gardner asks, What errors might be in the text? For one thing, a lack of completeness. Nephi's concern over spiritual matters clearly (and explicitly) overrode his more historical concerns. . . . What else might be in error? Because of Nephi's powerful spiritual experiences, it is unlikely that any of the information Nephi attempts to communicate might be in error. However, it is possible that some of the words he uses might be less than ideal (particularly for an English audience who receive the text in our language and not in the language Nephi used on the

plates).

[Brant Gardner, "Book of Mormon Commentary," 1Nephi/1Nephi19.htm, p. 6]

1 Nephi 19:8 **Behold, He Cometh:**

According to John Welch, Nephi's prophetic view foresaw the future in four distinct stages, and each time he quoted a section from Isaiah it was because it contained words relevant to one of those stages. . . .

The last four chapters of 1 Nephi (1 Nephi 19-22) deal with the future of Nephi's people in their new land of promise. Their topics follow in order the same four stages found in 1 Nephi 11-14. These four stages of the Nephite prophetic view are:

1. Christ's coming;
2. his rejection and the scattering of the Jews;
3. the day of the Gentiles; and
4. the restoration of Israel and the ultimate victory of good over evil.

[John W. Welch, "Getting through Isaiah with the Help of the Nephite Prophetic View," in [Isaiah in the Book of Mormon](#), pp. 24-26]

1 Nephi 19:8 **[The God of Israel] Cometh . . . 600 Years from the Time My Father Lehi Left Jerusalem:**

[See the commentary on 1 Nephi 10:4] [See Appendix A]

1 Nephi 19:8 **[The God of Israel] Cometh . . . in Six Hundred Years from the Time My Father Left Jerusalem:**

John Pratt suggests that Lehi may also have left Jerusalem at Passover because the time was linked to the birth of Christ (1 Nephi 19:8).

[John P. Pratt, "Passover -- Was It Symbolic of His Coming?," in [The Ensign](#), January 1994, p. 45]
[See Appendix A]

1 Nephi 19:10 **The God of Abraham, and of Isaac, and the God of Jacob, Yieldeth Himself . . . to Be Lifted Up:**

Because of the things Nephi had seen in vision, he emphasizes the point that Jesus of Nazareth was the God of Abraham, Isaac, and Jacob; that the Jews were crucifying none other than their Lord and God. The conflict between who Jesus really was and who he was perceived to be runs through the entire New Testament. The Jews were upset every time Jesus referred to his Father, Moses, or Abraham. When he did, he hinted at his role in the pre-mortal realm, his divine sonship, and his supremacy over any Old Testament prophet.

In relation to Moses:

I am come in my Father's name, and ye receive me not...Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

. . . Verily, verily, I say unto you, Moses gave you not that bread from heaven but my Father giveth you the true bread from heaven...I am the bread of life . . . From that time many of his disciples went back, and walked no more with him. (John 5:43, 45-7, John 6:32,35,66)

In relation to Abraham:

Art thou greater than our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself? . . . Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him (John 8:53-9).

In relation to The Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man . . . I and my Father are one. Then the Jews took up stones again to stone him. (John 5:26-7, John 10:30-1)

[josephsmith.com.1nephi]

1 Nephi 19:10 **Zenock (Zenoch)?:**

In 1999, the Zarahemla Research Foundation (RLDS) finished an exhaustive review of all known manuscripts and editions of the Book of Mormon in order to restore the text "to its purity." The result was the *Restored Covenant Edition* of the Book of Mormon. One of their "restorations" involves the proper name "Zenock" (1 Nephi 19:10), which they have changed to read "Zenoch."

[Zarahemla Research Foundation, "Selected Concordance" in The Book of Mormon: Restored Covenant Edition, p. 995]

1 Nephi 19:10 **Zenock . . . Neum . . . Zenos:**

According to an article by John Sorenson, Book of Mormon writers mention five prophets whose words appear in the brass plates: Zenos (Jacob 5), Zenock (1 Nephi 19:10), Ezias (Helaman 8:20), Isaiah (1 Nephi 15:20), and Neum (1 Nephi 19:10). Of the first four only Isaiah is surely known from existing biblical texts (although Neum actually might be Nahum). Internal evidence suggests a reason why: All four direct a great deal of attention to the Northern Kingdom. Since the Masoretic text, which lies behind our King James version, came out of the South (Judah) omission of three of the four (or four of the five, counting Neum) is explicable. Zenos is quoted as saying, "And as for those who are at Jerusalem" (1 Nephi 19:13). Nowhere else in the extensive quotes from Zenos does he mention Judah or Jerusalem. This in context strongly suggests that he was not located in the territory of Judah. (It is implied in 3 Nephi 10:16 that Zenos and Zenock were of a Joseph tribe, although nothing is said of location.) . . .

Careful reading of the allegory of the olive tree, from Zenos (Jacob 5), as well as Alma 33:3-17 concerning both Zenos and Zenock, further confirms a context of a sinful Israel more reminiscent of the time of Amos (mid-8th century B.C.) than earlier or later. Moreover, Zenock was said to be a "prophet of old" (Alma 33:17), a chronological term not used regarding Jeremiah or even Isaiah. The probability is high, therefore, that the prophets cited from the brass plates date between 900 B.C. and the end of the Northern Kingdom in 721 B.C.

In addition, there are indications that the words of the brass plates (both quoted and taught in the Book of Mormon) came from another source besides the King James version of the Old Testament (Masoretic text):

1. The Book of Mormon virtually ignores the Davidic covenant. David is mentioned but six times (two incidentally in quotations from Isaiah). Two instances involve strong condemnation of David.

2. Instead (of the Davidic Covenant) considerable attention is paid to the Abrahamic covenant and to the patriarchs. Jacob is called "Jacob" rather than "Israel."

3. The Jews, particularly the inhabitants of Jerusalem, are branded as evil in the strongest terms.

4. The name "Jehovah," the preferred title of deity in the King James version of the Old Testament, occurs only twice in the Book of Mormon (once in a quote from Isaiah 12--with one word changed--and once in the very last sentence in the volume). The name "Lord" is usually

used for divinity in the Book of Mormon (almost 1400 times).

[John Sorenson, "The Brass Plates and Biblical Scholarship," in Dialogue, Autumn 1977]

Furthermore, in another article, Noel B. Reynolds presents evidence that in the Book of Mormon, the material covered by our King James book of Genesis does not reflect that text, but is more like the Book of Moses in our present day *Pearl of Great Price*.

[Noel B. Reynolds, "The Brass Plates Version of Genesis," in By Study and Also by Faith, Vol. 2, F.A.R.M.S., p. 148]

1 Nephi 19:10 **Zenock, Neum, Zenos:**

Nephi quotes three prophets from the Old Testament time period: Zenock, Neum, and Zenos. These prophets testified of Christ, but their writings are not found in the Old Testament. Zenock and Zenos were both slain for their testimony of Christ (Alma 33:16-17; Helaman 8:19).

[Zarahemla Research Foundation, Study Book of Mormon, p. 44] [See the commentary on Helaman 8:20]



1 Nephi 19:10 **To be crucified according to the words of Neum (Illustration):** The Crucifixion. [The Church of Jesus Christ of Latter-day Saints, Gospel Art, #230]



1 Nephi 19:10 **To be buried in a sepulchre (Illustration):** Burial of Jesus. [The Church of Jesus Christ of Latter-day Saints, [Gospel Art](#), #231]

1 Nephi 19:11 **The Prophet:**

McConkie and Millet assert that we properly make a distinction between "a prophet" and "the Prophet." In our day we testify of many who are prophets while normally reserving the phrase "the Prophet" for Joseph Smith, who stands at the head of our dispensation. Zenos was of such greatness that he is properly referred to as "the prophet" (1 Nephi 19:11-15). [Joseph Fielding McConkie and Robert L. Millet, [Doctrinal Commentary on the Book of Mormon](#),

1 Nephi 19:13 Those Who Are At Jerusalem . . . Shall Be Scourged By All People, Because They Crucify the God of Israel:

When Pilate made a feeble attempt to free Jesus, the Jews answered saying, His blood be on us, and on our children (Matt 27:25). Never was a more self-condemning statement ever made.

That the Lord knew of impending destructions awaiting this wicked generation is seen in his comment to the weeping daughters of Jerusalem on the weary path to Golgotha, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children (Luke 23:28). He also taught that the temple would be destroyed, There shall not be left here one stone upon another, that shall not be thrown down (Matt 24:2). Both of these prophecies had reference to the first Abomination of Desolation, or destruction of Jerusalem, which occurred at the hands of the Romans in 70 AD. This was the beginning of a long history of scourging that the house of Israel was to suffer.

Josephus is the fundamental historian of the Roman capture of Jerusalem. He records that the Roman soldiers would capture about 500 Jews a day, then crucify them all, "So the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest; when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies." (Josephus, the Wars of the Jews, Book V, Chap. XI, v. 1) He describes a terrible famine:

"Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged...many died as they were burying others...while yet robbers were still more terrible than these miseries were themselves; for they brake open those houses which were no other than graves of dead bodies and plundered them...in order to prove what mettle they were made of, they thrust some of those through that still lay alive upon the ground..."

"However, when Titus in going his rounds along those valleys saw them full of dead bodies and the thick putrefaction running about them, he gave a groan." (Josephus, the Wars of the Jews, Book V, Chap. XII, v.3-4)

Josephus, as an eyewitness to many of these atrocities, described them in gruesome detail. He records that many starving Jews deserted to the Syrians and Arabians for protection. However, some Jews had made a practice swallowing as much gold as possible prior to deserting. Josephus explains their terrible fate:

“Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain person who was caught gathering pieces of gold out of the excrements of the Jews’ bellies; for the deserters used to swallow such pieces of gold....when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night about two thousand of these deserters were thus dissected.” (Josephus, the Wars of the Jews, Book V, Chap. XIII, v.4)

Josephus tallied the destruction suffered in this great war, “Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege, eleven hundred thousand.” (Josephus, the Wars of the Jews, Book VI, Chap. IX, v.3) This great destruction brought the following conclusion from Josephus, “in reality it was God who condemned the whole nation, and turned every course that was taken for their preservation to their destruction.” (Josephus, the Wars of the Jews, Book V, Chap. XIII, v.5) Such was the result of the crucifixion of Jesus of Nazareth and the woeful statement, His blood be on us and upon our children.

[josephsmith.com.1nephi]

Note: In the terrible aftermath of World War II, Apostle Marion G. Romney warned:

“All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it. . . . Today the peoples of the earth stand at the crossing of the same roads as did the Jews in the days of Jesus. The same choice is before them. They may accept the gospel of Jesus Christ and move on to righteousness, peace, love, and happiness, or they may reject it and suffer wickedness, hate, war, and destruction.” (Conference Report, Oct. 1948, p. 77)

1 Nephi 19:20 **All My Joints Are Weak:**

In 1 Nephi 19:20, Nephi declares: "For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem." One might ask, What did Nephi mean by the expression "all my joints are weak"?

Quite often those who have great "workings of the spirit" feel weakened, almost incapacitated by them. This is true of both agony for sins and the ecstasy of the Spirit. (Mosiah 27:19-29; Alma 18:40-43; 22:18) As recorded in the book of Psalms, speaking prophetically for the Messiah, David said, "I am poured out like water, and all my bones are out of joint: my heart

is like wax; it is melted in the midst of my bowels." (Psalm 22:14) Though Nephi's language is figurative, it describes an experience that is very real to those who have felt it. Jeremiah, whom Nephi could have known, said he had to preach the gospel because "his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jeremiah 20:9) It is not unusual to hear those who have premonitions say, "I can feel it in my bones." In the depths of his soul, Nephi knew that the Jews in Jerusalem had suffered the fate his father said they would.

[Church Educational System, Book of Mormon Student Manual, Religion 121-122, 1981, p. 53]

1 Nephi 19:22 I Did Read Many Things to Them, Which Were Engraven upon the Plates of Brass--(Isaiah):

Nephi states:

"I did read many things unto [my people] which were engraven upon the plates of brass." . . . but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah." (1 Nephi 19:22-23)

Because the Book of Mormon gives direct evidence that the plates of brass contained Isaiah chapters 2-14, 28-29, 40, 43, 48-53, perhaps 54, and 55:1-2, the Book of Mormon student is allowed to postulate not only concerning the date in which the book of Isaiah took its final form, but the date of its incorporation into and the manner of compilation of the plates of brass.

According to John Welch, if the plates of brass were not made and inscribed until around 620-610 B.C., this would allow time for possible collecting, editing, redacting, or supplementing to have been done to the writings of Isaiah after his death, around 700 B.C., and for that work to have already entered the standard version of the biblical text before the Isaiah texts were written on the plates of brass. . . .

Although earlier dates for the making of the plates of brass are possible, it makes sense to view them as a royal record compiled and inscribed around 620-610 B.C. by King Josiah, who reigned from 640-609 B.C. The plates contained the book of Deuteronomy (1 Nephi 5:10), and that scroll was most likely the book of the law that was not discovered by Josiah until 625 B.C. That discovery made Josiah and others in Jerusalem acutely aware of the fact that books of scripture could get lost, which would have motivated them to do everything in their power to create a permanent archive and a durable copy of their most sacred records to prevent any loss of scripture from happening again. Moreover, Deuteronomy 17 requires the king to have a copy of the law and to read in it all the days of his life. The rediscovery of the forgotten book of Deuteronomy that contained this particular scripture could have prompted Josiah to see record

keeping as a royal function and to make records that would not wear out or become illegible through extensive use. In addition, the plates of brass were in Laban's custody in a treasury. The text simply says, "Laban hath the record" (1 Nephi 3:3), not that he necessarily owned them. Because he commanded a garrison of fifty soldiers inside the walls of Jerusalem, Laban may have been the captain of the king's guard or a high-ranking military officer. His treasury could have held public as well as personal records. While the plates of brass contained important genealogies, it is not likely that records of this quality would have been "family records" alone. Perhaps the genealogies served several royal purposes, such as settling disputes over marriage, inheritance, property, or other legal claims based on family status. Finally, dating the plates of brass to the end of the seventh century is consistent with the fact that they included information down to the commencement of the reign of Zedekiah and many prophecies of Jeremiah, who began to prophesy in 628 B.C.

Of course, other possible dates and scenarios can be imagined. Perhaps the plates of brass were a sacred record that had been kept up to date all along by prophets who preceded Lehi. Perhaps Laban had confiscated this book making it property of the state, when one of those prophets was put to death for prophesying against Jerusalem and the king. [John W. Welch, "Authorship of the Book of Isaiah," in Isaiah in the Book of Mormon, pp. 430-432] [See the commentary on 1 Nephi 3:3]

1 Nephi 19:23 **The Book of Moses:**

According to Reynolds and Sjodahl, special attention is called to the phrase "the book of Moses" (1 Nephi 19:23). Why does not Nephi say, "The books of Moses"? Or, even, "The five books of Moses" (see 1 Nephi 5:11)? For the simple reason that, to the Jews of his day, what we know as the five books of Moses were one volume [or scroll] which they called, "the Law," (Torah).

[George Reynolds and Janne M. Sjodahl, Commentary on the Book of Mormon, Vol. 1, p. 205]

[But see the commentary on 1 Nephi 5:17 for the idea that the Nephite plates were patterned after the brass plates--that the writings of each prophet or record keeper were assembled into one book.] [See also the commentary on 1 Nephi 3:3]

1 Nephi 19:23: **That I Might More Fully Persuade Them to Believe in the Lord Their Redeemer I Did Read unto Them That Which Was Written by the Prophet Isaiah:**

In chapters 20 and 21, Nephi will include in his writings what has come to correspond to chapters 48 and 49 of Isaiah. One might ask, Why did Nephi include these writings at this point in his record? Let us first review what Nephi himself had to say. In 1 Nephi 19:21-24 we find the following:

[The Lord] surely did show unto the prophets of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning . . . that [we] may have hope.

