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A Comprehensive Commentary of the Second Book of Nephi

Author(s): Paul Nolan Hyde

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A Comprehensive Commentary
of the
Second Book of Nephi

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

Written and compiled by
Paul Nolan Hyde

Parrish Press
Orem, Utah

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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
August 2015

Sequence of Specifically Noted Words and Phrases in the 2 Nephi Commentary

1.0.5— <i>Nephi</i>	2.8.41— <i>mercy</i>	3.9.26— <i>Israel</i>
1.0.12— <i>Lehi</i>	2.8.43— <i>grace</i>	3.10.2— <i>Moses</i>
1.1.10— <i>Nephi</i>	2.8.49–50— <i>layeth down</i>	3.10.16— <i>Egypt</i>
1.1.21— <i>Lehi</i>	2.8.80— <i>first</i>	3.11.3— <i>seer</i>
1.1.49— <i>Jerusalem</i>	2.9.5— <i>firstfruits</i>	3.12.3–6— <i>fruit of thy loins</i>
1.3.34— <i>Jerusalem</i>	2.9.13— <i>intercession</i>	3.12.16— <i>Judah</i>
1.4.15— <i>Jerusalem</i>	2.10.43— <i>law</i>	3.12.51— <i>confounding</i>
1.6.3— <i>Lehi</i>	2.12.30— <i>destroy</i>	3.12.59— <i>contentions</i>
1.9.3— <i>Lehi</i>	2.14.24— <i>created</i>	3.13.5— <i>he</i>
1.9.23— <i>Jerusalem</i>	2.15.6–7— <i>eternal purposes</i>	3.13.29— <i>Israel</i>
1.10.100— <i>Israel</i>	2.15.63— <i>sweet</i>	3.14.4— <i>Joseph</i>
1.10.103— <i>Messiah</i>	2.15.67— <i>bitter</i>	3.16.4— <i>Joseph</i>
1.10.105— <i>Redeemer</i>	2.16.28— <i>enticed</i>	3.16.20— <i>Moses</i>
1.12.14— <i>visitations</i>	2.17.3— <i>Lehi</i>	3.17.11— <i>Moses</i>
1.12.16— <i>them</i>	2.17.34— <i>devil</i>	3.17.21— <i>rod</i>
1.16.11— <i>statutes</i>	2.18.31— <i>serpent</i>	3.17.30— <i>writing</i>
1.16.13— <i>judgments</i>	2.18.39–42— <i>father of all lies</i>	3.17.37— <i>tongue</i>
1.24.24— <i>Jerusalem</i>	2.19.3— <i>Adam</i>	3.19.14— <i>expedient</i>
1.28.5— <i>Laman</i>	2.19.5— <i>Eve</i>	3.19.49— <i>faith</i>
1.28.8— <i>Lemuel</i>	2.19.20— <i>Eden</i>	3.20.38— <i>simpleness</i>
1.28.10— <i>Sam</i>	2.21.11— <i>prolonged</i>	3.21.12–13— <i>my mouth</i>
1.28.19— <i>Ishmael</i>	2.21.78— <i>transgression</i>	3.22.6— <i>Joseph</i>
1.28.29— <i>Nephi</i>	2.22.5— <i>Adam</i>	3.24.8–9— <i>among them</i>
1.28.51–52— <i>first blessing</i>	2.22.23— <i>Eden</i>	3.24.59— <i>Israel</i>
1.30.3— <i>Zoram</i>	2.23.7— <i>children</i>	3.25.6— <i>Joseph</i>
1.30.14— <i>Laban</i>	2.23.17— <i>innocence</i>	3.25.19— <i>Nephi</i>
1.30.25— <i>Jerusalem</i>	2.25.1— <i>Adam</i>	3.25.43— <i>Amen</i>
1.30.33–34— <i>true friend</i>	2.26.3— <i>Messiah</i>	4.1.4— <i>Nephi</i>
1.30.38— <i>Nephi</i>	2.27.33— <i>Mediator</i>	4.1.16— <i>Joseph</i>
2.1.3— <i>Jacob</i>	2.28.14— <i>Mediator</i>	4.1.21— <i>Egypt</i>
2.1.17— <i>tribulation</i>	2.30.32— <i>prophet</i>	4.3.15— <i>Joseph</i>
2.1.37— <i>rudeness</i>	3.1.7— <i>Joseph</i>	4.3.21— <i>Laman</i>
2.2.2— <i>Jacob</i>	3.2.27–28— <i>thy brethren</i>	4.8.22— <i>Laman</i>
2.2.17— <i>consecrate</i>	3.2.48— <i>Israel</i>	4.8.30— <i>Lemuel</i>
2.3.1— <i>Wherefore</i>	3.3.3— <i>Joseph</i>	4.9.41— <i>Laman</i>
2.3.15— <i>Nephi</i>	3.4.16— <i>Joseph</i>	4.10.25— <i>Ishmael</i>
2.3.24— <i>service</i>	3.4.22— <i>Egypt</i>	4.10.30–31— <i>his household</i>
2.3.34— <i>redeemed</i>	3.4.27— <i>covenants</i>	4.11.15— <i>Sam</i>
2.4.49— <i>free</i>	3.5.2— <i>Joseph</i>	4.11.33— <i>Nephi</i>
2.5.15— <i>law</i>	3.5.35— <i>Israel</i>	4.12.9— <i>Lehi</i>
2.5.49–50— <i>spiritual law</i>	3.5.38— <i>Messiah</i>	4.13.13— <i>Laman</i>
2.6.9— <i>Messiah</i>	3.6.2— <i>Joseph</i>	4.13.15— <i>Lemuel</i>
2.6.15— <i>grace</i>	3.6.7— <i>seer</i>	4.13.20— <i>Ishmael</i>
2.7.12— <i>ends</i>	3.7.2— <i>Joseph</i>	4.14.3— <i>Nephi</i>
2.7.22–23— <i>broken heart</i>	3.7.13— <i>seer</i>	4.14.36–38— <i>mine other plates</i>
2.7.26–27— <i>contrite spirit</i>	3.9.8— <i>Moses</i>	4.15.3— <i>these</i>
2.8.39— <i>merits</i>	3.9.16— <i>Egypt</i>	4.15.27— <i>delighteth</i>

4.15.34—pondereth
 4.15.37—writeth
 4.18.3—encompassed
 4.18.16—beset
 4.35.61—Amen
 5.1.8—Nephi
 5.3.11—thinks
 5.3.36—afflicted
 5.3.55–57—belongs to us
 5.5.14—Nephi
 5.6.8—Nephi
 5.6.15—Zoram
 5.6.20—Sam
 5.6.28—Jacob
 5.6.30—Joseph
 5.6.35—sisters
 5.6.37–38—all those
 5.7.20—wilderness
 5.7.25–26—many days
 5.8.14—Nephi
 5.9.16–18—people of Nephi
 5.10.8—judgments
 5.10.11—statutes
 5.10.14—commandments
 5.10.26—Moses
 5.12.3—Nephi
 5.12.22—compass
 5.14.3—Nephi
 5.14.9—Laban
 5.14.30—Lamanites
 5.14.46–47—my children
 5.14.53–54—my people
 5.15.38–39—precious ores
 5.16.3—Nephi
 5.16.7—temple
 5.16.20—Solomon
 5.16.29–30—precious things
 5.17.8—Nephi
 5.18.17—Nephi
 5.25.12—scourge
 5.26.8—Nephi
 5.26.11—Jacob
 5.26.13—Joseph
 5.28.12—Jerusalem
 5.29.3—Nephi
 5.31.3—Nephi
 6.1.4—Jacob
 6.1.8—Nephi
 6.2.6—Jacob
 6.2.28—Nephi
 6.4.26—Isaiah
 6.2.35—king
 6.2.55–57—exceedingly many things
 6.3.19—anxiety
 6.4.12—*are*
 6.4.34—brother
 6.4.49–50—your sakes
 6.5.12—Isaiah
 6.5.19—Israel
 6.6.21—Gentiles
 6.7.22—faces
 6.7.23—towards
 6.7.50–52—wait for me
 6.8.4—Jacob
 6.8.23—Jerusalem
 6.9.28—Israel
 6.10.17—Israel
 6.12.5—Gentiles
 6.12.10—prophet
 6.12.27—Zion
 6.12.57–58—his children
 6.12.64—prophet
 6.13.6—Zion
 6.13.53—Messiah
 6.14.9—prophet
 6.14.11—Messiah
 6.15.42—Israel
 6.18.45—Jacob
 7.1.56—Behold
 7.2.38—deliver
 7.2.39—Behold
 7.3.10—sackcloth
 7.4.11—learned
 7.4.22—season
 7.4.28—Israel
 7.4.29—When
 7.5.5—opened
 7.5.7—ear
 7.6.7—smiter
 7.6.14—plucked
 7.6.26—spitting
 7.7.13—confounded
 7.7.22—flint
 7.8.9—me
 7.8.10—Who
 7.8.28—*and*
 7.9.11—*who*
 7.10.23—light
 8.1.4—*ye*—
 8.1.12—rock
 8.1.13—*from*
 8.1.16—*are*
 8.1.21—*hole*
 8.1.25—*from*
 8.2.3—Abraham
 8.2.17—*alone*
 8.2.20—*him*
 8.3.6—Zion
 8.3.21—Eden
 8.4.31—light
 8.4.34—people
 8.5.2—righteousness
 8.5.18—*isles*
 8.9.20—*he*
 8.9.23—*cut*
 8.9.24—Rahab
 8.9.28—dragon
 8.10.4—*he*
 8.11.3—redeemed
 8.11.14—Zion
 8.11.18–19—*and holiness*
 8.11.24—heads
 8.12.11—Behold
 8.12.21—*man*
 8.12.28–30—*son of man*
 8.13.45—*fury*
 8.15.7—God
 8.15.9—waves
 8.15.10—roared—
 8.16.36—Zion
 8.16.37—Behold
 8.17.6—Jerusalem
 8.18.1—And
 8.18.9—sons
 8.19.2–3—two sons
 8.20.5–7—save these two
 8.24.6—strength
 8.24.8—Zion
 8.24.15—Jerusalem
 8.24.29—uncircumcised
 8.25.10—Jerusalem
 8.25.15—bands
 8.25.23—Zion
 9.1.30—Israel
 9.2.7—Jews
 9.2.14—prophets
 9.4.34–35—our bodies
 9.5.18—Jerusalem
 9.5.26—expedient
 9.7.25–26—first judgment
 9.7.37–38—endless duration
 9.8.9—grace
 9.11.15—Israel
 9.11.16–17—this death
 9.12.2–3—this death
 9.12.25—death
 9.12.27—hell
 9.12.79—Israel
 9.13.15—paradise
 9.13.48–49—all men
 9.13.51—incorruptible
 9.13.53—immortal

9.13.58—*souls*
 9.13.61–62—*perfect knowledge*
 9.13.73–74—*our knowledge*
 9.15.16–17—*first death*
 9.15.37—*Israel*
 9.16.71–73—*lake of fire*
 9.16.75—*brimstone*
 9.17.27—*law*
 9.18.6—*saints*
 9.18.12—*Israel*
 9.18.28—*crosses*
 9.18.37—*it*
 9.19.14—*Israel*
 9.19.19—*saints*
 9.21.47—*Adam*
 9.23.24—*Israel*
 9.24.35—*Israel*
 9.25.41—*Israel*
 9.26.63—*Israel*
 9.27.20—*us*
 9.28.3–4—*cunning plan*
 9.33.4—*uncircumcised*
 9.38.2–3—*in fine*
 9.40.18—*Israel*
 9.41.46—*Israel*
 9.43.24—*saints*
 9.45.13—*chains*
 9.45.28—*rock*
 9.45.56—*Israel*
 9.51.40—*Israel*
 9.53.36–37—*our seed*
 9.53.67—*Israel*
 9.54.25—*Amen*
 10.1.4—*Jacob*
 10.1.14–15—*righteous branch*
 10.3.13—*Christ*
 10.5.4—*priestcraft*
 10.5.9—*Jerusalem*
 10.7.21—*Christ*
 10.8.36—*Gentiles*
 10.9.6—*Gentiles*
 10.10.16—*Gentiles*
 10.11.12—*Gentiles*
 10.13.6—*Zion*
 10.16.6—*Zion*
 10.16.8—*Jew*
 10.16.10—*Gentile*
 10.16.28—*whore*
 10.18.19—*Gentiles*
 10.18.51—*Israel*
 10.19.29–30—*choice land*
 10.20.18–19—*these things*
 10.20.49–52—*land of our inheritance*
 10.20.76—*isle*
 10.21.15—*isles*
 10.22.17—*Israel*
 10.22.37–38—*broken off*
 10.24.5—*reconcile*
 10.24.39—*grace*
 10.25.44—*Amen*
 11.1.3—*Jacob*
 11.2.4—*Nephi*
 11.2.11—*Isaiah*
 11.3.4—*Jacob*
 11.4.16—*Christ*
 11.4.25—*Moses*
 11.5.26—*grace*
 11.5.30—*justice*
 11.5.32—*power*
 11.5.34—*mercy*
 11.5.44—*death*
 11.6.12—*Christ*
 11.7.6—*Christ*
 11.8.10—*Isaiah*
 12.1.4—*Isaiah*
 12.1.8—*Amoz*
 12.1.11—*Judah*
 12.1.13—*Jerusalem*
 12.2.9–10—*last days*
 12.2.11—*when*
 12.2.13—*mountain*
 12.2.26—*mountains*
 12.2.35–36—*all nations*
 12.3.2–3—*many people*
 12.3.28—*Jacob*
 12.3.47—*Zion*
 12.3.52—*law*
 12.3.55–58—*word of the Lord*
 12.3.60—*Jerusalem*
 12.4.16—*beat*
 12.4.20—*plowshares*
 12.4.25—*pruninghooks*
 12.4.37—*learn*
 12.5.4—*Jacob*
 12.5.16—*Lord*
 12.6.2–3—*O Lord*
 12.6.12—*Jacob*
 12.6.16—*replentished*
 12.6.19—*east*
 12.6.21—*hearken*
 12.6.23—*soothsayers*
 12.6.26—*Philistines*
 12.6.29—*please*
 12.6.35—*strangers*
 12.9.3—*mean*
 12.9.6—*not*
 12.9.14—*not*
 12.9.17—*him*
 12.10.5—*enter*
 12.10.22–24—*the glory of*
 12.10.27–29—*shall smite thee*
 12.11.8—*the*
 12.11.20—*men*
 12.12.9–10—*soon cometh*
 12.13.13—*cedars*
 12.13.15—*Lebanon*
 12.13.27—*oaks*
 12.13.29—*Bashan*
 12.14.22—*and*
 12.16.1—*And*
 12.16.8—*sea*
 12.16.9—*and*
 12.16.15—*Tarshish*
 12.16.19–20—*pleasant pictures*
 12.19.24–26—*shall come upon them*
 12.19.33–35—*shall smite them*
 12.20.18–20—*he hath made*
 13.1.13—*Jerusalem*
 13.1.16—*Judah*
 13.1.18—*stay*
 13.1.21—*staff*
 13.1.24—*staff*
 13.1.26—*bread*
 13.1.32—*water*
 13.4.6–7—*unto them*
 13.6.16–18—*and shall say*
 13.6.28—*not*
 13.7.18—*there*
 13.8.2—*Jerusalem*
 13.8.6—*Judah*
 13.8.21—*provoke*
 13.9.2—*show*
 13.9.11–12—*doth declare*
 13.9.15–17—*to be even*
 13.9.19—*Sodom*
 13.9.22–24—*cannot hide it*
 13.10.1—*Say*
 13.10.7—*is*
 13.10.10—*them*
 13.11.5–8—*for they shall perish*
 13.11.13—*their*
 13.12.1—*And*
 13.12.12—*them*
 13.12.17—*who*
 13.13.6—*plead*
 13.14.26—*and*
 13.15.4—*Ye*
 13.15.5—*beat*
 13.15.11—*grind*
 13.16.9—*Zion*
 13.16.11—*haughty*
 13.16.15–16—*stretched-forth necks*

13.16.18—*wanton*
 13.16.22—*mincing*
 13.16.29—*tinkling*
 13.17.18—*Zion*
 13.18.12—*their*
 13.18.14—*ornaments*
 13.18.16—*cauls*
 13.18.18—*round*
 13.18.19—*tires*
 13.20.2—*bonnets*
 13.20.5—*ornaments*
 13.20.11—*headbands*
 13.20.14—*tablets*
 13.20.16—*ear-rings*
 13.22.11—*wimples*
 13.22.14—*crisping pin*
 13.23.2—*glasses*
 13.23.11—*veils*
 13.24.37—*sackcloth*
 14.2.6—*branch*
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 14.3.7—*they*
 14.3.12—*Zion*
 14.3.14—*remain*
 14.3.16—*Jerusalem*
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 14.4.22—*Jerusalem*
 14.5.11—*Zion*
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 15.1.1–2—*And then*
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 15.1.25–27—*very fruitful hill*
 15.2.3—*fenced*
 15.2.9—*stones*
 15.2.16–17—*choicest vine*
 15.2.21—*tower*
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 15.5.31—*I*
 15.7.13—*Israel*
 15.7.18—*Judah*
 15.8.11—*can*
 15.9.21—*cities*
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 15.12.8—*tabret*
 15.12.10—*pipe*
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 15.14.17—*multitude*
 15.21.3—*the*
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 15.29.25—*deliver*
 15.30.18—*they*
 16.1.3—*year*
 16.1.6—*Uzziah*
 16.1.21—*train*
 16.2.5—*seraphim*
 16.2.10—*wings*
 16.2.12—*twain*
 16.2.16—*face*
 16.2.23—*feet*
 16.2.29—*fly*
 16.3.2—*one*
 16.4.3—*posts*
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 16.9.20–21—*they perceived*
 16.11.9—*said*
 16.12.10—*for*
 16.13.2—*yet*
 16.13.3—*there*
 16.13.9—*they*
 16.13.18—*teal-tree*
 16.13.22—*oak*
 17.1.10—*Abaz*
 17.1.14—*Jotham*
 17.1.18—*Uzziah*
 17.1.21—*Judah*
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 17.1.26—*Syria*
 17.1.28—*Pekah*
 17.1.32—*Remaliah*
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 17.2.14—*Ephraim*
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 17.3.33—*fuller's*
 17.4.19—*tails*
 17.4.23—*fire-brands*
 17.4.29—*Rezin*
 17.4.31—*Syria*
 17.4.37—*Remaliah*
 17.5.2—*Syria*
 17.5.3—*Ephraim*
 17.5.8—*Remaliah*
 17.6.6—*Judah*
 17.6.28—*yea*
 17.6.30–32—*son of Tabeal*
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 17.8.17–21—*three score and five years*
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 17.9.5—*Ephraim*
 17.9.7—*Samaria*
 17.9.14—*Remaliah's*
 17.10.7—*Ahaz*
 17.11.15—*depths*
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 18.1.3–5—*word of the*
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 18.1.24—*Maher-shalal-hash-baz*
 18.2.9—*record*
 18.2.10—*Uriah*

18.2.22—*Zechariah*
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 18.3.6—*prophetess*
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 18.4.2—*behold*
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 18.4.20—*Damascus*
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 18.4.34—*Assyria*
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 18.7.22—*Assyria*
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 18.8.19—*neck*
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 18.12.19–20—*their fear*
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 18.18.19—*Israel*
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 19.6.31–32—*Mighty God*
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 19.6.37–39—*Prince of Peace*
 19.7.10—*is*
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 19.9.8—*Ephraim*
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 19.12.6—*Philistines*
 19.12.12—*Israel*
 19.12.27—*hand*
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 20.9.3—*Calno*
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 20.10.5—*founded*
 20.10.19—*Jerusalem*
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 20.11.9—*Samaria*
 20.11.16—*Jerusalem*
 20.11.18—*to*
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 20.21.5—*yea*
 20.21.10—*Jacob*
 20.22.5—*Israel*
 20.22.9—*sand*
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 20.29.14—*Geba*
 20.29.15—*Ramath*
 20.29.18—*Gibeah*
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 20.30.16—*Laish*
 20.30.19—*Anathoth*
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 21.1.11—*stem*
 21.1.13—*Jesse*
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 21.2.14—*wisdom*
 21.2.16—*understanding*
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 21.4.10—*equity*
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 21.4.25—*rod*
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 21.5.9—*loins*
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 26.5.36—*buildings*
 26.6.36—*stubble*
 26.7.21—*Nephi*
 26.8.12—*prophets*
 26.8.21—*Christ*
 26.10.9—*speedy*
 26.12.10—*Jews*
 26.12.12—*Jesus*
 26.12.16—*Christ*
 26.12.23—*Gentiles*
 26.14.20–21—*these things*
 26.15.19—*smitten*
 26.15.22—*Gentiles*
 26.15.47—*forts*
 26.15.61—*dust*
 26.15.66—*not*
 26.15.72—*righteous*
 26.15.81—*faithful*
 26.16.11—*them*
 26.16.15—*ground*
 26.16.36–37—*familiar spirit*
 26.16.45—*him*
 26.17.7—*They*
 26.27.24—*sealed*
 26.17.28—*book*
 26.17.44—*destroy*
 26.18.1—*Wherefore*
 26.18.33—*It*
 26.19.22—*Gentiles*
 26.20.3—*Gentiles*
 26.20.9—*pride*
 26.20.22–23—*stumbling block*
 26.25.29—*buy*
 26.25.30—*milk*
 26.25.32—*honey*
 26.26.13—*synagogues*
 26.29.43—*Zion*
 26.30.50—*Zion*
 26.31.5—*Zion*
 26.33.78—*Jew*
 26.33.80—*Gentile*
 27.1.5–6—*last days*
 27.1.13—*Gentiles*
 27.1.25—*Jews*
 27.1.55—*drunken*
 27.3.8—*Zion*
 27.4.6—*doeth*
 27.4.7—*stay*
 27.5.2—*behold*
 27.5.15–18—*For, behold, ye have*
 27.5.25—*rejected*
 27.5.27—*prophets*
 27.5.33—*seers*
 27.5.36—*covered*
 27.6.20—*book*
 27.6.31—*slumbered*
 27.7.7—*sealed*
 27.7.15—*revelation*
 27.7.20—*beginning*
 27.7.26—*ending*
 27.8.29—*people*
 27.9.3—*book*
 27.9.9—*man*
 27.9.38—*another*
 27.11.18–19—*house tops*
 27.11.27–29—*power of Christ*
 27.12.7—*book*
 27.12.13—*man*
 27.12.42–43—*three witnesses*
 27.12.64—*testify*
 27.13.14—*few*
 27.14.34—*wo*
 27.15.15—*him*
 27.15.22—*book*
 27.15.25—*words*
 27.15.34—*another*
 27.15.42—*learned*
 27.15.54—*Bring*
 27.17.3—*man*
 27.19.13—*again*
 27.22.5—*read*
 27.22.18—*witnesses*
 27.22.28—*seal*
 29.25.1—*Forasmuch*
 27.25.21—*removed*
 27.25.23—*hearts*
 27.26.1—*Therefore*
 27.26.8–9—*marvelous work*
 27.26.13—*yea*
 27.26.26–27—*and learned*
 27.26.36—*prudent*
 27.27.1—*And*
 27.27.32–35—*And they also say*
 27.27.48–49—*potter's clay*
 27.27.56—*them*
 27.28.17—*it*
 27.28.25—*Lebanon*
 27.28.31–32—*fruitful field*
 27.28.42—*forest*
 27.29.7—*deaf*
 27.29.19—*blind*
 27.30.1—*And*
 27.30.6—*increase*
 27.30.7—*and*
 27.30.21—*rejoice*
 27.30.27—*Israel*
 27.31.11—*the*
 27.32.1—*And*
 27.33.7—*redeemed*
 27.33.8—*Abraham*
 27.33.13—*Jacob*
 27.34.28—*Jacob*
 27.34.35—*Israel*
 28.2.35—*Israel*
 28.5.25–26—*our precept*

28.5.49—*power*
 28.6.5–6—*my precept*
 28.10.6—*saints*
 28.14.35—*Christ*
 28.15.3—*wise*
 28.15.6—*learned*
 28.15.9—*rich*
 28.19.38—*anger*
 28.21.21—*Zion*
 28.24.11—*Zion*
 28.28.27—*rock*
 28.28.39–40—*sandy foundation*
 28.32.5—*Gentiles*
 29.1.6—*many*
 29.1.24—*remember*
 29.1.56—*Israel*
 29.2.15—*Nephi*
 29.2.40–41—*my mouth*
 29.2.49–50—*hiss forth*
 29.2.59—*standard*
 29.2.69—*Israel*
 29.3.11—*Gentiles*
 29.4.21—*Jews*
 29.4.36—*Gentiles*
 29.5.3—*Gentiles*
 29.5.8—*Jews*
 29.6.29—*Jews*
 29.12.8—*Jews*
 29.12.21—*Nephites*
 29.12.40—*Israel*
 29.13.9—*Jews*
 29.13.16—*Nephites*
 29.13.42—*Israel*
 29.14.16—*Israel*
 29.14.67—*Abraham*
 30.1.14—*Nephi*
 30.1.29—*Gentiles*
 30.2.12—*Gentiles*
 30.2.28—*Jews*
 30.2.61—*Israel*
 30.3.10—*Jews*
 30.3.31—*Gentiles*
 30.3.33–34—*sealed up*
 30.3.42—*many*
 30.4.18—*Jerusalem*
 30.4.27—*Jews*
 30.5.3—*gospel*
 30.5.5–6—*Jesus Christ*
 30.6.48—*pure*
 30.6.50—*delightful*
 30.7.9—*Jews*
 30.7.19—*Christ*
 30.7.45—*delightful*
 30.9.8—*judge*
 30.9.12—*reprove*
 30.9.14—*equity*
 30.9.24—*smite*
 30.9.29—*rod*
 30.9.36—*breath*
 30.11.6—*girdle*
 30.11.8—*his*
 30.11.9—*loins*
 30.11.16—*reins*
 30.14.23—*cockatrice's*
 30.15.30—*sea*
 31.1.4—*Nephi*
 31.1.10—*prophesying*
 31.1.22–23—*few things*
 31.1.45—*Jacob*
 31.2.34—*Christ*
 31.4.16—*prophet*
 31.4.27–29—*Lamb of God*
 31.4.30—*which*
 31.5.5–7—*Lamb of God*
 31.6.13–15—*Lamb of God*
 31.8.19—*dove*
 31.9.11—*straitness*
 31.9.14—*path*
 31.9.20—*gate*
 31.11.15—*name*
 31.13.11—*follow*
 31.13.15–16—*full purpose*
 31.13.21—*hypocrisy*
 31.13.24—*deception*
 31.13.29–30—*real intent*
 31.13.48–50—*name of Christ*
 31.13.81–83—*baptism of fire*
 31.13.87–88—*Holy Ghost*
 31.13.96–98—*tongue of angels*
 31.13.100–101—*shout praise*
 31.13.107—*Israel*
 31.19.43—*Christ*
 31.20.8—*steadfastness*
 31.20.10—*Christ*
 31.20.13–14—*perfect brightness*
 31.20.19—*love*
 31.20.32—*feasting*
 31.20.39—*endure*
 31.21.61–62—*one God*
 32.3.16—*Christ*
 32.6.7—*Christ*
 32.7.4—*Nephi*
 32.7.21—*unbelief*
 32.7.24—*wickedness*
 32.7.27—*ignorance*
 32.7.30—*stiffneckedness*
 32.9.40—*Christ*
 33.1.4—*Nephi*
 33.3.3—*Nephi*
 33.3.13—*it*
 33.4.34—*it*
 33.4.52—*Jesus*
 33.6.13—*Jesus*
 33.7.11—*Christ*
 33.8.6—*Jew*
 33.9.7—*Gentiles*
 33.9.23—*Christ*
 33.10.8—*Jew*
 33.10.23—*Christ*
 33.11.9—*Christ*
 33.12.10—*Christ*
 33.13.14—*Israel*
 33.14.18—*Jews*
 33.14.36–38—*Lamb of God*
 33.15.27—*Amen*

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Second Book of Nephi

0.0 Nephi begins his account in his first book by saying that he was going to abridge his father's record and then continue his own record (see *1 NE-C 1.16–17*). This abridgement of Lehi's record, in some respects, continues throughout 1 Nephi, even though Nephi adds a great deal of his own teachings along the way (see also *1 NE-C 9.1*). Once Lehi dies and is buried, there is, of course, nothing more of his record to abridge. Nephi does not begin his Large Plates until arriving in the promised land as recorded in the first few verses of 1 Nephi 19. According to modern chronologists, this would have been sometime after 588 BC. The fabrication of the Small Plates of Nephi, the second record made by Nephi from which the text of the first 145 pages of the Book of Mormon is taken, did not take place until approximately thirty years after Lehi left Jerusalem and eighteen years after Nephi first fashioned the plates with which to compile the Large Plates of Nephi (see 5.28–31). Therefore, the commanded synopsis of Lehi's record did not begin until that time. In making the Small Plates, Nephi was able to draw upon his Large Plates where Lehi's record had been permanently copied along with Nephi's parallel account of the same period of time. After 2 Nephi 5, the rest of Nephi's contributions to the Small Plates are almost completely nonhistorical and completely didactic. Chapters 6–10 contain Jacob's teachings regarding the scattering and gathering of Israel in conjunction with the atoning sacrifice of the Lord Jesus Christ. The fourteen-chapter citation from Isaiah (chapters 2 through 14 and chapter 29), together with Nephi's extended commentary on that great prophet's words, constitute the remainder of 2 Nephi.

1.0.5—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites

1.0.12—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

1.1 The teachings to which Nephi is referring begin in 1 Nephi 19 about verse 7 and continue through to the end of 1 Nephi, including the words of the angel, and the writings of Zenock, Neum, Zenos, and Isaiah as found in the Brass Plates. The final chapter of 1 Nephi constitutes Nephi's direct answer to the specific questions raised by his elder brethren regarding that which he had read from the Brass Plates. Lehi's concern seems to be that his boys are not keeping in mind the manner in which the Lord God had blessed them as they traveled. It is probable that they were still not convinced that Jerusalem had been destroyed by the Babylonians. Lehi will continually point out that it has been the mercy of God that has preserved their lives.

***THE SECOND BOOK OF NEPHI**

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

**{Chapter I}
(Chapter 1)**

{¶—1830}

1 AND now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, and rehearsed unto them, how great things the Lord had done for them in bringing them out of the land of Jerusalem.

* p. 59
2 Ne.
GD 438
EM 1:146, 196,
198, 212, 213
EM 2:714, 855
EM 4:1818

2 Ne. 1
MD 167
EM 1:146, 186,
213
EM 2:827, 828
EM 3:1166
2 Ne. 1:1–27
EM 1:146

- 1.1.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites
- 1.1.21—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.
- 1.1.49—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.2 Although Laman and Lemuel had been rebuked on several occasions by a variety of divine messengers, Lehi attempted to focus their minds on the troubles which they had brought upon themselves after having boarded ship and set sail for the promised land. In that instance they had almost drowned in the depths of the sea (see *1 NE-C 18.9–21*). It was the most recent and most memorable of their flagrant rebellions against the constituted authority of the family and against God.

1.3 Lehi testifies to his sons that they could not deny that they had been led to a place of peace and plenty, a far cry from what their meager inheritance might have been in the land of Jerusalem. They had already found vast reserves of gold, silver, and copper in the promised land (see *1 NE-C18.25*), far greater than anything they may have lost to the vile Laban. At some point the burden of proofs would have to be acknowledged unless the brothers were absolute determined not to humble themselves before the God who had inspired the entire enterprise.

- 1.3.34—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.4 As part of His instructions to Nephi concerning the building of the ship, the Lord promised that he would provide the family with further information regarding the destruction of Jerusalem (see *1 NE-C 17.14*). For the spiritually minded, like Sam, Nephi, and their younger brothers, the fact that Lehi received a revelation to the effect that Jerusalem had been destroyed was sufficient. For Laman and Lemuel and others, cynicism would have been their best response. For the temporally minded among them and their posterity, it would be another 400 years before the absolute evidence of the destruction of Jerusalem would be provided. When Mosiah, the father of King Benjamin, discovered the land of Zarahemla while fleeing with the righteous from the land of Nephi, there could be no more doubt, for the original inhabitants of that city were descended from Mulek and his entourage who had barely escaped the swords of the Babylonians (see *OM-C 1.13–16*). The lesson to be

2 And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

3 And he also spake unto them concerning the land of promise, which they had obtained—how merciful the Lord had been in warning us that we should flee *out of the land of Jerusalem.

4 For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

2 Ne. 1:2–5
DHC5:553

*p. 60

2 Ne. 1:4
MD 824
DNCTC 2:445

learned is that the Lord will reveal all things to His children, but the righteous will live by faith and the whisperings of the spirit of truth rather than by the lusts of the flesh. Since the city of Jerusalem was destroyed in the eleventh year of the reign of King Zedekiah and Lehi shortly after the first year of that reign, we may conclude that the revelation came to Lehi sometime around 591 BC.

1.4.15—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.5 The lands which comprise the western hemisphere of this earth had first been granted to Adam and Eve and their righteous posterity, but the wicked claimed much of that land until the time of Noah and the great flood. After the flood, Jared and his brother were brought by the Lord God from the Tower of Babel into this land that it might be an inheritance for them. That continued until the Jaredites had fallen into such degradation and corruption that they destroyed each other finally at the hill Ramah (see *ET-C 15*). Only Coriantumr and Ether survived that conflagration. The covenant of God with Lehi regarding the promised land was that his posterity would possess it forever, notwithstanding the perfidy of both the Nephites and the Lamanites. As Nephi and Lehi had seen in vision, there would be others led from among the Gentiles who would have an eternal claim upon western continents.

1.6 In applying Lehi’s prophecy to the history of this hemisphere we ought not to become completely embroiled in the personal motivations of each of the individuals who have made their way to the Americas during the past 500 years and equate them with the Lord’s motivation for having them do so. Nor should we conclude that the divine rationale in any given case must be universally applied to every immigrant who crossed the waters to this land. In some instances, the Europeans who came to the Americas did so in order to establish religious freedom, the sort of atmosphere that would permit the restoration of the fullness of the Gospel of Jesus Christ and of the Church and Kingdom of God upon the earth. In other instances Europeans came to his Americas as instruments in the hand of God to afflict a covenant people who had fallen from grace through their repeated violations of the law of God. At some point we will without question comprehend the blessings associated with the introduction of forced African immigration, blessings which have befallen their posterity in the process of time. We will undoubtedly discover that there have been a multitude of divine reasons why people have crossed the Atlantic and Pacific Oceans, perhaps one for each of the men and women who have established themselves here.

1.6.3—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

1.7 The governments of the various countries in the western hemisphere have varied somewhat since the Europeans first arrived here. For the most part, they were established originally as lands of freedom. The establishment of the United States of America, while not perfect, became a pattern for the other states that rose up in rebellion against the European powers in order to found

5 But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

6 Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

7 Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it

2 Ne. 1:5
EM 3:1160
CR88-O 103

2 Ne. 1:6
EM 1:146

2 Ne. 1:7
MD 378
MF 318
EM 4:1495
CR85-A 79

independent nations. To the degree that these countries have maintained the principles of righteousness among themselves, they have continually prospered. To the degree that they have embraced wickedness, to that same degree they have lapsed into bondage. The political atmosphere of the western hemisphere is a direct result of immutable laws which cannot be ignored. Change for the better will come only as the citizens of these nations choose to be righteous.

1.8 The knowledge of the western hemisphere among the nations of the earth would be held in abeyance for more than two thousand years, even though we may point to occasional visits from other peoples prior to the general influx that began in the late fifteenth century AD.

1.9 The posterity of Lehi and Mulek would have nothing to fear from the Europeans or anyone else who might be led to this hemisphere so long as they themselves were righteous. Those who would immigrate to the Americas, establishing themselves in free and independent countries would have nothing to worry about from the mother Gentiles nations, so long as they abided by the light and truth of the Gospel of Christ to the best of their ability.

1.9.3—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

1.9.23—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.10 The prerequisite for prospering in the western hemisphere, whether the inhabitants be the descendants of Lehi’s family or of any other group led by the Spirit of God to come here, is the continual observance of the principles of righteousness. To the degree that the citizens of the Americas incline the heart and spirit to the Lord God of Israel, to that same degree will they be protected, guided, and blessed by their God. To reject that protection through disobedience or sophistication is to invite the instruments of destruction into the sanctuary of the blessed.

1.10.100—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

1.10.103—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

1.10.105—*Redeemer*—The English word “Redeemer” derives from roots which mean to “obtain, purchase, ransom”.

shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

8 And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

9 Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

10 But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

CR86-O 15
CR87-O 6
CR88-O 103

2 Ne. 1:8
CR87-O 3
2 Ne. 1:8–9
EM 4:1495

2 Ne. 1:9,20
CR86-A 34
CR02-O 42
2 Ne. 1:9,20, 31
CR85-A 16

2 Ne. 1:10
MD 489
PM 237
EM 1:340

1.11 We see in the history of the Jaredites the fulfillment of the law which God decreed for this land. While they observed to do all that the Lord required of them, they prospered. When they altogether turned from that which they knew was right, destruction was swift and terrible. The land which they held dear was given over to another people. Coriantumr witnessed the transition during the nine months that he spent with the Mulekites in the land of Zarahemla, he being the last of his people. The Nephites would fall to the Lamanites for the same reasons. The Lamanites in turn succumbed to the onslaught of the European colonists. No nation or conglomerate of nations in the Americas is so secure that the inhabitants thereof can with impunity spurn the truth which the Father and the Son have committed into their care and keeping. Their enemies will destroy them.

1.12 For those caught in the unsavory position of having rebelled against God, they and their posterity would be subjected to the egregious conduct of those who have taken their possessions from them. Yet by the same token, they would be given opportunities to turn from their wickedness as the servants of God, both mortal and angelic, presented the light of the Gospel of Christ to them.

1.12.14—*visitations*—The Hebrew word which is generally translated as “visitation” can refer to either hostile or friendly exchanges. It can mean “oversee, muster, charge, care for, deposit, miss, punish, reckon”. The English word, as understood at the beginning of the nineteenth century is as broad in its semantic value, from a communication of divine love to an outpouring of afflictions and distresses.

1.12.16—*them*—Whether in reference to the descendants of Lehi or the posterity of the Europeans, the prophecy is the same, because the governing principles are the same. Even the immediate family of Lehi is at risk.

1.13 Laman and Lemuel had become oblivious to the whisperings of the spirit of God. Their rejection of truth and light, their rebellions against their father and his designated successor, their willful attempts to deprive the saints of God of their lives and means, all of these things had bludgeoned them spiritually to the point that they only knew and understood the things of the flesh. They had become, in almost every way, carnal, sensual, and devilish. Their eternal nature was enslaved, bound, gagged, and drugged. Without a serious reversal of intention, Lehi’s elder sons would suffer the punishment of the wicked.

1.14 Ignorant and perverse men have suggested that this passage is no more than a plagiarism from the playwright William Shakespeare. Anyone familiar with *Hamlet*, or any other of the works of the Bard of Avon for that matter, would perceive immediately that both the matter and the manner of Lehi’s discourse to his rebellious sons is radically different from those expressed in act I, scene 3 of Shakespeare’s play about the prince of Denmark. Of the forty-six words in the verse, only three have any similarity whatsoever to the soliloquy in *Hamlet*. Lehi’s sentiments are far more consistent with those expressed in the book of Job (see Job 10:19–22), particularly in concert with Lehi’s anxiety about his two sons.

1.15 Notwithstanding Lehi’s concern for Laman and Lemuel, his fear that they have put themselves beyond the grace of Christ, he has no distress concerning his own status before God. He desires only to have them be as he

11 Yea, he will bring other nations unto them, *and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

12 Yea, as one generation passeth to another there shall be bloodsheds, and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

13 O that ye would awake; awake from a deep sleep, yea, even from the sleep of hell, and shake off the awful chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe.

14 Awake! and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days and I go the way of all the earth.

15 But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled

* p. 61

2 Ne. 1:13
AF 59
MD 120
TSWK 149
MF 212
CR86-O 17
CR92-A 59
2 Ne. 1:13,23
CR86-A 4
2 Ne. 1:14
MD 209
CR84-O 73
CR94-A 11, 119
2 Ne. 1:14,21
CR84-A 43

2 Ne. 1:15
AF 50
PM 232

is. Without the Spirit of God to inspire them with hope, they look forward to the close of mortal life with great anxiety. Lehi, without question, has made his calling and election sure.

1.16 Only through obedience to the principles and ordinances of the Gospel of Jesus Christ would the sons of Lehi ever find release from the chains which held them bound, from the sleep which deadened their spiritual sensitivity. Lehi counsels his sons to study the scriptures and obey the law of God so that they might be liberated from the deep sleep which had come upon them, that they might be loosed from the chains of hell which had them bound.

1.16.11—*statutes*—The Hebrew word which is generally translated into English as “statutes” derives from roots which mean “enactment, appointment, prescribe, engrave, decree”. These, therefore, are the timely rituals which are required by the law of God. Under the auspices of the Law of Moses, the calendaring of the “statutes” was quite rigorous. In addition, the “statutes” may very well refer to all of the words of God which had been preserved by the prophets of God, “engraven” or “inscribed”.

1.16.13—*judgments*—The Hebrew word which is usually translated as “judgments” derives from roots which mean “verdict, sentence, justice, right, privilege”. It would appear that these are in reference to the covenants of God, the promises which attend either obedience or disobedience to the principles and ordinances of eternity.

1.17 We may safely conclude that had Laman and Lemuel been successful in ridding themselves of their father and brother, they would have been completely destroyed. Because of their various rebellions in the wilderness and at sea, the spirit of the Lord withdrew from them and they were at the point of perishing for want of food and water, sometimes almost overwhelmed by the elements. Had it not been for the righteous souls in their company and the promises which had been extended to them, Laman and those of his mind would have been delivered from their mortal experience long before.

1.18 Laman and his followers were not to be utterly destroyed, but the prophesied curse would not be long in coming. Once Nephi and his associates were forced to flee for their lives, which flight took them into the mountains of Nephi, those who had chosen Laman and Lemuel’s part soon fell beneath the chastening hand of the Lord God of Israel (see 5.19–24). The fruits of their apostasy were war, poverty, hunger, social ostracism, and spiritual depravity. Therefore, they were constantly in a state of misery, abject unhappiness brought about by their deliberate rejection of the truth.

1.19 Laman and Lemuel could not be saved “in” their sins; they must needs be saved “from” their sins. That salvation would require some effort on their part. They would have to exercise faith in Christ; they would have to repent of their various rebellions and find forgiveness at the hands of those whom they had offended. Most parents, like Lehi, wish that the problems which their children suffer would just go away, that they might be free from the sorrows which have beset them. Yet mercy cannot rob justice; justice will only allow mercy to claim her own based on divine principles established by the wisdom of God and made possible through the atoning sacrifice of the Lord Jesus Christ.

1.20 It would appear that Lehi is paraphrasing the instructions given to Israel while they dwelt in the wilderness of Sinai, before they were led into their

about eternally in the arms of his love.

16 And I desire that ye should remember to observe the statutes and the judgments of the Lord; behold, this hath been the anxiety of my soul from the beginning.

17 My heart hath been weighed down with sorrow from time to time, for I have feared, lest for the hardness of your hearts the Lord your God should come out in the fulness of his wrath upon you, that ye be cut off and destroyed forever;

18 Or, that a cursing should come upon you for the space of many generations; and ye are visited by sword, and by famine, and are hated, and are led according to the will and captivity of the devil.

19 O my sons, that these things might not come upon you, but that ye might be a choice and a favored people of the Lord. But behold, his will be done; for his ways are righteous forever.

20 And he hath said that: Inasmuch as ye shall keep my com-

CR85-A 100
CR87-O 104
CR94-A 13
CR94-O 105
CR98-A 85
CR99-O 90
2 Ne. 1:16–20
EM 1:378

2 Ne. 1:18
AF 73

2 Ne. 1:19
EM 3:1236
CR87-O 102

2 Ne. 1:20
MM 1:77

promised land (see Leviticus 26:3–46). Their success was also dependent upon their willingness to observe the statutes, judgments, and laws of God (see 1.16). So long as the posterity of Lehi observed to do all that the Lord required of them they would find peace and rest for themselves in the promised land. They would not enjoy happiness and prosperity under any other principle. Disobedience would bring about the withdrawal of the Spirit. The loss of the Spirit would deprive them of their ability to perceive how they had been blessed. Any momentary contentment they might experience they would attribute to themselves. Any discomfort they would blame on others.

1.21 Lehi’s final appeal to his wayward sons is heart-wrenching. If the principles of Zion were to be established anywhere, should it not be in the hearts and minds of an immediate family? Their practical adventures in the wilderness and on the sea should have convinced them, nothing doubting, that the single most important aspect of their successes and failures depended upon the degree to which they had been unified. That was the principle upon which the Liahona had operated (see *1 NE-C 16.27–29*). Destruction of the covenant people can never come from the outside; it always begins from within the people themselves.

1.22 No righteous man can possibly take pleasure in the afflictions of others, even when they are justly deserved. The heavens wept with the fall of Lucifer; they no less weep for any of the children of God whose choices have brought calamities into their lives. Lehi cautioned his sons against complete and utter refusal of the enticements of the spirit for fear of their losing a portion of that glory which might be given to them through the grace of Christ. If they willfully chose not to inherit the Celestial Kingdom, perhaps they would not chose to be sons of perdition either.

1.23 Lehi desired that his sons not sit in darkness, bound by the chains of their own wickedness, famished without nourishment or drink; he would have them not only liberated from their destitute slavery, but also armed and prepared to be of service to the Kingdom of God on the earth, protectors of truth, virtue, and righteousness.

1.24 It is intriguing to note that Laman and Lemuel had every opportunity to succeed in spiritual things right from the beginning. Nephi prayed to the Lord God in order that he might understand the truth of that which his father was teaching his family (see *INE-C 2.16*). Laman and Lemuel freely admit that they had chosen not to inquire of the Lord and for that reason their hearts were not softened towards the teachings of their father as was Nephi’s (see *1 NE-C 15.8–11*). Because of his humility and obedience, Nephi was in a position to be a benefit to those around him, both temporally and spiritually. Because of their pride and rebellion, Laman and Lemuel had, on several occasions, come close to committing murder.

1.24.24—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

mandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

21 And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you, that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind and in one heart, united in all things, that ye may not come down into captivity;

22 That ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body.

23 Awake, my sons; put on the armor of righteousness. Shake off the chains with which *ye are bound, and come forth out of obscurity, and arise from the dust.

24 Rebel no more against your brother, whose views have been glorious, and who hath kept the commandments from the time that we left Jerusalem; and who hath been an instrument in the hands of God, in bringing us forth into the land of promise; for were it not for him, we must have perished with hunger in the wilderness; nevertheless, ye sought to take away his life; yea, and he hath suffered much sorrow because of you.

EM 2:828
EM 4:1488
CR90-A 91

2 Ne. 1:21
MD 209
CR87-A 74
CR88-A 59
CR90-O 8
CR92-A 58, 59
CR92-O 32
2 Ne. 1:21,22
EM 1:352

2 Ne. 1:22
EM 3:1392

2 Ne. 1:23
MD 120, 209
CR84-O 8
CR86-O 15
CR86-O 48

* p. 62
2 Ne. 1:23–24
CR92-A 59

1.25 Lehi's concern for the spiritual welfare of his two eldest sons is justified. They had borne false witness against Nephi on many occasions, accusing him of attempting to take their rightful place at the head of the family. They were the ones who wished to exercise unrighteous dominion over the minds, hearts, and bodies of the company in the wilderness. They cannot understand Nephi's motives for doing as he does, and therefore they view him by the light of their own weaknesses and sins.

1.26 Lehi bears a fervent testimony regarding Nephi's innocence and righteousness. Laman and Lemuel were certain that Nephi had been vicious and unkind. They interpreted his candor and clarity as anger, particularly in retrospect (see *1 NE-C 16.1–5*). Nephi had simply spoken the truth and, in their darkened and stuporous state, they thought him angry because they were angry. This testimony regarding his integrity would trouble Nephi later. After Lehi dies, Laman and Lemuel become incensed at Nephi's admonitions, or rather the admonitions of the Lord which Nephi had been commanded by God to rehearse to them (see 4.13–14). In Nephi's lament from the heart, he regrets having been angry with his enemies. What other enemies did Nephi have if not Laman, Lemuel, and their ilk? Clearly Nephi had become openly angry with his brothers sometime after the death of his father, which anger was undoubtedly used to justify every accusation that Laman and Lamuel had ever made against their brother (see 4.27–29).

1.27 The wicked fear and tremble at the voice of God, they blanch at unvarnished truth, they noisily complain at the cry to repentance. The effect is the same when one of the servants of God, filled with the Holy Ghost, delivers the same message. There is no threat or intimidation that can dissuade a man filled with the Spirit of God from speaking as the Lord would have him speak. His determination is motivated by his love of God and that for his fellow men. He does not fear for his own life or well-being.

1.28 Note that all of the final counsel of Lehi to his family constitutes one chapter in the First Edition of the Book of Mormon. Note, too, that the preceding paragraph seemed to be directed at Laman and Lemuel, inasmuch as he was making observations regarding their rebellions against their brother and the God whom he served. In this paragraph, his counsel extends to Sam, the sons of Ishmael, Zoram, and finally Jacob. Notice that in the present edition of the Book of Mormon that the editors have separated Lehi's teachings to his son Jacob into a chapter of its own, as are the teachings directed to Joseph.

1.28.5—*Laman*—The eldest of Lehi and Sariah's sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

1.28.8—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

25 And I exceedingly fear and tremble because of you, lest he shall suffer again; for behold, ye have accused him that he sought power and authority over you; but I know that he hath not sought for power nor authority over you, but he hath sought the glory of God, and your own eternal welfare.

26 And ye have murmured because he hath been plain unto you. Ye say that he hath used sharpness; ye say that he hath been angry with you; but behold, his sharpness was the sharpness of the power of the word of God, which was in him; and that which ye call anger was the truth, according to that which is in God, which he could not restrain, manifesting boldly concerning your iniquities.

27 And it must needs be that the power of God must be with him, even unto his commanding you that ye must obey. But behold, it was not he, but it was the Spirit of the Lord which was in him, which opened his mouth to utterance that he could not shut it.

{Chapter I, continued}

{¶—1830}

28 And now my son, Laman, and also Lemuel and Sam, and also my sons who are the sons of Ishmael, behold, if ye will hearken unto the voice of Nephi ye shall not perish. And if ye will hearken unto him I leave unto you a blessing, yea, even my first blessing.

2 Ne. 1:25
CR86-A 36

2 Ne. 1:26
CR89-O 103,
104

2 Ne. 1:28–29
EM 2:801
EM 3:1003
2 Ne. 1:28–32
CR87-A 45

- 1.28.10—*Sam*—The third son of Lehi and Sariah who tended to follow the direction of his younger brother Nephi. He and his posterity were considered generally to be Nephites.
- 1.28.19—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.
- 1.28.29—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 1.28.51–52—*first blessing*—There is no question that the sons and sons-in-law who are listed in this verse were older than Nephi. Therefore, it is perfectly natural to suggest that Lehi is speaking of the right of the first-born, in accordance with the Patriarchal Priesthood and the Law of Moses. However, of those on the list, only Laman really qualified, inasmuch as he was the first son born to Lehi and Sariah. As far as we can tell, Sam never did anything to disqualify himself as one who could inherit those blessings, were they to devolve upon him. We may need to conclude that something else is being referred to by Lehi, other than the rights belonging to the firstborn son.

1.29 Lehi had been given many promises regarding his righteous posterity, blessings that could be inherited by his children. So long as his children kept the commandments of God and worshipped Jesus Christ, they would prosper in the promised land. Nephi, through his personal righteousness, had already qualified for that peculiar inheritance. The issue was not “either/or” for Nephi’s older brothers, but “and”. It was as if Lehi had said, “How many of you wish to have the same blessings that Nephi has received from God, as I have received them? He has accomplished the object of the covenants and you will do well if you will but follow his example.” As we will discover, at least Sam chose wisely.

1.30 Notwithstanding his servitude to Laban, Zoram has been drawn into the family of Lehi and enjoyed the blessings of the covenant through his friendship and loyalty to Nephi. In other words, he was to be a recipient of the “first blessing” as well, even though he had no direct blood relationship to Lehi.

- 1.30.3—*Zoram*—The servant of Laban who had charge of the treasury wherein lay the Plates of Brass. He became a fast friend to Nephi and devoted disciple of Jesus Christ.
- 1.30.14—*Laban*—Laban, though also a resident of Jerusalem, was in exile as was Lehi and his family. Neither had inheritance in Judea inasmuch as they were both of the family of Joseph. Lehi was of the tribe of Manasseh, but we are not informed as from which of the two sons of Joseph Laban was descended.
- 1.30.25—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

29 But if ye will not hearken unto him I take away my first blessing, yea, even my blessing, and it shall rest upon him.

30 And now, Zoram, I speak unto you: Behold, thou art the servant of Laban; nevertheless, thou hast been brought out of the land of Jerusalem, and I know that thou art a true friend unto my son, Nephi, forever.

2 Ne. 1:30–32
EM 4:1629

1.30.33–34—*true friend*—It must have been extremely difficult to be Nephi’s friend at those times when other members of the family were being antagonistic or perhaps even murderous. He had no standing in the company except for his relationship to Nephi. When Laman and Lemuel rose up in rebellion against Lehi and Nephi, plotting murder and mayhem, how did Zoram manifest his friendship? We, at present, have no way of knowing, but it must have been clearly visible. Other than Lehi and Sariah, Zoram may have been the oldest member of the community.

1.30.38—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.31 Iniquity would take its toll among the posterity of Zoram in the person of men like Ammoron (see *AL-C 54.23*) and his nefarious brother Amalekiah (see *AL-C 52.3*). There was another apostate named Zoram who established his people, the Zoramites, in the land of Antionum, but we do not know whether there was any familial relationship between that band of dissenters and the friend of Nephi. Likewise there was a righteous general by that same name, together with his sons Lehi and Aha, who served the Nephites well, but again we do not know whether there was any direct relationship between these three and the servant of Laban.

1.32 Because of his personal righteousness and his devoted friendship with Nephi, Zoram had obtained an inheritance in the promised land equal to that faithful son of Lehi.

2.1 The first paragraph of 2 Nephi of the first edition of the Book of Mormon, which includes most of chapter 1 of the current edition, concerned itself with the grave dangers facing Laman and Lemuel in their rebellion against their brother, against their father, and against their God. In the second paragraph, Lehi concerns himself with how they might obtain the blessings which had been promised the righteous. Therefore, Laman, Lemuel, Sam, Zoram, and the sons of Ishmael are counseled with regard to the path toward happiness and spiritual safety. Included in that counsel is Lehi’s instructions to his son Jacob regarding the inescapable nature of God’s law. His children are free to choose how they will interact with the law, but they cannot change the consequences of their conduct.

2.1.3—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

2.1.17—*tribulation*—We cannot be certain exactly when and where Jacob and Joseph were born, we may speculate that it most certainly took place during the journey from the valley of Lemuel to the land of

31 Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

32 Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

{Chapter I; continued}
(Chapter 2)

1 AND now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Ne. 2
MD 193
PM 232, 421
MM 1:32
EM 1:142, 146,
213, 748, 827,
828
EM 3:1161,
1166, 1166
EM 4:1474
CR93-O 114
* p. 63
2 Ne. 2:1
EM 2:713
2 Ne. 2:1–2
CR89-A 29
2 Ne. 2:1–30
EM 1:146

Bountiful. Some scholars have suggested that their births took place after the death of Ishmael in the land of Nahom (see *1 NE-C 17.1–2*), but affliction and tribulation in the wilderness were experienced by the company long before then.

2.1.37—*rudeness*—The English word “rudeness” derives from roots which mean “raw, crude, unformed by art, coarse manners, uncivil, violent, boisterous, fierce, impetuous, ignorant, untaught, savage”. Thus “rudeness” was not solely confined to the sea voyage (see *1 NE-C 18.9*), but was exhibited in the wilderness and in the land Bountiful as well. Jacob had known nothing else of Laman and Lemuel save for their artless manners in spiritual things.

2.2 The nature of this fallen world is such that we are all subject to those elements and circumstances that bring pain and sorrow into our lives. The potential for injury, disease, and death is at every hand. Suffering in and of itself does not sanctify the soul. It is only when we have an understanding of the meaning of life and the attendant blessings of the atonement of the Lord Jesus Christ that we begin to comprehend the blessings in disguise which constitute our mortal experience. Lehi will teach Jacob that it is the opposition, the good and the evil, sickness and health, pleasure and pain that enable us to distinguish that which is divine and that which is not. Without sorrow we would never have the opportunity to consciously choose that which leads to happiness, and that willing choice of godliness is essential to the fundamental nature of exaltation.

2.2.2—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

2.2.17—*consecrate*—As counterintuitive as it may seem, it is through our willing choice to bear opposition from the wicked, because of our assurance of obtaining divine pleasure through faith, that we are made clean and holy, the essential meaning of the word “consecrate”.

2.3 In spite of Jacob’s tender years, he has come to comprehend the goodness of God and the reality of the atoning sacrifice of the Lord Jesus Christ many centuries before Jesus would be born upon the earth. His witness of the Savior was similar to that professed by Jesus’ own disciples who labored with him during his mortal ministry.

2.3.1—*Wherefore*—A marker for a logical equation. Jacob had remained true and faithful to his father and his brother Nephi notwithstanding the strident attempts of Laman and Lemuel to take over the governance of the family. Because of that demonstrated loyalty in his son, the spirit of which he had partaken, Lehi could accurately predict the nature of the temporal and eternal blessings which Jacob would receive.

2.3.15—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

2.3.24—*service*—Jacob’s service to his God was formalized when Nephi consecrated Jacob and Joseph to be priests and teachers to the family (see 5.26). He would serve in that capacity for the remainder of his life.

2 Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.

2 Ne. 2:2
EM 2:713
CR80-A 34
CR85-O 78
CR87-O 70
CR89-O 6
CR00-O 43
2 Ne. 2:2–25
AGQ 3:100

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.

2 Ne. 2:3
EM 2:713
2 Ne. 2:3–21
MA 42
AF 84

2.3.34—*redeemed*—That is to say, the effects of the sacrifice of the Lord Jesus Christ were operative in Jacob’s life. We would say today, that Lehi’s son was redeemed from death and hell, his calling and election having been made sure.

2.4 Jacob’s study and comprehension of the words of the prophets of God were no less than that of his brother Nephi. He cited the writings of Isaiah and Zenos with easy grace, illuminating his family by the spirit of revelation which was within him. Since he was filled with the Holy Ghost, the temporal history of the earth, from the beginning to the end was before him. He understood the principles of salvation as they were articulated in the lives of the saints of God in every dispensation. His was as familiar with the lives of the ancient Patriarchs as those who had received the oracles of God from their lips. He understood the purposes for which the Law of Moses was given and could therefore teach his people to observe the rigorous demands of the Law with an eye single to the glorious redemption which the Father would soon send into the world. He had received, as every especial witness who had been and would be called into the ministry, a profound and complete knowledge of the life and teachings of the Lord Jesus Christ by which he could inspire and edify those faithful who had been put into his care and keeping.

2.4.49—*free*—Who may purchase his or her resurrection from the dead? No man or woman, for the redemption of the dead comes as a result of the power of the resurrection which resides solely within the Lord Jesus Christ. Through his resurrection we have the promise of immortality, the eternal union of the spirit and the physical body acquired here in this second estate. Who may liberate himself or herself from the effects of personal sin? No man or woman, for there is not sufficient virtue within any fallen mortal to pay the requisite price for having offended Heaven. Only in the love of Jesus Christ may we find salvation and redemption from sin. All that we may be required to do as disciples of Christ is nothing when compared with the labor accomplished by the Savior in meeting the requirements of eternal justice. For all that we can do, we are yet unprofitable servants and have made not even the slightest dent in the debt that we otherwise would have owed the God of Heaven for our rebellions and transgression against His law. Salvation must needs be free because there is no other way to obtain it.

2.5 The instruction of mankind so that very soul might discern between good and evil comes in many forms. The nature of this world is such that it does not take long for a child to learn that there are actions which bring pleasure and there are others which bring pain. Unless they have been terribly corrupted by some means, children learn to appreciate the joys associated with happiness, and would rather have those good experiences than the opposite. There are experiences in life, however, which seem to promote happiness but which, in the end, do not. For these counterintuitive experiences, the Lord has provided a way by which men might be warned of their deleterious effects. The light of Christ is given to every man that comes into the world, a conscience we sometimes say, that will incline us to eternal happiness if we will but learn to follow that divine counsel. The Holy Ghost functions in a similar capacity, guiding and directing the faithful through a labyrinth of destructive temptations. Through the testimony of the Spirit of God we may learn to trust the records placed into our hands through the tender mercy of God and His servants. Angels may be sent to comfort and instruct in the midst of confusing and distressing times. Law and covenants are revealed to strengthen the

4 And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free.

5 And men are instructed sufficiently that they know good from evil. And the law is given unto men. And by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

2 Ne. 2:4
AF 95
DNTC 1:325
DNTC 2:351
DNTC 3:417,
461
PM 325, 346
MM 2:313
EM 2:714, 731
CR85-O 49
2 Ne. 2:4,8
CR93-A 34

2 Ne. 2:5
MD 408, 508
DS 1:111
EM 2:776
CR80-O 29
CR87-A 88
CR88-O 78
CR89-A 72
CR89-O 94
CR90-O 108
CR91-O 102
CR96-O 79
CR00-O 34
2 Ne. 2:5–6
PM 346
2 Ne. 2:5–8
CR95-A 103

determination of the righteous to obey the will of Heaven and to live a life which is pointed directly at the throne of God the Father, that we might be brought to Him clean and pure, sanctified from all sin and debility.

2.5.15—*law*—Although the definition of “law” may be made to apply to all divine revelation given to men, yet Lehi is undoubtedly referring to the Law of Moses in this instance, the “temporal law” which taught Israel that they were all subject to sin, having offended their brethren and their eternal Father. The temporal law also refers to mankind’s subjugation to the effects of mortality, that death had claim on everyone born into the world because of the transgressions of Adam and Eve in partaking of the fruit of the Tree of the Knowledge of Good and Evil.

2.5.49–50—*spiritual law*—That is to say, that law which governs our relationship with the Father. As the “temporal law”, that which governs physical life and death, cuts us off from the Father, so also do our personal rebellions against the word of God estrange us from Heaven. Were it not for the atonement of Jesus Christ, we would be eternally cut off from the presence of the Father, He who is full of grace and truth, in whom there is no darkness, death, or fraud.

2.6 The children of men are cut off from the presence of God because the nature of disobedience, whether inadvertent or conscious. The Law of God does not allow for even the least degree of sin to go unpunished; there is a price to be paid for every infraction. Mankind, in his fallen state, is poverty-stricken, with no means by which to redeem himself from the consequences of his own actions. The dilemma was foreseen, however, and a grand provision was made whereby man could learn to distinguish between good and evil for himself and still, by means of his moral agency and the love of God, return to dwell with our Heavenly Father without spot or blemish. Hence, the Lamb slain before the foundations of the earth were laid, the Messiah, the Christ, he who through his infinite compassion provided the means by which both death and hell could be overcome and deliver up their prisoners.

2.6.9—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

2.6.15—*grace*—No true disciple of Jesus Christ can believe that there is any aggregate of activities or performances that can bring us to God without the intercession of the Lord Jesus Christ. Grace does come, however, after all we can do to invoke that grace. They are simple acts, indeed, well within our abilities as mortal beings, thus once again manifesting the mercy of our God.

2.7 The Lord Jesus Christ entered into the Garden of Gethsemane determined to do whatever was necessary to rescue his brothers and sisters from the effects of sin and transgression. For every violation of divine law there is an appropriate punishment affixed, one which must be suffered before a man or woman can dwell in the presence of God without shame or fear. Jesus offered himself as a proxy for every mortal who has dwelt upon the earth, willing to suffer in the stead of those who had incurred the punishment through their wickedness, ignorance, and neglect. The sacrifice of the Savior, however, could only be applied to those who willingly accepted their wrongdoing wholeheartedly.

2.7.12—*ends*—The “ends” of the law of God are obtained only through reconciliation of the indebtedness incurred, either through redemption by a savior or a diminishing of one’s divine nature such that he or she can no longer dwell in the presence of God.

2.7.22–23—*broken heart*—Representative of a deep and abiding remorse

6 Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

7 Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

2 Ne. 2:5,27
EM 2:895

2 Ne. 2:6
MD 360, 810
CR87-O 102

2 Ne. 2:6–7
MD 623
DNTC 3:473
DS 2:11
PM 226
CR88-O 78
CR91-O 10
CR93-O 114
CR97-A 80

2 Ne. 2:6–8
DNTC 2:246
CR90-A 95
CR97-O 49

2 Ne. 2:6–9
MD 61
CR89-O 75

2 Ne. 2:6–10
DNTC 2:392
DS 2:259, 268

EM 2:894
CR93-A 34
CR93-A 34
CR01-O 78

2 Ne. 2:6–29
DS 1:123

2 Ne. 2:7
MD 2:7
MD 161, 665
PM 380
EM 1:37, 283,
305

EM 2:663, 748

for having violated the will of God, for having flaunted the law.

2.7.26–27—*contrite spirit*—Representative of a deep and abiding humility, viewing oneself as a child, dependent upon the mercy, kindness, and power of a just God.

2.8 This is the “*good news*”, the “*god spellen*”, the *Gospel* of Jesus Christ, the principles and ordinances of which prepare men, repair men, whereby they can enter into eternal glory without shame or fear. Since every man, as a spirit child of God, is subject to salvation, is it not vital that everyone have the opportunity to choose for themselves whether they would be delivered from death and hell? This would need to be a conscious, knowledgeable choice. Men may know the difference between good and evil, but it is requisite that the plan of salvation be taught to all, that they might know the specific blessings associated with choosing good and the specific punishments for choosing evil.

2.8.39—*merits*—The English noun “merits” derives from roots which mean “earn, deserve”. No mortal being, besides the Lord Jesus Christ, has perfectly observed the will of God in all things. Of his own free will and choice, he accepted and magnified his calling as the savior and redeemer of mankind, keeping every commandments of God from the beginning, conforming his will to that of the Father. He alone has been sinless; he alone has been filled with perfect love. No redemption of any kind could have transpired without the pure love of Christ.

2.8.41—*mercy*—A contraction of the Latin word “*miseriordia*”, a “suffering of the heart”. The Lord’s atoning sacrifice touched the well-springs of his life, both body and spirit, and his compassion for the children of God, his eternal love for their personal welfare, sustained him as he bore the burden placed upon him for the sake of eternal justice.

2.8.43—*grace*—Given the infinite nature of the sacrifice, no amount of personal obedience, adoring worship, or abject servitude could compensate the Lord for his actions in our behalf. The meaning of “grace” is literally a “gift”, a “gratuity”. Without his gift to us, there is no salvation of any kind, whether of immortality or eternal life.

2.8.47—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

2.8.49–50—*layeth down*—Jesus testified of himself that no man had power to take his life from him; he had power to lay it down, however, and power to take it up again (see *JN-C 10.15–18*).

2.8.80—*first*—Although there had been many since the days of Adam and Eve who had been restored from death to mortal life through the power of the priesthood of God, not one soul on this earth had ever been resurrected from the death; that is, a permanent rejoining of the physical body and the spirit to produce an immortal state. In some instances there have been men and women who have had their mortal lives extended, for many hundreds and even thousands of years, but they nonetheless remain subject to the power of death and they will one day pass through death and resurrection in order to obtain immortality.

2.9 Inasmuch as Jesus is the Firstborn of the Father, he has responsibilities to the rest of the children of God. He is the Heir; those who accept him and the sacrifice which he has made for each of Father’s children, may be joint-heirs with him. He is, as the Apostle Paul testifies, our High Priest who because of his holiness and purity has come before the Throne of Heaven and is pleading our case that we might be brought forth to partake of immortality and eternal

8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.

EM 3:1090,
1217
CR87-O 7
CR96-O 48, 81
CR00-O 34
CR02-O 88
2 Ne. 2:7–9
DNTC 2:246
2 Ne. 2:7,11, 27
CR85-O 48
2 Ne. 2:8
MD 360
DNTC 1:487,
761
DNTC 3:309
PM 76, 288,
262, 267, 526
MM 4:108
EM 1:85
EM 2:677, 725,
726, 728, 893
CR87-O 102
CR88-O 79, 94
CR91-O 10, 103
CR95-O 88
CR96-A 80
CR97-A 80
2 Ne. 2:8–9
AF 393
DNTC 2:392
PM 347
EM 2:677
2 Ne. 2:8–10
PM 168, 215,
329

2 Ne. 2:9–10
MD 387
DNTC 1:764
DNTC 2:270
DS 1:26
MM 4:117

life with him.

2.9.5—*firstfruits*—That is to say, Jesus Christ is the first of our Heavenly Father’s children assigned to this earth who successfully overcame death and hell. He is the first to obtain immortality and eternal life. It is important to note as well, that as the Firstborn spirit child of our Heavenly Parents, he has certain responsibilities to the entire family of God.

2.9.13—*intercession*—There is no one other than Christ who can be our Advocate with the Father; no other person in human history who has provided the wherewithal by which death and hell may be subdued in the lives of the sons and daughters of God. Jesus stands between us and the justice of God, shielding us from certain destruction in the flesh and eternal damnation of the spirit.

2.10 Without the resurrection from the death, no man could ever be considered for any degree of glory from the Father. Jacob will later teach his family that without the resurrection from the death, the spirits of men would eventually degenerate until they were like unto Lucifer himself, without faith, hope, or charity (see 9.8–9). Having once overcome death, the Lord would move beyond the need for immortality to the exaltable glories of eternal life. The resurrected sons and daughters are therefore rescued from Lucifer’s fate and will have a portion of the Father’s glory placed upon them as immortal beings. The degree of glory will be dependent upon the willful choices made by each individual child of God. They will not be judged on the fact that they have been resurrected; the rejoining of the body and the spirit is a free gift to every mortal who has ever walked upon the earth. The children of men will be judged according to their deeds done in the body, whether for good or for evil, whether they have chosen happiness or misery.

2.10.43—*law*—The law of God the Father defines the nature of holiness, the nature of divinity. None of this law may be changed without changing the nature of God, which cannot be done. The law of the Holy One, that is, the law of Jesus Christ, defines the nature of the atoning sacrifice and the manner in which it may be applied to any of the children of God upon the earth. How is mercy to be obtained? How may personal suffering for sin be avoided? If one felt the need to do so, one might refer to the Law of the Father as the “Law of Justice” and to the Law of the Son as the “Law of Mercy”. Both laws have punishments and blessings associated with them, but only Jesus qualified for happiness under the Law of Justice; all of the rest of humanity qualify only for punishment under that Law. Under the Law of Mercy, the Law of the Son, all men may inherit eternal life, eternal happiness, through the application of the atoning sacrifice of Jesus Christ who has absorbed the sting of death for all of those who would accept him as their Savior.