According to Kent Brown, Nephi assures us that Isaiah had been one of his favorite books, and his acquaintance with this work had led him to quote significant parts of it (e.g., 1 Nephi 19:23; see also 2 Nephi 11:8). Moreover, Nephi supplies us with his reasons--public reasons, it turns out--why he had included chapters 48 and 49 of Isaiah at the end of his first book.

To be sure, the public reasons that Nephi offers to us for his appeal to Isaiah stand within the larger prophetic message about the scattering and gathering of Israel, of which he and his family--the scattered--and their distant posterity--the gathered--were a part. One does not look far to find that Isaiah's prophecies had a good deal to say about these events.

However, multiple passages plainly point to aspects of the journey of Lehi's family. One might note that in Nephi's entire trip, from beginning to end, starting with the flight from Jerusalem and ending with the settlement in the promised land. In a word, Nephi is saying, "Isaiah spoke about us." For example, Nephi, if not others, must have taken courage from the Lord's assurance that he "leadeth thee by the way thou shouldst go" and that those who trust in him "thirsted not" because "he led them through the deserts" and "caused the waters to flow out of the rock for them" (1 Nephi 20:17, 21 = Isaiah 48:17, 21). Moreover--continuing the desert imagery--"They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isaiah 49:10 = 1 Nephi 21:10). Plainly, one can identify a number of passages that naturally would have spoken to the situation of the family while traveling through Arabia.

This situation becomes evident in words of Isaiah about a river and the sea, recalling both that Lehi named a river after his son Laman and that the Red Sea, into which the river flowed, was one of the major geographical features near the first camp (1 Nephi 2:5, 8-9). In addition, on the far side of the Arabian desert the sea formed both a barrier as well as a highway of sorts to the promised land (1 Nephi 17:5-6; 18:8, 23). Isaiah wrote, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18 = 1 Nephi 20:18). Lehi spoke similar words to Laman at the

time he named the river after him: "O that thou mightest be like unto this river, continually running into the fountain of all righteousness!" (1 Nephi 2:9). In sum, Nephi's record of Lehi's words to his wayward sons, both at the departure from Jerusalem and in the New World, brims with allusions to words from Isaiah 48-49.

The deep, at times terrible, impact that the desert trek made in the soul and memory of Nephi, can be seen in his choice of Isaiah passages that follow the narrative of his family's trip to the land of promise. Understanding that Nephi saw Isaiah as one who had been shown matters "concerning us" (1 Nephi 19:21), a number of possible allusions to the family's journey stand in chapters 48 and 49. These passages have to do with flight, next with difficulties in a desert climate, and then to passages which bring assurance of the Lord's aid.

Nevertheless, in introducing chapters 20 and 21 (Isaiah 48 & 49), Nephi announces that his most important purpose--and I want to emphasize this purpose--is to "more fully persuade [his people] to believe in the Lord their Redeemer" (1 Nephi 19:23). Consistent with his first purpose of bringing others "to believe in the Lord," one observes that embedded in Isaiah 49 lies a clear prophecy about the future Messiah-king, portrayed as the "servant of the Lord" (Isaiah 49:1-6 = 1 Nephi 21:1-6).^{iv}

Another reason that Nephi included Isaiah's prophecies here in 1 Nephi appears to be "for our profit and learning" (1 Nephi 19:23). It seems that along with this learning, Nephi expected Isaiah's teachings to give his people "hope" (1 Nephi 19:24).

As a parting comment, Brown exhorts the Book of Mormon reader to observe from every nuance how thoroughly Nephi is acquainted with Isaiah, for Nephi's knowledge seems beyond challenge.^v Throughout his work, Nephi's expressions brighten with phrases and terms that reflect an influence radiating from Isaiah.

[S. Kent Brown, "What Is Isaiah Doing in First Nephi?," in From Jerusalem to Zarahemla: Literary and Historical Studies of the Book of Mormon, 1998, pp. 9-12, 17-19]

1 Nephi 19:23 **I Did Read unto Them That Which Was Written by the Prophet Isaiah:**

In 1 Nephi 19:23 we find the following:

. . . but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah . . .

According to Jeffrey Holland, as a testament of Jesus Christ, the Book of Mormon centers on the Redeemer's ministry and, to this end, uses Isaiah as a witness of Christ's past, present, and future loving and saving acts. . . . It would seem, even in Isaiah's very name, which

in Hebrew means "Jehovah saves" or "the Lord is salvation," that Isaiah was prepared from birth--and of course we would say from before birth--to testify of the Messiah and bear such witness of the divinity of Christ's coming. . . .

In a helpful footnote to 2 Nephi 12:2, our current edition of the LDS scriptures notes that there are some 433 verses of Isaiah quoted in the Book of Mormon. According to Monte Nyman, of those 433 (or so) verses of Isaiah, some 391 of them refer to the attributes or mission of Christ.^{vi} In that same vein, Donald Parry pointed out to me that Isaiah provides 61 names and titles of deity in his writings. Those names and titles are found 708 times in the whole book of Isaiah, giving us an average appearance of one every 1.9 verses.

[Jeffrey R. Holland, "Isaiah's Witness of Christ's Ministry," in Isaiah in the Book of Mormon, pp. 1-4]

1 Nephi 19:23 **I Did Read unto Them That Which Was Written by the Prophet Isaiah:**

According to John Gee, when Nephite prophets quoted Isaiah, they followed a regular pattern. The pattern they used in citing and interpreting Isaiah in the Book of Mormon may be standardized as follows:

- A. Introduction
- B. Citation of a passage of scripture
- C. Quotation of parts of the text and interpretation of the passage by explaining and defining terms
- D. Conclusion by quoting the closing verses of the section.

[John Gee, "Choose the Things That Please Me": On the Selection of the Isaiah Sections in the Book of Mormon," in Isaiah in the Book of Mormon, p. 76]

Nephi addresses his brethren	"The words of Jacob, which he spake unto the people of Nephi"	Nephi writes more of the words of Isaiah	Abinadi's discourse
Introduction 1 Nephi 19:22-4 Quotation of Isaiah 48:1-49:26 1 Nephi 20:1-21:26	Introduction 2 Nephi 6:1-5 Quotation of Isaiah 49:22-3 2 Nephi 6:6-7	Introduction 2 Nephi 11:1-8 Quotation of Isaiah 2:1-14:32 2 Nephi 12:1-24:32	Question on Isaiah 52:7-10 Mosiah 12:20-4 Question and answer Mosiah 12:25-32 Quotation of Exodus 20:2-4 Mosiah 12:34-6 Explanation of Exodus 20:2-17 Mosiah 13:25-35 Quotation of Isaiah 53:1-12 Mosiah 14:1-12 Explanation Mosiah 15:1-28
Explanation 1 Nephi 22:1-31	Explanation 2 Nephi 6:8-15 Quotation of Isaiah 49:24-52:2 2 Nephi 6:16-8:25 Conclusion of discourse 2 Nephi 9:1-34	Explanation 2 Nephi 25:1-27:2 Quotation of Isaiah 29:7-11 2 Nephi 27:3-6 Explanation 2 Nephi 27:7-16 Quotation of Isaiah 29:11-12 2 Nephi 27:17-19 Explanation 2 Nephi 27:20-24 Quotation of Isaiah 29:13-24 2 Nephi 27:25-35 Conclusion of discourse 2 Nephi 28:1-30:10 Quotation of Isaiah 11:5-9 2 Nephi 30:11-5 The End 2 Nephi 30:16-8	Quotation of Isaiah 52:8-10 Mosiah 15:29-31 Conclusion Mosiah 16:1-15

1 Nephi 19:23 **I did read unto them that which was written by the prophet Isaiah (Illustration):** "Outlines of Passages Quoting Isaiah," [John Gee, "Choose the Things That Please Me": On the Selection of the Isaiah Sections in the Book of Mormon," in Isaiah in the Book of Mormon, p. 76]

1 Nephi 19:23 **The Prophet Isaiah:**

According to Cleon Skousen, it should be kept in mind that Isaiah lived just a century before the Lehi colony left Jerusalem. Isaiah was therefore one of the most impressive authorities which Lehi, Nephi or Jacob could quote to their own people in order to prove a scriptural point. . . .

Writing from around 750-696 B.C., Isaiah predicted the future of Assyria, Babylon, Persia, Egypt, Moab, Phoenicia and Syria. He told what would happen to the Ten Tribes of Israel, and later to the Jews and the Levites. He used one whole chapter to describe the life, death and ultimate victory of Jesus Christ (Isaiah 53). He knew that Jehovah of the Old Testament was not the Father but the pre-mortal spirit of the Messiah who was to come. . . .

We know Isaiah was married and had two sons whose names were given by revelation as prophetic symbols (see Isaiah 8:3,18). The scriptures indicate that Isaiah's wife was a noble woman of deep spirituality who held the distinction of being called a "prophetess" (Isaiah 8:3).

Scripture does not tell us how long Isaiah lived, but according to Justin Martyr, writing around A.D. 150 . . . Isaiah died by being "sawed asunder with a wooden saw!" (See

Dummelow's Bible Commentary, p. 409).

[W. Cleon Skousen, Treasures from the Book of Mormon, Vol. 1, pp. 1271-1277]

1 Nephi 19:24 Hear Ye the Words of the Prophet, Ye Who Are a Remnant of the House of Israel:

According to David Seely, readers often ask why Nephi included particular passages from Isaiah in his writings and what message Nephi would have us learn from that passage. Nephi does much to help readers understand the words of Isaiah by answering these questions both directly and indirectly in his introductory statements and through his commentaries. For example, Nephi introduces his quotation of Isaiah 48 and 49 in 1 Nephi 20-21 by indicating that the prophet's words refer to the scattering and gathering of Israel:

Wherefore I spake unto them, saying: Hear ye the words of the prophet [Isaiah], ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet [Isaiah], which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written. (1 Nephi 19:24)

After quoting Isaiah 48 and 49, Nephi then explains to his brothers Laman and Lemuel that these chapters refer to a temporal as well as a spiritual scattering of Israel, including the scattering and gathering of the Nephite and Lamanite seed (see 1 Nephi 22).

[David Rolph Seely, "Nephi's Use of Isaiah 2-14 in 2 Nephi 12-30," in Isaiah in the Book of Mormon, p. 151]

1 Nephi 19:24 Hear Ye the Words of the Prophet [and] Liken Them unto Yourselves:

Jerald Simon notes that when Nephi really wanted to "persuade [his brethren] to believe in the Lord their Redeemer," (1 Nephi 19:22-23), and to awaken them to the knowledge of who they were and how they fit into the larger picture of the plan, he turned to Isaiah's rich messianic messages and assurances that God's promises to his covenant people would be fulfilled in the latter days. Nephi not only wanted his brethren to see the Savior and come unto Christ, but he wanted them to remember that they were part of the foreseen scattering and gathering of the house of Israel, that they were being led by a prophet of God.

Although Nephi clearly understood the futuristic implications of Isaiah 48 and 49, his selection of these Isaiah chapters was most appropriate if Laman and Lemuel were to be persuaded to follow his counsel to "hear ye the words of the prophet" and "liken them unto yourselves." Nephi not only wanted Laman and Lemuel to hear the words of the prophet Isaiah but also two other prophets, his father Lehi and himself.

It is clear that Nephi's charge to "liken" the words of Isaiah was uttered sometime after arriving in the promised land and before the death of Lehi. A closer scrutiny of the passages at the conclusion of 1 Nephi and the beginning of 2 Nephi indicate that these events, although found in two separate books, took place at one time. In other words, 1 Nephi 19 through 2 Nephi 4:12 all happened simultaneously, culminating with the death of Lehi.

[Jerald F. Simon, "Researching Isaiah Passages in the Book of Mormon," in Covenants Prophecies and Hymns of the Old Testament, pp. 212-215]

Chapter 20

1 Nephi 20-21 (Translation of the Isaiah Passages):

Through exhaustive Book of Mormon manuscript comparison, Royal Skousen has been able to piece together some of the probable interactions which took place between Joseph Smith and his scribe Oliver Cowdery in bringing forth the Book of Mormon. By comparing the 1829 Book of Mormon manuscripts with the Isaiah chapters in the King James Version of the Bible, Skousen has been able to generate the following interesting findings:

1. *The base text for the Isaiah quotations in the Book of Mormon is indeed the King James Version of the Bible.*

Skousen notes that Andrew Stewart, a student in his 1991 course on textual criticism of the Book of Mormon, identified unique readings in the various early English Bibles (including the King James Version); he then compared those readings with the Book of Mormon text. Not surprisingly, in every case except one Stewart found that the Book of Mormon agreed with the unique readings in the King James Version.^{vii} But the one exception, 2 Nephi 12:16, is very interesting. [See the commentary on 2 Nephi 12:16]

2. *The original manuscript for the biblical quotes shows that the text was dictated by Joseph Smith; no physical copy was given to Oliver Cowdery to copy from.*

This conclusion can be seen when we examine Oliver Cowdery's spellings in the Isaiah portions of the original manuscript. Here we find the normal spelling variants that Oliver used when writing down other portions of the Book of Mormon.

3. *The original Book of Mormon chapter divisions of the Isaiah quotations follow a larger thematic grouping, not the interruptive chapter system found in the King James Bible.*

Although the current LDS chapter system in the Book of Mormon does agree with the King James chapter system, this has only been true since 1879, when Orson Pratt divided up the original Book of Mormon chapters to facilitate the versification of the text.

4. *The majority of differences between the Book of Mormon text and the Isaiah text are not associated with italicized words in the King James Version.*

Stan Larson, along with others, have claimed that Joseph Smith used a copy of the King James Bible to produce the biblical quotations in the Book of Mormon.^{viii} Larson has also argued

that Joseph Smith knew what the italics in the King James Version meant; namely, that the italicized words had been added by the translators of the King James Bible and could therefore be altered.^{ix} Yet it is doubtful whether Joseph Smith would have even known what the italics meant, especially since no explanation for their use is ever given in the King James Bible. This use of italics originated with the Geneva Bible, which did explain its purpose.^x . . . In a recent study by Skousen, he found that 71 percent of the differences between the Book of Mormon text and the King James text are unrelated to italics and must be explained in terms of other factors. Moreover, the majority (62 percent) of italicized words are unchanged in the Book of Mormon. If the italicized words have an effect, they do not explain very much.

5. Corrections in the original manuscript give very little evidence for the hypothesis that Joseph Smith altered the text while he supposedly read it off from a King James Bible.

Stan Larson has argued that we can find evidence for this hypothesis by identifying examples where Joseph Smith first dictated the King James text and then made changes away from that text.^{xi} . . . Skousen notes that surprisingly, there are very few potential examples of Joseph Smith's changing his mind, not only in the Isaiah passages but throughout the extant portions of the original manuscript.

[Royal Skousen, "Textual Variants in the Isaiah Quotations in the Book of Mormon," in Isaiah in the Book of Mormon, pp. 369-390]

1 Nephi 20-21 (**Isaiah**):

According to Cleon Skousen, there are probably four reasons why Isaiah is a genuine challenge to the modern reader. In the first place, Isaiah, like all the prophets, was under certain divine restrictions. It is obvious in many places that he was deliberately obscure.

The second factor which makes Isaiah difficult to read is his extremely advanced skill in the art of literary expression. Isaiah was not exaggerating when he said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isaiah 50:4). But it was this "tongue of the learned" which makes complex eloquence so difficult to translate into another language. . . .

A third ingredient of difficulty in the writings of this prophet was his tendency to identify kingdoms and nationalities who would be God's enemies in the latter days with kingdoms and nationalities who were God's enemies in Isaiah's days! . . .

The fourth and final difficulty was the essence of Isaiah's own mind. Isaiah was quick, sensitive and scintillating. Apparently, his mental muscles flexed themselves by perpetually leaping about with lightning speed. While this was merely an intellectual exercise in

psychological gymnastics for Isaiah, it often presents his humble readers with a continuous series of fantastic strides forward, backward, skyward and sideways. . . .

[W. Cleon Skousen, Treasures from the Book of Mormon, Vol. 1, pp. 1274-1275]

1 Nephi 20-21 (**Why Nephi Quotes Isaiah**):

Andrew Skinner notes that the first of the Book of Mormon chapters that quote extensively or entirely from the great prophet Isaiah are 1 Nephi 20-21, in which Nephi quotes Isaiah 48-49 from the brass plates brought from Jerusalem. That Nephi begins his expansive recitations of Isaiah with chapters 48 and 49 and not with other chapters of that prophet's book shows that, as a prophet to his family, to his descendants, and to the Gentiles and Jews of the latter days, Nephi first offers Isaiah's message of hope and redemption in Christ.

In chapter 19 of 1 Nephi--the chapter immediately preceding his quotations of Isaiah 48 and 49--Nephi teaches the things he deems *most* sacred, namely, the coming of Christ and Christ's relationship to the house of Israel.

After quoting to his brothers the testimonies of the prophets Zenock, Neum, and Zenos, Nephi reads to them many things found in the books of Moses, as written on the brass plates. He then does something that, in his view, is even more important:

But that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning. Wherefore I spake unto them, saying . . . hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto *yourselves*, that *ye* may have hope as well as your brethren from whom ye have been broken off. (1 Nephi 19:23-24)

Nephi then reads chapters 48 and 49 of Isaiah to his little gathering, bearing powerful testimony of Isaiah's ability to do three things:

1. to help all people believe in the Lord as their ultimate Redeemer (see 1 Nephi 19:23);
2. to address their personal circumstances (see 1 Nephi 19:24); and
3. to provide a profound hope in the future for all the house of Israel, including Nephi's own family (see 1 Nephi 19:24).

These three purposes, then, provide the context for Nephi's first recitation of Isaiah's words. Nephi's concerns give full meaning to and applicability of Isaiah's preexilic prophecies in

chapters 48 and 49. Nephi establishes his family on the cutting edge, so to speak, of the scattering of Judah that Isaiah prophesied.

No chapters in all of scripture teach this faith and hope in Israel's future redemption better than Isaiah 48 and 49. Similarly, no chapters more forcefully address Israel's rebellious hypocrites, including Laman and Lemuel, than do Isaiah 48 and 49. Isaiah's words teach powerfully about the Father's work and the Messiah's mission to redeem and restore the house of Israel first to their lands of promise and, more important, to the presence of the Father. [Andrew C. Skinner, "Nephi's Lessons to His People: The Messiah, the Land, and Isaiah 48-49 in 1 Nephi 19-22," in Isaiah in the Book of Mormon, pp. 95-119]

1 Nephi 20-21 (**Why Isaiah 48 and 49?**):

Robert Parsons asks, Why does Nephi quote Isaiah 48 and 49? Having quoted Zenos', Zenock's, and Neum's very plain teachings that Christ will atone for our sins and that salvation is found only in the Son of God, Nephi says he has written these things to persuade his people to remember that God showed the prophets of old all things concerning the Jews and also that God showed many prophets what would befall Lehi's colony in the promised land (1 Nephi 19:20-21). He then says:

Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

And I did read many things unto them which were written in the books of Moses; *but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah*; for I did liken all scriptures unto us, that it might be for our profit and learning. (1 Nephi 19:22-23)

The two chapters which follow, 1 Nephi 20-21 (compare Isaiah 48-49), contain significant differences from the King James text. But when these two chapters do testify of Christ, they do not testify as plainly as Zenos, Zenock, and Neum did. Is it possible that when Nephi says, "but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah," he has in mind that a belief in Christ comes not only through what the scriptures say of him per se, but also by understanding the covenants he has made with Israel and how they will be fulfilled? Certainly the material pertaining to Isaiah 48 and 49, which Nephi now quotes to help his people believe in Christ, deal mostly with the covenants to Israel and their eventual fulfillment. [Robert E. Parsons, "The Prophecies of the Prophets," in The Book of Mormon: First Nephi, The Doctrinal Foundation, pp. 274-275]

1 Nephi 20-21 (**The Use of Isaiah**):

According to Clay Gorton, in the ten chiasma that are common to the Isaiah chapters in the Book of Mormon and the King James version, there are found no embellishments or enhancements in the Bible version. However, textual deletions from the King James version have seriously degraded the chiastic structure of four of the chiasma and entirely eliminated a fifth chiasmus. As stated earlier, if Joseph Smith had been an imposter and had copied the Isaiah chapters from the Bible, it is inconceivable that he could have made additions to the text that would have filled in the missing elements in five of the ten chiasma that are common to the two texts.

On the other hand, the fact that five of the ten common chiasma appear in the King James version in a degraded form clearly demonstrates that the King James version is an altered form of the Brass Plates version of Isaiah that had been copied by Nephi.

Additionally, when comparing the Isaiah verses in the Book of Mormon with those in the Bible, we find an interesting pattern of additions and deletions to the Bible text. In regard to the Isaiah verses in the Bible, it is difficult to assume that the textual modifications are purely scribal errors (either adding or deleting text to or from the original writing), especially when such additions and deletions in the Bible are predominantly in a direction which tends to justify Israel in its apostate condition. As the uniform bending of trees in a windswept region gives evidence of the direction of the prevailing wind, so does the uniform direction of the altered Isaiah verses give evidence of the specific bias of those who wrote and re-wrote the Bible versions of Isaiah. The prevailing wind of apostate Israel was always:

- A. to justify her in her deceitful actions.
- B. to water down the judgments of God pronounced against her wickedness.
- C. to deflect God's condemnation away from Israel as the guilty party.
- D. to deny or diminish the power of God and the Messiah.

[H. Clay Gorton, The Legacy of the Brass Plates of Laban, pp. 65,67]

1 Nephi 20-21 (**Isaiah--"Borrowed Passages"**):

According to Michael Griffith, numerous anti-Mormons have labored long and hard to show the passages from the Book of Mormon which are quotations or paraphrases of the Bible. The critics believe these "borrowed" passages discredit the Nephite record's authenticity, but such a view displays a profound lack of knowledge of biblical scholarship and of the nature of scripture.

Rather than discrediting the Book of Mormon, the fact that the Nephite prophets

quoted or paraphrased certain parts of the Bible is entirely consistent with the practices of the biblical writers.

Indeed, some books in the Bible are simply rewritten forms of other biblical books, "done in an effort to make a new point" (Achtemeier 1980:81). For example, the books of Chronicles are largely a recasting of I and II Kings, rewritten for the purpose of accenting the importance of the Temple in Jerusalem, "and in general to claim for Judah priority over the north in religious matters" (Achtemeier 1980:81).

Large passages of Isaiah, Jeremiah, Ezekiel, Nahum, Obadiah, and Zephaniah are so similar as to appear to have been used interchangeably by their authors as they tried to express the "word of the Lord" to them (Bright; Eiselen, Lewis and Downey 680).

The New Testament contains hundreds of quotations and paraphrases from the Old Testament and the Apocrypha (Aland 897-920; Bratcher). For example, it has been estimated that 278 of the 404 verses in the book of Revelation contain references of one kind or another to the Old Testament. And yet, the author of Revelation never specifically mentions an Old Testament book, and he seldom quotes verbatim. In fact, Revelation is "interwoven with Old Testament material to a greater extent than any other writing in the New Testament (Stendahl 158-159; cf. Ford 27).

Moreover, the book of Revelation also contains 182 allusions to other New Testament books (Ford 42-43). The first three chapters alone contain thirty eight allusions, while chapters 20-22 show thirty.

Portions of Ephesians and Colossians are virtually identical to each other (Vestal and Wallace 37; Barth 556-606). As is quite well known, the Gospels of Matthew and Luke are basically expansive rewrites of, or commentaries on, Mark's gospel. Matthew and Luke "not only add material to Mark's general content, but reorder and in some cases recast the Marcan material" (Achtemeier 1980:81). No serious New Testament scholar disputes the fact that Matthew and Luke used Mark as their foundational source.

Theodor Gaster has identified 140 New Testament verses which either quote from or allude to passages found in the Dead Sea Scrolls (v, 412, 418-420).

As for the Isaiah passages in the Book of Mormon, they actually constitute further evidence of the Nephite record's authenticity. It should be remembered that the book of Mormon authors had access to the Brass Plates, which contained the book of Isaiah. LDS scholars like Sidney Sperry and John Tvedtnes have convincingly demonstrated that the Nephite record quotes from an authentic ancient version of Isaiah and that this version is more accurate than the King James Isaiah (Sidney Sperry, *Answers to Book of Mormon Questions*, 1967:91-97; John A. Tvedtnes, "Isaiah

Variants in the Book of Mormon," in Monte S. Nyman, editor, *Isaiah and the Prophets*, 1984:165-178; Also *The Isaiah Variants in the Book of Mormon*, 1981.)

An analysis of the Book of Mormon Isaiah, observes Sperry, shows that it "hews an independent course for itself, as might be expected of a truly ancient and authentic record. It makes additions to the present [King James] text in certain places, omits material in others, transposes, makes grammatical changes, [and] finds support at times for its unusual readings in the ancient Greek, Syriac, and Latin versions . . ." (Sperry, *Answers*, 1967:97). The Book of Mormon's version of Isaiah is also supported by Isaiah texts in the Dead Sea Scrolls and in the Aramaic Targumim.

It should be pointed out that the versions of Isaiah which support the Nephite Isaiah were either unknown or unavailable to Joseph Smith in his day.

Some anti-Mormons have suggested that Joseph Smith was acquainted with the Septuagint (LXX), i.e., the Greek Old Testament. However, the prophet did not know Greek, and there is no evidence that he read or studied the Septuagint prior to the publication of the Book of Mormon. Even if we assume for the sake of argument that he did, how would Joseph Smith have known that some of the LXX's Isaiah readings were superior to those in the King James translation? And how would he have known which of the Septuagint's Isaiah readings were better than their counterparts in the KJV? [Michael T. Griffith, *Refuting the Critics*, pp. 91-92] [See the commentary on 1 Nephi 3:3; 1 Nephi 13:40; 2 Nephi 3:11; Mormon 7:9]

1 Nephi 20-21 (**The Use of Isaiah in Joseph Smith's Time**):

Andrew Hedges has written an excellent article which reviews and discusses the use of Isaiah in the Book of Mormon as compared with eighteenth- and early-nineteenth-century American use and understanding of this biblical prophet. It addresses the question of whether the interpretation of Isaiah in the Book of Mormon was unique, or whether it was a reflection of the time period of America in which Joseph Smith lived.

Hedges notes that surprisingly enough, despite its own emphases on Israel's covenant with God and the importance of living the spirit of the law, the book of Isaiah played a relatively humble role in early America's religious history. Ministers quoted it far less frequently than they quoted other biblical texts. . . .

Virtually every minister who turned to the book of Isaiah in the seventeenth, eighteenth, and early nineteenth centuries--with the notable exception of Joseph Smith, as Ann Madsen has shown^{xii}--used it as the text of a sermon or to illustrate a particular point. But despite the emphasis early Americans placed on reading the Bible, they used Isaiah almost exclusively as a good quote book. The Nephites, on the other hand, who quoted Isaiah extensively and who took time to develop fully his teachings about Christ, the Lord's covenants with his people, and the future restoration of Israel, used it as a primary source for learning

about the history of what the Lord had done for the salvation and redemption of mankind. . . .

Two biblical commentaries commonly used by American ministers, scholars, and churchgoers in the 1830s were the multivolume sets by Thomas Scott and Adam Clarke. Both works are masterpieces of scholarship . . . Both tackled Isaiah with gusto, and serious students of the Bible no doubt found their discussions of various topics as helpful as we find good commentaries today. By their own admittance, however, portions of Isaiah remained shrouded in mystery and obscurity for these commentators--portions which, interestingly enough, are highly developed in the Book of Mormon. . . .

A commonly held belief in America during the 1800s, and one that these commentators apparently endorsed, was that, in the words of the Reverend Leonard Woods, "no command or promise, either of the Old Testament or the New, was particularly addressed by the writers to any individual now living."^{xiii} . . .

Although the commentators of Joseph Smith's time seem to have addressed more of Isaiah's themes than did those who confined themselves to writing sermons and theological treatises, it is clear that neither group used the ancient prophet's writings as extensively as they are used in the Book of Mormon. Neither did any early Americans use Isaiah's words with the same interpretive slant that we find in the Nephite record.

[Andrew H. Hedges, "Isaiah in America, 1700-1830," in Isaiah in the Book of Mormon, pp. 391-403]

1 Nephi 20-21 (The Use of Isaiah):

The following statistical observations concerning the Book of Mormon Isaiah passages and their King James Version counterparts are instructive.

A. Of the 372 verses in the twenty chapters of Isaiah found in the Book of Mormon, differences are found in 165 verses (44% of the verses).

B. Thirty-eight percent of the altered verses contain substantive changes (62 verses).

C. Only one of the 20 Isaiah chapters in the Book of Mormon contains no differences -- 2 Nephi 21/ Isaiah 11.

D. 2 Nephi 22 / Isaiah 12 contain only one different word. In verse two the Book of Mormon version records "he also has become my salvation," whereas in the King James version we read "he also is become my salvation." This innocuous change of tense does not alter the meaning of the passage.

E. A total of 348 textual changes are found in the 165 altered verses.

F. The differences between the Book of Mormon and King James Isaiah texts are in the form of either additions, deletions, or modifications to the original text of the Book of Mormon translation of the original records. Of these, 28% (104 verses) are additions, 30% (112 verses) are deletions and 42% (156 verses) are modifications.

[H. Clay Gorton, The Legacy of the Brass Plates of Laban, p. 32]

1 Nephi 20 (Note* Commentary on Isaiah)

A simple, yet very effective commentary on the words of the prophet Isaiah, as quoted by Nephi, can be found included (within parenthesis) in the scriptural text of the companion book to this commentary called *The Covenant Story*. The style used is patterned after David J. Ridges' *Isaiah Made Easier*, and much of the wording or meaning has been adapted from that text by permission of the author. The text has also been structured in parallelistic form which has been adapted from Donald Parry *The Book of Mormon: Reformatted according to Parallelistic Patterns*. [See David J. Ridges, Isaiah Made Easier / The Book of Revelation Made Easier, 1994; Donald R. Parry, *The Book of Mormon: Reformatted according to Parallelistic Patterns*, 1992]

1 Nephi 20 (Isaiah 48):

David Ridges explains that every verse in 1 Nephi 20 reads differently than in Isaiah 48 in the Bible. This might seem odd since Nephi lived just 100 years after Isaiah, which puts him much closer to the original records containing Isaiah's writings, including the brass plates.

[David J. Ridges, Isaiah Made Easier, p. 117]

1 Nephi 20:1 **Hear This, O House of Jacob, Who Are Called by the Name of Israel:**

In 2 Nephi 20:1 we find the following:

Hearken and hear this, O house of Jacob, *who are called by the name of Israel*, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

According to Amy Hardison, anciently when one made a covenant, one received a new name. Perhaps the greatest of all covenant blessings is expressed in Isaiah 43:1 in the promise given to covenant Israel: "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Jacob is one of the covenant fathers with whom God established, or reestablished, the

Abrahamic covenant, and "Israel" is Jacob's covenant name.

When we enter into Christ's church by covenant, we receive the name of Christ. In ancient times, a name was more than an identifying label. Your name was your essence, what you were all about, your identity rather than just your identification."^{xiv} Thus, to take on Christ's name is both a privilege and an obligation.