2.11 Experience teaches us that the fundamental material nature of the universe can only be discerned by distinguishing one thing from another. Darkness is perceived as an absence of light, as is the reverse. If only darkness existed or were there no way to experience light, no intellectual awareness of darkness could be possible. In the English language, general distinctions with reality are identified by nomenclature, nouns which are defined by mutually understood attributes by the speakers of the language. Subtleties and nuances of the distinctions are established by the use of adjectives, all of which refine the description of a thing by including or excluding certain characteristics. What is true in the physical realm of existence is also true in the realm of

10 And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement—

11 For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, *neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs

EM 2:727
CR93-A 34
2 Ne. 2:9
EM 2:558
CR02-O 92

2 Ne. 2:10
EM 2:774
CR95-A 103
CR00-A 12
2 Ne. 2:10–13
PM 218
CR91-A 89
2 Ne. 2:10–17
DS 1:70
2 Ne. 2:10–14,
22–27
EM 2:771

* p. 64
2 Ne. 2:11
EM 1:184, 402
EM 2:526, 895
EM 3:1031,
1089
CR80-A 34, 94
CR83-O 78
CR84-A 30
CR84-O 38

spiritual things. Can there be any distinction made between good and evil? How does one discern whether a particular action is good or evil? Are good and evil merely cultural concepts, idiosyncratic notions, or are they absolute realities? Does it matter in the end what we say and do in conjunction with our fellow men, the earth upon which we dwell, and the God of Heaven. Lehi's teachings to his son persuade us that good and evil are more than mere social contracts instituted among men in order to establish peace and a degree of harmony, but that they are indeed part of the verities of the universe. The logic is that by definition, there can be no righteousness unless there is something or someone who is absolutely right, the standard of all rightness. But there is hardly anyone who would protest the notion of having done something right; it is the notion of having been accused of doing something wrong that troubles us the most. Lehi's argument is that you cannot dismiss the possibility of making a mistake without dismissing the possibility of doing something correctly. The fully weight and measure of this argument will be made by Alma to his son Corianton (see *AL-C 42*). The fact of the matter is that there are eternal laws obedience to which produces righteousness, holiness, goodness, life, incorruption, happiness and sense. These are the attributes of God. By the same token, disobedience to those same laws will produce wickedness, misery, evil, death, corruption, and insensibility. These are not the attributes of God, but of the Adversary.

2.12 Fundamental to Lehi's argument is the meaning of life, the purpose for the creation of the earth and all things that dwell here. If there is no God, no standard by which the world and the inhabitants thereof may be measured, then what is the point of the existence? Life, then, becomes meaningless if there is no direction, no goal towards which mankind is evolving. Secularly humanists will assert that the purpose mankind is to excel in all things. That is all well and good if we have some notion as to what constitutes excellence and in whose eye that excellence is appreciated.

2.12.30—*destroy*—It is, of course, impossible to destroy the wisdom of God without destroy God as well. Since by definition it is impossible to destroy God then neither can his wisdom be destroyed, except in the hearts and minds of those who refuse to accept his existence and the existence of absolute good and evil.

2.13 Natural law is immutable, a witness to the fact that there are absolutes in the universe. Spiritual law is as immutable as physical law. Godly conduct is definitive; anything less than godly conduct is therefore "ungodly" conduct. Conduct unbecoming a son or daughter of God, particularly if one knows better, constitutes rebellion against the nature of God and is by definition sin. Righteousness, or godly conduct, always produces happiness and the attendant blessings. Wickedness, or ungodly conduct, always produces misery and always merits punishment. No one can satisfactorily argue that one can have happiness, righteousness, and blessings without the possibility of having the reverse. Without law, without the possibility of happiness, without God, nothing in this universe has any meaning whatsoever.

remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

13 And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

{*1830*}

CR87-O 42, 70
 CR88-A 5
 CR89-A 35
 CR91-O 52
 CR94-A 56
 CR95-O 3
 CR96-O 116
 CR97-O 4
 CR98-A 100
 CR98-O 18
 CR99-O 99
 CR01-A 30
 2 Ne. 2:11-12
 AGQ 5:58
 2 Ne. 2:11-13
 AGQ 3:126
 MD 556
 MM 1:407
 2 Ne. 2:11-13, 23
 EM 1:26
 2 Ne. 2:11-14
 MD 26
 2 Ne. 2:11-15
 EM 3:1031
 2 Ne. 2:11-16
 MD 15
 DS 1:65
 DS 2:2
 EM 2:478
 CR89-A 29
 2 Ne. 2:11-16,
 21-26
 CR98-O 114
 2 Ne. 2:11-22
 EM 1:380
 2 Ne. 2:11,13
 CR87-A 35
 2 Ne. 2:11,15-16,
 25-27
 CR99-A 104
 2 Ne. 2:11,16
 CR99-O 12
 2 Ne. 2:13
 DNTC 3:260
 EM 2:807
 CR83-A 77
 CR99-A 29
 CR99-O 5

2.14 Although Lehi had been directing his remarks specifically to Jacob, it is clear that he hoped that all of his sons would be attentive to the doctrine he had been presenting. At the heart of the matter is Lehi's personal witness that God lives and communicates with His children. He speaks from personal experience. His testimony of the nature of God links the entire argument into an indestructible chain of principles and ordinances by which the children of men may be assured that the universe is operating in their best interests.

2.14.24—*created*—It may very have been that Lehi, during his many interviews with the God of Heaven, was given a synopsis of the entire history of the earth from its creation to its exaltation, much like Enoch, Abraham, and Moses.

2.15 To illustrate the necessity for opposition, Lehi draws the attention of his sons to the opening scenes of the history of mankind upon this planet. Man, in the beginning, was given a choice, by which he might learn how to discern between good and evil, the consequences of obedience and those of disobedience. The first choice given to man was between life and death. So long as Adam and Eve did not partake of the Tree of Knowledge, they would remain within the confines of the Garden of Eden. By partaking, however, they would learn for themselves that there were conditions of existence that differed greatly from those which they were then enjoying. They would, in the celestial world, learn to appreciate the flawless circumstances in which their lives had begun in the terrestrial setting of the Garden.

2.15.6–7—*eternal purposes*—In order for man to receive an eternal place in the realms of the Father, it was necessary for every soul born upon the earth to experience opposition, so that he or she might be able to distinguish from personal experience the effects of obedience and disobedience. Even the Lord Jesus Christ who knew no sin whatsoever, learned for himself, as the proxy for every human being, the consequences of sin and transgression. In his life is embodied the infinite distinction between good and evil; the sinless sacrifice for all sin.

2.15.63—*sweet*—One might effectively argue the sweetness of the Tree of Life, as does Lehi when he partakes of the fruit in his dream, but it is the Tree of Knowledge that has its fruit described as being delicious to the taste.

2.15.67—*bitter*—Had Adam and Eve partaken of the Tree of Life having once partaken of the fruit of the Tree of Knowledge, the taste of bitterness would have been in their mouths forever.

2.16 In order for him to act for himself, Adam had to have a choice placed before him; there had to be something to choose between. Agency has little or no meaning if there is but a single selection. While one may argue that a man may still choose to partake of that fruit or not, what meaning is there to an amortal being to partake of a Tree of Life? What changes could possible happen through which he might learn to distinguish good from evil? His perfect dwelling place would change not one whit. Partaking of the fruit of the Tree of Knowledge, however, changed the very nature of existence and further acquainted Adam and Eve with the principle of being responsibility for one's own actions.

2.16.28—*enticed*—The English word “entice” derives from roots which mean “firebrand, stir up (fire), enflame, provoke, incense” The meaning implies excitement derived from hope or desire. In modern English the meaning is generally thought of in negative terms, but in the nineteenth century, the positive sense was more prominent. It is unlikely,

14 And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

15 And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

16 Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

2 Ne. 2:14
TSWK 148
MF 91
2 Ne. 2:14–15
DNTC 3:469
2 Ne. 2:14–19
EM 1:16
2 Ne. 2:14–27
AF 73

2 Ne. 2:15
AF 71
EM 3:1031
CR96-O 48
2 Ne. 2:15–16
EM 4:1468
2 Ne. 2:15–20
EM 4:1578
2 Ne. 2:15–25
EM 1:106
2 Ne. 2:15,25
CR90-O 95

2 Ne. 2:16
AF 54, 71
EM 3:1089
CR89-A 12
CR90-O 25
CR94-A 108
2 Ne. 2:16–25
EM 4:1547

however, that the Tree of Life had much significance or appeal until after Adam and Eve had partaken of the fruit of the Tree of Knowledge of Good and Evil and the seeds of death had been sown in their physical bodies.

2.17 This, of course, was Lucifer, a son of the morning, who rebelled against the Father in the premortal existence and was cast out of Heaven because of his opposition and conspiracy. He persuaded one-third of the spirit children of our Heavenly Father to reject the plan of salvation and happiness as it had been proposed by the Lord God Jehovah. The decisive War in Heaven eliminated any chance at all for those who followed Lucifer to ever obtain physical bodies and advance to find glorious joy in the eternal worlds.

2.17.3—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

2.17.34—*devil*—The English word “devil” derives from Germanic sources which mean to “calumniate”; that is to say, to “accuse or or charge someone falsely”. This would equate it with the Hebrew-derived word “Satan”. Other Indo-European languages derive the word differently, suggesting concepts like “negative-light, one without light” or “prince of darkness”. Other related languages seem to suggest “god of the air”, implying “prince of the power of the air”.

2.18 Having deprived himself of ever having a physical body through his rebellion against the will of God, Lucifer could never experience a fullness of joy, for only with an inseparable connection between spirit and element is a fullness obtained. The regret, frustration, and anger raging in the heart of the adversary motivated him to make all others like unto himself. Persuading Adam and Eve to partake of death, creating a separation between their spirits and bodies was but a beginning to bringing misery into the lives of his former brothers and sisters. If death had become an insurmountable barrier for the children of men, then their bodies would have reverted back to their component elements and their spirits would have been consigned to a fate worse than death, a gradual partaking of the same bitterness which Lucifer had already drunk to the dregs.

2.18.31—*serpent*—The serpent in the Garden of Eden had become the spokesman for Lucifer in the devil’s seduction of Eve. He was a subtle creature led away by the whisperings of Satan.

2.18.39–42—*father of all lies*—From whence comes deception? Not from deity. Nothing but light and truth comes from the Father. Clearly Satan cannot dispense pure lies; they would be too bitter to swallow. He mingles his perversion with a degree of truth so as to make his perfidy appealing.

2.19 The fruits and flowers in the Garden of Eden had come forth in their beauty and usefulness with relatively little effort on the part of Adam and Eve. Once they were driven from the garden, they would learn for themselves that provisions, clothing, and shelter were hard to come by in a fallen world.

2.19.3—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

2.19.5—*Eve*—The wife of Adam, the first woman, and the Mother of All Living.

17 And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

19 And after Adam and Eve had partaken of the forbidden fruit they were *driven out of the garden of Eden, to till the earth.

2 Ne. 2:17
MD 193, 756
PM 220
EM 1: 41, 340,
342
EM 2:525
2 Ne. 2:17–18
MD 461, 566
DNTC 3:386
DS 1:64
2 Ne. 2:17–18, 27
CR01-O 87

2 Ne. 2:18
AF 72, 73
MD 364, 441,
508
DNTC 2:417
DNTC 3:388
JC 410
MM 4:113
CR91-O 102
CR92-A 120
CR93-O 32, 49
CR97-O 11
CR01-A 75
CR02-A 74, 99
2 Ne. 2:18–27
EM 1:340
2 Ne. 2:18,27
CR88-O 102

2 Ne. 2:19–20
DNTC 2:159
* p. 65
2 Ne. 2:19–25
MD 269, 303
2 Ne. 2:19–26
DS 1:109

2.19.20—*Eden*—The Missouri River and its tributaries drain a vast area, no less than eight of the United States and portions of two Provinces of Canada. From this we might conclude, with no further evidence, that Eden comprised most of the territory east of the present day Rocky Mountains. The Garden of Eden which was located eastward in that land, corresponds geographically to that which we currently refer to as Jackson County, Missouri.

2.20 Let no one doubt the truth that the entire human race has descended from those beings who dwelt in the Garden of Eden more than six millennial ago. Those parents were intelligent, full of truth and wisdom, and destined for immortality and eternal life through the atoning sacrifice of the Lord Jesus Christ. In the spirit, we accept the Fatherhood of God and the brotherhood of men. In the flesh we accept the parenthood of Adam and Eve and the brotherhood of men.

2.21 We may quibble about the length of time that men in general spend in mortality. Certainly each generation and dispensation has varied in their longevity. We could point to several factors that might produced such variances, but the fact remains that the object of any time upon the earth is to become aware of the difference between good and evil, make a choice as to which of the two we will embrace, and then labor for a time with the consequences of our choices that we might become responsible in every way. Those who die before the age of accountability, or those who for whatever reason do not acquire sufficient ability to distinguish between good and evil regardless of their temporal age, appear to be exempt from the process described above and come to earth merely to obtain a physical body and to provide special experiences for those with whom they come in contact. Why it is that at certain times and places accountable men are given more or less time to repent, relatively speaking, is a matter regarding which we know very little. But that we must repent during this time of mortal probation is a fact that no man can ignore.

2.21.11—*prolonged*—Although it may seem extraordinary to us now, the first inhabitants of this planet lived lives of great duration, several in excess of nine hundred years. One may argue as to why their descendants have not achieved such longevity. There may be genetic and well as spiritual reasons why this is the case. Adam was explicitly told that he would die in the “day” that he partook of the fruit of the Tree of Knowledge of Good and Evil and that is exactly what transpired. Later prophets wrote that there would come a time in which men would live to be the age of a tree. This, too, has come to pass.

2.21.78—*transgression*—An allusion to the Fall, in which Adam and Eve partook of the fruit of the Tree of the Knowledge of Good and Evil, which action introduced physical death into an amortal world.

2.22 This verse does as much to brush aside the theory of organic evolution as propounded by Charles Darwin as any other singular verse in the scriptures. Prior to the Fall, two facts were certain: first, there was no death anywhere upon the earth, all living beings were amortal, that is, they were not subject to death or disease of any kind; second, none of the living organisms upon the earth before the Fall procreated, there were no offspring of any kind. The mainspring of Darwinian thought centers on two notions. First, that there has always been death, a principle which allowed for the “survival of the fittest”, “survival” having significance only if all other creatures of an evolving species

20 And they have brought forth children; yea, even the family of all the earth.

21 And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

2 Ne. 2:20
MD 616
PM 222
EM 2:853
CR94-A 122
CR01-O 14

2 Ne. 2:21
AF 119
EM 3:1216
CR01-O 78
2 Ne. 2:21–23
MD 747
2 Ne. 2:21–28
CR00-A 108

2 Ne. 2:22
AF 195
AGQ 1:6, 180
AGQ 2:123, 213
AGQ 5:170
MD 38, 185,
211, 252, 268,
282, 283, 289,
495, 634

were not surviving. Second, that improvement in a species came as the result of “natural selection”, a principle which involves reproduction. If there were neither death nor reproduction prior to the Fall of Adam, as Lehi clearly states, then the theory of organic evolution cannot possibly be the explanation for the diversity of life forms upon this planet.

2.22.5—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

2.22.23—*Eden*—The Missouri River and its tributaries drain a vast area, no less than eight of the United States and portions of two Provinces of Canada. From this we might conclude, with no further evidence, that Eden comprised most of the territory east of the present-day Rocky Mountains. The Garden of Eden which was located eastward in that land, corresponds geographically to that which we currently refer to as Jackson County, Missouri.

2.23 Without the distinction between good and evil fixed in their minds and hearts, Adam and Eve were oblivious to the significance of their existence as physical beings. They were as little children. So long as they remained in this state of “innocence” they could not progress because they had no notion as to what would constitute a “proper” direction. That there would come a time in which our first parents would need to become aware of the possibilities of opposition was clearly implied in Lehi’s teachings to his son Jacob (see 2.11–12). Adam and Eve could remain in the Garden of Eden forever by not partaking of the fruit of the Tree of Knowledge of Good and Evil, but by so doing they would be condemning themselves to stagnation and impotency.

2.23.7—*children*—Many have tried to explain why it was that Adam and Eve, and the other life forms upon the earth, did not reproduce prior to the Fall. Most of these attempts have been bootless exercises. Perhaps, for the time being, we should merely accept the statement of a prophet that that was the case and wait upon the Lord for further light and knowledge on the subject.

2.23.17—*innocence*—Lehi is, in this passage, helping his sons to understand that Adam and Eve, prior to the Fall, were not conscious of the opposition that would later come into their lives. This is not to say that their conduct before God was unacceptable, quite to the contrary. In nothing had they displeased Father. What was lacking was the awareness that those things which they were doing in the Garden of Eden were acceptable rather than unacceptable, that they were good rather than evil. They may have been intrinsically happy in Eden, but they could not fathom what that “happiness” signified until they had something to compare it with, a “misery” of some kind.

2.24 The interaction between opposition, moral agency, and personal responsibility is understood by God the Father and all things have been positioned in this life so as to afford everyone the opportunity to learn for themselves how to distinguish between good and evil, to experience happiness and misery, to chose for one’s self and then take responsibility for one’s own actions. These were the principles in operation in the Garden of Eden and those very same principles are in operation today.

2.25 Had Adam and Eve not partaken of the fruit of the Tree of the Knowledge of Good and Evil, no children would have been born to them. The Fall was an essential step in the progress of mankind from innocence to righteous-

23 And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

24 But behold, all things have been done in the wisdom of him who knoweth all things.

25 Adam fell that men might be; and men are, that they might have joy.

DNTC 1:95
DNTC 2:243
DS 1:77, 80, 82,
91, 92, 106
DS 3:265
PM 222
MLM 14
CR93-O 49, 98
EM 2:486
EM 3:1004,
1089
2 Ne. 2:22–23
AF 476
MD 804
EM 2:475, 677
EM 3:1089
CR84-A 42
2 Ne. 2:22–23, 25
CR95-A 28
2 Ne. 2:22–24
MD 376
2 Ne. 2:22–25
AGQ 1:31
AGQ 5:115
MD 289
DNTC 3:366
DS 2:69
EM 2:534
2 Ne. 2:22–26
AGQ 4:82
MD 253
DS 2:259
CR88-O 14
2 Ne. 2:22–27
MA 131
DS 1:121
2 Ne. 2:23
MD 508, 735
DNTC 3:268
DS 1:106, 111
PM 223, 328
EM 1:16, 83
EM 2:485
EM 3:1031, 1180
CR84-O 102
CR91-O 102
CR93-O 49, 98
CR96-O 36, 48
2 Ne. 2:23–25
AGQ 1:180
CR88-O 13
2 Ne. 2:24
AF 51
MD 268

ness. The introduction of death into the world, together with the attendant conditions inherent in a teledial world, placed the children of men in a situation wherein they would certainly come in contact with circumstances that would make them unhappy. Having experienced both joy and misery, the intelligent sons and daughters of God could choose for themselves which state they would rather be in, taking responsibility for those choices.

2.25.1—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

2.26 The positive effect of the Fall of Adam and Eve was the almost instantaneous awareness of opposition. Having acquired that awareness, however, was not without cost to themselves and to their posterity. So long as they dwelt in the Garden of Eden, they could be assured of lasting life, free from disease and discomfort of any kind. Having partaken of the fruit of the Tree of Knowledge, however, they were expelled into a fallen world, subject to the maladies thereof. Eventually, the conditions of the teledial world would take their toll on the bodies of men until mortal life was no longer tenable. With death, men would be ushered into the world of spirits where they would dwell without hope until they eventually succumbed to the railings of Lucifer and his minions. However, God in His infinite wisdom provided the way whereby every mortal who has dwelt upon the earth would be redeemed from the effects of the transgression of Adam and Eve. Through the resurrection of Jesus Christ, the Messiah, the Firstborn Son of God, all who had ever received a physical body would have that body once again, perfected and without blemish of any kind. As immortals, they would no longer be subjected to the disanimating tirades of the devil; they could act for themselves, rather than be acted upon. Having been rescued from the physical liabilities of mortal life, men then would only be held accountable for the sins and transgressions which they had committed while dwelling upon the earth

2.26.3—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

2.27 With the fear of eternal physical death eliminated from the prospects of mankind, each individual was then free to focus on his personal conduct before God, in conjunction with his growing awareness of good and evil. Would a man choose to be like God the Father, preparing himself to dwell in eternal glory or would he choose to follow the temptations of the devil, succumbing to a seductive, fallen world in the process? Ultimately the choices are rather stark. Would men choose life or death? Would he choose eternal happiness or eternal misery?

2.27.33—*Mediator*—A mediator is, by definition, one who interposes between parties who are at variance with one another. Jesus, through his atoning sacrifice, is in a position to petition the Father in our behalf, having satisfied the demands of justice. On the other hand, the Savior has adequately demonstrated to us that it is possible to live without sin in this fallen world, if we so choose; he represents the Father in every aspect of righteousness.

2.28 Harkening to the commandments of the Mediator makes sense, for the same reason that it makes sense to pay attention to one with far more experience in an area of learning than we have. If we wish to learn a trade, we apprentice ourselves to a master in that trade; if we ourselves wish to master a subject of any kind, we harken to a man learned in that subject. Jesus Christ

26 And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

27 Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

{9—1830}

28 And now, my sons, I would that ye should look to the great Mediator, and harken unto his great commandments; and be faithful unto his words, and choose eter-

PM 229
EM 2:485
EM 3:1089
CR92-A 37
CR93-O 98
2 Ne. 2:24–25
DS 2:2
CR86-A 70
2 Ne. 2:25
EM 1:16, 184,
204, 401
EM 2:485, 487,
534, 553, 596,
771, 854
EM 3:1089,
1314, 1405
EM 4:1591
CR81-A 81
CR83-A 9
CR84-O 102
CR86-A 45
CR86-O 29, 84,
88
CR87-A 34
CR88-A 82
CR88-O 101
CR89-O 94
CR90-O 100
CR91-O 101
CR93-O 19, 32,
46, 49, 98, 110
CR95-O 107,
118
CR96-A 35
CR96-O 36, 48
CR97-A 49
CR97-O 79, 108
CR98-A 18
CR00-A 12, 108
CR00-O 95
CR01-A 56
CR02-A 54
CR02-O 93
2 Ne. 2:25–26
MD 62
DNTC 2:243,
244, 392
PM 223
EM 1:84
2 Ne. 2:25–27
EM 2:503, 681,
799
EM 3:1314
CR85-A 18

is the Master of salvation. He knows, from experience, how to walk through this life without being touched by the malignancy of sin. Should we not learn from him? The Savior's commandments are teaching points integral to the subject at hand.

2.28.14—*Mediator*—A mediator is, by definition, one who interposes between parties who are at variance with one another. Jesus, through his atoning sacrifice, is in a position to petition the Father in our behalf, having satisfied the demands of justice. On the other hand, the Savior has adequately demonstrated to us that it is possible to live without sin in this fallen world, if we so choose; he represents the Father in every aspect of righteousness.

2.29 There are two spirits that entice us: the Spirit of God and the spirit of the devil. The will of the Father, as manifested in the life and teachings of His Son, is that we all return to Him sanctified and exalted. By hearkening to the commandments embodied in the Gospel of the Lord Jesus Christ, we may enjoy the constant companionship of the Holy Ghost which testifies to us of the eternal possibilities which lie before every man, woman, and child upon the earth. The telestial world, and all things in it, is touched with the power of death and destruction. The desires of the telestial world are fundamentally illicit and will, if unchecked, so debilitate the spirit child of God that he or she will be overcome. In that weakened state, Lucifer and the host that followed him begin to exercise dominion over the hearts of those who have allowed themselves to partake of the world contrary to the will of God. The devil seeks to usurp the authority of God, to deceive the hearts and minds of the children of God until it is everlastingly too late for them to obtain the fullness of eternal happiness. He seeks only to produce guilt, remorse, and despair in the hearts of the children of men.

2.30 Lehi's testimony is that he has followed his own counsel, that he has chosen to look to the great Mediator and to follow his commandments. He chose good over evil, happiness over misery, life over death. He was about to depart from mortality, but the hope of a glorious resurrection burned within him. He had obtained the promise of eternal life, and desired the same for his children. His will had conformed itself completely to the will of the Father and the Son.

2.30.32—*prophet*—It would be most illuminating to discover which prophet Lehi specifically had in mind.

3.1 If Jacob had been born during some of the most difficult times of Lehi's journeyings in the Arabian peninsula (see 2.1–2), the birth of Joseph took place under the most adverse of circumstances, perhaps in the midst of the Empty Quarter as they traveled eastward from Nahum (see 17.1). In conjunction with the physical sufferings of the family in the wilderness was the continual carping of those who should have known better. Laman and Lemuel should have been pillars of faithfulness, but were not. They brought deep sorrow into the lives of those around them.

3.1.7—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi

nal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

{*¶*—1830}

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, *according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

{*Chapter II*}
(Chapter 3)

{*¶*—1830}

1 AND now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.

CR89-O 21
CR90-O 51
CR00-O 95
2 Ne. 2:26
AF 94
DS 2:11
EM 1:26, 27
EM 3:1031
CR80-A 105
CR88-O 14
CR90-O 42
CR92-O 120
CR93-O 40
CR95-O 64
CR01-O 87
2 Ne. 2:26–27
DNTC 2:246
2 Ne. 2:26–28
CR99-O 79
2 Ne. 2:26–29
EM 1:380
2 Ne. 2:26–30
MD 26
DS 1:70
CR01-O 98
* p. 66
2 Ne. 2:27
AF 54, 73
MD 472, 508
DNTC 3:78,
253
DS 1:308
PM 219
MM 1:406
EM 1:67
EM 2:525, 828,
832, 833
EM 3:1021,
1227, 1391
CR80-O 29
CR83-A 10
CR84-A 30
CR85-A 19
CR87-A 57
CR87-O 102
CR88-A 5
CR89-O 94
CR91-O 102,
109
CR92-A 92
CR92-O 10
CR93-O 33, 45,
46
CR94-O 36

that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.

3.2 There could have been no greater temporal blessing given to a remnant of the House of Israel than that which Lehi and his family had received as an inheritance. The blessings of this land have always been conditional. Keeping the commandments of God is the only way to find security in this life. Keeping those same commandments will ensure the perpetuation of the blessings through every generation.

3.2.27–28—*thy brethren*—Whereas Sam and Zoram had been told that their blessings were in connection with those given to Nephi, Joseph’s blessing encapsulated all of the blessings given to all of the sons, righteous and wicked alike.

3.2.48—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

3.3 The promise given to Joseph concerning his posterity is an interesting one. Nephi knew that there would come a time when his righteous posterity would be completely destroyed while the posterity of his wicked brothers would continue. The blessings given to Sam and Zoram were tied directly to those given to Nephi. Nothing is said of Jacob’s posterity, though we know that they were eventually numerous. Joseph is given the promise that his posterity would be preserved in any and all circumstances. In this sense, his blessings were like unto the promises given to Laman and Lemuel regarding their children.

3.3.3—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.

3.4 Lehi’s blessings from his ancestor Joseph were through Joseph’s eldest son, Manasseh (see *AL-C 10.3*). Modern authors, authorities of The Church of Jesus Christ of Latter-day Saints, have declared that Ishmael and his family were linked to Joseph through Ephraim. Thus, the land of inheritance was given to the remnant of Joseph as the families of Lehi and Ishmael intermarried.

3.4.16—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.4.22—*Egypt*—Joseph was sold into slavery by his brethren as a result of their unrighteous jealousy of their younger brother. Joseph, almost a child, had already been recognized by his father as the heir apparent when his was sold to the Ishmaelites, who in turn sold him to Potipher in Egypt.

3.4.27—*covenants*—The covenants entered into by Joseph encompassed

2 And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.

3 And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.

4 For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.

CR95-A 90
CR96-O 26
CR97-O 11, 31
CR99-O 54
CR00-O 57
CR01-A 7, 75
CR01-O 96
2 Ne. 2:27–28
CR90-O 95
2 Ne. 2:27–29
EM 1:26
CR80-A 105
2 Ne. 2:27–30
DS 2:2
2 Ne. 2:28
CR98-O 43
MD 473
DNTC 3:78
PM 343, 441
2 Ne. 2:29
EM 3:1031
2 Ne. 2:30
CR87-A 94
CR90-O 50
2 Ne. 3
Md 96, 291,
396, 454, 607,
719
DS 3:229
MM 1:58
EM 1:146, 204,
213
EM 2:761, 827,
828
EM 3:1163,
1166
2 Ne. 3:1–3
MD 33, 529
2 Ne. 3:1–21
MLM 158
2 Ne. 3:1–25
DS 3:212
EM 1:146
EM 2:762
2 Ne. 3:3–5,7
MLM 211
2 Ne. 3:4–16
EM 1:106
2 Ne. 3:4–21
EM 1:158
2 Ne. 3:4–25
DS 3:100

the blessings of the Patriarchal Order, the spiritual blessings due to the firstborn of every family who has sought for the blessings of Heaven. Abraham, Isaac, and Jacob were, in their turn, the benefactors of this Priesthood as they sought to bless the nations to which they had been sent by the Lord. In Jacob's family, this particular blessing should have fallen to Reuben, the firstborn son of Jacob's first wife, Leah. He, however, disqualified himself from being an administrator of the priesthood through immoral conduct, and the keys of the Patriarchal Priesthood were passed on to the firstborn son of Jacob's second wife, Rachel, the eleventh child born into the House of Israel, Joseph.

3.5 As part of the marvelous covenants the Lord God of Israel made with Joseph the son of Jacob, involved the long term success of his posterity, that like the posterity of Abraham, they would be the means by which the entire earth would be blessed. With the combining together of remnants from the tribes of Ephraim and Manasseh, the descendants of Joseph became a viable branch that was carried from Jerusalem to the Americas. Thus, for a time, Lehi, Ishmael, and their families became that righteous branch transplanted into the most fertile portion of the Lord's vineyard, as Zenos would say. Lehi, Nephi, Jacob, and others were familiar with the life and ministry of the Lord Jesus Christ many hundreds of years before his birth through the gift and power of personal revelation. In this sense, the true Messiah was manifested to them. That righteous branch continued, primarily among the Nephites, by means of the prophets who preserved the religious history of the inhabitants of the Americas. They, too, knew the Lord and rejoiced in his coming, testifying to the people that they must repent and accept the principles and ordinances of salvation that they might receive him at his coming, whether in the flesh or in the world of spirits. The implication of Joseph's prophecy was that these righteous would have to be brought forth out of darkness, apostasy and rebellion which seems to effect almost every generation to one degree or another. And thus the history of the Nephites and the Lamanites reads as we have it in the Book of Mormon. With the destruction of the Nephites in the latter part of the fourth century AD, the inhabitants of the Americas, the descendants of Joseph, fell once again into a grievous darkness of ignorance and sin. With the coming forth of the records of the ancient inhabitants of the Americas, once again the descendants of Joseph began to have the light of Celestial day shine upon them. The Father and the Son manifested themselves to Joseph Smith and others, and the work of reclaiming the House of Israel began in earnest. Great effort has been made in this dispensation to carry the principles of salvation to the descendants of Joseph who was sold into Egypt, as the Gospel has been preached in every nation in the Americas, bringing them out of darkness into light, out of captivity unto freedom.

3.5.2—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.5.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles

5 Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

2 Ne. 3:5
EM 1:158
EM 2:461, 762
2 Ne. 3:5–8
AGQ 3:5–8
AGQ 3:63
2 Ne. 3:5–11
CR01-O 37
2 Ne. 3:5–15
Agq 5:182
CR02-A 91
2 Ne. 3:5–16
EM 2:461
2 Ne. 3:5–21
EM 2:707

and ordinances of the Gospel of the Lord Jesus Christ.

3.5.38—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

3.6 The most specific aspect of this prophecy by Joseph, was that in the latter days, those just prior to the coming of the Lord Jesus Christ in glory, a particular “righteous branch” would be raised up to initiate the work of the gathering of Israel. The Messiah was a “righteous branch” who would bring about salvation from death and sin through the atoning sacrifice and the power of the resurrection. Joseph saw that there would be another “branch” who was not the Messiah, but one who would be a great seer. The Messiah would pertain to the tribe of Judah, a child born to Mary of Nazareth; and thus it was. The great seer who was to facilitate the blessings to be given to the descendants of Ephraim and Manasseh in the latter days would be a direct descendant of Joseph. To this seer the Messiah would manifest himself. The seer would also be the means by which the inhabitants of the world would begin to leave darkness and captivity and enter into light and freedom.

3.6.2—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.6.7—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

3.7 The great seer to be raised up in the latter days would be the means of revealing to the posterity of Joseph the blessings given to Abraham, Isaac, and Jacob, the faithful patriarchs who had each held the keys of the Patriarchal Order in their turn. Those keys would enable the posterity of Joseph to bind the hearts of the children to the hearts of their fathers, to unite into one grand family all of the righteous posterity of the fathers by covenant.

3.7.2—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.7.13—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided

6 For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

2 Ne. 3:6
EM 3:1293
CR85-O 18
2 Ne. 3:6-9
CR81-A 43
2 Ne. 3:6-11
MD 700
DS 1:145
2 Ne. 3:6-15
MLM 332
2 Ne. 3:6-16
DHC 3:52
AF 295
2 Ne. 3:6-17
EM 2:761
2 Ne. 3:6-21
CR90-A 39
2 Ne. 3:6-7, 16-18
CR83-O 76
2 Ne. 3:6,14-15
CR85-O 100

2 Ne. 3:7
AF 309
EM 2:461, 707
2 Ne. 3:7-15
AGQ 4:39
CR90-A 19
2 Ne. 3:7,12
EM 1:8

artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

3.8 All of the posterity of Joseph would be given the opportunity to receive all of the principles and ordinances which pertain to salvation and eternal life through the labors of the seer. All this to lay the foundation for a chosen people, cleansed and sanctified, prepared to welcome the Lord Jesus Christ in the day of his coming; every knee ready to bow in humility, every tongue loosed to give adoration, every eye purified to behold the glory of the Son of God.

3.9 The Lord testified to Joseph, the son of Jacob, that into his family would come a Lawgiver, one like unto Moses. Moses had been given the visions of eternity, by which he saw the history of the earth from the time of the pre-mortal councils until the time that this sphere would be caught up, purified, sanctified, prepared in every way to be the Celestial habitation for the faithful in Christ. Moses was called up, ordained, and anointed to serve in his calling at the head of a new dispensation by which the House of Israel was brought out of captivity in Egypt. The powers of the priesthood were revealed, the laws of eternity were presented, and the people prepared to come back into the presence of the Father and the Son through faith, repentance, and the ordinances of salvation. They were prepared to receive an inheritance in the land which would be for them as the city of Zion had been for the people of Enoch.

3.9.8—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.9.26—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

3.10 Moses did not pertain to the tribe of Judah, nor did he belong to the posterity of Joseph. Rather, he was a descendant of Levi. This tribe, after the rebellion of the House of Israel in the wilderness of Sinai, would be given the keys to the lesser Priesthood, the Aaronic or Levitical Priesthood, which was bestowed when the greater law of the Gospel was rejected by the Israelites at the foot of the Holy Mountain. Moses spent many years preparing a recalcitrant people for the blessings of the promised land in Canaan, even though he himself would not enter in to that blessed land.

3.10.2—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.10.16—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

3.11 The Lord promised Joseph that the seer who would be raised up from his posterity in the latter days would be like unto the Messiah, bringing light and

8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my *people, O house of Israel.

10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

11 But a seer will I raise up out of the fruit of thy loins; and unto him

2 Ne. 3:8
CR81-A 44
CR83-O 76
CR83-O 79

2 Ne. 3:9
EM 2:958
* p. 67
2 Ne. 3:9–10
DS 3:4
EM 2:958
2 Ne. 3:9–11
EM 2:812

2 Ne. 3:11
CR81-A 43

freedom to those in darkness and slavery. He would be like unto Moses for the same reason. Moses had ever been the type for the Lord Jesus Christ; so also was the seer of the latter days. Through the power given to that seer, the word of God would be prepared and delivered to the posterity of Joseph, he who was sold into Egypt by his brethren. Not only would the seer be the means by which the knowledge of eternity would come unto the children of men, but he would be imbued with power, by which his testimony of the truth would be sealed upon the hearts of the faithful, even all those who heard him testify of those things which had been written. That testimony would continue because the power would be committed to others, by which the Gospel of Jesus Christ would be taken into all of the world. The writings of the prophets of God delivered to the House of Israel by the seer would clarify and testify of the other ancient records which had been preserved through the ages and were already in their possession.

3.11.3—*seer*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

3.12 Joseph was told that his own posterity would commit their divine experiences to writing as would the posterity of his brother Judah. They would be produced independently, but ultimately, in the latter days, would be contemplated together. Eventually, the Holy Spirit which produced those diverse writings would be understood by the readers of both records so that the books would be cherished for their eternal value to the salvation and exaltation of the children of men. In their pages would be found the principles and ordinances which once pertained to the all of the righteous from days of Adam and Eve.

3.12.3–6—*fruit of thy loins*—That is to say, the posterity of Joseph, whose writings can be found primarily in the Book of Mormon.

3.12.16—*Judah*—Many of these writings may be found in the Old and New Testaments. Many plain and precious writings were elided from that sacred record by wicked and ignorant men.

3.12.51—*confounding*—False doctrines are revealed for what they are when sufficient evidence to the contrary is presented. Between the writings of the posterity of Judah and Joseph, many suppositions and philosophies of uninspired men may be dismissed out of hand.

3.12.59—*contentions*—Because of pride and lack of inspiration, men do verbal and physical battle with one another. Expressing humility by accepting the word of God, being filled with the Spirit of God, the children of God are prepared to do away with vain and unprofitable arguments.

3.13 The seer from the loins of Joseph would be weak in the beginning, like unto every child born upon this earth in its fallen state. Like Moses and Jesus, this seer would rise from obscurity, clothed in the power and authority of the priesthood of God, sustained by his living witness of the Father and the Son, prepared to do the work of God among the children of men. The power of his convictions would be so great that the wicked would, as the wicked have in every dispensation, seek to take his life. He would be protected by the hand of God until his labors on the earth were complete.

will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

2 Ne. 3:11–12
EM 1:159
EM 2:707
EM 3:1418
2 Ne. 3:11–13
AF 281
2 Ne. 3:11–12,
18–21
EM 3:1418
2 Ne. 3:11,15
CR81-A 43

2 Ne. 3:12
AF 276
MD 204 DS
3:209
EM 1:158, 394
EM 2:462
EM 4:1570
CR82-O 77
CR84-O 7
CR85-O 18
CR88-O 3
CR02-O 42

2 Ne. 3:13
MD 636

3.13.5—*he*—That is to say, the seer that would be raised up from the loins of Joseph who would be instrumental in bringing the writings of the tribes of Judah and Joseph together..

3.13.29—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

3.14 Joseph was promised by the Lord God of his father Jacob that no unhallowed hand would be able to thwart the efforts of the seer to do the bidding of God the Father. His assurance was like unto that given to King Mosiah at the time his sons departed into the wilderness to teach the Lamanites. No man was permitted to take the lives of Ammon, Aaron, Omner, and Himni while they pursued their missionary labors. There were many who attempted to do so, to their own hurt. There were many who attempted to take the life of the seer raised up in the latter days as well, but none were effective until the work he had been sent to accomplish had been realized.

3.14.4—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.15 This statement could not be plainer. Joseph had revealed to him that the latter day seer, the one like unto Moses, the one like unto the Messiah, would bear his given name. Additionally, the father of the seer would be called Joseph. Joseph the seer would be like unto his namesake. As Joseph had been the means by which the entire household of Jacob was spared from starvation and extinction, so also Joseph the Seer would be the means by which the entire House of Israel would be spared much torment, grief, and despair. Through the restoration of the Gospel of Christ, the power and keys of the priesthood of God having been bestowed upon goodly men, the covenants of salvation and exaltation have been revealed to the children of men. All these things have come to pass in this dispensation through the instrumentality of the seer who bore the name of the eleventh son of Jacob.

3.16 Joseph's testimony was unshakable. As a prophet, seer, and revelator, Joseph had been shown the future history of his family and knew for a certainty that there would come a time when the entire House of Israel would be released from physical bondage in Egypt, that their deliverer would be named Moses. Thus, his posterity would escape destruction. In the meridian of time, the Messiah could come into the world to redeem the House of Israel from both death and hell, thus providing the way by which Joseph's posterity might have immortality and eternal life. In the latter days, a seer named Joseph would be raised up from among his posterity who would be instrumental in restoring the Patriarchal covenants to the House of Israel, thus once again implying that Joseph's posterity would continue to prosper until the ends of the earth. All of these blessings sent from God, Moses, the Messiah, and the seer, established the promise that the Lord God was mindful of the children of Joseph, and that his family would continue in time and throughout all

14 And thus prophesied Joseph, saying; Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

2 Ne. 3:14
CR88-A 8
2 Ne. 3:14–18
DS 1:145

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

2 Ne. 3:15
EM 2:707, 762
CR81-A 44
CR91-A 40
CR91-O 4

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

2 Ne. 3:16–17
EM 1:106

eternity.

3.16.4—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

3.16.20—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.17 The relationship between Moses and Aaron as prophet and spokesman is mentioned by Joseph because of a similar relationship that would be established between the seer of the latter days and his spokesman

3.17.11—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.17.21—*rod*—No doubt a reference to the wooden rod which Moses used in conjunction with the various miracles performed to convince the Pharaoh and the House of Israel that the latter’s departure from Egypt was imminent.

3.17.30—*writing*—The books of Moses have formed the basis for the religious views and conduct of the House of Israel for nearly four thousand years. Secular law also had drawn upon the precepts taught there. The Lord God gave the Lawgiver an insight into human and divine nature such that he was able to produce a document sufficient to guide and direct the affairs of men in preparation for the fullness of the Gospel of Jesus Christ.

3.17.37—*tongue*—Moses had been educated as prince in Egypt, excelling in all things as the son of Pharaoh’s daughter. At age forty he left Egypt and joined himself with the high priest of Midian, Jethro. For forty more years he was taught the principles of righteousness by his father-in-law, from whom he received the priesthood of Melchizedek. At age eighty, Moses was called to return to Egypt and deliver the House of Israel from bondage. One of his liabilities, one that he bitterly complained of, was that he had no longer had any facility with the Egyptian or Hebrew languages as they were spoken in Egypt. The Lord provided for him Aaron, his older brother, who during the forty years Moses was in exile remained in Egypt. Aaron then served as Moses’ translator.

3.18 One of the major functions of the seer of the latter days would be to “write” the writing of the fruit of Joseph’s loins. Perhaps the better word would have been “print” or “publish”, had Joseph been aware of the process by which the record of his family would be promulgated in the world. The first “spokesman” to declare the published writings of the seed of Joseph was Oliver Cowdery who in the fall of 1830 traveled with his companions to the Unorganized Indian Territory west of Missouri. There the Book of Mormon was

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

2 Ne. 3:17
EM 1:1

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the

2 Ne. 3:18–20
EM 4:1538

presented to the descendants of the Lamanites. Sidney Rigdon was chosen in the fall of 1833, by revelation, to serve as spokesman for Joseph the seer. Others held a similar relationship with Joseph Smith during his mortal ministry.

3.19 Although Moroni and his father confessed their weakness in writing, yet the Book of Mormon was translated by the gift and power of God. They wished to have their words imbued with power, that their posterity might be enlightened and edified by what they would read when the time came.

3.19.14—*expedient*—A large portion of the record delivered to the seer was sealed against translation, nearly two-thirds of the collection of plates. The Book of Mormon would go forth as a concise and poignant witness of the Lord Jesus Christ. The glorious material contained in the sealed portion of the plates would be reserved for another day, according to the wisdom of the Lord.

3.19.49—*faith*—The faith of the prophets who recorded their teachings on the plates of Nephi anticipated the power that would accompany the compilation made by Mormon and the translation made by Joseph Smith. The faith of those men works miracles in the hearts and minds of those who seek the truth.

3.20 That the cry to repentance would come as if from the dust is an interesting image. It most certainly refers to the account engraven by Mormon, Moroni, and others upon plates, from which the Book of Mormon was translated. No doubt there are other records not yet available which have been preserved by the hand of God to come forth in a time when the world has been sufficiently prepared for them. On one level we may understand that the authors of these works have died, and though their bodies have long since returned to their natural elements, the dust of the earth, their testimonies have been preserved and are attested to, given life by, the power of the Holy Ghost. On another level, and specifically regarding the record of Mormon, the plates were buried for centuries in the stone box constructed by Moroni and, in a literally way, the words of the ancient prophets of the Americas have come forth from the dust of the earth in this dispensation.

3.20.38—*simpleness*—The plan of salvation is not complicated at all. It does not require great intellectual prowess to exercise faith nor does one need to be a genius to obey the voice of God. In fact, in some instances, these extraordinary abilities seem to hamper the proud and the disobedient from drawing near to God the Father and His Son. A child could do what is required; many children do and thereby qualify themselves for the Celestial Kingdom.

3.21 Joseph of Egypt was heartened by the declaration of the Lord regarding the lasting effect of the preservation of the records produced by his family. Generations would be blessed because of the faith of his posterity, in writing, preserving, and publishing the interaction between the Lord God and His children. We can also easily imagine that Joseph himself would have been inspired to begin a record of his own doings. We are assured that he did so by the testimony of living prophets in this dispensation. Perhaps the Brass Plates which were in the possession of Laban at the time Lehi and his family left Jerusalem were initiated by Joseph.

3.21.12–13—*my mouth*—The translation of the Book of Mormon was accomplished by the gift and power of God. Although we may say that the book was given in the vocabulary of Joseph Smith, yet the words

spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

20 And they shall *cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

2 Ne. 3:19
AF 20
2 Ne. 3:19–20
MD 209
2 Ne. 3:19–25
EM 2:828

* p. 68

chosen conformed to the mind and will of God as much as was possible at the time. It is the word of God as much as the Bible is the word of God for precisely the same reasons. The same will be true with any and all records that have been preserved by the hand of the Lord.

3.22 From verses 6 to 21 Lehi had been citing from the writings, the prophecies, of Joseph of Egypt. Clearly Lehi's knowledge of his great ancestor came to him as he read from the Brass Plates, a record which most likely was begun by Joseph himself.

3.22.6—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.

3.23 Was the posterity of Joseph, the son of Lehi, going to be preserved simply because his name was Joseph? Of course not. But perhaps Lehi named his son Joseph because through the revelations of God Lehi was certain that his child's descendancy would not come to an end. Lehi saw that the posterity of Joseph would, when the opportunity came, listen to the spirit of God as they perused the pages of the records that would come forth in the latter days, the Book of Mormon among them.

3.24 There is no other in this dispensation, besides Joseph the Seer, who qualifies for the accolades given by Lehi of old. Anyone even faintly acquainted with his ministry among the early saints may perceive the complete fulfillment of all of Lehi's words.

3.24.8–9—*among them*—The great seer whom Joseph of Egypt saw, the one who would bear his name, the one who would be instrumental in initiating the gathering of the House of Israel, would be one who dwelt in the same land as the posterity of Joseph, the son of Lehi. That seer has come; we need not look for another to fulfill the prophecy.

3.24.59—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

3.25 Lehi was about to depart mortality and Joseph was still a youth, and one who would need some degree of protection against those who would do him harm. It is not beyond the capacity of Laman and Lemuel to have thought to have killed Joseph in order to demonstrate that the prophetic words of their father were false. If Joseph had no posterity, then all that had been promised to him would have come to naught. Hence, part of the reason for Nephi's flight into the wilderness after his father's death.

3.25.6—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.

3.25.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

22 And now, behold, my son Joseph, after this manner did my father of old prophesy.

23 Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

24 And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.

25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

2 Ne. 3:24
MD 636
DS 2:251
TSWK 620

3.25.43—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

{Chapter III}
(Chapter 4)

{¶—1830}

4.1 In an earlier part of his narrative, Nephi comments at great length upon his father’s vision of the Tree of Life, thereby providing his posterity with added insights into the nature of revelation and the richness of the prophetic gift. Here Nephi is as taken with the writings of Joseph as his father had been and chooses to elaborate on his father’s observations to his family regarding Joseph’s clear understanding of the future of his posterity throughout the world.

4.1.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.1.16—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

4.1.21—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

4.2 Joseph’s posterity ultimately will be found in every corner of the earth, scattered there by various means, guided and protected by the hand of God because of the promises made to Jacob’s son. Joseph’s writings are as expansive as Isaiah’s and like the observations of that latter prophet, applicable to the remnants of his posterity throughout time. For that reason, Nephi and others filled with the spirit of God could see themselves depicted in the words of their progenitor. Once again we see the inestimable value of the Brass Plates in the hands of the family of Lehi.

4.3 Lehi had already directly addressed his sons Laman and Lemuel regarding their recalcitrance in following the path of righteousness, their rebellions against Nephi and himself (see 1.13–27). Lehi knows that most of the antipathy which his grandchildren feel towards each other has come because their parents have been at odds with one another. Therefore, he gives the children of Laman counsel adapted to their circumstances.

4.3.15—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling

1 AND now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt.

2 For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass.

3 Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my first-born, I would that ye should give ear unto my words.

2 Ne. 4
DS 3:229
MM 1:58
EM 1:213
EM 2:828
EM 3:1166
CR87-A 45
2 Ne. 4:1–3
MD 96
2 Ne. 4:1–11
EM 1:146

2 Ne. 4:2
MD 103
EM 2:760

2 Ne. 4:3
CR83-O 6
2 Ne. 4:3–9
EM 4:1578
2 Ne. 4:3–11
EM 2:828
CR02-O 45

deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

4.3.21—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

4.4 Through his open Vision of the Tree of Life, Lehi had learned that Laman and Lemuel would choose the world instead of the love of God. Nephi’s understanding of the great division between his posterity and the posterity of his brothers could not possibly have been lost of Lehi, inasmuch as he was the first to receive that great revelation. Only by keeping the commandments of God would the inhabitants of western hemisphere find peace and happiness, blessed by the Lord God of Israel. Outside of that pale, the children of Lehi would only find misery and darkness.

4.5 If Laman and Lemuel were willingly taking upon themselves the punishment for rebellion against God, their children were not. In some respects they might be considered victims of their fathers’ sins. Lehi therefore, provides the children of Laman with a safeguard against that inequality into which they were born. Had their father been faithful, they would have been faithful as well. Lehi articulates in his blessing the Law of Compensation wherein children are given special consideration when the acts of their fathers have adversely affected their young lives.

4.6 Laman’s posterity would be cursed, the primary effect of which was that they would be cut off from the oracles of God. Nephi was Lehi’s designated heir, both temporally and spiritually, a designation which Laman and Lemuel rejected. Their children would be taught to ignore Nephi’s words. Not having the principles and ordinances of the Gospel of Christ in their lives, those children would quickly fall into apostasy, tasting of a bitterness of soul which would leave them focusing their anger upon the only target they had been taught to see. Lehi, perceiving the truth of the matter, placed the responsibility squarely upon the shoulders of their parents.

4.7 The blessing placed upon Laman’s children was that their posterity would continue as an aspect of the great promise that had been given to Joseph who had been sold into slavery in Egypt. Like their grand progenitor, they would suffer for a time, but then their circumstances would be ameliorated. The greatest blessing of all was that their own children would continue to multiply forever, implying that they would one day receive all of the blessings in time and in eternity which had been denied them by the biased teachings of their fathers.

4.8 Having buttressed the hopes of his eldest son’s children by means of his patriarchal blessing upon them, Lehi provides a similar safeguard for the posterity of his second son, Lemuel. They would not be endlessly punished for the conduct of their father.

4.8.22—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He

4 For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

2 Ne. 4:4
CR85-A 16
CR86-A 34
CR02-O 42
2 Ne. 4:4–6
MD 428

5 But behold, my sons and my daughters, I cannot go down to my *grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it.

2 Ne. 4:5–6
EM 1:13
* p. 69

6 Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents.

7 Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.

{¶—1830}

8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him.

constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

4.8.30—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

4.9 One wonders if the children of Laman and Lemuel actually understood what it was that their grandfather was promising them. Were they aware of the doom which was about to befall them, once their grandfather died and their uncle was forced to flee into the wilderness? Did they sense that something terrible was amiss in their families, that the vitriolic anger of their parents towards the righteous in general and Nephi in particular was misplaced? Lehi must have been hopeful that his words would comfort his grandchildren in the days which lay ahead of them, when division and animosity would rule the day.

4.9.41—*Laman*—The eldest of Lehi and Sariah's sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

4.10 Ishmael, it will be remembered, had died during the sojourn in the wilderness nigh unto the Red Sea. He had been buried at a place which the company called Nahum (see *1 NE-C 16.34*). So far as we can tell, the connections between Lehi and Ishmael's families had been made when the sons of Lehi had married Ishmael's daughters. The children of Ishmael's sons, so far as we know, were not direct kin to Lehi. Even though the posterity of Ishmael's sons became identified with the Lamanites, still they were very much aware of their distinctive ancestry, even unto the time of Lamoni and his father (see *AL-C 17.21*).

4.10.25—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.

4.10.30–31—*his household*—That is to say, the entire household that remained of Ishmael's family.

4.11 The blessing given to Sam is extraordinary. Although an older brother to Nephi, his heart and mind had been knit with his younger brother from the very beginning because of his willingness to believe the words which he brother spoke. One day there would be Zormanites, Jacobites, and Josephites among the Nephites, but there is no mention at all of Samites.

4.11.15—*Sam*—The third son of Lehi and Sariah who tended to follow the direction of his younger brother Nephi. He and his posterity were considered generally to be Nephites.

4.11.33—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.12 Lehi knew that his term of mortality was drawing to a close and that he

9 And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household.

11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

{*¶*—1830}

12 And it came to pass after my

2 Ne. 4:9
EM 2:828

2 Ne. 4:12

would no longer have direct contact with his children. He perceived the great trials and tribulations which awaited all of his posterity and in some respects was powerless to do anything about what they would choose to do. What he could do, he did. By the power of the Patriarchal Order by which he himself had once been blessed, he comforted his children and his grandchildren. He blessed them in spite of all that they had performed against him. There was sorrow in Lehi's heart, but there was no bitterness, only a great love for whom the Lord God had provided for him, by whom his own eternal blessings would be realized.

4.12.9—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

4.13 Laman and Lemuel, of course, did not consider the admonitions as being from the Lord, but rather from their younger brother whom they loathed. The sons of Ishmael were of the same mind as Laman and Lemuel for they undoubtedly felt that they had been marginalized in the family. It was quite likely that after the death of Lehi the sons of Ishmael were the oldest members of the company.

4.13.13—*Laman*—The eldest of Lehi and Sariah's sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

4.13.15—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

4.13.20—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.

4.14 We are not told in what way the older brothers had offended the Lord, but clearly something was amiss in their conduct. Given the older brothers penchant for merry-making (see *1 NE-C 18.9*), perhaps they were cutting short the time allotted for mourning the death of their patriarch. The children of Israel mourned the loss of Moses for thirty days.

4.14.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.14.36–38—*mine other plates*—In reference to the Large Plates of Nephi which were far more detailed in their account of the daily activities of the family.

4.15 At the instruction of the Lord, Nephi had fabricated this second set of plates on which would be recorded extractions from the Large Plates which reflected the spiritual life of the community. For that reason, the teachings of Lehi and Jacob are included in Nephi's narrative throughout. Additionally, Nephi felt impressed to include the writings of many of the prophets whose records had been preserved upon the Plates of Brass. Hence, the lengthy cita-

father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.

{*9—1830*}

13 And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.

15 And upon these I write the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul delighteth in the scriptures, and my heart pondereth them, and writeth

CR83-O 17
2 Ne. 4:12–13
EM 1:146
2 Ne. 4:12–35
EM 1:146

2 Ne. 4:14
MD 326
EM 1:199
2 Ne. 4:14–15
EM 1:147

2 Ne. 4:15
AF 254
MD 103
EM 3:1196
EM 4:1729
CR86-A 75

tions from the writings of Joseph and Isaiah.

- 4.15.3—*these*—Again, in reference to the Small Plates of Nephi the translation of which constitutes the present narration.
- 4.15.27—*delighteth*—The English word “delight” derives from roots which mean to “allure, snare” and refers to the immense pleasure and satisfaction taken in an activity or thing. Clearly, Nephi’s study of the Brass Plates brought him a wholeness of soul.
- 4.15.34—*pondereth*—This is more than mere reflection. It signifies measurement, careful consideration, comparison, and deliberation
- 4.15.37—*writeth*—A strong motivation stirred Nephi. With the death of his father, Nephi more than ever, understood the temporary nature of mortality. We are here for a short time, and then we pass on to another experience isolated from the world of men. How can one counsel his posterity in *absentia*? By revelation, Nephi knew that sooner or later, his descendants would not only suffer the effects of apostasy, but also the possibility of extinction. Could that not be postponed or ameliorated somehow? Nephi hoped that by preserving his thoughts and feelings that he might have a lasting effect upon those whom he loved with all of his heart.

4.16 Nephi’s mind is not only drawn to the scriptures which lay before him in the Brass Plates, but also to the many revelations which he had received throughout his life. He had committed these to writing as well and could review them from time to time. Nephi commends that practice to his children.

4.17 The abrupt insertion of Nephi’s expression of self-abasement has disturbed some readers, primarily because most readers do not understand what precisely is causing Nephi to grieve as he does. The key to this apparent outburst is to be found first in verse 13 of the present chapter. Whatever the cause, Nephi had been compelled to take members of the family to task for conduct unbecoming a disciple of Christ. This was on the heels of his father’s death. His brothers, in their inimitable fashion, had become infuriated at his “interference”. What had been his immediate response to their studied rebellion? The answer appears, in part, in verses 27 through 29. Nephi’s response had apparently been to become angry at the hardheartedness of the other members of the family. Having been privy to much that had transpired between the brothers since the departure from Jerusalem, we are not particularly surprised nor particularly disturbed at Nephi’s response. But Nephi seems to be beside himself at his failure to control his temper. Had it merely been a case of his not being able to bear the ignorance and belligerence of his brothers, perhaps the reaction to his own weakness would not have troubled him as much as it did. The problem was that he had given his older brothers a reason for not believing anything that their father had said to them. Lehi had told Laman and Lemuel in no uncertain terms that they had been in a constant state of rebellion against himself and his legitimate spiritual heir. He pointed out to them that their impression that Nephi had been angry with them when he had taught the truth was a misperception on their part (1.23–27). Perhaps they knew in their heart of hearts that what their father was saying was true. However, once Nephi really did get angry with them, the brothers simply concluded (incorrectly, as they very well knew) that their father must have been wrong about everything else that he had said. Thus, Nephi, in his weakness, realized that his lack of self-control had done irreparable damage to the memory and testimony of his father. Seen in that light, there is nothing exces-

them for the learning and the profit of my children.

16 Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

17 Nevertheless, *notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

CR89-A 3
CR90-O 14
CR93-A 112
CR98-A 10
2 Ne. 4:15–16
CR82-O 16
CR90-A 95
CR92-O 113
CR93-A 14
2 Ne. 4:15–35
EM 1:182

2 Ne. 4:16–35
EM 1:147

* p. 70
2 Ne. 4:17–18
CR02-O 71
2 Ne. 4:17–35
EM 3:1236

sive about Nephi's expressions of sorrow and regret.

4.18 Nephi feels that the circumstances of his life have taken control of him rather than the other way around.

4.18.3—*encompassed*—The English word here means to be completely surrounded, as if encircled by a line drawn by compass.

4.18.16—*beset*—The English word here derives from Germanic roots which mean to be “completely set in a place”, implying that the placement is irresistible

4.19 Nephi had found great solace during his life in turning to the scriptures and rejoicing in the prophecies and teachings of inspired men who had preserved their relationship with the Lord God of Israel. With his own anger erupting within him, he naturally lost the influence of the Holy Ghost and found himself more alone than he had ever been before. Nephi's greatness lay in the fact that he knew, even though he had offended Heaven, that there were principles of salvation that would bring him back to a state of grace wherein he could once again rejoice in his own redemption from sin and be blessed by the power of God.

4.20 Nephi encapsulates his sentiments in what only can be called as a psalm. Though finding himself in a literal hell of mind and heart, Nephi knows that through sincere repentance and forgiveness from those whom he has offended, he can be brought to a point where he can forgive himself for that which he has done. He reflects upon all that had transpired in the wilderness, the physical and emotional abuse he had received at the hands of his older brothers and their colleagues. He contemplates the rescue from certain death while upon the waters of the ocean on their way to the land of promise. He had called upon God in those instances and events took place which brought about a reconciliation between himself and his older brothers. He knew that even in these dire straits into which he had fallen, he could yet again be delivered.

4.21 Metaphorically speaking, Nephi had partaken of the fruit of the Tree of Life and had experienced the love of God. For a moment, in what some might consider a justifiable passion, he had partaken of the fountain of filthy waters in his anger towards his brothers (see *1 NE-C 12.16*)

4.22 There were many instances recorded when the older brothers of Nephi turned from their rebellions against their brother, confounding their intentions to harm or kill him. They trembled before their father (see *1 NE-C 2.14*), they trembled at the writing on the Liahona (see *1 NE-C 16.27*), and they were shaken by the power of God which resided within Nephi while he was attempting to fashion tools with which he would construct the ship that would take them to the promised land (see *1 NE-C 17.52–55*).

4.23 Nephi's success as a son and as a prophet was tied to his willingness to humble himself before God, to seek out light and truth when he felt that he did not have enough. The first recorded instance was his prayer to the Father to help him comprehend the teachings of his father Lehi (see *1 NE-C 2.16*). The text of his two books continually demonstrates this prayerful attitude. Divine instruction was just as forthcoming. The manner in which the Brass Plates were to be obtained, the personal experience with the Vision of the Tree of Life, and the plans for building the ship which carried Lehi's company to the promised land are but a few obvious examples of the Lord's willing interaction

18 I am encompassed about, because of the temptations and the sins which do so easily beset me.

2 Ne. 4:18–19
CR86-A 72

19 And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

2 Ne. 4:19
CR93-A 103
CR93-O 115
CR02-O 71
2 Ne. 4:19–20
CR87-O 103

20 My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

2 Ne. 4:20
CR80-A 36
2 Ne. 4:20–35
EM 3:1164

21 He hath filled me with his love, even unto the consuming of my flesh.

2 Ne. 4:21
CR85-A 100
CR87-O 104

22 He hath confounded mine enemies, unto the causing of them to quake before me.

23 Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

2 Ne. 4:23
MD 824
DNTEC 2:445

with Nephi.

4.24 Nephi was frequently in extremity because of the antipathy of his older brothers. He had been beaten with his brother Sam because of their failure to obtain the Brass Plates on their first two attempts. The angel of the Lord delivered them from the murderous hands of Laman and Lemuel. On the return trip from Jerusalem with the family of Ishmael, Nephi was bound and left in the desert to die. He was loosed through divine intervention. Angels attended him during his experience with the Tree of Life. No doubt there were many other instances wherein Nephi enjoyed the confidence and assistance of the emissaries of Heaven.

4.25 In the narrative given in the Small Plates of Nephi, we are specifically told of Nephi's having been carried away into an exceedingly high mountain where he was taught concerning his father's dream. Nephi was commanded to go into the mountain in order to find food for his family. Perhaps other revelations came to him at that time. The Lord commanded Nephi to go into the mountain at Bountiful where he was given instructions as to how to build the ship. After the first experience in the mountain, Nephi went many times to consult with the Lord and was shown many great things (see *1 NE-C 17.3*). We may assume that other topics in addition to the building of the ship were discussed on those occasions. We may also assume that Nephi's instruction did not cease once the company arrived in the promised land, that there were other mountains upon which Nephi was taught concerning the affairs of his family and the history of his people. Given the glorious visions which Nephi and his father preserved in their records which are available to us, we ought to consider what sorts of revelations would be considered too great for men to contemplate. The Lord withholds from His children that body of knowledge and truth which would be detrimental to their spiritual growth. It is the "natural" man who is shielded and not the man born of the spirit.

4.26 That Nephi has committed a grievous offense towards his father, Lehi, and against God in allowing his passions to rule him at a critical time in his ministry cannot be denied. Nephi has been observant. His life had not been free of weaknesses and in spite of those foibles, the Lord God was still willing to labor with him. Lehi himself had stumbled publicly at least once in his career towards the promised land (see *1 NE-C 16.25*) and the Lord had dealt mercifully with him. God would rather that we did not make mistakes, but He has provided for them in the event that we do disappoint those around us with less than stellar conduct. We can be sorrowful for our sins without despair; we can be stunned by our transgressions without being stultified. Nephi's faith persuades him that the Lord is willing to forgive him even this terrible breach of trust that has undermined the effectiveness of his father's ministry.

4.27 The sting of sin is, in part, the spiritual want which enters into our hearts and minds as our conduct has withdrawn us from the presence of God. This in and of itself is depressing. Lucifer, however, is ever ready as Satan, the great Accuser, to belabor our guilt in an attempt to convince us that our worth to God has ceased and that we have been permanently left to ourselves to welter in anguish and disappointment. Nephi knows that in order to receive forgiveness himself, in order to obtain a divine reconciliation, he must first allow his own negative passions towards his brothers to subside.

24 And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

25 And upon the wings of his Spirit hath my body been carried away upon exceedingly high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

26 O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

27 And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

2 Ne. 4:25
CR87-O 39
CR00-O 76

2 Ne. 4:26
MD 483
2 Ne. 4:26-29
EM 3:1005

2 Ne. 4:27
MD 246

<p>4.28 Lehi had said much the same thing to Laman and Lemuel, that they had become comatose spiritually because of their willful rebellions against Nephi, their father, and their God (see 1.13–14, 23–24). By shedding this irrational, stultifying sorrow, Nephi knows that he can move forward in the process of repentance and forgiveness.</p>	<p>28 Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.</p>	<p>2 Ne. 4:28 MD 736 CR95-A 89 2 Ne. 4:28–30 EM 1:183</p>
<p>4.29 For the third time, Nephi mentions the source of his afflictions. His anger at his brothers was so transparent that they would be able to conclude, albeit incorrectly, that Lehi’s testimony regarding Nephi’s teaching was mere propaganda. With that allowance, the entire fabric of Lehi’s life might be unraveled by the hearts and minds of those who had been pricked by his admonitions to them. In this sense, they ignominiously made themselves free from any obligation to obey their father’s instruction. The power to pull ourselves out of the slough of despond cannot come while we are diabolically obsessed with our sins.</p>	<p>29 Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.</p>	
<p>4.30 Nephi understands the principles upon which repentance and forgiveness are based. One must have confidence in the atoning sacrifice of the Lord Jesus Christ. Anguishing over our personal sins will cease once we accept as fact the Savior’s expiation in our behalf. The hopelessness expressed by the morbidly guilty is replaced by the joy of potential redemption. Our faith in Christ delivers our souls from the anguish of our personal hells.</p>	<p>30 Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.</p>	<p>2 Ne. 4:30 AGQ 1:99</p>
<p>4.31 Nephi is aware that his failure to preserve the integrity of his father’s teachings in the minds and hearts of his brethren has not only endangered his own life, but the lives of all those who would be righteous. Those patriarchal commandments had served as a bulwark against their frequent lapses into homicidal mania. Whatever constraints had leashed Laman and Lemuel in the past would no longer serve to protect him and those who would chose to be with him in any confrontation. Nephi could not see any way to bring about a reconciliation with his brethren and sought guidance and deliverance from his God. He also recognized that the Lord God could help him only if he himself did not lapse back into irritation at his recalcitrant brothers.</p>	<p>31 O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?</p>	<p>2 Ne. 4:31 CR96-A 55</p>
<p>4.32 Nephi desired to shake at the very appearance of sin, that he would never again be tempted to fall into transgression for any reason. His misery had been such that he wanted no more part of it. The gates of hell constitute the entrance to hell; Nephi wanted to never again be a candidate for that place of misery, sorrow, and regret. Nephi also knew that the absence of hell is not necessarily the presence of Heaven. The closing of the gates of hell comes through humility of heart and mind, a humility which is produced by the acceptance of the Lord Jesus Christ, the Messiah, the Son of the living God, the Redeemer of our individual souls. Any sin, any willful rebellion, any transgression against the will of God does indeed shut the gates of His righteousness against us. God the Father cannot allow even the least degree of sin. But to the humble and the contrite, those gates are open; the path toward salvation and eternal life is accessible.</p>	<p>32 May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!</p>	<p>2 Ne. 4:32 CR99-O 14</p>
<p>4.33 Nephi petitions here for protection and deliverance. Ultimate protection only comes to those who willingly accept the terms of the Gospel of Jesus Christ and who live by every word that proceeds forth from the mouth of God. There is no safety or peace for the wicked. We do not know if Nephi knew at this point where precisely the Lord would guide his people in order to escape the machinations of his older brothers, but for the sake of the innocent,</p>	<p>33 O Lord, wilt thou encircle me around *in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not</p>	<p>* p. 71 2 Ne. 4:33 EM 3:1419 CR88-A 9 CR91-A 113 CR02-A 74</p>

Nephi wished their deliverance to be unimpeded, that they might not wander in their escape from wickedness as had his father's family in the Arabian desert. Notwithstanding the clarity and ease of the path which Nephi and those who would follow him into the land of Nephi, the prophet did not wish to be followed by his enemies. Laman and Lemuel would have no doubt thought they had been bereft of their dominions and possessions when Nephi and his companions departed from their first inheritance into the wilderness. Nephi feared the reprisals of the Lamanites as his father had feared those of the Jews.

4.34 Nephi has correctly perceived that notwithstanding his experiences of the past and the great visions and revelations which he had received over the years, he is not equipped to preserve his own life and the lives of those who depend upon him in the present circumstances. Only the Lord can deliver them. He knows that his brothers can and will resort to force of arms in order to keep the company together. Knowing that the future history of his family will be drenched in blood, he rightly concludes that their deliverance cannot be affected by waging war. It is the wisdom and power of God that will preserve and protect the righteous.

4.35 Nephi concludes his psalm by expressing his determination to follow the God of his fathers at any cost. He has every confidence that the righteous in their company will be liberated and given an opportunity to prosper on their own in a safe haven chosen by their Savior.

4.35.61—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

5.1 Nephi's desire to repent, to move forward without further offenses against his brethren, his father, and his God was sorely tested. While there may have been no further outburst from Nephi, the older brothers mounted in their fury against anyone who made any observations about their conduct.

5.1.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.2 The justification for rejecting all of their father's counsel and teachings had come with Nephi's initial anger toward them. Laman and Lemuel were foiled in their attempts to aggravate their brother and that made them more angry still. In their frustration, they resorted again to plotting against Nephi's life

5.3 The intensity of Laman and Lemuel's antipathy toward Nephi increased to homicidal proportions. His position in the family galled them; he was both a teacher and a ruler, divinely appointed by the voice of God. As a ruler, Nephi

place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

34 O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

35 Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

{Chapter IV}
(Chapter 5)

{¶—1830}

1 BEHOLD, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

2 But behold, their anger did increase against me, insomuch that they did seek to take away my life.

3 Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and we have

2 Ne. 4:34
EM 2:483
CR97-A 13
2 Ne. 4:34–35
CR87-A 29

2 Ne. 4:35
EM 3:1003
CR01-O 78

2 Ne. 5
MD 528
EM 2:804
2 Ne. 5:1–20
EM 1:213
2 Ne. 5:1–34
EM 1:146, 147

2 Ne. 5:3
MD 88
CR89-O 104

was conscious of the principles of godly leadership and in no way violated those principles, save for the one instance when he became angry at his brothers' recalcitrance. As a teacher he shared only that which he knew to be true, and if the older brothers chaffed at his role in the family it was because they knew, in their heart of hearts, that they had failed to measure up to the qualifications necessary for being rulers and teachers. Had either Laman or Lemuel risen to power within the company as a whole, the Lord's plan for the Americas would have been frustrated

5.3.11—*thinks*—Ever thus have been the sentiments of the unrighteous when they have not acquired power and authority over the hearts and minds of men. They cannot perceive a righteous ruler in any other light than as an intruding despot.

5.3.36—*afflicted*—They were indeed afflicted, but primarily by their own guilt at having failed to keep the commandments of God. Nephi's words were "sharp" and "painful" because they were touching the hearts and minds of the willfully disobedient.

5.3.55–57—*belongs to us*—All things being equal, their assertion would have been true. But like Esau and Reuben, Laman and Lemuel had disqualified themselves for the blessings of the Firstborn. They were not like unto Christ, they had no desire to be like unto the Lord God of Israel, and so their "rights" were given to another. Jacob and Joseph had not been the oldest in their families. Interestingly enough, both were sent out of the lands of their inheritance because of a justifiable fear that their lives might be taken by their older brothers.

5.4 Nephi could not bring himself to sully the plates of his spiritual account of his people with exacting descriptions of his brothers' animosity. No doubt that detailed account was, however, included on his larger collection of plates.

5.5 Notwithstanding the daily attempts to subvert his leadership, many of which impinged upon his life, Nephi was willing to continue to do his best to guide and bless the company as a whole. Nephi's departure from the land of their first inheritance came as the result of a direct commandment from the Lord.

5.5.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.6 Nephi, Sam, and Nephi had taken wives from among the daughters of Ishmael and had begun having children of their own. It would appear that the separation of the Nephites from the Lamanites took place at a time when Jacob and Joseph were still quite young. The same should probably be concluded about the marital status of the daughters of Lehi and Sariah, that they were still quite young.