[Amy Blake Hardison, "Being a Covenant People," in Covenants Prophecies and Hymns of the Old Testament, pp. 31-32]

1 Nephi 20:1 **Or out of the Waters of Baptism:**

The phrase "or out of the waters of baptism" (1 Nephi 20:1) first appeared in the 1840 and 1842 editions of the Book of Mormon. It did not appear again until the 1920 edition, and it has been in all editions since that time. According to McConkie and Millet, it appears to be a prophetic commentary by Joseph Smith to explain the meaning of the phrase "out of the waters of Judah." Such editorial comments by modern rules of [style] would be identified by the use of brackets. If this phrase were a restoration of the original text, as found in the more pure version on the brass plates from which it comes, it would have appeared in the 1830 edition of the Book of Mormon, and we would also expect to find it in the Joseph Smith Translation of Isaiah 48:1, but we do not.

Through the use of this phrase, Joseph Smith is calling our attention to the fact that the ordinance of baptism was as common to the people of the Old Testament as it was to the people of the Book of Mormon.

[Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. 1, pp. 151-152] [For information on the practice of baptism in O.T. times, see the commentary on 2 Nephi 31:6]

1 Nephi 20:1 **Out of the Waters of Baptism:**

Baptism was practiced by in Old Testament times as this scripture attests. Other evidence that it was known among the Jews is found in the Dead Sea scrolls:

"...we come upon a series of fragments relating to baptism. By baptism, of course, the reader should realize that the proponents of this literature did not necessarily mean anything different from traditional Jewish ritual immersion. The terminologies are synonymous, though the emphasis on baptismal procedures at Qumran is extraordinary. This can be seen not only in texts such as the one represented by these fragments and the well-known Community Rule,iii,1-4, which in describing baptism makes reference to 'the Holy Spirit', but also the sheer number of ritual immersion facilities at the actual

ruins of Qumran." (Robert Eisenman & Michael Wise, *The Dead Sea Scrolls Uncovered*, p. 230-1)

Further evidence can be inferred from the ministry of John the Baptist. When the scribes and Pharisees came out to see John, none of them ever questioned him about the ordinance of baptism. This must be because the ordinance was familiar to them.

[josephsmith.com.1nephi]

1 Nephi 20:2 **Nevertheless, They Call Themselves of the Holy City:**

The phrase "Nevertheless, they call themselves of the holy city, but they do *not* stay themselves upon the God of Israel, who is the Lord of Hosts" in 1 Nephi 20:2 is changed in the King James Isaiah 48:2 to "For they call themselves of the holy city, and *stay* themselves upon the God of Israel." This change from negative to positive removes the condemning implications of the verse and declares that Israel depends on the Lord.

Continuing through verse 8 of 1 Nephi 20, the Lord declares to obstinate Israel that he had advised them in advance of the miraculous works that he performed among them so that they would not be able to attribute those works to the idols they had made. By subtle changes made to verses 6 and 7 in the King James version, the clear intent of the passage has been obscured, making Israel less accountable for her idolatry. [H. Clay Gorton, *The Legacy of the Brass Plates of Laban*, p. 68]

1 Nephi 20:10 **I Have Refined Thee, I Have Chosen Thee in the Furnace of Affliction:**

In 1 Nephi 20:10 there is a discrepancy between the King James Version and the Book of Mormon. Isaiah 48:10 of the King James Version reads, "Behold, I have refined thee, *but not with silver*; I have chosen thee in the furnace of affliction. The King James Version phrase "but not with silver" is not found in the Book of Mormon. Victor Ludlow comments that this phrase disrupts the flow of the verse so badly that many commentators have said that its "meaning is obscure," that it has "defeated all commentators up to the present," and that it was probably "altered by a scribe who took the meaning to be 'I have not sold thee for money.'" . . .

Perhaps this verse is an example of a "gloss," an addition made by a later scribe in order to clarify the verse as he understood it. If so, the gloss was assuredly written after 600 B.C. when the Brass Plates of Laban were taken from Jerusalem, because the phrase is not quoted in the Book of Mormon version of this verse.

[Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, p. 404]

1 Nephi 20:11 **I Will Not Suffer:**

Although roughly 150 pages (or portions of pages) of the Original Manuscript have been preserved, the handcopied 464-page Printer's Manuscript is in the possession of the RLDS Church in Independence, Missouri. According to Stan Larson, these manuscripts are of great value because, for the most part, they substantiate the correctness of the present Book of Mormon text--fully 99.9% of the text is published correctly.

In Larson's view, the Original Manuscript is a remarkably "clean" document with no major deletions, additions, or revisions of the text. One of the minor corrections, however, is interesting because it involves the only major Biblical passages to be found in the surviving parts of the Original Manuscript (chapters twenty and twenty-one of 1 Nephi). Generally speaking, these biblical passages are in the wording of the King James Version. However, at 1 Nephi 20:11 some of the wording has been revised as follows:

I will not

~~"how should I~~ suffer my [name] to be polluted"

In light of this correction, Larson contends that:

"Scribal corrections in the manuscripts reveal efforts by Joseph Smith at the time of the original translation to clarify or restate a thought, indicating his intimate involvement in the process . . . After following the wording of the King James Version Joseph Smith apparently decided that it needed improvement."

[Stan Larson, "Textual Variants in Book of Mormon Manuscripts," from Dialogue: A Journal of Mormon Thought, 10 (Autumn 1977): 8-30] [For other variants, see the commentary on Alma 62:27; Helaman 16:7; Mormon 8:10; and Ether 1:41]

In regards to Joseph Smith's translation process and the many Biblical passages which appear word for word (and also with changes) in the Book of Mormon, B.H. Roberts has written the following:

How can the strange fact be accounted for, viz., that the translation in the Book of Mormon corresponding to Isaiah, Malachi and the words of the Savior, are in the language of King James' translation? . . . [or in other words], since Joseph Smith translated the Book of Mormon by means of the Urim and Thummim, why is it that he did not give throughout a translation direct from the Nephite plates, instead of following our English Bible, since translation by means of the Urim and Thummim must have been so simple and so easy?

It is at this particular point where, in my opinion, a very great mistake is made, both by our own people, and our friends in the world. That is, translation by the Urim and

Thummim is not so simple and easy a thing as it might at first glance appear. Many have supposed that the Prophet Joseph had merely to look into the Urim and Thummim, and there see, without any thought or effort on his part, both the Nephite characters and the translation in English. In other words, the instrument did everything and the Prophet nothing, except merely to look in the Urim and Thummim as one might look into a mirror, and then give out what he saw there. Such a view of the work of translation by Urim and Thummim, I believe to be altogether incorrect. I think it caused the Prophet the exercise of all his intellectual and spiritual forces to obtain the translation; that it was an exhausting work, which taxed even his great powers to their uttermost limit; and hence, when he could ease himself of those labors by adopting a reasonably good translation already existing, I think he was justified in doing so. . . .

[But] how are the differences to be accounted for? They unquestionably arise from the fact that the Prophet compared the King James' translation with the parallel passages in the Nephite records, and when he found the sense of the passage on the Nephite plates superior to that in the English version he made such changes as would give the superior sense and clearness. This view is sustained by the fact of uniform superiority of the Book of Mormon version wherever such differences occur. It is also a significant fact that these changes occur quite generally in the case of supplied words of the English translators, and which in order to indicate that they are supplied words, are printed in *Italics*. . . .

Whether [these answers] will be altogether satisfactory or not, this I would suggest to you: consider more especially the positive testimony that exists for the truth of the Book of Mormon, particularly following the injunction of Moroni, in chapter ten, verses four and five of his book, wherein he makes the promise that those who will ask God the Eternal Father for a testimony of the truth of the Nephite record, shall receive such a testimony by the power of the Holy Ghost; "and by the power of the Holy Ghost," as Moroni teaches us, "we may know the truth of all things." [B.H. Roberts, "Bible Quotations in the Book of Mormon: And Reasonableness of Nephi's Prophecies," Improvement Era, 7 (January 1904): 179-196, reprinted by F.A.R.M.S.]

1 Nephi 20:12 **I Am The First and I Am also The Last:**

This phrase identifies the God of Israel, or Jehovah, as none other than the pre-mortal Jesus Christ. This fundamental truth can be proven by a careful study of the first chapter of Revelation:

I saw....one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire....

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore (Rev 1: 12-18)

Bruce R. McConkie writes:

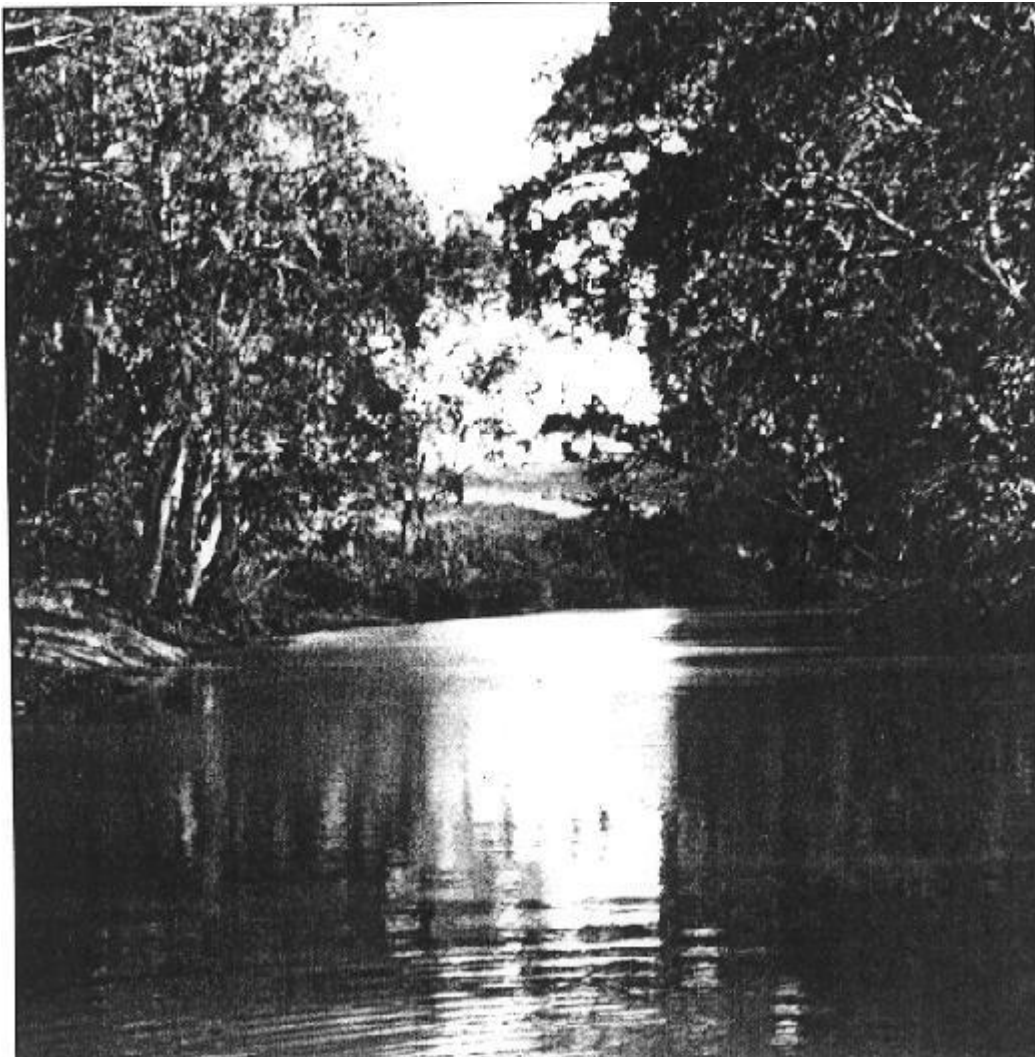
“Christ is the First and the Last. (D. & C. 110:4; Isa. 41:4; 44:6; 48:12; Rev. 1:8-17; 2:8; 22:13.) These terms are descriptive of his eternal timelessness; he is God everlastingly. As the First, the thought is conveyed that he is pre-eminent above all the earth's inhabitants, both from the standpoint of time (he being the Firstborn in the spirit), and from the standpoint of power and dominion (he having become a God in the beginning). As the Last, the concept is revealed that he will go on as God, continuing to enjoy his full pre-eminence, to all eternity, everlastingly without end.”

[Bruce R. McConkie, Mormon Doctrine, p 281]



Jordan River, Israel

soniahalliday.com



1 Nephi 20:18 **Then had thy peace been as a river (Illustration):** The Jordan River, just south of the Sea of Galilee. The Jordan River was an important water system in the Holy Land that still serves the needs of the communities in the region. Photograph by Justin Craig. [Donald W. Parry, [Visualizing Isaiah](#), p. 67]



Mediterranean Sea, Israel

gopixpic.com



1 Nephi 20:18 **Thy righteousness as the waves of the sea (Illustration):** A view of the Mediterranean Sea coast, near ancient Joppa. Both Isaiah and Lehi liken bodies of water to persons. Lehi says to Laman, "O that thou mightest be like unto this river, continually running into the fountain of all righteousness!" (1 Nephi 2:9). Isaiah writes: "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isaiah 48:18). Photograph by Mindy Anderson. [Donald W. Parry, [Visualizing Isaiah](#), pp. 66-67]

Chapter 21

1 Nephi 21 (Content)

Joseph McConkie and Robert Millet write:

”Isaiah 49 is a most remarkable prophecy, one intended by the spirit of revelation to embrace multiple fulfillments. The Book of Mormon version of the prophecy, which contains significant textual restorations, greatly enhances our understanding of Isaiah's message and the workings of the spirit of prophecy. The text is a marvelous messianic prophecy, as well as a detailed description of Joseph Smith and the Story of the latter-day restoration. It can also be properly argued that this prophecy applies to Isaiah, or that it is a description of major events in the history of the nation of Israel. Such interpretations are not inappropriate, as long as they do not obscure its greater meaning as it applies to Christ and Joseph Smith. Since Nephi lived a considerable time before the coming of Christ, it was appropriate that he view this prophecy primarily as it applied to the coming of the Savior. Since we live a considerable time after Christ's mortal ministry, it is appropriate that we see this prophecy primarily as it applies to events of our day. Isaiah's detailed knowledge of the latter-day restoration, the role of Joseph Smith, and the coming forth of the Book of Mormon, sustain this conclusion. The word of God is most durable. We will here interpret the prophecy as it applies to the Prophet Joseph Smith, for such was the pattern of our Lord in the interpretation of Isaiah he gave among the Nephites (see 3 Nephi 21:9-11).”

[Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, vol.1: 157.]

1 Nephi 21:1 **And Again: Harken, O Ye House of Israel:**

The first phrase in the first verse to Isaiah 49 has been deleted from the King James Version but has been retained in the Brass Plates version contained in the Book of Mormon. It is not unexpected that this phrase was deleted from the Bible version, as it identifies the wickedness of Israel's pastors as the reason for the scattering of Israel. Interestingly enough, this phrase comprises a very neat chiasmus.

[4] And again: Harken
 [3] O ye house of Israel,
 [2A] all ye that are broken off
 [2B] and are driven out

1] *because of the wickedness of the pastors of my people*
[2A] yea, all ye that are broken off,
[2B] that are scattered abroad,
[3] who are of my people, O house of Israel.
[4] Listen,

If this sophisticated literary jewel were a spurious addition by Joseph Smith rather than a purposeful deletion by the Biblical scribes, it would require the admission of a literary genius on the part of the Prophet that would be as difficult to explain as his ability to translate by the gift and power of God. [H. Clay Gorton, *The Legacy of the Brass Plates of Laban*, pp. 60-61]

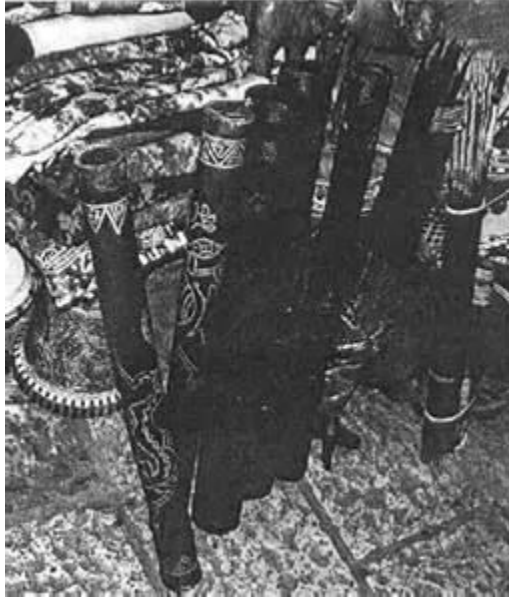
1 Nephi 21:1 And Again: Harken, O Ye House of Israel:

According to John Tvedtnes, the ideas contained in the first verse of Isaiah 49 (1 Nephi 21:1) are also found in Jeremiah 10:21; 23:1-4; and Ezekiel 34:5-8.