5.6.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally

had much trial because of him; wherefore, now let us slay him, that we may not be afflicted more because of his words. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

4 Now I do not write upon these plates all the words which they murmured against me. But it sufficeth me to say, that they did seek to take away my life.

{*9*—1830}

5 And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me.

6 Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the

2 Ne. 5:5–6
EM 4:1629
2 Ne. 5:5–11
EM 1:173

2 Ne. 5:6
MD 780
EM 3:1003
EM 4:1578
CR99-O 6

known as Nephites.

- 5.6.15—*Zoram*—The servant of Laban who had charge of the treasury wherein lay the Plates of Brass. He became a fast friend to Nephi and devoted disciple of Jesus Christ.
- 5.6.20—*Sam*—The third son of Lehi and Sariah who tended to follow the direction of his younger brother Nephi. He and his posterity were considered generally to be Nephites.
- 5.6.28—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob's activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.
- 5.6.30—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potiphar, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.
- 5.6.35—*sisters*—The marriages that had taken place between the families of Lehi and Ishmael, had primarily been between the sons of Lehi and the daughters of Ishmael. This is the first mention of Nephi's sisters. We are not certain as to when they were born, but it seems likely that they came into the world under similar circumstances as had Jacob and Joseph and about the same period of time. We have no indication as to the nature or timing of the death of Sariah.
- 5.6.37–38—*all those*—Apparently there were other members of the company who accepted the leadership of Nephi and accepted his divine appointment to teach the truth. Were these individuals children of those who had rejected Nephi as the prophet, seer, and revelator? We do not know, but their departure certainly would have added to the hatred which Laman and his party felt toward Nephi. They could have only concluded, given their mental state, that those people must have been kidnapped; they surely would not have left on their own.

5.7 The nature of the journey to the land of Nephi had to be difficult enough to persuade the Lamanites not to follow after their brethren. The flight would have been swift and dangerous; none of the company could have managed their sojourn had they not been strengthened by the power of the Lord God of Israel. In a literal fashion Nephi's humble prayer as answered as his path was cleared before him and the way of his enemies was hedged up (see 4.33).

5.7.20—*wilderness*—This journey into the wilderness might have been effected by merely leaving their first encampment in the land. Everything in the Americas at that time was certainly desolate and inhabited with nothing but wild animals. It is most likely that part of the wilderness involved mountainous terrain.

5.7.25–26—*many days*—The Lord through Nephi put as much distance and wilderness as was possible between the righteous and the wicked. On the one hand was the strength of the Nephites to travel with little children and women a great distance through difficult territory; on the other was the determination of the warriors of the Lamanites to follow

revelations of God; wherefore, they did hearken unto my words.

7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the *space of many days. And after we had journeyed for the space of many days we did pitch our tents.

* p. 72

<p>after those who had, in their opinion, “robbed” them of a portion of their means and dominion.</p>		
<p>5.8 Nephi would have no more referred to the place where they settled as the land of Nephi then Mormon would have called his collection of plates by his own name. In the latter case, the name of the Book of Mormon was given by Mormon’s son, Moroni. The tenderness of the feelings that his people had for Nephi were just as poignant as the son had for his father.</p>	<p>8 And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.</p>	
<p>5.8.14—<i>Nephi</i>—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.</p>		
<p>5.9 Even though Nephi was guided and directed in all that he did by the hand of God, his family and friends perceived him to be their deliverer from sorrow and oppression and thus honored him in numerous ways as a result. One may only imagine, and that faintly, the great humility which came into the heart and mind of Nephi, knowing that he was honored by his people because he had honored God the Father.</p>	<p>9 And all those who were with me did take upon them to call themselves the people of Nephi.</p>	<p>2 Ne. 5:9–11 MA 111</p>
<p>5.9.16–18—<i>people of Nephi</i>—The first nominal Nephites.</p>		
<p>5.10 Although Nephi chooses not to give a detailed account of their observance of the Law of Moses, it must certainly was the case that they followed the Law in all of their dealings with one another. This strict conformity to the Law of Moses would continue among the righteous until the resurrected Lord Jesus Christ would declare to the faithful that it had been fulfilled in him.</p>	<p>10 And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.</p>	<p>2 Ne. 5:10 AF 455 MD 435 DNTC 2:141 PM 420</p>
<p>5.10.8—<i>judgments</i>—We may rightly assume that the Nephites conscientiously obeyed the letter of the Law of Moses in all of their dealings one with another. It would have constituted their civil law as well as their theological law.</p>		<p>EM 1:161, 378 EM 2:812 2 Ne. 5:10–11 CR85-A 16</p>
<p>5.10.11—<i>statutes</i>—By this we may understand that the Nephites observed the times and seasons that had been established by Moses. They would have observed to offer up sacrifices and celebrate the timely feasts appointed to them.</p>		<p>2 Ne. 5:10–11, 13 CR92-O 57</p>
<p>5.10.14—<i>commandments</i>—Certainly in reference to the totality of the Law of Moses, but more specifically to the ongoing principle of revelation that was among them. Continuous revelation would be their salvation, and inasmuch as they hearkened to the counsel given to them from God through Nephi, they would prosper.</p>		<p>2 Ne. 5:10,16, 26 EM 3:1004</p>
<p>5.10.26—<i>Moses</i>—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.</p>		
<p>5.11 The prosperity of the Nephites came as a direct result of their willingness to be righteous. They prospered because they kept the commandments of the Lord. We are not told the conditions that existed in the land of Nephi when they first arrived, but being in the midst of the wilderness and undoubtedly in the mountains as well, they would have been at a disadvantage in the beginning, in comparison to the original land of inheritance which had been developed by Lehi’s family when they first arrived in the Americas. Again, one</p>	<p>11 And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.</p>	<p>2 Ne. 5:11 EM 1:178 2 Ne. 5:11–10 EM 1:188</p>

must wonder at the manner of their departure from their brethren with such a large company of women, children, and animals, together with all of the seed corn and utensils necessary for farming and other agricultural pursuits. In later accounts of similar escapes we find oppressors who fell asleep due to drunkenness. On other occasions the Lord directly intervened by causing a deep sleep to come upon the enemies of the righteous. By these means, large numbers of people, belongings, and cattle were able to escape from their captors.

5.12 Laman and Lemuel would firmly entrench the idea into the minds and hearts of their children that Nephi's taking of the Brass Plates and the Liahona constituted robbery, thereby instilling an eternal hatred of the Lamanites towards the Nephites. These artifacts were not family heirlooms; they were the tools which the Lord had placed in the hands of the righteous to guide them spiritually and temporally as they traveled in the wilderness. The Lamanites by having rejected the counsels of God had forfeited any right to those divine instruments.

5.12.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.12.22—*compass*—Many antagonists have pointed to the use of this word as being anachronistic to the science of Lehi's day. This is mere posturing. The word describes what the ball did, not the manner in which it had been constructed or the manner in which it operated (see *1 NE-C 16.10* and *1 NE-C 18.21*)

5.13 We cannot determine with exactness just how many souls were in the company of Lehi as they traversed the Arabian peninsula. Ishmael had at least two sons with families, Lehi's four sons and Zoram married five of Ishmael's daughters. At least two more sons and perhaps two daughters were born in the wilderness to Lehi and Saraiah. During that eight-year period many other children were born as well. According to learned chronologists of the narrative, the separation of the Nephites from the Lamanites took place between 588 and 570 BC. Assuming that approximately twenty years had passed, how many sons and daughters would have been born during that time? What percentage of the total population went into the land of Nephi? What were the subsequent birth rates of the two factions? We may only speculate. What we do know, is that the circumstances of the Nephites were prosperous enough that there were no material constraints on the number of children each family could bring into the world.

5.14 The sword of Laban became the pattern by which other swords were made. It does not necessarily follow that Nephi had access to exactly the same materials from which Laban's sword had been fashioned. Nephi's working knowledge of metallurgy would have served him well in this case, inasmuch as he had devoted a great deal of time devising the tools with which the ship had been made.

5.14.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.14.9—*Laban*—Laban, though also a resident of Jerusalem, was in exile

{*¶*—1830}

12 And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written.

2 Ne. 5:12
MD 440
EM 2:829
2 Ne. 5:12–14
EM 1:160

{*¶*—1830}

13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.

14 And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.

2 Ne. 5:14
EM 3:1427
2 Ne. 5:14–15
EM 1:163

as was Lehi and his family. Neither had inheritance in Judea inasmuch as they were both of the family of Joseph. Lehi was of the tribe of Manasseh, but we are not informed as from which of the two sons of Joseph Laban was descended.

5.14.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

5.14.46–47—*my children*—That is to say, those who had been born to his wife and himself.

5.14.53–54—*my people*—That is to say, all those who had chosen to follow Nephi into the wilderness, regardless of their familial relationship.

5.15 Nephi does not directly tell us if the materials by which he raised the first buildings in the land of Nephi included stone. Many scholars have assumed so because of the great number of stone building to be found in ancient America. Most of the visible monolithic structures, however, do not date back to Nephi's time. If the Nephite buildings were made of timber, which seems likely under the circumstances, little would remain two and one-half millennia later. Nephi had become expert in the shaping of wood as part of his experience in constructing the ship. When Lehi's company first arrived in the promised land, they found gold, silver, and copper in great abundance (see *1 NE-C 18–25*), together with other unnamed ores. Apparently in the land of Nephi, iron was found in abundance, together with other minerals, which made the forging of iron and copper alloys possible. Again, Nephi's understanding of metals served him in good stead as the little community attempt to provide for itself. All of the necessary tools and implements required for such a frontier settlement were available through Nephi's knowledge and wisdom in these matters.

5.15.38–39—*precious ores*—What other materials are referred to here, we cannot know at present. Perhaps the materials needed to produce ziff is what is meant here.

5.16 Nephi's Temple may have differed in major ways, depending on the kinds of material which were available to him. Given the smaller population of the Nephite nation at the time, it may have been that cut stone was not the primary building material. Furthermore, the books of Moses are quite explicit regarding the manner in which the Tabernacle in the wilderness was constructed. In some respects, the permanent Temple in Jerusalem was merely a stone rendition, twice the dimensions of the original Tabernacle made from wood and skins.

5.16.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.16.7—*temple*—The Temple of Solomon was one designated for uses pertaining to the Law of Moses and the ordinances of the Aaronic Priesthood. There are indications, however, that that edifice also had some provisions for the ordinances of the Melchizedek Priesthood, although they would have been limited in scope. The Nephites performed the sacrifices and other ordinances of the Levitical law under the auspices of the Melchizedek Priesthood, and no doubt enjoyed the blessings of the

15 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

2 Ne. 5:15
EM 1:174
2 Ne. 5:15–16
DS 2:237

16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

2 Ne. 5:16
MA 111
AF 487
DS 3:73
EM 1:160, 203
2 Ne. 5:16–18
EM 4:1463

higher priesthood as well. Their temple would have reflected those greater blessings.

5.16.20—*Solomon*—The youngest son of David and Bathsheba, the daughter of Ammiel (sometimes Eliam). At the death of Absalom, David granted Bathsheba’s wish that her young son Solomon would be David’s political heir. Solomon would ascend to the throne of Israel before his father’s death as a response to the machinations of Adonijah, Abiathar, and Joab. Solomon would extend the boundaries of the kingdom of Israel and expand the infrastructure of the nation considerably, including the building of the great Temple in Jerusalem. Later in life, Solomon engaged in excesses that would endanger his salvation.

5.16.29–30—*precious things*—One wonders, with the abundance of gold, silver, copper, and iron what precious materials were lacking in the building of the temple in the land of Nephi. The first item that comes to mind is the cedar wood which was used to line the interior of Solomon’s Temple. Certain kinds of woven cloth and animal pelts may not have had their counterparts in the promised land at the time Nephi constructed the House of the Lord.

5.17 The manner in which this was accomplished was certainly by Nephi’s personal example. Like the other righteous kings among the Nephites, this noble son of Lehi thought it no infringement on his time and talents to be of manual service to his people.

5.17.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.18 Not only did Nephi have before him in the writings of Samuel the prophet regarding the inadvisability of having a king among the Lord’s people, but he had also received a revelation in which the entire religious and secular history had been presented to him. He had no desire to set a precedent that would prove to be the undoing of many generations. Nephi and Samuel’s sentiments would be echoed in the teachings of Mosiah, the last great king of the Nephite people, he who commended a governing body of judges to them. It is doubtful that Nephi ever perceived himself to be a king, even though his people probably revered him as such. After his death, those that followed him in the leadership of the nation were not only referred to as kings, but were called after his name.

5.18.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.19 Nephi was content to be called a “ruler” and a “teacher” for the people, inasmuch as the Lord himself had given those titles to him. He ruled as Christ would have ruled; he taught the truth of eternity and the importance of right conduct before God; he lived what he taught. All of the fears that Laman and Lemuel had imagined up in their hearts as to how Nephi would rule once the company was in the promised land were never realized among the Nephites. We may assume that the leadership of the Lamanites was not as benign and loving.

{~~9~~—1830}

17 And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

18 And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

19 And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until

2 Ne. 5:18
EM 1:160

2 Ne. 5:19
AF 195
MD 88, 776

5.20 When Laman, Lemuel, and the others of their party rejected the guidance and instruction of Nephi, plotting against his life with such determination that he was compelled to depart from among them, they effectively cut themselves off from the presence of God. The spirit of God, the oracle of Heaven, was with the prophet, seer, and revelator of that day. They could not reject Nephi without rejecting the God who ordained him. As vines will wither when separated from their roots, so also the cultural and spiritual life of the Lamanites plummeted. Whereas they had once been an enlightened people, they quickly fell into the wickedness and darkness of apostasy.

5.21 What was the curse that befell the Lamanites? Was it a dark skin? No, but the color of their skin in this case was the mark of the curse, a reminder to all among the Nephites who saw them that their spiritual lives were corrupt, that their traditions were such that any intermarriage between the Nephites and the Lamanites would produce children who would almost invariably follow the traditions of the latter rather than those of the former. The curse was that Laman and Lemuel and those associated with them had willfully chosen to rebel against the things of righteousness. They were sinful, filled with all manner of iniquity; they had hardened their hearts against God.

5.22 The Lord God understood the nature of man, how quickly the sons and daughters of men cleave unto one another simply because of physical attraction. The Lamanites became sufficiently altered in their outward appearance, that the Nephite men and women found little or no physical attraction in their cousins. Therefore, one of the major steps toward marriage and family life was severely hindered in order that the general righteousness of the Nephites might not be diluted through the introduction of wicked traditions into their society through marriage. There were periods of time in the history of these two peoples that the righteousness of both brought about intermarriage on a grand scale.

5.23 The caution that the Lord gives here is that if a righteous Nephite were to marry a wicked Lamanite, the power of the false traditions would be so powerful that their children would almost unavoidably partake of the Lamanite point of view, and would therefore suffer the curse of a hardened heart and subject to iniquity of every kind because of those false traditions. If perchance, as was the case at several points in the history, both parties were righteous, the curse would not be a consideration in their intermarriage.

5.24 Because of their iniquity and their unwillingness to hearken to the counsel of God, because of that great curse which they brought upon themselves, they were not as industrious as the Nephites. They resorted to plundering, mischievousness and shrewdness among those with whom they came in contact. They would rather steal than work, take advantage of others rather than labor for their sustenance. They preferred to hunt, rather than to tend fields, even when those fields would have produced abundantly.

5.25 The entire Lamanite cultural was set at odds with that of the Nephites.

the time they sought to take away my life.

20 Wherefore, the word of the *Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

21 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

24 And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

25 And the Lord God said unto

* p. 73
2 Ne. 5:20
CR99-O 8
2 Ne. 5:20–25
MD 428

2 Ne. 5:21
AGQ 2:173
2 Ne. 5:21–23
MD 616
2 Ne. 5:21–24
MLM 209
2 Ne. 5:21–25
MD 528

2 Ne. 5:23
EM 3:981

2 Ne. 5:24
MD 372
EM 2:804

When the Nephites, though wickedness, lost the power of discernment, they would be taken advantage of by the Lamanites in a wide variety of ways, many of which are illustrated in the pages of the Book of Mormon. In their idleness, the Lamanites would rather plunder than trade, steal rather than cooperate, seeking to deceive and take undue advantage of the Nephites, rather than deal honestly with their fellow men.

5.25.12—*scourge*—The English word “scourge” derives from Latin roots which mean to “straighten, whip, punish, afflict”.

5.26 Although the Nephites conducted all of their religious affairs under the auspices of the Melchizedek Priesthood, the requirements of the Law of Moses still had to be observed. Those outward duties which are described in the Law which anciently befell the descendants of Levi and Aaron were assigned initially to the two younger brothers of Nephi. Jacob and Joseph would have overseen the various sacrifices which were required by the Lord God of Israel in similitude of the sacrifice of the Only Begotten of the Father. Their duties would have included teaching the people the responsibilities which they had under the Law of Moses and the significance of those responsibilities in the eternal plan of salvation.

5.26.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.26.11—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

5.26.13—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.

5.27 Wickedness never was happiness. Happiness comes only through observance of the will of God, for He is eternally happy and wishes all of His children to feel the same. The choice to be happy is at the very heart of willing obedience to the commandments of God.

5.28 Lehi left Jerusalem during the first year of the reign of Zedekiah which, according to the most accurate chronologies which we possess, was 600 BC. Nephi, then, marks this point in his record as being 570 BC.

5.28.12—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

5.29 How Nephi preserved his earliest records we do not know, but once he arrived in the promised land, the great abundance of metals made it possible

me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

{*9—1830*}

26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

27 And it came to pass that we lived after the manner of happiness.

28 And thirty years had passed away from the time we left Jerusalem.

29 And I, Nephi, had kept the records upon my plates, which I

2 Ne. 5:26
AF 195
AGQ 1:123
EM 1:203
EM 2:713

2 Ne. 5:27
CR99-A 23
CR01-A 77
CR01-O 97

2 Ne. 5:28
EM 1:178
2 Ne. 5:28–33
EM 1:199

2 Ne. 5:29–33
AF 294

to preserve his writings in a permanent fashion. We may assume, then, that Nephi had been keeping this permanent record, that which we call the Large Plates of Nephi, for nearly twenty years (see *1 NE-C 19.1*).

5.29.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.30 Thirty years from the time that Lehi and his family had left Jerusalem for the promised land, and twenty years since they had arrived in the promised land, Nephi was commanded to make a second set of plates which emphasized the spiritual tone of Nephi’s life and ministry rather than the complete daily chronicle of his people. The Large Plates, therefore, were redacted and filtered into that which we now have in the Small Plates of Nephi. The subsequent writers upon the Small Plates were commanded to write in a similar vein. Some were more successful than others. The creation of this second set of Plates should not depreciate our consideration of the Large Plates. It was from this latter record, it will be remembered, that Mormon drew the vast majority of his own recounting of Nephite history, both temporal and spiritual.

5.31 Again, Nephi reminds us that we are reading from the Small Plates of Nephi rather than from his original record contained on the Large Plates (see *1 NE-C 19.1–6*).

5.31.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

5.32 The Small Plates of Nephi serve as a touchstone for those who would be of a like mind with the Lord God of Israel. Nephi has produced a work under the direct inspiration of the Father; he knows that it is acceptable to God. Therefore, the righteous would take great delight in the words which he has placed there. Mormon was deeply moved by the content of the Small Plates of Nephi, so much so that he physically included them with his own collection of plates, upon which the Book of Mormon was preserved.

5.33 Nephi did not spend twenty years writing secular drivel. He wrote only that which he considered to be sacred, whether upon the Small Plates or the Large Plates (see *1 NE-C 19.6*). The Large Plates, however, contain more “history” in the traditional sense of the word.

5.34 It should be noted that from time to time a telescoping of time is evident. In this case, ten years had transpired between verse 28 and verse 34. While this might be satisfying for those of us who would like to be knowledgeable in all things Nephite, we have been directed to the Large Plates. Unfortunately, the two records which might have shed more light on the matter are not readily available. The Large Plates, which Nephi began ten years after he arrived in the promised land, are ensconced with the multitude of Nephite records in the depository established by Mormon in the Hill Cumorah. The Book of Lehi, which Mormon wrote as his summation of the history of the early Nephites, was lost with the 116 pages of manuscript committed to the care of Martin Harris while the Book of Mormon was being translated.

had made, of my people thus far.

{*¶—1830*}

30 And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates.

33 And if my people desire to know the more particular part of the history of my people they must search mine other plates.

34 And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

EM 1:147

2 Ne. 5:30
AF 263, 295,
326
2 Ne. 5:33
MD 326
2 Ne. 5:34
EM 2:713

{*Chapter V}
(Chapter 6)

{9—1830}

* p. 74

6.1 Having once perused the five chapters dedicated to the teachings of Jacob to the Nephites, the reader cannot help but be grateful to Nephi for having included the discourse on the Small Plates. It cannot be imagined, however, that this was the only presentation that Jacob made prior to the death of Nephi, and not the only one that deeply impressed him. Why, then, should Nephi choose this particular body of teaching. The answer is probably in connection with Nephi's great love of the prophet Isaiah. Jacob's teachings revolve around Isaiah chapters 49 through 51. At the heart of the matter is the scattering and gathering of the House of Israel, the latter as an effect of the atoning sacrifice of the Lord Jesus Christ. This is a reprise of Nephi's own treatment of the theme as recounted in 1 Nephi (see *1 NE-C 19–22*). Nephi had begun with chapters 48 and 49 of Isaiah and Jacob, for the most part continued the commentary with the subsequent chapters. In some respects, Jacob continues the theme in his presentation of the Allegory of Zenos in Jacob 5.

6.1.4—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob's activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

6.1.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

6.2 Jacob had been called by revelation and by the laying on of hands by Nephi, who was at that time the one who bore the keys of the Kingdom in that part of the world (see 5.26). As has been mentioned before, the only priesthood possible for the Nephites to have possessed was the Melchizedek Priesthood, inasmuch as they pertained to the family of Joseph rather than that of Levi. But since bearers of that greater priesthood could function in any role of the Aaronic or Levitical Priesthood, they were able to abide by the requirements of the Law of Moses which was in effect among them. Thus, both Jacob and Joseph were priests and teachers unto the people.

6.2.6—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob's activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

6.2.28—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

6.2.35—*king*—Nephi had been reticent about being the "king" of the people, but it is clear that the Nephites thought of him as such while he

1 THE words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

2 Ne. 6
EM 1:143, 147,
183
EM 2:713, 714
EM 4:1593

2 Ne. 6:2
AF 195
AGQ 1:124
DS 3:87
EM 2:713
CR01-O 78

lived.

6.2.55–57—*exceedingly many things*—It is clear that Jacob had been serving for some time as a teacher before this particular discourse was given.

6.3 Although we may not know the particulars of Jacob’s curriculum among his people, but it would seem clear that there were two primary sources. First, there had been the teachings of the prophet, seer, and revelator who had been responsible for bringing the family out of the impending destruction of Jerusalem into the safety of the promised land. Second, there was the body of doctrine that could be found inscribed upon the Brass Plates. Lehi and Nephi had both taught from that volume and Jacob was just as diligent in his labors to do the same. Much of the history of the world had already been shared with the Nephites beginning with the creation and the fall and continuing with the record of the covenants peoples from Adam and Eve to the latest developments among the members of the House of Israel.

6.3.19—*anxiety*—This is the perpetual effect upon the servant of God in connection with the people he has been called to serve.

6.4 Jacob is making commentary in the words of a prophet who had lived some two hundred years before his day. The clarity of the writings of Isaiah is so vivid to the Nephites, that it is a fairly easy task to illustrate the prophetic power of the spirit which rested down upon him as he wrote. The Nephites could see their circumstances recorded; as time passed they would perceive the fulfillment of more of his prophecies in their own lives and in the lives of those around them.

6.4.12—*are*—The almost universal applicability of the writings of Isaiah to the House of Israel, wherever and whenever they may be is testified to by the Lord Jesus Christ himself when he appeared among the Nephites shortly after his resurrection from the dead (see 3 *NE-C 23.1–3*).

6.4.26—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

6.4.34—*brother*—This, of course, is in reference to Jacob’s brother Nephi.

6.4.49–50—*your sakes*—Nephi stated that he wished his brothers to hearken to the words of Isaiah that they might have hope

6.5 This is an echo of that which Nephi had said in conjunction with his teachings regarding the scattering and gathering of the House of Israel (see 1 *NE-C 19.23–24*).

6.5.12—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands

3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

{*¶—1830*}

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of

2 Ne. 6:3
EM 2:714
CR83-O 48
CR86-A 36

2 Ne. 6:5
EM 2:701

of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

6.5.19—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

6.6 Other than minor punctuation marks, there is no difference between this verse and that given in the King James version of Isaiah 49:22. This is also true of the Joseph Smith Translation of the same verse. The promise that Isaiah makes is that the eventual gathering of the House of Israel would transpire, in part, at the hands of the Gentiles. The remnants of the House of Israel would be like unto little children, unable to defend or take care of themselves, and the Lord God would call upon the Gentiles by His Spirit to deliver the Israelites from their long dispersion. In every instance where the sons and daughters of Jacob will have been restored to their former glory, it will have been through the auspices of those who will be considered Gentiles by their beneficiaries. Nephi perceived that blessing directly in his commentary upon this same verse (see *1 NE-C 22.8*)

6.6.21—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

6.7 There are a few minor differences between the various translations of Isaiah 49:23. While one may quibble about the biological possibilities for having both “nursing” fathers and “nursing” mothers among the Gentile kings and queens, nonetheless what is inferred is that the kings would be a tenderhearted as their female counterparts in their care of the sons and daughters of Israel. The abject reverence of these worldly nobles is indicative of their awakening recognition of the covenants between the Lord God of Israel and His people. Can there be any doubt that the Gentile rulers desire a place with those who have received such great and wonderful promises through their fathers.

6.7.22—*faces*—The King James version renders this word in the singular. The JST conforms to the Book of Mormon translation with the plural form.

6.7.23—*towards*—This word in the King James translation is given without the final “s” as does the Joseph Smith Translation. The words “towards” and “toward” are commonplace variant forms of both the preposition and the adverb in the English language. The adjective which is spelled “toward” is usually in reference to a being that is “apt to do or learn”. In this verse, “towards” serves grammatically as a preposition.

6.7.50–52—*wait for me*—Whether of the House of Israel or of the Gentile

Israel.

{*9—1830*}

6 And now, these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

2 Ne. 6:6–7
EM 2:700
2 Ne. 6:6–12
MD 14
2 Ne. 6:6–18
EM 1:147

7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

nations, those who watch in love and obedience for the coming of the Messiah in glory will not be turned aside. The faith of the just will bear eternal fruit.

6.8 Just as Nephi had applied the writings of Isaiah to the future history of his family, so also Jacob applies the prophecies to the current events among the Jews of his day, thus illustrating once again that Isaiah may be “likened” to the remnants of the House of Israel as well as to the whole. Jacob does not tell us when he received his personal revelation concerning Jerusalem, but his father Lehi had that confirming vision about the time that the city and the Temple were destroyed in 591 BC (see 1.4).

6.8.4—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

6.8.23—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

6.9 Again, the underlying current in all that Jacob teaches his people is the truth that every scattering of Israel, to whatever degree, would be followed eventually by a gathering. In this particular case involving the Jews carried away by the Babylonians, Jeremiah had been quite specific that the Jews would dwell in captivity for seventy years before they would be allowed to return. The fall of Babylonia to the Persians and the Medes during the exile would facilitate that return. Over five hundred years would pass between the return of the Jews as permitted by Cyrus the Persian and the mortal ministry of the Lord Jesus Christ, but as is the case in much of prophetic literature, Jacob telescopes time in order to distill his topic more succinctly. It would have been common knowledge in Lehi’s family that the birth of the mortal Messiah would take place six hundred years from the time Lehi left Jerusalem for the promised land (see *1 NE-C 10.4*, *1 NE-C 19.8*, and 25.19). Let no man take offense because the prophets of old knew exacting details regarding the life, ministry, and death of the Savior so many centuries before the events took place.

6.9.28—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

6.10 The Babylonian captivity had come upon the Jews because of their own perfidy, their own reticence to hearken to the voice of the living prophets, and their willful malice against the righteous. The destruction of the Temple and of Jerusalem in AD 70 would come for much the same reason, but intensified because of the nature of Him whom they rejected. This would not be an accidental slaying of the Lord of Life; this would be a deliberate murder, the instigators knowing full well who they were delivering up to the Roman cross. By AD 130, the same attitudes and convictions harbored in the hearts of the

8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.

9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and cru*cify him, according to the words of the angel who spake it unto me.

10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

2 Ne. 6:8
AF 321, 327
2 Ne. 6:8–9
EM 1:147
2 Ne. 6:8–10
AF 84
2 Ne. 6:8–11
AF 333
2 Ne. 6:8–14
EM 2:708

2 Ne. 6:9
MD 172, 174
PM 528
EM 1:147
CR93-A 34
2 Ne. 6:9–11
MLM 225
CR81-A 19
* p. 75
2 Ne. 6:9–17
MLM 227

2 Ne. 6:10–14
EM 2:706
2 Ne. 6:10–18
DS 3:9
2 Ne. 6:11
AF 343
EM 2:481, 707

Jews would bring the wrath of the Roman Empire upon the Kingdom of Judah such that it would cease to be a nation, a barren and unproductive land.

6.10.17—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

6.11 Although the Gospel covenants had been taken to the Greeks and Romans throughout the Mediterranean prior to the destruction of Jerusalem, a goodly portion of the membership of the Church of Christ were genetically Jews. The decree against the rebellious Jews was poised to fall upon the heads of the Jewish Christians as well, and had it not been for the entire body of the Church of Christ petitioning Heaven in behalf of their Jewish brethren, the slaughter of the Jews might have been far more extensive than it was. For their part, the Jewish Christians had a vested interest in the lives of those to whom they were related who had not accepted the call to repentance. We may justifiably assume that their prayers preserved many of the Jews as well. Again, Jacob does not hesitate to telescope vast periods of time in order to make his point. We may quibble about when precisely, the gathering of scattered Jewry began, but certainly the establishment of the Jewish state of Israel in the middle of the twentieth century will serve as a seminal marker, for the lack of any other.

6.12 Jacob refers here to the passage that he quoted from Isaiah 49 (see 6.6). The Lord God was to beckon to the Gentiles, to raise up His standard among them, that they might be the means by which Israel would be gathered. It is clear that these Gentiles would be those who would exercise faith in Jesus Christ, who would repent of their walk and talk as natural men, and who would enter into the covenants of unity with the Church and Kingdom of God rather than pertain to the abomination which had become the scourge of all the earth. The salvation of these Gentiles would be a substantive as any degree of salvation extended to the descendants of the covenant peoples.

6.12.5—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

6.12.10—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

6.12.27—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

6.12.57–58—*his children*—While an argument may be made for the posterity of Abraham and other holy men as the “children of God”, the

11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

{9—1830}

12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.

context of the phrase as used here must refer to a greater body of souls, perhaps as great as the whole of humanity from the days of Adam and Eve to the end of time.

6.12.64—*prophet*—In reference to the prophet Isaiah. The resurrected Christ in speaking of the greatness of the writings of Isaiah declared that the affairs of the covenant people and the Gentiles were so intertwined that for Isaiah to speak of the one he must also speak of the other (see 3 *NE-C 23.2*)

6.13 Whereas the text of Isaiah given above (see 6.6–7) refers to the Gentiles and the House of Israel as a whole, Jacob makes a distinction between those who would reverence the sons and daughters of scattered Jewry and those who would be abjectly ashamed at having fought against Zion. The great revelation to the nations of Gentiles will come at the second coming of the Lord Jesus Christ, when the Millennial reign will be initiated, and the political Kingdom of God firmly established on the earth. Thus, while the outward posture of the righteous and the rebellious may very well be the same, licking up the dust of the feet of the righteousness, yet their motivations for doing so would be completely different, a defining moment in eternity for them all.

6.13.6—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

6.13.53—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

6.14 The scriptures are replete with descriptions of the events that will transpire at the second coming of the Messiah, which will culminate with his glorious and terrible appearance to every man, woman, and child on the planet. Candidates for the Celestial Kingdom, those who will have accepted the principles and ordinances of the Gospel of Jesus Christ will be spared the horrors of that day. The honorable men of the earth, too, will welcome the day of redemption when the Savior appears. Those who, because of their conduct and attitudes, will pertain to no more glory than that of the Telestial Kingdom will be summarily dismissed from mortality to spend a thousand years in the world of spirits in expectation of the second resurrection, the resurrection of the unjust.

6.14.9—*prophet*—In reference to the prophet Isaiah. The resurrected Christ in speaking of the greatness of the writings of Isaiah declared that the affairs of the covenant people and the Gentiles were so intertwined that for Isaiah to speak of the one he must also speak of the other (see 3 *NE-C 23.2*)

6.14.11—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

6.15 Great tribulations will cover the earth in the last days prior to the coming of the Lord. The planet itself will be in commotion, and war with all of its attendance ills will prevail for a time. Whether the wicked will recognize Jesus as the Christ and the God of Israel before they depart this life, we do not know, but once they are ushered into the world of spirits, there will be no question whatsoever.

13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

2 Ne. 6:13–14
MLM 565
2 Ne. 6: 13–15
MLM 558

14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

2 Ne. 6:14
EM 2:710, 711,
893
2 Ne. 6:14–15
MLM 370

15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is

2 Ne. 6:15
EM 2:700
2 Ne. 6:16–18
EM 2:699, 700
2 Ne. 6:17

6.15.42—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

6.16 Again Jacob quotes from chapter 49 of Isaiah, this time from the last three verses. The Book of Mormon differs from the King James version of this verse with the simple addition of the conclusionary conjunction, “For”, at the very beginning of the passage, directly connecting the depiction of the Lord’s power in the process of gathering, with the particular promise mentioned in the previous verse that those who waited upon the Lord would not be ashamed at his coming. Nephi makes the same contribution in his citation (see *1 NE-C 21.24*).

6.17 The Book of Mormon contributes text to this verse in addition to that which appears in the King James version. The Joseph Smith Translation reads precisely the same as the Book of Mormon, save for the addition of the phrase “and I will save thy children”. For whatever reason, Jacob chose to truncate his quotation of the verse, an elision which today is marked by the long dash at the end of the verse. It is interesting to note that in the citation used by Nephi, the additional material is not quoted, thus giving rise to the possibility that this additional phrasing may have been the voice of Jacob rather than of Isaiah. We should probably assume that since the Joseph Smith Translation includes the phrasing, that Jacob was profoundly inspired by the spirit to make that addition which had been lost prior to the prophecies of Isaiah having been incised upon the Plates of Brass.

6.18 The texts of the Book of Mormon and of the King James version are essentially the same for this verse. See also Nephi’s commentary on these final scenes prior to the second coming (see *1 NE-C 22.12–14*). We may understand that at this point the gatherings of the remnants of scattered Israel are culminating, Jews, Lamanites, and the rest of the covenant peoples.

6.18.45—*Jacob*—The son of Isaac, the grandson of Abraham, and the founder of the House of Israel by means of the covenants received through the faithfulness the patriarchs.

7.1 Notwithstanding our current King James configuration of the text of Isaiah, Jacob certainly perceived the continuity between chapters 49 and 50 as being rather fluid. Whether this was a result of the manner in which Isaiah had been inscribed upon the Plates of Brass or as a result of his own thinking, the semantics of the end of chapter 49 and the beginning of chapter 50 not only suggests the appropriateness of the Book of Mormon format, but demands it. The Joseph Smith Translation reflects exactly the additional phrasing included in Jacob’s citation from the Brass Plates, implying that this was the original reading. Isaiah’s image is a powerful one. That the House of Israel considers itself in slavery, there can be no question, but the cause of that bondage is what is in question. Israel accuses God of having allowed this great evil to have come upon them. The Lord testifies that it is the natural result of Israel having succumbed to the temptations of the world that they find themselves in such dire straits. As is typical of human nature, Israel is not willing to take responsibility for its circumstances. If the children of Israel are

God, the Holy One of Israel.

16 For shall the prey be taken from the mighty, or the lawful captive delivered?

17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee—

18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

*{*Chapter V; continued}*
(Chapter 7)

1 YEA, for thus saith the Lord: Have I put thee away, or have I *cast thee off forever? For thus saith the Lord: Where is the bill of your mother’s divorcement? To whom have I put thee away, or to which of my creditors have I sold you? Yea, to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Ne. 7
AF 252
EM 1:143, 147,
183
EM 2:700, 713,
714
* p. 76
2 Ne. 7:1
EM 4:1579
2 Ne. 7:1–2
CR99-O 90
2 Ne. 7:1–11
EM 1:147

fatherless and motherless, it is because they have run away from home. If they have been reduced to servitude, it is because they have bartered away the inheritance that they had been promised by the Lord God.

7.1.56—*Behold*—In the Joseph Smith Translation of Isaiah, this word marks the beginning of the second verse of chapter 7.

7.2 There is considerable correlation between verses 2 and 3 of the present chapter and Doctrine and Covenants 133:66–69. Aside from the reconfiguration of the versification, the text of the Joseph Smith Translation and the King James version are precisely as that of the Book of Mormon. Note that the beginning of this verse provides a natural conclusion for the entire paragraph. The scattering of Israel is utterly complete, the mighty ones of the earth have carried them away; the prey is in the clutches of both fang and claw. The second portion of the verse, beginning with the new paragraph, the Lord assures the House of Israel that He is powerful enough to deliver them from whatever adverse circumstances in which they find themselves. As He had delivered them from Egypt, so also would He deliver them from all their enemies if they will but turn to Him. The image of the dying fish may very well be an allusion to the cross of the Red Sea.

7.2.38—*deliver*—This word marks the end of the second verse of the Joseph Smith Translation of Isaiah 7.

7.2.39—*Behold*—This word marks the beginning of verse 3 of chapter 7 of the Joseph Smith Translation of the book of Isaiah. The JST version of verse three includes the second half of verse two and all of verse 3 of the King James version.

7.3 This may be an allusion to the ninth plague in Egypt, the three days of impenetrable darkness. It certainly refers to the pillar of cloud that stood between the children of Israel and the hosts of Pharaoh as the former were preparing to flee across the Red Sea.

7.3.10—*sackcloth*—The Hebrew word translated elsewhere as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

7.4 The wording of the Joseph Smith Translation conforms precisely with that which is recorded here by Jacob, with some variation in punctuation. The Lord has said, “Whether by mine own voice or by the voice of my servants, it is the same”. It is therefore bootless to attempt to attribute all that is said by the Servant to the life of Isaiah. There are undoubtedly correlations between Isaiah’s life and the ministry of the Lord Jesus Christ, but here the prophet speaks as if he were the Lord himself. Both Isaiah and the Savior are alert to the whisperings of the Spirit of God, while those around them sleep in ignorance and iniquity.

7.4.11—*learned*—At age twelve, the Lord Jesus taught the wise in the midst of the Temple at Jerusalem (see *LK-C 2.46–47*). When Jesus returned to Nazareth for a time, his neighbors were astonished at his learning (see *MT-C 13.53–57*). Those who are truly learned are those who hearken to the voice of God.

7.4.22—*season*—The phrasing in the King James version of this verse

2 Wherefore, when I came, there was no man; when I called, yea, there was none to answer.

{*9—1830*}

O house of Israel, is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make their rivers a wilderness and their fish to stink because the waters are dried up, and they die because of thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season unto thee, O house of Israel. When ye are weary he waketh morning by morning. He waketh mine ear to hear as the learned.

which follows this word is quite impersonal, “to him that is weary”, instead of “unto thee, O house of Israel, when ye are weary”, as it reads in the Joseph Smith Translation.

7.4.28—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

7.4.29—*When*—The punctuation of the Joseph Smith Translation would give us to understand that the Servant knows what to say when the house of Israel is weary. The punctuation of Jacob’s citation would imply that the Lord is awake when they themselves are still slumbering. The first is an expression of tender regard while the latter is a bit of an indictment. Both views are substantively true.

7.5 The Joseph Smith Translation combines verses 5 through 7 and the opening phrase of verse 8 as one verse, with some variations in the text from both that in the Book of Mormon and that in the King James version. In the face of opposition, persecution, and eventual death, the Savior was steadfast in his commitment to do the will of God. While we may point to what might be interpreted as hesitancy on Jesus’ part when his suffering for the sins of mankind began in the Garden of Gethsemane, yet he magnified his Father’s will and completed the atoning sacrifice (see *LK-C 22.39–44*)

7.5.5—*opened*—The JST reads “appointed” in this place. Both the prophet Isaiah and the Messiah were called and ordained to their respective responsibilities.

7.5.7—*ear*—The JST has this noun in the plural.

7.6 Jesus submitted himself to the indignities which were heaped upon him. He could have brought an end to any and all ill-use with a word, but he was determined to do his Father’s will in the manner that had been foreordained.

7.6.7—*smiter*—Both the King James version and the Joseph Smith Translation have this noun in the plural. Jesus was scourged mercilessly.

7.6.14—*plucked*—One of the greatest indignities which could be offered a man who followed the Law of Moses. Often this was more than mere tugging at the beard, but an attempt to scarify the face as well. Although this specific abuse is not mentioned in the narrative of the Gospel, we may most certainly believe that it happened to Jesus during his mortal ministry, most assuredly as he was shuttled from one place to another during the final day of his life.

7.6.26—*spitting*—An unparalleled expression of contempt and detestation. Jesus suffered this at the hands of the Roman guard prior to his crucifixion (see *MT-C 27.29–31*) as well as many other instances.

7.7 Jesus was sustained in all his trials and tribulations by the hand of his Father, His power and authority which was infused within him. Although he may suffer indignity for a time, his efforts to redeem men in the midst of extremity will be comprehended by even the lowliest of his tormentors.

7.7.13—*confounded*—The Hebrew word which is translated as “confounded” in the King James version derives from roots which mean “wound, taunt, insult, blush”. Embarrassment is only possible when the one attacked senses the sting of the reproach. Jesus was innocent of any offence towards God or man.

7.7.22—*flint*—One of the most prominent qualities of this type of stone is its hardness. Metaphorically, as it is used here, it signifies an unwaver-

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

2 Ne. 7:5
EM 3:1285
EM 3:1163

6 I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

7 For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed.

ing determination.

7.8 Inasmuch as the Lord Jesus Christ lived by every word that had proceeded forth from the mouth of God, he was enabled to take his rightful place in the Kingdom of God. No other mortal man could make that claim. Therefore, if there is to be salvation of any kind, it is only through the merits of him who is our Lord, our Redeemer. Although the wicked heaped every kind of abuse and indignity upon the Lord of Life while he dwelt in mortality, when the day of judgment arrives, no one will have the wherewithal to resist Jesus in any fashion, nor will any have the temerity to raise their voice against him. In that day, the word and judgment of the Lord Jesus Christ will be final, from which there will be no appeal.

7.8.9—*me*—In the Joseph Smith Translation of Isaiah, this word marks the end of the fifth verse of the seventh chapter.

7.8.10—*Who*—In the Joseph Smith Translation, this word marks the beginning of the sixth verse of the seventh chapter. That sixth verse includes all but the first clause of verse 8 and all of verse 9.

7.8.28—*and*—This final phrase of verse 8 is absent from the King James version of Isaiah, but does appear in the Joseph Smith Translation.

7.9 With minor variation, the Joseph Smith Translation of this verse follows that of the Book of Mormon given here. How, then, is a man not to consider the great blessing of the resurrection without acknowledging that Jesus is the Christ, the Son of the living God? Those who tormented the Savior during his mortal life certainly wasted away in death and were devoured.

7.9.11—*who*—The JST has the impersonal pronoun “which” in this place.

7.10 Other than versification, this passage reads essentially the same in the King James version and the Joseph Smith Translation. There is, however, an omission. Is it possible for any man to fear the Lord, obey the voice of Christ or any of his prophets, and still walk in darkness? No. By definition anyone who hearkens to the Lord and His servants is filled with light and truth.

7.10. 23—*light*—For whatever reason, Jacob excludes the phrase that appears in both the King James version and in the JST: “Let him trust in the name of the Lord, and stay upon his God”. The implied meaning of this sentence is that the world would be wise to allow the saints of God to rejoice in the light of God without any abuse.

7.11 As compared with the light of truth which fills the minds and hearts of the faithful, the babblings of the learned are but mere sparks, little moments of glory which quickly flicker and fade, leaving those who walk by such mostly in darkness and ignorance. Men and women who live their lives by such sparcity of illumination will find very little joy in mortal life, if they find any at all. Death will sting them deeply, filling them with regret and despair.

8.1 The citation here is from the fifty-first chapter of Isaiah, a continuation of Jacob’s teachings on the scattering and gathering of the House of Israel. The differences between the King James version and the other two translations are summed in the insertion of the preposition “from” before each “whence” in

8 And the Lord is near, and he justifieth me. Who will contend with me? Let us stand together. Who is mine adversary? Let him come near me, and I will smite him with the strength of my mouth.

9 For the Lord God will help me. And all they who shall condemn me, behold, all they shall wax old as a garment, and the moth shall eat them up.

{*¶*—1830}

10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

11 Behold all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire and in the sparks which ye have kindled. This shall ye have of mine hand—ye shall lie down in sorrow.

{**Chapter V; continued*}
(Chapter 8)

1 HEARKEN unto me, ye that follow after righteousness. Look unto the rock from whence ye are hewn, and to the hole of the pit

2 Ne. 8
AF 252
EM 1:143, 147,
183

the verse and a variance in tense. It should be noted that Jacob, and undoubtedly Isaiah, perceived the modern format break between chapters 50 and 51 as nonexistent. The text is a continuous one, closely associated with one another.

8.1.4—*ye*— In the latter part of the previous chapter, Isaiah had taken to task those who failed to observe the world through eyes enlightened by the spirit of God. Here he addresses those who desired to live their lives in accordance with the eternal covenants established by their forefathers.

8.1.12—*rock*—Many scholars identify the “rock” with Abraham; others suggest that it is in reference to the entire righteous ancestral pool of the house of Israel. However, it is just as likely that Isaiah is referring to the divine origin of all men, that we are all the spirit children of the God of Heaven. The “Rock” of the Old Testament is almost always in connection with the Messiah. Our part and place in the eternal worlds only has meaning in the Lord Jesus Christ, from whom we are “hewn” if we, through the Gospel of salvation and exaltation, become his sons and daughters. The covenants made with Abraham are consistent with this larger view.

8.1.13—*from*—This insertion of the preposition appears here and in the JST.

8.1.16—*are*—The JST renders this verb in the past tense.

8.1.21—*hole*—Although many scholars have concluded that this metaphorical image is in reference to Sarah, the eternal companion of Abraham, yet again the image does not have much power if accepted solely in that light. The Hebrew word translated here as “hole” derives from roots which mean “cistern, prison, dungeon, well”. If we are to be considered part of the body of Christ, the “rock”, then what should we make of the “hole” that remains in the earth once the stone have been excavated? The righteous were to look towards that to which they eternally belonged, and that which they had escaped as a result of their redemption.

8.1.25—*from*—This insertion of the preposition appears here and in the JST.

8.2 Abraham and Sarah together constitute one of the great archetypes for the Messiah, one of the great icons for covenant making, and one of the prime examples of faithfulness in human history. We should look to God as they did; we should perceive our relationship to God as they did. They forsook the world and depended upon the goodness of God for their sustenance. In this sense, they were a part of that original rock from which all of the rest of the righteous have been hewn.

8.2.3—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or

from whence ye are digged.

EM 2:713, 714
EM 3:1006,
1163
2 Ne. 8:1–2
PM 163
2 Ne. 8:1–25
EM 1:147
EM 2:699, 700

2 Look unto Abraham, your father, and unto Sarah, she that bare you; for I called him alone, and blessed him.

2 Ne. 8:2
EM 3:1066
EM 4:1579

ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

8.2.8—*Sarah*—Saraï’s name was changed to Sarah by the substitution of a single character that linguistically does not radically change the meaning of the proper name. It is intriguing to note, however, that it is the addition of that same character to Abram’s name that changes him from being a “high father” to a “father of many nations”. As Abraham had become a father intensified many times over, and limitlessly so, we may conclude that Sarah was becoming an intensified princess to the same degree and for the same reasons.

8.2.17—*alone*—This in reference to the fact that when the Abrahamic covenant was established, Abraham and Sarah had not yet given birth to children of their own. Their vast posterity was couched in promises. Yet, notwithstanding the seeming improbability of the fulfillment of those blessings, all that the Lord God had spoken was realized. Therefore, the righteous of Isaiah’s day or those who listened to the teachings of Jacob need not fear for the fulfillment of those promises extended by God to them. They, too, for all of their improbability, would come to pass. Thus, the gathering of Israel was not a forlorn hope, but a future glorious reality.

8.2.20—*him*—We do not know why Jacob truncated this verse, eliding the phrase “and increased him” which appears in the King James version and the JST.

8.3 Zion is the city of the righteous, the gathering place for the House of Israel. In a very narrow historical sense, Palestine and Jerusalem are frequently referred to as Zion. This title prevailed in hopes that the House of Israel dwelling there would rise to the occasion. The promise given here is that the world, once a desolation rife with wickedness and perversion, will one day blossom again as it had in the days before the Fall. The consummate expression of Zion is the Millennial reign when the earth is turned back to its paradisaical glory, a terrestrial world in the place of a telestial one.

8.3.6—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

8.3.21—*Eden*—The Missouri River and its tributaries drain a vast area, no less than eight of the United States and portions of two Provinces of Canada. From this we might conclude, with no further evidence, that Eden comprised most of the territory east of the present day Rocky Mountains. The Garden of Eden which was located eastward in that land, corresponds geographically to that which we currently refer to as Jackson County, Missouri.

8.4 In conjunction with the establishment of the Kingdom of God upon the earth, the word of the Lord God of Israel will be declared the binding statute for the inhabitants of the earth. It will be this equitable law that will make the blessings of verse 3 possible: joy, gladness, thanksgiving, and the voice of melody.

8.4.31—*light*—An allusion to the lack of light among the inhabitants of

3 For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

2 Ne. 8:3
CR80-O 18

*4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light for the people.

* p. 77

the earth prior to the Second Coming (see 7.11). Those who perceived the world by the light of their own understanding were to lie down in sorrow; those who sought righteousness would rest in that divine light.

8.4.34—*people*—Without question a reference to those who will dwell upon the earth during the Millennial reign, whether Israelite or Gentile.

8.5 The judgment of the world can proceed with equity because the atoning sacrifice and the promise of the resurrection are in place through the Messiah. These verities are the foundation stones upon which all covenants are based, especially those extended to Abraham and Sarah. All of these blessings are attainable by those who seek righteousness and conform their lives to the truth and light that have been revealed from heaven.

8.5.2—*righteousness*—The Hebrew word used by Isaiah which is here translated as “righteousness” derives from roots which mean “make right, be right, cleanse, moral, legal, equity, prosperity”

8.5.18—*isles*—In scriptural imagery particularly in the Old Testament, the “isles” were in reference to any place one sailed from Palestine. Therefore, the Americas and other Pacific “islands” would be included. In some instances, western Europe was considered an “island” because of the vastness of the Mediterranean Sea. The sense that is evoked here is that of the entire earth, wherever the children of men were to be found.

8.6 This is another allusion to the “pit” from which we have been dug as mortals. We live in a fallen world which suffers daily the effects of age and decay. All that is glorious about this earth is temporary; the same may be true about the stars of heaven. There will come a time when all of this which we now see will waste away. Through the atoning sacrifice of the Lord Jesus Christ, however, all that has come forth through the creative power of God will be preserved and glorified, save some notable exceptions. The plan of salvation, the nature of godliness, the potential of all that exists, has been divinely orchestrated that those who seek righteousness shall not be disappointed in time or in eternity.

8.7 The Joseph Smith Translation is in complete accord with the Book of Mormon in its phrasing of this verse. The Law is not merely resident in the hearts of the people, but was proactively placed there by the Lord God of Heaven. The consciousness of righteousness is not an intellectual process obtained by perusal of the word of God, it comes as a direct revelation borne upon the soul through the power and influence of the Holy Ghost. Once a man or woman knows how the Lord God of Israel tenderly regards them, of what interest or concern are the mutterings and slander of the wicked?

8.8 The preservation of the righteous is in their obedience to the law of God. If one is in harmony with the nature of eternity, eternity is receptive. If one is in harmony with the spirit of the world in its fallen state, then one is susceptible to all of the liabilities of such an intimate association. The mortal world is doomed to degeneration and dissolution; the eternal world, glorified and exalted through the atoning sacrifice of Jesus Christ, is not.

8.9 Although it may seem to be a reach, yet should we not understand this

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

{*¶*—1830}

7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

{*¶*—1830}

9 Awake, awake! Put on strength,

verse as being similar to the initial command given at the beginning of this chapter? From the world of arrogance and wickedness have the humble servants of God been quarried by covenant, and the power of the evil one been limited. Through the saving ordinances of the Gospel of Jesus Christ, coupled with the principles and commandments which they represent, the influence of Satan is excised from the lives of the children of men. Eve is told that her Seed would have power to crush the head of the serpent. That this greater archetype may be applied to the crossing of the Red Sea and the destruction of the armies of Pharaoh is understandable, for the opposing forces and the end result are essentially the same.

8.9.20—*he*—The King James version has “it” in the place of “he”. The JST retains “it”. The central question has to do with the antecedent of the pronoun. If the “arm” of the Lord is referenced, “it” will suffice; if the “Lord” is intended, “he” is preferable.

8.9.23—*cut*—The Hebrew word which is here translated as “cut” derives from roots which mean “carve, hew, split, square, quarry, engrave”. Some scholars have suggested that the “cutting” of Rahab and the “wounding” of the dragon is in reference to the crossing of the Red Sea. While the notion is appealing, the view is undoubtedly quite narrow and far too localized.

8.9.24—*Rahab*—The Hebrew word represented here in the proper name derives from roots which mean “urge severely, importune, embolden, capture, act insolently, bluster, boaster”. Most scholars have concluded that the referent is Egypt. Some learned men suggest that the referent is to the ancient cosmology of the Semitic peoples, Rahab representing the chaos out of which creation has come.

8.9.28—*dragon*—The Hebrew word translated here as “dragon” derives from roots which mean “elongated, monster, sea-serpent, jackal, marine or land monster”. Some scholars have equated “Tannin” with “Rahab”.

8.10 Although this can be clearly understood as a reference to the Exodus and the dividing of the Red Sea that the children of Israel might cross over out of harm’s way, yet we should probably think of the broader application to the creation of the earth, the establishment of a dwelling place for the children of God during mortality, an eternal home which would one day be perfected and exalted. By this means, those who kept their first estate would “cross over” into Celestial glory by means of the ransom paid through the sacrifice made by the Son of God.

8.10.4—*he*—The King James version has “it” in the place of “he”. The JST retains “it”. The central question has to do with the antecedent of the pronoun. If the “arm” of the Lord is referenced, “it” will suffice; if the “Lord” is intended, “he” is preferable.

8.11 The entire purpose of this citation from Isaiah is to fix in the minds of Jacob’s audience the promise of the restoration of the House of Israel through the gathering again of those who had been scattered. This would happen temporally and it would happen spiritually. Whether one speaks of the return of Judah to Palestine, the gathering of Joseph to his place of residence, the assembling of the other tribes of Israel that they might be blessed by the power of the priesthood, or the return of creation back into the presence of the Father, the gladness and joy are of the same kind, if different in intensity.

8.11.3—*redeemed*—Those who have been saved through the principles and ordinances of the Gospel of the Lord Jesus Christ. They are they who will be filled with joy, and be graced with holiness.

O arm of the Lord; awake as in the ancient days. Art thou not he that hath cut Rahab, and wounded the dragon?

10 Art thou not he who hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy and holiness shall be upon their heads; and they shall obtain gladness and joy; sorrow and mourning shall flee away.

2 Ne. 8:11
MD 519

- 8.11.14—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.
- 8.11.18–19—*and holiness*—The JST agrees with this textual addition to the King James version.
- 8.11.24—*heads*—The JST agrees in number with the Book of Mormon.

8.12 The introductory phrasing of this verse is perfectly reflected in the Joseph Smith Translation. If the Lord God of Israel comforts a man, extends forgiveness and hope to him, how can that same man then fear anything that the world or the adversary can do?

- 8.12.11—*Behold*—This additional word to the King James version appears in the JST as well.
- 8.12.21—*man*—Both the JST and the King James version have “a man”. The principle is the same whether speaking of an individual or of mankind in general.
- 8.12.28–30—*son of man*—We are tempted to see a connection between this phrase and the Lord Jesus Christ, but the context would have to be wrenched considerably in order to make that equation. While it is true that the Son of God became mortal, like unto the grass, it is also true that the righteous would never conceive of their Lord as someone to fear. Hence, the caution must be in reference to mankind in general. In this light, the JST and King James version emphasizes that neither any individual nor the whole of humanity ought not to dissuade the faithful from their righteousness. The Book of Mormon phrasing draws an equation between “man” and “son of man” as referring to mankind in general.

8.13 The rhetorical question here is similar to one raised in the previous chapter (see 7.10). If one is filled with the love of God, faith in His Son, and a determination to observe all that the Lord has commanded His children to do, how would it be possible for such an one to forget Him upon whom all depends? The question here, “Who art thou”, is a poignant one Who are we, indeed, to fear any oppressor, especially Lucifer who has long since been cast down from glory, who has no power save that which we give him through our own disobedience to the will of God?

- 8.13.45—*fury*—The Hebrew word which is here translated as “fury” derives from roots which mean “heat, anger, poison, fever”. There is nothing to fear from the tantrums of the devil so long as we are confident in our relationship with God the Father and His Son, the Lord Jesus Christ.

8.14 The righteous among scattered Israel know how and by whom their salvation shall come. The invitation has been extended and the captives gather to be set free, whether among the living or the dead. The Bread of Life can be offered only by one, the Guardian of the Loaf, the Lord Jesus Christ.

8.15 Whether of the creation or the Red Sea, the principles involved are the same. That is to say, the Lord God is the master of all the earth and all who dwell therein because they came forth from his hand.

12 I am he; yea, I am he that comforteth you. Behold, who art thou, that thou shouldst be afraid of man, who shall die, and of the son of man, who shall be made like unto grass?

13 And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?

14 The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I am the Lord thy God, whose waves roared; the Lord of Hosts is my name.

8.15.7—*God*—For whatever reason, Jacob elides the subsequent phrase, “that divided the sea”, which appears in both the JST and the King James version.

8.15.9—*waves*—The Hebrew word which is traditionally translated as “waves” derives from roots which mean “heap of stone, ruins, spring of water, billow, roll”.

8.15.10—*roared*— The Hebrew word which in Isaiah is translated as “roared” derives from roots which mean make an uproar, agitate, destroy, commotion, tumult, rage, war, moan, clamor, disturb, drive”.

8.16 The Joseph Smith Translation conforms precisely with this verse. The children of the covenant have received revelations from the Heavens and have been commanded to peruse them frequently, to teach one another the doctrines of the Kingdom. The Lord God set the bounds and limitations of the nations before the earth was created. Certain of His spirit children were reserved for various dispensations that the children of men might be regularly blessed and prepared for salvation and exaltation. In the latter days, in order that the Kingdom of Heaven might be established upon the earth in preparation for the Millennial reign of Christ, the covenant people have been preserved through their faith in Jesus Christ, protected in the most dire of circumstances.

8.16.36—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

8.16.37—*Behold*—This word is an addition to the King James version. The implication is that the people of Zion need only look at what they have become through obedience to the principles and ordinances of the Gospel of Christ to know that they have become the people of the Lord God of Israel.

8.17 The restoration of the city of Jerusalem is a type of the restoration of the House of Israel. The city was laid waste by the wicked on several occasions, and yet it would repeatedly re-awaken from its desolation as a man would wake from a drunken stupor. So also, the remnants of the House of Israel have forgotten, from time to time, who and what they are and have to be wakened from the deep spiritual sleep which has come upon them as they have been scattered throughout the world and have partaken of the wickedness thereof. The scattering has come because of perversion and incontinence; the House of Israel has been driven from place to place because they incurred the wrath of God through their willful disobedience of His commandments and the abuse of His servants.

8.17.6—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

8.18 The remnants of the House of Israel have succumbed to blind drunken-

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out—

18 And none to guide her among

ness and no longer are able to walk the straight and narrow path of the Gospel of Christ. Metaphorically, neither is there any “rod of iron” that would help the fallen to move along towards salvation. The covenant people are desolate and destitute. Notwithstanding the abject conditions surrounding the House of Israel, they are to awake and arise, in order that they might be guided properly.

8.18.1—*And*—The JST renders the initial part of this verse as “And there is none”. The King James version begins “There is none”

8.18.9—*sons*—The general apostasy of the House of Israel has resulted in the loss of priesthood authority among them. Ancient Israel enjoyed the blessings of the Levitical Priesthood which was handed down from father to son. As a result of the scattering of the House of Israel, those direct blessings were lost to the vast majority of the posterity of Abraham. This is to say nothing of the greater power and authority of the Melchizedek Priesthood.

8.19 The consistency of the Book of Mormon and the Joseph Smith Translation reveal that the tenor of this passage is positive rather than negative. Fallen Israel is about to be raised up and led in the paths of righteousness by the two “sons”, priesthood authorities sympathetic to the plight of Israel. The implication of the verse is “if Israel is to be comforted at all, who other than these two could do so?”

8.19.2–3—*two sons*—The King James version reads “two *things*”, the italicized word being a translators’ extrapolation and not reflected in the Hebrew text. In the latter days, there will be a literal pair of priesthood leaders who will be instrumental in protecting the city of Jerusalem and the inhabitants thereof from destruction.

8.20 Again, the fury of the Lord is no longer directed at the House of Israel, but rather at those who have oppressed the covenant people. The priesthood power which is to be invested among scattered Israel will step forward and lift up the fallen, and guide the children of the promise to everlasting life and salvation. The cup that Israel had been forced to drink would be given to her enemies. There is no escaping the justice which they will administer to the nations of the earth who have lifted the heel against the children of Israel.

8.20.5–7—*save these two*—This phrase, absent in the King James version, appears in the JST as well.

8.21 The Lord addresses Israel in her fallen and depraved state. Israel is stupefied, senseless because of her transgressions and the afflictions which had come in tow.

8.22 In the process of exercising faith in the God of Israel, the Lord Jesus Christ, the covenant people are capable of improvement through sincere repentance. Through the power and authority of her “two sons” the covenant may again be restored to full effect among the Lord’s people. They may then obtain forgiveness for all that has been done amiss. The blessings of Abraham, Isaac, and Jacob encapsulated such a possibility for all of their posterity. Having become, once again, a people bound to the Lord God through covenant, the oppressors of Israel then come in direct contact with the justice of God. The afflictions, desolation, destruction, famine, and the sword, now fall to those who would distress Zion.

8.23 No more will the children of Israel, the people of the covenant, prostrate

all the *sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

* p. 78

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

{~~9~~—1830}

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23 But I will put it into the hand

themselves before the powers of the world. Their sole object of adoration will be the God of Heaven, the God of their fathers whom they had once forsaken. No more would they suffer at the hands of the conqueror, but would be raised up to exaltation through the blood of Christ.

8.24 Again, the drunken sot that was fallen and depraved Israel is to arise from the dust and be dressed in the garments of the bride to find peace, joy, and satisfaction in her worship of the Lord God. The promise is that once this perfect restoration is made, never again would Zion be taken from the earth, never again would the covenant people fall into apostasy; never again would the holy city seek after the vanities of the world.

8.24.6—*strength*—According to modern revelation, the strength spoken of here has to do with the power and authority of the priesthood of God.

8.24.8—*Zion*—According to modern revelation, Zion is that people upon whom the priesthood of God has been bestowed in order that they might establish Zion and bring about the redemption of the House of Israel.

8.24.15—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

8.24.29—*uncircumcised*—The Hebrew word which is used to represent “uncircumcised” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

8.25 In much of this pleading for the wicked to turn again to righteousness can be heard the voice of Lehi pleading for the repentance of Laman and Lemuel (see 1.13–14 and 1.23–24). They are to arise from the dust and shake off the chains of their bondage. Can there be any doubt that the great patriarch was drawing upon Isaiah’s imagery?

8.25.10—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

8.25.15—*bands*—According to modern revelation, the bands are the curses of God upon the remnants of scattered Israel as they dwell among the nations of the Gentiles.

8.25.23—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step

of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

{*9—1830*}

24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

2 Ne. 8:25
MD 210

in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

9.1 The specific covenants to which Jacob had been referring had to do with the scattering and gathering of Israel, a topic which Isaiah developed extensively in his prophecies. Jacob desires that his family understand that the entire House of Israel are the beneficiaries of the blessings and not just those who dwelt in the land of Palestine or just the Jews among whom Lehi had dwelt prior to his journey to the promised land.

9.1.30—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.2 Those of us who live in this dispensation may observe the partial fulfillment of this prophecy. All of the remnants of the House of Israel, of whatever tribe, will be gathered to lands of inheritances set aside for them by the Lord. We witness the establishment of the state of Israel, and rejoice, but the greater blessings still await the faithful in Christ. The subject of the gathering here, is not merely the return of the covenant people to Palestine, but the restoration of the fullness of the Gospel of Jesus Christ among them and the establishment of the Church and Kingdom of God.

9.2.7—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *1 NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *1 NE-C 5.11–14*). In context, it would seem to be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration. As Jacob asserts in the first verse of this chapter, however, what may be said of one portion of the House of Israel, the Jews in this case, may be said of all.

9.2.14—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.3 The circumstances of the Nephites in the land of Nephi could not have been ideal. They were carving out a nation from a wilderness, pioneering is

{Chapter VI}
(Chapter 9)

{¶—1830}

1 AND now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord that he has covenanted with all the house of Israel—

2 That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

{¶—1830}

3 Behold, my beloved brethren, I speak unto you these things that ye

2 Ne. 9
AF 94
AGQ 1:33
AQQQ 4:57
MD 490
DS 1:111, 116
JC 25
PM 168, 232,
292, 421
EM 1:147, 183,
213
EM 2:713, 748
EM 3:1006,
1161
EM 4:1593
2 Ne. 9:1–2
MD 14
DNTC 2:25
DS 3:9
MLM 200, 294
EM 2:701
CR81-A 19
2 Ne. 9:1–26
EM 2:720
2 Ne. 9:1–27
PM 129
2 Ne. 9:1–54
EM 1:147
2 Ne. 9:2
AF 334, 343
MD 306, 637
DNTC 1:649
MLM 228
EM 2:707

2 Ne. 9:3–7
CR01-O 78

every sense of the word. Hardships abounded and under those conditions they might have easily wearied in their daily tasks. Jacob assures his people that they are laying a foundation upon which their posterity would build and be blessed, both temporally and spiritually.

9.4 We are not privy to the mortality rate among the Nephites as they labored. Did every child live to maturity? Did every laborer perform his duties without injury? At that early stage they might have perceived that without divine intervention they were doomed to destruction as a matter of attrition. Under those circumstances the promises of a limitless posterity must have seemed remote indeed. They undoubtedly looked upon their own deaths as imminent. In that frame of mind they studied the scriptures available to them and were somewhat comforted by the notion that their own restoration, through the resurrection, was just as vital a precept as the temporal blessings due their children.

9.4.34–35—*our bodies*—It has been observed in other places that by this phrasing, the influence of the Book of Job is implied. We may rest assured that this greatest of poetic doctrinal expositions was to be found on the Plates of Brass

9.5 The prophecies regarding the mortal ministry of the Lord Jesus Christ were so clearly presented in the records which the Nephites possessed that any one of them could discern for themselves how the Messiah would work out the atoning sacrifice for the souls of all men, including the resurrection of the dead, the consummate restoration of Israel.

9.5.18—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

9.5.26—*expedient*—One may rightly ask the question as to why it was expedient for the Lord Jesus Christ to dwell among the Jews in Jerusalem during his mortal sojourn upon the earth. Some scholars have suggested, as the scriptures testify, that no other people would have killed their God; therefore, these learned men reason, he had to live among them in order to be murdered by them. Did Jesus have to be physically abused by the Jews and the Romans in order to effectively bring about the atonement? The physical and emotional abuses, for all of their horrors, were negligible when compared with the suffering for personal sin which began in the Garden of Gethsemane and culminated on the cross. The outward events of his life, however, were types for those things which he suffered as the Christ. Jesus descended below all sin in order that he might redeem all sin. His birth, ministry, and death illustrate in part that great condescension made by him in coming into the world. The fact that Jesus accomplished all that was required of him in spite of the forces arrayed against him, clearly demonstrated the degree of his love for the children of God. No other people would have killed their God, and none other but God would have continued his course to the end.

9.6 While Adam and Eve remained in the Garden of Eden, their physical natures were terrestrial and amortal. So long as they did not partake of the fruit of the Tree of Knowledge of Good and Evil they would dwell in the

may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

5 Yea, I know that ye *know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

6 For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must

2 Ne. 9:4–6
PM 228
2 Ne. 9:4–12
EM 2:556

* p. 79
2 Ne. 9:5
AF 193
JC 13, 614
PM 58, 525
EM 1:305
EM 2:720
CR88-O 79
2 Ne. 9:5–6
MA 41
AF 84
JC 51
2 Ne. 9:5–7
MA 142
2 Ne. 9:5–8
MA 132
2 Ne. 9:5–9
EM 1:84
EM 2:776
2 Ne. 9:5–10
CR93-A 34
2 Ne. 9:5–12
EM 2:701
2 Ne. 9:5–14
EM 2:749
2 Ne. 9:5–27
EM 1:147

2 Ne. 9:6
MA 132
AF 73, 384

Garden forever (see 2.22–23). The fall from a terrestrial state to a celestial one was literal, occurring at the moment Adam and Eve partook of the fruit at the behest of the serpent. That transgression brought about a change in the physical nature of our first parents' bodies. Although they were then able to bear children, they were also subject to death and disease. The transgression and fall of mankind, however, had been foreseen and provided for (see 2.26). Whereas all of the children of Adam and Eve would be genetically predisposed to death, regardless of their personal conduct, the mercy of God provided a way by which all men, every man, woman, and child, would come forth from the tomb and live again as immortal beings. This gift of endless life is a free gift through the power of the resurrection which is in Jesus Christ. Partaking of the fruit of the Tree of Knowledge of Good and Evil had spiritual consequences for Adam and Eve as well as the obvious physical ones. They were cut off from the presence of God; they no longer enjoyed direct contact with their Father.

9.7 We should not at this point lose sight of the fact that Jacob is focusing on the physical aspects of the atonement of Christ and what would have happened to us spiritually if the resurrection from the dead had not been provided by the Savior. The “infinite atonement” in this case is in reference to the fact that no one, even the most vile and corrupt of the inhabitants of the earth, will remain in the arms of death. Even the sons of perdition, like Cain, those who have completely cast their lot with Lucifer and his minions, will rise from the dead, though without glory of any kind. In this sense, there is “universal salvation”.

9.7.25–26—*first judgment*—That is, the judgment that rendered Adam and Eve, and their posterity, subject to the effects of a fallen world, that they would at some point sicken and die as to their mortal lives.

9.7.37–38—*endless duration*—Had it not been for the power of the resurrection in Jesus Christ, the spirits of men who had once obtained a body through natural birth would have been confined in the spirit world for eternity.

9.8 Lucifer and those who rebelled with him in the premortal councils of Heaven were denied the blessing of receiving physical bodies, although they do everything within their power to obtain dominion over those who have them. They are desperate to have the physical experience and will do almost anything to have even a facsimile thereof. They are insanely jealous of those who kept their first estate and are determined to destroy all who defy them. They cannot prosper against the faithful, however. Because we cannot remember the spirit state to which we pertained prior to physical birth, we seldom appreciate the richness of our experience here upon the earth. When our bodies and spirits are separated by death, however, we will immediately realize the eternal value of our mortal life. Were we to have no expectation, no hope of ever receiving our bodies again, the consciousness of our loss would bring us into a state of abject despair, not unlike that of those who rebelled against God the Father before the earth was created. No matter what our innate desire for righteousness might have been, the constant association with Satan and his cohorts would ultimately bring us to a point where we would succumb to his taunts and mockery.

9.8.9—*grace*—No true disciple of Jesus Christ can believe that there is any aggregate of activities or performances that can bring us to God without the intercession of the Lord Jesus Christ. Grace does come, however, after all we can do to invoke that grace. They are simple acts,

needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

7 Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

{~~9~~—1830}

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

MD 62, 185, 638
DNTC 2:242, 244
DS 1:106, 112, 116
DS 2:284
JC 24
MM 4:257, 390
EM 1:366
EM 2:485
CR93-A 34
CR93-O 49
CR94-A 20
CR99-O 82
CR00-A 17, 108
2 Ne. 9:6–7
AGQ 3:207
AGQ 4:58, 124
DNTC 2:392
PM 58
EM 2:727
EM 3:1031
2 Ne. 9:6–8
DS 1:111
2 Ne. 9:6–9
MD 63, 509
DNTC 2:52
DNTC 3:309
DS 1:122
DS 2:259, 309
CR88-O 14
2 Ne. 9:6–13
AGQ 2:216
JC 25
2 Ne. 9:6–16
MD 185, 340
2 Ne. 9:6–26
DNTC 3:518
DS 2:260
2 Ne. 9:6–27
DS 1:123
2 Ne. 9:7
MA 133
MD 163
DNTC 2:244
DS 1:133, 196
JC 614
TSWK 16
PM 228, 229
CR88-O 41, 78
CR96-O 48
CR99-O 90
CR01-A 76

indeed, well within our abilities as mortal beings, thus once again manifesting the mercy of our God.

9.9 Lucifer was the inspiration behind all that the serpent did in the Garden of Eden to convince Eve that her only option was to partake of the fruit of the Tree of the Knowledge of Good and Evil. On many occasions Satan has attempted to deceive others through passing himself off as an angel, an emissary from the presence of God. Even though as a spirit he has diminished considerably from his status as a “son of the morning”, to the mortal eye he can assume what appears to be a degree of glory. The devil is filled with anger, sometimes as a focused rage and at other times as a general malaise. He preys upon the doubts and fears of men in this fallen, mortal world motivating them to contention and mutual adversity. He is the master of divisiveness, an opposer of Zion and the unity to be enjoyed there. He inspires to ascendancy, conquest, and distinction at the expense of all that is holy and good. Satan would rule by any means possible and encourages all men to do the same.

9.10 The death of the body comes as a natural result of the conditions existing in a telestial world like the one upon which we presently dwell. The death of the spirit comes as the result of having succumbed to the despair of Satan. The spirit does not cease to exist because it is as eternal as God, but a spirit eternally separated from the love of God, without hope of redemption, ceases to be a child of God. The compounded misery of death and hell constitute the monsters to which Jacob is referring.

9.11 The resurrection from the dead, brought about through the power given to Jesus Christ as the Son of God, destroys the potential eternal effects of the separation of the physical body from the spirit. Although a man might be consigned to a glory less than the Celestial Kingdom, yet he will experience a degree of salvation and happiness not enjoyed by any of those who wholeheartedly follow in the footsteps of the rebel Lucifer.

9.11.15—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.11.16–17—*this death*—That is to say, the death of the physical body.

9.12 Hell, in its broadest sense, is the world of spirits, the residence of all those who have lived upon the earth who as yet have not received their physical bodies through the resurrection of Christ. Hell is also a state of mind caused by the uncertainty of an individual’s status before God. Guilt and ignorance combine to render the spirit almost stultified, not knowing which way to turn for relief. In this sense the world of spirits is a prison for such a person burdened by the weight of personal sin. For those who have exercised faith unto repentance and have taken upon themselves the ordinances of salvation, whether in the flesh or by proxy, the world of spirits is a place of comparative rest, a paradise for the righteous. They, too, look forward the restoration of their spirits to their physical bodies through the resurrection. Through the atonement of Jesus Christ, those in paradise may be sanctified and exalted as well.

9.12.2–3—*this death*—That is to say, the death of the spirit, the separation from the influence of God the Eternal Father

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

{*9—1830*}

10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

11 And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

2 Ne. 9:7–9
DS 2:282
EM 1:365
CR88-A 82
CR95-A 103
CR97-A 80
2 Ne. 9:7–11
AGQ 2:137
2 Ne. 9:7,12
CR87-O 77
2 Ne. 9:8
MA 133
AF 50
MD 671
DS 2:309
PM 229
EM 1:340, 342
EM 3:1081,
1222
CR81-O 103
CR87-O 39
CR88-A 17
CR88-O 14
2 Ne. 9:8–9
AGQ 1:32, 181
AGQ 3:103
DS 1:64, 111
DS 2:219
PM 347
EM 3:1407
CR96-O 104
2 Ne. 9:8–10
CR00-O 34
2 Ne. 9:8–12
AGQ 4:60
2 Ne. 9:9
AGQ 1:177
MD 194, 196,
278, 441, 508
DNTC 2:440
DNTC 3:388
PM 229
MM 3:165
EM 4:1579
CR87-O 41
CR91-O 104
CR97-O 54
2 Ne. 9:9–13
AGQ 4:177
2 Ne. 9:9–17
MA 143
2 Ne. 9:10
CR87-O 39, 78
2 Ne. 9:10–12

- 9.12.25—*death*—In this instance, Jacob is referring to the physical grave.
- 9.12.27—*hell*—This is in reference to the spirit world, specifically spirit prison.
- 9.12.79—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.13 All men, whether righteous or wicked, ignorant or savant, will have all that they have done in the mortal bodies restored to their memories in perfect measure. If it is also true, as some scholars have suggested, that our entire premortal memory will be restored as well, then our own words and thoughts will condemn us as we are made perfectly aware of the disparity between our mortal conduct and our divine potential. It may be sufficient, however, to compare ourselves with the prime example of divine conduct as we are brought before the judgment bar of Jesus Christ.

- 9.13.15—*paradise*—That is to say, that portion of the world of spirits where the righteous are ensconced.
- 9.13.48–49—*all men*—That is to say, all who have ever breathed a breath upon this earth will be restored, body and spirit, through the power of the resurrection of Jesus Christ.
- 9.13.51—*incorruptible*—Never again subject to disease, injury, or degeneration of any kind.
- 9.13.53—*immortal*—Never again will the spirit and the body be separated.
- 9.13.58—*souls*—By scriptural definition, the “soul” of man is the combination of both the spirit and the body. In this strict sense, Satan and the third of the host of Heaven who followed him in their rebellion against God will never have souls.
- 9.13.61–62—*perfect knowledge*—In other words, in the resurrection all men will recall all that they did while in the body, every good and evil aspect of their conduct, just as clearly as we do while in mortality. If we know that we are in error now, we will know that then.
- 9.13.73–74—*our knowledge*—That is to say, while we may have lapses in our memory for any number of physiological and psychological reasons while here in mortality, in the resurrection our remembrance of our lives will be a total recall, nothing absent or modified.

9.14 Through the principles and ordinances of the Gospel of Jesus Christ a man may find forgiveness for those things which he has done in his mortal probation which have offended God. That forgiveness is a surety that in the resurrection and before the judgment bar of Christ, the repentant child of God will have no need to fear or be ashamed. Hidden sin will be revealed to all, and the guilt for those unforgiven sins will afflict the mind and heart of the sinner as if he or she had been stripped to the skin. The frame of mind of the righteous will remove any such embarrassment, as if they had been completely clothed in white and glorious robes.

9.15 The resurrection from the dead is a free gift; one need not do anything to receive the benefits thereof. However, man is not merely restored to physical life to do that which he pleases, to wander through eternity unaccountable for his conduct. All immortal beings, without exception, will stand before the God who gave them life and will be rewarded or punished according to what they have become through their willing decisions in the face of truth and light.

{*¶*—1830}

*13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

{*¶*—1830}

15 And it shall come to pass that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment-seat of the Holy One of

- AGQ 5:40
 MD 192, 349,
 758
 DNTC 3:579
 EM 2:585
 * p. 80
 2 Ne. 9:10–13
 PM 230
 2 Ne. 9:10–13,
 21–22
 CR93-A 34
 2 Ne. 9:10–14
 EM 1:398
 2 Ne. 9:10–15
 MD 185
 EM 3:1407
 2 Ne. 9:10–16
 DS 3:60
 2 Ne. 9:11–51
 PM 168
 2 Ne. 9:12
 CR00-A 18
 CR01-O 78
 2 Ne. 9:12–13
 AF 384
 JC 24
 2 Ne. 9:12–15
 EM 3:1090
 2 Ne. 9:13
 AF 520
 JC 677
 EM 2:677
 EM 3:1062,
 1392
 CR83-A 10
 CR84-A 28
 CR87-O 39
 CR91-A 8
 CR92-A 103
 CR93-O 49
 CR96-O 104
 CR00-A 108
 CR00-A 37
 2 Ne. 9:13–14
 MD 554
 EM 2:800
 2 Ne. 9:13–14, 16
 CR90-O 97
 2 Ne. 9:13–16
 MD 624, 669
 DS 2:292
 2 Ne. 9:13–17, 41
 CR93-A 34
 2 Ne. 9:14

<p>9.15.16–17—<i>first death</i>—The death of the body, the separation of the spirit and the body which are rejoined in the resurrection.</p>	<p>Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.</p>	<p>MD 613 EM 1:204</p>
<p>9.15.37—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>		<p>EM 3:1391 CR00-A 18 CR02-A 74 2 Ne. 9:14–15 CR00-A 92</p>
<p>9.16 Lucifer and those who joined with him in the premortal existence have long ago forfeited any hope for salvation through Christ. They are sons of perdition; they are lost. Having rejected the principles and ordinances upon which mortal life and eternal progression are based, they became alienated from those laws which might have given them as much of an opportunity in the eternities as has been given the faithful. In their banishment from glory they will be accompanied by those who, during their mortal experience, came to an understanding of the Gospel of Jesus Christ and, in the full light of Celestial revelation, belligerently chose wickedness over righteousness. These, too, are sons of perdition, those lost to any degree of salvation. Death cannot cleanse them; resurrection will not sanctify them; immortality will do nothing for them but extend their misery and anger into eternity.</p>	<p>16 And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever and has no end.</p>	<p>2 Ne. 9:14–16 MD 640, 746, 759 DNTC 1:197, 273 DNTC 2:404 2 Ne. 9:14–46 EM 2:772 2 Ne. 9:15 AGQ 5:105 DNTC 3:576 2 Ne. 9:15–16 MD 403 DNTC 1:302 DNTC 3:52 DS 2:12 MM 2:270 EM 3:1391</p>
<p>9.16.71–73—<i>lake of fire</i>—The endless anguish of the eternally fallen is compared to a metaphorical lake of fire and brimstone. This agony is not so much a place as it is a state of mind. Whether these souls were placed in the highest heaven or in the deepest hell, their suffering would not change.</p>		<p>2 Ne. 9:15–17 MD 403 DNTC 1:302 DNTC 3:52 DS 2:12 MM 2:270 EM 3:1391</p>
<p>9.16.75—<i>brimstone</i>—The English word “brimstone” derives from roots which probably mean “burning stone” and is in reference to sulfur.</p>		<p>2 Ne. 9:15–17 AGQ 1:126</p>
<p>9.17 Had there been no atoning sacrifice made by Jesus Christ, the disembodied spirits of men, regardless of their personal righteousness during mortality, eventually would have become devils, angels to that devil who rebelled against God the Father in the beginning. That provision of redemption from mortal death should be sufficient to justify humble submission to the God of Heaven if for no other reason. It is an act of sublime, loving grace unfathomable that has brought about the possibility that we might be made like unto Him as well.</p>	<p>{<i>9—1830</i>}</p> <p>17 O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.</p>	<p>2 Ne. 9:15–22 PM 215 2 Ne. 9:15,22 CR00-A 18 2 Ne. 9:15,41 CR88-O 104 2 Ne. 9:16 MD 192, 195, 196, 281, 351, 501 DNTC 1:312 DNTC 3:161, 575, 591</p>
<p>9.17.27—<i>law</i>—The love and mercy of God as manifested in the atonement of Christ is not due to divine whim. God the Father is a God of eternal law and order, by which all things good and holy are accomplished and preserved.</p>		<p>DS 2:225 DS 3:278 CR00-A 18 CR00-O 41</p>
<p>9.18 The righteous are, by definition, those who have been sanctified through the atoning sacrifice of Jesus Christ by obedience to the principles and ordinances of his Gospel.</p>	<p>18 But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.</p>	<p>2 Ne. 9:16,19, 26 CR01-A 30 2 Ne. 9:17 CR99-O 53 2 Ne. 9:17–20 MM 1:128 2 Ne. 9:17–27 MD 671 DNTC 3:86 DS 2:309</p>
<p>9.18.6—<i>saints</i>—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.</p>		
<p>9.18.12—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>		
<p>9.18.28—<i>crosses</i>—That is to say, any and all persecutions that the world has been able to devise against those who have chosen God the Father and His Son over the pleasures and temptations of this fallen world.</p>		

9.18.37—*it*—Inasmuch as the pronoun here is singular, the antecedent is not “crosses”, but rather the “world”. The mockeries and insults of this depraved world against purity and holiness have no significance for those who hold fast to their faith in the Lord Jesus Christ. This mortal life is but a small moment.

9.19 The mercy of God is not so much forgiveness of sins as it is a payment for sins. The sin and its consequences are not merely dismissed by God as an act of charity. They constitute just debts which must be liquidated in an eternally satisfactory way. Although we may sense, through forgiveness, that we have somehow been exempted from making full restitution of our debts, yet at some point some means must be employed to make that full restitution. That means, infinite and sublime, is the atonement of Jesus Christ. He, though the gift and power of God, satisfied the eternal demands of divine justice, the eternal law by which all things have their existence. Every “penny”, “mite”, and “senine” that might be extracted from the sinner because of his crimes against God and man must be paid for. This was accomplished as the Savior bowed before eternal justice in the Garden of Gethsemane and suffered for the sins of mankind until the consequences of every transgression was suffered for. When Jesus uttered on the cross at Calvary, “It is finished”, the final excruciating payment had just been made for every man, woman, and child who would seek forgiveness at the hands of God the Father in the name of Jesus Christ.

9.19.14—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.19.19—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

9.20 We should never underestimate the foreknowledge of our God, for without that prescience He could not properly account for the sins of men committed after the death of His Son on the cross.

9.21 Jesus Christ suffered the consequences for every sin and transgression committed by every mortal being who had ever lived and who will ever live. How could he not comprehend that small portion of eternal punishment that we suffer as mortals? Not only has he tasted the bitterness of each of our cups, he has drunk them all to the dregs. He came to understand the fears, the trepidations that we sense with terminal illness, the anxieties associated with approaching death. There is nothing of the human condition that he does not comprehend in a perfect manner.

9.21.47—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

9.22 The atoning sacrifice was instituted for one reason only: to provide a way by which those who desired to rest in the Kingdom of God might do so. Thus the resurrection from the dead provided the means by which the spirits of the dead might escape the incessant carping and cajoling of the devil and his minions, which lambasting would eventually result in the subversion of every man,

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19 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

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20 O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

21 And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, *women, and children, who belong to the family of Adam.

22 And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

2 Ne. 9:18
MD 173, 416,
655, 667
DNTC 1:539
DNTC 2:527
EM 1:345
EM 2:775
EM 3:1237
CR88-A 9
CR00-O 95
CR01-A 56
CR02-A 91
2 Ne. 9:18–19
EM 1:270
2 Ne. 9:18–24
CR95-O 108
2 Ne. 9:18–27
MD 669
2 Ne. 9:19
MD 281
PM 230
CR87-O 39
2 Ne. 9:19–24
CR93-O 97
2 Ne. 9:19–27
MA 168

2 Ne. 9:20
MD 360, 545
DS 1:9
CR87-O 102
2 Ne. 9:20–27
CR00-A 108
2 Ne. 9:21
JC 614
PM 226, 289,
298
MA 150
EM 1:85
EM 2:725
EM 3:1090
CR87-A 89
CR88-O 79
CR94-A 122
CR95-O 29
* p. 81
2 Ne. 9:21–22
DNTC 2:245
DS 2:275

woman, and child who had come into the realms of the dead. Once liberated from certain spiritual death, mankind was provided the means by which all acts of righteousness might be rewarded to the fullest degree and all wickedness might be forgiven through faith in Christ, complete, sincere repentance, and compliance with the covenants established for the salvation and exaltation of mankind. Then all men might be brought into the presence of God and judged according to their desires and their deeds.

9.23 The commandment from the beginning of time has been and ever will be, until the earth and its denizens are exalted and glorified in the presence of God, “Repent and be baptized according to your faith in the Lord Jesus Christ”.

9.23.24—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.24 The English word “damn” derives from roots which mean “damage, fine, harm, loss, sacrifice, feast, expenditure, devour”. If the atoning sacrifice of the Lord Jesus Christ for whatever reason is not applied to a sinner’s condition, what is the result? The full weight of divine justice falls upon that man. May we not say that he is “devoured”, “expended”, “lost”, or “damaged”?

9.24.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.25 Who would be free from the demands of the law of God? Those to whom it has not come. Little children, because of their inability to understand hardly anything about themselves or the world around them are exempt, through Christ, inasmuch as they are not capable of “receiving” the word of God that He has given to the world. The same may be said of those whose capacities in the flesh are limited, whose comprehension is “childlike”. What may we say of those who, for no fault of their own, never have the opportunity to hear and understand the principles of salvation? To the degree of their guiltlessness, they are free, through Christ, from the consequences of their inadvertent breaches of the Law of God.

9.25.41—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.26 For every soul there is a means provided whereby each may receive all that the Father had proposed for the eternal destiny of His children in the eternal worlds before the earth was created. Therefore, no spirit child of God need suffer eternal damnation, only as each individual chooses to accept or reject the divine instruction they have received from His hand. Unto whom much has been given, however, much is expected. Through the atonement of Christ all enemies, all monsters, all anxieties may be subdued as if they had never been.

9.26.63—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

23 And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

24 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

25 Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.

26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

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JC 24
 2 Ne. 9:21–23
 CR95-O 88
 2 Ne. 9:21–24
 DS 2:303
 CR97-A 80
 2 Ne. 9:21–27
 EM 3:1211
 2 Ne. 9:21,23
 CR00-O 34
 2 Ne. 9:22
 AF 393
 CR97-A 21
 CR00-A 16
 2 Ne. 9:22–24
 MD 671
 CR95-A 104
 2 Ne. 9:23
 AF 117, 135
 MD 416
 DNTC 1:539,
 869
 DS 2:331
 EM 1:93
 EM 2:514
 CR81-A 32
 CR88-O 79
 CR01-A 55
 2 Ne. 9:23–24
 AGQ 1:51
 AGQ 2:66
 AGQ 3:41
 MD 70, 576,
 670
 DS 2:134, 190
 EM 1:147
 2 Ne. 9:24
 AF 113
 MD 177
 CR85-O 41
 CR97-A 100
 2 Ne. 9:25
 AF 520
 MD 611, 735
 DNTC 1:482
 DNTC 3:267
 MM 3:209
 EM 2:775
 2 Ne. 9:25–26
 MD 624
 2 Ne. 9:25–27
 AF 58
 DNTC 2:247
 DS 2:29, 192

9.27 We are here upon the earth to invest in eternity. We have been given the fullness of the Gospel of the Lord Jesus Christ and are expected to live by every word that proceeds forth from the mouth of God. Given the respite which has been provided by the atonement of Christ, the deliverance from the monsters of death and damnation, how ought we to expend our time here upon the earth?

9.27.20—*us*—Jacob’s clear assertion here is that the Nephites in the land of Nephi were in possession of sufficient knowledge and understanding that they could freely choose to be exalted or damned.

9.28 The most pernicious of all lies is that once a person has achieved distinction through whatever means, he or she has attained superiority. Material wealth or extraordinary intellectual capacity are not objects for self-indulgence, but tools for furthering the work of God, the redemption and exaltation of His children. There was no one richer or more intelligent than Jesus Christ among all of the spirit posterity of God the Father, yet his desire was to bless rather than gratify himself.

9.28.3–4—*cunning plan*—Satan is subtle and devious. His disappointment of having not usurped the power of God in eternity has left him angry and frustrated. He desires now to destroy the eternal prospects of those who did not rebel with him in the premortal existence. He can be both slick and brutal according to the circumstances of those he is attempting to subvert. He understands the temptations of the flesh, the desires for achievement and preeminence, the appeal of power and notoriety.

9.29 Self-awareness, particularly the self-awareness of an exacting mind, is as dangerous to the soul as any temptation on this fallen world. The saving principles of eternity are founded in union, not division. The divisive nature of elitism destroys the fabric of Celestial society among the children of men. It is a kind of greed, another face of selfishness.

9.30 The possession and expenditure of personal wealth must be done with caution. Self-indulgence also promotes elitism, the notion that society has been stratified by the blessings of God because of His favoritism towards those so blessed. Men are given wealth that they might be a blessing to those around themselves, that they might knit the hearts of their neighbors to each other through their generous example. Yet men may be corrupted by their own generosity if they seek only to be lauded by the poor. Hence, the Lord has provided many means by which the hearts of men might be knit together without revealing the identity of the tailor.

9.31 Refusing to hear that which is good and wholesome, that which is potentially exalting, is an act of rebellion that testifies of an unwillingness to change one’s life for the better, a spiritual lethargy which denotes a contentment with the sins of the flesh. There are no blessings associated with such belligerent ignorance.

9.32 There are those who will not accept the righteous examples of those around them, even though they know that such conduct is an improvement upon their own. Those exasperated by the constant display of righteousness will sometimes resort to the foulest of means to put those examples out of the way. The witnesses of truth who observe the law of God through their proper conduct before God and men often annoy the wicked to a homicidal degree.

27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

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28 O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

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29 But to be learned is good if they hearken unto the counsels of God.

30 But wo unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their God. And behold, their treasure shall perish with them also.

31 And wo unto the deaf that will not hear; for they shall perish.

32 Wo unto the blind that will not see; for they shall perish also.

JC 297
 2 Ne. 9:26
 MD 281
 DNTC 3:285, 386
 2 Ne. 9:27
 AF 59
 MD 619, 686
 DNTC 3:313
 DS 2:14, 17
 GD 437
 MF 13, 92
 CR00-O 47
 2 Ne. 9:27–39
 MD 350
 2 Ne. 9:28
 MD 166, 246
 DNTC 2:319
 EM 2:691
 CR82-A 36
 CR93-A 12
 CR93-O 32, 49
 CR02-A 34
 2 Ne. 9:28–29
 MD 426, 839
 DS 2:269
 CR84-O 38
 CR91-O 112
 CR92-O 5, 100
 CR94-A 88
 EM 2:800
 EM 3:1193
 2 Ne. 9:28–30
 CR80-A 90
 2 Ne. 9:29
 EM 2:441, 446, 691
 CR82-A 121
 CR85-A 90
 CR88-O 32
 CR89-A 37
 CR90-A 34
 CR93-A 12
 CR01-A 47
 CR02-A 34
 2 Ne. 9:30
 MD 653
 DNTC 3:94
 MF 48
 EM 3:1113
 EM 4:1551
 CR86-A 32
 2 Ne. 9:30–38
 EM 3:1164

9.33 Circumcision was the outward sign of the covenant people. The posterity of Abraham was under that sign insofar as the flesh was concerned. Outward conformity to the word of God is no more than hypocrisy unless there is an accompanying inward conversion to the truth. Without an inward commitment to the word of God, the covenant people will never have sufficient spiritual strength to overcome the appealing temptations of the world. They will eventually succumb to its perversion, just as surely as disembodied spirits without hope of a resurrection will succumb to the wiles of the adversary.

9.33.4—*uncircumcised*—The Hebrew word which is used to represent “uncircumcised” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

9.34 Truth is the basis for eternal existence. Without truth the children of God become estranged from the powers of eternity. A man who deliberately disregards the light of truth offends his fundamental nature as a child of God and will suffer dire consequences as a result. The truth of the matter was that Lucifer’s plan had no hope for success, yet he assured those who followed him that it was a viable option from the plan formulated by God and presented in the premortal councils by the Firstborn. Lucifer knew that his plan could not possibly achieve the same results as that of the Father, but he pursued his persuasion knowing full well that he was bringing his followers to certain destruction. This blatant disregard for the welfare of others is at the heart of the liar’s view of the world.

9.35 Not all who take life are murderers. Murder is the act of imposing one’s selfish desires upon the life of another. It is the final recourse of the wicked when a degree of slavery will not suffice.

9.36 Proper sexual relations are confined to the bonds of matrimony and constitute the ultimate physical expression of godly love towards another. This expression constitutes an act of creation. It is like unto that which the Father was about in the creation of the earth and of all that would dwell upon it. The creation of the earth was an act of love directed at His children that they might become as He is. The use of these powers of procreation merely for the purpose of self-gratification will produce no eternal happiness, no godly joy. The illusion of love fostered by the sale of sexual favors is a crime second only to murder, because such illusions violate and mock the nature of the eternal family and the source of all life. In this sense, whoredoms are abject lies.

9.37 Satan does not care what a man worships, so long as he does not worship the God of light and truth. Worship, in the end, is a desire to become as one’s God, to obtain the qualities and perfections that he represents. That is at the heart of our admiration for God. If we worship any god that does not adequately represent the nature of eternal life, we will never make any progress in the development of our divine potential.

9.38 A sinner is one who knows that he is transgressing the laws of God. One who leaves this life knowing that he is constantly offending the God of Heaven cannot possibly find peace in death. The connection with the flesh may have come to an end, but the effects of one’s conduct in the flesh remain.

9.38.2–3—*in fine*—That is to say, “finally”.

33 Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day.

34 Wo unto the liar, for he shall be thrust down to hell.

35 Wo unto the murderer who deliberately killeth, for he shall die.

*36 Wo unto them who commit whoredoms, for they shall be thrust down to hell.

37 Yea, wo unto those that worship idols, for the devil of all devils delighteth in them.

38 And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins.

2 Ne. 9:31–32
MD 184
DS 2:273

2 Ne. 9:34
MD 350, 441,
843
DNTC 2:59
MF 183

2 Ne. 9:35
AGQ 1:189
DS 1:133, 134,
136
EM 1:162
EM 2:971
* p. 82
2 Ne. 9:36
MD 350
DNTC 3:237

2 Ne. 9:37
AF 51
DNTC 2:339

2 Ne. 9:38
PM 610
2 Ne. 9:38–39
CR98-O 114

9.39 The fundamental eternal nature of the human race is like unto that of God the Father, for we are His children and are spiritually predisposed to be like Him. We are beings of light and truth in every way conceivable. Our sojourn here upon the earth, however, is fraught with trial, tribulation, and temptation. Our efforts to subdue that part of the earth which pertains to our physical bodies are frequently less than adequate. Lucifer and his minions are mindful of our intermittent failures and take undue advantage of them, much to our dismay. Our best course of action is to accept the reality that we are spirit beings clothed upon with mortal tabernacles which require a great deal of refining, purifying and sanctifying. The natural man in his fallen state is an enemy to God and the desires and demands of the natural man, if unchecked, will lead to destruction. The spirit of man came from the premortal existence in purity and innocence. That spirit is susceptible to instruction from on high through the power and influence of the Light of Christ and that of the Holy Ghost. Therefore, in the conflict between the demands of the body and the desires of the spirit, the desires of the spirit are more likely to be in harmony with the mind and will of God.

9.40 Laman and Lemuel had complained that the teachings of Nephi and Lehi about the nature of righteousness and the importance of keeping the commandments of God were “hard” and seemed injurious to their feelings (see *1 NE-C 16.1–3*). Lehi reflected on their complaint as the response of those who were filled with iniquity, those who had great cause to repent, those who were bound down with the chains hell, those who lay prostrate in the dust of the earth (see 1.21–27). While those who had followed Nephi into the land of Nephi were not in such a grievous condition as Laman and Lemuel, yet they were susceptible to the same inflaming attitudes if they did not cultivate humility when they were counseled against sin, particularly if they themselves were guilty of such sin. The righteous, desiring truth and light, embrace that light when it comes notwithstanding its intensity.

9.40.18—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.41 Righteousness, for all of its apparent conflicts with the natural man, constitutes the most direct path to salvation and exaltation. The path to eternal life is marked out before us, an undeviating course. It is a narrow path which encourages quick transit without undue dalliance along the way. In the Vision of the Tree of Life, that path, its straightness and narrowness, is defined by the Rod of Iron. Access to the path of righteousness is gained through a gate and with the permission of the warden thereof. Faith in the Lord Jesus Christ brings to that portal; repentance constitutes our covenant that we will not deviate from the principles of righteousness which the path represents; baptism by immersion for the remission of sins prepares us to walk on that path and, having been liberated from all past deeds, we are allowed to pass through the gate; and the Gift of the Holy Ghost will guide us past all hazards, keeping us within the confines of that path that leads to eternal life.

9.41.46—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

{*¶*—1830}

39 O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal.

2 Ne. 9:39
MD 113
DNTC 2:260,
292, 323
MF 26
CR80-A 90
CR85-O 40
CR87-A 57
CR88-O 8
CR92-A 60
CR96-A 109
CR00-O 96

{*¶*—1830}

40 O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken.

2 Ne. 9:40
MF (12)

{*¶*—1830}

41 O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.

2 Ne. 9:41–42
CR92-A 104
2 Ne. 9:41
MD 360, 769
DNTC 1:484
MF 7
EM 2:772
CR80-A 41
CR80-O 19, 42
CR90-O 84
CR94-O 116
CR96-O 61
CR97-A 45
CR97-O 79
CR99-O 76
CR00-A 33
CR01-A 44

9.42 The invitation to come unto Christ is extended by the servants of God in every dispensation. The meek and the humble, seeking respite from the trials and tribulations of the flesh, apply for access to the path of righteousness that they might be led to eternal life in peace and joy. Their willingness to submit to the preparatory covenants does much to facilitate their admission through the gate and on to the path of righteousness. The “wise”, the “learned”, and the “rich” consider themselves exceptions to the principles governing passage through the gate, and think to be admitted without adhering to the requirements acceded to by the meek and the humble. Having not gained access to the true path, many of the proud will invent paths of their own by which they think to obtain the glories of eternity. In this they will be sorely disappointed.

9.43 Who will partake of the joys associated with the redeemed children of God? Only those redeemed, only those who gained eternal life by passing through the gate and traveling the length of the path of righteousness.

9.43.24—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

9.44 In his own portion of the Small Plates, Jacob explains the meaning of this metaphor. As an ordained teacher and priest of the people of Nephi, he was under obligation to teach clearly the consequences of sin and the dangers of procrastinating the day of repentance. Failing to do so would imply that their blood, the wickedness of their lives that could have been corrected through proper teaching, would be sprinkled on Jacob’s garments (see *JA-C 1.18–19*). Dust as sin should probably be understood as the “spiritual death” regarding which Jacob had been teaching the people. By shaking his outer garment or robe before the people, Jacob was testifying that he was teaching them adequately, sufficiently, that they might receive a remission of their sins and escape that death which the dust or blood represented.

9.45 The cry to repentance does not change, although the metaphors may vary. Forsake sin and come unto Christ in word and deed is the call.

9.45.13—*chains*—Like unto those chains which weighed Laman and Lemuel down in their wickedness.

9.45.28—*rock*—The chief cornerstone of the Gospel of Jesus Christ and that of the Kingdom of God, which is Zion.

9.45.56—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.46 One ought to imagine what one would say in exchange for the pitiful cries of those who procrastinated the day of their repentance. For the righteous, the realization of divine justice is the fulfillment of all of the promises which have been extended to the faithful through the covenants made with God the Father in the name of His Son. The desired blessings will be received and every pure heart will rejoice in the bright and glorious future that lies

42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

43 But the things of the wise and the prudent shall be hid from them forever—yea, that happiness which is prepared for the saints.

44 O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood.

{*¶—1830*}

45 O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation.

46 Prepare your souls for that glorious day when justice shall be administered *unto the righteous, even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your

CR02-O 52
2 Ne. 9:41–43
MD 207, 409,
769, 839
DNTC 1:467
MM 2:174
2 Ne. 9:42
MD 370, 426,
653
DNTC 3:322
CR89-A 5
2 Ne. 9:42–43
DNTC 3:263
DS 3:275
2 Ne. 9:43
DNTC 2:319

2 Ne. 9:44
MD 304
DNTC 2:163

2 Ne. 9:45
MD 120
PM 171
2 Ne. 9:45–46
CR00-A 18

* p. 83
2 Ne. 9:46
MD 30, 407,
508
DNTC 3:541,
567

before them. The guilt and fear in the hearts and minds of the wicked may be purged from them, but the principles governing that cleansing is the same for all men whether rich or poor, bond or free, male or female. Burdened with guilt and fear, the sinner sinks in the hell of his own anxieties in the company of those as miserable as himself, without any word of comfort or tenderness.

9.47 The questions are quite simply summarized. Would Jacob be addressing them as he is, if there were not cause? If they are in mortal and eternal danger because of their conduct, should he not as their teacher and priest remind them of their perilous state? Reflection rather than retaliation is required here.

9.48 Jacob later will make this same point to his people after the death of Nephi. In his sermon at the Temple in the land of Nephi, he lamented that he would not be able to soothe the hearts of the innocent and the chaste because of the grievous mental and emotional conduct of a large portion of their society (see *JA-C 2.5–7*). One wonders with expectation what the discourses in the City of Enoch would be like.

9.49 The words “abhor” and “delight” evoke intense sentiments. Only by committing ourselves wholly to the principles of righteousness can we ever comprehend the horror of transgression.

9.50 Here Jacob quotes loosely from the prophet Isaiah’s words as recorded in the fifty-fifth chapter of his book.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (Isaiah 55.1)

Our spiritual and temporal indebtedness to God is such that we can never expect to purchase our own salvation. We do not and cannot have the wherewithal to do so. We are totally dependant upon Him and upon His Son for redemption from physical death. Neither are we in any position to pay for our sins, by literally suffering sufficiently as the Lord Jesus Christ did in the Garden of Gethsemane. Our salvation comes through a willing sacrifice of our hard, impenitent hearts and an offering up of the vanity of our spirits. The forsaking of our pride and willful disobedience destroys them from our lives as if they had never been. Thus, through that sacrifice we achieve broken hearts and contrite spirits upon the altar of the God of Israel.

9.51 Jacob continues his loose quote from Isaiah 55:

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. (Isaiah 55:2)

awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.

47 But behold, my brethren, is it expedient that I should awake you to an awful reality of these things? Would I harrow up your souls if your minds were pure? Would I be plain unto you according to the plainness of the truth if ye were freed from sin?

48 Behold, if ye were holy I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

49 Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.

50 Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

51 Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Hearken diligently unto me, and remember the words which I have spoken; and

DS 3:60
EM 2:774
CR97-A 21

2 Ne. 9:47
CR01-A 30
2 Ne. 9:47–48
DNTC 3:427

2 Ne. 9:48
MF 134
CR01-A 43

2 Ne. 9:50
DNTC 1:325
DNTC 2:85
DNTC 3:461
PM 206
MM 2:313
2 Ne. 9:50–51
EM 2:700

2 Ne. 9:51
CR87-A 16
CR90-O 81
CR96-A 113
CR99-O 4
CR00-O 47

In the second chapter of Jacob, the prophet takes the people of Nephi to task because of the social stratification that has taken place among them because of their wealth and learning (see *JA-C 2.13–21*). How were the Nephites expending their resources? Was it not so that they could then distinguish between themselves? All of this is contrary to the spirit of unity, the soul of Zion.

9.51.40—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.52 Humility, repentance, and unity with one’s fellows are in large measure natural products of sincere prayer. How could anyone address the God of Heaven upon Whom all things depend, without feeling compassion and love towards all men regardless of their social or economic background?

9.53 After treating the manner in which all of the children of God might obtain a restoration and a gathering into the Kingdom of God, Jacob returns to his original theme regarding the scattering and gathering of the remnants of the House of Israel.

9.53.36–37—*our seed*—We sometimes conclude that with the destruction of the Nephite nation in the fourth century of the Christian era, that all of the genetic material that pertained to righteous men like Nephi and Jacob had been lost. This is not so. A casual review of the relationship between the Lamanites, the Nephites, and the Mulekites during the thousand years of recorded history as contained in the Book of Mormon will reveal how that genetic preservation came about.

9.53.67—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

9.54 It will be noticed that in the first edition of the Book of Morning, the second portion of Jacob’s teachings to his people in the land of Nephi was made distinctive by a chapter break, just as it is today.

9.54.25—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

10.1 The Nephites retired to their homes for the night after listening to the first part of Jacob’s instruction to them in the Temple. The following morning they returned to hear more. We may assume that for Jacob’s purposes here, the “righteous branch” is in reference to their posterity. The promises that Jacob articulates for the Nephites are dependent upon them being righteous.

10.1.4—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the

come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

52 Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks unto his holy name by night. Let your hearts rejoice.

53 And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel.

{*¶—1830*}

54 And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

{Chapter VII}
(Chapter 10)

{*¶—1830*}

1 AND now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.

2 Ne. 9:52
EM 1:182

2 Ne. 9:53
MD 33, 483,
529
DNCTC 3:73

2 Ne. 10
EM 1:147, 183
EM 2:708, 713
EM 4:1593
2 Ne. 10:1–25
EM 1:147

scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

10.1.14–15—*righteous branch*—The image of the branch is to be found throughout the scriptures with varying applications. In the ultimate sense of the metaphor, Jesus Christ is the Righteous Branch from whom all salvation in time and in eternity may be derived. In this sense, Lehi and Joseph refer to the Messiah (see 3.5). In the context of the Righteous Branch, Joseph refers to a seer who would be raised up who would be of great benefit unto his posterity, a man like unto Moses (see 3.5–11). In the context of his discourse, however, Jacob is referring to the posterity of those who followed Nephi into the wilderness to escape the homicidal mania of Laman and Lemuel (see 9.53). Nephi had spoken of the family of Lehi in this vein as well (see *1 NE-C 15.12–16*) in conjunction with the Allegory of Zenos which Lehi had shared with his children.

10.2 In 2 Nephi 9.53, at the end of the previous day’s presentation, Jacob declared that in future generations their posterity would become a righteous branch unto the House of Israel. The caveat in all of these promises extended by the Lord has to do with their righteousness as a people. The whole history of the Nephites had been viewed by Lehi and Nephi, which views had pained them great grief as they witnessed hundreds of thousands of their posterity pass out of mortality completely unprepared to meet their God. Jacob must have had such revelations of his own. The Nephites would ultimately fall into a darkness of mind and heart as terrible as that into which the Lamanites fell, and in this sense they would have become Lamanites. The promise of the Lord to his servants was that notwithstanding the destruction of the Nephites as a culture, there would come a time in which their posterity would be raised up from ignorance and depravity and would once again discover their heritage and the covenants associated with it. The branch would become righteous because it would be grafted into the life-sustaining eternal roots which had originally been established by the master of the vineyard.

10.3 The question raised here by Jacob’s statements about the coming of Jesus Christ into the world has to do with the necessity of placing him among a people who would be provoked into crucifying him. Is this determination to slay one’s own God, the Redeemer of all mankind, have anything at all to do with the effectiveness of the atoning sacrifice? That is to say, did Jesus have to suffer all of the physical and emotional abuse of his fellow countrymen in order for the sacrifice to have effect? It seems unreasonable to assume so. That which Jesus did for the redemption of mankind, both for the flesh and for the spirit, could have been accomplished anywhere. The fact that he did so while being hounded by the most villainous and most despicable people who would ever live on the planet should draw attention to the great love which possessed the Son of God in his labors to bring salvation to mankind. He did so in spite of all that earth or hell could array against him.

10.3.13—*Christ*—It would be interesting to know precisely what word the angel uttered to Jacob. The Nephites at this point spoke a version of Hebrew. The language in which Jacob was writing was Reformed Egyptian which was subsequently translated into modern English by the Prophet Joseph Smith. Is “Christ” merely Joseph’s translation, or did Jacob have revealed to him the Greek word which would become associated with the Messiah in the latter days? Joseph Smith said that there

*2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

3 Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

* p. 84
2 Ne. 10:2
DNTC 1:644
PM 237

2 Ne. 10:3
MD 490
JC 36, 51
PM 99, 461, 528
EM 1: 41, 204
EM 2:714, 749
2 Ne. 10:3–4
PM 494
2 Ne. 10:3–5
MD 174
DNTC 2:40
MM 4: 182, 205
EM 1:147
EM 2:732
CR93-A 34
2 Ne. 10:3–6
MM 1:239
MLM 225
2 Ne. 10:3–7
MD 172

were no Greek words written upon the plates of Mormon, but could there have been an Egyptian equivalent of the Greek word “Christ”?

10.4 By “other nations” we should probably understand “Gentile nations”. The condemning aspect of the reaction of the leadership of the Jews during the Savior’s mortal ministry is that they knew he was the Messiah, but chose to reject him as such. Their rejection was based on their unrelenting love of sinful conduct.

10.5 Those instrumental in subjecting Jesus of Nazareth to the horrors of the crucifixion were those who loved and worshipped themselves more than they loved God. Priestcraft by definition is more “priest” oriented than it is God oriented. Iniquity in the end is an inexcusable form of self-indulgence.

10.5.4—*priestcraft*—As will be defined later by Nephi the son of Lehi, priestcraft is to set oneself up before the people as a light instead of Christ, and to create divisions among the people of God in order to benefit oneself (see 2 NE-C 28.28–30). Priestcraft was apparently not against the law of the land of Zarahemla; enforcing priestcraft by the edge of the sword was, however. Nehor had committed murder.

10.5.9—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

10.6 The destruction which befell those who dwelt in Jerusalem in the era of the Savior’s mortal ministry is virtually indescribable, except to say that nothing in recorded history has exceeded it. These same disasters are promised those peoples who refuse to believe the God of Heaven in the latter days when the Lord God sets his hand once again to gather the remnants of Israel (see 6.14–16). The promise to the humble of Israel is that the priesthood, rather than priestcraft, would be the means of delivering them from utter destruction (see 8.17–20).

10.7 At the heart of Jacob’s discourse to the people of Nephi at their temple in the land of Nephi is the concern that many of them had for their scattered condition, and therefore the scattered condition of the entire house of Israel. Jacob has discussed with them various aspects of the gathering, the power by which it was to be accomplished, and the blessings attendant. The timing of those temporal blessings would be in conjunction with the various remnants of the House of Israel coming to a knowledge of and a belief in Jesus of Nazareth as the Messiah, the Son of the living God. In this dispensation, the gathering of Israel has begun and will continue to be manifested as the Kingdom of God enters into every nation, has affected every kindred, and has introduced the principles of salvation in every tongue. As faith in Jesus Christ increases in the hearts and minds of men, their willingness to do the will of God will increase. They will be commanded to gather in those places which the Lord God of Israel has appointed and prepared for them, whereon they will prosper. This is in addition to those tenuous movements of the Jews back to the land of Palestine.

10.7.21—*Christ*—Simply put, the name “Christ” is the Greek translation

4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

{*¶*—1830}

7 But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

2 Ne. 10:5
MD 593
MM 1:252
MM 2:390
2 Ne. 10:5–6
AF 327
2 Ne. 10:5–9
DS 3:9

2 Ne. 10:7
AF 327, 343
MLM 294
2 Ne. 10:7–8
EM 2:707
CR81-A 19
2 Ne. 10:7–9
AF 335
DNTEC 2:26
2 Ne. 10:7–15
MD 14

of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.8 In conjunction with the physical gathering that will take place among the faithful will be the spiritual gathering which will bind the hearts and minds of the saints of God to one another. Those children of Israel who have been long dispersed, separated from the Gospel of Jesus Christ through the apostasy of their fathers will be sought out and offered the ordinances of eternal life that their eternal inheritance might be secured. Receiving those blessing may involve a journey that leads them halfway around the world. Others may be invited to participate just down the street. Whether for the purpose of receiving a temporal or a spiritual inheritance, the scattered children of Israel will be aided in their desires by the power and wealth of the Gentiles. We have seen certain of the Eurpoean nations which have aided certain of the Jews to establish an inheritance in the land of Palestine. This is but a faint shadow of that which is occurring in the lives of the disciples of Christ, and the restoration of the Jews to Israel but a faint hint of the approaching dawn of restoration which has been promised for the entire House of Israel in the not distant future.

10.8.36—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.9 This is another reference to the forty-ninth chapter of Isaiah which Jacob quoted in part at the beginning of his discourse (see 6.6–8). Prior to that, Nephi discussed at length these great blessings that would come to the Gentiles because of their willingness to be a blessing to the destitute of Israel (see *1 NE-C 21.22–23*). At that time, Nephi applied the prophecy directly to his own posterity and that of his brethren (see *1 NE-C 22.4–9*).

10.9.6—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the

8 And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

2 Ne. 10:8
AF 343
EM 2:711
2 Ne. 10:8–18
EM 3:1013

9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

2 Ne. 10:9–19
MD 718
DS 3:41

fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.10 Any land consecrated to the children of Israel is theirs, and nothing under the heavens can keep them from inheriting that which God the Father has given them. If the Gentiles are to receive any blessings at all it will be through their willing service to the scattered remnants of the House of Israel. Jacob makes this perfectly clear in his observations regarding the posterity of Lehi and the Gentiles who would come to the western hemisphere.

10.10.16—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.11 For a literal fulfillment of this promise one need only review the history of the Gentile peoples in the Americas. While it is true that the initial colonizations of the western hemisphere came about as the result of the various European potentates seeking to expand their empires, yet as may be seen in the American Revolution, the royal powers exercised here were relatively short-lived. This may be said of the English, the Spanish, the Portuguese, the French, and any other Gentile nation who sought a foothold in the Americas. North and South America have been, to one degree or another, a safe harbor for the principles of democracy rather than a bastion for nobility. Even the most egregious of the despots who have determined the fate of their people have ruled in this hemisphere without the “divine right of kings” upon their lips.

10.11.12—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.12 Again, a review of the political and military history of the Americas will review that nothing but divine intervention could have provided sufficient protection to discourage the nations of the Gentiles from overwhelming the tender beginnings of democracy in this hemisphere. One may argue the facts, the limitations in travel, the extended supply lines required to support an occupying European army, and a host of other liabilities which worked against the designs of kings and queens against this part of the world. What remains, however, is that the nature of this hemisphere was long ago dictated by the will of God, that these very circumstances pointed to as the significant elements in the rise of free and independent nations, were divinely appointed to

10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

12 And I will fortify this land against all other nations.

2 Ne. 10:10–14
MLM 94
2 Ne. 10:10–16
DS 3:325

2 Ne. 10:11
MD 442
EM 1:318
EM 4:1495
CR87-O 4
2 Ne. 10:11–12
FPM 334
2 Ne. 10:11–14
MD 160
2 Ne. 10:11–16
DS 3:277

help swing the balance of power toward the people rather than toward the nobles.

10.13 The principles of freedom are, in the end, the principles of unity. The principles that govern the rule of mortal kings are coupled with the principles of division. Zion is the manifestation of perfect unity, a society of kings and queens, of priests and priestesses unto the Most High God. They are saints, perfected in their unity of heart and mind, watching over and nourish all that falls to their care as would tender parents of their children. Were the potentates of the world to comprehend what it really mean to be a king or a queen, the world would be a far different place. Those who fear the elevation of the “common” man to the realms of eternal glory will find nothing but disappointment in the future of this earth and her denizens.

10.13.6—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

10.14 The first steps towards the establishment of Zion began with the waning power of the European powers in this hemisphere. Any and every attempt to revert to the Gentile model of rule will be frustrated and the perpetrators thereof will fall by the wayside. The Kingdom of God will prevail and the efforts of the ungodly will fail. This will be true in part because the inhabitants of this land, having once perceived the light will not willingly return to darkness.

10.15 The works of darkness, the powers of secret combinations, have combined in the past to destroy the liberties of the people. The wicked seek to rule, to have wealth and fame, to express in fullness their desire to pervert and seduce all that is good and holy. Men who associate themselves with these combinations seek to become kings themselves, that they might be worshipped and gratified. The Lord God here expressly promises that these combinations will be divinely subverted in their designs.

10.16 Those inhabitants of the earth who do battle against the establishment of the city of God, even that city which embraces the principles of eternal life in temporal matters as well as spiritual affairs, shall perish in their minds, hearts, and bodies, for they cannot find compatibility with the Kingdom of God on the earth. It is clear that no segment of society is immune from this kind of corruption.

10.16.6—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

10.16.8—*Jew*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who

13 And he that fighteth against Zion shall perish, saith God.

14 For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that *I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

16 Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

2 Ne. 10:14
MD 423, 447
FPM 334
CR93-O 118

* p. 85

2 Ne. 10:16
EM 2:568
EM 3:1031
EM 4:1579
CR84-O 104
CR88-A 81

hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *1 NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *1 NE-C 5.11–14*). In context, it would seem to be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration. As Jacob asserts in the first verse of this chapter, however, what may be said of one portion of the House of Israel, the Jews in this case, may be said of all.

10.16.10—*Gentile*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.16.28—*whore*—It is important to consider the perversion that an immoral woman introduces into society. There is a legitimate sexual union possible for men and women. A whore subverts that union through crass immorality; she would sell herself in order to obtain wealth, power, and fame. Is this not what has transpired in the worldly corruption of the divine notion as to what a king or a queen should be?

10.17 That the exalted children of God will enjoy the blessings of divine rule, a Celestial theocracy, is a given. What the Lord God of Israel promises is that there would come a time upon this earth when a temporal manifestation of the same would take place. We refer to this era as the Millennium, the thousand years when Jesus Christ will reign personally upon the earth. The Millennium is another in a series of steps toward achieving all that the Father has proposed for His children.

10.18 Those who participate in the Millennial reign will do so because of their desire to keep the commandments of God and to walk in holiness before Him, not because of any natural inheritance due entirely to the covenants made by their fathers. Thus, both Jew and Gentile may enjoy the same blessings in the Kingdom of God upon the earth if they are willing to enter into the appropriate covenants that will allow them to remain upon the earth after the appearance of the Lord Jesus Christ in glory. The tempering of the posterity of Lehi by the Gentiles will eventually turn to the blessing of both.

10.18.19—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous

17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh—

18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.

2 Ne. 10:18–19
EM 2:679

insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

10.18.51—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.19 The consecration of a place is that act which makes it holy. If God declares that a land is holy, then it is such. Only those who are “holy” themselves, only those who are saints, can have an eternal inheritance in such a goodly place. Jesus Christ is the God of this consecrated land and, in the end, only those who worship him will be found worthy to remain here.

10.19.29–30—*choice land*—This consecrated land of inheritance upon which we dwell is a place of enormous potential, both temporally and spiritually, with resources unimaginable. Only the faintest hint of the material and spiritual blessings available here has been realized.

10.20 The suspicion that Lehi and his family had been driven from the land of Jerusalem because of some wickedness on his part is laid to rest here. The hardships that they had experienced in the wilderness of Arabia, upon the sea, in the place of their first inheritance in the new world, and finally in the heights of the land of Nephi were incidental to the glorious blessings to which they were now heirs. They need not distress themselves for the conduct of Laman and Lemuel as a reflection upon themselves; neither should they perceive their wanderings in the wilderness of Nephi as anything but a source of potential blessings.

10.20.18–19—*these things*—That is, that the Lord God had dedicated and consecrated the land for their inheritance and for the inheritance of their posterity forever, so long as they were willing to worship the God of the land who is Christ Jesus. Should they not, then, ought to conduct themselves circumspectly in all things?

10.20.49–52—*land of our inheritance*—This had happened twice: first, when they were led out of Jerusalem by the patriarch Lehi, and again when Nephi led the righteous into the land of Nephi away from the machinations of Laman and Lemuel.

10.20.76—*isle*—Notwithstanding the current terminology regarding the western hemisphere as a combination of two continents, the fact remains that for the Hebrew mind, the land upon which the Nephites dwelt was an island; they had sailed the sea in order to get there.

10.21 Jacob perceives the land upon which he is dwelling as a single island. He is confident that there are many other places to which the remnants of the House of Israel have sailed in their scattering.

10.21.15—*isles*—The forty-ninth chapter of Isaiah begins with “Listen, O isles, unto me”. Although many other passages may have been in Jacob’s mind, given the context of his statement here however, it is most likely that he was referring to the passage in Isaiah.

10.22 We may point to the destruction of the Kingdom of Israel in 721 BC by the Assyrians, the destruction of the southern Kingdom of Judah in 591

19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

{~~9~~—1830}

20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.

21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.

22 For behold, the Lord God has led away from time to time from

2 Ne. 10:20–22
EM 2:709

2 Ne. 10:21
CR98-O 67

2 Ne. 10:22
AF 327

BC by the Babylonians, the destruction of Jerusalem and of the nation of Judah by the Romans between the years AD 70 and 130, together with countless other instances of various remnants of the posterity of Abraham, Isaac, and Jacob having been led away out from the land of their first inheritance into other lands which they have long since inherited as a result of their having been planted there. God the Father was mindful of all of these transplanting. The Nephites were not unique in their circumstances.

10.22.17—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.22.37–38—*broken off*—Another allusion to the Allegory of Zenos where the House of Israel is compared to an olive tree, and the scattering of Israel represented as a transplanting of various branches taken from the mother tree.

10.23 Notwithstanding the difficulties associated with their isolation in the land of Nephi, yet they could and ought to take comfort in the fact that the principles of eternal life and salvation could and ought to have effect in their lives. They were free as they had never been before. They could choose for themselves the eternal destination which they desired.

10.24 Salvation, in any of its manifestations, is a blessing from the God of Heaven. All that God promises His children is founded upon immutable law which no man can disregard in any fashion. Salvation means to be blessed with all of the promises in the presence of God. No man has achieved that condition on his own, save one, the Lord Jesus himself. It is through the shedding of his blood and the power of the resurrection that we have any comfort or any prospects of comfort in time or in eternity.

10.24.5—*reconcile*—Reconciliation is, by definition, a return to discursive harmony with another, in this case, the God of Heaven. If they would prosper, the people had to hearken to the word of God in all things.

10.24.39—*grace*—Man in his fallen state can do little or nothing to improve his suitability for exaltation. Only in and through the atoning sacrifice of the Lord Jesus Christ may anyone find redemption from personal sin and transgression.

10.25 There could be no greater verbal expression of Christian love than that blessing which Jacob evoked upon his people at this time. The victory over physical death through the resurrection of Christ and the redemption from hell, from the effects of personal sin through the atoning blood of the Savior, constitute the warp and woof of Christian faith.

10.25.44—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

11.1 The account that we have of Jacob’s discourse to the people of Nephi at the Temple in the land of Nephi begins in chapter 6 of 2 Nephi and continues

the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.

23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life.

24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.

25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.

*{*Chapter VIII}*
(Chapter 11)

{¶—1830}

1 AND now, Jacob spake many more things to my people at that

EM 2:714

2 Ne. 10:23
AF 54, 71
MD 26, 124
EM 1:26
CR88-O 7
CR89-O 94
CR98-O 43
2 Ne. 10:23–24
PM 261
2 Ne. 10:23–25
EM 2:677
CR93-A 99
2 Ne. 10:24
MD 620, 671
DNTC 2:423
CR87-A 86
CR88-O 7
2 Ne. 10:24–25
DS 2:309
PM 348

2 Ne. 10:25
AF 94

* p. 86

2 Ne. 11
EM 1:147

through chapter 10. The session involved the better part of two days. At the heart of Jacob's sermon are citations from four chapters of the prophet Isaiah (Isaiah 49 to 52). Given Nephi's great love for the prophecies of Isaiah, we should not be surprised at his willingness to include so much of his brother's teachings in the Small Plates. Nephi himself will inscribe verbatim thirteen chapters from the first part of Isaiah (chapters 2 through 14) and will make heavy commentary on a fourteenth (Isaiah 29).

11.1.3—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob's activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

11.2 Although it is not always wise to do so, sometimes circumstances dictate pointing out the follies of men as they attempt to foist their uninspired conclusions upon an unsuspecting world. For many years biblical scholars have proposed the division of the book of Isaiah into parts based on content, style, and historicity. Euphemistically referred to as the "Isaiah problem", these divisions create portions commonly known as "Second Isaiah", "Third Isaiah", and so forth. All of these segments are assigned to different authors and times, some as late as the fourth century before the birth of Christ. The foolishness of these purportedly wise men is revealed in the fact that those various portions of the prophet's writings which have been disputed were all included on the Brass Plates of Laban, a work compiled before 600 BC. Isaiah chapters 2 through 14 are included in the same work as Isaiah 48 through 52, thus dispelling any possibility of diverse authorship in different dispensations. In a phrase, there never was an "Isaiah problem". The issues raised by the "evidence" arrayed in support of the false propositions must be dealt with in another fashion. Actually a little common sense, coupled with a modest understanding of the prophet's craft, will suffice.

11.2.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

11.2.11—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

11.3 Nephi has been forthcoming in his account of the revelations that he had received regarding the coming forth of the mortal Messiah and of the events leading up to the Second Coming and the Millennial reign. Nephi here testifies that he can perceive in the writings and teachings of Isaiah and his brother Jacob that they, too, have been graced with similar, if not precisely the same

time; nevertheless only these things have I caused to be written, for the things which I have written suffice me.

{*¶*—1830}

2 And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.

3 And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true.

EM 3:1163
2 Ne. 11:1
MD 781

2 Ne. 11:2
EM 2:731
2 Ne. 11:2–3
PM 603
EM 2:702, 749
EM 4:1570
2 Ne. 11:2,8
EM 4:1443

2 Ne. 11:3
DHC 1:52
AF 269, 271
MD 841
EM 2:714

revelations. For this reason he is motivated to include their writings and teachings with his own that Nephi's posterity might know and understand that their ancestor was not alone in his views of eternity. As will be seen, Nephi brings together these three witnesses to help his children accept the notion that it is possible for men to know the future with exacting detail. Ironically, it is this lack of faith in the principles of continuous revelation that has brought scholars to the cusp of their acceptance of the "Isaiah problem" mentioned above (see 11.2). Their lack of faith includes their belief that God Himself cannot know what any one individual will do at any given time. This, of course, demonstrates an even far greater lack of faith in the atoning sacrifice of the Lord Jesus Christ which, though it transpired in the Meridian of Time, satisfied the demands of justice for personal sin from the days of Adam and Eve until the Final Judgment at the end of the temporal existence of the earth.

11.3.4—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob's activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.

11.4 Once one obtains a true witness regarding the life and ministry of the Son of God, the types and shadows that have been given of him are brought into sharp focus. One can easily see in the ordinances of the Law of Moses the anticipated sacrifice of the Firstborn for the sins of mankind. One can also perceive in the writings of all of the holy prophets from the beginning of time, this same witness, that the Son of God will come into the world to redeem mankind from death and hell. A prophet, by definition, is one who testifies of the atoning sacrifice of Christ and of his ultimate victory over debilitating effects mortality and the consequences that accompany the sins of mankind. The prophet's testimony, like the atonement, transcends both time and place.

11.4.16—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.4.25—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means "is born". The cognate in Hebrew means "drew him out".

Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.

EM 4:1514,
1570

4 Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.

2 Ne. 11:4
MA 112
MD 435
DNTC 2:141
PM 378, 420
EM 1:184, 203
EM 2:745, 746,
812
EM 3:1029,
1249
CR86-A 45
CR87-O 38

11.5 The covenants constitute the invitation that the Father has made to His children through His Son that they may ultimately return to His presence through obedience to the principles and ordinances of the Gospel of Jesus Christ, the promise of eternal life and exaltation.

11.5.26—*grace*—While “grace” fundamentally refers to the notion of the giving of a “gift”, yet in substance is far more inclusive. The connotations also involve the sentiments of “graciousness, gratifying, divine influence on the heart, cheerful, calmly happy, joyful”. Undoubtedly the atoning sacrifice made Nephi to feel this same way in his “delight”.

11.5.30—*justice*—God the Father is always just. He follows those same eternal laws that He commands His children to follow. The consequences of obedience or disobedience to those laws are consistent, in time and in eternity. That assurance of constancy is in part what creates faith and hope in the hearts and minds of the disciples of Christ.

11.5.32—*power*—God the Father has the power to save; that is why we call Him “God”. If we are to obtain any degree of salvation in time or in eternity it will be through His power, a large measure of which He has invested in His Son, the Lord Jesus Christ.

11.5.34—*mercy*—The tender compassion and care which the Father has for His children is manifested in the works He has wrought in order to bring them back into His presence, glorified and exalted.

11.5.44—*death*—Both physical and spiritual death in all of their horror.

11.6 Nephi’s ministry to his people focuses on the atoning sacrifice of the Messiah, that they might rejoice in the midst of their difficulties. There is justice, mercy, compassion, and the power to bring salvation into the lives of as many as will chose to live. Those divine characteristics instill hope and confidence in the hearts and minds of the children of men, that they might look up from their fallen and depraved condition to a redemption from all ills, physical and spiritual. Without the hope of redemption through Christ, all men will, whether in the flesh or in the spirit, eventually sink into the slough of despond.

11.6.12—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.7 There are a double-hinged principles articulated here. God, Nephi testifies, is the quintessential Savior. If there is no salvation, there is no God. The

5 And also my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.

6 And my soul delighteth in proving unto my people that save Christ should come all men must perish.

7 For if there be no Christ there be no God; and if there be no God

2 Ne. 11:5
MD 14
CR87-O 77
CR93-O 49
CR96-O 104
CR00-A 17, 108
CR01-O 78
2 Ne. 11:5–6
PM 348

2 Ne. 11:6–7
PM 292

2 Ne. 11:7
JC 13

creation is the quintessential manifestation of God's power and the object of His powers of salvation. Why create something that is not salvageable? That would imply a flaw in the character of God which, by definition, cannot be. Therefore, because we are self-aware, and aware of that which surrounds us, those things which are worthy of redemption, we may know of the existence of God and of the eventual salvation of all who choose to be saved.

11.7.6—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.8 Nephi's motivation for citing as much of the writings of Isaiah as he does, is to prove to his posterity the reality of the coming of the Lord Jesus Christ into the world in order to provide redemption of all men. Nephi is certain that in the writings of Isaiah, his posterity may perceive their entire history as he has. On perceiving within the prophet's writings their own history, the Nephites might then anticipate that the blessings which devolve upon them as a remnant of the House of Israel will come unto the entire House of Israel in the process of time. That being the case, those same promises would also be extended to the Gentiles as well. Thus, all of the blessings which God had prepared for the benefit of His children will be made available to every man, woman, and child who has ever or who will ever come into mortality. The natural product of having faith in Christ is to have hope for one's own salvation; having an assurance that our hope is justified through an awareness of the Father's pleasure in our righteous conduct, produces a deep and abiding desire to have those around us receive those same blessings. That noble desire is called charity, the perfect love that motivated the Savior in his quest to bring salvation and exaltation into the lives of the children of God.

11.8.10—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus

we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time.

{9—1830}

8 And now I write some of the words of Isaiah, that whoso of my people shall see these words may lift up their hearts and rejoice for all men. Now these are the words, and ye may liken them unto you and unto all men.

PM 99

2 Ne. 11:8
AGQ 4:27

Christ is among the clearest that appears in the Old Testament today.

{Chapter VIII, continued}
(Chapter 12)

{9—1830}

12.1 The traditional view regarding the life of Isaiah has him prophesying during the latter half of the eighth century BC. His teachings antedate the Assyrian Captivity of 721 BC, that conflagration which destroyed the northern Kingdom of Israel and initiated the sojourns of the Lost Ten Tribes. He prophesied regarding the Babylonian Captivity which accompanied the destruction of Jerusalem and the Temple of Solomon in 591 BC, some nine years after the departure of Lehi and his family into the wilderness of western Arabia. We know little of his life other than that which is specifically recounted in his text. He was married and had at least two children, the entire family serving as signs and living testimonies against the wickedness of the House of Israel. Isaiah's prophecies are comprehensive in both time and space wherein the children of Israel are concerned, and for that reason much of his writings may be applied or "likened" to any one of the remnants of the House of Israel at any given time. The readiness with which Nephi presents large passages of the prophet's writings in his record is indicative of Nephi's perception of Isaiah's great literary and prophetic gifts. The ability to see passed the literal usages of the proper names and places of Isaiah's day, to understand the manner in which these same names and places serve as types and shadows of other times and places, is a gift which can only be bestowed by the power of the Holy Ghost. Nephi was abundantly graced by this gift, and so should we be if we are to understand anything of how the writings of the prophet Isaiah apply to our own dispensation. Isaiah ostensibly begins here by addressing the immediate future of the city of Jerusalem and the Kingdom of Judah.

12.1.4—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

12.1.8—*Amoz*—The father of Isaiah the prophet. Little more is known of him.

12.1.11—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the

1 THE word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

2 Ne. 12
AF 252
MD 518
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 12:1–22
MLM 276
EM 1:147

Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

12.1.13—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

12.2 What may be said of the Temple site in Jerusalem, may also be said of other sacred sites as well. Temples have been raised up in this dispensation, the modest beginnings destroyed or made irreparable, only to be followed by a restoration. What may we say of the Nephites and their places of worship dedicated to the Lord God of Israel? Nephi most certainly perceived the building of the Temple in the land of Nephi as a fulfillment of Isaiah's prophecy, even to the point of having the site located in the tops of the mountains, that being the topography of the land of Nephi. The city of Zarahemla would have its own Temple, as would the city of Bountiful. No doubt there were other such buildings among the Nephites during their thousand years of history. Will any of those Temples be rebuilt? If we understand the prophecies of Isaiah in their proper light, we may conclude nothing less. The eternal salvation of all mankind will be labored over during the Millennium in thousands of Temples built for this very purpose. That which we see today is but a faint foreshadowing of that which will be realized when the fullness of Isaiah's prophecies will have come to pass.

12.2.9–10—*last days*—The phrase "last days" forcibly caused the minds and hearts of the Jews of Isaiah's day to look forward to a time outside their own. Given the fact that when Isaiah was writing his text the Temple in Jerusalem still stood as it had been built by Solomon, the prophet must have been looking forward to a time when the Temple would have to be rebuilt, implying that the building would be destroyed in the interim. That destruction took place in 591 BC with the overthrow of the Kingdom of Judah. When, then, would the "last days" take place, when the Temple would be rebuilt? At first blush we might conclude that for those contemporaries of Isaiah, the "last days" would be the next time that the Temple was built; that is to say, after the seventy years of captivity in Babylon. This Temple then established would have served as a "fulfillment" of the prophecy near the end of the fifth century BC. The Temple of Zerubbabel, the prince of Judah, would stand until the time of Christ, though heavily remodeled by Herod the Great and his successors. This second Temple itself would be destroyed by the Romans in AD 70 in conjunction with the suppression of the First Jewish Rebellion. Would not this second destruction anticipate another restoration? So the faithful accept and believe. The phrase "last days" becomes, then, equated with "latter days" with all of the nuances implied by such a phrase. Will there be another Temple like unto Solomon's built upon the Temple Mount in Jerusalem? There can be no doubt that that will be the case, for the prophecy of Isaiah is

2 And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

2 Ne. 12:2
CR80-A 97
CR99-O 90
2 Ne. 12:2–3
MD 518
2 Ne. 12:2–5
DS 3:67
CR99-O 90

applicable in this case. Thus, through time we can perceive that a prophecy may be fulfilled on multiple occasions and not do violence to the prophecy itself.

12.2.11—*when*—This word does not appear in the King James Version. In the place thereof is the italicized word “that” supplied by the translators. The JST has the word as it reads in the Book of Mormon.

12.2.13—*mountain*—The Temples of the Lord are built to have the appearance of mountains. Mountains are frequently sites for the intimate conversations between God the Father and His servants. Temples are dedicated for that very purpose.

12.2.26—*mountains*—Wherein it is possible, the Temples of the Most High are erected on prominences. In most cases, therefore, a people may look upon their Temple and perceive that this aspect of the prophecy of Isaiah may be applied directly to them.

12.2.35–36—*all nations*—This, of course, is an allusion to the salvation of all mankind, not just of the Jews or even of the entire House of Israel.

12.3 In various dispensations, both the political and the ecclesiastical aspects of a culture have merged into a seamless whole. This seldom transpired in the land of Palestine, the one notable exception being the city established by the great High Priest Melchizedek in the days of Abraham. In other lands and at other times, the servants of God have tried to instill the principles of true government in the hearts of their people. These attempts at perfection have been, for the most part, unsuccessful. The Nephites frequently elected for their leaders men of great personal righteousness and, from time to time, the same righteous man served simultaneously as the political and ecclesiastical head of the people. During the Millennium, a far more successful unity of political well-being and spiritual righteousness will be achieved, with Jesus Christ as both King and High Priest.

12.3.2–3—*many people*—Some scholars have struggled with the identity of these motivated souls who encourage their neighbors to ascend the hill of the Lord and make reconciliation with the God of Israel. While there may be, indeed, those among the nations of the earth who intuitively recognize the truths of the Gospel of the Lord Jesus Christ, yet it is clear that those who would be most animated in bringing the children of men into the covenants of the Most High would be those who, like Lehi, had already partaken of the fruit of the Tree of Life themselves.

12.3.28—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

12.3.47—*Zion*—The political kingdom of God is represented by Zion, that city wherein dwell the pure in heart, whose hearts and minds are perfectly united, who dwell in righteousness, and whose charity for the children of men is without comparison other than the sacrifice of the Lord Jesus Christ.

12.3.52—*law*—One may futilely argue the difference between the “law of Zion” and the “word of the Lord”. This distinction only has significant meaning for those who find themselves outside of the pale of the

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Church of Jesus Christ, yet still pertain to the political Kingdom of God upon the earth.

12.3.55–58—*word of the Lord*—One may futilely argue the difference between the “law of Zion” and the “word of the Lord”. This distinction only has significant meaning for those who find themselves outside of the pale of the Church of Jesus Christ, yet still pertain to the political Kingdom of God upon the earth.

12.3.60—*Jerusalem*—Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples.

12.4 The establishment of the Church and Kingdom of God among a people has served to either temper that people in their feelings towards the righteous or to stir them up in anger against the saints. Wherein the disciples of Christ have been allowed to gather without impediment, they have sought to establish the Temples of the Most High. As the light of truth is planted in a land, the hearts of the inhabitants are often softened, not always to the point of conversion, but certainly in their sentiments towards their neighbors as a whole. The example of love and civility among the saints may bring the same kind of civility and charity into the hearts and minds of those who have not as yet partaken of the fullness of the Gospel of Jesus Christ. The flight of the Nephites into the wilderness to avoid brutal conflicts with the Lamanites happened on various occasions, though not always with the anticipation that they would no longer need swords or spears. But as a people, they felt no need to do battle with one another. These kinder and gentler attitudes are types of the fullness of these principles in the lives of those who will dwell during the Millennium. The conflicts among nations will cease, and peace will reign triumphant upon the face of the earth for a thousand years. Those who are truculent in their attitudes toward the nature of the government or the peace established by that government will find themselves relocated, judged unworthy to dwell among the righteous.

12.4.16—*beat*—The work of the blacksmith will be directed to peaceful ends rather than military ones.

12.4.20—*plowshares*—It is far better to cleave the dust of the earth in a fertile field than to cleave that dust of the earth which comprises the mortal tabernacle of a brother.

12.4.25—*pruninghooks*—It is far better for a man to dress the trees of his orchard in order to bring health and life, than to render his brother lifeless with a mortal wound.

12.4.37—*learn*—Dealing in death does not come naturally to the minds and hearts of the children of God; they have to be instructed in it. The first deaths upon the earth were instigated by Lucifer himself. First, with the partaking of the fruit of the Tree of Knowledge of Good and Evil which introduced death into the world. Second, with the murder of Abel by Cain, fratricide became part of the stock and trade of Satan and his minions. During the times when the fullness of the Gospel of Christ was upon the earth, the lust for national murder has been quenched by the righteous. The adversary’s curriculum has no place in the Kingdom of God

12.5 The original text of Isaiah, as contained here by Nephi and as reflected in the Joseph Smith Translation, demonstrates Isaiah’s keen desire that his fellow Israelites had need to repent of their general apostasy. The invitation to come into the full light of day through the principles and ordinations of salvation might have been uttered in any dispensation since the beginning of time. In

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into *plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

2 Ne. 12:4
MD 496

* p. 87

5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

our dispensation, a war-weary world will recognize the virtue of hearkening to the invitation to peace and harmony that is to be found in adhering to truth and light.