[John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," FARMs, p. 73]



tradgang.com



1 Nephi 21:2 **A polished shaft; in his quiver hath he hid me (Illustration):** Modern quivers, Old City, Jerusalem. An archer generally carried his quiver on his back with the arrows near his right shoulder, making them easily accessible. The quiver, usually made of leather or wood, "hid" and thus protected the arrows. Photograph by Tana and Mac Graham. [Donald W. Parry, [Visualizing Isaiah](#), p. 110]

1 Nephi 21:3 **Thou Art My Servant, O Israel, in Whom I Will Be Glorified:**

Andrew Skinner asks, "Who is this servant whom Isaiah announces in 1 Nephi 21? Isaiah provides us with some important clues as he describes this servant's life and work. The servant would be someone:

1. who "the Lord hath called . . . from the womb" (21:1)
2. whose "mouth [was] like a sharp sword" (or spoke with authority) (21:2)
3. who was hidden "in the shadow of [the Lord's] hand" (21:2)
4. who was "made . . . a polished shaft; in his quiver hath [the Lord] hid [this servant]" (21:2)
5. who would say, "I have labored in vain" (21:4)
6. who would authoritatively say, "And now, saith the Lord" (21:5)
7. who knew he was foreordained--"[the Lord] formed me from the womb" (21:5)
8. whose life work would be "to bring Jacob again to [the Lord]" (21:5)
9. who was "to raise up the tribes of Jacob, and to restore the preserved of Israel" (21:6)
10. who the Lord would "give . . . for a light to the Gentiles" (21:6)
11. "whom man despiseth" yet "Kings shall see and arise, princes also" (21:7)
12. "who will be given "for a covenant . . . to establish the earth, to cause to inherit the desolate heritages," to "say to the prisoners: Go forth" (21:8-9)

Various aspects of these characteristics could probably be applied to several different individuals. Jewish theology maintains that this prophecy of the "suffering servant" depicts the Jewish nation,^{xv} but, taken together, the words Isaiah uses to describe this helper of Israel in the latter days apply only to two beings: the Messiah and the Prophet Joseph Smith. Nephi and Lehi seem to know not only that Isaiah intended to prophesy of Jesus *and* Joseph Smith (see 2 Nephi 3), but also that the latter-day restoration of the gospel would help bring about the final redemption of Israel.^{xvi} Every true prophet is a type, a foreshadowing, or a symbol of the Lord Jesus Christ. However, with respect to Isaiah's words here in 1 Nephi 21, consider the following concerning Joseph Smith:

1. He was called "from the womb," or foreordained (2 Nephi 3:7-9, 14-15). He knew through revelation that he had been chosen to be the prophet of the restoration (see D&C 127:2). Indeed, Joseph said the following:

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council. It is the testimony that I want that I am God's servant, and this people His people. (*Teachings of the Prophet Joseph Smith*, p. 365.

2. He spoke the words of the Lord (see D&C 18:35-36; 21:5, 6:2)
3. He was "hid" by the Lord (see D&C 86:9)
4. He became a polished shaft in the quiver of the Almighty:
I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, . . . [etc.] Thus I will become a smooth and polished shaft in the quiver of the Almighty. (*Teachings*, p. 304)
5. He at times felt that he labored in vain (see D&C 121:2)
6. He not only had the authority to speak for God, but many times these messages were prefaced by the very words Isaiah predicted: "Thus saith the Lord" (see D&C 52:1; 54:1; 55:1; 60:1; and 87:1, to name a few)
- 7-9. He brought forth the Book of Mormon and restored the gospel (see Mormon 8:16; D&C 5:9-10; 6:6; 109:67) He was commissioned to oversee the latter-day gathering of Israel (see D&C 110:11,16)
10. He is spoken of as "a light unto the Gentiles" (D&C 86:11). Note* Only one other person can

claim that distinction--the Lord himself (see Isaiah 42:6).

11. He was both despised and revered (see Joseph Smith-History 1:33). He proclaimed that the gospel would be preached before "kings and rulers" (see D&C 1:23).

12. He was the servant through whom the eternal gospel covenant was reestablished (see D&C 1:17-22). Note* Surely it is not mere coincidence that D&C 1, where the Lord introduces Joseph to the world, begins with the same language as Isaiah 49:1 (1 Nephi 21:1)

[Andrew C. Skinner, "Isaiah 48-49 in 1 Nephi 19-22," in Isaiah in the Book of Mormon, pp. 106-109]

1 Nephi 21:3 And Said unto Me: Thou Art My Servant, O Israel, in Whom I Will Be Glorified:

According to Robert Parsons, in 1 Nephi 21:1-3 we meet the pronoun *me*, identified as the "servant" of God. Scholars generally identify this "servant" as Isaiah or Christ. Parsons believes the term *servant* has a dual meaning, namely Christ and Israel, with the work of Ephraim, who holds the birthright in Israel, being emphasized. Thus, the meaning of verses 1-3 would be as follows:

The Lord hath called me [Ephraim] from the womb [and] from the bowels of my mother [Ephraim was called in the pre-existence] and he hath made my mouth [Ephraim's latter-day message of the Restoration] like a sharp sword [the word of God; see D&C 6:2; compare 1 Nephi 16:2]; [He hath] made me [Ephraim and specifically Joseph Smith who is from Ephraim] a polished shaft.

This interpretation is clarified by the Prophet Joseph's teaching:

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, . . . Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them.^{xvii}

Isaiah continues his analogy with "in his quiver hath he hid me" (1 Nephi 21:2). This is also clarified in the Doctrine and Covenants:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers--

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God. (D&C 86:8-9).

The work of Ephraim and Christ in the last days is dually outlined in 1 Nephi 21. [Robert E. Parsons, "The Prophecies of the Prophets," in The Book of Mormon: First Nephi, The Doctrinal Foundation, pp. 276-277] [See Richard Anthony's commentary on 2 Nephi 7; see also his commentary on 2 Nephi 8:18-19]

1 Nephi 21:3 Thou Art My Servant, O Israel, in Whom I Will Be Glorified:

In 1 Nephi 21:3,8 and the rest of chapter 21 (Isaiah 49), the servant called "Israel" is Christ. Thus the "house of Israel" is the "house of Christ." All who accept Christ in the proper way and follow him become a part of the house of Israel (compare 1 Nephi 14:1-2; 3 Nephi 16:13).

[Zarahemla Research Foundation, Study Book of Mormon, p. 47]

1 Nephi 21:12 The Land of Sinim:

According to Donald Parry, in 1 Nephi 21:12 the land of sinim may refer to Syrene, in southern Egypt, also known as Aswan, where there was a large Jewish colony after the Exile. Or it may refer to the Desert of Sin, which is in the peninsula of Sinai. The point is that the Lord will gather his people from wherever they have been scattered.

[Donald W. Parry, Understanding Isaiah, p. 430; see also Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, 1999, p. 64]

However, we find the following in the LDS Bible Dictionary: "It is uncertain what country is meant, but it must have been one of the most distant lands known to the writer of the prophecy. China has been suggested, but the identification is uncertain."

[The Church of Jesus Christ of Latter-day Saints, LDS Bible: Dictionary, 1984, p. 775]

Note* If the land of Sinim is indeed China, then it appears that there was some sort of information regarding this land which was had by the Jews at least by the time of Isaiah. Whether this testifies of some sort of maritime contact which was useful to Lehi and Nephi is unknown.

[Alan C. Miner, Personal Notes]

1 Nephi 21:16 Behold, I Have Graven Thee Upon the Palms of My Hands:

Isaiah must have seen the crucifixion of the Savior. His reference here is clear enough to those with even a modest dose of the spirit of prophecy, but still is not understood by many.



allurebridals.ga

Even though Christ's resurrected body is perfect, the prints in his nails and feet have been left as a reminder to the house of Israel and the world that he has "graven them upon the palms of his hands."

[josephsmith.com.1nephi]

1 Nephi 21:19 The Land of Thy Destruction, Shall Even Now Be Too Narrow By Reasons of the Inhabitants:

Here Isaiah refers to the children referenced in verses 17, 18, and 20 as coming to the land of Israel in such great numbers that even if they inhabit the waste places and most detested portions of the land, there will still not be room for them. In 1982, Victor Ludlow noted that in a literal sense: "This gathering of Israel through the aid of foreign nations is taking place today. Since the Church was restored in 1830, the Jewish population in the Holy Land has grown from seven thousand to over three million people. Whereas in 1830 only one out of five hundred Jews resided in Palestine, one out of five now live in the modern state of Israel."

[Victor L. Ludlow, *Isaiah: Prophet, Seer, and Poet*, p. 414]

Note* The population of the country of Israel in 2015 is estimated to be over 8 million inhabitants. Over 6 million of those people proclaim to be Jewish. [Wikipedia]

Note* In a spiritual perspective, this "gathering" is yet to come. [Alan Miner Personal Notes]

1 Nephi 21:22 Thy Daughters Shall Be Carried upon Their Shoulders:

According to Charles Swift, one of the most touching images involving children is found in the Lord's description of the way the children of Israel will be brought home. He says the Gentiles "shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders" (1 Nephi 21:22). This is not an image of a family at an amusement park, with a small girl being carried on her father's shoulders as she excitedly looks at what ride is coming up next. Rather, this is an image of a "foster-father . . . [who] carries an infant in the bosom of his dress . . . or upon his arms, so that it reclines upon his shoulders."^{xviii} This is an intimate, loving image of parenthood, bringing the child close to the father's heart.

[Charles Swift, "The Power of Symbol," in Covenants Prophecies and Hymns of the Old Testament, p. 230]

1 Nephi 21:23 And Kings Shall Be Thy Nursing Fathers . . .:

Thomas Valletta notes that in 2 Nephi 6:8-13, Nephi's brother Jacob offers an extensive inspired commentary on this verse from Isaiah recorded in 1 Nephi 21:23. [Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, p. 65]

Chapter 22

1 Nephi 22 (Nephi's Commentary on Isaiah -- 1 Nephi 20-21 / Isaiah 48-49):

According to Robert Parsons, if we examine Nephi's commentary in 1 Nephi 22, we can see that he drew at least ten of his thirteen points from Isaiah 49 (1 Nephi 21). These thirteen points are listed below, showing Nephi's source in chapter 21, followed by his comment location in chapter 22.

1. The scattering of Israel. (1 Nephi 21:1 / 1 Nephi 22:4-5).
2. The nursing of Israel by the Gentiles. (1 Nephi 21:22-23 / 1 Nephi 22:6).
3. The raising up of a mighty nation. (1 Nephi 21:22 / 1 Nephi 22:7).
4. The scattering of the Lamanites. (1 Nephi 21:14,17,19,25 / 1 Nephi 22:7-8).
5. The restoring of the gospel. (1 Nephi 21:22 / 1 Nephi 22:8).
6. The fulfilling of the covenants made to the house of Israel. (1 Nephi 21:14-16, 18-21 / 1 Nephi 22:11).
7. The spiritual and temporal gathering of Israel. (1 Nephi 21:12-13 / 1 Nephi 22:12).
8. The destruction of the great and abominable church. (No reference in 1 Nephi 21; see 1 Nephi 22:13)
9. The destruction of all who fight against Zion. (1 Nephi 21:17, 25-26 / 1 Nephi 22:14).
10. The destruction of the wicked. (1 Nephi 21:26 / 1 Nephi 22:15-16).
11. The preservation of the righteous. (1 Nephi 21:12-13, 25-26 / 1 Nephi 22:17,19,22).
12. The destruction of churches which belong to the kingdom of the devil. (No reference in 1 Nephi 21; see 1 Nephi 22:23).
13. The establishment of the Millennium. (No reference in 1 Nephi 21; see 1 Nephi 22:24-26).

[Robert E. Parsons, "The Prophecies of the Prophets," in The Book of Mormon: First Nephi, The Doctrinal Foundation, pp. 278-279]

1 Nephi 22:1 **What Meaneth These Things Which Ye Have Read?:**

Robert Parsons notes that while most Book of Mormon readers follow Nephi's teachings in 1 Nephi 22 and recognize he is interpreting Isaiah, they often cannot determine where he finds his source material for the interpretations in his Isaiah quotations.

If we go back and check 1 Nephi 20-21 (compare Isaiah 48-49) for the basis of Nephi's teachings in chapter 22, we realize that in addition to what Isaiah says, Nephi has added some of his own understanding to make his commentary as plain as it is. We must remember that Nephi

had an extensive knowledge of scripture; not only had he read Isaiah but also Zenos, Zenock, and Neum. He had also had his own visions in which he had seen the time of Christ (1 Nephi 11), his own people in the promised land (1 Nephi 12), the restoration of the gospel (1 Nephi 13), the building of Zion (1 Nephi 13), the destructions preceding the Second Coming (1 Nephi 14), and the establishment of the Millennium (1 Nephi 14). Consequently, Nephi could clearly elaborate on and explain much of what he quoted from Isaiah.

[Robert E. Parsons, "The Prophecies of the Prophets," in The Book of Mormon: First Nephi, The Doctrinal Foundation, pp. 275-276]

1 Ne 22:3 the things....I have read are things pertaining to things both temporal and spiritual

[SEE AGAIN THE PREFACE COMMENTS]

1 Nephi 22:4 And Behold, There Are Many Who Are Already Lost from the Knowledge of Those Who Are At Jerusalem:

In 1 Nephi 22, Nephi interprets the prophecies of Isaiah (chapters 20-21 [Isaiah 48-49]) concerning the scattering and gathering of Israel which he has just finished quoting to his brothers. He notes that "there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away" (1 Nephi 22:4).

While the words of Isaiah certainly apply to the family of Lehi, Nephi applies them more toward "the lost tribes of Israel." Concerning these lost tribes, Bruce R. McConkie writes that when Shalmanezzer overran the Kingdom of Israel (about 721 B.C.), he carried the Ten Tribes comprising that kingdom captive into Assyria. From thence they were led into the lands of the north and have been called the Lost Tribes because they are lost to the knowledge of other people. (1 Nephi 22:4) Esdras, an apocryphal writer, records this version of their escape from Assyria:

Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanassar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river, For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there

was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter times; and now when they shall begin to come, The Highest shall stay the stream again, that they may go through." (*Apocrypha*, 2 Esdras 13:40-47) [See the illustrative map below: "The Possible Route of the Ten Tribes of Israel: Covering Their Journey From Palestine to Arsareth"]

Commenting on this, Elder George Reynolds has written:

They determined to go to a country where never men dwelt, that they might be free from all contaminating influences. That country could only be found in the north. Southern Asia was already the seat of a comparatively ancient civilization. Egypt flourished in northern Africa, and southern Europe was rapidly filling with the future rulers of the world. They had, therefore, no choice but to turn their faces northward. The first portion of their journey was not however north; according to the account of Esdras, they appear to have at first moved in the direction of their old homes, and it is possible that they originally started with the intention of returning thereto, or probably in order to deceive the Assyrians they started as if to return to Canaan, and when they had crossed the Euphrates, and were out of danger from the hosts of the Medes and Persians, then they turned their journeying feet toward the polar star. Esdras states that they entered in at the narrow passages of the River Euphrates, the Lord staying the springs of the flood until they were passed over. The point on the River Euphrates at which they crossed would necessarily be in its upper portion, as lower down would be too far south for their purpose.