12.5.4—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

12.5.16—*Lord*—The King James version of Isaiah does not include the clause that follows this word. The JST, however, does include that missing portion.

12.6 False educational ideas, false doctrines, and false family values undermine the establishment of the covenant people among the children of men. The vain philosophies of man, untenable superstitions, and gross immorality have destroyed the Church and Kingdom of God on the earth before. Therefore, the continual cry of repentance that rings in the ears of the inhabitants of the earth in every time and in every clime.

12.6.2–3—*O Lord*—A reflection of the original text of Isaiah’s prophecy that does not appear in the King James version. It is present in the JST, however.

12.6.12—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

12.6.16—*replenished*—The Hebrew word which is translated in the King James version as “replenished” derives from roots which mean “fill, be full, accomplish, confirm, expired, fenced, give in, presume, satisfy, take”.

12.6.19—*east*—For the Israelites, the east referred primarily to the great empires that would impose their military will upon Palestine, the Assyrians, the Babylonians, the Persians, and by association, the Greeks and Romans as they took over from those original oriental powers. The cultural contamination from these Gentile nations had been the instrument of the general apostasy from the truth as suffered by the Israelites. We may not know as yet the extent of the political and ecclesiastical corruption of the Nephites that came by way of the Mulekites, yet it no doubt was considerable, especially with regard to the great debates, conspiracies, and wars that erupted among them concerning the form of government they should have collectively. This being the case, we should not be surprised that the Mulekites made their way to the Americas from the east toward the west.

12.6.21—*hearken*—The King James version has the italicized “are” in the place of this far more preferable word. The JST confirms this reading.

12.6.23—*soothsayers*—Those who are inspired by other spiritual sources

{~~9~~—1830}

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

2 Ne. 12:6
MD 746
DNTC 2:149

other than the Lord God of Israel. Revelation from God constitutes the truth of eternity. The word “sooth”, a form of the word “truth”, is used ironically here. When a people lose the influence of the Holy Ghost, they almost invariably turn to spiritual sources which require little or no observance of righteous conduct.

12.6.26—*Philistines*—The Philistines in the days of Isaiah inhabited the lowlands of the Mediterranean coast directly west of the Kingdom of Judah. They were a constant source of political and religious upheaval among the Jews, much like the Lamanites were to the Nephites. A satirist might suggest that California holds the same relationship to Utah as Philistia did to Judea.

12.6.29—*please*—Either a euphemism for immorality or a direct reference to marriage outside of the Abrahamic covenant. The demise of a covenant people is in large measure reflected in their cavalier attitudes towards marriage and the raising of children.

12.6.35—*strangers*—Typically used of those not of the Abrahamic covenant; a synonym for “Gentiles”.

12.7 Personal wealth and force of arms are divisive to any society, but antithetical to Zion where the inhabitants are of one heart, one, mind, and there is no poor among them. Social stratification is an instrument of the natural man. The House of Israel has been seduced many times over by the vanities of this fallen world. When the family of Lehi first arrived in their promised land they found enormous natural resources, gold, silver, and copper. In addition they found beasts of every kind, including the horse (see *1 NE-C 18.25*). That the Nephites and Lamanites gluttoned themselves with wealth and war is a matter of historical record.

12.8 The children of Israel seemed to be particularly susceptible to the influence of the heathen nations around them, notwithstanding the fact that they were continually blessed with divinely instructed men and women who taught the truth and enticed them towards righteousness. After having been clearly delivered from the armies of the Egyptians, preserved in the wilderness through drought and famine, the House of Israel hardly blinked an eye when the proposal came to make an Egyptian god to worship in the plains before Mount Sinai. When men lose the capacity to sense the influence of the Holy Ghost they almost immediately turn to those things which appeal to the senses, gods that might be seen and touched. As the Lamanites sank into one depravity after another, idol worship became commonplace among them. Among the Nephites there were those who disassociated themselves from the Church of Christ and having done so, almost immediately turned to idolatry.

12.9 The syntax and semantics of this verse are somewhat complex. In the King James version of this verse, both the mean man and the great man are condemned, apparently because they had ceased to call upon God and inclined themselves to the plentiful idols. Here neither man inclines himself, but only one, the singular “him”, is condemned. The immediate antecedent for “him” is the great man, apparently condemned because he does not humble himself before God. While it is possible that the “mean” man is being censured as well in an odd syntactic way, it may very well be that the “mean” or “humble” man has not bowed down to the countless idols in the land. It would be interesting to know if this polemic is based on a typographical or scribal error.

12.9.3—*mean*—That is, the “average” man, the “common” man, the “not

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

2 Ne. 12:8–20
MLM 664

proud” man.

12.9.6—*not*—This word is absent from the King James version but present in the JST.

12.9.14—*not*—This word is absent from the King James version but present in the JST.

12.9.17—*him*—The current edition of the JST as published by the RLDS Church agrees with the narrative here in the Book of Mormon. Several prominent authors in the LDS Church have used “them” in their versions of this verse, suggesting that when Joseph Smith translated the Bible, this word was present in the documents. Thus in these earlier documents Joseph Smith is said to have not made any change at all, but retained the King James “them”. While this makes the verse easier to explain syntactically, it somewhat begs the question as to why the RLDS Church JST and the Book of Mormon have “him”.

{*9*—1830}

12.10 This command to the wicked is reminiscent of the attitude of those who will face the great tribulations associated with the opening of the sixth seal in the Revelation of John. Entering into the hollows of the earth or sinking completely into death appear to be the options.

12.10.5—*enter*—In the King James version, this verse begins here.

12.10.22–24—*the glory of*—This phrase is missing in the JST.

12.10.27–29—*shall smite thee*—This phrase is present in the JST but missing in the King James version. The Septuagint adds instead “When he ariseth to strike the earth with terror”. Clearly the transmission of the text of Isaiah through time has been fraught with obstacles of one sort or another.

10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

2 Ne. 12:10–19
MLM 569

12.11 Humility is the order of the day, particularly when the wicked perceive that the judgments that are coming upon them are being administered by the hand of God. The Second Coming, of course, is the reality for which all of the other judgments against mankind are but faint shadows.

12.11.8—*the*—The King James version of this verse begins here. The JST follows the Book of Mormon rendering.

12.11.20—*men*—The JST uses the collective plural “man”, as in “mankind”. The King James version is the same as is given here in 2 Nephi.

11 And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12.12 Great calamities have befallen the nations of the earth who have fought against the God of Heaven, His covenant people, or His servants. Justice will be exacted upon all those who have had the temerity to walk contrary to the principles of love and unity.

12.12.9–10—*soon cometh*—The King James version reads “shall be”. The JST reflects the Book of Mormon phrasing.

12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

12.13 The JST, in concert with the Book of Mormon, presents an iteration of the source of the judgments which shall come upon the elitists of this world; thus, the repetition of the “day of the Lord”. The cedars and oaks of Palestine live to great age and represent the religious and military opposition of Israel’s enemies. Lebanon and Bashan are locative markers of that same opposition. Likewise, the children of Abraham have been required to endure the antagonism of the powers of this fallen world, whether political, religious, or economic. The judgment of God has fallen upon such enemies of divine nature and will continue to do so until a full consummation is made.

12.13.13—*cedars*—Long-lived conifers producing aromatic, durable wood. The Temple of Jerusalem was lined with this material. The Hebrew

13 Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

word translated as “cedar” derives from sources which mean “firm, tenacious” in reference to the roots system which holds the tree tightly to the earth.

12.13.15—*Lebanon*—In reference, first of all, to the mountain range lying due north of Palestine and then to the nation.

12.13.27—*oaks*—The Hebrew word which is generally translated as “oak” means strong” no doubt in reference to the hard wood that the tree produces as well as its durability.

12.13.29—*Bashan*—A province of Syria located north and east of the Sea of Galilee and the Jordan River.

12.14 The phrase “and upon all the nations” is absent from the King James version of this verse. Needless to say, the Joseph Smith Translation confirmed the correctness of that given here. The prophecies regarding the events surrounding the Second Coming clearly state that the topography of this planet is going to change considerably. The mountains and hills which now stand will cease to exist. The locations of the various land masses will change. The nations of the earth which resist the growing influence of the Kingdom of God upon the earth will likewise be brought low.

12.14.22—*and*—This final phrase is absent in the King James version, but begins the next verse in the JST.

12.15 The towers and walls of the fortified cities will have no affect in the dominion of the Kingdom of God upon the earth in the day of judgment. There will be, in the end, no place of safety outside of Zion. The rebellions of the ages eventually fall into dust. The nations that fight against God will be no more. Strength of arms and vast wealth will be meaningless in that day. Every man, woman, and child will be brought to account.

12.16 The wealth of nations, their power and might, was in large measure dependant upon their ability to quickly move goods and men from one location to another. The means of generating wealth would not be spared. In the latter days, the prophecies warn, the waters of the earth will not be safe for travel.

12.16.1—*And*—This introductory phrase does not appear in the King James version, but does in both the JST and the Septuagint, the Greek translation of the Old Testament.

12.16.8—*sea*—The word in Hebrew which is generally rendered as “sea” is in reference to the “west” sea; that is to say, the Mediterranean Sea. Other bodies of water may be understood as well.

12.16.9—*and*—The following phrase appears in the JST and the King James version, but is missing in the Septuagint.

12.16.15—*Tarshish*—The learned sometimes identify Tarshish with the city of Tartessus located on the southern Iberian peninsula at the mouth of the Guadalquivir River. There is considerable evidence of another city or nation named Tarshish, however, to which one sailed on the waters of the Red Sea and those of the Indian Ocean.

12.16.19–20—*pleasant pictures*—Some scholars have suggested that the “pleasant pictures” or the “desirable pictures” are in reference to the beautiful figureheads that decorated the prows of large sailing ships.

12.17 All those outward, material objects that seem to attribute fame, wealth, and power to men will be stripped away, leaving nothing but fallen men living in an appropriate squalor. There will be no opportunity for pride or haugh-

14 And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

15 And upon every high tower, and upon every fenced wall;

16 And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and

teness of any kind. In the day of judgment, none but the righteous will have any capacity for standing in the presence of God the Father and His Son.

12.18 The foolishness and vanity of man's imagination will be as dross, refuse in a world on the brink of perfection. Whenever the principles and ordinances of the Gospel of Jesus Christ have been reveal in any degree, the worship of the one true God has been the first order of business. No child of God may be as he or she should be without a knowledge of the characteristics and perfections of the God of Heaven.

12.19 The similarity between this verse and that recorded in 12.10 should be obvious. One wonders at the various scatterings of the House of Israel and the lengths to which many of them must have gone in order to survive their ordeals. As they called upon God to deliver them from their oppressors and the other afflictions which they were suffering, they must have come to know His perfections, felt an overwhelming need to repent of all their wrongdoing. Even Lehi in the wilderness of Arabia had occasion to quail under the perfect eye of a just God. Certainly the flight from the land of their first inheritance in the new world, into the mountains of that land which they would name after the benefactor, must have involved a great deal of suffering on the part of the Nephites. No doubt they too found some comfort from the elements and other adversities in caves and other rocky shelters.

12.19.24–26—*shall come upon them*—This phrase does not appear in the King James version, but is present in the JST

12.19.33–35—*shall smite them*—This phrase does not appear in the King James version, but is present in the JST

12.20 Following the will of God required great sacrifice, not the least of which is the forfeiture of those things which are dragging the repentant men into rank apostasy. One wonders what sacrifices the men and women who followed Nephi into the wilderness sacrificed. Laman and Lemuel complained about the loss of the family fortune in Jerusalem; no doubt there were other family members who were required to leave what might have been consider personal wealth behind in order to safely follow the path of righteousness

12.20.18–20—*he hath made*—So also reads the JST. The King James version has the incomprehensible “they made each one” in its place.

12.21 The emendations and elisions in the Book of Mormon text here are confirmed by the Joseph Smith Translation. They are similar to other differences wrought in previous verses (see 12.10 and 12.19). Those desiring to please God will leave all that corrupts the minds and hearts of the children of men in order that they might ascend unto the mountain of the Lord's house and worship him as is His due. This has been and ever will be true of the righteous.

12.22 All the world can offer to the children of men is ephemeral, susceptible to decay and dissolution. Some scholars consider this verse to be a gloss. Clearly it is not.

the Lord alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly *the earth.

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

* p. 88

{Chapter VIII, continued}
(Chapter 13)

{9—1830}

13.1 The prophet is describing utter desolation. There would be no food or drink, a condition that could have been either cause or effect. Without the necessities of life, the city could support no population whatsoever. Linguists have pointed out long since that the two words used for “staff” and “stay” are precisely the same except that one is masculine and the other feminine. Putting as fine an edge on the prophecy as possible, these scholars suggest that there is no help of any kind for either gender. No doubt that was intended by the prophet Isaiah as he wrote in the original tongue, but the sense of the wording transcends the poetic device. The fate of Jerusalem is the fate of all those who would be the covenant people of God who disregard the voice of God and His servants.

13.1.13—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek. Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples.

13.1.16—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.1.18—*stay*—In Hebrew, this word translated as “stay” drives from roots which mean “support, protector, sustenance” and is in the masculine form.

13.1.21—*staff*—In Hebrew, this word translated as “staff” drives from roots which mean “support, protector, sustenance” and is in the feminine form.

13.1.24—*staff*—The King James version has “stay” in place of “staff”. The JST is in concert with the vocabulary here.

13.1.26—*bread*—The Hebrew word translated here as “bread” derives from roots which mean “food, grain, vituals”.

13.1.32—*water*—The Hebrew word translated as “water” derives from roots which mean “water, juice, urine, semen”.

1 FOR behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water—

2 Ne. 13
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

13.2 Upon whom does a temporal nation depend for prosperity and growth, for defense and expansion of its territories, its culture and learning? All that would bring fame, fortune, and power to the city of Jerusalem was to be stripped from the city.

13.3 If a city or nation has nothing extraordinary to offer to the world, that body of people will be despised and eventually ignored, allowed to descend into ruin and dust. Without warriors, without divine or secular law, without cultivated thought, without organization, without integrity and ethics, without craftsmen, without refined speech, a nation will have no appeal whatsoever to the inhabitants of this fallen world.

13.4 Without the elite that the world prizes so highly, the city of Jerusalem would welter under the rule of the weak, the unskilled, the inexperienced, the unlearned; this, of course, is the recipe for anarchy.

13.4.6–7—*unto them*—this phrase is missing from the King James version, but present in the JST.

13.5 In a society ruled by children, social midgets, intellectual and ethical dwarfs, selfishness prevails, a grasping, selfish anarchical reign of terror and deprivation. The chaos envisioned here by Isaiah constitutes the antithesis of Zion.

13.6 The divisiveness among the people ran even to those who should have had natural affection for one another. The family, that which should have displayed the virtues of a unified people, had been forsaken such that a brother would not take his own flesh and blood into his home in order that they might not waste away through want and exposure. One does not have to look far into the scriptures or into current events to see these very same conditions festering among the children of men.

13.6.16–18—*and shall say*—In the King James version the translators render this as “saying”.

13.6.28—*not*—This word is absent in the King James version, but present in the JST.

13.7 Whether in the governance of one’s own extended family or that of a city, the impoverished circumstances of all who remain is such that they will not step forward to take responsibility for others. The ruin described here is spiritual as well as temporal. Who would be in a position to step forward and bring redemption to all of mankind? No man, save one. No one except the Christ could step forward to take charge of an impoverished people because no one had the means to provide for the needs of the children of men.

13.7.18—*there*—This word is absent in the King James version but present in the JST.

13.8 Though they would be loath to confess the truth of it, the wicked have been responsible for the abject ruin that has befallen the nations of the earth. Whether we speak of the children of Israel, the Nephites, the Lamanites, or the Gentiles, the fact remains that enduring peace and prosperity are founded upon divine principles which cannot be ignored. The heavens are not unmoved by our conduct. There will come a time when we will see ourselves as God the Father sees us. It will cause great bitterness of soul if we have not repented and

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient;

3 The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

4 And I will give children unto them to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

6 When a man shall take hold of his brother of the house of his father, and shall say: Thou hast clothing, be thou our ruler, and let not this ruin come under thy hand—

7 In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

sought forgiveness through the atoning blood of the Lord Jesus Christ.

13.8.2—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek. Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples.

13.8.6—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

13.8.21—*provoke*—The Hebrew word which is render as “provoke” derives from roots which mean “be bitter, make bitter, unpleasant, rebel, disobedient”.

13.9 Men and women radiate what they are, and it is easily sensed by those who are blessed with the influence of the Holy Ghost. If the truth be known, the wicked are repulsed by the countenance of the righteous.

13.9.2—*show*—The King James version renders this word in the archaic form of the same word. The JST follows the reading here.

13.9.11–12—*doth declare*—The King James version reads “they declare” as does the JST. The wicked do not vocalize the wickedness, even in boastful confession. To look at those who have brought desolation among the people is to know of their guilt.

13.9.15–17—*to be even*—This phrase appears in the JST but not in the King James version.

13.9.19—*Sodom*—A city in southern Syria which was destroyed in the days of Abraham together with Gomorrah for gross immorality and other perversions. That the most sacred site in all of Israel had fallen to comparable debauchery is a sad commentary on the covenant people.

13.9.22–24—*cannot hide it*—The King James version reads “hide it not”. The JST follows the translation given here.

13.10 The fruit of righteous conduct is the increased faith in the hearts and minds of those who knowingly keep the commandments of God. Faith is that power of confidence that sustains us in the midst of trials and tribulations. Though the righteous may suffer temporal disasters along with the wicked, they do not experience the same bitterness of soul.

13.10.1—*Say*—In the King James version the word “ye” follows here;

{*9—1830*}

9 The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!

2 Ne. 13:9–13
CR97-A 108

10 Say unto the righteous that it is well with them; for they shall eat the fruit of their doings.

<p>there is no such addition in the JST.</p> <p>13.10.7—<i>is</i>—The King James version has “shall be”, the future tense instead of the present tense. The righteous need not wait until the final judgment in order to know that he or she is acceptable before God.</p> <p>13.10.10—<i>them</i>—The King James version reads “him” in this place. Clearly the prophet Isaiah was not alone in his observance of the principles and commandments of salvation and exaltation.</p>		
<p>13.11 What a man sows in the field of his life will produce a harvest which he must harvest. If that field be filled with ripened wheat, he will live; if that field be filled with tares he will die.</p> <p>13.11.5–8—<i>for they shall perish</i>—The King James version reads here “it shall be ill with him”. The JST follows the Book of Mormon rendition of this verse. Perishing is an extremity of illness that awaits those who trifle with the words of God.</p> <p>13.11.13—<i>their</i>—The King James version has “him” in this place. Apparently there is more than just one wicked person.</p>	<p>11 Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!</p> <p>{<i>9—1830</i>}</p>	<p>2 Ne. 13:11 AF 72</p>
<p>13.12 The dearth of righteous men has become so great, that there is no man who will step forward to take the leadership of the nation (see 13.1–3). Of those men that remain, none will even take responsibility for their own extended families (see 13.6–7). In the absence of strong, intelligent men to govern the people of the Lord, the task falls to women and children. We do not have to look very far into our own society in order to perceive that much of these same conditions exist in a growing number of families.</p> <p>13.12.1—<i>And</i>—The King James version of this verse begins “As for my people...” and the JST begins “And as for my people...”.</p> <p>13.12.12—<i>them</i>—Whether the antecedent of “them” be the children or the people, the effect is the same.</p> <p>13.12.17—<i>who</i>—The King James version has “which”; the JST has “who”</p>	<p>12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.</p>	<p>2 Ne. 13:12 DNCTC 3:249</p>
<p>13.13 The social disintegration has become pervasive and the selfishness of every man has robbed the weak and innocent of their means. No one of integrity has set his hand to save the people from ruin. That there are adult males available, even those who could be called elders, there can be no question; yet they are grasping and faint-hearted.</p> <p>13.13.6—<i>plead</i>—The Hebrew which is translated as “plead” derives from roots which mean “grapple, wrangle, hold a conversation, defend, chide, complain, contend, debate, plead, rebuke”.</p>	<p>13 The Lord standeth up to plead, and standeth to judge the people.</p>	
<p>13.14 The leadership of Israel has not, for a long time, been prepared to observe the commandments of God. For that reason many of them would be destroyed in the flesh by the Assyrians and later by the Babylonians. Notwithstanding the judgment of God having fallen upon the wicked elders and princes of the Kingdom, nothing better may be said of those who remain. They are faithless, without courage, without natural affection, and seek only to gratify themselves. Because of their selfishness, they inspire no confidence in the hearts and minds of those for whom they have charge.</p> <p>13.14.26—<i>and</i>—This conjunction is absent in the King James version, but present in the JST.</p>	<p>14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.</p>	
<p>13.15 The effect of the beating and the grinding of the people has left them senseless and expressionless.</p> <p>13.15.4—<i>Ye</i>—The King James version inserts “that” before this word.</p>	<p>15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord</p>	

13.15.5—*beat*—Isaiah evokes the thrashing of grain here, that the people are deprived of every last grain of which they are capable of producing.

13.15.11—*grind*—The robbery of the people continues as the grain is ground between the millstones.

13.16 These are women whose selfishness and vanity exceeds that of the men, if possible. They are fashionable in dress and conduct, laden with trinkets of all kinds, drawing attention to themselves by suggestive postures and elaborate decoration. Their outward demeanor is reflective of their inward corruption. When the purity and dignity of women degenerate into foolishness and self-gratification, the society in which they dwell is doomed to destruction.

13.16.9—*Zion*—The political kingdom of God is represented by Zion, that city wherein dwell the pure in heart, whose hearts and minds are perfectly united, who dwell in righteousness, and whose charity for the children of men is without comparison other than the sacrifice of the Lord Jesus Christ. Needless to say, the inhabitants here are not living up to their priveleges.

13.16.11—*haughty*—This refers to unjustifiable confidence and pride.

13.16.15–16—*stretched-forth necks*—Although we may not know with certainty exactly the nature of this kind of posturing, yet it is clear that whatever the significance, there is an untoward yearning in connection with it. Certainly an intense and relentless materialism is involved.

13.16.18—*wanton*—The Hebrew word which is translated here as “wanton” derives from roots which mean to “weigh, balance”. Other translators render the word as “winking”, “flirting”, “enticing”, and my personal favorite “falsely setting off their eyes with paint”, with the emphasis on “falsifying”. This is the essence of hypocrisy.

13.16.22—*mincing*—While the meaning may have reference to the manner in which a woman might walk if constrained somewhat by leg ornaments, yet the phrase can also be understood as “plain or common speech”, implying a high degree of vulgarity.

13.16.29—*tinkling*—The Hebrew word which is translated in the King James version as “tinkling” derives from roots which mean “tie, fetters, anklets, stocks”. Although the probable meaning is in reference to small bells attached to the ankles, yet some scholars have postulated that these may have worn devices between their legs that caused them to walk in a constantly provocative way.

13.17 All that would artificially contribute to a woman’s personal beauty was to be stripped away. The first affliction listed has to do with a kind of leprosy of the hair. The hair of the head would be infected as well as pubic hair. By law and by custom these women would be denied any social contact whatsoever.

13.17.18—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

13.18 As Isaiah had been painfully specific about the type of men who would be wanting from the House of Israel, so also is he detailed about the clothing and jewelry that would be denied the daughters of Zion.

God of Hosts.

{*9*—1830}

16 Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will disco*ver their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round

2 Ne. 13:16–26
EM 2:702
EM 4:1579

* p. 89

<p>13.18.12—<i>their</i>—This possessive pronoun is present in the King James version of this verse, but missing in the JST.</p> <p>13.18.14—<i>ornaments</i>—Following this word in the King James version is to be found the phrase “about their feet”. The JST does not include these three words.</p> <p>13.18.16—<i>cauls</i>—The King James version adds the possessive pronoun “their” before this word. The Hebrew word which is translated in the King James version as “cauls” derives from roots which mean “weave, netting for the hair”. Some scholars have suggested “diadems” as well.</p> <p>13.18.18—<i>round</i>—The King James version adds the possessive pronoun “their” before this word.</p> <p>13.18.19—<i>tires</i>—The Hebrew word which is translated in the King James version of this verse derives from roots which refer to pendants hung about the neck.</p>	<p>tires like the moon;</p>	
<p>3.19 The ornaments here have been identified as ear-rings, bracelets and veils. The Hebrew will readily support the proposition, the “mufflers” being rather long “fluttering” veils. As will be seen, however, the limitations of our translators in producing variant vocabulary is actually a reflection of the vast array of ornamental terminology developed in the Hebrew language in order to speak of the degrees of outward vanity which the women of Israel had taken upon themselves. Some progress has been made in the past four hundred years in making up this lack in the English language, primarily with brand names.</p>	<p>19 The chains and the bracelets, and the mufflers;</p>	<p>2 Ne. 13:19–20 DNTC 2:42</p>
<p>13.20 These items here, of course, continue the list of frivolous luxuries indulged in by the daughters of Zion, who should have known better than to distinguish themselves from their sisters in such a divisive and destructive way.</p> <p>13.20.2—<i>bonnets</i>—The Hebrew word which is translated in the King James version of this verse as “bonnet” derives from roots which mean “embellishment, gleam, boast, explain oneself, vaunt”. How “bonnets” differed from “veils” in the eighth century before Christ is anyone’s guess.</p> <p>13.20.5—<i>ornaments</i>—Many scholars have concluded that these artifacts were used to produce the “mincing” in 13.16. What is probably more likely is that the women were devising attire which allowed them to be far more immodest and provocative than they had been before, by exposing the shape of their legs.</p> <p>13.20.11—<i>headbands</i>—The Hebrew word which is translated in the King James version as “headbands” derives from roots which mean “gird, confine, compact, conspire, alliance, treason, girdle”.</p> <p>13.20.14—<i>tablets</i>—The literal meaning of this word in Hebrew is “house of breathing”, probably in reference to perfume bottles.</p> <p>13.20.16—<i>ear-rings</i>—The Hebrew word which is translated in the King James version as “ear-rings” derives from roots which mean “whisper, prayer, incantation, amulet”. How these are to be distinguished from the “chains” mentioned in 13.20 few scholars have ventured to say.</p>	<p>20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings;</p>	
<p>13.21 The long-abandoned practice of adorning one’s nose with precious gems has in latter days, alas, regained some popularity. The rings mentioned here were undoubtedly signet rings used to stratify the wearers from less noble classes of society.</p>	<p>21 The rings, and nose jewels;</p>	
<p>13.22 Although gallons of ink have been spilled regarding the identity of some of these accoutrements, yet we are none the wiser for having read the splat-</p>	<p>22 The changeable suits of</p>	

terings that profess to reveal their significance.

13.22.11—*wimples*—The Hebrew word translated in the King James version is in reference to wide cloaks for women. The English word “wimple” refers to a cloth wrapped about the head and neck, a fashion of the Middle ages, still maintained by many Catholic nuns today.

13.22.14—*crisping pin*—The literal meaning of the words which are translated here as “crisping-pin” is “pocket pin” or “pocket fastener”. Some translators have rendered this phrase as “purses”. The confusion surrounding this device, whatever it may be, is attenuated by the meaning of “crisping pin” in English, which is generally understood as “curling iron”. Unfortunately, four hundred years lie between us and the mind that fabricated this particular translation so that we are left to marvel at the mental dexterity that produced it without any linguistic justification.

13.23 All that made life comfortable to those who dwell in a prosperous land would be taken from the vain, the proud, the licentious, the perverted, the wasters and spoiles. They would be left unto themselves. It would be in life, that which they would eventually have to endure in death.

13.23.2—*glasses*—Probably in reference to mirrors of one sort or another.

13.23.11—*veils*—Gossamer cloth of such transparency that no modesty is afforded the wearer of such a garment.

13.24 Carnal security is easily stripped away; temporal beauty is ephemeral. The reality of mortal life is stark without the blessings of the God of Heaven. No amount of artificial stays will bring peace, joy, or contentment to the inhabitants of the earth. Only in and through the principles and ordinances of the Gospel of Jesus Christ, the covenants of the Most High, may the children of men find rest.

13.24.37—*sackcloth*—The Hebrew word translated elsewhere as “sackcloth” derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word “sack” eventually derives from the same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

13.25 For whom were the women, the daughters of Zion, decorating themselves if not for the men of wealth and power that surrounded them. Not only would they cease to be appealing, there would be no one to be appealing for. The manhood of several generations would be decimated by war. What then would become of the defenseless women?

13.26 The chapter began with the personification of Jerusalem. It ends in the same fashion

apparel, and the mantles, and the wimples, and the crisping-pins;

23 The glasses, and the fine linen, and hoods, and the veils.

{9—1830}

24 And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

25 Thy men shall fall by the sword and thy mighty in the war.

26 And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.

{Chapter VIII, continued}
(Chapter 14)

{¶—1830}

14.1 As can easily be seen, chapter 4 of Isaiah is presented as part of a continuing text of the citations from Isaiah. Note that the first two verses in the present text are part of the same paragraph. In the Joseph Smith Translation, verse 1 is numbered as verse 27 of chapter 3 of Isaiah, thus strengthening our understanding of the connection between the two chapters. We may only speculate here, but it seems likely that the dearth of available men, that is to say living men, is so great that the dearth of available men, that is to say living men, is so great that the ratio between men and women favored the women at least seven-fold. The practice of polygamy is being demanded by the women that they might be free from the opprobrium of singularity and that they might be blessed among those daughters of Zion who would bear children. With the decimation of the male portion of the populace, it would seem reasonable to assume that the restoration of the nation would require such dramatic lengths in the procreation of children. In the eyes of God, however, this solution would only have validity if He were to command the practice as He did at various times in the history of the world. We should probably keep in mind the spiritual and physical condition that these women were in at the time they were making their petitions of the men. We may assume that repentance was burgeoning in the hearts and minds of the forlorn daughters of Zion.

14.2 Notwithstanding the possible oblique reference to the promised Messiah, the “branch” here appears to be a reference to a prospering remnant of the house of Israel, perhaps to all of the prosperous remnants of the House of Israel, once they had been severely pruned.

14.2.6—*branch*—The Hebrew word which is translated as “branch” in the King James version derives from roots which mean “sprout, bud, spring, grow again”. This same word is used as one of the proper names for the Messiah.

14.2.22—*to*—The King James version has “for” in this place. The JST follows the text as it is given here in 2 Nephi.

14.2.28—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

14.3 The survivors of the wars and the captivities, desolations and destructions, oft times are purged of their sins through humility and repentance. Hence the rationale behind much of the rough treatment which the children of Israel received at the hands of their Lord God. The quintessential era, of course, will be the thousand years of the Millennial reign.

14.3.7—*they*—The King James version has “that he” in this place; the JST follows the reading in the Book of Mormon.

14.3.12—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

14.3.14—*remain*—Both the JST and the King James version read “he that

1 AND in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

2 Ne. 14
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 14:1
EM 2:702

2 In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

2 Ne. 14:2–6
EM 2:702

{¶—1830}

3 And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem—

remaineth” in this place.

14.3.16—*Jerusalem*—The archetypal capital of the promised land. No doubt the remnants of scattered Israel could point to such a city of their own.

14.4 The filth of the daughters of Zion was articulated at the end of the previous chapter (see 13.16–24); they were guilty of vanity, indulgence, and immodesty of every hue. The blood and sin of that generation of hypocrites was purged through adversity and death, ore placed in a crucible until all of the dross of wickedness was burnt away, until nothing remained but pure gold and pure silver of righteous conduct in word and deed.

14.4.14—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

14.4.22—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek. Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples. No doubt the remnants of scattered Israel could point to such a city of their own.

14.5 The presence of the Lord God of Israel was manifested in the midst of the children of Israel during the exodus and in their sojourn in the wilderness of Sinai. That divine presence signaled by those outward signs is promised to all those who in the integrity of their hearts willingly submit to the counsel of God, abiding by every word of command and direction.

14.5.11—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

14.5.37–38—*of Zion*—This phrase is missing in the King James version but is present in the JST.

14.6 The Tabernacle in the wilderness served as a sanctuary in which the servants of God might commune with deity. The Ark of the Covenant was contained therein, sheltered from the elements. At various times in the earth’s history there have been peoples whose covenants, whose complete obedience to the principles of the Gospel of the Lord Jesus Christ has been so exacting, that no oppressor could work against them successfully. Again, the quintessen-

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

tial manifestation of this protection will come during the Millennial reign.

14.6.23—*and*—In the JST and in the King James version this word is followed by the phrase “for a”. The meaning of the passage is not substantially changed by the omission.

15.1 Although the metaphorical image of the vineyard differs in detail from the Allegory of Zenos, the spirit of the two pieces is precisely the same. That which should have done well because of the investment of time and effort on the part of the master of the vineyard, inexplicably does not produce the fruit that was expected. In Isaiah’s metaphor, Jerusalem and environs are taken to task; in the Allegory of Zenos the scattered remnants of Israel are the objects of the Lord’s concern. While the context of the chapter points the mind of the reader towards the events surrounding the Second Coming of the Lord Jesus Christ and the Millennium, yet the same questions may be asked of every generation and in every place where the covenant people of God have been established.

15.1.1–2—*And then*—The King James version of this passage has “Now” in the place of “And then”. The JST follows the reading in the Book of Mormon. This phrasing should draw our attention to the previous chapter.

15.1.8—*well-beloved*—Certainly we should understand the reference to the Lord God of Israel.

15.1.25–27—*very fruitful hill*—Those places designated by God as the point of gathering for His children are by definition fruitful, sites made holy through the righteousness of the saints. In time the mountains of the Lord’s House are established as well.

15.2 The infrastructure of the vineyard was prepared carefully; only the best materials were procured. The vines were of the highest quality. By all outward signs, the return on the master’s investment should have been enormous. The onus appears to be placed on the vines themselves. The resolution of the story bears that out.

15.2.3—*fenced*—Fences were used in order to keep large animals from grazing on the vines. Sometimes the fences were made of the stones gathered from the field itself. Sometimes thorn hedges were grown at the edges of the vineyard to discourage mischief.

15.2.9—*stones*—The clearing of the soil of hidden stones was essential to the vital root system of the vines. Without the freedom afforded by loose soil, the vines would, at best, be stunted and perhaps might wither altogether in the summer weather. What previous obstacles that might have hindered the productivity of the vineyard were removed.

15.2.16–17—*choicest vine*—Those plants that had been proven time and again to be productive and desirable for taste.

15.2.21—*tower*—The fences provided protection against inadvertent foraging within the vineyard by those creatures who might not have known any better. The tower was built to serve as an early warning system for the husbandmen who tended the vineyard. Watchmen on the tower would alert the defenders of their master’s field in case of an enemy attack.

{Chapter VIII, continued}
(Chapter 15)

{1830}

1 AND then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 Ne. 15
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

15.2.31—*wine-press*—Great expositions have been written about whether this word refers to the place where the ripe grapes were crushed or whether it refers to the cistern into which the “*must*” or the fresh juices were stored during fermentation. Regardless of which of the two are signified, clearly the master of the vineyard felt that the production of good fruit from the vines would merit the investment in either or both.

15.2.46–47—*wild grapes*—The Hebrew wording implies that the grapes were not only unprofitable sour berries, but that they were also foul-smelling and poisonous. In this sense, they compare favorably to the “tares” or “darnel” that are sown in the field of wheat by the enemies of the husbandman in the Savior’s parable of the Wheat and the Tares (see *MT-C 13.24–30*).

15.3 This, of course, is a loaded question. The men of Judah and Jerusalem are of the covenant people, the proven and choicest of all of the vines. They are cuttings from the very best vines that have ever grown upon the face of the earth. Why have they not done as well as their ancestors, particularly in light of the blessings that had been poured down upon them from the moment that they were brought into that blessed land?

15.3.6—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek. Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples. No doubt the remnants of scattered Israel could point to such a city of their own.

15.3.10—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.4 Again, the master of the vineyard had done everything to provide for a bountiful harvest. Only the perversity of the vines themselves has brought about failure.

15.4.30—*grapes*—The only difference between the translations of this verse in Isaiah 5 is that the King James version ends with a question mark. The JST has the second sentence end with a period.

15.5 With the fence or hedge surrounding the field missing, the grazing

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard that I have *not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

* p. 90

animals will eat the vines with impunity, trampling the remaining vines into the dust.

15.5.31—*I*—This phase indicating that the master of the vineyard will be the agent who destroys the wall is absent in the King James version but present in the JST. What little ambiguity that may have been conveyed by the King James version is completely eliminated here.

15.6 The thorns and briars that may have once served as a protective hedge about the vineyard will now overrun the choice vines. The woody thorns will proper in the drought as the pulpy grape vines languish.

15.7 Here the Lord declares the nature of the expected fruit from the vines. Sweet grapes would have meant that the children of Israel and particularly the house of Judah, would have been righteous in their judgment, godly in their conduct toward one another, a people like unto Zion. The bitter grapes that they were producing, however, had brought oppression and anguish into the land.

15.7.13—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

15.7.18—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.8 This the first in a series of sorrows that would descend upon the inhabi-

5 And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down;

6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

{*9—1830*}

tants of the land for their wickedness. There is no mercy among the people, only the spirit of acquisitiveness. The wealthy were isolating themselves on vast parcels of land which they had acquired by oppressing their poorer neighbors. The land of Palestine had been given to the House of Israel with constraints. Families would pass their possessions along from generation to generation. While the property might be indentured for a time, yet every fifty years, during the year of the Jubilee, the original owners would receive the property again unto themselves. This was a fiat demanded by the Law of Moses. Apparently these land owners had determined a way to skirt the requirements of that Law.

15.8.11—*can*—This word is absent in the King James version but present in the JST.

15.9 The Lord told Isaiah explicitly that the metaphorical devouring and trampling of the grape vines would be literally manifested in the abandonment of the mansions and cities of Israel. Those who had joined house to house and field to field would have no possessions in the land at all.

15.9.21—*cities*—This word is absent from the King James version, but present in the JST.

15.10 Either for a lack of husbandmen, sterility of the soil, or a total absence of precipitation, the returns on the labors of the people are disasterous. Without a change in circumstances, death and destruction awaits all who dwell in that land.

15.10.9—*bath*—There were three major units of liquid measurement among the Hebrews: log, hin, and bath. The “bath” is now thought to equal about 8 and one half gallons, but this is not declared with certainly. Although Flavius Josephus, a Jewish historian of the first century AD, declared the measure to be such, the rabbinites declare it to be half that amount. The “hin” is said to have been the sixth part of a “bath”, therefore equal to about six quarts. The “log” was one seventy-second part of a “bath” and the twelfth part of a “hin”, therefore, equal to approximately half a quart or a pint. Eight gallons of wine from ten acres of vines is a dearth indeed.

15.10.15—*homer*—The certitude with which we can state the exact modern equivalent of any of the weights and measurements of the ancient Hebrews is not forthcoming. Modern scholarship has speculated, however, that a “homer” of grain would be equivalent to about 6.5 bushels or eight gallons; thus a “homer” would be the dry equivalent of the “bath”. Traditional Jewish scholarship declare the “homer” to be about half that stated by their Gentile counterparts.

15.10.19—*ephah*—Equal to the tenth part of a “homer” regardless of the modern value fixed to it. Thus, the harvest only returned the tenth part of the seed originally planted; this state of affairs cannot end well.

15.11 This is the second in a series of sorrows, natural and divine consequences of unrighteousness. The first had to do with acquisitiveness; this has to do with self-indulgence. Either through anguish of soul or perversity of spirit, many have taken to drink to dull the pain of their rebellions against the God of Heaven. Once acquired, this vice is almost impossible to throw off without a deep and abiding process of repentance from those sins which brought the plague upon them.

15.11.15–16—*strong drink*—Rather than an alcoholic beverage made from grapes, this phrase probably refers to “palm wine” or drink made from

8 Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

9 In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

{*9—1830*}

11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

fermented dates. It was known for its inebriating and stupefying qualities.

15.11.17—*that*—The JST adds the word “and” before this word in the King James version.

15.12 All of the elements of the feasts of the people were elements of worship. Here they are put to a perverted usage.

15.12.3—*harp*—Ancient Hebrew harps were of at least two kinds. The larger, generally played while standing upright had ten strings and was played with a plectrum or pick. The smaller version having but eight strings was played with the fingers. The harp was frequently used as accompaniment for hymns of worship.

15.12.6—*viol*—The Hebrew word which is here translated as “viol” is elsewhere translated as “psaltery”. Much discussion among the scholars as to the nature of this instrument has not resulted in anything particularly informative. It has been described as being like unto a bagpipe or like unto a six-stringed guitar. Other instruments ranging between these oppositions have also been suggested. Needless to say we have no idea as to what constituted a “nebel”, even if our learned informants are to be trusted. The English words “lute”, “viol”, and “psaltery” refer to instruments of the Middle Ages which may or may not have anything to do with the actual instrument referred to here.

15.12.8—*tabret*—The name of the Hebrew instrument here translated as “tabret” is a contraction of a name for an ancient tambourine, a circular hoop with a parchment stretched tight in order to make a small drum. Frequently, small metal cymbals were placed in the hoop as in modern tambourines. Whatever the ancient instrument, the English word “tabret” is a contracted form of “tambourine”, a word borrowed from French, which in turn was borrowed from Arabic and Persian.

15.12.10—*pipe*—An instrument constructed of a cylinder perforated with finger holes. Whether these were played horizontally like modern flutes or played vertically like other woodwind instruments, scholars have been hard pressed to give definitive answers.

15.12.12—*wine*—There are sacramental wines and then there are wines of debauchery.

15.13 The spiritual resources of the covenant people have wasted away. The people are succumbing to a want of divine nourishment, thirsting to the point of dusty death because of their wickedness. It is to quench the pain of this spiritual dearth that they have taken to drunkenness and revelry.

15.14 Death will provide no reprieve for those deeply afflicted with the desires of the flesh either. The nation will fall into ruin around their ears and the inhabitants thereof will fall victim to the swords of their enemies. Their properties will lie spoiled and desolate, unproductive, barren of all that which once made it fruitful. For all of their worldly display, they will be reduced in the eyes of all, including in their own sight.

15.14.2 —*hell*—More specifically, the grave, though the term does not exclude the spirit prison reserved for the dead.

15.14.17—*multitude*—The Hebrew word which is translated in the King James version as “multitude” derives from roots which mean “loud sound, commotion, rage, war, moan, clamor, tumult, disquietude, wealth”.

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

2 Ne. 15:12
CR85-A 92

{~~9~~—1830}

13 Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

14 Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15.15 All men, whether great or small, will find themselves in the world of spirits completely stripped of all that which gave them any sense of pre-eminence over their fellow beings.

15.16 The God of Heaven presides in the eternities simply because He Himself obeys those very same laws which he espouses to His children. Those who chose not to be like Him will fall from any potential grace they might have aspired to. Those who have failed the spiritual tests of mortality, even though they may have acquired some notoriety while dwelling in the flesh, will not be suffered to attain to that level of purity for the which the righteous have prepared themselves.

15.17 The remnants of the House of Israel, the lambs of God, will find rest from all of their afflictions and will be blessed in the rich pastures of the Lord God of Israel. So also will the Gentiles inherit blessings which were once reserved for those who pertained to the covenant people. The faithless will forfeit their inheritance blessings to the stranger who once knew neither God nor His servants.

15.18 The first woe was directed at those with uncontrollable acquisitiveness (see 15.8); the second at those with insatiable appetites (see 15.11). The third woe articulated here condemns those who would revel in their wickedness. Scholars have debated the meaning of this verse, proffering many possible explanations, yet most do so unconvincingly. In the context of the woe and the one that follows, the rebuke seems to be for taking pride in one's cleverness in committing sin without repercussions. At times, the righteous have looked upon the prosperity of the wicked with dismay; for their part, the wicked have continually mocked the righteous for their foolishness in attending to the commandments of God.

15.19 It is in the spirit of mockery mentioned in the previous verse that the wicked are prone to invoke the judgment of God on those around them in order to tempt God to demonstrate His justice openly. Sign-seekers, for example, have no desire to have the sign worked upon themselves; they would have an outward manifestation wrought upon someone else's person. Thus, they would hail the marginally wicked to the judgment seat, or even to the throne of God, while their own sins are unannounced. This, of course, is the essence of hypocrisy.

15.20 The fourth woe is pronounced against those who would reverse the parameters of the Law of God that they might excuse themselves from obedience. Thus, their disobedience constitutes obedience. Thus falsehood is declared to be the truth; vice is declared to be virtue; Satan is declared to be God; death is declared to be life. We do not have to go far in this world in order to witness the promulgations of these perversities as the doctrines of those who think they are wise.

15.21 Cleverness coupled with the philosophies of men breed intellectual incest. This constitutes the fifth woe. The worldly wise have no standard but their own by which to judge the degree of their wisdom. Self-awareness seems to be sufficient motivation to indulge in fashionable preening. Secular humanism rises and falls within this closed circuit of self-congratulation.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

19 That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

{~~9~~—1830}

20 Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

21 Wo unto the wise in their own eyes and prudent in their own sight!

2 Ne. 15:20
MF 53
CR87-A 88

2 Ne. 15:21
CR85-A 90

15.21.3—*the*—The King James version has “them that are” in the place of this definite article. The JST follows the reading given here in the Book of Mormon. Whether a man is truly filled with wisdom or not is irrelevant; what is important is how that man views himself.

15.22 General intemperance was condemned in an earlier woe (see 15.11–17). Here the complicity of the leadership of the nation with the wicked through their debauchery invokes the condemnation of God. The formation of illicit cabals, plied with self-indulgence and immorality, is that which leads to the development and success of secret combinations.

15.22.3—*the*—The King James version has “them that are” in the place of this definite article. The JST follows the reading given here in the Book of Mormon. It makes no difference whether a man can “hold his liquor” or not.

15.23 For carnal considerations, the princes and judges of the people are compromised such that they will justify the wicked in their willful perversions. The wicked prosper because those in positions of authority have succumbed to the temptations of a fallen world. The law of the land then can gain no purchase on those engaged in antisocial behavior, inasmuch as they are protected by the combinations established between the wicked and those who should have administered justice. Those willing to obey the law of the land and the Law of God are held in derision.

15.24 This image hearkens back to the first seven verses of this chapter. The vines of the vineyard are fruitless, desiccated, and rotten, fit only to be burned. The life and prosperity of Israel is rooted in their adherence to the principles of eternal life, the Law of God. Where that adherence is absent there remains nothing but death and decay.

15.24.7—*stubble*—Once a grain field has been harvested, the lower part of the stalk and the roots are all that remain of the plant. Traditionally these stubbled fields are burned to reduce the stubble to mere ash, thus preparing the soil for future plowing and planting. The vineyard will be burned with the same object in view.

15.24.13—*chaff*—When the heads of grain sheaves are threshed and winnowed, the hard grain is separated from the lighter husks and straw. Once the grain is gathered in, the chaff and straw can then be burned to clear the winnowing floor for another year, a future harvest. What remains of the vineyard is as useless as the chaff.

15.24.33—*law*—Meaning of course, the Law of Moses.

15.24.48—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

15.25 The “burning” of the wicked, the chaff and stubble of the nation, would be brought about by a variety of means. The first appears to be natural destruction, death caused by the workings of the elements. Earthquakes, the trembling of the hills, would bring devastating ruin. One cannot help but visualize the same scenes of destruction which Nephi and Lehi witnessed among their posterity as the vengeance of God fell upon them.

15.25.53—*hand*—Notwithstanding the natural disasters that would befall the wicked, there were yet many other tribulations in store.

22 Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

23 Who *justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

25 Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his

* p. 91

15.26 It is quite easy for us to point to the Assyrian attack upon the northern Kingdom of Israel in 721 BC or to the Babylonian destruction of the southern Kingdom of Judah in 591 BC as fulfillments of Isaiah's prophecy. But the frequent Lamanite military incursions upon the territories of the Nephites must also be perceived as the hand of God inflicting punishment upon a recalcitrant and truculent people. The Gentiles in their offensive stance against the indigenous inhabitants throughout North and South America should also serve as additional examples of the Lord's wrath poured out upon an apostate covenant nation. When the full history of the remnants of the House of Israel is revealed, we will no doubt discover this same pattern followed when their circumstances merited rough treatment.

15.27 This is a terrible, swift sword in the hand of the Almighty. The nations who would come up against the fallen peoples of the Lord would provide incessant warfare, as if they never slept, as if they never disrobed for any cause.

15.28 The destructive forces of the enemy are directed at the remnants of the children of Israel. The arrows upon reaching their mark shall invariably penetrate, the bows ever ready to send that messenger of death, the horses carrying the archers indefatigable, the chariots traveling so fast that in their wake they will leave rising dust clouds.

15.28.3-4—*shall be*—The King James version reads “are” in this place. The JST follows the Book of Mormon reading.

15.28.10—*bent*—That is to say, the bows would be continually strung, at the ready for battle. In order to preserve the tensile strength of a bow, the archers often carried their bows unstrung, but not so these warriors.

15.28.19—*flint*—The shoeing of horses with iron is a relatively modern practice. Therefore the endurance of a cavalry was dependent upon the natural hardness of a horse's hoof. With adamantine hooves, the horses could conceivably bear their riders or pull their chariots unceasingly.

15.28.26—*their*—In the King James version, the phrase that begins with this word constitutes the beginning of the next verse. The JST follows the versification of the Book of Mormon

15.29 The armies who shall descend upon the scattered remnants of Israel in their apostasy will obtain instant success. The cry of victory will erupt from the throats of the conquerors as they deal out death on every hand. The attacking armies are invincible.

15.29.19—*carry*—The King James version adds the neuter pronoun “it” at this place. The JST reads as the Book of Mormon.

15.29.25—*deliver*—The King James version adds the neuter pronoun “it” at this place. The JST reads as the Book of Mormon.

15.30 How does one silence the roaring of the waves upon the shore? The inhabitants of the land will find no relief from the onslaught and must needs flee from their enemies if they are to preserve their lives at all. Personal revelation will have long since departed from among the wicked of Israel. If they would be saved in any fashion, any portion of them, it will require divine intervention.

15.30.18—*they*—The King James version reads “one” in this place. The

hand is stretched out still.

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26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

JST has “they”.

16.1 Many commentators have addressed the seeming anachronism of having the calling of Isaiah recounted in the sixth chapter of his book. His motivation for having done so may not be clear, but the practice of having “flashbacks” and “asides” in a text is replete in all kinds of literature. The real question that confronts us here, however, is why Nephi chose to include this chapter if it is no more than a historical marker for the prophet’s life? Could not Isaiah’s experience in the Temple be an archetypal experience that has been reflected again and again in the lives of prophets called among a spiritually failing people, remnants of the House of Israel scattered through out the world. One wonders, for example at the account given by Amaleki in the book of Omni concerning one Mosiah, the father of King Benjamin, who was inspired tby God to leave the land of Nephi in order to escape destruction by the Lamanites. Mosiah, together with those who hearkened to his voice, fled into the wilderness northward until they arrived at the city established by the Mulekites. Because of his deep spirituality and wisdom, Mosiah is chosen to serve as the first king of the united peoples of the land of Zarahemla. All of the foregoing is a matter of record (see *OM-C 1.12–23*), but of the account of the visit of the Lord to Mosiah we have little. One wonders if Mosiah’s revelation took place in the Temple in the land of Nephi in much the same fashion as Isaiah’s in the Temple at Jerusalem. In the end, when all has been revealed, we will undoubtedly find that this was the case.

16.1.3—*year*—Either 758 BC or 740 BC, depending on with whom you are talking.

16.1.6—*Uzziah*—If our biblical chronologies be moderately correct, Uzziah or Azariah ruled the Kingdom of Judah from 810 BC until 758 BC. He came to the throne at age sixteen and for most of his life served the Lord God of Israel with integrity. The prophet of his day was Zechariah, one of the most gifted prophets ever to have lived upon the earth. Judah enjoyed great prosperity under his rule. Toward the end of his career, Uzziah took upon himself to offer incense in the Temple of Jerusalem in the which his was opposed by the High Priest and for the which he was smitten with leprosy. His son Jotham succeeded him to the throne. Most scholars place the beginning of Isaiah’s ministry in 740 BC, however, giving rise to long and bootless arguments about the timing of this entire era. One of the pressing questions to be addressed is whether Jotham rules Judah while his father yet lived. Another intriguing fact yet to be positively determined is the length of time Uzziah suffered his affliction before dying. Resolving some of these issues may clarify what appears to be a deep and abiding conflict in external and internal evidences of the Old Testament.

16.1.21—*train*—Some scholars suggest that this is in reference to the robes with which the Lord God of Israel was attired. Other scholars assert that it is in reference to the Lord’s entourage, the angels that accompanied Him in His interview with Isaiah. Still others opine that this word is in reference to the glory which always attends the person of God. The Hebrew word which is translated here as “train” derives from roots which would imply that the first suggestion is in fact the truth of

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(Chapter 16)

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1 IN the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Ne. 16
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 16:1–7
EM 2:702

the matter, a reference to a literal robe. Those with differing views as to the nature of God the Father and His Son Jesus Christ are prone to assert more metaphorical interpretations of this passage.

16.2 We are not told how many angels are present with the Lord on this occasion but we may easily surmise that there were at least two. The “-im” suffix is the marker for plurality in Hebrew; it is also the marker for the superlative. In other words, the angels are the greatest of the servants of God. We might be persuaded to refer to them as “archangels”

16.2.5—*seraphim*—Angelic ministers of the Lord God of Israel, usually in human form rather than animal, as are the cherubim.

16.2.10—*wings*—While these beings may indeed have been graced with physical wings, they may be, as in the case of similar wings depicted in John the Beloved’s book of Revelation, a representation of the angels’ power to move and to act in behalf of the God of Israel.

16.2.12—*twain*—An archaic form of the word “two”.

16.2.16—*face*—A representation of deep and abiding humility in the presence of God.

16.2.23—*feet*—In Middle Eastern societies the covering of one’s feet is reflective of respect and decency. Needless to say, modern notions of decency do not include this concept.

16.2.29—*fly*—The messengers of the Lord are not limited in their power to move from one place to another, instantaneously if necessary.

16.3 One may quibble about whether the earth, at present, is filled with the glory of God, given the debaucheries extant in this fallen world. Yet the very existence of creation reveals the intelligence of God, the light and truth by which all things have substance and endurance through the atonement of the Lord Jesus Christ. Additionally, it is the destiny of the earth to be as holy as He who provided life to all things living. Without holiness, without the glory of God, the existence of the earth is meaningless.

16.3.2—*one*—If there be but two seraphim, then the explanation of this exchange is simple. Some scholars have suggested that there was a multitude of angels present formed into two choirs that made melodic exchanges. This certainly would be reflective of practices held in the early Jewish church, but may not be indicative of Isaiah’s experience.

16.4 The voice of God whispers to the children of men and the earth trembles; the servants of God pray and the mountains skip like lambs.

16.4.3—*posts*—At the entrance to the “Holy Place” were two great bronze pillars named “Jachin” and “Booz”. The pillars were approximately 18 feet in circumference and 27 feet high. They were hollow, but the cast portions were three to four inches thick. The pillars were mounted on the foundations upon which the rest of the Temple was built. It may very well be that it was to these two massive pillars Isaiah was referring when he testified that the doorposts shook at the presence of the God of Israel, rather than just to the wooden door jams through which the priests passed to offer incense.

16.4.21—*smoke*—Most scholars have concluded that this is in reference to the pillar of smoke that protected the House of Israel in their exodus from Egypt and during their sojourn in the wilderness. It is just as likely that the smoke was from the altar of incense which represented the prayers of the faithful saints of God, including the seraph who had just offered his praise to the Lord God in the previous verse.

2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

16.5 How can any man hear the purity and power of a divine prayer and not feel inadequate to the task of making his own petition to the Father of Lights? Isaiah has heard with his ears sentiments unspeakable and felt in his heart sentiments inexpressible. He understands that his inability to pray even the most humble of prayers is hindered by his mortal, fallen state.

16.5.11—*undone*—The Hebrew word which is translated in the King James version as “undone” derives from roots which mean “be dumb, silent, fail, perish, destroyed”.

16.5.18–19—*unclean lips*—Isaiah hesitates to pray because he recognizes that he is not presently worthy to address God. The seraph agrees.

16.5.32—*for*—Having witnessed the glory of the Lord God of Israel, Isaiah comprehends how insignificant his own merits are.

16.6 The coal pressed against the lips of Isaiah which purified his speech had been taken from the altar of incense by the angel. The altar of incense was provided originally to remind the children of Israel of the vital nature of prayer, that within one’s own fleshy temples they were to incline and offer up the desires of their own hearts to God. The lesson here is that no man in and of himself is worthy to pray, but through the ministration of the Lord Jesus Christ, in his holy name, we may approach the throne of God in weakness and without merit. As we pray, our prayer is progressively sanctified. We may not begin with goodly prayers, but as we continue in our petitions, as we have the live coal pressed to our own lips, our prayers will improve until our whole temple is filled with smoke, our lives filled with continual prayer.

16.6.6—*seraphim*—Angelic ministers of the Lord God of Israel, usually in human form rather than animal, as are the cherubim.

16.7 Through prayer to God, in the name of the Lord Jesus Christ, our sins may be remitted. Every ordinance of the Gospel of Christ is accompanied by prayer.

16.8 Through our faith in Jesus Christ we obtain hope for ourselves; having that hope burning within us, the confidence in the promise of our own salvation, we are moved with Christ-like love towards the salvation of others. Charity, the pure love of Christ, is the natural product of faith and hope. Isaiah’s calling demonstrates the transition from unworthy mute to a righteous oracle of God.

16.9 The Lord is not telling Isaiah to command the people not to perceive or understand. The Lord tells Isaiah to command the people to hear and see, as he has heard and seen while in the Temple of God. Isaiah informs his readers, in asides, that for all of his efforts, the children of Israel chose not to hear and see that which he offered them as a servant of the Most High..

16.9.13–14—*they understood*—The King James version has this verb in the imperative. The JST follows the Book of Mormon with the preterit.

16.9.20–21—*they perceived*—The King James version has this verb in the imperative. The JST follows the Book of Mormon with the preterit.

16.10 Given the willful choice of disobedience, their rejection of Isaiah’s invitation to see and hear as he had been blessed, the Lord informs the prophet that most of the people are past feeling and have committed crimes worthy of

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5 Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

6 Then flew one of the seraphim unto me, having a live coal in *his hand, which he had taken with the tongs from off the altar;

7 And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me.

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9 And he said: Go and tell this people—Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

10 Make the heart of this people fat, and make their ears heavy, and

* p. 92

2 Ne. 16:8
CR02-O 52

2 Ne. 16:9
EM 4:1672

death; their opportunity for temporal salvation had been forfeited. Though there would come a time when the wicked and their posterity would be given opportunities for salvation, the decrees against the Kingdoms of Israel and Judah would be fulfilled to the letter with no possibility of reprieve. Needless to say, there would be those who would escape the greater horrors of the various captivities and destructions prophesied, but they, too, would pass through great afflictions before the desired blessings would come. Certainly, the history of the house of Israel and that of her remnants are replete with such instances of futility and regeneration. The Book of Mormon provides numerous examples of these cycles. Those among the people of Nephi who were willing to hearken to the voice of Mosiah, for example, would escape the destruction by the Lamanites as they fled into the wilderness on their way to the land of Zarahemla.

16.11 How long would Isaiah be prohibited from preaching clearly to his people? Until the lands of the Israelites lay desolate. A whole generation and more would pass for the Jews. They would be in captivity in Babylon for seventy years before they were permitted to return to Jerusalem and environs. Those who suffered the length and breadth of the Assyrian captivity have yet to return to their former places of abode. There is a standing promise, however, that the remnants of the Lost Ten Tribes would one day lay hold on their inheritances in the promised land. In the case of Mosiah's people who fled the land of Nephi, many years would pass before Mosiah, King Benjamin, allowed Zeniff and his company to return to the Land of Nephi from Zarahemla (see *OM-C 1.27–30*). The great prophet Mormon was commanded at one point to cease his preaching to the Nephites because of the hardness of their hearts.(see *MM-C 1.17*); twenty years later he was again allow to cry repentance to the people (see *MM-C 2.23*).

16.11.9—*said*—The King James version as “answered” in this place. The JST follows the reading of the Book of Mormon.

16.12 The desolation of Palestine as an inheritance for the Israelites has occurred on repeated occasions. This pattern has been replicated in the histories of the remnants of the House of Israel as they have fallen into spiritual degeneration.

16.12.10—*for*—The causative “for” is replaced by the simple conjunction “and” in the King James version. The Book of Mormon and the JST read the same in this place.

16.13 In the promised return to the lands of their inheritance, the children of Israel would not be free from oppression. We may easily see that in the return of the exiles in Babylon; we may observe similar circumstances in the return of the Jews from their Diaspora after the fall of the Second Temple at the time of the establishment of the state of Israel. The return of the Nephites from Zarahemla to the land of Nephi did not fare well either. In the later case, their annual increase was eventually taxed at a rate of fifty percent. Notwithstanding the nature of the trees spoken of here, it is clear that the prophet Isaiah is saying categorically that as there is life in a tree which has seasonally lost its leaves, there is life still in the tree itself. In the case of an olive tree, even the bole of the plant might be cut to the ground and the tree may recover because of the strength of the roots. On the other hand, the prophet may just as well be saying that though the tree may die, yet together with the annual production of leaves that all to the earth, so also are there seeds, acorns and such, which are also produced by which the species is perpetrated. Regardless of the

shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed.

11 Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

12 And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

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13 But yet there shall be a tenth, and they shall return, and shall be eaten, as a teil-tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.

metaphorical usages in place here, we may understand that the scattering of the House of Israel may be viewed in similar terms. The promise is in place by which the Patriarchs knew that their posterity would never fail.

16.13.2—*yet*—In both the JST and the King James version the words “in it” follow this word. There are a number of explanations which would account for Isaiah’s use of the neutral pronoun and why Nephi does not.

16.13.3—*there*—This word is missing in the King James version, but present in the JST.

16.13.9—*they*—The King James version has “it” in this place; the JST is in concert with the reading of the Book of Mormon.

16.13.18—*teal-tree*—In Hebrew, the words translated as “teal”, “elm”, and “oak” are virtually the same, although scholars are hard put to identify the species of tree that is referred to. In English, “teal” refers to the linden tree.

16.13.22—*oak*—In Hebrew, the words translated as “teal”, “elm”, and “oak” are virtually the same, although scholars are hard put to identify the species of tree that is referred to.

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(Chapter 17)

{9—1830}

17.1 So long as we keep in mind that Isaiah’s use of contemporary people and places as archetypes, in addition to the immediacy of his eighth-century BC prophecy, it is relatively easy to liken his text to the various remnants of the House of Israel with which we are familiar. Jotham had resisted invitations to join Israel and Syria in their rebellion against Assyria and the latter were committed to force the Kingdom of Judah to join them or be destroyed. Ahaz forsook his father’s neutrality and petitioned the king of Assyria to aid him in his war against the confederates. This would be only one of many political blunders made by the kings of Judah for a want of faith in the Lord God of Israel and His servants. Similar machinations were replete among the Nephites and the Lamanites, and no doubt existed among the other scattered remnants of the House of Israel.

17.1.10—*Ahaz*—The eleventh king of Judah who ruled from 741 to 726 BC. A fundamentally wicked man, devoted to the worst kind of idolatry, including the sacrifice of his own children. He died young at age 36, but was not buried with his royal ancestors.

17.1.14—*Jotham*—The tenth king of Judah who ruled from 758 to 741 BC. He also served as his father’s regent while the latter wasted away with leprosy. A relatively righteous man.

17.1.18—*Uzziah*—See 16.1.6 for more information on the ninth king to rule the Kingdom of Judah.

17.1.21—*Judah*—The southern Kingdom with its capital at Jerusalem. This nation would be destroyed in 591 BC by the Babylonians.

17.1.23—*Rezin*—The king of Syria or Aram during the eighth century before the birth of Christ. He died in the war against the invading Assyrian army of Tiglath-pileser II.

17.1.26—*Syria*—A kingdom north and east of Palestine with its capital in Damascus.

17.1.28—*Pekah*—A regicidal usurper of the throne of the northern Kingdom of Israel who ruled from 757 to 740 BC, if our chronologies be

1 AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 Ne. 17
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

correct. His efforts to cast off the rule of the Assyrians brought about the death of his Syrian confederate Rezin and the loss of approximately one-half of his own kingdom. He was eventually murdered and replaced by Hoshea the son of Elah.

17.1.32—*Remaliah*—A man about whom we know little save that he was the father of the 18th king of Israel.

17.1.35—*Israel*—The northern Kingdom with its capital in Samaria. This nation would be destroyed in 721 BC by the Assyrians.

17.1.39—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

17.2 The king of Judah was a wicked man and perceived his world from a purely temporal point of view. He feared his neighbors and the Assyrians because he had no faith in the God of his fathers. Isaiah’s counsel would have preserved him and his people from all of their enemies had they hearken to him.

17.2.7—*David*—The kings of Judah were direct descendants of the son of Jesse, the poet-king of united Israel.

17.2.9—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

17.2.14—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

17.2.28—*trees*—The leaves flutter with every breeze. The prophet specifically testified in the previous chapter that such flutterers would fall lifeless to the ground (see 16.13).

17.3 The prophecy against Ahaz will be stunning, of a desolation almost too great to imagine. But the promise of redemption is visibly represented in the presence of Isaiah’s son who accompanied the prophet to his interview with the king.

17.3.6—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

17.3.12—*Ahaz*—The eleventh king of Judah who ruled from 741 to 726 BC. A fundamentally wicked man, devoted to the worst kind of idolatry, including the sacrifice of his own children. He died young at age 36, but was not buried with his royal ancestors.

17.3.15—*Shearjashub*—The children of Isaiah were given prophetically symbolic names. Any one of his children might be invoked to enhance

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field;

some aspect of the spiritual condition of the House of Israel. “Shear-jashub” means “a remnant will return”, the prophetic implication being that the main portion will be carried away.

17.3.23—*conduit*—An aqueduct of sorts leading from the springs to the reservoir.

17.3.26–27—*upper pool*—Scholars are somewhat divided as to where, precisely, the “upper pool” would have been during the reign of Ahaz.

17.3.33—*fuller’s*—Ancient fullers were those who washed clothes, using cold water and lye soap. Because of the odor from the chemicals used in the cleansing and whitening process, the fuller’s field was probably outside the walls of the city.

17.4 The fear of Ahaz was unjustified, for the Lord God of Israel was prepared to help the Kingdom of Judah if the king and his subjects were willing to repent of their wickedness and turn to the God of their fathers. Israel and Syria were set to destroy themselves in the conflagration of Assyria.

17.4.19—*tails*—The implication of the image created here by Isaiah is that both Rezin and Pekah have put their own tails into the Assyrian fire and for their pains have set themselves on fire.

17.4.23—*fire-brands*—In reference to a poker or other instrument for stirring the embers of a fire.

17.4.29—*Rezin*—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

17.4.31—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

17.4.37—*Remaliah*—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

17.5 The conspiracy of Syria and the Kingdom of Israel, the latter as represented by the tribe of Ephraim and Pekah, will not prosper in any fashion.

17.5.2—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

17.5.3—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

17.5.8—*Remaliah*—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

17.6 The plan was to lay siege against the city of Jerusalem, destroy Ahaz, and set one of their own upon the throne of the Kingdom of Judah that they might then have the resources of Judah in their war against the Assyrians.

17.6.6—*Judah*—The southern Kingdom with its capital at Jerusalem. This nation would be destroyed in 591 BC by the Babylonians.

17.6.28—*yea*—This word is missing in the King James version of Isaiah, but present in the JST.

17.6.30–32—*son of Tabeal*—Opinions are mixed as to whether this man was a Syrian or an Ephraimite. In either case, the house of David, in the person of Ahaz, was to be deposed.

17.7 The word of the Lord God to Israel, which Ahaz was not inclined to accept neither politically or spiritually, was that this plot of Rezin and Pekah would not succeed and that Ahaz need not do anything to deflect their inten-

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

2 Ne. 17:4
AF 344

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: It shall not stand, neither shall it

tions. Ahaz, not being very astute, conspired instead with the king of Assyria against his enemies, and in the process reduced himself and his kingdom to mere vassalage to Tiglath-pileser.

17.8 The northern Kingdom of Israel would be destroyed by the Assyrians in 721 BC, the leadership of that nation being deported beyond the Euphrates River. The Assyrians would superimpose their own leadership upon the remaining peasantry and within a short period of time, intermarriage between the Assyrians and the ten tribes of Israel would become so commonplace that the unique nation governed by Ephraim sank into oblivion. From henceforth the peoples of that region were known as Samaritans, a people deeply despised by the Jews of the southern Kingdom.

17.8.5—*Syria*—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

17.8.7—*Damascus*—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the longstanding tradition that these things originated in Syria.

17.8.14—*Rezin*—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

17.8.17–21—*three score and five years*—A score is twenty; therefore, the phrase means sixty-five years. There is a great deal of embarrassing commentary that has been devised during the centuries which has created more confusion than clarity on this matter. Chronology aside, the prophet testifies that within two or three generations, the northern Kingdom and its Ephraimite leadership would fade from history. To attempt to fix an exact date is a fool's errand.

17.8.23—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

17.9 Rezin, Damascus, and Syria were all one, together on the brink of destruction. The same is said of Pekah, Samaria, and Ephraim. The question was whether there would be a third triad in this prophecy of destruction: Ahaz, Jerusalem, and Judah. Ahaz's truculence assures that there would be such a destruction in the offing.

17.9.5—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

17.9.7—*Samaria*—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

17.9.14—*Remaliah's*—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

17.10 Ahaz was a man devoid of faith, and in his fear and trembling he thought of Isaiah's counsel, and therefore the Lord's counsel, as having no bearing on his political circumstances.

17.10.7—*Ahaz*—The eleventh king of Judah who ruled from the 3,147th year after Adam and Eve departed from the Garden of Eden until the 3,163rd year, or from about the year 736 until 720 BC. A fundamen-

come to pass.

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within three score and five years shall Ephraim be broken that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established.

{*9—1830*}

10 Moreover, the Lord spake again unto Ahaz, saying:

tally wicked man, devoted to the worst kind of idolatry, including the sacrifice of his own children. He died young at age 36, but was not buried with his royal ancestors.

17.11 The Lord God of Israel, through Isaiah, had prophesied the destruction of two of Judah's bitterest enemies. The prophet had testified that the machinations of Pekah and Rezin would come to nothing; they would be distracted by their own destruction at the hands of the Assyrians. From Ahaz's mortal perspective, these developments seemed impossible, therefore the Lord was willing to provide the King with a special, confirming manifestation, one of his own choosing, that would convince Ahaz that what Isaiah had been telling him was the truth.

17.11.15—*depths*—Having to do with the realms of the dead and the temporal earth. The opportunity presented to Ahaz was magnanimous indeed.

17.11.19—*heights*—Having to do with the realms of the immortals and spiritual realities which lay about him. The possibilities defining the nature of the sign were boundless.

17.12 In his rejection of the Lord's offer, Ahaz exhibits more learning than sense. It would have been a simple matter for the king to request any outrageous sign by which he would know for a certainty that the Lord God of his fathers was the true and everlasting God. This, of course, was a piece of information that, if confirmed, would unravel Ahaz's mortal conduct as vain and wicked. Ahaz, in his limited knowledge of the divine will, assumed that to be a "sign receiver" was the same thing as being a "sign seeker". Ahaz could not offend God except by refusing the Lord's courtesy.

17.12.2—*Ahaz*—The eleventh king of Judah who ruled from the 3,147th year after Adam and Eve departed from the Garden of Eden until the 3,163rd year, or from about the year 736 until 720 BC. A fundamentally wicked man, devoted to the worst kind of idolatry, including the sacrifice of his own children. He died young at age 36, but was not buried with his royal ancestors.

17.13 Being the vain fellow that he was, Ahaz despised all men, thinking of himself in rather superlative terms. The king loathed God as much as he loathed his fellow man.

17.13.10—*David*—The kings of Judah were direct descendants of the son of Jesse, the poet-king of united Israel.

17.13.24—*weary*—The Hebrew word which is translated in the King James version as "weary" derives from roots which mean "tire, disgust, grieve, loathe"

17.14 There is as much foolishness written about this verse and the succeeding ones as has ever been conceived by learned men. The opinions are varied, often opposing. Central to our understanding of the passage is keeping in mind to what end the prophecy was given. The question has to do with the prophecy that Isaiah had given about the demise of the conspiracy between Pekah and Rezin against Ahaz and his people. The Lord had already informed the King that within sixty-five years, the Kingdom of Israel would be obliterated (see 17.8). Here the time frame is narrowed down, that within ten years, and probably less, neither Pekah nor Rezin would still be among the living. If our chronologists be correct, Pekah would be dead, assassinated within two years; Rezin would lose his life to the king of the Assyrians about the same

11 Ask *thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

* p. 93

12 But Ahaz said: I will not ask, neither will I tempt the Lord.

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.

2 Ne. 17:14
MD 471, 489,
822
EM 2:702
2 Ne. 17:14–15
CR99-O 90

time. Ahaz would have approximately fifteen years to contemplate the literal fulfillment of this prophecy before his own death at age 36. That the prophecy has extended application to the Messiah and to the scattered remnants of the House of Israel there can be no doubt.

17.14.17—*shall*—This word is missing in the King James version, but present in the JST.

17.14.27—*Immanuel*—We do not know whether there was a child conceived and birthed during the lives of Isaiah and Ahaz, one who for whatever reason was named Immanuel. But that a literal “virgin” conceived and produced a son who was “God with us” is a fundamental cornerstone of true Christianity. By the time Jesus reached the age of accountability, the legitimate kings and priests no longer ruled the Kingdoms of Israel and Judah, neither in Damascus, Samaria, or Jerusalem.

17.15 Certain scholars assure us that “butter and honey” is the food of the impoverished, while others assert that this constitutes the feast of kings. Great arguments are raised by the opposing sides in order to prove their respective points. In the days of Isaiah and Ahaz, the scarcity of commodities was undoubtedly problematical. In the days of the Savior’s youth, however, the abundance of butter and honey may have been a direct product of the “Pax Romana” that had stabilized Palestine. Perhaps we could consider the fare upon which John the Baptist subsisted during his childhood. Western philosophers have a tendency to think superficially.

17.16 That the events of the eighth century before the birth of Christ are reflected in Isaiah’s prophecy can be accepted without question. That these predictions have deep Messianic undercurrents is clear as well. Interestingly enough, the passage may be applied to the Nephites, particularly in their flirtations with the rule of kings. Both the land of Nephi and the land of Zarahemla were populated at the same time, each with their respective kings. By the time of the Savior’s birth, both kingdoms ceased to exist. The kings of the land of Nephi were ultimately reduced to slavery, and only by fleeing into the wilderness and making their way to the land of Zarahemla were they spared annihilation. The kingdom established in the land of Zarahemla came to an end as well, when Mosiah, the son of King Benjamin, proposed that the nation evolve into a democracy governed by law. Thus in a reflective way, the prophecy had a reflective but exacting fulfillment in the Americas as it was fulfilled in Jerusalem. It is by no means impossible that similar application will be made when the histories of the remnants of the House of Israel are made available.

17.16.18–19—*thou abhorrest*—Ahaz abhorred the Syrians and the Israelites in the northern kingdom. Without much ado, we might easily infer that Ahaz hated his own land as well, and the people who barely tolerated his rule. By the time Jesus of Nazareth was born into mortality, the Kingdom of Judah would not be ruled by the House of David. Had that been the case, Joseph and Mary would have jointly ruled the land.

17.17 If the historians have set in proper order all of the events that had transpired between Ahaz and his enemies, the Kingdom of Judah had already suffered great losses at the hands of Pekah and Rezin. In the attacks against the frontiers between Judah and Israel, the southern kingdom had suffered more than 120,000 fatalities and an additional loss of population of 200,000 through captivity. Rezin and his armies had captured all of the territory east of the

15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

{*9—1830*}

17 The Lord shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come from the day that Ephraim departed from Judah, the

Jordan south to Judah's possessions on the Red Sea, including the port city of Elat. From Ahaz's perspective, the disaster resulting from this bitter war had already reduced him and his nation beyond that which his ancestors had suffered when Jeroboam rebelled some two hundred years before. It would have initially seemed to Ahaz that Isaiah was stating the obvious.

17.17.25—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

17.17.28—*Judah*—The southern Kingdom with its capital at Jerusalem. This nation would be destroyed in 591 BC by the Babylonians.

17.17.33—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.18 The warning about Assyria had fallen on deaf ears. Ahaz saw in Tiglath-pileser his only salvation in the war against Pekah and Rezin. The Lord had promised him otherwise if he would but stand still and allow the God of Heaven to perform His miracle. Assyria's aspirations extended beyond the conquest of Syria or Israel; the vassalage of Judah was but a single step toward the domination of the great empires of the world. In aligning Judah with the Assyrians, Ahaz had placed Judah in harm's way. Egypt would have perceived this alliance as a political and military threat and would move to eliminate an aligned nation. King Zedekiah would follow a similar heedless course of action during the conflict between Egypt and Babylonia. He would not listen to Jeremiah any more than Ahaz would listen to Isaiah. King Noah in the land of Nephi evilly entreated Abinadi for prophesying the Lord's displeasure against him and his people. The peoples of Ammonihah and Antionum did the same to Alma and his companions. For all of their political savvy, the leaders of these conspiratorial communities knew not the mind of God and suffered for their abject ignorance. The Book of Mormon is replete with these sorts of failed intrigues.

17.18.17—*fly*—Reminiscent of one of the early plagues that befell Egypt at the time of exodus. A plague of flies would certainly manifest itself if the destruction among the inhabitants of Judah were general, caused by the extreme availability of unburied corpses. Egypt could not possibly win against the Assyrians any more than she was successful against the children of Israel.

17.18.25—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

17.18.29—*bee*—The Assyrians would leave their mark throughout the land of Palestine; their "honey" would drip in every corner of the land. The Assyrian conquest of Syria and Israel would result in permanent settlements and a mixing of peoples. The Samaritans represent only a small portion of that effectual conquest.

17.18.36—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.19 The flies and bees would inundate the land. There would be no escape from their invasions. Fleeing into the wilderness from the wrath of the Assyrians and the Egyptians would bring no relief from destruction and desolation. There would be, in the end, no place to hide.

king of Assyria.

18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all

17.20 The shaving of body hair was a symbol of divine nobility in the land of Egypt. To the House of Israel and many other nations of the day, however, the forcible shaving of the head was an outward mark of slavery.

17.20.11—*razor*—The Assyrians in some respects had been “hired” by Ahaz to protect him and the Kingdom of Judah from the deprecations of his enemies in Samaria and Damascus. The Lord God would use that “hired” hand to enthrall the Jews as well. The Lord often uses the wicked to punish and destroy the wicked. That was the primary role of the Lamanites in their association with the Nephites. The Lord frequently “hired” them to punish the apostates among the Nephites who thought to tempt the Lord their God.

17.20.20—*river*—Most likely in reference to the river Euphrates.

17.20.25—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

17.21 What follows in the final verses of this chapter is a description of the devastation wrought by the various wars that would sweep through Judah. One of the remaining inhabitants of Judah would be reduced to poverty, with few domesticated animals to provide for himself and his family.

17.22 Not withstanding his diminutive herd, the man will be well-fed. This would be true in part because his animals would not be competing for pasture. They would eat well, fatten, and produce unusual amounts of milk. Wild honey would be abundant as well, the vast cultivated fields having been left fallow for the want of farmers. There is no mention of bread or of sacrifice. The population would not starve, but they would not be culturally or politically rich. It would appear that their spiritual lives would be somewhat constrained as well, particularly in the outward ordinances.

17.23 This verse presents some difficulty inasmuch as we do not know the value of a “silverling”. The question to be asked is what the relative value is for a vineyard of a thousand vines. It would seem reasonable to assume that a small silver coin would not be sufficient remuneration to a man for his years of labor on a vine. Is this a sign of plummeting property values? If there had been a man with a thousand pieces of silver he could buy these valuable pieces of real estate, but it is clear that there are no such men and the vineyards are allowed to grow wild, as wild as the vineyard described previously which represented the Kingdom of Judah (see 15.1–6). What remains when a population flees before its conquerors? Vast cities and all of their agricultural infrastructure were frequently abandoned by the Nephites in their wars with the Lamanites and those aligned with them. The land of Nephi was abandoned at least twice, as the people fled to safety. What became of their fields, crops, and herds? In the final conflagration at the end of the fourth century AD, hardly a Nephite remained to grace the extensive urban development which those people had erected in their prosperity.

17.23.23—*silverlings*—The Hebrew word which is translated in the King James version as “silverlings” derives from roots which mean “pale, pine after, fear, desire, silver money, greedy, price”. The English word “silverling” derives from roots which refer to small silver coins.

17.23.24—*which*—The King James version of this verse has “it” in this place. The JST reads the same as the Book of Mormon.

17.24 Eventually, once well-cultivated lands would become the lairs for wild

bushes.

20 In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

beasts of every kind. One does not have to be a trained archeologist to recognize the fulfillment of this prophecy on the inhabitants of the ancient Americas.

17.25 Previously cultivated fields for grain would not be infested with briars and thorns inasmuch as what few domesticated animals there will be in that day would be pastured there. The inhabitants of the land have devolved into small seminomadic entities that have not sufficient numbers or cohesion to take advantage of the fertility and improvements that once filled the land.

18.1 In the previous chapter, Isaiah depicted what would transpire to Judah for not hearkening to the voice of God or that of His servants. In this chapter Isaiah directs the attention of the reader to the fate of the conspirators, Israel and Syria, who had plotted against Ahaz and the Kingdom of Judah. The use of symbolic names is again employed here by the prophet.

18.1.3–5—*word of the*—This phrase is missing in the King James version but present in the JST.

18.1.13–14—*great roll*—Although the Hebrew word here appears to be associated with roots that translate as “scroll” or “roll”, there is abundant evidence to suggest that the word may very well be associated with roots that refer to “metal mirrors”. That Isaiah knew that there would be remnants of the House of Israel who would preserve their records on metal plates is certain, and is probably reflected here in his choice of words. It serves as a purposeful ambiguity which then allows for the inclusion of the histories of all of scattered Israel.

18.1.21–22—*man’s pen*—The Hebrew word which is here translated as “pen” derives from roots which mean “engrave, chisel, stylus” By analogy, it is also translated as “pen”. This is another allusion to writing upon the metal plates.

18.1.24—*Maher-shalal-hash-baz*—The literal translation of Isaiah’s son’s name is “speedy to rob; swift to plunder” or “hasting-booty; swift-prey”.

18.2 The question that is raised here involves what exactly Uriah and Zechariah were to bear witness of. Was it merely that a child had been conceived? Were they to testify regarding the name of the child before his birth? Had these two men been privy to the broader revelation regarding the fate of the Kingdom of Israel and the nation of Syria?

18.2.9—*record*—The Hebrew word which is translated in the King James version as “record” derives from roots which mean “duplicate, repeat, protest, testify, encompass, restore”.

18.2.10—*Uriah*—It is assumed by most scholars that this man is the same as the High Priest of Israel during the reign of Ahaz in Jerusalem.

18.2.22—*Zechariah*—Many men have attempted to identify this second witness of the birth of Isaiah’s son, including those who suggest that this man was the father of Ahaz’s queen, Abijah. None of these attempts have been compelling.

18.2.26—*Jeberechiah*—Some scholars have suggested that this man was the same man who was instrumental in the cleansing of the Temple in the

24 With arrows and with bows shall men come thither, because all the land shall become briars and thorns.

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

{Chapter IX, continued}
(Chapter 18)

{9—1830}

1 MOREOVER, the word of the Lord said unto me: Take thee a great roll, and write in it with a man’s pen, concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

2 Ne. 18
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

days of Hezekiah, the King of Judah. We do not know.

18.3 The birth of Maher-shalal-hash-baz was like unto the births of John the Baptist and Jesus. Their births, genders, names, and purposes in mortality were all predicted by direct revelation from the Lord.

18.3.6—*prophetess*—More foolishness has been written about the nature of a prophetess as any other topic derived from misinformation. Isaiah and his wife were equally yoked, two souls knit together because of their deep and abiding love for the Lord God of Israel. That she enjoyed many of the revelatory privileges expressly articulated by Isaiah in his writings cannot be dismissed with a misogynist gesture. A prophetess is a faithful woman who is filled with the testimony of the Lord Jesus Christ and not merely one who happens to be the wife of a prophet.

18.3.23—*Maher-shalal-hash-baz*—The literal translation of Isaiah’s son’s name is “speedy to rob; swift to plunder” or “hasting-booty; swift-prey”.

18.4 The destruction of Rezin’s Syria and Pekah’s Israel by the Assyrians would take place within a three-year period from the time of Maher-shalal-hash-baz’s conception.

18.4.2—*behold*—The King James version has “before” in this place; the JST reflects the text as it is in the Book of Mormon.

18.4.6—*not*—Absent in the King James version; present in the JST.

18.4.16—*before*—Absent in the King James version; present in the JST.

18.4.20—*Damascus*—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the longstanding tradition that these things originated in Syria.

18.4.25—*Samaria*—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

18.4.34—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.5 One might justifiably ask what the difference is upon the heart and mind of the prophet is when the “word of the Lord” speaks (see 18.1) and “Lord” speaks. One may think this to be an insignificant quibble, but the differences in wording exist between the King James version and the Joseph Smith Translation, confirmed by Nephi’s citation here as well. Isaiah has made the distinction; perhaps we ought to contemplate the possibilities.

18.6 The rebellion of Israel and that of Syria against the House of David and the Law of Moses is reflected in the rebellions of Laman and Lemuel against the authority of Lehi and Nephi. Apostates from among the Nephites knowingly fought against the constituted authority of the judges in their desire for personal power. They refused to be governed by Him who provided life in the midst of desolation.

18.6.3–4—*this people*—In order for these verses to make any sense at all, “this people” must refer to the inhabitants of the Kingdom of Israel and the nation of Syria. If the Jews are to be understood as “this people”, how is it that they would “rejoice” in the machinations of Rezin and Pekah? Some scholars have resolved this issue by translating the Hebrew word as “trembled” rather than as “rejoiced”, thus muddying the waters

3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.

4 For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of *Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

* p. 94

{~~9~~—1830}

5 The Lord spake also unto me again, saying:

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son;

further.

18.6.7–9—*waters of Shiloah*—Traditionally thought of as the small stream that derived from the spring Gihon on the east side of the city of Jerusalem. If the pool of Siloam be the reservoir for the stream (which is generally thought to be the case), then the refusal of the waters of Shiloah is a refusal of the sacrifices made at the Temple in Jerusalem and a rejection, by analogy, of the teachings and miracles of Moses, the springing forth of the water at Rephidim being the primary example. A pitcher of water was taken from the pool in conjunction with the daily sacrifices and poured over the altar in remembrance of the miraculous provision made for the House of Israel in the midst of the wilderness of Sinai.

18.6.16—*Rezin*—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

18.6.18—*Remaliah's*—The father of Pekah, the military captain who overthrew the Pekahiah, the king of Israel. We know little more of him.

18.7 Because the inhabitants of Israel and Syria refused to be governed by the Lord God of Israel, the gentle waters of Shiloah, they would be governed by the wild and raging waters of the river Euphrates.

18.7.14—*river*—Insofar as the historical context is concerned, this reference is to the river Euphrates as a metaphorical image for the Tiglath-pileser, the king of the Assyrians. The Assyrian Empire would continue to wage war until their dominions encompassed both sides of the Euphrates and “overflowed” to the point that even the “neck” of land between Asia and Africa, the Sinai, was impacted.

18.7.22—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

18.8 The Nephites could certainly appreciate the allusion to a “neck” of land to which their enemies would push them in extremity. The Lamanites on several occasions threatened to “overflow” into the land northward through the narrow neck of land that stood between the land of Zarahemla and the land of Desolation. The Gadiaton Robbers, from time to time, were also as successful in their wars against the righteous.

18.8.6—*Judah*—The southern Kingdom with its capital at Jerusalem. This nation would be destroyed in 591 BC by the Babylonians.

18.8.19—*neck*—Many scholars assume that the overflow of the Euphrates, the onslaught of the Assyrian armies, encompassed all of the land of Palestine except for those in the higher elevations like the capital city of Jerusalem itself. While this is certainly part of the meaning of the image, it does not constitute the entire meaning.

18.8.35—*Immanuel*—Sometimes given in other scripture as Emmanuel from “Im-menu-el”, literally “the strong god with us”.

18.9 The conspiracies against the Lord or His people cannot prosper. Syria and Israel would fail in their attempt to subvert the Kingdom of Judah; likewise would the nation of Assyria and any other nation who thinks to raise their heel against those who enjoy the covenants of the Lord God. Those who are foolish enough to assert themselves a second time, having once been thwarted, will be thrown down again.

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

{**9**—1830}

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird your-

18.10 So long as the Nephites obeyed the voice of God and that of His servants, no outside or internal power could destroy their comfort and happiness. The Lamanites could have no power to afflict their brethren until the latter fell from grace through willful disobedience and rebellion. This has been true wherever and whenever the remnants of the House of Israel have found themselves. It is particularly true of the Kingdom of God in this dispensation and those pressing forward to enter in. No power under heaven can stay the gathering of the children of Israel.

18.11 Isaiah knew from whence came his instruction and guidance. He had been cautioned not to act or speak as those of the fallen world, particularly those who viewed themselves as the enemies of the Kingdom of Judah

18.11.10–11—*strong hand*—The power and influence of the Spirit of God is such that one feels that he or she is being led along as a child is clasped by a tender and protective parent.

18.12 The primary difficulty in this verse has to do with keeping the antecedents for the pronouns straight. The Lord tells Isaiah to not heed the posturings of the Pekah and Rezin.

18.12.7—*all*—These are they would be frightened by the notion that a confederacy has been formed by the Israelites and the Syrians. In the historical context of Isaiah's prophecy these would have been the inhabitants of Judea.

18.12.10–11—*this people*—In reference to those who belong to the confederacy, in this case the Kingdoms of Israel and Syria.

18.12.19–20—*their fear*—The natural fear instilled into the hearts of the Jews as a result, in part, of the reaction of their quailing king, Ahaz. Those who have entered into eternal covenants with the Lord God of Israel are filled with faith only, and no fear at all.

18.13 If the inhabitants of the land of Judea are bound and determined to be afraid, Isaiah suggests to them that it is irrational to be afraid of anyone other than the God of Heaven. Fear of the world will ultimately lead to eternal destruction; there is no benefit whatsoever in trembling at the circumstances rampant in this fallen world. On the other hand, an initial fear and dread of God might very well lead to an understanding of His compassion, His forgiving tenderness towards those who recognize Him as their sovereign. In this case, an initial trembling at the thought of a just God might eventually bring a person to faith, repentance, and the acceptance of all of the saving ordinances of the Gospel of the Lord Jesus Christ.

18.14 For the righteous, the doctrines and commandments of the Lord provide a safe and secure place of refuge. The wicked are blind and are deeply agitated when they find that their chosen way is blocked by an unforeseen and incomprehensible obstacle. Pride is a form of blindness that has caused many nations, kindreds, tongues, and people to reject the path to exaltation, even though they may have desired exaltation with all of their hearts. Accepting the true nature of God the Father and that of His Son is the first step in an ascending stairway to salvation. To a people who are convinced that the path to happiness is located only on the level plain, that first step is a disturbing one, a stone of offense, a stone of stumbling. Both Peter and Paul cite this verse from Isaiah as a foreshadowing of the rejection of Jesus as the Christ by

selves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

{*9—1830*}

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

2 Ne. 18:13–17
MD 490

the Jews.

18.14.25—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

18.14.37—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek. Jerusalem has served both as a political capital and as a theological nexus for the covenant peoples. No doubt the remnants of scattered Israel could point to such a city of their own.

18.15 In Isaiah's day, the rejection of the divine counsel given through the Lord's prophet would result in continual distress and eventual bondage. This would be true of the Kingdoms of Israel and Judah, together with any other nation who thinks itself wiser than God or His servants. The wider application, of course, has to do with salvation itself.

18.16 At the beginning of this chapter, the Lord instructed Isaiah to have Uriah and Zechariah, as two faithful witnesses, record the prophecy regarding the Assyrian sweep through Syria, Israel, and Judah. That scroll (or metal plate) was to be tied, sealed, and placed in the custody of the faithful until the events predicted were fulfilled to the letter. In the case of a parchment, the document would be rolled up, tied with a string, and then sealed with a wax seal to secure the record from tampering. Thus when it was opened after the prophecy had been fulfilled, the faithful would then have their faith confirmed. A similar feature was incorporated in the record created and preserved by Mormon and Moroni. Two-thirds of the plates were physically sealed and remained untranslated while in the hands of the prophet Joseph Smith. They will come forth at a later date in all of their glory to edify and strengthen the saints of God. Similar language may be used in conjunction with the ordi-

15 And many among them shall stumble and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

nances of salvation and exaltation. The Book of Life, recorded both on earth and in heaven, is a viable witness that a man or woman has been true and faithful to the covenants each has made. They are alive in Christ, though the world may be ignorant of the blessings which lie before them.

18.16.7—*law*—Meaning of course, the Law of Moses.

18.17 Often the sealing up of records is done to put them out of harm's way. Many of the Lord's servants have gone to extraordinary lengths in order to preserve the ecclesiastical history of their people, thus making them available to future generations. Adam himself kept a book of remembrance, as did many of his posterity. Enoch was faithful in recording his interactions with the God of Heaven. We will discover that Noah, Abraham, Isaac, and Jacob, left behind vast libraries which had been preserved, some of which have begun to come to our attention. In this generation, enormous efforts have been made to record and preserve the lives of the children of men in formal documents. Although the eternal fate of thousands of millions of souls hangs in the balance with these efforts, the world is largely ignorant of that which is being done in their behalf.

18.17.16—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

18.18 There is no question that both Shear-Jashub (see 17.3) and Maher-shalal-hash-baz (see 18.3) bore names which in and of themselves were prophetic in their day regarding the events which were about to transpire. Some scholars have suggested that Immanuel (see 17.14 and 18.8) was the second son of Isaiah. If so, since the prophecy also involved the birth of the Lord Jesus Christ, we can begin to appreciate the degree to which Isaiah's prophecies transcend time and space. Isaiah's name means "Salvation from Jehovah". Most modern scholars regard the prophetic aspects of proper names as serendipitous at best, yet when all is known, we should not be surprised to learn that those sons and daughters of God who were foreordained to bring light and truth into this world were oft-times given earthly names that emphasized their eternal role in the salvation of mankind. Mormon, for example, was named for his own father, who himself was somehow associated with that body of water in which the followers of Alma the Elder were baptized in the land of Nephi. Should we be astonished to learn that Mormon's name literally means "more good"?

18.18.19—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of deri-

17 And I will wait upon the Lord,
that hideth his face from the house
of Jacob, and I will look for him.

2 Ne. 18:17
CR98-O 19

18 Behold, I and the children
whom the Lord hath given me are
for signs and for wonders in Israel
from the Lord of Hosts, which
dwelleth in Mount Zion.

sion, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.18.29—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

18.19 The recording of the prophecy, its binding and sealing in the hands of the disciples of the Lord God, was to dissuade the children of Israel from seeking alternate methods for divining the future. The primary means by which the living hear from the dead is through the perusal of the scriptures which the righteous recorded and preserved. What more could a worthy man communicate to his posterity beyond that which he can intelligently compose in writing? There is no need, at present, to seek the spirits of the dead so long as they have preserved their thoughts and experiences in means readily available to a man in the flesh.

18.19.32–34—to *hear from*—This phrase is missing from the King James version but present in the JST.

18.20 Seeking unto God involves seeking His word as recorded in the law and the testimonies given by the Lord’s prophets since the beginning of time.

18.20.3—*law*—Meaning of course, the Law of Moses.

18.20.8—*and*—This conjunction is missing in the King James version but present in the JST.

18.20.10—*they*—The antecedent for “they” is to be found in the preceding verse. Those who recommend seeking out spiritualists and those wise as to the things of the world are not speaking in concert with the voice of God through His servants. Personal revelation from the God of our fathers is far more eternally valuable than anything that could be learned at the feet of a mortal credentialed by his fellow mortals. Additionally, what could be learned from spirits who were failures in keeping their first estate? Uninspired mortal men and the angels of Lucifer have no light to contribute to the education of the children of God.

18.21 The consequential suffering of the wicked in every generation is oppressive and unsatisfying. They seek to glut themselves on the labors of others; the more they obtain in this fashion, they more they crave. But even that subsequent success does nothing to quell their rapaciousness. There have been others who have shaken their fists at the heavens, both in ignorance and with full knowledge of their blasphemy. Because of our eternal nature, it is impossible for us to find peace and happiness in wickedness. Rather than accuse ourselves of self-betrayal, we lash out at those around us in our misery. If

{~~9~~—1830}

19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to hear from the dead?

20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

2 Ne. 18:19–20
MD 760

unchecked, that rage will spill over into our relationship with our Heavenly Father.

18.21.2—*they*—The antecedents are the same here as those in 18.20.10. Those who recommend such unworthy sources for intelligence will themselves be subjected to the consequences of spiritual ignorance.

18.21.6—*it*—The trials and tribulations associated with the wars and rumors of wars which will befall the conspirators and those who fear them.

18.21.7–8—*hardly bested*—The Hebrew word which is translated in the King James version as “hardly bested” derives from roots which mean “dense, tough, severe, cruel, grievous, distressed, stumbling, tottering, ready to fall”. The English word “bested” derives from roots which mean “help, place” “Hardly bested”, therefore, would mean “not having any help at all”.

18.21.25—*fret*—The Hebrew word which is translated in the King James version as “fret” derives from roots which mean “crack off, burst with rage, displease, provoke, wrath”. Since the verb is used in the reflexive, we should conclude that these emotions are self-induced. The English word “fret” derives from roots which mean “devour”. Given the nature of the attitude of the wicked and the rebellious, “fretting” oneself seems apt and perfectly descriptive.

18.22 No matter where the wicked turn they will find disaster. The very nature of the earth is such that death and destruction permeate the entire system. There is no comfort to be obtained, or if a modicum is acquired, it falls to ashes almost immediately. Trouble, darkness, and anguish are the lot of all those who have no spiritual life. Without repentance, the descent of the wicked will continue until they have no light, not joy, and no peace of any kind. They will be in hell.

19.1 The King James version of the prophecy of Isaiah does not identify the “sea” spoken of in this verse. As a result, most commentators have assumed that the prophet was speaking of the Sea of Galilee and the surrounding tribal inheritances. The trials and tribulations associated with that interpretation would have been confined to those regions bordering on Phoenicia and Syria. The identification of the Red Sea as the body of water referred to suggests that the afflicted area ranged farther to the south on the east side of the River Jordan. The “way of the Red Sea” would have been a reference to the “King’s Highway” a well-defined road which made its way from Damascus to the Gulf of Elat. Tiglath-pileser would have used that road as part of his conquest of the region. The importance of the identification of the Red Sea and the “way” thereunto is that it extends southward the region of those in darkness who would see a great light.

19.1.1—*Nevertheless*—Some translations of the book of Isaiah render this verse as the last verse of the preceding chapter. Any arguments supporting that decision, however, are weakened by the fact that this verse constitutes the first part of the paragraph that includes the next seven verses in the first edition of the Book of Mormon. Had the position of the verse been vital to the understanding of the passage, this verse

22 And they shall look unto the earth and be*hold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

* p. 95

{Chapter IX, continued} (Chapter 19)

{¶—1830}

1 NEVERTHELESS, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 Ne. 19
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

undoubtedly would have been repositioned as the last part of the previous paragraph.

19.1.23—*Zebulun*—The tenth son of Jacob and the sixth between Jacob and Leah. His name means “dwelling, cohabitation”. Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

19.1.28—*Naphtali*—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

19.1.39—*Red*—The identity of the sea is absent from the King James version, but present in the JST.

19.1.42—*Jordan*—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

19.1.44—*Galilee*—This refers to a region in the land of Canaan around the sea of Galilee. Anciently it appears to be confined to the area in and around the city of Kedesh, but later had greater application.

19.2 Although there is a clear historical connection between the prophecy of Isaiah and the events that transpired during his day and shortly thereafter, yet the disciples of Christ understood the applicability of Isaiah’s words to the life and ministry of the Lord Jesus Christ. Matthew quotes Isaiah 9:1–2 as part of his exposition of the early ministry of the Savior (see *MT-C 4.13–16*). That Jesus’ ministry focused on western Galilee initially, the land pertaining to the tribal inheritances of Zebulun and Naphtali, we can accept with certainty, yet Jesus also spent considerable time in eastern Galilee, “beyond Jordan”. Moreover, it is a matter of record that he also traversed the provinces of Decapolis and Perea, lands once pertaining to the tribes of Manasseh and Gad, also “beyond Jordan”, nigh unto the “way of the Rea Sea”.

19.2.10–11—*great light*—Certainly this is a prophetic reference to the mortal ministry of the Lord Jesus Christ. It is also possible that Isaiah comprehended the ministry of John the Baptist whom Jesus called a “burning and a shining light” (see *JN-C 5.32–35*). There is evidence to suggest that the ministry of the Baptist ranged the length of the Jordan River valley, and not just that portion near Jericho.

19.2.20–22—*shadow of death*—All men live in the land of the shadow of death in the sense that all men are subject to a finite mortal existence. However, we may also view this verse as a prophecy regarding the visit of the Lord Jesus Christ to the spirits dwelling in the world of spirits while his own body lay in the tomb.

19.3 Where once there was desolation, then there would be an increase of inhabitants. In another place, the prophet personifies the city of Jerusalem as saying, “Who hath begotten me these?” (see *I NE-C 21.21*). Whether the effect is caused by the gathering of scattered Israel or by the adoption of the repentant and faithful gentile nations is irrelevant. The emphasis is on the joy

2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

2 Ne. 19:2
MD 490

3 Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when

of the childless widow who is once more found in the midst of a loving family. In that day there will be plenty and to spare. The children of God will be blessed both temporally and spiritually, having watched all of their enemies of the body, mind, heart, and spirit fade into nothingness.

19.3.7—*increased*—The King James version inserts the negative particle “not” before this word. The JST correctly omits it. Many ancient manuscripts have the correct reading as well.

19.4 Whether speaking of the oppression of the Assyrians or of the distressed caused by worldly sin, the promise to Israel was that there would come a time of liberation. This would apply to both Jews and Gentiles alike.

19.4.6—*yoke*—A yoke is that which is placed upon an ox or other draft animal to pull wagons or other conveyances. Jesus said of the yoke of sin that his yoke of discipleship was easier to bear.

19.4.12—*staff*—A staff was used by servants to carry burdens from one place to another. Sometimes it was carried across one shoulder with the parcels at either end. Sometime the staff was carried across both shoulders behind the neck.

19.4.17—*rod*—That by which slaves were beaten for recalcitrance or in response to any other displeasure, real or imagined.

19.4.20—*oppressor*—In the King James version of this verse, “oppressor” is followed by the phrase “as in the day of Midian”. Although many scholars have written on the significance of the phrase, yet it is clear that this was an interpolation added sometime after the departure of Lehi and his family from Jerusalem.

19.5 While this verse may be applied to any victory over an oppressor, the burning of armor as a harbinger of peace, this is all archetypal of that disposal of weapons that will take place after the Second Coming of the Savior. Ezekiel testified of that time that it would take seven months to bury the dead and seven years to burn the weapons of war of those nations that had arrayed themselves against the God of Heaven and His covenant people. The contextual implication of this verse, however, is that the breaking of the yoke, and the banishment of the staff and the rod would not come as the result of another war, in the temporal sense of the word. As the earth had once been buried in the waters of baptism during the time of the flood of Noah’s day, so also would the earth be filled with fire and the Holy Ghost in the Dispensation of the Fullness of Times. Those who are unprepared to be received into a terrestrial realm, a paradisiacal glory, will find themselves ushered into the world of spirits without argument, their bodies reduced to dust and ash to await the Second Resurrection..

19.6 In every dispensation of the Gospel of Jesus Christ since the days of Adam and Eve, the announcement of the Messiah, the Son of God, has been received with joy and rejoicing. For a people who have dwelt in ignorance and darkness to suddenly realize that there was to be found sufficient faith, hope, and charity to bring eternal salvation into their lives, would be to announce new life, just as real and effective as if the boy Jesus had been born in their own lifetimes. His birth meant their rebirth in the spirit and the promise of the resurrection. This verse has been made extraordinarily familiar because of George Frideric Handel’s “Messiah”.

19.6.28–29—*Wonderful, Counselor*—This title is probably best rendered without the comma. The perfect clarity of the Savior’s law and judgment will be compelling, sufficient to astonish the prelates and jurists

they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

2 Ne. 19:6
AF 467
MD 130
CR90-O 93
2 Ne. 19:6–7
MD 489, 490
EM 2:702

throughout the wide history of mankind upon this planet.

19.6.31–32—*Mighty God*—Jesus is the Mighty God, the Lord God Jehovah who administered the affairs of this world through His servants, the prophets, seers, and revelator. Only those enmeshed in the vagaries of Trinitarian theology have difficulty understanding the administrative responsibilities given by God the Father to His Son.

19.6.34–35—*Everlasting Father*—Under the direction of the Father, Jehovah was the instrument by which the heavens and the earth were formed. Jesus is, therefore, the very Eternal Father of creation as the apostles and prophets have testified since the beginning.

19.6.37–39—*Prince of Peace*—There is no peace for the wicked. There is peace and joy only in the observance of the principles of righteousness. Jesus is the purveyor of righteousness, in word and in deed. If any man, woman, or child is to receive any degree of peace and happiness it can be only in the name of Jesus the Christ.

19.7 The government of God and the peace thereof rests upon the shoulders of the Messiah, he whose right it is to reign. Judgment and justice will bear sway in every part of creation because the Savior will have ordained it to be so. There will be no division, no envy, no corruption or fraud, no subversion of public officials, no political intrigues, no personal whims foisted upon the freedoms of others. All will be accomplished by adherence to truth and light in every endeavor of human existence.

19.7.10—*is*—The King James version reads “shall be” in this place. The Kingdom of God already exists and has from eternity to eternity. It is our decision here upon the earth to choose whether we will become citizens of that eternal Kingdom. What lies yet in the future is our redemption from death and hell, a redemption made possible by the pure love of Christ.

19.7.17—*David*—The kings of Judah were direct descendants of the son of Jesse, the poet-king of united Israel.

19.8 The covenants entered into by Abraham, Isaac, and Jacob were those which promised them the redemption of their posterity, that the Lord God would seek after them, even in their most depraved conditions and would offer the fullness of the Gospel of Christ as it had been offered to their ancestors. In order for the offer to have any possibility of being accepted, the children of Israel would need to be, from time to time, reduced to poverty and humility, perhaps even slavery, that they might remember and have confidence in the promises made to their fathers. Therefore the covenants entered into by Jacob have an effectual significance to Israel, Jacob’s extended family.

19.8.7—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

19.8.13—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

7 Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

{*9—1830*}

8 The Lord sent his word unto Jacob and it hath lighted upon Israel.

impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

19.9 The specific application of the promises extended to Jacob is made with the Kingdom of Israel in mind, that nation led by Pekah who had conspired with Rezin of Syria to destroy the Kingdom of Judah and the reign of Ahaz. These are a self-satisfied people who are about to be disabused of their pride. The same may be said of all those who have gone out of the way of righteousness in order to aggrandize themselves.

19.9.8—*Ephraim*—Ephraim was the ruling tribe of the northern Kingdom of Israel as the tribe of Judah was the ruling class in the southern kingdom.

19.9.13—*Samaria*—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

19.10 This attitude is similar to that of the rich man who in the pride of his heart thought to tear down his old barns and make new ones in order to have space for his abundance. In the Lord's parable the man died the very night that he had contentedly proposed his plan (see *LK-C 12.16–21*).

19.10.2—*bricks*—Generally, bricks in the time of Isaiah were hardly more than dried clay mixed with straw. They were not fired and as a result were susceptible to weather and were easily broken. Isaiah's use of the river image for the invading armies of the Assyrians illustrates his contempt for any of the present walls built to fend off the enemies of both Syria and Israel.

19.10.11–12—*hewn stones*—These would have been the far more durable dressed, perhaps quarried, stones like unto those used to build the Temple at Jerusalem. The wicked lean upon the strength of their own arm and the protection of temporal defenses. The plan to rebuilt using better materials would be a hollow boast if the people were reduced to slavery.

19.10.14—*sycamores*—There is very little strength or beauty in the wood of the sycamore tree.

19.10.24—*cedars*—The material with which the interior of the Temple at Solomon was graced. It is both beautiful and strong when properly prepared.

19.11 Not only would the Assyrians be inspired to gather against Pekah and the Israelites, but also the king's former allies, the Syrians, would join in the

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

11 Therefore the Lord shall set up

fray.

19.11.10—*Rezin*—The king of Damascus during the reigns of Pekah, king of Israel, and Jotham, king of Judah. He conspired with Pekah against the kingdom of Judah but was destroyed by the Assyrians before they could affect the destruction of the kingdom of Judah.

19.11.12—*him*—The antecedent for “him” is the Kingdom of Israel who vaunted itself against the prophecies of Isaiah (see 19.9).

19.12 Not only would the Kingdom of Israel have to contend with the onslaught of the combined forces of the Assyrians and Syrians, they would be distressed by the Philistines at their flank. The invading armies would be like the upper and lower jaws of a ravenous beast crushing the life of of the Kingdom of Israel. One is reminded of the many occasions that the Nephites were surrounded in a similar fashion, or of the many attempts that they made to forgo the creation of a second “jaw” in the land north of the narrow neck of land.

19.12.2—*Syrians*—Residents of the large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

19.12.6—*Philistines*—The Philistines were indigenous inhabitants of Palestine before the conquest of Canaan by the House of Israel under the guidance of Joshua. They were never subdued by the Israelites and served as a forceful reminder to the children of Israel as to how nigh their destruction dwelt. Much of the narrative of the book of Judges concerns itself with the timely deliverances of Israel from the deprecations of the Philistines. In many respects, the Philistines served in the same capacity as the Lamanites did for the Nephites.

19.12.12—*Israel*—The northern Kingdom with its capital in Samaria. This nation would be destroyed in 721 BC by the Assyrians.

19.12.27—*hand*—This phrase has been variously interpreted. Some have seen in this sentence the maintenance of the anger of the Lord because of the recalcitrance of the children of Israel. Others have considered that the phrase may just as well signify the willingness of the Lord to receive unto Himself a repentant people, if they were so willing. Given the fact that this chapter deals in part with the promises made to Abraham, Isaac, and Jacob (see 19.1), we may understand that both interpretations are possible.

19.13 Repentance and contrition have not been forthcoming. The children of Israel have been steadfast in their determination to walk in the way of wickedness. They neither observe the Law given unto them by Moses, nor do they raise their voices in prayer to the God of their fathers. Therefore, they will suffer the wrath of God through his appointed messengers.

19.14 The “head” and “tail” are identified in the next verse. The implication of the “rush” and the “branch” is that the infrastructure of Israel, the cultivated groves and the established reservoirs would be destroyed as well as the secular leadership of the kingdom. Life would be extraordinarily difficult once the marauders passed through the land. Some commentators have suggested that the latter pair have reference to the Egyptians. Given the context, this seems unlikely.

19.14.8—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

{~~9~~—1830}

13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

2 Ne. 19:13–14
MD 279

impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

19.14.12—*branch*—The Hebrew word which is translated in the King James version as "branch" is generally used in reference to a branch of the palm tree. The palm was a natural resource affecting every aspect of a person's life.

19.14.14—*rush*—The Hebrew word which is translated in the King James version as "rush" is usually employed in describing the plants that grow in a shallow pond, but it is literally in reference to the pond itself.

19.15 The people of Israel had become as corrupt as their leadership. The inhabitants of the land would listen only to false prophets, accept guidance from only corrupt secular and religious leaders. The loss of both the head and the tail would suffice to destroy the body politic as it was then constituted.

19.15.2—*ancient*—The King James version adds "and honourable"; the JST omits this. The word in Hebrew translated here as "ancient" in the King James version is the same that elsewhere is translated as "elder"

19.16 Notwithstanding the guilt of the leadership of the people, it is the people who have allowed these vile men to acquire power. In many respects the inhabitants of the land of Israel have invited destruction to fall upon their own heads, either through complicity or complacency.

19.17 The youth of the nation, together with the widows and the orphans have partaken of the same bitterness of spirit which the rest of the nation has drunk to the dregs. There is no optimism; there is no humility of soul, even among the poor and oppressed. There remains only ignorance, selfishness, and perversity in the hearts and minds of the people. There can be no reprieve without sincere and complete repentance.

19.17.24–25—*of them*—This phrase is missing in the King James version but present in the JST.

19.18 What has begun as a brush fire in the fruitless wilderness has spread until a full consummation will be made of every living thing. The wretched conduct of the children of Israel thickens the veil between men and God like the smoke from an uncontrollable fire storm.

15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh *folly. For all this his anger is not turned away, but his hand is stretched out still.

{~~9~~—1830}

18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up

* p. 96

19.19 As the Spirit of God withdraws from the hearts and minds of the inhabitants of the land, their devolution to the practices of the natural man continue apace. The horror metaphorically described here as a raging forest fire is articulated plainly in the history of the House of Israel. The remnants of scattered Israel cannot have escaped the same fundamental patterns of disobedience. Throughout the accounts preserved by the ancient prophets of the Americas, the same may be found at various times among the Nephites and the Lamanites. Familial ties during such periods of unrest would do little to ameliorate the bitterness of heart and mind experienced by the inhabitants of such corrupt societies.

19.20 This is, as one commentator put it, an insatiable, raving madness.

19.21 Manasseh and Ephraim were the two sons of Joseph who gained an equal inheritance within in the House of Israel. They were more closely related to each other than they were to the other tribes. Yet for all of their sanguinary relationship, they were party to the same spirit of self-destruction as the rest of the land. Lehi pertained to the tribe of Manasseh and Ishmael pertained to the tribe of Ephraim. The wars between the Lamanites and the Nephites could not be better described as Isaiah does here in his prophecy. Until true repentance and contriteness of heart is manifested, the self-destruction will be unimpeded by the God of Heaven. With the faintest hint of a turning to righteousness, however, the Lord God would aid the House of Israel to return to sanity and grace. Pekah, as king of Israel, had conspired against the Kingdom of Judah. Among the people of Zarahemla there were descendants of the Jews who were available to abuse and be abused the house of Joseph.

19.21.1—*Manasseh*—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

19.21.2—*Ephraim*—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

of smoke.

19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm—

21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

2 Ne. 19:19–20
AGQ 4:108

19.21.12—*Judah*—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

20.1 Laws based on the word of God are profitable unto the children of men. When the fundamental nature of God is perverted in the minds and hearts of wicked men, the nature of their civil and ecclesiastical laws change. The principles by which a government functions then become oppressive and elitist, oppressing the poor and the innocent and benefiting those with the means to bribe those in power

20.1.5—*decree*—The Hebrew word which is translated in the King James version as “decree” derives from roots which mean “hack, engrave, scribe, enact, appoint”.

20.1.6–7—*unrighteous decrees*—The Hebrew word which is translated in the King James version as “decrees” derives from precisely the same roots as the word in 20.1.5. The Hebrew word which is translated as “unrighteous” derives from roots which mean “pant, exert in vain, come to naught, nothingness, trouble, vanity, wickedness, idol”.

20.1.11—*grievousness*—The Hebrew word which is translated in the King James version as “grievousness” derives from roots which mean “toil, wearing effort, worry”.

20.1.15—*prescribed*—The Hebrew word which is translated in the King James version as “prescribed” derives from roots which mean “grave, write, describe, record”.

20.2 The city of Zion, the worthy goal of the righteous in every dispensation, provides for those who for whatever reason find themselves in material distress. The worthy poor in such a divinely mandated community never hunger, never want for shelter or clothing, never want for friends and associates who willingly nurture and strengthen them. The degree to which a society has fallen from grace is easily observed in the manner in which the less fortunate are treated. What Isaiah describes here is a form of social Darwinism, where the strong have no obligation to provide for the weak, but rather are free to devour them at will.

20.3 Those Israelites who have been the social and economic oppressors of the poor will themselves be oppressed by the invading armies of the Assyrians. When that dire day arrives, who will be in a position to be a blessing to those who have had no compassion? The Book of Mormon is filled with instances

{Chapter IX, continued}
(Chapter 20)

{1—1830}

1 WO unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2 Ne. 20
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

2 To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to

where the merciless have felt the wrath of God descend upon them when every avenue of succor had been blocked or destroyed by their own avariceness.

20.4 The Assyrian armies were largely comprised of soldiers who had been recruited from among the nations which they had previously conquered. Therefore, the Israelites literally became captives of the captured. Another instance of this can be seen in the various wars in the Book of Mormon which involved those dissidents among the Nephites who became affiliated with the Lamanites and rose to power and then set about to ruin the people from whence they came. An example of this may be observed in the case of the people of Amulon who were captured by the Lamanites in their search for Limhi and his people who had escaped to the land of Zarahemla. In their wanderings in the wilderness, the Lamanites and Amulonites discovered the city of Helam where the converts of Alma the Elder dwelt. The Amulonites were given charge of the people of Alma, literally becoming captives to whom their captives were forced to bow.

20.5 Isaiah testifies that the Assyrians would rule as a result of the Lord God inviting them to do so. Yet their rule, their provisions for the Israelites would be nothing more than their rage, their viciousness as warriors. Thus, inasmuch as the Israelites were unwilling to impart of their means in order to bless and sustain their own countrymen, the Lord would reduce them to poverty by the hand of the Assyrians and they would then be “fed” on the wrath of their conquerors.

30.5.2—*Assyrian*—An inhabitant of an ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

20.5.4—*rod*—The Hebrew word which is translated in the King James version as “rod” derives from roots which mean “branch, stick (for punishing, writing, fighting, ruling, walking)”.

20.5.10—*staff*—The Hebrew word which is translated in the King James version as “staff” derives from roots which mean “branch, tribe, rod, sceptre, lance, support, support, bread”.

20.5.15—*their*—The King James version has “mine” in this place. The JST also has “mine”.

20.5.16—*indignation*—The Hebrew word which is translated in the King James version as “indignation” derives from roots which mean “froth at the mouth, fury, rage”.

20.6 There have been many hypocritical nations who have been punished by the Lord God for their wickedness. A covenant people are to not only profess righteousness, but they are expected to live by those principles which define righteousness. To speak one thing and to do another is tantamount to hypocrisy of the first order. The house of Israel would be defenseless against an enemy that had been summoned to execute the Lord’s will.

20.7 The Assyrians did not perceive themselves as instruments in the hands of the God of Abraham. The Assyrians were, however, apt instruments which needed only to be unrestrained in order to do the Lord’s will upon the Kingdom of Israel. The same is true of any marauder that is set upon a fallen covenant people.

20.7.13–17—*in his heart it is*—The King James version reads in this place “it is in his heart”. The JST reads the same as the Book of Mormon.

whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

{9—1830}

5 O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

20.8 At this point the King of the Assyrians begins his personal boast of greatness. Because of his vast military conquests, the ruler of the Assyrians has become a “king of kings” which he does not fear to tout in all places and at all times.

20.9 The central question to be addressed here is whether Isaiah is speaking the words of the king of the Assyrians prophetically or merely recording his words as an observer. In other words, did Isaiah write these words before they were uttered? The Higher Critics and other faithless scholars may roar, but the fact remains that Isaiah’s words were to serve as a sign to the children of Israel of the intelligence of the Lord God and mere grammatical correctness of the narrative would not serve as that witness.

20.9.3—*Calno*—There are substantial disagreements as to the identity of this city, but it is generally thought of as a Syrian town rather than as a Babylonian one. Given the manner in which the other cities are spoken, we may assume that the city of Calno was located south of Carchemish. It may very well be that the city was located in the province of Kullania, the same province where the city of Syrian Antioch was located. That province as captured by the Assyrians in 737 BC

20.9.5—*Carchemish*—A Hittite city located on the west bank of the Euphrates River, near the present day frontier between Turkey and Syria. According to historians, Carchemish was conquered by Sargon II of the Assyrians in 717 BC

20.9.8—*Hamath*—A Syrian city located on the banks of the Orontes River captured many times by various nations, including Assyria which occupied the region around 738 BC

20.9.10—*Arpad*—A city located in northwestern Syria completely destroyed by Tiglath-pileser about 740 BC, if our chronologies be correct.

20.9.13—*Samaria*—The capital city of the Kingdom of Israel taken by the Assyrians in 721 BC.

20.9.15—*Damascus*—The capital city of Syria fell to the Assyrians in 732 BC according to historians.

20.10 The king of Assyrians continues his boasting. His conquests over the nations of the earth have given him the right to determine which of the gods would be worshipped in his name. Those unsuitable to his dominions were destroyed; those favorable to his intents and purposes were supported and sustained by his government. To the king, the images worshipped in Syria and Palestine only had material value and no spiritual significance at all. Other nations he had conquered were finer artisans, using far superior materials than those available in the Kingdoms of Israel and Judah.

20.10.5—*founded*—The King James version has the word “found”; the JST has “founded”. The Hebrew word which is translated as “found” in the King James version derives from roots which mean “come forth, appear, exist, attain, find, acquire, occur, meet, be present”.

20.10.19—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Val-

8 For he saith: Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

ley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.10.22—*Samaria*—The capital city of the Kingdom of Israel taken by the Assyrians in 724 BC.

20.11 Again, we may only speculate as to whether the Kingdom of Israel had already been destroyed, even though it is spoken of in the past tense. The king of Assyria recklessly proposes to unleash the same violence and rapacity upon Jerusalem that he proposed to unleash upon Samaria.

20.11.9—*Samaria*—The capital city of the Kingdom of Israel taken by the Assyrians in 724 BC.

20.11.16—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.11.18—*to*—This preposition is absent in the King James version but present in the JST.

20.12 As is the case in every instance of this nature, when the usefulness of an adversary has come to an end, the vengeance of the Lord will descend upon the head of the oppressor. This has been true of the Assyrians, the Babylonians, the Persians, Medes, Greeks, and Romans. The Lamanites served for a time in their affliction of the Nephites and have since been dealt with in a summary way. Enemies of the Kingdom of God upon the earth have had their little hour persecution and then they have suffered at the Lord's hands for their own wickedness.

20.12.7—*that*—The JST has a comma following this word, turning the phrasing that which follows into a definite temporal clause.

20.12.18—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

20.12.20—*upon*—The King James version has “on” in this place. The JST follows the reading of the Book of Mormon.

20.12.21—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Val-

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols?

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

ley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.12.35—*Assyria*—An ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

20.13 The arrangement and vocabulary of this verse differs greatly from the King James version, so much so that it seems prudent to include the original in full:

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: (Isaiah 10.13)

The king of Assyria thought well of himself because he had been permitted to extend his dominions. His was about to be disabused of his vanity.

20.14 The ease with which the king of Assyria would be able to conquer the nations of the earth would embolden him in his defiance of the Lord God of Israel, inasmuch as Samaria and a large portion of the Kingdom of Judah would fall to him in his various campaigns. The defenders of the treasures of these kingdoms were to him as no more than trembling, fleeing birds of the air.

20.15 Isaiah's rhetorical questions are profound. The ax, saw, rod, and staff are all tools with no self-awareness. The king of Assyria is no better than these. The Assyrians might advance upon Israel and Judah, but they would be effective only to the degree that the intelligence behind the tool allow them to be. The idea that an ax could dictate terms to the woodsman is, of course, ludicrous.

20.16 The abundance of the Assyrian, the rapid and repeated successes in the battle field will become only a fading memory. All that was once corpulent will be reduced to the cadaverous. That which was once beauty will be reduced to ashes at the word of the Lord God of Israel.

20.17 The wicked cannot dwell in the presence of the God of glory. The prophets have long since declared that our God is a consuming fire. Yet to those who have been prepared through faith, repentance, and attendance to the ordinances of salvation and exaltation, the presence of the Father and the Son is the embodiment of light, truth, and joy.

20.18 The dried and fruitless aspects of the Assyrian armies would be the first to enter into the conflagration, the wild thorns and briars bursting into flame. Then the flames would consume the great, green forests and the cultivated fields of the Assyrians, that which was esteemed by the world as the glory of their culture. These too would be reduced to the ashes of history as well. Nothing would remain.

20.18.25—*standard-bearer*—The stand-bearer was the officer who bore the

13 For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their *treasures, and I have put down the inhabitants like a valiant man;

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14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

colors or the emblem of a division of an army. The standard became the rallying point and the source of direction in the heat of battle. When the standard fell so that it was no longer visible, the cohorts had a tendency to descend into chaos, every man fighting or fleeing for his own life rather than for the glory of the regiment or the success of the king. The once-disciplined armies of the Assyrians would fall into disarray.

20.19 When the Lord God had taken vengeance upon those who vaunted themselves above the Heavens, there would be but few mighty men remaining. Instead of a forest of the valiant, only a handful would remain, a total that could be numbered by a child on his fingers.

20.20 As the House of Israel has been scattered throughout the world, they have looked upon their oppressors with fear and trembling. These remnants have attempted to curry favor among those with whom they have dwelt, that they might find some solace. That, of course, has been a fool's errand for every portion of the covenant people who have attempted to find peace in this world in any other fashion than the one that the Lord God of Israel has established. The only true security is in personal and national righteousness; the only true happiness is found in obedience to the law of God. The promise that Isaiah makes here is that there would come a time in the future of these remnants that they would once again have faith in the God of their fathers and find redemption.

20.20.14—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

20.20.24—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

19 And the rest of the trees of his forest shall be few, that a child may write them.

{~~9~~—1830}

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

20.21 Every righteous man who has ever dwelt upon this earth has sought for the blessings of Heaven to reside upon his posterity, that they might be lifted up at the last day to dwell in love and harmony with the Father and the Son. The return of the remnants of Israel to God is illustrated in part by the gathering of Israel, the gathering of the covenant peoples from the four corners of the earth. Ultimately, the return is accomplished through the willing acceptance of the principles and ordinances of the Gospel of Jesus Christ.

20.21.5—*yea*—This word is missing in the King James version but present in the JST.

20.21.10—*Jacob*—The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point.

20.22 The king of the Assyrians and his armies had been compared to a river flowing over all the land of Palestine, even up to the neck (see 18.6–8). In the same way that the land would be overrun with death and destruction as the hands of the Assyrians, there would come a time in which this land of inheritance would overflow with the righteousness of the returning remnants.

20.22.5—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

20.22.9—*sand*—This is in reference to the covenants made with Abraham, Isaac, and Jacob that their posterity would be like the sands of the sea, the dust of the earth, and the stars of heaven. All of the descendants of the Patriarchs might not be able to return to the Holy Land to receive an inheritance, but there would be some, all of whom would be worthy of those blessings.

20.23 The Kingdom of Israel and her allies had ripened in iniquity and could not now escape the divine judgment that had been decreed upon them. The

21 The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

23 For the Lord God of Hosts

day of repentance had passed that generation by.

20.23.12—*determined*—That is to say, the decision regarding the desolation of the land is made, even though at the time Isaiah wrote his prophecy it had not yet happened. The JST has a comma after this word.

20.23.13—*in*—The King James version includes the phrase “the midst of” after this preposition. The JST omits it.

20.24 The House of Israel had suffered under the rough dominion of their oppressors for centuries before they were finally given the opportunity to follow their God into the wilderness. The Egyptians threatened and cajoled endlessly to none effect, and in the end were destroyed as the rod of the Lord God was raised up over the waters of the Red Sea. So also with the Assyrians. They might bluster and utter epithets against the Kingdom of God, and perhaps succeed in some small degree, but in the end, for all of their bravado, the Assyrians would fall by the wayside just as the Egyptians had done. What is spoken of concerning the fate of the Egyptians and the Assyrians may be said as well of all those who have lifted up their heel against the Zion of our God, in every place and in every time.

20.24.15—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

20.24.21—*Assyrian*—An inhabitant of an ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

20.24.41—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

20.25 As history would demonstrate, the Assyrian threat against the Kingdom of Judah would come to nothing. The threats against the righteous who dwelt in the Kingdom of Israel need not fear either, inasmuch as the Lord would provide a way whereby they might escape Assyrian dominion.

20.26 The destruction of the Assyrians was likened unto the destruction of the Midianites at the hands of Gideon and his three hundred choice men, and also like unto the divine intervention on the banks of the Red Sea when the divided waters rushed together to destroy the armies of Pharaoh.

20.26.18—*Midian*—Midian was one of the sons of Abraham by Keturah. Midian was the father of Ephah, Ephraim, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see *GE-C 24.1*). The reference here, however, suggests either the posterity of Midian or the inhabitants of the land that bore his name. Other scholars had suggested that Midian himself was killed by Hadad

shall make a consumption, even determined in all the land.

{9—1830}

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

when the former was 109 years old. The evidence for this is scant.

20.26.23—*Oreb*—After the scattering of the Midianites by Gideon, the prophet called upon the Ephramites to finish the destruction in the lands eastward of the Jordan River. The two princes of Midian, Oreb and Zeeb, were captured and executed; the first at a place called the “raven’s crag” and the second at the latter’s winepress.

20.26.42—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

20.27 Isaiah had testified in the previous chapter that the yoke and staff of slavery, together with the rod of oppression, would be removed in conjunction with the coming of the Messiah (see 19.4). The richness of this imagery is extended here.

20.27.38—*anointing*—Undoubtedly a reference to the Messiah, the Son of the living God, in whose name all salvation is made possible. It is also a reference to all those who, through acceptance of all of the principles and ordinances of the Gospel of Jesus Christ are appointed kings and priests unto the Most High God. Additionally, those who had received these great ordinances also received promises regarding their own posterity.

20.28 In this and the verses that follow, the prophet Isaiah describes the frightening advance of the Assyrian king towards the capital of the Kingdom of Judah.

20.28.5—*Aiath*—A city usually identified with the town of Ai located about ten miles north of Jerusalem. One of the first cities taken during the conquest of Canaan by Joshua and the House of Israel.

20.28.10—*Migron*—A city traditionally associated with Gibeah, located two or three miles north of Jerusalem.

20.28.12—*Michmash*—A community probably identified as existing about seven miles north of Jerusalem. At a later date, Michmash became the capital of the Maccabean Kingdom.

20.28.18—*carriages*—The town of Michmash became a staging area for the assault on Jerusalem by the Assyrians. All of the baggage was deposited there together with the wagons.

20.29 The siege of Jerusalem and the material necessary to bring about the destruction of the Kingdom of Judah are arrayed in the neighboring villages in the tribal inheritance of Benjamin.

20.29.6—*passage*—Probably in reference to the great Wady Suweinit which lies between Michmash and Geba.

20.29.14—*Geba*—A town in Benjamin about six miles north of Jerusalem and just south of Michmash. It was the site of a Philistine garrison driven out by Jonathan, the son of King Saul.

20.29.15—*Ramath*—A town in Benjamin about five miles north of Jerusalem. The home of the prophet Samuel.

20.29.18—*Gibeah*—A town located about seven miles north of Jerusalem in the tribal lands of Benjamin. The titles “Gibeah of Benjamin” and “Gibeah of Saul” probably refer to the same place inasmuch as Saul pertained to the tribe of Benjamin.

20.29.20—*Saul*—Inasmuch as the name “Gibeah” derives from roots which refer to “hills” it is understandable that many communities in Israel would bear that name. Using a prominent person’s name to

27 And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

* p. 98

distinguish one place from another was common practice among the Israelites.

20.30 While we today may not know the exact locations of some of these communities, it is clear that the proximity of them to Jerusalem must have distressed the Jews in an extraordinary fashion. They had every reason to be afraid except that the Lord God of their fathers had told them that they need not (see 20.24).

20.30.9—*Gallim*—A city of fountains near to the city of Jerusalem, but history has not preserved its exact location for us.

20.30.16—*Laish*—We have no compelling evidence as to the location of this town, but some scholars have speculated that it lay in a small valley about a mile northeast of Jerusalem. It ought not be confused with another city of the same name located in the northernmost reaches of Israel.

20.30.19—*Anathoth*—Another city within the tribal inheritances of Benjamin located, it is presumed, about three miles north of Jerusalem. It is generally thought of as the hometown of Jeremiah the prophet.

20.31 The southward march of the Assyrians terrified the inhabitants of the land to the north. They fled for their lives, notwithstanding the assurances of the servant of the Lord.

20.31.1—*Madmenah*—A Benjamite city north of Jerusalem.

20.31.7—*Gebim*—Another Benjamite city close by Jerusalem. It was a place of cisterns.

20.32 Having dispatched any and all resistance from the north, the king of Assyria shook his fist at the walls of Jerusalem in derision.

20.32.7—*Nob*—A city of Benjamin on a prominence just north of the city of Jerusalem. Some scholars have suggested that it equates to Mount Scopus today. From here, the Assyrians could see the capital of the Kingdom of Judah.

20.32.22—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

20.32.26—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

20.33 Notwithstanding the might of Assyria had been gathered against Jerusalem, the city would not fall. The armies of the enemy would be wasted away.

30 Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Ana*thoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of

This is not unlike the preservation of the Nephites in the days of Gidgiddoni when the Gadianton robbers attacked them at the narrow neck of land (see 3 NE-C 3.22–26 and 3 NE-C 4.1–33)

20.34 As the cedars of Lebanon had been leveled in order to provide for the beautification of the Temple in Jerusalem, so also would the mighty of the Assyrians be brought low, their spoils left to the inhabitants of Jerusalem.

20.34.14—*Lebanon*—In reference, first of all, to the mountain range lying due north of Palestine and then to the nation.

21.1 There is hardly a clearer representation of the coming of the mortal Messiah than the prophecy contained in this chapter. As a temporal marker, it serves to help Nephi’s readers to visualize that which Nephi and Lehi had seen in their open visions of the history of their people. Nephi has seen in the writings of Isaiah, particularly in these thirteen sequential chapters, an outline of the history of his people and, by extension, the relative history of the remnants of the House of Israel that have been scattered throughout the world. In each of those histories there would undoubtedly be an account of the visitation of the Lord Jesus Christ to their people, a visitation that would be recorded and preserved for all time. We have a partial account of the Savior’s ministry to his disciples in Palestine after his resurrection from the dead. The same is true of the Lord’s ministry among the Nephites. The time will come when we will be blessed by the other ancient records destined to come forth in the latter days as witnesses to the Savior’s power over death and hell. Given Nephi’s vision, we perhaps ought to visualize for ourselves the connection between Nephite history and the archetypal elements depicted in Isaiah’s prophecy. As a guideline, we might assume that Isaiah 2–10, transcribed as 2 Nephi 12–20 could have correlation with the first six hundred years of the history of the Nephites. Chapter 11 of Isaiah and chapter 21 of 2 Nephi would correspond to the Meridian of Time. The chapters that follow would then correspond to the events that took place after the visit of the Lord Jesus Christ to the Nephites. Needless to say, these connections would only serve as a single example as to how the writings of Isaiah might be likened unto the Nephites.

21.1.7—*rod*—Modern revelation assures us that the rod represents “a servant in the hands of Christ” upon whom has been laid much power. Many have taken in hand to identify a particular person as the fulfillment of this prophecy. Certainly there are those who would qualify in terms of the power and authority they wielded while dwelling upon the earth. However, given the nature of Isaiah’s prophecies, is it not much more likely that Isaiah is speaking of a category of people as much as he does a particular individual? Is not the priesthood of God that which guides and directs the affairs of the Kingdom of God on the earth? The Lord indicates that the authority of this class of people would as if they had descended from Ephraim and Jesse, the two families that ruled in Palestine at the time of Isaiah’s prophecies. The tribe of Ephraim ruled in the northern Kingdom of Israel and the children of Jesse, through David’s posterity, ruled the southern Kingdom of Judah.

21.1.11—*stem*—This is the antecedent for the various pronouns which appear in verses 2 through 5. According to modern revelation, the

Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

{Chapter IX, continued}
(Chapter 21)

{9—1830}

1 AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

2 Ne. 21
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 21:1–12
CR99-O 90

“stem” is the Lord Jesus Christ. Needless to say, the scholars of the world have a much different understanding of these verses. Many have attempted to prove that the “stem” of Jesse is a reference to the family of David the King of Israel, a house cut down with nothing but a “stump” remaining. The “stump” is Jesus Christ, making a perfect correlation with Isaiah 53 wherein the prophet declares “who shall declare his generation? for he was cut off out of the land of the living” and “when thou shalt make his soul an offering for sin, he shall see his seed”. Jesus appears in secular history as one who had neither posterity nor success in life; no fruit hanging upon his outstretched limbs; a mere “stump”. Yet from him would come a rod that would rule the nations. This should not be confused with the “root of Jesse” mentioned in verse 10 of this chapter.

21.1.13—*Jesse*—The father of David the King of United Israel, and thus one of the iconic ancestors of the Lord Jesus Christ

21.1.16—*branch*—In the King James version of this verse, “branch” is capitalized, suggesting that in the understanding of the translators the reference is to Jesus Christ. Traditional scholarship would then say that the second half of the verse is part of an equated couplet in conjunction with the first half; that is to say, that we should understand the “rod” and the “branch” to mean the same thing and that the “stem” (or “stump”) and the “roots” should be understood as meaning the same. These scholars simply conclude that in the metaphor Christianity is depicted as a natural extension of Judaism. We know for a certainty, however, that the “stem” or “stump” is the Messiah, as explained in 21.1.11. In the couplet theory, both the “branch” and the “roots” would be Christ, and this seems unlikely. However, if Isaiah is using similar imagery as that employed by the prophet Zenos, perhaps we should understand that the “branch” is a righteous people who are drawing strength from the “roots” or the covenants originally established with the righteous patriarchs. In this sense, we would be stating that a Zion society would emerge from the ancient covenants established since before the foundations of the earth were laid. That certainly transpired among the Nephites and most likely among the early saints living in Palestine during the ministry of the Apostles. We might then conclude that each of the remnants of scattered Israel experienced a time of great spirituality shortly after the Savior’s appearance to them.

21.1.22—*roots*—It would appear, given the discussions above, that the “roots” spoken of here are not in reference to the Messiah, but rather to the righteous ancestors of the House of Israel with whom the Lord God made His everlasting covenants. This should not be confused with the “root of Jesse” mentioned in verse 10 of this chapter.

21.2 It is a fundamental principle of the Gospel of the Lord Jesus Christ that the Savior’s life constitutes the epitome of moral rectitude. That sense of personal righteousness came from precisely the same source that we as mortals may enjoy: the power and influence of the Holy Ghost. Jesus willingly bent his will to that of the Father and as he did so, he became increasingly receptive to the whisperings of the Spirit of God and thus able to maintain himself free from sin. The preeminent characteristic that facilitated all else, was Jesus’ moral agency by which he chose to follow God in all things.

21.2.10—*him*—The antecedent here is the “stem of Jesse” or the Lord Jesus Christ.

21.2.14—*wisdom*—The practical application of truth in one’s life; how

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

one should act in any given situation. There is no better informant than the Holy Ghost in this venue.

21.2.16—*understanding*—The power of the finite mind is such that the infinite naturally eludes comprehension. The influence of the Holy Ghost expands the mortal ability to grasp the things of God and to perceive them in their proper order.

21.2.20—*counsel*—The affairs of men are at best in a constant state of fluid chaos. Every man follows the dictates of his own heart for good and for ill. Again, the Holy Ghost provides eternal perspective and will, if allowed, provide instruction by which the children of men may navigate the treacherous waters of mortality.

21.2.22—*might*—The strength to bear up under the oppressions of a fallen world, the spirit of optimism in the face of aggression, faith in the midst of depression, all these are provided through the Spirit by that God who knows our every need.

21.2.26—*knowledge*—The Holy Ghost does more than merely satisfy idle curiosity. He is a purveyor of all truth, the awareness of things as they really were, as they really are, and as they really will be.

21.2.30—*fear*—Of greatest importance is the spirit of humility which the Holy Ghost instills in the hearts of all those who are sensitive to him.

21.3 In conjunction with the six attributes provided by the power and influence of the Holy Ghost enumerated in the verse above, Jesus also had a lively comprehension of where divine humility will ultimately lead the humble. Because the Spirit of God has given him a perfect understanding of the nature of the path to eternal life, the Savior is able to make rather candid and poignant observations about our personal conduct. That is to say, he is able to righteously judge us in all of our doings. Not only does he understand these things through revelation, but he also is knowledgeable because of his personal experience as a mortal.

21.3.4—*him*—The antecedent here is the “stem of Jesse” or the Lord Jesus Christ.

21.3.6–7—*quick understanding*—The Hebrew word which is translated in the King James version as “quick understanding” derives from roots which mean “blow, breathe, smell, perceive, anticipate, enjoy”.

21.3.24—*eyes*—Because the Lord Jesus is filled with the wisdom of God, he may judge the hearts and minds of men, their innermost desires, and not depend upon observing their outward carnal conduct. The Savior comprehends more than “what” was done, but “why” it was done. This divine understanding will be the basis for his judgment.

21.3.32—*ears*—The Savior does not need the testimony of any other to render judgment, even though the children of men will be allowed to bear witness of one another’s conduct. Much of the judgment will be to provide opportunities for reconciliation between offended parties, rather than a time devoted to condemnation and punishment.

21.4 In every dispensation when the children of men take upon themselves the principles and ordinances of the Gospel, an era of peace and prosperity is initiated among the disciples of Christ. As has been observed before, the Nephites enjoyed such a period as did the membership of the Church in and around Jerusalem for a short time. There have been other felicitous experiences among the scattered remnants of the House of Israel. The culmination of these scattered blessings will be during the Fullness of Time when Zion will be found among every land and people.

3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

2 Ne. 21:4
MD 160

- 21.4.5—*he*—The antecedent here is the “stem of Jesse” or the Lord Jesus Christ.
- 21.4.6—*judge*—All men will be judged with righteousness. It is ludicrous that Jesus would judge the poor one way and then deal with the rich on a separate scale. The Lord will deliver the poor from their poverty, as the principles of Zion are implemented throughout the world among those prepared to receive them.
- 21.4.8—*reprove*—The meek of the earth have been those who have restrained themselves, who have not taken matters into their own hands when they have been badly treated, insulted, or abused. “Vengeance is mine, and I will repay” the Lord has counseled His saints.
- 21.4.10—*equity*—Those who have dealt with the disciples of Christ in unsavory ways will be punished for their wickedness in such a fashion that there will be no desire in the hearts and minds of the righteous for further vengeance.
- 21.4.20—*smite*—The poor and the meek will find comfort and peace through the judgment of Christ. The rest of humanity will be thrashed and sifted, a separation of the wheat kernels from the straw and chaff.
- 21.4.25—*rod*—The priesthood of God will be called upon to thrash the nations, seeking out the honest in heart through the preaching of the Gospel of Jesus Christ.
- 21.4.32—*breath*—The word of Jesus Christ will bear sway in the Millennium. Those not prepared to receive the blessings of that Terrestrial state will be ushered into the spirit world to await their redemption from death.

21.5 In the fullness of the Gospel, the blessings of eternity are made available to the children of God, including the promises regarding the eventual redemption of one’s own children, generation after generation living in righteousness. The Nephites experienced three complete generations of tranquility. Those favored to initiate the Millennial Reign will enjoy thirty generations. It is the faith and love of Jesus Christ which inspires the children of men to unity, a state brought about through the governance of one’s heart and mind.

- 21.5.6—*girdle*—The Hebrew word which is here translated as “girdle” derives from roots which mean “belt, band”.
- 21.5.8—*his*—The antecedent here is the “stem of Jesse” or the Lord Jesus Christ.
- 21.5.9—*loins*—In reference to the small of the back. Also, by analogy, the source of strength, and more particularly of posterity.
- 21.5.16—*reins*—The small of the back, but anciently thought of as the seat of the feelings, affections, and passion.

21.6 Although there have been many instances when the saints of God have been able to establish the foundations of the city of Zion in the hearts and minds of the faithful, yet we have no record as to whether any of these communities of peace and harmony have been able to effect directly the nature of the beasts of the field. There have been individuals like Daniel and the three Nephites disciples of Christ who demonstrated divine influence with wild animals, a product of living the laws that pertain to a Terrestrial state. During the Millennium, the animals of the world which have lived by fang and claw since the Fall will no longer be disposed to do so. Even though Isaiah does not testify here that it will be the case, we might assume with some confidence that the those plants which have hitherto been toxic and unmanageable will also have changed their nature during that thousand years when Christ will reign

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.

on this earth. The earth, having been restored to its paradisiacal glory, should reflect in most respects the character of the Garden of Eden.