The upper course of the Euphrates lies among lofty mountains and near the village of Patash, it plunges through a gorge formed by precipices more than a thousand feet in height and so narrow that it is bridged at the top; it shortly afterward enters the plains of Mesopotamia. How accurately this portion of the river answers the description of Esdras of the narrows, where the Israelites crossed.

From the Euphrates the wandering host could take but one course in their journey northward, and that was along the back or eastern shore of the Black Sea. All other roads were impassable to them, as the Caucasian range of the mountains with only two or three passes throughout its whole extent, ran as a lofty barrier from the Black to the Caspian Sea. To go east would take them back to Media, and a westward journey would carry them through Asia Minor to the coasts of the Mediterranean. Skirting along the Black Sea, they would pass the Caucasian range, cross the Kuban River, be prevented by the Sea of Azof from turning westward and would soon reach the present home of the Don Cossaks. (George Reynolds, *Are We of Israel?*, pp. 27-28)

[Bruce R. McConkie, *Mormon Doctrine*, pp. 455-457]

Commenting on this, Clayton Brough writes:

Whether this "region" of "Arsareth" is or is not identical to, part of, or encompassed in the geographical area referred to by the Prophets Jeremiah, Zechariah, and Joseph Smith, as "the land of the north" and/or "the north country(ies)" (which the scriptures indicate is the location that the Ten Tribes "shall come" from in the Last Days), has not yet been revealed. . . .

The Prophet Jeremiah calls the location "the north country" (Jeremiah 23:7-8; 31:8-9), Zechariah calls it "the land of the north" (Zechariah 2:6), and Joseph Smith calls it both "the land of the north" and/or "the north countries" (D&C 110:11; 133:26). It is interesting to note that Jeremiah uses both the terms: "country" and "countries" in prophesying of the return of the house of Israel in the last days: "But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jeremiah 23:8).

[R. Clayton Brough, The Lost Tribes: History, Doctrine, Prophecies, and Theories About Israel's Lost Ten Tribes, p. 30]

Note* It is significant that in trying to preserve their culture, some of the ten tribes chose to retreat towards "the north countries." They went into country "where never men dwelt." And someday they will return to claim their inheritance. Doesn't this ring of what we find in the Book of Mormon? The Jaredites initially traveled "northward" (Ether 2:1) and also into "that quarter where there never had man been" (Ether 2:5). The Jaredites also lived in the "north country" of the new world. In their final battles, the Nephites retreated "towards the north countries" (Mormon 2:3). Although destroyed as a civilization embracing Christ, the promise was made that one day remnants of Joseph would return to claim their inheritance among the house of Israel and dwell in their own lands. It was from "this north country" (Ether 1:1) that Mormon and Moroni made their record of these people.

Could there have been some deliberate symbolism written into the Book of Mormon to link their story with that of the lost tribes of Israel? And if that is the case, could other parallels be drawn between the return of the house of Joseph and the return of the lost ten tribes?

[Alan C. Miner, Personal Notes] [See the commentary on 2 Nephi 29:13; 3 Nephi 16:1-4] [See also 2 Nephi 10:21-22]

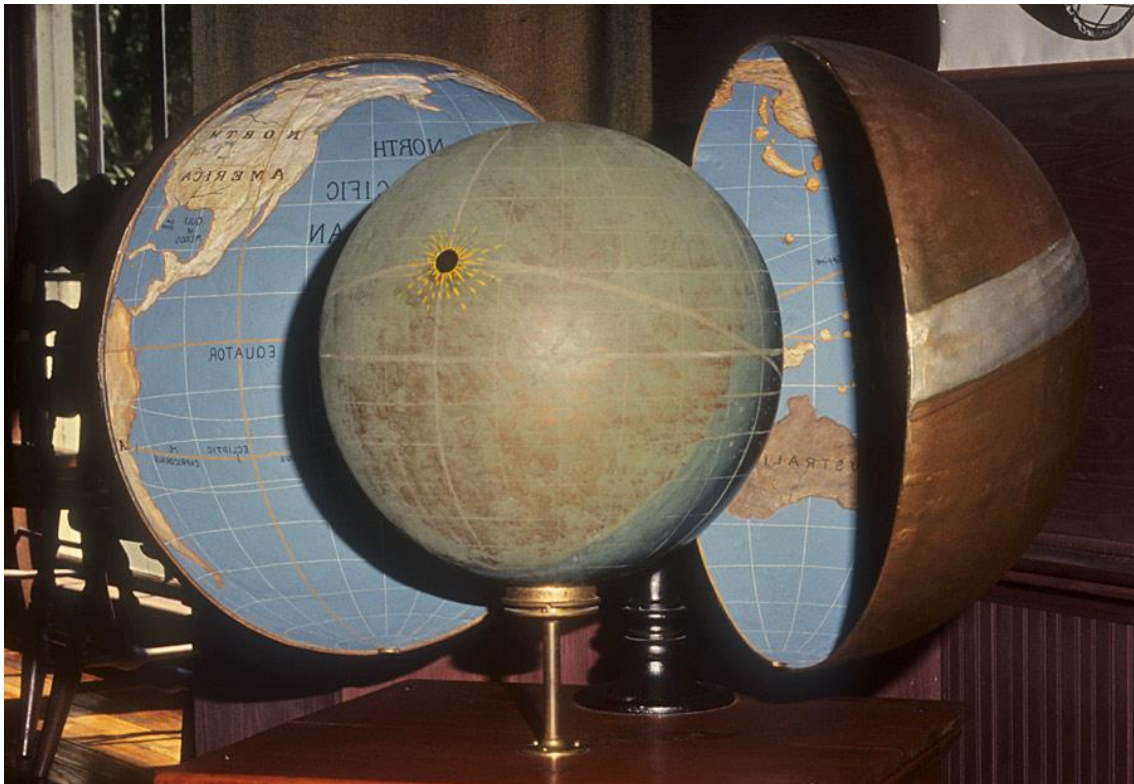
1 Nephi 22:4 **And behold, there are many who are already lost from the knowledge of those who are at Jerusalem (Illustration):** The Possible Route of the Ten Tribes of Israel: Covering Their Journey From Palestine to Arsareth. [R. Clayton Brough, The Lost Tribes: History, Doctrine, Prophecies, and Theories About Israel's Lost Ten Tribes, p. 38]

1 Nephi 22:4 And Behold, There Are Many Who Are Already Lost from the Knowledge of Those Who Are At Jerusalem:

Clayton Brough notes that since the time of the Prophet Joseph Smith up to our own day, a number of General Authorities and members of the Church have often expressed their own beliefs and or opinions as to where the Lost Ten Tribes may be located at the present time. Through much research and a number of recent interviews, these theories have been classified under the following four categories:

(1) *The Unknown Planet Theory (sometimes called incorrectly the "North Star Theory")*: which proposes that the Lost Ten Tribes were taken away from this earth in a manner similar to that of the City of Enoch, and that they now reside on another planet, orb, sphere, and or near another star somewhere in the universe.

(2) *The Hollow Earth (or Concave Theory)*: which proposes that the Lost Ten Tribes possibly reside in either an unknown concave area like in a volcano, or in a great hollow area, somewhere in the region of the North Pole.



logicalmystery.blogspot.com

(3) *The North Pole Theory*: which proposes that the Lost Ten Tribes possibly live in a mysteriously camouflaged area somewhere near or at the North Pole.

(4) *The Dispersion Theory*: which proposes that the Lost Ten Tribes are today totally scattered among the present nations of the earth, and are only lost as to their identity--not as to their location--and are presently being gathered into the Church through missionary labors.



Concerning these theories, Bruce R. McConkie makes the following comment:
 There is something mysterious and fascinating about believing the Ten Tribes are behind an iceberg somewhere in the land of the north, or that they are on some distant planet that will one day join itself with the earth, or that the tribe of Dan is in Denmark, the tribe of Reuben in Russia, and so forth. A common cliché asserts: "If we knew where the Lost Tribes were they would not be lost." True it is that they are lost from the knowledge of the world; they are not seen and recognized as the kingdom they once were; but in general terms, their whereabouts is known. They are scattered in all nations of the earth, primarily in the nations north of the lands of their first inheritance. (Bruce R. McConkie, *A New Witness for the Articles of Faith*, Deseret Book, 1985, p. 520)

Clayton Brough notes that additional comments and opinions by Elder McConkie on the "return" and "restoration" of the Lost Ten Tribes can be found in *The Millennial Messiah: The Second Coming of the Son of Man*, Deseret Book 1982, pp. 319-329, and *A New Witness for the*

Articles of Faith, Deseret Book, 1985, pp. 520-521, 529-530, 641-642).

[R. Clayton Brough, The Lost Tribes: History, Doctrine, Prophecies, and Theories About Israel's Lost Ten Tribes, pp. 108-109] [See the commentary on 2 Nephi 29:13; 3 Nephi 16:1]

1 Nephi 22:4 Yea, the More Part of All the Tribes Have Been Led Away:

Let's review what has happened to the tribes of Israel by the time of Nephi's writing. The twelve tribes of Israel each inhabited a specific portion of the land of Canaan,



losttribesrael.blogspot.com

The tribes were ruled by judges until the reign of the kings: Saul, David, and Solomon. After the reign of Solomon, the ten northern tribes, comprising all the tribes except the tribe of Judah and Benjamin, split from the two southern tribes. From this time forth, they were divided into the kingdom of Israel (also called the northern kingdom led by the tribe of Ephraim) and the kingdom of Judah (also called the southern kingdom led by the tribe of Judah),



searchpp.com

The scattering of Israel came because of the wickedness of the people. When Moses gave the law to the children of Israel, he also gave them a list of specific blessings and cursings which would take place depending on their obedience to the law. One of the curses listed is that they would be scattered by their enemies,

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these

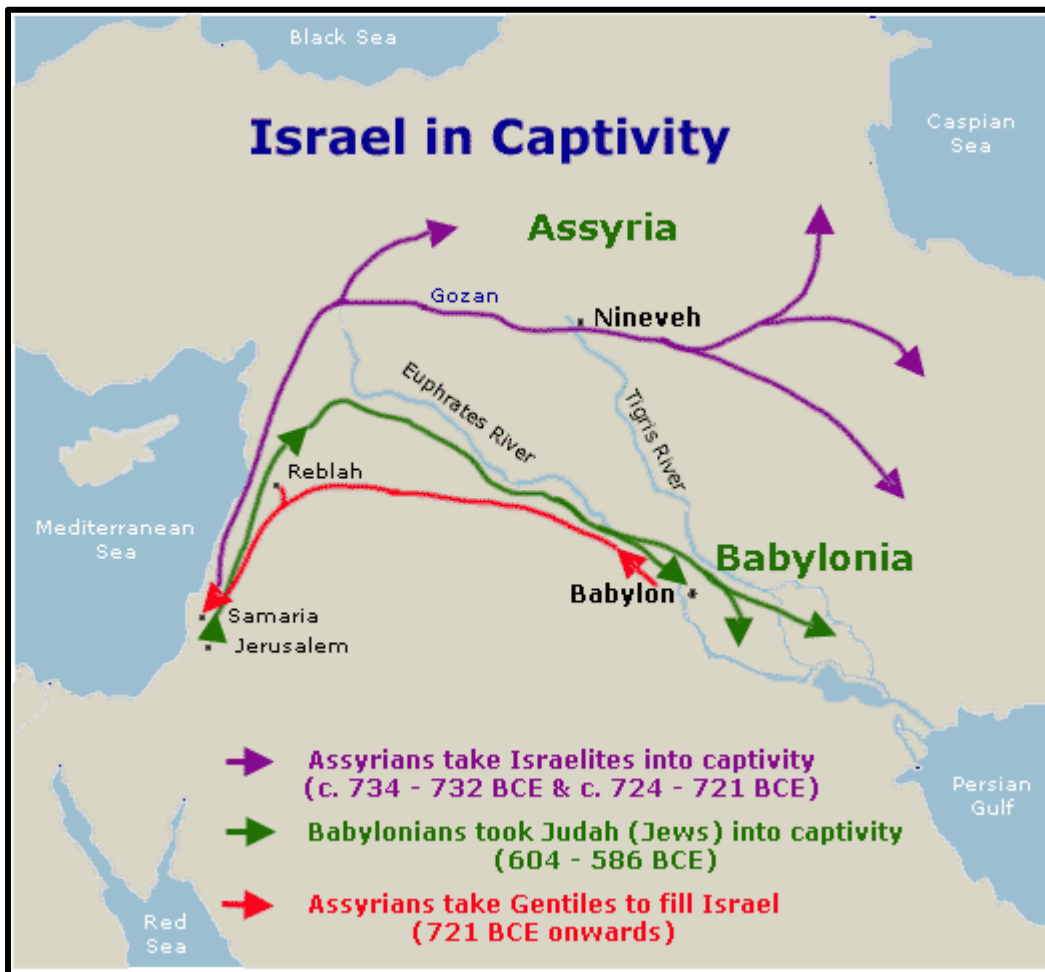
curses shall come upon thee, and overtake thee....The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them and flee seven ways before them: and shalt be removed into all the kingdoms of the earth...And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee...And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind (Deut 28:15, 25, 37, 64-5)

The scattering of Israel began with the Assyrian conquest of the northern kingdom.



Searchpp.com

This occurred about 722 BC. The entire northern kingdom was destroyed and the people were taken to Assyria. This is how the ten tribes get lost. They are scattered by the Assyrians, and yet a body of them is preserved which remains as a cohesive body and is somehow led to the lands of the north. The Bible doesn't tell us much about what happened to them, In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God (2 Kings 17:6-7).

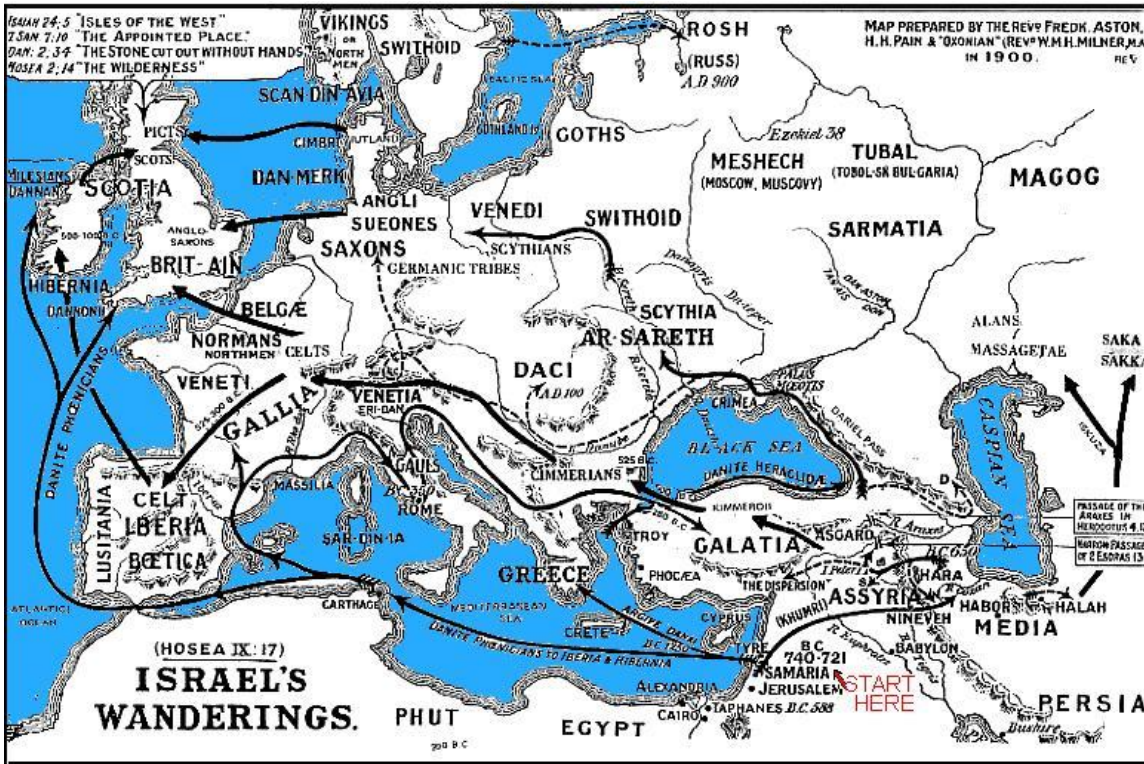


olivetjournal.com

This is what Nephi is referring to when he says that the more part of all the tribes have been led away. In Nephi's day, the only tribes which were left were the tribe of Judah and Benjamin. There were a few in Jerusalem from the tribes of Ephraim, Manasseh, and Levi (see 1 Chron 9:3) but the vast majority of these three tribes had been taken north with the rest of the northern kingdom.

[josephsmith.com.1nephi]

Note* The Book of Mormon is a testament to the fact that remnants would wander to the Americas. But that is by no means the only wanderings of Israel. Consider the following map drawn in 1900 by the Reverend Frederick Aston.



saveyourheritage.com

1 Nephi 22:5 [The House of Israel] Shall Hereafter Be Scattered and Be *Confounded*:

Thomas Valletta notes that the word *confounded* is usually defined today as "confused" and "bewildered." In the time that the Book of Mormon was translated into English, however, it also meant "mixed or blended in disorder," as well as "put to shame" (Noah Webster, *An American Dictionary of the English Language* [1828], s. v. "Confounded").

[Thomas R. Valletta ed., *The Book of Mormon for Latter-day Saint Families*, 1999, p. 66]

1 Nephi 22:5 **The Holy One of Israel:**

The "Holy One of Israel" is Jesus Christ. This phrase is found forty-one times in the Book

of Mormon and is used primarily by Nephi and Jacob, both of whom taught the words of Isaiah to their people.

[Zarahemla Research Foundation, Study Book of Mormon, p. 49]

1 Nephi 22:8-12 **Marvelous Work . . . of Worth . . . All Kindreds . . . Make Bare His Arm (Climax Parallelism):**

According to Donald Parry, parallelism is universally recognized as the characteristic feature of biblical Hebrew poetry. (p. i)

Apparently, **the prophets and writers of the scriptures employed parallel structure of parallel lines for the purpose of reinforcing their teachings and doctrines.** (p. x)

One of these parallelistic structures is called "Climax." Climax occurs when, in successive clauses or sentences, the same word or words are found at the end of one expression and at the beginning of the next. Climax is a form of staircase parallelism, because it demonstrates to the reader a gradual ascent through the recurrence of several identical words. This duplication of words creates a continuation of thought from one sentence to the next. (pp. xviii)

A fine example of Climax is found in 1 Nephi 22:8-12:

8 And after our seed is scattered the Lord God will proceed to do a

marvelous work among the Gentiles, which

[marvelous work] shall be of great worth unto our seed; wherefore, it [this marvelous work]

is likened unto their being nourished by the Gentiles and

[is likened unto] being carried in their arms and upon their

shoulders. And it [this

9 marvelous work] shall also be

of worth unto the Gentiles; and not only

[of worth] unto the Gentiles but [it shall also be

of worth] unto all the house of Israel,

unto the making known of the covenants of The Father of Heaven unto

Abraham,

saying: In thy seed shall

all the kindreds of the earth be blessed.

10 And I would, my brethren, that ye should **know** that

all he kindreds of the earth cannot be blessed unless He

[the Lord God] shall make bare his arm in the eyes of the nations. Wherefore,

11 **the Lord God** will proceed to make bare his arm in the eyes of all the nations,

in bringing about his covenants and

[in bringing] his [covenant] gospel unto those who are of the house of Israel.

Wherefore,

12 **He [the Lord God] will bring them [his covenant people] again out of captivity,**

and

they shall be gathered together to the lands of their inheritance; and
they shall be brought out of obscurity and out of darkness, and

**they shall KNOW that the Lord is Their Savior and Their Redeemer The Mighty
One of
Israel**

[Donald W. Parry, The Book of Mormon Text Reformatted according to Parallelistic Patterns,
F.A.R.M.S., pp. 46-47]

1 Nephi 22:9 **In Thy Seed Shall all the Kindreds of the Earth Be Blessed:**

In interpreting the words of Isaiah concerning the spiritual and literal scattering and gathering of the house of Israel, especially as concerning the seed of Joseph, Nephi says the following:

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; . . . And it shall also be of worth unto the Gentiles; . . . unto the making known of the covenant of the Father of Heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed. (1 Nephi 22:8-9)

We find the following in a Church Sunday School Manual:

The covenant God made with Abraham pertaining to the house of Israel is both spiritual and temporal (1 Nephi 22). This covenant is the promise of exaltation in the celestial kingdom. The fulfillment of the covenant is realized upon the principle of obedience to the commandments of God. Thus, through Abraham's seed, the gospel of salvation and exaltation would be taken to all mankind. The Savior would come through Abraham's seed, and those who will not accept Jesus will be cut off from the covenant people. (3 Nephi 20:33) Included in the covenant are promises of certain land areas called lands of promise. (3 Nephi 20:14, 29). (The Deseret Sunday School Union, *Living Truths from the Book of Mormon*, pp. 277-278)

It is interesting to note here that the covenant promises made to Abraham are the main themes of the Book of Mormon only with the focus on Joseph's (and Lehi's & Nephi's) seed. [Alan C. Miner, Personal Notes] [See the commentary on 1 Nephi 15:18; Helaman 8:18; 3 Nephi 20:25, 20:27, 25:4-5; Mormon 5:20; Ether 13:11]

1 Nephi 22:9 **The Seed of Abraham:**

According to Chauncey Riddle, there are special code words or word usages in the Book of Mormon which are not culturally transparent to the user of ordinary English. . . . The four major kinds of hidden meanings involve: (1) obscure usages, (2) technical usages, (3) metaphorical/allegorical usages, and (4) double entendres. . . . The phrase "the seed of Abraham" involves a double entendre. Double entendre is where there is a plain, straight-forward and legitimate ordinary interpretation of a language usage which is underlayed by a second, more significant but abstruse meaning.

In 1 Nephi 22:8-9 we read:

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles . . . not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

The question arises: What does the text mean in alluding to the seed of Abraham? The plain interpretation of the seed of Abraham is his physical posterity. Through the children of Abraham will all nations eventually be blessed.

The deeper meaning of this usage relates to the fact that "Abraham" is the new name given unto Abram. Abraham had a son named Ishmael when he was as yet Abram. Will all the nations of the earth be blessed through Ishmael? It appears not, though great blessings are given to Ishmael and his seed (see Genesis 17:20). The greater blessing was reserved to Isaac (see Genesis 17:19, who was conceived and born after Abram's name was changed to Abraham. Now the question is: Are all of the children of Isaac the seed of Abraham through which the nations of the earth will be blessed? Again the answer seems to be "No". The matter is explained in the Book of Abraham:

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee; and curse them that curse thee; and in thee (that is, thy Priesthood) and in thy seed (that is, thy Priesthood) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessing of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:8-11)

Now it is plain from this passage that the blessings which Abraham's seed give to the nations come through the holy priesthood. . . . If [people] come into the New and Everlasting Covenant and receive the holy priesthood, then indeed they can and will be ministers of the blessings of Jehovah to all nations.

The new name which Abram received, Abraham, literally means "father of many people." While it is true that Abram/Abraham is the father of many people, the title Abraham is rightfully the name of the great Jehovah, the true father of many people. In putting the name Abraham upon Abram, Jehovah (that is to say, Christ) is putting his own name upon his faithful servant. Thus the seed of Abraham . . . is actually a designation of the children of Christ. The blessing that is given to the nations is that the children of Christ invite all others to become the children of Christ, and administer that opportunity through the holy priesthood which has been put upon them by Christ.

[Chauncey C. Riddle, "Code Language in the Book of Mormon," F.A.R.M.S., pp. 1-2, 13-16] [See the commentary on the name *Israel* -- 1 Nephi 15:18; see also the commentary on the name *Jesus* -- 2 Nephi 25:19; see Helaman 8:17; see the commentary on Abrahamic covenant in 3 Nephi 20:25, 27]

1 Nephi 22:15-17 **(An Addition to Isaiah):**

According to Monte Nyman, in 1 Nephi 22:15-17 we find evidence of a section of scripture found on the Plates of Brass but not in the King James Version of the Bible. In his work on Isaiah, Nyman noted a significant addition to Isaiah: "As Nephi commented on Isaiah 49 in 1 Nephi 22:15-17, he quoted or paraphrased three verses from 'the prophet,' obviously Isaiah. We do not have these verses in the present Bible text, but they fit very well into the context of Isaiah 49 and 50. We can illustrate this by placing (1 Nephi 22:15-17) between the last verse of chapter 49 and the first verse of chapter 50."

[Monte Nyman, Great Are the Words of Isaiah, p. 191]

1 Nephi 22:15 **The Prophet:**

According to McConkie and Millet, apparently Zenos is the prophet that Nephi is quoting. It appears also that Malachi either quoted Zenos or received an independent revelation in the same terms (see verses 15, 23-24; Malachi 4:1-2; 3 Nephi 24:1; 25:1; *New Witness*, p. 563)

[Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. 1, p. 175]

1 Nephi 22:20 A Prophet Shall the Lord Your God Raise Up unto You, Like unto Me:

According to McConkie and Millet, the phrase "a prophet shall the Lord your God raise up unto you, like unto me" (1 Nephi 22:20) may well be the most often-quoted messianic prophecy in scripture. It was first uttered by Moses to the children of Israel (Deuteronomy 18:15-19). Nephi quoted it to his people, Peter quoted it in his great discourse on the grounds of Herod's temple (Acts 3:22-23), Christ quoted it to the nation of the Nephites (3 Nephi 21:11), Stephen quoted it while transfigured before the Sanhedrin (Acts 7:37), Moroni quoted it to Joseph Smith (Joseph Smith--History 1:40), and we find it referred to in the revelation given as a preface to the Doctrine and Covenants (D&C 1:14) and in the revelation that was once known as its appendix (D&C 133:63).

[Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. 1, p. 176]

1 Nephi 22:20 [Moses said] A Prophet Shall the Lord Your God Raise Up unto You, Like unto Me;

According to Almon Fackrell, scattered throughout the Old Testament are prophecies made by the prophets of God, that there would be a Messiah, an Anointed One, a great Prophet who would come to earth someday to redeem man, and to be the Eternal King of Israel. The prophets foretold many of the details of His birth, lineage, power, mission and death; and most of these prophecies are used every week by the Christian clergy to show the divinity of Jesus . . . There is one prophecy, however, which describes the promised Messiah clearer than most any other one . . . This prophecy is found in Deuteronomy 18:15, and is also referred to in 1 Nephi 22:20-21:

And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.

And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

Who was the "Prophet like unto Moses"? According to Nephi it was Jesus. (For the testimony of others, see John 1:45; John 6:14; John 7:40; Acts 3:22-24; Acts 7:37. For the testimony of Jesus himself, see John 4:25-26.) How was Jesus like Moses? Almon Fackrell gives 19 parallels between Moses and Jesus:

1. When Moses and Jesus were infants, male children were ordered to be killed by their governments. (See Exodus 1:8-22 and Matthew 2:1-18)

2. Moses and Jesus grew up with a step-parent. (See Exodus 2:9-10 and Matthew 1:18-21)
3. The stepmother of Moses was probably a virgin when he was born. The mother of Jesus was a virgin when he was born. (See Exodus 2:5-10 and Luke 1:26-35)
4. Moses and Jesus received their names from their step-parents. (See Exodus 2:10 and Matthew 1:24-25)
5. Neither Moses nor Jesus were Egyptians, but they both lived among Egyptians when they were infants, and their lives were spared by them. (See Exodus 2:1-10 and Matthew 2:13-15)
6. Both Moses and Jesus were royal princes, being the legal heirs to the thrones of Egypt and Israel. (See *Josephus* as quoted by Skousen pp. 198-199 and Talmage, James E., *Jesus the Christ*, pp. 85-87)
7. Moses and Jesus are the only two people recorded in the whole Bible as having come "out of the water" separately. (See Exodus 2:5-10 and Matthew 3:13-16)
8. Moses and Jesus were good shepherds. (See Exodus 3:1 and John 10:11-16)
9. Moses and Jesus were called by God to save their people. (See Exodus 6:2-7 and Matthew 1:21-23)
10. Moses turned water into blood, and Jesus turned water into wine, a symbol of blood. (See Exodus 7:19-21 and John 2:6-10)
11. The wind and the sea obeyed both Moses and Jesus. (See Exodus 14:21-28 and Mark 4:36-41)
12. Both Moses and Jesus came out of Egypt. (See Exodus 13:8-9 and Matthew 2:14-15)
13. Moses and Jesus set some captives free. (See Exodus 3:16-17; 14:30-31 and Luke 4:18-21; 1 Peter 3:18-21; 1 Peter 4:6)
14. Moses and Jesus are the only individuals named in the whole Bible as being "meek."
15. Moses and Jesus chose the glory of God and rejected the glory of the world. (See Hebrews 11:24-27 and Matthew 4:8-11)
16. Moses and Jesus provided their people with bread from heaven. (Exodus 16:4-15 and John 6:31-56)
17. Both Moses and Jesus fasted for forty days and forty nights. (See Exodus 24:17-18; Deuteronomy 9:9 and Matthew 4:1-4)
18. While Moses and Jesus were in the wilderness, they were ministered to by angels, and [tempted]. (See Exodus 17:2,7 and Matthew 4:8-11)
19. As witnesses watched, both Moses and Jesus were taken away in a cloud. (See Deuteronomy 34:6 & Skousen, pp. 465-466 and Acts 1:9-11)

[Almon Fackrell, [Parallels of Moses, Jesus and Joseph Smith](#), pp. 31-34, 153-174] [For more parallels, see the commentary and illustration on 2 Nephi 3:9]

Note* Did both Moses and Jesus make a visit to the sacred mountain of Horeb or Mt. Sinai? And was the location of Mt. Sinai at or near the present site of Mt. Lawz in that part of Arabia which was part of the ancient land of Midian, the land of Jethro? If so, then this might explain 2

Nephi 19:1 in which the phrase "by way of the Red Sea" replaces "by way of the sea" in Isaiah 9:1.

[Alan C. Miner, Personal Notes]

<h2>Moses</h2>	<h2>Messiah</h2>
Showed dominance over the water by splitting it into two Exodus 14:21	Showed dominance over the water by walking on it Matthew 14:25
Fed the people with bread and meat supernaturally Exodus 16:15	Fed the people with bread and meat supernaturally Matthew 14:19-20
Fled from native land to preserve life Exodus 2:15	Fled from native land to preserve life Matthew 2:14
Returned to native land as instructed by God Exodus 3:10	Returned to native land as instructed by God Matthew 2:20
Mass murder of children at birth Exodus 1:16	Mass murder of children at birth Matthew 2:16
Laid his life for all of Israel Exodus 30:31-32	Laid His life for all of Israel 1 John 3:16
12 Leaders under Moses Numbers 1:44	12 Disciples under Messiah Matthew 10:1
70 Leaders under Moses Exodus 24:1	70 Disciples under Messiah Luke 10:1

auditingfaith.wordpress.com

1 Nephi 22:20 **[Moses said] A Prophet shall the Lord your God raise up unto you, like unto me**
(Illustration): Parallels Between Moses and Jesus. [Almon Fackrell, Parallels of Moses, Jesus and Joseph Smith, pp. 153-174]

1 Nephi 22:20 **A Prophet Shall the Lord Your God Raise Up unto You, Like unto Me:**

Gospel scholars have described many similarities between the mission of Moses and the mortal mission of Christ. However, the principle which prompted Nephi's use of Deut. 18:15 was not Christ's mortal ministry. It was his Second Coming. Furthermore, when the Deuteronomy passage is quoted elsewhere, it is always in reference to his Second Coming (3 Ne 20:22-23; Acts 3:22-23; JS-Hist. 1:40). Therefore, we should assume that most of the similarities between Moses and Christ refer not to Christ's mortal reign but to his Millennial reign.