21.7 The natural animosity which is plainly manifested in every corner of this planet will no longer be expressed during the Millennium. Part of this willing tranquility will derive from the example set by the children of God, those who have established the principles of unity and love in the hearts and minds of men. It is a wonderful example set, indeed, that would persuade a carnivore to transform into an herbivore.

21.8 With few exceptions, the serpent has ever been the symbolic representation of adversity and destruction. The serpent in the Garden of Eden was prepared to destroy the innocence of Adam and Eve and introduce them to death in a summary way. This imagery not only reflects the practical reality that will exist during the Millennium, but is also symbolic of the binding of Lucifer during that thousand year period.

21.8.23—*cockatrice*—A viper, an analogous reference to “thrusting”, “hissing”, or the “extruding” of the tongue. The English word “cockatrice” derives from Latin sources which refer to the “crocodile” and to a mythical creature with the head of a rooster and the tail of a serpent. We should understand no more than the idea of one serpent-like nation giving birth to another, as the Assyrians did in providing the impetus for the Babylonians.

21.9 The holy mountain, the House of the Lord, will envelop the entire earth and all things that dwell therein. Life eternal is to know God and His Son. Those who dwell on the earth during the Millennium will be, for the most part, candidates for salvation in the Celestial Kingdom of God.

21.9.30—*sea*—This has been rendered elsewhere by the Prophet Joseph Smith as the “great deep” (see *TPJS*, p. 93)

21.10 We are taught that in the latter days there would be a servant of God who, having been foreordained in the premortal councils of Heaven, would possess the keys of the gathering of Israel. Moses had held those keys in his own day, by the power of which he led the Israelites out of the land of Egypt. Those very same keys were delivered by the Lawgiver to the Lord’s servants in this dispensation as part of the restoration of the Gospel of Jesus Christ prior to the Second Coming. To our knowledge, there is only one man who fits the description given by the prophet Isaiah. The Apostle Paul cites this verse in conjunction with his testimony that the Gentiles would one day find solace in the covenants of Christ. The “root of Jesse” would be instrumental in bringing the Gentile nations into the fold of Christ. Needless to say, traditional Christianity has misunderstood the meaning of this verse through a want of revelation. When all is fully known, it will be seen that the “root of Jesse” has done more for the salvation of the Gentiles than any other man except the Lord Jesus Christ himself.

21.10.9–11—*root of Jesse*—We learn through modern revelation that the “root of Jesse” is a descendant of Jesse and of Joseph who was sold into Egypt unto whom rightly belongs the priesthood of God, the keys thereof, who will serve as a rallying point around whom the saints of the latter days will gather. This person should not be confused with the rod, the stem, the branch, or the roots mention in the first verse of this chapter.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.

9 They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

{~~9~~—1830}

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

2 Ne. 21:9
CR89-A 38

21.10.25—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

21.11 The first gathering of the House of Israel must be in reference to the exodus of the Twelve Tribes from the land of Egypt under the direction of Moses. Once the children of Israel were ensconced in the land of Canaan, they have suffered hardly anything else other than scatterings of one sort or another. Jeremiah made reference to the two great gatherings in his own prophecy when he said,

Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers (Jeremiah 16:14–15).

21.11.8–9—*that day*—The time referred to here is that during which the Gentiles would seek for the ensign mentioned in verse 10; that is to say, in the latter days.

21.11.33—*Assyria*—The great empire that was founded on the upper reaches of the Tigris River in the Mesopotamian valley. In 721 BC this nation destroyed the northern Kingdom of Israel and carried off into captivity many of the Ten Tribes that pertained to Israel at that time. If our historical accounts are accurate, many of those captives escaped their masters and have subsequently scattered the seed of Israel throughout western Asia and all of Europe.

21.11.36—*Egypt*—The Egyptian empires have been instrumental in carrying off multitudes of Israelites into captivity or relocation. Many of the inhabitants of the land of Palestine have fled to the Nile valley in order to escape their oppressors from the north and east. The infant Jesus found refuge there with his parents when Herod the Great sought the life of the newborn King of the Jews.

21.11.39—*Pathros*—A name generally applied to southern or Upper Egypt, the capital of which was often the city of Thebes. Elephantine, a community approximately 450 miles south of modern Cairo, served as a refuge for many displaced Jews and a Temple was built there by the exiles as a place of Mosaic worship.

21.11.42—*Cush*—Tradition tells us that the territory of Cush ranged from Ethiopia, through Arabia, to Babylon.

21.11.45—*Elam*—Historians have identified the region north and east of the Persian Gulf as that pertaining to Elam. Susa, a city due east of Babylon, served as its capital. Elam in some respects may be equated with Persia and Media, inasmuch as that great couplet empire sprang from the area in and around Elam.

21.11.48—*Shinar*—An ancient name for Chaldea and Babylonia, primarily in the lower Mesopotamian valley.

11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

21.11.51—*Hamath*—A city and region of northern Syria.
21.11.55–58—*islands of the sea*—For the Israelites, any distant place to which one would require a ship was considered an island, regardless of any continental connections. Thus, it becomes a phrase which refers to the rest of the world.

21.12 This constitutes the promise that no matter where the House of Israel might be exiled, the Lord God would bring them again, providing an eternal inheritance for the scattered sheep, bringing them together into one flock with one shepherd.

21.12.7—*ensign*—The Lord Himself would set up the ensign, the “root of Jesse” who would hold the keys of the priesthood that the House of Israel might be gathered and that the nations of the Gentiles might find refuge in the Gospel of the Lord Jesus Christ.

21.12.17—*Israel*—In reference to the lost tribes of the northern Kingdom of Israel who were carried away by the Assyrians in 721 BC and whose descendants may be found scattered throughout the earth.

21.12.24—*Judah*—In reference to the southern Kingdom of Judah which would be destroyed, conquered, or oppressed one generation after another until it was completely decimated in AD 130 by the Roman legions putting down the Second Jewish Rebellion.

21.13 The conflict between the Kingdom of Israel and the Kingdom of Judah had begun after the death of Solomon when Rehoboam, the King, determined to increase the taxes levied by his father during the times of elaborate edification and beautification of the nation. Jeroboam, a leader of men from the tribe of Ephraim, defied the son of Solomon and the nation was split in two; the Kingdom of Israel to the north, comprised Ephraim and nine other tribes, and the Kingdom of Judah which was comprised to Judah and one other tribe. The hostilities will naturally cease when he whose right it is to reign sits upon the throne of David, even the Lord Jesus Christ. All parties will clearly see, knees will bend in reverence, and every tongue confess that Jesus is the promised Messiah, the King of glory.

21.13.5—*Ephraim*—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

21.13.12—*Judah*—In reference to the southern Kingdom of Judah which would be destroyed, conquered, or oppressed one generation after another until it was completely decimated in AD 130 by the Roman legions putting down the Second Jewish Rebellion.

21.14 The boundaries of the Kingdom of Israel during the reigns of Saul, David, and Solomon would be restored.

21.14.10—*Philistines*—The Philistines were a rapacious nation located on the southwestern coast of the land of Canaan. They were continually at odds with the Israelites. That region of country is represented today by the Gaza territories of the modern Palestinians.

21.14.21—*east*—The three nations immediately to the east of ancient

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they *shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall

* p. 99

Israel are articulated by the prophet Isaiah as Ammon, Moab, and Edom. The kingdom that pertained to David and Solomon during their reigns embraced all of these minor nations.

21.14.29—*Edom*—The region south of the Dead Sea originally inherited by Esau, the son of Isaac and twin brother of Jacob. The names “Esau” and “Edom” have become equated in Israelite history. The bitterness between the descendants of Jacob and Esau is the stuff of legends and literature.

21.14.31—*Moab*—Moab was the son of Lot’s eldest daughter born of incest after the destruction of Sodom and Gomorrah. The land and people of Moab have reflected the mercurial nature of the nation’s beginnings. At times the Moabites were at odds with the kings of Judah and Israel. The story of Ruth, however, demonstrates another aspect of the sentiments between the two peoples.

21.14.34–36—*children of Ammon*—Descendants of Lot through his younger daughter after the fall of Sodom and Gomorrah. Most scholars attribute the initial hostilities between Israel and Ammon came when the latter refused to be of assistance when the conquest of Canaan began.

21.15 At the time of the Second Coming of the Lord Jesus Christ there will be an extreme reorganization of the various land masses on the earth. Modern prophets in conjunction with ancient seers, have testified that the “islands shall become one land” like unto the earth before it was divided. If we understand this to be a literal transformation, and we have no reason not to, then the tongue of the Red Sea may indeed be utterly destroyed and the waters of the river be smitten dry for geological reasons.

21.15.8—*tongue*—The shape of the Red Sea is like unto a forked tongue. The depths thereof lie along a tectonic fault line between the continents of Africa and Asia.

21.15.11–12—*Egyptian sea*—Some scholars have attempted to show that the Mediterranean Sea is what is meant here. They do so unconvincingly. Whereas the Red Sea was merely divided with the exodus from Egypt, its total destruction is assured in conjunction with the time of the second gathering.

21.12.25—*river*—The river with its seven streams was anciently understood as the Nile and its delta. Modern scholarship, however, suggests that the Euphrates River is what is meant, without accounting for the seven streams spoken of. The Nile will cease to flow, perhaps for the same geological reason that destroyed the tongue of the Egyptian sea.

21.16 There will be nothing to impede the return of the scattered remnants of the House of Israel to claim their inherited blessings. The cry before the coming of the Messiah was “Prepare ye the ways of the Lord and make his paths straight.” So also will the gathering of the House of Israel be facilitated in the latter days.

21.16.18—*Assyria*—The great empire that was founded on the upper reaches of the Tigris River in the Mesopotamian valley. In 721 BC this nation destroyed the northern Kingdom of Israel and carried off into captivity many of the Ten Tribes that pertained to Israel at that time. If our historical accounts are accurate, many of those captives escaped their masters and have subsequently scattered the seed of Israel throughout western Asia and all of Europe.

21.16.24—*Israel*—The name given to Jacob, the younger twin born to

obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.

16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

21.16.37—*Egypt*—The Egyptian empires have been instrumental in carrying off multitudes of Israelites into captivity or relocation. Many of the inhabitants of the land of Palestine have fled to the Nile valley in order to escape their oppressors from the north and east. The infant Jesus found refuge there with his parents when Herod the Great sought the life of the newborn King of the Jews.

{Chapter IX, continued}
(Chapter 22)

{¶—1830}

22.1 This chapter reflects the circumstances that will exist during the Millennial reign of the Lord Jesus Christ. It also applies to those various times in the history of the scattered remnants of the House of Israel when they enjoyed a Zion society. Currently this is best illustrated in the period of time following the Savior's visit to the Nephites in the land of Bountiful as recorded in 4 Nephi. Although the account is equally brief, the conditions that prevailed during those three generations give us an insight into those which will eventually prevail upon the earth after the Second Coming. The redemption and sanctification of the House of Israel and the Gentile nations who willingly obey the principles and ordinances of the Gospel of Jesus Christ will pass through the furnace of affliction, a time of purification during which their ungodly traits will be burned away, just as gold and silver are purified in the crucible. Our Father in Heaven understands the process and is prepared to receive us openly once we have endured all things necessary for our salvation.

22.1.3-4—*that day*—The antecedent for this reference is the day in which all of that prophesied in the previous chapter will come to pass; that is to say, at the time of the Second Coming and the ushering in of the Millennial reign of the Lord Jesus Christ.

22.2 Faith in Jesus Christ as the Son of God, the Redeemer of mankind from both death and hell, is in direct opposition to the natural fears of fallen man. No man, woman, or child will fear anything during the thousand years that

1 AND in that day thou shalt say:
O Lord, I will praise thee; though
thou wast angry with me thine
anger is turned away, and thou
comfortedst me.

2 Ne. 22
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 22:1-5
PM 169

2 Behold, God is my salvation; I
will trust, and not be afraid; for the

2 Ne. 22:2
AF 299

the Savior rules personally upon the earth. The enemies of the children of God will have been subdued. All men will know and understand the love of God, an awareness that will cover the earth, by which all men will be comforted in their desires to do that which is right.

22.3 One is reminded of the encounter between the woman of Samaria and the Lord Jesus at Jacob's well (see *JN-C 4.5-14*). One may also perceive an allusion to the provision of waters during the wanderings of the children of Israel in the wilderness of Sinai. At the heart of this matter, however, is that there would come a time when the wells of living waters would be within each of those who had taken upon themselves the covenants of godliness. We may perceive the same principle in the planting of the seed in the hearts of good men which springs up into a tree of life. Not only does the individual have salvation in the Kingdom of God, he or she becomes a blessing to all those around them, an eternal blessing to those who hunger and thirst after righteousness.

22.4 The Lord Jesus Christ is the Mediator, our Advocate with the Father. In his name, and only in that name, may any who have dwelt upon this planet find eternity a pleasant place. Through his personal righteousness, Jesus has inherited all that his Father has, and through his Atoning Sacrifice, all who call upon the Savior in faith and humility may inherit a fullness of life eternal as well. Therefore, the great need to preach the principles of righteousness to every kindred, tongue, and people, whether among the living or the death.

22.5 During the Millennium every living soul will be aware of the glory of the Lord Jesus Christ, his perfections and divinity. Every man, woman, and child will have the principles of the Gospel taught to them that they might know how to conduct themselves before God, that they might know how to love one another in peace and harmony. Then every man will have the opportunity to accept the covenants of God in the name of Christ by obedience to the commandments of God, including the ordinances of salvation.

22.6 Any hesitancy to declare the goodness of God because of religious, political, or economic intimidation will be done away. There will be no prattle about Church and State, no elitist posturings coupled with mockery and scorn. Oppression will have been banished from among the saints of God, every man being free to choose for himself those blessing which will have been made available through the love of Christ. For a thousand years, the Son of God will directly reign over his people, and one generation of righteousness will follow another during that time, and the earth will rest from all wickedness.

22.6.8—*Zion*—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

22.6.16—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

Lord Jehovah is my strength and my song; he also has become my salvation.

3 Therefore, with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

TSWK 175
EM 2:749

2 Ne. 22:4
MD 418

impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

23.1 If one assumes that Nephi could perceive in the writings of the prophet Isaiah something of his own history and the history of his brethren, then what should we make of these last two chapters in the sequence that he cites? It was suggested earlier that 2 Nephi 21 could easily serve as a temporal marker for the birth of Christ and that the chapters that preceded were to be understood as having to do with the earliest beginnings of Nephite history up to and including the ministry of the resurrected Savior here in the Americas. The extension of that assumption would imply that 2 Nephi 22 constitutes a reflection on the period of time in which the saints of God lived in peace and harmony for more than three generations. Thus, the present chapter would address the circumstances into which the ancient inhabitants of the Americas fell as they descended into apostasy, corruption, and destruction.

23.1.2—*burden*—The judgment which would come upon Babylon because of its merciless conquest of the Kingdom of Judah. This prophecy was made more than 150 years before Nebuchadnezzar entered into the city of Jerusalem and sacked the Temple. The retribution here described is described more than 200 years before it transpired.

23.1.4—*Babylon*—The ancient empires of the eastern hemisphere have often served as archetypes for the maladies of a fallen world. Assyria, for example, serves as a representation for ruthless militarism. Egypt may be seen as an icon for academia, a continual, but fundamentally fruitless, search for knowledge. Babylon has long been recognized as being emblematic of materialism, the prime example of avarice writ large. It is not mere serendipity which has Nebuchadnezzar portrayed as the golden head of the enormous statue representing the various nations that would rule over the lands inhabited by the House of Israel. The children of God are commanded in every dispensation to flee "Babylon" and to gather together in order to establish Zion. Failure to do so is fatal, both physically and spiritually.

23.1.6—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined

{Chapter X}
(Chapter 23)

{9—1830}

1 THE burden of Babylon, which
Isaiah the son of Amoz did see.

2 Ne. 23
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163

the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

23.1.10—*Amoz*—The father of Isaiah the prophet. Little more is known of him.

23.2 Isaiah describes here a gathering. In the historical context of Isaiah's day, the gathering is of the Persians and the Medes who will be the means by which the mighty of Babylon will fall. In the larger perspective, the righteous are called upon in every dispensation to assemble themselves that the foundations of Zion might be laid in their behalf, that they might enjoy all of the blessings of eternity. It is in this sense that the "ensign" is raised to the nations (see 21.10) and in that context, the Lord raises His own ensign to the nations that the saints might be drawn unto Him. As the "wheat" is gathered into the granary, so also are the "tares" gathered and bound prior to the burning of the field. The wicked are therefore assembled to their own "banner". It is in this sense that the Nephites and the Lamanites are gathered to the land of Cumorah where the final conflict between them is played out. We might perceive a definite correlation with the "short season" after the Millennium during which the wicked and the righteous are gathered to their own places, and that eternally.

23.2.4—*a*—The JST has "my" in this place. The King James version and the Book of Mormon read the same.

23.3 Notwithstanding the general interpretation that might be made of this passage as to the state of affairs among apostates and the retribution that the Lord God devises against them, yet there are those who are truly "sanctified" who are truly "mighty" in the Lord's eyes. These are warned and guided by His Spirit that they might be able to accomplish the things which He has commanded them to do. Mormon and Moroni, for example, certainly did not partake of the sins of the Nephites, notwithstanding that they were numbered among them at the final battle at the Hill Cumorah. After the Millennium the righteous and the wicked will be defined as those who do and do not listen to the commandments of God, those who do and do not respond to the call of the Master of Heaven and earth.

23.3.5–6—*sanctified ones*—Individuals whose actions are approved by the Lord God of Israel, those who are enlisted in His cause. Ideally, these are those who have entered into and are enjoying the blessings that attend the fullness of the Gospel of Jesus Christ. In Isaiah's day, however, the Persians and the Medes were established to do the Lord's work upon the Babylonians, just as the Assyrians had once served as the "rod" of the Lord's anger. By the time the Nephite nation came to an end, the people were far more perverse than were their enemies. In that sense, the Lamanites were relatively "sanctified" inasmuch as their survival was preferable to the survival of the Nephites.

23.3.15–17—*for mine anger*—In the King James version this phrase is translated as a part of the preceding clause and then is followed by "even them that". It is clear that both the Book of Mormon and the

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

JST have preserved the original sentiment.

23.4 The goal of the righteous is to bring love and unity into the hearts and minds of the children of God. They wish to establish the principles of the Celestial Zion upon the earth. The wicked are by nature divisive, filled with pride and greed. Therefore, when the battle between good and evil becomes openly manifest, it is generally many peoples arrayed against one. A people who once entered into the Lord's covenants and then as a body fell into apostasy may be seen as an integral people in light of their concerted effort to forsake their righteousness. The armies of the Persians and the Medes were an active aggregate of the peoples they had conquered. The Babylonians were a people who had long outlasted their usefulness. The Lamanites were comprised of a variety of genetically and socially disparate peoples. The Nephites, though filled with every manner of wickedness, still perceived themselves to be a single people at odds with their enemies. During the "short season" after the Millennium, the nations of the earth will gather themselves in anger against the saints of God and by so doing will have decreed their own doom.

23.4.4—*the*—The King James version has "a" in this place. The JST follows the reading given here in the Book of Mormon.

23.4.31—*hosts*—The King James version has this noun in the singular. The JST is in the plural.

23.5 The utter destruction of Babylon in all of its manifestations, in all places and in all times, is assured.

23.5.9–11—*end of heaven*—In Old Testament imagery, the "end of heaven" generally meant "towards the east". Clearly we may understand the metaphor as referring to "beyond the horizon". The gathering at the Hill Cumorah was almost as far away as one could travel from the lands of the Nephites' original possessions in the Americas.

23.5.12—*yea*—The King James version has "even" in this place. The JST has "yea".

23.6 Those wicked who are destroyed by their enemies will realize that their inability to fend off the disaster has come because of their departure from the God of Heaven. Even the Babylonians would know that they had offended the God of the Jews and for that offense would fall beneath the swords of the Persians and the Medes. Weeping, wailing, and gnashing of teeth are only faint representations of the agony and anguish the willfully wicked will experience as they fall into the abyss.

23.7 Here are a people without hope, without expectations, either in the temporal or the spiritual realm. There is no courage and no strength.

23.8 These forlorn warriors are defeated before the battle begins. They are terrified, filled with regret that they can no longer practice sin with impunity. Everywhere they turn they will be confronted with the glittering points of swords and spears, harbingers of their exit from mortality.

23.8.13—*them*—In the King James translation of this verse, the phrase "they shall be in pain as a woman that travaileth" follows this word. This is no doubt an interpolation by a latter writer. While it provokes a powerful image, its sense is inconsistent with the context; a woman does have an expectation, a rather joyous one. There is no possibility for any amelioration in this instance.

23.8.17—*amazed*—The Hebrew word which is translated in the King

4 The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

5 They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

{*9*—1830}

6 Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

2 Ne. 23:6
MD 30

7 Therefore shall all hands be faint, every man's heart shall melt;

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

James version as “amazed” derives from roots which mean “be in consternation”.

23.8.22—*faces*—The Hebrew word which is translated in the King James version as “faces” literally means “turn” and by analogy refers to the “face” as that which “turns”.

23.8.26—*flames*—The Hebrew word which is translated in the King James version as “flames” derives from roots which mean “gleam, flash, glittering, polished blade, point of weapon”.

23.9 Certainly the destruction of Babylon by the Persians and the Medes constitutes a literal fulfillment of this prophecy, as does the destruction of the Nephites by the Lamanites. At the end of the Millennium a final accounting will be made with the righteous and the wicked, so that only those who are prepared to inherit the Celestial Kingdom will remain upon this earth. Those who will be dismissed to other venues, particularly those who have defied God in all things, will feel the wrath of God upon them.

23.10 The destruction of the wicked usually results in great burnings, the smoke of which obscures the skies both day and night. The residents of the spirit world, particularly those who are bound in prison, will find no comfort, for there is no light in them, no promise of eternity.

23.11 The world in which we live is fallen, and thus susceptible to corruption and decay. When men allow themselves to be unduly influenced by the temptations of mortal life, they invariably begin to seek for wealth, fame, and power. When some degree of success is achieved, men then begin to think better of themselves than is justified. This arrogance will not lead to salvation and exaltation in the Celestial kingdom; in fact, it will lead to nothing but frustration and disappointment. In the eternal scheme of things, God the Father cannot bless men ensconced in such dire self-induced circumstances until they begin to walk on the path to repentance. His “punishments” are designed not as acts of vengeance, but as opportunities for self-evaluation.

23.12 The slaughter of men in battle is described here as relentless. The Persians and the Medes were noted for their disposition to level any opposition whatsoever. Slavery or death by the sword were the options offered those who resisted their conquest. Certainly the destruction at the Hill Cumorah qualifies as one which made men more precious than gold, and that on both sides of the argument. Wickedness always brings death and destruction. The final conflict on the earth, to be staged during the “short season” between the end of the Millennium and the death and resurrection of the earth, will also result in the death and misery of many souls.

23.12.19—*Ophir*—A city or region from whence Solomon imported vast amounts of gold and other precious materials. Historians have waged great debates as to where this ancient city might have been, whether Arabia, Africa, or India. Wherever the site may have been it is clear that the departure port for the Israelite ships was at Ezion-Geber at the northeastern point of the Red Sea. All arguments to the contrary considered, the location of Ophir was probably on the southern coast of the Arabian peninsula.

23.13 Certainly from the point of view of the conquered Babylonians, the

*9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease, and will lay down the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

* p. 100

heavens would have been shaken and the earth moved, leaving nothing but instability and uncertainty in the wake of the invading armies of the Persians and the Medes. The destruction of a once righteous people because of their unwillingness to obey the laws of God moves the heart and mind of both God and His saints, almost as if the world had been turned upside down. The sentiments of Mormon and Moroni at they witnessed the annihilation of the Nephites were of this order. There will come a time in the history of this planet when the when the earth itself will be brought back into the presence of the God of Heaven. When that happens, all those who are unprepared to dwell in the presence of His glory will be sent to other eternal venues.

23.14 The wicked and the righteous will seek out their own kind in the midst of the chaos and confusion. When the Persians and the Medes conquered the Babylonians, it was not long before the Babylonian Jews were given leave and the means to return to Jerusalem to rebuild the city and the Temple. Notwithstanding their vulnerability and the great opposition that was leveled against them, the Jews successfully attended to the task. In this sense they were like the deer which is pursued and not taken, or like the sheep that no man can retrieve for his own flock. After the destruction of the Nephites at the Hill Cumorah, the Lamanite coalition fragmented into fierce warring parties. The righteous, or the few remaining Nephites, were summarily executed when discovered. For more than thirty years, Moroni was as a chased roe and as a sheep that could not be contained.

23.14.2—*it*—The Septuagint supplies the noun by stating that it will be the “remnant” which is likened unto a roe or a sheep.

23.15 Unjustifiable self-esteem and bad company can lead to nothing but ruin and despair, whether in Babylon, Cumorah, or at the end of the world.

23.15.5—*proud*—The King James version as “found” in this place. The JST follows the reading as given in the Book of Mormon. While the sense of the King James version is quite explicit and fitting, let the original reading is far more poignant as to the reason why these wicked men suffered a temporal and spiritual death.

23.15.16–18—*to the wicked*—The King James version has “unto them” in this place. The JST is consistent with the reading given here.

23.16 Isaiah clearly has an insight on the nature of war which is as accurate as it is graphic. Immorality, greed, and infanticide are the handmaidens of murder, whether in Babylon, Cumorah, or among any of the diabolically wicked.

23.17 The ire of the Medes against the Babylonians would be of such an intensity, that there would be no ransoms allowed whereby a man and his family might be spared the destruction proposed. Bloodlust prevailed in every quarter; the joy of killing bore sway on every side. This murderous attitude existed on both sides of the conflict between the Lamanites and the Nephites at Cumorah. When the final days of the temporal existence of the earth have been fulfilled, those who have not taken advantage of the atoning sacrifice of the Lord Jesus Christ will have no other recourse than to be summarily dismissed to personal damnation. The day of repentance will have passed them by.

23.17.7—*Medes*—Media lay to the east of the Mesopotamian valley. At one point their possessions stretched from the Black and Caspian Seas to the Persian Gulf, including vast reaches of Parthia. The Persians and

13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver and gold, nor shall they delight in it.

the Medes eventually became a single people administratively, the former, however, retaining presidency over the latter for the most part. The Persians were eventually overthrown by the Greeks under Alexander the Great.

23.18 The rising generation would not be spared. The arrows of their enemies would unhinge their spirits from their bodies. The bodies left lifeless would decompose, literally falling to pieces upon the earth.

23.19 Sodom and Gomorrah were obliterated by the vengeance of God; fire from heaven consumed those cities of the plains, and perhaps the waters of the Dead Sea covered them over. Nothing of them remains. Nothing remains of Babylon. The glory that once graced that part of the world has long since crumbled to dust, even those things that were once considered wonders of the world. Nothing remains of the glory of the Nephites. So complete has been the destruction of that vast civilization that many scholars scoff at the accounts given in the Book of Mormon as to their reality. Once the earth has been prepared for the presence of God, all that once was thought of as having been wondrous and lovely, the handiwork of human genius, will be nothing more than a fading memory in the minds and hearts of those who will dwell on this glorified sphere. Nothing of the Telesial world will remain.

23.19.2—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

23.19.11—*Chaldees*—A people indigenous to the lower Mesopotamian valley from whence emerged Abraham the patriarch. They were variously associated with the empires that arose near them, including those of the Assyrians, Babylonians, and Medeans.

23.19.19—*Sodom*—One of the five cities of the plains located near the southern tip of the Dead Sea. It was destroyed by fire from heaven in the days of Abraham because of its great wickedness and the multiple abominations that were committed there.

23.19.21—*Gomorrah*—One of the five cities of the plains located near the southern tip of the Dead Sea. It was destroyed by fire from heaven in the days of Abraham because of its great wickedness and the multiple abominations that were committed there.

23.20 None of the glories of Babylon have returned; none of the material achievements of the Nephites have survived; nothing of this temporal existence in which the children of men have taken pleasure will transcend into eternity.

23.20.19—*Arabian*—In general, the inhabitants of Arabia which itself indicates all of the vast peninsula bordered on the east by the Persian

18 Their bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

{*9—1830*}

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make

Gulf and on the west by the Red Sea. It is approximately 1300 mile from north to south and at its greatest is 1500 miles from east to west.

23.21 Where once the children of men thought to exalt themselves, the beasts of the field and the fowls of the air have taken unto themselves as dwelling places.

23.21.17—*doleful*—The Hebrew word which is translated in the King James version as “doleful” derives from roots which mean “howler, Oh!, grief, surprise”. The English word “doleful” derives from roots which mean “grief, affliction”.

23.21.25—*satyrs*—The Hebrew word which is translated in the King James version as “satyrs” derives from roots which mean “shaggy, he-goat”.

23.22 Those who are willful in their rebellion against the God of Abraham, Isaac, and Jacob, will suffer the consequences of their own actions. Those who adhere to truth and light in all places and at all times will be numbered among the Lord’s people and will be spared, sustained, and exalted.

23.22.7—*islands*—The waters of the Euphrates River not only flowed through the midst of the city of Babylon, but were also diverted to fill moats around the outer walls and also for canals within the city, thus dividing the city proper into at least four “islands”. The Americas and other places where the remnants of scattered Israel have dwelt may be considered “islands” as well.

23.22.15—*dragons*—The Hebrew word which is translated in the King James version as “dragons” derives from roots which mean “a marine or land monster, sea-serpent, jackal”. No doubt the latter is intended, for all of the romance of the King James translation.

23.22.33—*prolonged*—The clause that follows this word is not to be found in the King James translation but is present in the JST. The addendum is not only appropriate but is a crucial element in our understanding of the nature of God the Father and His Son.

24.1 The promise of the Lord articulated here would be realized with the return of the Jews from the Babylonian captivity. There will come a day in which the children of Israel carried away by the Assyrians will likewise have an inheritance in the land of Palestine. For the believing Nephite, the restoration of their lands of inheritance would come through the promises made to their brethren the Lamanites. We may assume that the other remnants of the House of Israel will have similar blessings bestowed upon them as preparations are made for the Second Coming of Jesus Christ and the foundations laid for the Millennial reign. The ultimate restoration of inheritances to the covenant people will be when the earth is perfected and sanctified, a Celestial home for the sons and daughters of God who have called upon the atoning sacrifice of the Lord Jesus Christ unto redemption, salvation, and exaltation. In all of these hopes and expectations, the House of Israel will be the means by which the nations of the earth will have place in the Kingdom of God. The Allegory of Zenos describes in some detail the manner in which those blessings will come.

24.1.8—*Jacob*—The scholars of the world have pointed to Jacob’s name as

their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

{Chapter X, continued}
(Chapter 24)

{¶—1830}

1 FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 Ne. 24
AF 252
EM 1:143, 147,
200
EM 2:700, 702
EM 3:1004,
1163
2 Ne. 24:1–3
EM 1:147

a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

24.1.13—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

24.2 The promise of the restoration would find fulfillment as the Gentiles became like unto nursing fathers and nursing mothers to the remnants of the House of Israel. Those lands which had been divinely appointed will be surrendered to their rightful possessors, no matter where they may be found.

24.2.3—*people*—That is to say, the Gentile nations.

24.2.6—*them*—That is to say, the remnants of the House of Israel.

24.2.13—*yea*—The clause beginning with this word and concluding with the end of the sentence is missing from the King James version, Save for some minor punctuation differences, the JST reads the same as it is given here.

24.2.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

24.2.40—*them*—That is to say, the promised lands of their inheritance.

24.2.50–52—*servants and handmaids*—It is the delight of the saints of God to be of service to all who will receive them. The covenant peoples will be priests and priestesses unto the Most High God, poised to bless the entire family of God. There is no slavery in the Kingdom of God.

24.2.67—*rule*—Not only are the saints of God priests unto the God of Heaven, they are also kings and queens, administering the affairs of the Father as directed by Him. Those unable to govern themselves will have the blessing of being ruled over by men and women whose love and justice will be as that of the Father and the Son.

24.3 Whether physical bondage as the result of captivity and slavery, mental

2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for *servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.

2 Ne. 24:2–3
MD 624

* p. 101

limitations that transpire as the result of ignorance and deprivation, or spiritual bondage which comes in the wake of personal sin, there would come a time when all oppression would end and the children of Israel would be free, every whit.

24.3.8—*that*—In the King James version this word is rendered definite article, “the”, rather than the demonstrative pronoun. The JST reads the same as the Book of Mormon. Many ancient manuscripts indicate that “that” is the proper word here.

24.4 The archetypal oppressor is, of course, Lucifer himself. Those who favor his policies and grasp after power, fame, and wealth as he has done will suffer the same fate. In the end, there is no triumph possible for Satan and his minions.

24.4.9—*day*—All that appears before this word is missing from the King James version, but is present in the JST.

24.4.16—*proverb*—The Hebrew word which is translated in the King James version as “proverb” derives from roots which mean “rule, liken, resemble, allegory, song, superiority in mental action, maxim, simile”.

24.4.12—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.5 The sophistry and wealth of the world, for all of its impressive display, is ephemeral. Babylon, one of the seven wonders of the ancient world, is no more. The wonders of the world in any and every age are transitory, they have no eternal substance.

24.5.6—*staff*—The Hebrew word which is translated in the King James version as “staff” derives from roots which mean “extending branch, tribe, rod, correction, lance, support”. The wicked will enjoy no sustenance in their iniquity.

24.5.11—*scepters*—The wicked who exercise unrighteous dominion are doomed to oblivion.

24.6 Where once the power and authority of the wicked bore sway, nothing will remain of the oppression that wearied the souls of men. Who will mourn when a tyrant is deposed? Who will rise up against the liberation of the innocent? Who will bear witness against the administration of justice to those who had no regard for justice?

24.7 When the law of God is observed, there is peace and tranquility in every quarter. When the love of Christ abounds, there is unity and harmony in the hearts of men and women who can then live together without strife. The quintessential time for this state of affairs is during the Millennial reign of the Lord Jesus Christ. There have been various societies in lengthy periods of human history when these principles of Zion have been embraced. The saints in Jerusalem enjoyed a brief time of unity during which the disciples of Christ were of one mind and one heart. The Nephites, after the ministry of the resurrected

3 And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

{9—1830}

4 And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

5 The Lord hath broken the staff of the wicked, the scepters of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet; they break forth into singing.

Christ to them in the land of Bountiful, experienced more than three generations of abundant truth and love wherein they dwelt in righteousness and had no poverty among them, no social stratification of any kind.

24.8 The forests of Lebanon and Palestine had long been harvested by the kings of Assyria and Babylon, an exploitation of the natural resources of the region. Such exploitations, whether physical or spiritual, would come to an end. Certainly Lucifer's exploitation of fallen man will end with the founding of Zion among the faithful children of God

24.8.9—*also*—This word is absent in the King James version but present in the JST.

24.8.12—*Lebanon*—In reference, first of all, to the mountain range lying due north of Palestine and then to the nation.

24.9 Death is the great leveler. As disembodied spirits, the tyrants who have waged war on the earth are left without venue. As Nebuchadnezzar and Belshazar left mortality, no doubt they were regaled with mocking scorn by those who had preceded them in death. At the Second Coming of Christ, Satan will be bound and will have no power upon the earth. He will dwell powerless in the prison reserved for the damned, for those who had squandered their lives as mortals by indulging themselves in the temptations of the flesh in all of their horrific manifestations.

24.10 When Satan can no longer find those who are willing to do his bidding, he is powerless to affect human history. During the Millennium, the saints of God will not hearken to his voice, neither his alluring and seductive temptations nor his intimidating rants.

24.11 Death in the flesh will come to all those who do Lucifer's bidding. The pride of such men and their carnal enjoyments will have vanished away at the end of their mortality.

24.12 Traditional scholars, ignorant of the eternity that preceded the creation of the earth, have failed to grasp the significance of this verse. While it is true that Nebuchadnezzar and those like him are reviled in this passage, yet it is the archrival himself who is dismissed. Satan's attempt to overthrow the sovereignty of God the Father during the premortal councils condemned him to a limited role in the affairs of mankind. Once Lucifer enjoyed the Celestial glory and was one of the first in Father's family to obtain spirit existence. Hence, he is called a "son of the morning". He was not the eldest spirit child of our heavenly parents, however; that honor and blessing fell to Jehovah, he who manifested himself upon the earth as the Lord Jesus Christ during the dispensation of the Meridian of Time. Lucifer has become a wanton destroyer and for that has diminished himself considerably in the eyes of all those who have known him. His once glorious state as a bearer of light and truth has been forfeited. Mortals who have even the most rudimentary sensitivity to the Spirit of God can immediately discern the fraud which Satan attempts to perpetrate when he appears as an "angel of light".

24.13 The war in heaven, fought before the first mortals ever appeared on the face of this planet, was a contest of wills, a war of words wherein Lucifer used slander and invective to persuade the sons and daughters of God to join with

8 Yea, the fir-trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: I will ascend into heaven, I will

2 Ne. 24:12–15
EM 3:1131
CR89-A 3

2 Ne. 24:13
CR89-A 4

him in opposition to the perfect proposal which had been presented to the hosts of Heaven regarding the path to immortality and eternal life. One-third of the children of God were persuaded in this tumult to join with Satan and for their pains were thrust down, never to rise again, save for their little moment here in this fallen world to torment and afflict the children of men. Those mortals who aspire for conquest at the sacrifice of good order and natural affection, drink from that same bitter cup which Lucifer offered his followers in the premortal existence. The draught is just as deadly now as it was then.

24.13.29–32—*mount of the congregation*—In reference to the place which the Lord God Himself appointed to meet with Moses, the prophet, seer, and revelator. Lucifer wished to be the sole dispenser of “knowledge” to mankind. Among the Babylonians, the sacred place where the kings would commune with their gods has been identified as Mount Casius in northern Syria.

24.14 Pride blinds the mind and the heart. Lucifer knows no more about the will of God towards His children than does a newborn babe about the world in which he has taken his first breaths. Satan only knows that he has somehow been deprived of that which he felt he deserved as one of the “mighty”. His frustration and anger has given him but one goal: to destroy as many of those who opposed him in the Grand Council as he can before what little power that he has completely evaporates. He has had some success.

24.15 The destiny of Satan is a foregone conclusion. He and his cohorts cannot escape the judgment which has been measured out to them.

24.16 Lucifer, together with all those who have drunk from his cup, will suffer a complete loss of influence upon the hearts and minds of those who desire to follow the law of God and the Gospel of Jesus Christ.

24.16.11—*shall*—This word is missing in the King James version but present in the JST.

24.16.14–16—*and shall say*—The King James version has “saying” in this place; the JST reads the same as the Book of Mormon.

24.17 Lucifer has made his mark upon the earth as the Destroyer. At his instigation death was introduced into the world. He has inspired much of the conflict among the children of men which has been the means of bringing death and destruction to hundreds of millions. He is a merciless oppressor who desires that all men be miserable like unto himself. By contrast, Jesus Christ is the Creator, the Redeemer, the Lord of Life.

27.17.1—*And*—This word is replaced in the King James version with “That”; the JST has “And”

27.17.8—*and*—This word is replaced in the King James version with “that”; the JST has “and”

24.18 This is spoken of those who were kings who had not oppressed their people, but like Benjaimin, Mosiah, and others had been benevolent. In their deaths they were honored by their people.

24.18.7—*yea*—The King James version has “even” in this place; the JST is the same as the Book of Mormon.

24.18.16–17—*of them*—This phrase is missing in the King James version but present in the JST.

24.19 Those kings who had brought their people to destruction could not be

exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

14 I will ascend above the heights of the clouds; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

honored, inasmuch as their people were either dead or enslaved. The looting of tombs did not begin in the 19th century but has been a practice dating back to the first invading armies of the first oppressors. Those who have imitated Lucifer in their lust for the pleasures of this world have not rested in their graves in peace, even if they had been buried with any dignity at all. Metaphorically speaking, it is as if the earth itself had vomited the remains of personal wickedness into the open air to be trodden under the feet of men. Lucifer, having been cast out of Heaven for rebellion, has obtained no body; his opportunities for physical life have long since been forfeit.

24.19.13–14—*and the*—The King James version inserts the word “as” between these two words. The JST makes no such insertion.

24.19.15—*remnant*—The King James version has “raiment” in this place, giving rise to a great amount of fruitless commentary. The JST has “remnant”. These wicked kings will be, at best, buried in mass graves with the lowliest of their slain soldiers.

24.20 Not only would an unrighteous ruler not be honored in death, but his former subjects would reject any wickedness on the part of his descendants, whatever their claim to the throne. Satan’s minions cannot possibly be happy that they followed Lucifer to destruction.

24.21 The destruction of the Babylonians by the Persians and the Medes was sufficient that as a people they never rose to power again under the leadership of the posterity of their once glorious kings. The same may be said of the Jaredites, the Nephites, and all other fallen peoples who rejected the prophets of God and worked iniquity all of their days. In the eternal worlds, such wickedness has no place and there will be no posterity of any kind for those who would subvert the law of God.

24.20.7—*them*—In reference to the righteous kings whose people have honored them in death (see 21.18).

24.22 All those who might have assumed control of the Babylonian empire are eliminated; the royal house was no more.

24.22.17—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

24.22.21—*remnant*—A possible reference to the Babylonian Jews who, because of the conquest of the Persians and the Medes would be “cut off” from Babylon and be allowed to return to the land of Canaan. Most likely, however, this is in direct reference to the nobles among the Babylonians who escaped the first destruction. The “survivors” of the royal house were meticulously hunted down and eliminated.

24.23 The destruction of the cities of Babylonia and of Babylon itself, left in its wake faint shadows of buildings and walls which had once graced the land. The frequent flooding of the Euphrates would inundate large tracts of land

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor *possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

23 I will also make it a possession for the bittern, and pools of water;

* p. 102

which at one time were the habitations of man but had since become the nesting places for water fowl. Such was the fate of the great urban areas of the Nephites and such will be the fate of modern achievements made by the wicked in their attempts to control the minds and hearts of the children of men.

24.23.10—*bittern*—The Hebrew word which is translated in the King James version as “bittern” derives from roots which mean “contract, shrinking, terror”. The English word “bittern” is currently used to identify a species of heron, whose booming voice is startling, even to those who are familiar with it. Other scholars have suggested that the “leech” is what is being evoked here.

24.24 The prophecy regarding the destruction of Babylon was made more than two hundred years before it was accomplished. Assyria had not yet fallen; the Persians and the Medes had not yet risen to power. All that had been spoken against Nebuchadnezzar and those who followed him could easily have been addressed to Tiglath-pileser or any other potentate at the time or any other time. The bounds and limitations of the nations have been established and they may not pass over. No political machinations of empires may overthrow the word of God any more than the will of Lucifer could dethrone the great Elohim.

24.25 In a previous chapter Isaiah described the attempt of the Assyrians to destroy the Kingdom of Judah (see 20.5–16). The king of Assyria was unsuccessful in his designs because they did not conform to the will of the Lord God of Israel. This passage constitutes a reprise of the principles articulated there: that the nations of the earth, for all of their pride and glory, are mere instruments in the hands of the Lord God of Israel. The Assyrians might indeed make incursions into the land of Israel and Judah, but ultimately the attempt to enslave the children of Israel would fail.

24.25.6—*Assyrian*—An inhabitant of an ancient kingdom located on the northern reaches of the Tigris River whose capital was the city of Nineveh. Thought by some to have been founded by Asshur, the son of Shem.

24.26 This constitutes the epitaph for all those who would oppress the covenant people, regardless where the remnants of the House of Israel has been scattered or when they fell into the hands of their enemies. Eventually, the political powers of the earth will evaporate away and the government of God will prevail. The Millennium will serve as a harbinger for the eventual redemption of the earth and all who dwell therein.

24.27 It is an uninformed, faithless man or people who think to thwart the will of God.

24.28 What are we to understand by the inclusion of this verse in the paragraph regarding the judgment that was to come upon the Kingdom of Assyria? Many scholars have assumed that the verse was in connection with the prophecy concerning Palestine which concludes this chapter and rather clever explanations are given to assure the reader how it is that the prophecy must have been fulfilled. Given the location of the verse, however, we must conclude that it is in reference to the destruction of the Assyrians that is reference

and I will sweep it with the besom of destruction, saith the Lord of Hosts.

{*9—1830*}

24 The Lord of Hosts hath sworn, saying; Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

by the death of Ahaz, either in conjunction with the initial revelation or in conjunction with its fulfillment.

24.28.6—*Ahaz*—The eleventh king of Judah who ruled from the 3,147th year after Adam and Eve departed from the Garden of Eden until the 3,163rd year, or from about the year 736 until 720 BC. A fundamentally wicked man, devoted to the worst kind of idolatry, including the sacrifice of his own children. He died young at age 36, but was not buried with his royal ancestors.

24.29 The whole region of Palestina was to suffer reoccurring devastations at the hands of a sequence of mortal enemies politically related to one another. Interestingly enough, however, ancient Jewish scholars have suggested that this sequence refers to the sons of Jesse, the Messiah, and those that follow him.

24.29.5—*Palestina*—Most scholars have concluded that “Palestine” is in reference to the land of “Philistia”, the narrow strip of land bordering on the Mediterranean Sea west of the Kingdoms of Israel and Judea.. History demonstrates, however, that at various times the boundaries of “Palestine” have expanded and contracted. Sometimes, the term has been used to describe the entire land of Canaan.

24.29.8—*rod*—The Assyrians would be broken as a military force in their attempt to capture the city of Jerusalem, but that destruction would not provide a reprieve for the inhabitants of Palestine.

24.29.21—*root*—Although the head of their enemy had been struck off, yet there would be another power that would rise up in its stead, and a third thereafter.

24.29.26—*cockatrice*—A viper, an analogous reference to “thrusting”, “hissing”, or the “extruding” of the tongue. The English word “cockatrice” derives from Latin sources which refer to the “crocodile” and to a mythical creature with the head of a rooster and the tail of a serpent. We should understand no more than the idea of one serpent-like nation giving birth to another, as the Assyrians did in providing the impetus for the Babylonians.

24.29.33–35—*fiery flying serpent*—The Hebrew word which is translated in the King James version derives from roots which mean “burning, set on fire, poisonous”. This precisely the same word used in reference to the creatures that came in among the children of Israel as they wandered in the wilderness of Sinai. The Palestinians would receive nothing better at the hands of the Persians and the Medes.

24.30 Those who hold the right to inherit the land will do so in safety; those who harbor ill-will against the covenant peoples will suffer both famine and war unto their utter destruction.

24.31 The telltale sign of the imminent destruction of the enemies of Israel will be the clouds of dust raised up by the machinery of war and the burning ruins of the conquered lands. Assyria, Babylon, and Persia would all send their armies southward to battle the inhabitants of Palestine.

24.31.9—*Palestina*—Most scholars have concluded that “Palestine” is in reference to the land of “Philistia”, the narrow strip of land bordering on the Mediterranean Sea west of the Kingdoms of Israel and Judea.. History demonstrates, however, that at various times the boundaries of “Palestine” have expanded and contracted. Sometimes, the term has

{9—1830}

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

been used to describe the entire land of Canaan.

24.32 There will be safety for only the inhabitants of Zion. The nations of the earth will be afraid to ascend to the hill of the Lord and will vent their rage against those who are not protected by the Spirit of God. This will continue until a full consummation has been made.

24.32.2–3—*shall then*—The King James translation inserts the word “one” in between these two words. The implication is that the messengers themselves will have understood the establishment of Zion rather than having another so inform them.

24.32.15—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

25.1 Prophecy, in and of itself, is not a difficult proposition. Prophecy is the fervent witness of the divinity of Jesus of Nazareth as the Christ, the Son of the living God, the Redeemer of all mankind, even as many as will. Prophecy, because it is a witness, is patently clear, a straightforward rendition of the heart and mind of the prophet as moved upon by the Holy Ghost. There are some peoples, some nations, kindreds, and tongues, who because of the covenants of God, are privileged to have living prophets among them. The House of Israel is one of the most notable among the covenant peoples. Because of the promises of God to men like Abraham, Isaac, and Jacob, whenever the Lord determines to initiate a new era of open revelation He will begin with those who are the posterity of righteous men as these three were. As is frequently the case, the descendants of righteous men are not naturally righteous, but are self-willed and disobedient, straying far from the principles and ordinances which their exemplary patriarchs accepted and lived. How does one bestow eternal blessings upon a recalcitrant and stiff-necked people? With regard to the children of Israel who lived in Isaiah’s day and thereafter, the policy of the Lord was to give those who rebelled against truth and light precisely what they wanted. The prophet Jacob, Nephi’s younger brother, clearly articulated one of the reasons why the prophecies of Isaiah pose difficulties for modern readers.

But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble (Jacob 4:14)

25.1.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a

32 What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

{Chapter XI} (Chapter 25)

{¶—1830}

1 NOW I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.

2 Ne. 25
EM 1:147, 200
EM 2:699, 748
EM 3:1284
2 Ne. 25:1–7
DNTC 2:315
2 Ne. 25:1–8
DNTC 1:58
PM 43
2 Ne. 25:1–10
PM 145

faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.1.22—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

25.1.47—*Jews*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *1 NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *1 NE-C 5.11–14*). In context, it would seem to be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration. As Jacob asserts earlier, however, what may be said of one portion of the House of Israel, the Jews in this case, may be said of all.

25.2 Nephi chose not to instruct his people the means by which they could comprehend the writings of Isaiah out of a deep and abiding concern that by so doing he would introduce them to the corruptions which defined the society that the Lord had destroyed by the hand of the Babylonians.

25.2.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.2.15—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.3 Rather than to explain the process by which Isaiah devised his writings, Nephi chose to summarize particular principles underlying the prophecies. In this case, he simply testified that the words of Isaiah will eventually apply to all

2 For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were works of darkness, and their doings were doings of abominations.

3 Wherefore, I write unto my people, unto all those that shall

people in every time and place, both to the House of Israel and to the nations of the Gentiles. The resurrected Christ would teach essentially the same thing about Isaiah's writings when he appeared to the gathered Nephites at the Temple in the land of Bountiful (see 3 *NE-C* 23.1-3).

25.4 Nephi's practice of likening the scriptures unto his people was not a clever teaching technique, but rather an application of the fundamental purpose behind Isaiah's compositions. They were originally written to be "likened" by all those to whom those writings came. This, of course, implies that Isaiah knew exactly what he was doing. Our inability to comprehend how the prophet accomplished this glorious effect should not dissuade us from pursuing our own likening process. Nephi's procedure essentially follows this same track. His people may not understand the manner of prophesying among the Jews, but they did understand how Nephi prophesied. The son of Lehi then continued by presenting how he understood Isaiah in light of his own experiences, in conjunction with the open visions that he had received since the time that his family had departed into the wilderness from the city of Jerusalem. Nephi's commentary should not be taken as a definitive exposition of Isaiah's writings; it simply represents one facet of all that might be observed, given the number of peoples and eras Isaiah wrote for.

25.4.12—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

25.4.24—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

25.4.81—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.5 The nature of Isaiah's prophecies being such that they can be understood in a variety of settings, according to the circumstances of the people unto whom they came, it is no wonder that the Jews were able to understand the writings of the prophets and then selectively choose those things which they desired to believe. Those writings which the Jews perceived as condemning them could be shunted off by them as applying to another time, place, and

receive hereafter these things which I write, that they may know the judgments of God, that they come upon all na*tions, according to the word which he hath spoken.

4 Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn.

5 Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do under-

* p. 103

2 Ne. 25:4
DHC 4:129
PM 44
EM 1:185
EM 3:1284
CR95-O 10
2 Ne. 25:4-7
MD 489

people.

25.5.10—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

25.5.16—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.5.26—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.5.39—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

25.6 Again, without inculcating his children in the techniques by which Isaiah devised his prophecies, Nephi explained in some detail the consequences reaped by the Jews for their rebellions against the Lord God of Israel. Nephi's practice was rather like a man who instructs his family from a book written in another tongue without teaching them the language itself. Because Nephi had lived in the land of Judea, he understood all of the allusions and innuendos employed by Isaiah as he presented his prophecy.

25.6.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

25.6.15—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.6.24—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences includ-

stand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews.

6 But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

ing mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.6.62—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

25.7 There comes a time in the life of any faithful student of the scriptures that he begins to perceive himself in the writings of the ancients. This may happen as one comprehends the universality of a principle of the Gospel of Christ. It may happen as events unfold in his world which are undeniable fulfillments of predictions made by the prophets. Nephi knows that his own perception and interpretation of Isaiah is in large measure governed by his particular circumstances, both spiritual and temporal. He does assure his readers, however, that as time passes, every man will comprehend that Isaiah's gift of prophecy transcends time and location, and that at some point he will see himself, his time and place, reflected in the teachings of the ancient prophets, and particularly in those of Isaiah.

25.7.31—*Isaiah*—There is hardly another man in the history of the world whose writings have received both the accolades of the Savior and the admiration of men. Isaiah lived during the tumultuous years that defined the eighth century before the birth of Jesus Christ. He testified the word of the Lord to the kings of Judah; Jotham, Ahaz, Hezekiah, and Manasseh. Tradition suggests that Isaiah was martyred at the hands of Manasseh for his fervent and unrelenting witness of the truth. While Isaiah testified to his own people regarding their circumstances, his writings may find application to the entire House of Israel in every time and place, including the Dispensation of the Fullness of Times and thereafter. His testimony of the atoning sacrifice of the Lord Jesus Christ is among the clearest that appears in the Old Testament today.

25.8 One of Nephi's chief concerns has been that his posterity would have some trouble in believing in the principle of revelation in general and in the applicability of Isaiah to themselves in specific. He therefore confines himself to demonstrating how Isaiah may be likened unto them, rather than take on the larger task of showing how Isaiah may serve as a revelator to a vast panoply of peoples, places, and times. By clearly explaining Isaiah in Nephite and Lamanite terms, Nephi hoped to instill faith in the hearts and minds of his posterity throughout the next thousand years and then in the latter days as they would be able to observe the writings of Isaiah fulfilled before their very eyes.

25.8.2—*they*—That is to say, the writings of Isaiah.

7 But behold, I proceed with mine own prophecy, according to my plainness; in the which I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

2 Ne. 25:7
EM 2:701

8 Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.

25.8.12—*he*—Within the common English grammatical context of the sentence, “he” should either be rendered as “those” or 25.8.20 should be rendered as “him”. Although it may seem odd to the English reader, it is possible to understand “he” as a metonymous reference to a collective, one person representing a class of persons, thus allowing 25.8.20 to appear in the plural.

25.8.20—*them*—Within the common English grammatical context of the sentence, “them” should either be rendered as “him” or 25.8.12 should be rendered as “those”. Although it may seem odd to the English reader, it is possible to understand “them” as a reference to a collective, a class of persons that can be represented by a metonymous individual, thus allowing 25.8.12 to appear in the singular.

25.8.26—*confine*—Nephi had foreseen that many of his posterity would not perceive the writings of Isaiah as applying to them and it was to those doubters that Nephi particularly addressed himself in his own commentary.

25.9 It is the willful rebellion against the commandments of God, coupled with the unrelenting persecution of His servants, that have frequently reduced the House of Israel to abject poverty and slavery. These reversals in fortunes have been repeatedly articulated by the prophets of God, yet the writings of Isaiah were devised in such a wonderful manner than they have served and continue to serve as a witness to the nations that the Lord God of Israel will not tolerate conduct unbecoming of a disciple of Christ.

25.9.7—*destroyed*—Obviously Nephi does not mean “exterminated” but rather brought to ruin or overthrown, as many commentators have observed before.

25.9.10—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.10 Not only did the Jews of Lehi’s day have the writings of Isaiah before them as a warning of the dire consequences that would follow if they continued in their rebellion against God, they also had the testimony of Jeremiah and many others who personally reinforced that which the earlier prophet had written. The Babylonian destruction of the Temple and of Jerusalem did not transpire in a vacuum. The Assyrian and Babylonian captivities were not spoken of in a closet. When the wrath of God descended upon the inhabitants of Palestine, no man looked up at the heavens and asked why such disasters had befallen them. They knew precisely what had taken place and why. Although Lehi and his family had departed from Jerusalem and environs some eleven years before the destruction of Jerusalem, yet through personal revelation both he and his son, Nephi, knew that all that had been prophesied had been fulfilled. Both testimonies would later be confirmed by the descendants of Mulek four hundred years later when Mosiah, the father of King Benjamin, first came in contact with the people of Zarahemla.

25.10.20—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Val-

9 And as one generation hath been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

2 Ne. 25:9
MF 3, 316
2 Ne. 25:9–21
EM 2:702

10 Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.

2 Ne. 25:10–11
EM 1:147

ley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.10.45—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.11 Jeremiah had testified that the Babylonian captivity would last seventy years after which a remnant would be allowed to return. Isaiah had testified of that return as well, specifically naming Cyrus the Persian as the potentate who would allow that great enterprise to take place.

25.11.30—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.12 The trials and tribulations of the inhabitants of Palestine would continue notwithstanding their return from Babylon and the erection of the Temple and the city. The empire of the Persians and the Medes was overthrown by the armies of Alexander the Great. After the Greek empire fell into bickering regional fiefdoms, the Jews suffered directly at the hands of the Ptolomies and the Selucids. The rebellion of the Maccabees was short-lived and not much effort was required by the Romans to take possession of Syria and Palestine. To state that the Jews would have wars and rumors of wars between 520 BC and the birth of the Savior could not have been put more succinctly. The rejection by the Jews of their King and their Redeemer would have come as no surprise to any prophet of any age. Their response was as predictable as any other act in any other period of time in the history of the world. They were sinful, filled with abominations of every kind, insensitive to the things of the spirit, and unwilling to think in any other manner save that which they had devised for themselves.

25.13 The resurrection from the dead is the outward manifestation by Jesus Christ that he has power, both in heaven and on the earth, to redeem mankind from the bonds of hell. Complete power over the flesh implies complete power over the spirit as well. It is faith in Christ that initiates all salvation, and in that hope Nephi found his greatest joy and satisfaction. Nephi had felt in his own life the sweet sense of forgiveness that comes through the principles and ordinances of the Gospel of Jesus Christ. He wished the same for all men

11 And now this I speak because of the *spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance.

12 But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

13 Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead, with healing in his wings; and all those who shall believe on his name shall be saved

2 Ne. 25:11
MD 637
* p. 104
2 Ne. 25:11–19
EM 2:894

2 Ne. 25:12
AF 193
MD 741
JC 13
PM 58
PM 494
EM 2:739
CR93-A 34
2 Ne. 25:12–13
PM 268, 469,
528
CR93-A 34

2 Ne. 25:12–14
JC 51
2 Ne. 25:12–15
MLM 225
2 Ne. 25:12–18
MLM 228
2 Ne. 25:13
MD 172, 174,
345
DNTEC 1:159

and in was in the spirit of that desire that he committed his testimony to writing.

25.13.2—*they*—That is to say, the Jews would crucify the Savior. Though one may quibble about the facts, that it was Roman hands that led the Lord away, drove the nails into his palms, wrists, and feet, and mounted his body on public display, yet had it not been for the insistence of the leadership of the Jews haranguing and badgering the Roman authorities, no such execution would have taken place.

25.13.18–19—*three days*—Jesus was laid in the tomb of Joseph of Arimathea sometime between 3:00 PM and sunset on Friday. His body lay in that tomb all day Saturday while his spirit communed with his servants in the world of spirits. Sometime early on Sunday morning Jesus' spirit entered into his physical body again and the resurrection of the dead was initiated for those who have dwelt or ever will dwell upon this earth. For a lengthy discussion of this time period, see *MT-C 12.40*.

25.13.30—*wings*—It is interesting that the phrase “healing in his wings” is unique in extant ancient scripture to Nephi and to Malachi. Since Malachi did not compose his text until several hundred years after Nephi compiled his narrative, it is clear that either the Spirit of the Lord had rested down mightily upon both men in order to produce the same metaphor, or there existed another prophet whose writings were available to both, a prophet who had composed his testimony of Christ sometime before 600 BC.

25.14 The Savior's appearance to the faithful was not limited to those dwelling in Palestine. When the Lord Jesus Christ presented himself as a resurrected being to the Nephites gathered at the land of Bountiful, he informed them that there were other remnants of the House of Israel who were anticipating his arrival to them as well. We are not privy to the number or locations of these other gatherings but we may assume that they were considerable. The destruction of the city of Jerusalem and the Temple there took place in AD 70 as the Roman legions put down what has been called the First Jewish Rebellion. The Second Jewish Rebellion in AD 130 would terminate the land of Judea as a national entity for the Jews. The devastation that befell the city came as a direct result of the leadership of the Jews rejecting Jesus of Nazareth as the Messiah in the face of incontrovertible evidence that he was. The persistent persecution of the Church of Christ and its membership intensified the divine retribution which befell the faithless and rebellious.

25.14.11—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

25.14.34—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.15 In the days of Isaiah, the great political threat was the empire of the

in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

{*9—1830*}

14 And behold it shall come to pass that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.

PM 299, 547
EM 2:733, 851
EM 3:1163
CR88-A 18
CR92-A 6
CR94-A 10
CR00-O 13

2 Ne. 25:14
EM 2:731
2 Ne. 25:14–15
AF 321
2 Ne. 25:14–17
EM 1:147

Assyrians. In the time of Lehi and his family, the invading armies pertained to the Babylonians. As Babylonia fell to the Persians and the Medes, some Jews were permitted to return to Jerusalem. Many remained behind in relative comfort. In the process of time, the exiled Jews were rooted up by the various conflicts which ensued between the military giants that filled the earth. With the destruction of Jerusalem and the political body which had been the Kingdom of Judea, the inhabitants of Palestine were forced to find refuge, first among the Greeks and Romans and then among the Islamic powers. The Jews have since been buffeted about by the many European powers that followed the collapse of the Roman Empire; the same may be said of those who fled to Africa, Asia, and the Americas. Jews may now be found in every quarter of the earth, among every nation. That the other tribes of the House of Israel have likewise suffered a similar Diaspora can be assumed with confidence.

25.15.3—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.15.13—*Babylon*—A great nation founded in the Mesopotamian valley closely associated with the Chaldean empire. It had risen to some economic importance by the time of the fall of Jericho to the Israelites under Joshua. The Babylonians would eventually become a world power, overrunning the whole of the Middle East. The threat of the Babylonian captivity would bring about the departure of several groups from the land of Israel, the most prominent in scripture being Lehi and his family, together with the associates of Mulek who eventually settled the land of Zarahemla. Babylon has become the metaphorical representation of materialism in the world of men.

25.16 For those of us who live in this dispensation, this prophecy is as astonishing as it would have been to anyone in any other period of time in the history of the earth. While there have been some Jews who have converted to a belief in traditional Christianity, the vast majority have not. Fewer still have taken upon themselves the fullness of the covenants available in this dispensation. Nephi testifies that the sign that would be manifested at the time the Jews accepted Jesus as the Christ, would be their acceptance of the writings of Nephi and his father.

25.16.12—*scourged*—The treatment of the Jews by the Gentiles during this period of time is not much different than the treatment of the Nephites by the Lamanites. The purposes appear to the same; to bring the covenant people back into a spiritual relationship with God the Father in the name of His Son, Jesus Christ.

25.16.34—*persuaded*—What precisely will persuade the Jews to believe in Jesus as the Christ? Will it be an acceptance made under duress, like those who confessed Christ as a result of the Spanish Inquisition? All men who come unto Christ do so willingly, having faith, employing repentance, and seeking forgiveness through the ordinances of the Gospel of Jesus Christ. The Jews will be regenerated through the power and influence of the Holy Ghost. The experiences which they have suffered and continue to suffer are designed to help them become humble and sensitive to the whisperings of the Spirit.

25.16.38—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

15 Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations.

16 And after they have been scattered, and the Lord God hath scourged them by other nations for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

2 Ne. 25:15–17
AF 334
EM 2:711
CR81-A 19
2 Ne. 25:15–18
MD 306, 393
DNTC 1:649

2 Ne. 25:16
MD 147, 848
PM 94, 232
EM 2:726, 739
CR88-O 41
CR93-O 49
CR96-O 48
2 Ne. 25:16–17
AF 334
2 Ne. 25:16–18
DS 3:9
2 Ne. 25:16–18,
25–27
EM 2:749
2 Ne. 25:16–20
EM 2:892

has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 25.16.72–73—*pure hearts*—One of the requirements for temple worship.
 25.16.75–76—*clean hands*—One of the requirements for temple worship.
 25.16.84–85—*another Messiah*—This, of course, is at the center of the problems that the Jews had in the period of time surrounding the life and ministry of the Lord Jesus Christ. They were willing to accept just about anyone as the Messiah except for the man who was the true Messiah.
 25.16.104–105—*these things*—The semantic logic of this long sentence can only be perceived if one accepts that the meaning of phrase has something to do with the writings of Nephi and his father. Otherwise, we are forced to interpret Nephi as saying, “The Jews will believe these things when they believe these things” which, of course, is almost meaningless as a temporal marker.

25.17 Not only will the gathering of the Jews be affected in the latter days, but also the entire House of Israel. No one in this dispensation will attain salvation without an understanding and acceptance of the living prophets by whom the will of God is made manifest among the disciples of Christ.

- 25.17.10–11—*second time*—As has been indicated before, the first gathering took place at the time Moses led the children of Israel from Egypt.
 25.17.22—*Wherefore*—The gathering of a covenant people from a lost and fallen state requires a marvelous work and a wonder, the case in point being the exodus from Egypt and the attendant miracles wrought by the hand of the Lord through Moses.
 25.17.29–33—*marvelous work and a wonder*—This, of course, is a direct reference to the coming forth of the Book of Mormon and the restoration of the Church of Christ as recorded in Isaiah 29.

25.18 The word of God will come to the Jews and the other scattered remnants of the House of Israel through the preservation of written records which will come forth in the latter days. They will be filled with truth and light, the Spirit of God bearing witness to the hearts and minds of the children of Israel that the God of their fathers feels after them and loves them still. Every scattered remnant of the House of Israel has at some point had the opportunity to accept the principles and ordinances of the Gospel Jesus Christ. It is clear from what evidence survives that those remnants who once believed and lived the truth have since fallen into apostasy, forsaking the covenants which their fathers once held dear. The records of those nations will come forth to persuade the posterity of Abraham, Isaac, and Jacob that the claims of Jesus as

17 And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

{*¶*—1830}

18 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any

2 Ne. 25:17
 EM 2:700
 CR95-A 11

2 Ne. 25:18
 AF 72
 MD 489
 MM 4:141
 EM 4:1538
 2 Ne. 25:19
 MD 741
 JC 103
 PM 82, 147, 457
 EM 1:204

the Christ are in fact valid and effectual in their own salvation, if they so choose. Living witnesses will carry the message of salvation to their doors, to every nation, kindred, tongue, and people until the earth will be as full of the knowledge of the Lord as the waters cover the great deep. Together with the external witnesses which will become abundant as time passes, there will be the internal witness borne to their hearts and minds by the power and influence of the Holy Ghost. The Jews and all those who pertain to the House of Israel will come to know for themselves, nothing doubting, that Jesus of Nazareth was and is the author of their salvation, both temporally and spiritually.

25.18.34—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

25.18.87—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

25.18.99—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

25.19 Nephi promised that in his prophecy that he would be clear, that he would be plain spoken. Can there be any doubt that he has kept his promise?

25.19.8—*prophets*—There must have been others beside Lehi and Nephi who pinpointed with this precision the birth of the Lord Jesus Christ. Lehi knew because of the vision which he had experienced (see *1 NE-C 10.4*); Nephi knew because of the instruction given to him by the angel of the Lord (see *1 NE-C 19.8*). How specific was Zenos or Zenock? Were there others whose writings appear on the Brass Plates who knew exactly when the Messiah would come in the Meridian of Time? Clearly there must have been. We must not blanch at the thought that the birth of Jesus Christ was fixed long before the foundations of the earth were laid.

25.19.10—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

25.19.13–15—*six hundred years*—Again, without going into all of the mechanics involved in deriving such a conclusion, let us simply accept the fact that Jesus of Nazareth was born in Bethlehem to Mary his mother on 6 April 1 BC. There is nothing significant in the ruminations of the scholars that should persuade us otherwise.

25.19.23—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

25.19.45–46—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his

come, save it should be a false Messiah which should deceive the people; for there is save *one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

EM 2:731, 749,
893
* p. 105

19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.

atonement sacrifice for sin.

25.20 Nephi's reference to the events that transpired during the exodus is consistent with all that has gone before. The exodus was a gathering of the House of Israel accompanied by miraculous intercessions on the part of the Lord to bring the children of Israel into a state of grace, a frame of mind by which they could accept the principles and ordinances being offered to them as the descendants of Abraham, Isaac, and Jacob. The serpent on the pole and the fountains of living waters were not only real events that transpired in the days of the exodus, they also served as prophetic signs that looked forward to the atonement of Jesus Christ, his power to redeem both the living and the death from the powers of the tomb and of hell.

25.20.12—*err*—The only error possible in understanding this clarity of speech is to inject the philosophies of men into the discussion, to make the assertion here more complicated than it is.

25.20.21—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

25.20.28—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

25.20.32—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

25.20.39—*nations*—In reference to the “nations” that came forth from the twelve sons of Jacob, the House of Israel comprised of their posterity in the twelve tribes.

25.20.47–48—*poisonous serpents*—The vipers that entered into the camp of Israel as they rebelled against the priesthood of God as constituted in Moses and Aaron. Metaphorically, the serpents exist today in the form of our personal sins, our private rebellions against God the Father.

25.20.57—*serpent*—In reference to the brass serpent that Moses raised up on a pole before the eyes of Israel, that those who would hearken to his voice, might be delivered from death. It served as a type, a prophetic image which looked forward to the redemption of Christ, his atoning sacrifice which may liberate us all from the consequences incurred by our sins against the Law. That Jesus himself was raised up on a pole should not be lost on us.

25.20.78—*water*—In reference to the supply of fresh waters that were granted to the children of Israel as they weltered in the wilderness of Sinai for forty years. These had come as a direct result of the workings of the power of God, the priesthood that had been bestowed upon Moses as the prophet, seer, and revelator of his day.

25.20.112–113—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

25.21 The writings of Nephi and his fellow prophets in the Americas were to serve as the catalyst by which the children of Joseph, who were the descendants of his brethren and himself, would have written record of the dealings of the God of heaven with their fathers.