Did not Moses save Israel from the most powerful military force on the earth? Will not Christ save Israel from an army assembled from all nations? Was not Moses the lawgiver for Israel? Will not Christ dispense the word of the Lord from Jerusalem and the law of the Lord from Zion? Did not Moses offer the children of Israel a land of promise, flowing with milk and honey? Will not Christ establish Israel in their land of promise and supply pools of living water and the bread of life? Did not Moses live with his people, judge them, and lead them in person? Will not Christ become the Great Judge and dwell with his people?

While we don't think about Moses' delivery of the children of Israel in apocalyptic terms, we should. Moses' delivery of the children of Israel is a type of Christ's delivery of Israel from a besieging army. Even the destructions which were brought upon Egypt are but a foreshadowing of the way in which his enemies will be destroyed. Indeed, the destruction of Egypt at the hand of Moses shows us how the Lord will destroy Babylon in the last days. Fortunately, he will not need his saints to fight, for he has promised 'I will fight your battles' (DC 105:14) just as he fought their battles in Moses' day (Ex. 14:14).

Plagues of Egypt

Apocalyptic Destruction of Wicked

Waters of Egypt turned to blood. (Ex. 7:20)

The rivers and fountains of waters...became blood. (Rev. 16:4)

Frogs covered the land of Egypt. (Ex. 8:6)

Three unclean spirits like frogs come out of the mouth of the dragon. (Rev

16:13)

Plagues of lice and flies. (Ex. 8:17,24)

God will send forth flies and maggots. (DC 29:8)

All the cattle of Egypt died. (Ex. 9:6)

Desolation upon the cattle and sheep. (Joel 1:15-20)

Plague of boils upon man and beast. (Ex. 9:10)

There fell a . . . grievous sore upon the men which had the mark of the beast.
(Rev. 16:2)

Plague of hail and fire (Ex. 9:23)

Men scorched with fire and a plague of great hailstones. (Rev. 16:8,21)

Locusts covered the face of the whole earth. (Ex. 10:14-15)

There came out of the smoke locusts upon the earth. (Rev. 9:3-10)

A thick darkness in all the land for three days. (Ex. 10:22)

The sun became black as sackcloth. (Rev. 6:12)

The firstborn males are killed. (Ex. 12:29-30)

The third part of men are killed by fire, smoke, and brimstone. (Rev. 9:18)

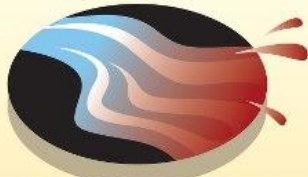
Pharaoh's army destroyed by water. (Ex. 14:28)

Saint's enemies destroyed by fire. (1 Ne. 22:17)

After the plagues of Egypt are repeated upon the wicked of the last days, the saints will clearly see the connection. Then it will seem most natural to 'sing the song of Moses, the servant of God' in conjunction with 'the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' (Rev. 15:3) Then will the saints understand in fullness that the prophet whom the Lord should raise up like unto Moses would be like him in so many ways. For 'it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.' (Acts 3:23)

The Ten Plagues of Egypt

Exodus 7-12



Water turned to blood
7:19



Infestation of frogs
8:5



Influx of gnats
8:16



Masses of flies
8:24



Livestock died
9:6



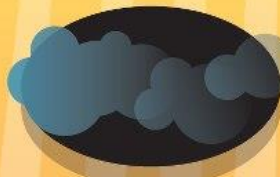
Outbreak of boils
9:10



Pounding hailstorm
9:22



Swarms of locusts
10:12



Overwhelming darkness
10:21



Death of the firstborn
12:29

Source: The NIV Quickview Bible - www.thequickviewbible.com

Note on the Plagues of Egypt* The following article might offer some perspectives on the plagues of Egypt and perhaps on the manner in which the Lord works:

Ten Plagues of Exodus

December 8, 2014

By Daniel J. Dyke, MDiv, MTh and Dr. Hugh Henry, PhD

Israel's exodus from Egypt was not only a pivotal point in biblical history; it is an epic story that continues to capture our imaginations. . . . Traditional Bible interpretations have held that God used supernatural power to bring about the plagues. However, with the dramatic advances of medical research and other sciences in the twentieth century, experts began to see similarities between natural phenomena and scriptural descriptions of the plagues. Furthermore, as we've noted before, it can be demonstrated that other Exodus miracles, namely turning the Nile River blood red (the first plague) and the parting of the Red Sea, were natural phenomenon controlled by God.

Active and Passive Supernatural Miracles

It is possible that the plagues may have been supernatural miracles, God's use of natural law and phenomena in an extraordinary way (via timing, location, magnitude, and selectivity) to bring about His will (Psalm 104:4; 148:8). Supernaturalism explains many of God's miracles as a combination of divine attributes (such as power and knowledge) and natural law.

Supernatural miracles include God's power to manipulate the forces of nature via direct action. For example, a "strong east wind" (Exodus 14:21, NASB) parted the Red Sea to allow Israel to escape Pharaoh's army; and the fire Elijah called down from heaven, during his face-off with the prophets of Baal, may have been a type of lightning strike known as a "bolt from the blue" (1 Kings 18:38–39). We refer to these instances as active supernatural miracles.

Yet another way God can demonstrate supernatural control of nature is based on His foreknowledge. Since God knows when a natural event will occur, He can forewarn His followers. And when God's followers predict a natural event accurately, it appears as a miracle. These events are passive supernatural miracles.

Our thesis is that the ten plagues of Egypt may have been a series of supernatural miracles. To support this, we studied peer-reviewed articles in scientific journals that suggest naturalistic explanations for the plagues and then compared these with the biblical text. Our conclusion is that all of the plagues were potentially supernatural miracles; some were active, some were passive, occurring as a natural consequence of

the active miracles. In this latter case, we suggest God told Moses when the plagues would occur based on His foreknowledge of these consequences and Moses then challenged Pharaoh with this information.

John Marr and Curtis Malloy published the most recent and definitive article in 1996.¹ It approaches the plagues from an epidemiological perspective. Obviously, this article doesn't have all the answers, but it does present a plausible scenario that we can place in the context of hypernaturalism. Since we cannot know the mind of God, plausibility is all we are seeking to achieve.

Analyzing the Ten Plagues

The Nile River. We begin with the assumption that the first plague, which turned the Nile River into "blood" (Exodus 7:17, NASB), was actually toxic red algae that killed the fish and fouled the river.

Frogs. The putrid environment in the Nile probably caused the frog invasion.² The profusion of toxic red algae set up a cause-and-effect chain of events through which this happened naturally.

Gnats. Marr and Malloy conclude that this pest was a particular strain of gnats, known as *Culicoides*, which "feed on abundant microorganisms in decomposing detritus, such as the remains of fish and frogs."³

Swarms of insects. Analyzing the biblical account in the context of science, Marr and Malloy conclude the culprit was the stable fly, which naturally occurred in large numbers with the ebbing of the river.⁴ The flies occurred in even greater numbers in Exodus because "abundant rotting vegetation fosters ideal harborage for its emerging larvae."⁵

Death of Egyptian livestock. Marr and Malloy believe African horse sickness and/or bluetongue—both viral diseases transmitted biologically by the *Culicoides* gnat—caused the animals' death. Both diseases affect the hooved animals mentioned in Exodus, but not humans.⁶

Boils. Marr and Malloy suggest these boils were actually glanders, a bacterial disease transmitted through stable fly bites. In humans it presents as "nodular eruptions on the face, legs, arms."⁷

Hail. This plague illustrated God's power over the forces of nature: sending the hailstorm at a precise time, place, and intensity.

Locusts. Swarms of desert locust are not an unusual occurrence; however, they require wet soil, which attracts millions of insects to settle and lay their eggs.⁸ This is surely a consequence of the rain which “poured on the earth” (Exodus 9:33b, NASB) in the hailstorm.

Darkness. This plague was so oppressive that the Egyptians could not leave their homes. The scientific consensus seems to be that the darkness was due to a khamsin, hot southerly winds from the Sahara which “cause massive drifts and dunes of ultrafine sand in the lees of houses, making entrance and egress impossible” and which “commonly last for two or three days.”⁹

Death of the Egyptian firstborns. Marr and Malloy attribute these deaths to mycotoxins in the grain supply as a result of mold brought on by the hailstorm.¹⁰ Other scholars propose typhoid fever¹¹ and anthrax.¹² In any case, this plague is not as easily connected to a natural explanation as the earlier plagues. It is highly possible—perhaps likely—that this was a true supernatural miracle: that the LORD literally “pass[ed] through to smite the Egyptians” (Exodus 12:23, NASB).

Plagues 1–9 can all be explained as hypernatural miracles. Plagues 1, 7, and 9 are active miracles. Plagues 2–6 are passive consequences of previous plagues of which God had foreknowledge to arm Moses to challenge Pharaoh. Plague 8 is a combination: a passive miracle accompanied by the active miracle of winds of the intensity and direction to accomplish God’s purpose. Although plague 10 could be explained as a passive hypernatural miracle, we believe that it was truly supernatural.

Mr. Daniel J. Dyke received his Master of Theology from Princeton Theological Seminary 1981 and currently serves as professor of Old Testament at Cincinnati Christian University in Cincinnati, OH.

Dr. Hugh Henry received his PhD in Physics from the University of Virginia in 1971, retired after 26 years at Varian Medical Systems, and currently serves as Lecturer in physics at Northern Kentucky University in Highland Heights, KY.

[\[www.reasons.org/articles/ten-plagues-of-exodus\]](http://www.reasons.org/articles/ten-plagues-of-exodus)

1 Nephi 22:23 **Gain . . . Power . . . Popular[ity] . . . Lusts of the Flesh:**

In 1 Nephi 22:23, Nephi declares the following:

For the time speedily shall come that all churches which are built up *to get gain*, and all those who are built up *to get power* over the flesh, and those who are built up *to*

become popular in the eyes of the world, and those who seek *the lusts of the flesh* and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

According to Hugh Nibley, the four things that Nephi talks about; money, power, popularity, and the lusts of the flesh are repeated a number of times in the Book of Mormon. (For examples, see: 2 Nephi 26:20, 26:29; Alma 1:3, Alma 39:9; Helaman 7:5, 7:21; 4 Nephi 1:26; Mormon 8:33, 8:40, 9:28; Ether 8:22-23.)

[Hugh W. Nibley, Teachings of the Book of Mormon, Semester 3, p. 52]

1 Nephi 22:31 **And Thus It Is, Amen:**

According to Hugh Nibley, Egyptian literary writings regularly close with the formula iw-f-pw, "Thus it is," 'And so it is.' Nephi ends the main sections of his book with the phrase, 'And thus it is. Amen.' (1 Nephi 9:6, 14:30; 22:31)

[Hugh Nibley, Lehi in the Desert, F.A.R.M.S., p. 18]

NOTES

-
- i. See S. Kent Brown, "Nephi's Use of Lehi's Record," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and FARMS, 1991), 3-5. Either way, Lehi's record would have come to us in abridged form. The translation of the small plates includes Nephi's abridgment of Lehi's record. The lost pages contained Mormon's abridgment of that record.
- ii. The fact that Nephi copied his father's record onto metal plates suggests that Lehi's record was written on perishable material rather than on more durable plates. See Brown, "Nephi's Use of Lehi's Record," 5. Nephi's brother Jacob wrote: "Whatsoever things we write upon anything save it be upon plates must perish and vanish away" (Jacob 4:2).
- iii. Although Helaman's eldest son, Nephi, was probably the custodian of the Nephite records (see Helaman 3:37), ultimately passing them on to his own son Nephi (see 3 Nephi 1:2), Helaman's son Lehi also apparently participated in the writing of the records. The preface to the book of Helaman records that the abridgment is an account which is "according to the records of Helaman" and is "also according to the records of his sons" (see also Helaman 16:25).
- iv. This passage constitutes one of the four so-called Servant Songs of Isaiah (42:1-4; 49:1-6; 50:4-9; 52:13--53:12). For further discussion, see Otto Eissfeldt, *The Old Testament: An Introduction* (New York: Harper and Row, 1965), 340-41; also Bernard W. Anderson, *Understanding the Old Testament*, 4th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1986), 488. In the version embedded in 1 Nephi, one finds not only the Servant Song, in which the Servant speaks following along introduction not found in the Hebrew text (1 Nephi 21:1b-6), but also other expressions that point to the Messiah, such as "him whom man despiseth" and "him whom the nations abhorreth" (Isaiah 53:3, part of the fourth Servant Song) in whose presence "kings shall see and arise, princes also shall worship" (1 Nephi 21:7 = Isaiah 49:7). In addition, one reads that the Lord will give "my servant for a covenant of the people, to establish the earth, to cause [them] to inherit the desolate heritages" (1 Nephi 21:8 = Isaiah 49:8). Further, Isaiah speaks of the one who will bring freedom and be able to "say to the prisoners: Go forth; to them that sit in darkness: Show yourselves [in the light]" (1 Nephi 21:9 = Isaiah 49:9). In another possible reference to the Messiah, Isaiah mentions him "that hath mercy on them [and] shall lead them, even by the springs of water shall he guide them" (1 Nephi 21:10 = Isaiah 49:10).
- v. The depreciating claims of Jerald and Sandra Tanner in *Covering up the Black Hole in the Book of Mormon* (Salt Lake City: Lighthouse, 1990) that the Book of Mormon plagiarizes sections of Isaiah rather than Nephi copying them or being influenced thereby have been answered by Matthew Roper in his review of their work, *Review of Books on the Book of Mormon 3* (1991): 170-87.
- vi. Monte S. Nyman, *Great Are the Words of Isaiah* (Salt Lake City: Bookcraft, 1980), 7.
- vii. Andrew Steward, "KJV as a Source for the Biblical Quotations in the Book of Mormon" (unpublished research paper for Royal Skousen's course on textual criticism of the Book of Mormon, Brigham Young University, 1991), 1.
- viii. Larson, "Historicity," 129-30.
- ix. *Ibid.*, 130-1.

-
- x. Royal Skousen, "Critical Methodology and the Text of the Book of Mormon," *Review of Books on the Book of Mormon* 6/1 (1994): 127-8.
- xi. Larson, "Historicity," 129-30
- xii. See Ann Madsen, "Joseph Smith and the Words of Isaiah," in Isaiah in the Book of Mormon.
- xiii. Leonard Woods, *Lectures on the Inspiration of the Scriptures* (Andover, Mass.: Mark Newman, 1829), 56.
- xiv. Harold S. Kushner, as cited in Dallin H. Oaks, *His Holy Name* (Salt Lake City: Bookcraft, 1998), 46.
- xv. See Theodore Friedman, "Isaiah," *Encyclopaedia Judaica* (Jerusalem: Keter, 1972), 9:49. See also Joseph F. McConkie, "Joseph Smith as Found in Ancient Manuscripts," in *Isaiah and the Prophets*, Monte S. Nyman, ed. (Provo: BYU Religious Studies Center, 1984), 19.
- xvi. Verse 3 refers to "my servant, O Israel," but this phrase might be regarded as a symbolic name for the corporate church body of the faithful, functioning under the direction of the Messiah and Joseph Smith to help restore scattered Israel.
- xvii. *Teachings of the Prophet Joseph Smith*, comp. Joseph fielding Smith (Salt Lake City: Deseret Book, 1976), p. 304.
- xviii. C. F. Keil and F. Dellitzsch, *Commentary on the Old Testament*, trans. James Martin, 10 vols. (Grand Rapids, Mich.: Eerdmans, 1983), 7:2:271.