{*¶*—1830}

20 And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

2 Ne. 25:20
AF 334
JC 26
PM 299, 400
EM 3:1229
CR82-O 108
CR86-A 67
CR87-O 102
CR88-O 79
CR89-A 77
CR93-O 48
CR97-O 30
CR98-A 13
CR00-A 37
CR00-O 11
2 Ne. 25:20–27
MA 44
AF 84

{*¶*—1830}

21 Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall

2 Ne. 25:21
MD 96
CR86-O 5

<p>25.21.40—<i>Joseph</i>—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.</p>	<p>be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.</p>	<p>2 Ne. 25:21–22 EM 1:201</p>
<p>25.21.46—<i>perish</i>—The promise of the Lord God to Joseph was two-fold. First, he was told that his children would continue from one generation to another, that his seed would not fail throughout time and eternity. God the Father would see to that directly. Second, Joseph was promised that his children would not perish spiritually either, that they would have before them the correct teachings of eternity. Although the Lord God of Israel could have provided for all of the necessities directly in this case, it was given to Joseph and certain of his posterity to provide a record of teachings and faith-promoting experiences that would bring to the attention of those who had fallen away from true principles, that they were not cut off from heaven, but were subject to salvation as their fathers were.</p>		
<p>25.22 Again, Nephi makes reference to “these things” as his own writings and the writings of those who would follow him in the ministry. The gospel as delivered to the Nephites and as preserved by them would eventually go into all of the world as a witness of the love and justice of God. We in this dispensation are beginning to see the fulfillment of this promise.</p>	<p>22 Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.</p>	<p>2 Ne. 25:22 CR80-A 87 CR83-O 79 2 Ne. 25:22–30 EM 2:702</p>
<p>25.23 In their efforts to teach the people in their own communities, recording detailed accounts of their ministries, the Nephite prophets preserved their witness of the Savior, a witness that eventually would bear testimony in all the world.</p>	<p>23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.</p>	<p>2 Ne. 25:23 MD 620, 671 DNCTC 2:235, 246, 498 DS 2:309 TSWK 71 MF 207 PM 261, 348 MM 3:302 EM 1:201 EM 2:560, 562, 726, 776, 812 EM 3:1074, 1090, 1316 EM 4:1587 CR81-O 14 CR84-O 5 CR88-O 102 CR88-O 77 CR91-A 24 CR91-O 8 CR93-A 99</p>
<p>25.23.18—<i>Christ</i>—The testimony of the Nephites was that there is no other name under heaven by which men can be saved than that of Jesus Christ. It seems almost impossible that any honest man could find anything other than that testimony within the pages of the Book of Mormon.</p>		
<p>25.23.22—<i>reconciled</i>—The atonement of Jesus Christ makes this reconciliation possible, as we take upon ourselves the covenants of God, through faith in Jesus Christ, repentance from all sin, and acceptance of all of the saving ordinances that have been established by the will and word of God the Eternal Father.</p>		
<p>25.23.32—<i>grace</i>—No true disciple of Jesus Christ can believe that there is any aggregate of activities or performances that can bring us to God without the intercession of the Lord Jesus Christ. Grace does come, however, after all we can do to invoke that grace. They are simple acts, indeed, well within our abilities as mortal beings, thus once again manifesting the mercy of our God.</p>		
<p>25.24 We are not given graphic details as to how the Nephites observed the Law of Moses, but we must assume that one of the principle reasons for the</p>	<p>{<i>¶</i>—1830} 24 And, notwithstanding we</p>	

sons of Lehi's return to Jerusalem to acquire the Brass Plates from Laban was so they could have a perfect description as to how they should keep the Law of Moses. The sacrifices that were offered in the wilderness and then later at the Temple in the lands of Nephi and Zarahemla were done under the auspices of the Melchizedek Priesthood, the Aaronic priesthood not pertaining to either of the tribes to which Lehi and Ishmael belonged. There would be several attempts by apostates among the Nephites to reject the ordinances pertaining to the Law of Moses. The righteous Nephites, however, meticulously observed the Law until after the visit of the resurrected Christ. Fulfillment of the Law did not transpire among the faithful until the Savior's atoning sacrifice was complete.

25.24.6—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.24.12—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

25.24.22—*law*—Meaning of course, the Law of Moses.

25.25 The Law of Moses was a lesser law pointing toward a greater law; that is, the Gospel of the Lord Jesus Christ. As Paul the Apostle would write later to the Hebrews, the Law of Moses, together with the lesser priesthood by which it was administered, was given to the Israelites because of transgression. The children of Israel had rejected the fullness of the Gospel of Christ at the foot of Mount Sinai. The Nephites observed the Law of Moses because that was the commandment of the Father to them. The effect for which that Law was designed was meaningless to the Nephites inasmuch as they already enjoyed the fullness of truth promised to those who would keep the preparatory Gospel.

25.25.7—*law*—Meaning of course, the Law of Moses.

25.25.23—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every

believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.

25 For, for this end was the law given; wherefore the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments.

CR93-O 115
 CR95-O 24, 39
 CR97-A 80
 CR98-A 77
 CR99-A 104
 CR01-O 22
 2 Ne. 25:23–24
 EM 2:812
 2 Ne. 25:23–25
 MD 435
 DNTC 2:142
 EM 2:812
 2 Ne. 25:23–27
 PM 422
 MM 1:60
 EM 4:1507
 2 Ne. 25:23,26
 CR96-A 84
 2 Ne. 25:23,26,
 29
 EM 4:1699
 2 Ne. 25:24
 EM 1:106, 160,
 170
 2 Ne. 25:24–25
 DNTC 2:254,
 468
 EM 1:204
 2 Ne. 25:24–26
 EM 1:161
 2 Ne. 25:24–27
 MA 112
 EM 1:161
 CR82-O 99
 2 Ne. 25:24–30
 AF 455
 AGQ 1:126
 2 Ne. 25:25
 AF 107
 PM 427
 EM 2:483
 CR85-O 6
 CR87-A 89
 CR87-O 104
 2 Ne. 25:25–27
 EM 3:1004
 2 Ne. 25:25–29
 MM 4:320

priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.26 Nephi himself knows of his own redemption from sin and death, has absolute confidence in the atonement of Jesus Christ. Yet, for him that is not sufficient. His eternal happiness cannot be complete without those same blessings coming to those whom he loves.

25.26.5—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.27 It is intriguing that there were some among the Nephites who balked a bit when the Law was no longer to be observed by them. Jesus himself had to command them directly.

25.27.6—*law*—Meaning of course, the Law of Moses.

25.27.35—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such

26 And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

27 Wherefore, we speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law *was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

2 Ne. 25:26
AF 252
TSWK 333
PM 90, 300, 563
EM 1:199, 271,
726, 748
CR82-O 5, 6
CR83-O 12, 17
CR85-O 6
CR87-A 30, 87
CR87-O 78, 103
CR88-O 78
CR90-O 39
CR91-A 37
CR94-A 117
CR94-O 39
CR95-O 10
CR97-A 69
CR97-O 35
CR98-A 13, 14
CR99-O 85
CR01-A 30
CR01-O 78
CR02-A 108

* p. 106

out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.28 We, too, are warned to not ignore the clarity with which Nephi has presented his testimony. We are left without excuse if we have understood his words.

25.28.9—*stiffnecked*—There is something to be said for a people who are tenacious, who are fixed in their minds to do the things which God has given them to do at all costs. However, such determination must be tempered by the voice of God as it whispers along from time to time, giving direction and counsel to those who will listen.

25.28.20–21—*cannot misunderstand*—There is no greater goal in the mind and heart of a teacher sent from God than to speak so clearly that he or she cannot be misunderstood, that there is no ambiguous sentiment possible. This, of course, is a gift of the spirit given to the teacher and the student.

25.28.55—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.28.68—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

25.28.71—*law*—Meaning of course, the Law of Moses.

25.29 While it is possible to deny that there ever will be a Messiah, there are people who so declare, yet that is not the target of Nephi’s warning. Nephi has been clear that the only Messiah given unto men was he who was born of Mary in Bethlehem, who lived among men for a time doing good, and then was crucified by wicked men. This same Jesus of Nazareth arose from the dead and manifested himself to many, a cloud of witnesses who cannot be ignored. As the Son of God, Jesus Christ atoned for the sins of mankind and opened the door to reconciliation with God the Eternal Father. We therefore owe him

{¶—1830}

28 And now behold, my people, ye are a stiffnecked people; wherefore, I have spoken plainly unto you, that ye cannot misunderstand. And the words which I have spoken shall stand as a testimony against you; for they are sufficient to teach any man the right way; for the right way is to believe in Christ and deny him not; for by denying him ye also deny the prophets and the law.

2 Ne. 25:28
MD 79
DNTC 1:202
PM 97
MM 2:79
EM 1:185
CR91-O 86
2 Ne. 25:28–29
PM 293, 563
CR90-A 81

{¶—1830}

29 And now behold, I say unto you that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength,

2 Ne. 25:29
MD 360, 502,
848
DNTC 3:473
PM 168
MM 3:119
EM 2:705, 726

our allegiance, our gratitude, our worship as our Savior from death and hell.

25.29.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.29.28—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

25.29.42—*might*—In reference to one’s will, one’s power of moral agency.

25.29.43—*mind*—This is in reference to one’s intellect, the ability to comprehend the truth. There can be no effective employment of the mind than in the search for truth and light, particularly that which leads a man to exaltation.

25.29.45—*strength*—In reference to the energies of the physical body. How else should we engage ourselves other than in the pursuit of doing the will of God? Our time, our particular talents, and our means should be dedicated to the upbuilding of the Kingdom of God on the earth and in bringing the children of men into spiritual communion with the Heavenly Father.

25.29.48–49—*whole soul*—We should probably include the desires of one’s heart in this aspect of our service to God. Are our personal motivations in concert with Him whom we worship?

25.30 That which is “expedient” is that which is “advantageous, liberating, preparatory” to achieving a goal. In this specific case, obedience to the Law of Moses until it was fulfilled was advantageous to the spiritual welfare of all men.

25.30.19—*law*—Meaning of course, the Law of Moses.

25.30.27—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

and your whole soul; and if ye do this ye shall in nowise be cast out.

CR91-A 39
2 Ne. 25:29–30
EM 3:1004

30 And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.

{Chapter XI, continued}
(Chapter 26)

{9—1830}

26.1 How could any Nephite living six hundred years after Nephi made this specific prophecy not know for a certainty that the principle of personal revelation was true? The experience at the Meridian of Time for the Nephites was similar to the one which the saints of latter days will have as the Second Coming transpires. Every eye will see, every knee shall bow, every tongue will confess that Jesus is the Christ. Every heart will know beyond hesitation that those records that have been preserved by prophets, seers, and revelators since the beginning of time contain the word of God, His will and His work to bless and exalt His children.

26.1.3—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

26.1.34—*law*—Nephi is here reiterating the fulfillment of the Law of Moses and the implementation of the Gospel of Jesus Christ after the resurrection of the Savior.

26.2 Preeminent among those revelations which Nephi had was the one in conjunction with the Vision of the Tree of Life. In that divinely inspired interpretation of Lehi’s dream, however, Nephi records his account of the tremendous wars between the seed of his brethren and his own posterity as those which transpired after Jesus’ visit to the disciples at the Temple in the land of Bountiful (see *1 NE-C 12.11–20*). The context of this verse suggests that Nephi also saw in vision many generations of warfare between the Lamanites and the Nephites from his day until the birth of Christ. When Nephi received this open vision we cannot, at this time, precisely say.

26.3 Samuel the Lamanite was given power to reveal the specific signs that would attend the birth of the Lord Jesus Christ. He was painfully specific as well regarding that which would take place when the Lord was crucified and during the time his body lay in the tomb. The signs were given to a people who would live to see them, the birth of Jesus being only five years after Samuel’s ministry to the Nephites came to an end.

26.3.4—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

1 AND after Christ shall have risen from the dead he shall show himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do.

2 For behold, I say unto you that I have beheld that many generations shall pass away, and there shall be great wars and contentions among my people.

3 And after the Messiah shall come there shall be signs given unto my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto the wicked, for they shall perish; and they perish because

2 Ne. 26
 DS 3:229
 JC 51
 EM 1:147, 200
 EM 2:699
 EM 3:1161,
 1284
 CR80-O 93
 2 Ne. 26:1
 AF 387
 JC 725
 EM 1:159
 2 Ne. 26:1–9
 EM 1:147
 2 Ne. 26:1–11
 EM 2:702
 2 Ne. 26:1–33
 MLM 154

2 Ne. 26:3
 PM 268, 526

- 26.3.17—*birth*—The signs given at the time of Jesus birth to the inhabitants of the Americas were varied, but intense. There was a day, a night, and a day of continual daylight; the people would watch the orb of the sun descend below the horizon, but the light did not diminish (see 3 *NE-C 1.15–19*). A new star appeared and if it were bright enough to be seen during the daylight hours, it would have been notable indeed, brighter than any other object in the sky, save for the sun itself.
- 26.3.22—*death*—About the time of the death of the Lord Jesus Christ there arose a terrible storm followed by a tempest, tumultuous thunder, and sharp lightnings. The whole of the destruction transpired over a three-hour period. It is tempting superimpose that timeframe over events transpiring in Jerusalem about that same time, the three-hour period from about noon until 3:00 PM during which the city and region round about were blanketed by an impenetrable darkness (see *LK-C 23.44–45*). We cannot know for certain at this point. If the correlation is valid, however, the great destruction in the Americas began in the middle of the night.
- 26.3.24—*resurrection*—The sign of the Savior’s time in the spirit world may very well be the same three days of complete darkness that the Nephites endured before the Lord’s appearance to them. The primary sign of his resurrection, however, was his personal appearance to them. This is similar to the great sign given of the Second Coming of Jesus Christ. To the inhabitants of the earth, it will first appear to be a new star, comet, or planet, but within a short period of time, the inhabitants of the earth will realize that the Son of Man has come as the sign of the coming of the Son of Man.
- 26.3.39—*perish*—The great devastations that took place served as the means to summarily bring the wicked into the spirit world that those who were more righteous might be given the opportunity to establish Zion among the ancient inhabitants of the Americas (see 3 *NE-C 8.9–16*). Those who died in the storms, fires, and earthquakes were those who had completely rejected the God of Israel and His servants.
- 26.3.48—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.
- 26.3.51—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

26.4 This destruction of the wicked by fire came to pass as the cities of Zarahemla, Jacobugath, Laman, Josh, Gad, and Kishkumen were burned to the ground (see 3 *NE-C 9.3–11*). These people were the spiritual counterparts to the lifeless stalks and roots of a harvested field; they were literally burned to make way for another people. There will be a reprise of this judgment at the time of the Second Coming of the Lord Jesus Christ.

26.4.29—*stubble*—Once a grain field has been harvested, the lower part of the stalk and the roots are all that remain of the plant. Traditionally these stubbled fields are burned to as to reduce the stubble to mere ash, thus preparing the soil for future plowing and planting. The vineyard will be burned with the same object in view.

26.5 The total destruction of these cities and peoples came as a direct result of

they cast out the prophets, and the saints, and stone them, and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them.

EM 2:893
2 Ne. 26:3–9
PM540

4 Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

their homicidal mania regarding the prophets, seers, and revelators of the God of Israel.

26.5.6—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

26.5.9—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means “those not of the earth”.

26.5.16—*swallow*—The cities of Moronihah, Gilgal, Gadiandi, Gadiomnah, Jacob, and Gimjimno were literally buried within the earth for their rebellions and abominations before God (see 3 *NE-C* 9.5–8). Other cities were buried in the sea (see 3 *NE-C* 9.4–7).

26.5.25—*mountains*—Where the city had once stood, a great mountain appeared (see 3 *NE-C* 8.10). Perhaps other cities were buried in like fashion (see 3 *NE-C* 9.8).

26.5.30—*whirlwinds*—The land northward was particularly susceptible to the destruction caused by the great whirlwinds (see 3 *NE-C* 8.12–16).

26.5.36—*buildings*—Many died as a result of the great earthquakes which continued for more than three hours (see 3 *NE-C* 8.11–15).

26.6 All of these natural disasters occurred within the space of three hours, wherein a full end of the wicked was accomplished. Let no one underestimate the power of God or His willingness to justify His saints in their righteousness.

26.6.36—*stubble*—Once a grain field has been harvested, the lower part of the stalk and the roots are all that remain of the plant. Traditionally these stubbled fields are burned to as to reduce the stubble to mere ash, thus preparing the soil for future plowing and planting. The vineyard will be burned with the same object in view.

26.7 Mormon would later record the cries of the people who survived the destructions of Zarahemla and Moronihah (see 3 *NE-C* 8.24–25). These are but faint candles to the anguish that Nephi expressed when he contemplated the wickedness of his posterity that would lead to their destruction at the time of the Savior’s crucifixion.

26.7.21—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

26.8 Nephi clearly has seen in vision much more than the natural destruction of his posterity. He has also viewed the perversions among them that caused the faithful to suffer directly at the hands of wicked men. It was a case of watching one part of his family do battle against another. We can only imagine the deep emotional distress of Nephi’s mind and heart as he contemplated the viciousness of his own children. The compensatory consolation came, however, in the vision of the faithful of his posterity, those who, through the principles and ordinances of the Gospel of Jesus Christ, would arrive at the same spiritual heights that he had achieved.

5 And they that kill the prophets, and the saints, the depths of the earth shall swallow them up, saith the Lord of Hosts; and mountains shall cover them, and whirlwinds shall carry them away, and buildings shall fall upon them and crush them to pieces and grind them to powder.

6 And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

{9—1830}

*7 O the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it, and it well nigh consumeth me before the presence of the Lord; but I must cry unto my God: Thy ways are just.

8 But behold, the righteous that hearken unto the words of the prophets, and destroy them not, but look forward unto Christ with steadfastness for the signs which are given, notwithstanding all persecution— behold, they are they which shall not perish.

* p. 107
2 Ne. 26:7
MD 38
2 Ne. 26:7,10–11
EM 3:1392

2 Ne. 26:8
AF 107

26.8.12—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

26.8.21—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

26.9 Nephi reiterates that portion of his father’s dream which had indicated the period of peace and harmony that would prevail in the first generations following the visit of the Christ to his posterity (see *1 NE-C 12.11–12*).

26.10 The general observations that can be made here concern the length of a “generation” (which seems to be about 100 years in the mind of Nephi) and the notion of “speedy” (somewhat protracted period than what those embroiled in the mundane aspects of mortality would consider a rapid pace). The notion of a “speedy destruction” taking place over many years becomes comprehensible when one considers the repentance process. It is unfortunate that the pressing need for a dramatic change in one’s attitudes and conduct often comes to a man when there is not enough time to effect the changes. All this as the product of pride, foolishness, and a willful decision to pursue the pleasures of the world than to obey the voice of a loving and kind Heavenly Father.

26.10.9—*speedy*—The destruction of the Nephites took place approximately 385 years after the birth of Christ and a little over 350 years from the time that the Savior had visited with the disciples at the Temple in the land of Bountiful. About 200 years from the birth of Christ the people began to forsake their covenants of love and unity (see *4 NE-C 1.24*) and by AD 231, the inhabitants of the Americas returned to the Nephite-Lamanite schism that had plagued them for centuries. (see *4 NE-C 1.35–36*). By the time 300 years had passed away the Lamanites and Nephites could not be distinguished in their spiritual lives (see *4 NE-C 1.45*).

26.11 There were times during the life of Mormon that he was permitted to

9 But the Son of righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away, and many of the fourth generation shall have passed away in righteousness.

2 Ne. 26:9
AF 387
MD 345, 655,
743
JC 725
PM 142, 491
CR02-A 104

10 And when these things have passed away a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass; and they sell themselves for naught; for, for the reward of their pride and their foolishness they shall reap destruction; for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell.

2 Ne. 26:10
MD 350, 445

preach repentance unto his people, while at other times he was forbidden to do so. He tells his son Moroni at some point during his guidance of the military operations of the Nephites that he feared that his people had indeed arrived at a point when the Spirit no longer had any influence among them (see *MR-C 8.28*).

26.12 Nephi had earlier discoursed at length regarding the scattering and gathering of the House of Israel and how a marvelous work and a wonder would be required to bring them back into the fold of God (see 25.17–18). The intertwining of the salvation of the Gentiles with that of the House of Israel is a frequent subject in the writings of the prophets. Jesus himself, in addressing the gathered disciples at the Temple in the land of Bountiful emphasized this melding of destinies (see *3 NE-C 23.1–4*).

26.12.10—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

26.12.12—*Jesus*—As was the case with John the Baptist, the name of the Savior was provided by revelation. “Jesus” is the Hellenized version of the Hebrew name “Yehoshua”, “Oshea” or “Joshua”. The name itself means “Savior”, literally, “Jehovah put [us] into a place of safety”.

26.12.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

26.12.23—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

26.13 Through the power of the priesthood and the direct intervention of the Spirit of God the inhabitants of the world would have the opportunity to

11 For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul.

{*9—1830*}

12 And as I spake concerning the convincing of the Jews, that Jesus is the very Christ, it must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God;

2 Ne. 26:11
MD 631
CR92-A 95
CR93-O 19

2 Ne. 26:12
JC 13
PM 99
2 Ne. 26:12–13
PM 95
MM 2:286
2 Ne. 26:12–33
EM 2:702

13 And that he manifesteth him-

2 Ne. 26:13

choose between truth and error. The faithful would be comforted in their righteousness, having their eyes opened to the hand of God working in their behalf as the wicked raged against God and against His servants.

26.14 Given the significance of “these things” we have before us a temporal marker which informs us that Nephi is going to make commentary upon this dispensation, the Dispensation of the Fullness of Times.

26.14.20–21—*these things*—Although there have been arguments to the contrary, we may assume that this phrase refers to the writings which Nephi is inscribing upon plates.

26.15 The spiritual degeneration of the descendants of father Lehi was one of the subjects discussed when Nephi sought to understand his father’s dream (see *1 NE-C 12.20–23*). During his final teachings to his family, Lehi taught his sons that rejection of the Holy One of Israel would bring grave consequences into the lives of their posterity (see 1.9–11). The promises made to Lehi and his righteous posterity will, however, be honored and in these last days they will be fulfilled every whit. It is clear from the context that Nephi is continuing to cite from the writings of Isaiah.

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. (Isaiah 29:2–3)

While Ariel is identified as the city of Jerusalem, yet the wording of the verses allows for application to a far wider group of people than just the Jews. The phrase “it shall be unto me as Ariel” constitutes “likening” of the sort which Nephi advocated.

26.15.19—*smitten*—This is in reference to that which Nephi saw in the reprise of his father’s dream (see *1 NE-C 1.13.34*).

26.15.22—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

26.15.47—*forts*—The literal fulfillment of this prophecy cannot be denied. But the siege and encampment against the descendants of Lehi is not only manifested in the military and social treatment of the indigenous inhabitants of the Americas by the Europeans, but it also is indicative of the spiritual strictures that would cause them to be receptive in the last days to the coming forth of the Book of Mormon.

26.15.61—*dust*—A clear reference to death, to be sure, but it is also an indication of the humiliation that the people would suffer.

26.15.66—*not*—A representation of the end of temporal life, but also the

self unto all those who believe in him, by the power of the Holy Ghost; yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders, among the children of men according to their faith.

{*9—1830*}

14 But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men.

15 After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

MD 507
EM 2:650
EM 3:1166
CR96-O 80
CR02-A 99
2 Ne. 26:13–14
AF 310

2 Ne. 26:14–33
EM 1:147
EM 2:702

2 Ne. 26:15–16
MD 209
EM 1:159
2 Ne. 26:15–16,
18
EM 2:700

demise of their culture as a civilization. A survey of the descendants of the indigenous peoples of the Americas will reveal that the vast majority of those whose ancestry may be traced to Lehi have lost their cultural heritage.

26.15.72—*righteous*—That is, the writings of the prophets, seers, and revelators who dwell in the Americas long before the Gentiles arrived to exploit the peoples dwelling here.

26.15.81—*faithful*—Even a casual acquaintance with the pages of the Book of Mormon reveals the deep and abiding concern that the disciples of Christ had for their children. Their prayers in behalf of them are a matter of record.

26.16 The petition to Heaven that the records of the Nephites might be preserved for the benefit of their posterity and the posterity of the Lamanites was continual in the hearts and minds of the servants of God. Enos, the son of Jacob and the grandson of Lehi, specifically sought for that boon and was told that it would be granted in conjunction with that which had been made to his parents and grandparents. If the truth be known, the promises made to Lehi and Jacob were ones that had been extended to their righteous ancestors as well. Certainly Isaiah was aware of that deep and abiding desire. We may assume with confidence that the other remnants of the House of Israel have, even in their scattered condition, faithful preserved their spiritual histories that they, too, might come forth in the latter days in order to bless their posterity. Again, Nephi tacitly refers to Isaiah's writings.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. (Isaiah 29.4)

26.16.11—*them*—That is to say, the posterity of those who survived the destruction of the Nephite civilization by the Lamanites. This are they who would “not be forgotten” (see 26.15).

26.16.15—*ground*—Certainly literally fulfilled in the coming forth of the Book of Mormon. One may justifiably ask where records of any kind are best preserved if not in a depository within the earth.

26.16.36–37—*familiar spirit*—The primary meaning of this phrase is the Holy Ghost, that spirit which is most familiar to us because of our close acquaintance with our Father in Heaven. The metaphorical applications of this phrase to the sentiments felt while reading the scriptures or considering the history and teachings contained in writings like these are merely extensions of the fundamental reality.

26.16.45—*him*—Again, this is in reference to the power and influence of the Holy Ghost that will testify to those who come in contact with the writings of the ancient prophets, seers, and revelators that they are true, that their testimonies have survived their descent into the grave.

26.17 We are not told when or where Nephi became acquainted with the Lord's promise. Is he quoting the Lord from one of the many open visions to which he was privy? Had this promise been preserved on the Brass Plates in some form? Had Isaiah been more effusive about this issue in his own composition from which Nephi cited his text?

26.17.7—*They*—In reference to the many servants of God whose writings would be the means of bringing their posterity unto Christ.

16 For those who shall be destroyed shall speak unto them out of the ground, and their speech shall *be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

2 Ne. 26:16
EM 1:159
EM 4:1538
* p. 108
2 Ne. 26:16–22
AF 294

17 For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have

- 26.27.24—*sealed*—Literally in the case of two-thirds of the plates which Mormon fabricated for his record. The book was also “sealed” in the sense that no man could read the language in which the teachings of the Nephites had been preserved. The translation thereof was by the gift and power of God. Finally, the place where the plates were hidden was blessed and consecrated that they would not be discovered by the wicked.
- 26.17.28—*book*—Certainly from Nephi’s perspective, that book would contain his own contributions to the spiritual knowledge of his people. This constitutes a direct reference to Isaiah 29:11.
- 26.17.44—*destroy*—The protection of the Nephite plates from the Lamanites had been an exercise that had continued for many hundreds of years.

26.18 As the Nephites had disappeared from off the face of the earth in hardly more than the blink of an eye, so also would the spiritual record of their forefathers come into the light of day in an astonishing short period of time.

26.18.1—*Wherefore*—This word is a marker for a syllogism, an argument explaining why an event transpires the way it has. The first part of the logical sequence has to do with the speed with which the people of the Nephites were destroyed. In terms of the final battle staged at the Hill Cumorah, the destruction took place in a matter of days. What remains is to find the corollary. Some commentators have reasoned that the second part is the Lord’s comment that the destruction would be quick. This conclusion, however, is somewhat lumpy in the context of what Nephi has been writing about. It is the antecedent for “It” in the last clause of the verse that provides the answer.

26.18.33—*It*—Some scholars have suggested that “It” refers to the fact that the Nephites were destroyed quickly because the Lord said they would be destroyed quickly. That assertion does not provide much information and merely states the obvious. Nephi, however, had been describing the preservation of the sacred records of his people and how those teachings would come forth to bless and edify his posterity and that of his brethren. Is it not more likely that the Lord and Nephi are emphasizing the manner in which the book itself would come forth? The main body of the translation process took less than three months. The publication of the first edition of the Book of Mormon took place less than a year after the translation was complete. Even adding in the time from September 1827 when Joseph was first allowed to take the plates from the Hill Cumorah and when the translation, as we have it, began in April of 1829, the coming forth of the Book of Mormon was done almost in an instant, suddenly, much to the consternation of the enemies of light and truth.

26.19 This constitutes a return to the historical narrative broken off by Nephi in verse 15 in order to discuss to coming forth of the writings that he and his posterity would produce with an eye looking forward to the latter days, during which their children would have an opportunity to receive the fullness of the Gospel of Jesus Christ.

26.19.22—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous

them, for they seek to destroy the things of God.

18 Wherefore, as those who have been destroyed have been destroyed speedily; and the multitude of their terrible ones shall be as chaff that passeth away—yea, thus saith the Lord God: It shall be at an instant, suddenly—

{*¶*—1830}

19 And it shall come to pass, that those who have dwindled in unbelief shall be smitten by the hand of the Gentiles.

2 Ne. 26:19–22
AF 203

insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

26.20 Nephi now relates that which he has seen in vision regarding the state of the Gentiles at the time that the Book of Mormon and other sacred writings would come forth. These dire straits were such that not only would the Book of Mormon be provided to help establish correct theological precepts, but the Lord would also make a restoration of the priesthood, coupled with the power of personal and ecclesiastical revelation. Nephi had learned for himself during the Lord's explanation of his father's dream of the Tree of Life, that the Gentiles would stumble because many of the plain and precious things that had once been found in the record of the Jews had been elided (see *1 NE-C 13.24–29*). Without the fullness of the Gospel, the Gentiles found themselves at odds with one another in theological matters, the ecclesiastical diversity within the Christian faith being one of the seminal markers of the great apostasy. Motivated by greed, lust, and power, the churches among the Gentiles quickly descended into brutal repressive means in order to satisfy their worldly desires. What may be said of divisive traditional Christianity may be said of other religious bodies that have employed the same tactics among the nations of the whole earth.

26.20.3—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

26.20.9—*pride*—In their arrogance, the Gentiles thought to repair the apostasy with their own intellectual powers rather than seek out the proper course of action through revelation from God the Father.

26.20.22–23—*stumbling block*—The stumbling block that impeded the progress of the Gentiles, even though they had the record of the covenant people was the absence of many of the plain and precious things which the prophets of ancient Israel had clearly taught (see *1 NE-C 13.34*).

26.21 Certainly in the days of the Prophet Joseph Smith, such motivations caused much of the tumult and war of opinions which seemed to rule the hearts of men and women. Jealousy, contention, and bad feelings permeated the sectarian world at the beginning of the 19th century.

26.22 There are those among the children of men whose lust for power, fame, and wealth is such that they will do anything in their attempts to satisfy it. Much of this unholy desire springs directly from personal sin, a rebellion against that which the perpetrators know to be right. Since they have no spiritual life, they seek for an abundance of material things, together with extremes in social conduct, and villainy of unbridled proportions in an attempt to fill the vacuum caused by their spiritual depravity. That Satan will take advantage of men in search of carnal security is a matter of historical record. The saints of the latter days have been subjected to the machinations of men willing to

20 And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

21 And there are many churches built up which cause envyings, and strifes, and malice.

22 And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he

2 Ne. 26:20
TSWK 388
MLM 78
2 Ne. 26:20–22
MLM 58
2 Ne. 26:20–29
MD 44

2 Ne. 26:22
MD 278
EM 3:1290
CR92-A 59
CR97-O 54

deal with the evil one, either by adopting his malignant philosophy or by covenant.

26.23 Some men seduced by the wiles of Satan have attempted to excuse themselves by claiming that they were ignorant of the evil influence of the devil, that they somehow were convinced that they were doing God a service in their wickedness. This has been and always will be a patent lie. Men are sufficiently instructed by the light of Christ to be able to distinguish between good and evil when they are presented to the children of men. It is only in extreme circumstances, as was the case just prior to the flood or within the walls of Sodom and Gomorrah, when evil influences seemed to reign supreme, that some leniency might be extended to those who came to the age of accountability without sufficient examples of godliness before them. For the most part, however, the children of men know intuitively that the God of Heaven is not the master of darkness but is, rather, a being of light and truth.

26.24 One of the seminal aspects of secret combinations and those who embrace the philosophies of the same is an unwavering desire for self-aggrandizement. The Lord Jesus Christ, however, is motivated by his desire to raise all around him to realms of glory and happiness, that they might be equal with him in the eyes of God the Father. For this reason he went into the Garden of Gethsemane and then to the cross bearing the sins of mankind. For this reason he allowed his body to suffer and then expire at Golgotha, that he might gain power over death, that he might provide all those who had been born into mortality the blessings that come with immortality. The Savior denies no one salvation; the individual soul decides that portion of eternity he or she wishes.

26.25 The invitation to come unto Christ to receive salvation from death and sin is encapsulated in the principles and ordinances of the Gospel of Jesus Christ. Nephi is drawing on imagery found in the 55th chapter of Isaiah. Nephi's brother Jacob had cited the same verses in his discourse to the saints in the land of Nephi (see 9:50–51).

26.25.29—*buy*—How does one “buy” without money and without price? It is in the investment of the soul through discipleship to the Lord Jesus Christ that we are blessed with eternal wisdom and glory in the Kingdom of God. Those who suggest that exaltation requires nothing of those who receive it are either ignorant or sorely deceived.

26.25.30—*milk*—Milk is the nutrient of the infant and the child. The law of God serves the same function spiritually for those of us who have not matured into the fullness that has been promised the faithful.

26.25.32—*honey*—One of the markers of prosperity and nourishment in a land. A region flowing with milk and honey is a promised land indeed. It represents one of the tangible aspects of inheritance.

26.26 There have been those among the wicked who have done so with impunity. While certain restrictions are placed upon those who have violated their covenants with God and His Son, yet they are not banished from the positive influence of the body of the saints. Every opportunity is given to them that they might effectively repent and return to those blessings of Christian conduct which they once enjoyed.

26.26.13—*synagogues*—The word in Greek derives from a conjoining of two words which literally mean “I bring together.” Most biblical scholars have concluded that the synagogue system began in Babylon as a

bindeth them with his strong cords forever.

{*9—1830*}

23 For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

24 He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

25 Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

26 Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

2 Ne. 26:23–24
PM 99, 525
2 Ne. 26:23–25,
27
CR81-O 81

2 Ne. 26:24
MA 41
AF 95, 252
CR84-A 28
CR86-A 16
CR87-O 102
CR92-A 17
CR93-A 100
CR99-O 31
2 Ne. 26:24–28
CR02-A 74
2 Ne. 26:25
EM 2:700
CR90-A 92
2 Ne. 26:25–28
MD 300

2 Ne. 26:26
MD 774
MM 1:189
EM 1:203

direct result of the destruction of the Temple and the subsequent exile of the Jews from the land of Israel. Even with the return to Palestine and the rebuilding of the Temple at Jerusalem, the synagogue remained at the center of daily worship.

26.27 The light of Christ has been given to every soul born into this world by which the children of men are led along from one point of light and truth to another. The invitation to godliness is continuous from infancy and remains an influence until a man or woman willfully departs from the path of righteousness to gratify his or her lusts for the things of this world. A deliberate departure from the truth is followed by a withdrawing of the Spirit of God which will continue, if unchecked by repentance, until the man or woman knows nothing of the things of God or eternity.

26.28 To partake of the goodness of God is not merely to receive blessings from His hands. The partaking is like unto consuming food, milk and honey for example, which upon entering into the body permeates every organ, nourishing, repairing, and edifying the whole. If we chose to partake of the goodness of God we cannot become anything other than like Him.

26.29 Priestcraft is contrasted with the attitude and motivation of the Lord Jesus Christ as articulated in verse 24. Christ loves the world; those engaged in priestcraft love only themselves. Christ does all that he does for the benefit of the fallen; false priests seek wealth, fame, and power at the expense of the world. No practitioner of priestcraft will sacrifice himself, whereas Jesus willingly gave up his life, every aspect of it, for the benefit of his brethren and sisters. False priests are elitists; disciples of Christ follow the example of their Master by promoting the unity of heart and mind that Zion might be established upon the earth.

26.29.43—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

26.30 Priestcraft is antithetical to the nature of the Celestial Kingdom. Priestcraft, by definition, is a telestial view of mankind coupled with the malignancy of Lucifer's notion of supremacy in the eternities. The Kingdom of God is governed by the pure love of Christ; the kingdom of the devil is governed by solipsism. One of the major qualities of life in a Zion society is that such a people would have "no poor among them". Poverty cannot exist where there is love.

26.30.50—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

26.31 In a Zion society, the material needs of all are provided for through the

27 Hath he commanded any that they should not *partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

28 Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

29 He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

* p. 109
2 Ne. 26:27
AF 119
CR90-A 92
CR99-O 91
CR01-A 55
2 Ne. 26:27–28
PM 325

2 Ne. 26:28
EM 1:264
CR90-A 92
CR92-A 85
CR95-O 15
2 Ne. 26:28–33
EM 4:1578
2 Ne. 26:29
MD 448, 593
DNTC 2:172
MM 2:390
MM 3:392
MLM 83
CR82-A 38
CR84-O 14
CR89-O 34
CR92-O 92
CR93-A 96
CR99-O 102
CR99-O 78
2 Ne. 26:29–31
CR87-O 92
2 Ne. 26:29,31
EM 3:1133
2 Ne. 26:30
MD 121
DNTC 2:378
EM 1:264
CR81-O 30
CR88-A 3
CR91-A 108
CR91-O 82
CR92-O 39

righteous desires of all who pertain to that society. Each man in his respective role in the community labors for the welfare of his fellow citizens that they might enjoy the very best that his skills can produce. Those who labor for money are laboring for ascendancy, implying that their service to the whole is more valuable than that of any other.

26.31.5—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

26.32 Each of these commandments, articulated succinctly by the Lawgiver Moses, is a foundation stone of the city of Zion. There can be no murder in Zion, for the wanton taking of life is contrary to the law of love which forbids anger and hatred. Deception can only manifest itself when the liar believes that his welfare is more valuable than that of his neighbor. Stealing is the most malicious aspect of acquisitiveness, the latter in and of itself suggesting a desire for economical stratification, an exalting of one's self though possession. Why would a man or woman in a Zion society have any need to strengthen his or her word by invoking the witness of God the Father or that of His Son? A man who is consistently honest in his dealings with his fellow men will be consistently believed. Envy in the City of Zion presupposes a perceived inequality between citizens. Whether it be a justifiable perception or not, the spirit of envy will do nothing to rectify the situation, but will exacerbate the problem by adding another unsavory dimension. Love cannot dwell in the same room with malice; contention is oil to unity's water and in the end will produce fragmentation in Zion. Immorality in all of its manifestations is antithetical to the principle of unity. The perfect union between a man and a woman can only be achieved within the divinely appointed institution of marriage, in time and in all eternity. Mere copulation is not unity. If not accompanied by fidelity and covenant, the physical union between the sexes is doomed to failure.

26.33 The clarity of the doctrines of Christ is disturbing to those who have a mind to follow the lusts of the flesh. The light of Celestial day reveals the squalor in which we live on this fallen world and directs us to improvement which requires action and determination. Yet for all of the uncomfortable sentiments which come in these moments of revelation, the invitation from God is not to increased misery but, rather, to perfect happiness and satisfaction. All of His children may partake of the fullness of His blessings, regardless of the time and place into which they were born. Provisions have been made for the benefit of every soul who has taken upon himself or herself the vicissitudes of mortality. All may receive salvation from death and hell, even as many as will. All may enter into the City of our God, even Zion, if they so choose. Note that the first five verses of chapter 27 are part of the same paragraph with the final eleven verses of chapter 26 in the structure of the first edition of the Book of Mormon.

26.33.78—*Jew*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of

31 But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.

32 And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish.

33 For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

2 Ne. 26:31
DNTC 3:122
TSWK 363
MLM 79
CR02-O 96

2 Ne. 26:32
MD 766
CR89-A 85
2 Ne. 26:32–33
AGQ 4:170
CR87-O 17

2 Ne. 26:33
AGQ 1:54
MD 231
DNTC 1:354
DNTC 2:473,
501
DNTC 3:131,
417
DS 1:61
FPM 295
PM 94, 325, 575
MM 4:318
EM 2:463, 507,
908
EM 3:119
EM 4:1578
CR81-O 15
CR83-A 31
CR87-O 30

Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *I NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *I NE-C 5.11–14*). In context, it would seem to be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration.

26.33.80—*Gentile*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

27.1 Nephi continues his prophecy regarding the latter days in conjunction with his reading and understanding of the prophecies of Isaiah. In this portion Nephi will focus on the aspects of Isaiah 29 which apply directly to the times during which the Book of Mormon and other records would come to the attention of the inhabitants of the earth. One of the great tragedies that will befall both the Gentiles and the Jews throughout the world will be their lost and fallen state compounded by the gross wickedness among them that will prevail almost unabated.

27.1.5–6—*last days*—While arguments might be made for different interpretations of this phrase, yet it is clear in this context that the “days of the Gentiles” are those days in which the Gentiles would be given an opportunity to gather with the covenant people, one of temporal markers of the final gathering of the House of Israel. We are presently living in those times referred to here.

27.1.13—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

27.1.25—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

27.1.55—*drunken*—Both Nephi and Jacob testify of a time in which the children of men would be drunken with their own blood (see *I NE-C*

CR89-O 96
CR90-A 92
CR95-A 47
CR95-O 42
CR96-A 15
CR99-A 84
CR99-O 32, 91,
106
CR00-O 11, 12

{Chapter XI, continued}
(Chapter 27)

1 BUT, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

2 Ne. 27
MD 719
DS 2:304, 305
DS 3:211, 213,
229, 280
EM 1: 98, 147,
200
EM 2:699, 702
EM 3:1161,
1284
CR80-O 93
2 Ne. 27:1
AF 203
MD 44
DNTEC 3:108
EM 1:57
2 Ne. 27:1–2
MD 729
DS 3:278
MLM 367
2 Ne. 27:1–5
MLM 42
2 Ne. 27:1–35
MLM 155

22.13 and 6.18). Blood is generally thought of as one of the primary markers of a fallen world, the susceptibility and willingness to partake of the temptations afforded by corruptible flesh.

27.2 In the previous chapter Nephi had described many of the catastrophes that would befall the Nephites and the Lamaniites at the time of the crucifixion of the Lord Jesus Christ (see 26.3–6). Here he warns those of the latter days that similar disasters await the wicked, those who have succumbed to the iniquities and abominations of our day. He is clearly citing, almost verbatim, Isaiah 29.6. The orientation of the prophecy toward the latter days as indicated by the change of person from the second to the third person is reflected in the Joseph Smith Translation of Isaiah 29.6 as well.

27.3 This verse is a tight paraphrasing of Isaiah 29:7–8. Perhaps it would be better to state that it is an excellent example of a textual likening of the passage of Isaiah to the purposes of Nephi and his own prophecy. The efforts of the nations of the world to war against the Kingdom of God are no more than vain imaginations, idle thoughts with no substance. Well might a man slack his hunger and thirst by dreaming about food and drink as to consider that mere man has the power to overthrow God the Father and His righteousness. In this, the foolishness of men reflects the foolishness of Lucifer.

27.3.8—*Zion*—The name used in Isaiah is “Ariel”, in reference to the city of Jerusalem. Nephi substitution is designed to focus his readers’ attention to the latter days and the establishment of the Kingdom of God upon the earth and not just a singular city in Palestine. Isaiah had done something similar to this in his phrase “it shall be unto me as unto Ariel” (see 26.15).

27.4 This verse is a slight adaptation of Isaiah 29:9. The reading of the Joseph Smith Translation is almost precisely the same as Nephi gives here. Isaiah is addressing those who would fight against Zion, who would be filled with iniquity, drunken with abominations, their own mortal and moral corruption. The wicked will be summarily awakened from their drunken stupor, and will be brought face to face with their own viciousness. They will be startled and dismayed beyond measure.

27.4.6—*doeth*—The JST has “do” in this place. Technically speaking, “doeth” is in the second person singular. The implication in the Book of Mormon rendition is that every single one of all those who commit sin will be dealt with individually.

27.4.7—*stay*—All that appears before this word is not present in the King James version but is to be found in the JST.

27.5 The spirit of the Lord is withdrawn from those who have rebelled against the mind and will of God. The sinner, therefore, is no longer spiritually sensitive and stumbles at every obstacle in his path, obstacles that could have been easily avoided through obedience to the commandments of God.

27.5.2—*behold*—This word does not appear in the King James version but is present in the JST. The continual repetition of the word “behold” is a command to open one’s eyes out of the sleep that they have brought upon themselves through their personal and national wickedness.

27.5.15–18—*For, behold, ye have*—The King James version has “hath” in this place implying that the Lord had closed the eyes of the wicked. Both the Book of Mormon and the JST emphasize the point that it is the wicked who willfully choose not to see.

2 And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.

2 Ne. 27:2–5
EM 2:700

3 And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion.

2 Ne. 27:3
CR81-O 95

4 For behold, all ye that *doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

* p. 110
2 Ne. 27:4–5
CR88-O 102

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

2 Ne. 27:5
MD 701

27.5.25—*rejected*—The King James version does not have “and ye have rejected” as does the JST. Again, the burden is placed where it rightfully belongs; upon the heads of the wicked.

27.5.27—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

27.5.33—*seers*—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provided to Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

27.5.36—*covered*—The King James version ends here; the JST continues with the same phrasing as given in Nephi’s citation. The addition clearly states where the problem lies.

27.6 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:11). So, therefore, we may understand that this is not merely Nephi’s interpolation of Isaiah’s writings, but the writings of the prophet himself. This should be considered the case until verse 15 of the present chapter. Isaiah’s words are given for the benefit of the entire House of Israel, the scattered remnants which will be gathered in the last days by the will of the Lord. We may know and understand that those blessings that have come to the posterity of Lehi as a result of the coming forth of the Book of Mormon will be bestowed on the other descendants of Abraham, Isaac, and Jacob. Can there be any question that the commandment to preserve a religious history and compilation of religious teachings was not unique to the Jews or to the descendants of Lehi?

27.6.20—*book*—Certainly in reference to the coming forth of the Book of Mormon, but there will be other sacred writings which will come forth in the fullness of time.

27.6.31—*slumbered*—The records which will come forth to testify of the resurrected Christ will be from those whose bodies have lain in their graves for many centuries. Like the Nephites, these other civilizations directly touched by the ministry of the Savior will have preserved and protected their sacred records.

27.7. This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:12). The Plates which the prophet Mormon prepared contained the text of what we now have as the Book of Mormon. We are informed that only one-third of that collection of plates was translated by the Prophet Joseph Smith, the other two-thirds having been sealed up to come forth at a later time. Once the entire volume have been published, we will know for a certainty that Isaiah’s description is perfectly consistent with that which was compiled by Mormon and his son. The other records to come forth from the scattered remnants of the House of Israel will contain similar material, a religious history recounting the events of this earth from the creation thereof to its exaltation.

27.7.7—*sealed*—That is to say, that only authorized servants of the God of Heaven will have access to and be empowered to reveal the contents to the world. Those involved in the coming forth of these ancient records

{*9—1830*}

6 And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

2 Ne. 27:6–7
AF 310
2 Ne. 27:6–9
EM 2:700
2 Ne. 27:6–11
AF 294
2 Ne. 27:6–22
MD 682
2 Ne. 27:6–24
EM 1:44
2 Ne. 27:6–26
EM 1:159

7 And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

2 Ne. 27:7
MD 682
2 Ne. 27:7–11
MLM 114
EM 3:1282

will be reckoned as prophets, seers, and revelators.

27.7.15—*revelation*—Like the Bible and the Book of Mormon, all records which have been inspired by God will be received by the faithful as the word of God unto His people.

27.7.20—*beginning*—One of the primary purposes of scripture is to help the children of God to understand from whence they have come, what their purpose on the earth is, and their destiny as disciples of Christ

27.7.26—*ending*—The earth in its temporal state will cease to exist. It will suffer a death and resurrection similar to all things which have come forth from the hand of God and have suffered a fall from grace. As a glorified orb, this earth will be the dwelling place for those who have prepared themselves for such a residence through obedience to the principles and ordinances of the Gospel of Jesus Christ.

27.8 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:13). We may assume from the wording of this verse that the various remnants of the House of Israel once enjoyed a period of spiritual enlightenment during which their revelations and religious experiences were preserved in some fashion. What is also clear is that a time came for many, if not all of the, wherein they fell into gross apostasy such that the sacred records had to be sealed up and hidden lest they be destroyed by the wicked. The Lamanites, for example, would have perceived the material upon which the Nephite record was kept to be of far greater worth than the account itself. Therefore, Mormon went to great lengths to provide a place where the entire body of historical records might be stored until an appropriate time came for them to be revealed to the world.

27.8.29—*people*—Speaking specifically of the spiritually depraved among the scattered remnants of Israel, an example of which would be the Lamanites at the time the Nephite nation was destroyed at the Hill Cumorah. No doubt there were wicked counterparts elsewhere.

27.9 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:14). We are to understand from this and following verses that there is a pattern established for the manner in which the ancient religious records of scattered Israel are to come forth We may see that pattern followed in the events surrounding the coming forth of the Book of Mormon. When the time arrives for the other sacred records to come forth, we may very well see something of a similar nature transpire.

27.9.3—*book*—In the specific case of the record preserved by Mormon, the “book” referred to here is the collection of Plates hidden up by Moroni at the behest of his father, Mormon, which was eventually entrusted to the Prophet Joseph Smith for translation.

27.9.9—*man*—In the specific case of the coming forth of the Book of Mormon, the “man” unto whom the “book” was delivered was the Prophet Joseph Smith.

27.9.38—*another*—In the specific case of the coming forth of the Book of Mormon, the second person unto whom the words of the prophets were given can be identified as Martin Harris, the Prophet Joseph Smith’s scribe during the initial attempt to translated Mormon’s record. Martin Harris would receive the commission to fulfill this prophecy by going to New York and presenting some examples of the ancient writings of the Nephites together with their translation to men like Charles Anthon and Samuel Mitchell.

27.10 The first sentence of this verse is included as part of the preceding verse

8 Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

2 Ne. 27:8
AGQ 1:162
DS 3:225

9 But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;

2 Ne. 27:9
MD 209
2 Ne. 27:9–12
AF 295

in the Joseph Smith Translation. The rest of the verse is not to be found in the King James version either, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:15). The value of the original texts of the records of the ancient saints is far too great to entrust into the hands of academia. Additionally, there are many parts of those ancient records which will not be translated until there is a people prepared to receive them.

27.11 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:16). If the publication of the Book of Mormon is any indication, and we have every reason to believe that it is, there will come a time when all those things which have been preserved over the centuries which reflect the mind and will of God, will be presented in their fullness to the children of men who have proven themselves worthy to receive them. Therefore, we may anticipate with assurance that the remaining two-thirds of the Plates of Mormon will eventually be translated for the benefit of the faithful. Those records which yet remain hidden and sealed up will also be brought forward to inspired and strengthen the posterity of those who wrote them.

27.11.18–19—*house tops*—The venues for the scriptures will be endless, every man having at his fingertip the words of the prophets of God. No man will have need to go to another to beg or borrow access to the scriptures. Every man will have his own text to peruse at leisure.

27.11.27–29—*power of Christ*—From one point of view, the power and influence of the Holy Ghost will be the means by which a man will come to know the truthfulness of the Book of Mormon or any other volume of scripture. But there will also come a time when every man will not only have access to the word of God, but every man will be a priest unto the Most High God, by which authority the mind and will of God will be revealed unto him as he reads that which will have come into his hands.

27.12 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:17). The existence of the Plates of Mormon and the veracity of the translation thereof would be testified to by twelve honorable men. The Three Witnesses would know and understand by the power of God, their minds and hearts having been touched by the Father and the Son that they might fervently give their testimony regarding the record itself, the translation, and the reality of the angel Moroni. Eight more Witnesses would have the blessing of physically handling the Plates and expressing themselves in a temporal fashion that the Plates actually existed and were not mere fantasy or delusion perpetrated upon the Three Witnesses. The unique position of the Prophet Joseph Smith was that he could confirm the witness of both bodies of men through his personal experiences.

27.12.7—*book*—The religious record of a fallen people, and specifically to Nephi’s mind, the collection of Plates upon which Mormon and Moroni made their record.

27.12.13—*man*—In the case of the coming forth of the Book of Mormon, the “man” here is the Prophet Joseph Smith.

27.12.42–43—*three witnesses*—In the case of the Book of Mormon, the “three witnesses” who saw the Plates of Mormon by the “power of

10 But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.

11 And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

2 Ne. 27:10
MD 682
CR93-O 25
CR02-A 91
2 Ne. 27:10–11
MD 649

2 Ne. 27:11
DS 3:211
CR86-O 70
CR87-O 39
CR88-A 9
2 Ne. 27:11–12
AF 59

2 Ne. 27:12
MD 841
EM 1:216
EM 4:1514
2 Ne. 27:12–13
AF 269
EM 1:214
CR99-A 45
2 Ne. 27:12–14
AGQ 1:203
AGQ 2:197
2 Ne. 27:12–25
AF 295

God” were Oliver Cowdery, David Whitmer, and Martin Harris. The Lord God of Israel always presents to the world, in the mouth of two or three witnesses, the eternal truths by which the children of men may be saved. No doubt when the records of the scattered remnants of the House of Israel come forth, there will be witnesses to readily and faithfully testify of the truth of those records.

27.12.64—*testify*—The joint testimony of the Three Witnesses may be found accompanying every copy of the Book of Mormon.

27.13 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*; Isaiah 29:18). It was by faith that the ancient disciples of Christ committed their words and their experiences with diety to writing. It is by that same faith that men will come to know the truthfulness of that which will be delivered to them in the process of time.

27.13.14—*few*—In the case of the Plates from which the Book of Mormon was translated, a limited number, including the Eight Witnesses, were allowed to view the Nephite record. We may assume that a similar procedure will be followed when the other sacred records are brought forth for the edification of the saints of God.

27.14 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*; Isaiah 29:19). The Lord God is the author of His own word, it is His mind and will that are reflected in the narratives contained in the scriptures. A man filled with the power and influence of the Holy Ghost will recognize divine truth and will faithfully peruse the pages of any volume brought forth from His hands. One who would reject that truth and light in the face of faithful witnesses and the Spirit of God would find himself at odds with the God of Heaven, an unsettling predicament to be sure. “Wo” is not too strong of a word to describe the spiritual circumstances of such a benighted man.

27.14.34—*wo*—This word is spelled “woe” in the JST.

27.15 This and the three following verses contain a far more detailed account as to what would transpire between the academics of the world and the humble followers of Jesus Christ as the various records would come to light in the latter days. The King James version of this passage appears to be severely truncated, inasmuch as the Joseph Smith Translation is as complete as the Book of Mormon. (see *JST*, Isaiah 29:20–22).

27.15.15—*him*—In the case of the coming forth of the Book of Mormon, the pronoun is in reference to the Prophet Joseph Smith.

27.15.22—*book*—In the case of the Book of Mormon, the “book” is in reference to the Plates of Mormon.

27.15.25—*words*—In reference to the characters that Joseph Smith copied out of the record and the translation which he made in order to provide Martin Harris with a document that he could show to the academics Charles Anthon and Samuel Mitchell.

27.15.34—*another*—In the case of the coming forth of the Book of Mormon, this other person is Martin Harris.

27.15.42—*learned*—According to the historical record, two of the “learned” were Charles Anthon and Samuel Mitchell of New York. Martin Harris’ interview with Charles Anthon is an almost verbatim fulfillment of Isaiah’s prophecy.

27.15.54—*Bring*—The academic interest in the Plates was not because of the information contained thereon but rather for the artifact itself. In

13 And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

14 Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth *him good will he establish his word; and wo be unto him that rejecteth the word of God!

{*¶*—1830}

15 But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.

2 Ne. 27:13
EM 1:159
2 Ne. 27:13–14
DS 1:209
2 Ne. 27:13–16
MD 705
2 Ne. 27:13–17
MD 847

2 Ne. 27:14
DS 1:228
DS 3:229, 230
EM 4:1570
* p. 111

2 Ne. 27:15
AF 295
2 Ne. 27:15–19
DS 2:179
EM 2:700

<p>this sense, the academics were no better than the Lamanites who desired the metals of which the Plates were made.</p>		
<p>27.16 The academic world lives and dies by the production of novelty. In this sense, they are forever learning and never coming to a knowledge of the truth. The learned have no desire to possess the truth as much as they wish to gain ascendancy over their fellow academics.</p>	<p>16 And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.</p>	
<p>27.17 The sacred records of the covenant people are preserved through the diligent obedience of the servants of God. The records may be “sealed” in a variety of ways. In the case of the Book of Mormon, Mormon’s plates, two-thirds of them, were physically bound with metal straps. Insofar as the narrative is concerned, the entire record was “sealed” because there was not sufficient knowledge of the language in which the record was preserved. “Unsealing” could only take place through the gift and power of God. The records were also protected or “sealed” against the worldly avarice and machinations of the wicked who have no desire to advance the cause of Christ but are obsessed with their own agenda of self-aggrandizement.</p>	<p>17 And the man shall say: I cannot bring the book, for it is sealed.</p>	
<p>27.17.3—<i>man</i>—That is to say, the man in whose keeping the “book” had been entrusted, the Prophet Joseph Smith.</p>		
<p>27.18 Truer words were never spoken. The word of God is read through the eyes of faith or it is not read at all.</p>	<p>18 Then shall the learned say: I cannot read it.</p>	
<p>27.19 This verse corresponds to the first half of verse 22 of Isaiah 29 in the Joseph Smith Translation. It also constitutes a restoration of Isaiah 29:12 of the King James version.</p>	<p>19 Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.</p>	<p>2 Ne. 27:19 AF 295</p>
<p>27.19.13—<i>again</i>—In the history of the coming forth of the Book of Mormon, this prophecy may be considered as having been literally fulfilled, in that, because of disobedience, the sacred record of the Nephites was taken from the Prophet Joseph Smith for a time in the summer of 1828 and then later returned to him when he had become sufficiently humble.</p>		<p>2 Ne. 27:19–21 MD 675, 753 DNTC 2:491 DNTC 3:49</p>
<p>27.20 This verse corresponds to the second half of verse 22 of Isaiah 29 in the Joseph Smith Translation. The rejection of sacred records is not so much a denial of their physical existence as it is a rejection of the notion that they contain the word of God. One does not have to engage in much investigation of the academic take on the Bible before encountering the cynicism and incredulity of the learned.</p>	<p>20 Then shall the Lord God say unto him: The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.</p>	<p>2 Ne. 27:20–21 CR90-O 17 CR02-O 16 2 Ne. 27:20,21 CR89-O 106</p>
<p>27.21 This verse is absent in the King James version, but is present in the Joseph Smith Translation (<i>JST</i>, Isaiah 29:23). The two-thirds of Mormon’s Plates which were physically sealed with metal bands were not opened by the Prophet Joseph Smith during the translation process. No doubt the Lord will be as selective in the revelation of the sacred records brought forth from the other scattered remnants of the House of Israel. Eventually, all accounts of God’s dealings with His children will be made available to the inhabitants of the earth.</p>	<p>21 Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.</p>	<p>2 Ne. 27:21 CR91-A 119</p>
<p>27.22 This verse is absent in the King James version, but is present in the Joseph Smith Translation (<i>JST</i>, Isaiah 29:24). We may justifiably assume that the records of scattered Israel are likewise protected from destruction as have</p>	<p>22 Wherefore, when thou hast read the words which I have com-</p>	<p>2 Ne. 27:22 MD 385, 649, 682</p>

been the records of the Nephites. No doubt there are depositories in many parts of the world in which may be found the dealings of God the Father with His servants on the earth. They, too, will have been kept from the wicked, preserved to come forth in a day in which they will be accepted and rejoiced over.

27.22.5—*read*—Understood in this word is the notion that the words which were “read” were to be translated as well, written and published for the benefit of the disciples of Christ.

27.22.18—*witnesses*—In the case of the coming forth of the Book of Mormon, the Three Witnesses and the Eight Witnesses are what should be understood.

27.22.28—*seal*—In the case of the Book of Mormon, the Plates were “sealed up” when the Prophet Joseph Smith returned the “book” to the angel Moroni. The Nephite records and the depository in which they are kept are under the guardianship of the son of Mormon. There they will remain until the Lord commands His servants to bring them unto the children of men.

27.23 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:25). While it is true that men have discovered ancient caches of documents, none of these have had the spiritual impact upon the nations of the earth as will those records which have been preserved by the hand of the Lord. We may rest assured that the “learned” of the world, those who seek only their own fame and fortune, will have no part in the restoration of these sacred records to the posterity of those who penned them. The effect of these disparate accounts of God’s dealings with His children will prove beyond any shadow of doubt that the Lord God of Israel has ever been constant and consistent in His love and guidance of the faithful.

27.24 This verse is absent in the King James version, but is present in the Joseph Smith Translation (*JST*, Isaiah 29:26). In the case of the coming forth of the Book of Mormon, the Lord is speaking to His servant, the Prophet Joseph Smith.

27.25 This verse corresponds to Isaiah 29:13 in the King James version and Isaiah 29:26 in the Joseph Smith Translation. The Lord here describes a people whose spiritual life is essentially nonexistent. The children of men had drunk from the same cup as the learned, having embraced skepticism over the whisperings of the Spirit of God.

29.25.1—*Forasmuch*—In the King James version, this word is preceded by the phrase “Wherefore, the Lord said”.

27.25.21—*removed*—Note that the active parties here are the people and not the Lord. That is to say, the people have proactively distanced themselves from the God of their fathers.

27.25.23—*hearts*—The King James version has the singular “heart” in this place.

27.26 This verse corresponds to Isaiah 29:14 in the King James version and to the second half of Isaiah 29:26 in the Joseph Smith Translation. Given the readings presented here and in the Joseph Smith Translation, male scholars are not alone in their ignorance and willfulness. All of the false propositions of the “wise” men of the earth, those esteemed for their worldly astuteness, will fall to ashes before their eyes as the irrefutable truth and light of God shines forth among the children of men.

manded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

23 For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.

{~~9~~—1830}

24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men—

26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned shall perish, and the understanding of their prudent

2 Ne. 27:23
CR87-O 102
CR99-O 5

2 Ne. 27:25
CR95-O 107
2 Ne. 27:25–35
EM 2:700

2 Ne. 27:26–27
DS 3:229

- 27.26.1—*Therefore*—In the King James version, this word is followed by “behold”; it does not appear in the JST.
- 27.26.8–9—*marvelous work*—The coming forth of the Book of Mormon, accompanied by the restoration of the priesthood and Church of Christ, certainly qualifies as a major aspect of the great labor that the Lord would perform in the latter days. As the other sacred records come forward from the hand of God, other aspects of the marvelous work and wonder will be manifested.
- 27.26.13—*yea*—The King James version has the word “even” in this place. The JST has “yea”
- 27.26.26–27—*and learned*—The King James version has “men” in this place. The JST follows the reading given in the Book of Mormon.
- 27.26.36—*prudent*—In the King James version, this word is followed by “men”. The JST reads as does the Book of Mormon.

27.27 This verse corresponds to Isaiah 29:15–16 in the King James version and Isaiah 29:27–28 in the Joseph Smith Translation. Machinations of every kind were devised against the servants of the Lord at the opening of this dispensation. Those who sought to thwart the labors of the faithful were discovered for what they were and their plottings for the most part came to naught. Secret combinations are the bane of every people, in every time and place. These vile men are at the heart of every conspiracy against the saints of God in this dispensation and will continue to be so until they are overthrown by the power of God through His faithful servants. Of note is the clarification as to who is accusing whom of turning the world upside down; it is the promoters of secret combinations that point their fingers at the faithful who are attempting to establish the Kingdom of God upon the earth and in the hearts of the children of men.

- 27.27.1—*And*—This conjunction is absent in the King James version but present in the JST.
- 27.27.32–35—*And they also say*—This phrase is missing in the King James version. This and the rest of the initial clause of Isaiah 29:16 are included in the latter part of Isaiah 29.27 in the JST.
- 27.27.48–49—*potter’s clay*—The irony of the accusation of the wicked is that they are asserting that they are in charge of the affairs of men, that they are the potters and that the clay, those whom they plot against, will have no power to affect the outcome of their conspiracies.
- 27.27.56—*them*—The conspirators will be shown that all of their dark plans have been anticipated and compensated for. The plots against the life and mission of the Prophet Joseph Smith, for example, were fruitless exercises until his work on the earth was complete. The futile attempts against the growth of the Kingdom of God on the earth will likewise embarrass those who have devised them.

27.28 This verse corresponds to Isaiah 29:17 in the King James version and Isaiah 29:29 in the Joseph Smith Translation. As those who plot against the Kingdom of God accused the saints of being clay in their hands, a reversal of the truth, so also would the Lord bring about a reversal of fortunes for the wicked. Metaphorically, the learned and wise among men think of themselves as the glory of mankind, as the cedar forests graced the mountains of Lebanon. The Lord testifies that there would shortly come a time when the wisdom of the world would have no enduring significance for the children of men. For the day would come when the faithful will prefer the fertile, cultivated teachings of the Kingdom of God

shall be hid.

27 And wo unto them that seek deep to hide their counsel from the Lord! And their works are in the dark; and they say: Who seeth us, and who knoweth us? And they also say: Surely, your turning of things upside down shall be esteemed as the pot*ter’s clay. But behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding?

2 Ne. 27:27
DNTC 1:559
MF 182

* p. 112

28 But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet a very little while and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

<p>27.28.17—<i>it</i>—All of that which precedes this word in this verse is absent in the King James version but present in the JST.</p> <p>27.28.25—<i>Lebanon</i>—In reference, first of all, to the mountain range lying due north of Palestine and then to the nation.</p> <p>27.28.31–32—<i>fruitful field</i>—A metaphorical representation of the Kingdom of God on the earth and the rich blessings of light, truth, and prosperity which are derived there from.</p> <p>27.28.42—<i>forest</i>—A metaphorical reference to the self-important learning of those who would maintain the telestial state of affairs that has existed here upon the earth for the last six thousand years. Their attempts to halt the restoration of this planet to its paradisiacal glory are futile and will bring down the wrath of God upon their heads.</p>		
<p>27.29 This verse corresponds to Isaiah 29:18 in the King James version and the first half of Isaiah 29:30 in the Joseph Smith Translation. There will come a day in which no man will be able to stop his ears or cover his eyes. Every eye will see, every knee will bow, and every tongue will confess that Jesus is the Christ. No doubt all other truths will be acknowledged as well.</p> <p>27.29.7—<i>deaf</i>—Those who have willfully ignored the word of God which has whispered to them regarding the truthfulness of the sacred records which were to come forth in the latter days.</p> <p>27.29.19—<i>blind</i>—Those who willfully refused to read the words of the prophets, seers, and revelators when they were made available to them.</p>	<p>29 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.</p>	<p>2 Ne. 27:29 MLM 173 CR84-O 8</p>
<p>27.30 This verse corresponds to Isaiah 29:19 in the King James version and the second half of Isaiah 29:30 in the Joseph Smith Translation. According to the teachings of the Lord Jesus Christ, it is the meek who will inherit the earth. As the Kingdom of God spreads forth upon the face of the earth, those who are humble and filled with faith will find a place within that Kingdom, finding rest, peace, and prosperity in conjunction with the light and truth of the Gospel of Jesus Christ.</p> <p>27.30.1—<i>And</i>—This conjunction is absent in the King James version, but is present in the JST.</p> <p>27.30.6—<i>increase</i>—In the King James version of this verse, it is the joy of the meek that will increase, while in the JST and in Nephi’s citation it is the meek who will increase, implying that their numbers shall be greater than before. The establishment of the Kingdom of God upon the earth will provide justice and prosperity for the saints of God.</p> <p>27.30.7—<i>and</i>—This conjunction is absent in the King James version, but is present in the JST.</p> <p>27.30.21—<i>rejoice</i>—In the Zion of our God there is no poverty, neither socially, emotionally, or materially.</p> <p>27.30.27—<i>Israel</i>—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.</p>	<p>30 And the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.</p>	<p>2 Ne. 27:30 MLM 174</p>
<p>27.31 This verse corresponds to Isaiah 29:20 in the King James version and the first half of Isaiah 29:31 in the Joseph Smith Translation. The oppressor, the mocker, the hypocrite, the irascible, the litigious, and the unjust will have no place within the Kingdom of God. They will be summarily ushered into another venue for a very long time.</p> <p>27.31.11—<i>the</i>—In the King James version of this verse, the words prior to this definite article are absent, the word “For” appearing in the place.</p>	<p>31 For assuredly as the Lord liveth they shall see that the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off;</p>	<p>2 Ne. 27:31–32 MLM 174</p>

The JST follows the reading of the Book of Mormon.

27.32 This verse corresponds to Isaiah 29:21 in the King James version and the second half of Isaiah 29:31 in the Joseph Smith Translation. The irascible, the litigious, and the unjust will have no place within the Kingdom of God. They will be summarily ushered into another venue for a very long time.

27.32.1—*And*—This conjunction is absent in the King James version, but is present in the JST.

27.33 This verse corresponds to Isaiah 29:22 in the King James version and the first third of Isaiah 29:32 in the Joseph Smith Translation. The patriarch Abraham was obedient in all that the Lord God required of him and became the “friend of God”. With that friendship came the many blessings associated with the Patriarchal Priesthood which extended promises of great portent regarding his posterity. The entire House of Israel is a beneficiary of those inheritance blessings and for that reason have nothing to fear, notwithstanding their past rebellions.

27.33.7—*redeemed*—The Hebrew word which is translated in the King James version as “redeemed” derives from roots which mean “sever, ransom, release, preserve, deliver, rescue”. In terms of the atonement of Jesus Christ, Abraham has long since been delivered from the bondage of death and hell. The Lord God, of course, delivered Abraham from the hand of the priest of Elkenah when Terah proposed to offer up his son as a human sacrifice during one of the great famines that plagued the land of the Chaldeans.

27.33.8—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

27.33.13—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

27.34 This verse corresponds to Isaiah 29:23 in the King James version and the second third of Isaiah 29:32 in the Joseph Smith Translation. The House of Israel, the extended family of Jacob, will be gathered and redeemed as was Abraham as part of the Patriarchal covenant. Those gathered descendants of

32 And they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

2 Ne. 27:32
CR84-O 11
CR89-A 88
CR96-O 8

33 Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

2 Ne. 27:33
DS 2:179

34 But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my

2 Ne. 27:34
MD 361

Israel, the remnants of the covenant people, will be restored to the truth and knowledge which inspired their righteous fathers.

27.34.28—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

27.34.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

27.35 This verse corresponds to Isaiah 29:24 in the King James version and the last third of Isaiah 29:32 in the Joseph Smith Translation. These individuals are those among the posterity of Abraham, Isaac, and Jacob who have been blinded by the craftiness of men and oppressed by the wicked. They will be restored to the truth and will be disabused of those false notions that have been foisted upon them. They will come to know the truth of all things in the minds and in their hearts.

28.1 Nephi had proposed to speak plainly about that which would transpire to his own posterity and their records in conjunction with Isaiah’s prophecy regarding the entire House of Israel. His own revelatory experiences had guided him in his task and he therefore knew that he had preserved in his record the truth of the matter.

28.2 Here Nephi references that volume which would be devised by the prophet Mormon, the Plates upon which the comprehensive narrative of the spiritual life of the ancient Nephites would be preserved. We cannot say for certain to what degree Nephi understood the role that his own plates, both the Large and Small Plates, would have in the creation of the “book”, but he undoubtedly understood that his records would be used in the process. The fact that the Small Plates would actually be physically coupled with Mormon’s work may not have been directly revealed to Nephi. The Book of Mormon was particularly composed for the benefit of Lehi’s descendants, but Nephi understood that the volume would have an impact on the whole world. Nephi had learned in open vision that in the latter days ancient records would come forth to establish the truth of the record of the Jews and to make available much of that which had been lost from the Bible (see *1 NE-C 13.35–40*). He undoubtedly knew that the record that he had begun would be part of that grand composite witness that the Lord would make available to the children of men.

28.2.35—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have

name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

35 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

{Chapter XII} (Chapter 28)

{¶—1830}

1 AND now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

2 And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

2 Ne. 27:35
MD 204
CR85-O 21

2 Ne. 28
MD 44, 138
DS 3:229, 280
EM 1: 57, 147,
200, 381
EM 2:699
EM 3:1161,
1284
2 Ne. 28:1–32
EM 2:702

been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

28.3 Nephi had been instructed by the angel in the reprise of his father's Dream that ultimately there could only be one Church of Christ and that ultimately all other institutions would partake more or less from the fountain of filthy waters, the bitterness of soul that would cause dissension and conflict between their adherents (see *1 NE-C 14.7-17*). In his teachings to his brothers, Nephi testified specifically about the churches that would arise whose purpose was to acquire wealth, fame, and power among the children of men (see *1 NE-C 22.22-23*). This religious turmoil between the sects was clearly in full blossom at the time Joseph Smith was seeking light and truth regarding his own salvation.

28.4 For the most part, the professors of religious doctrine are severely handicapped by their dependence upon their own wisdom, logic, and learning. No doubt they do the best that they can under the circumstances, but in terms of lighting the path to eternal salvation they are often cast in the role of the blind leading the blind. Without the companionship of the Holy Ghost, that gift which comes when a man or woman enters into the waters of baptism for the remission of their sins, no one can rise above their own limited comprehension of the meaning of life and the significance of the principles and ordinances of the Gospel of the Lord Jesus Christ. Therefore, there is little that can bring unity among those who would be disciples of truth and light and, hence, the frequent battles royale that are waged among the sectarians. The Holy Ghost is the sole arbiter of God's truth, the ultimate Revelator by which men may know of the things of God the Father and His Son. To deny that such a gift lies within the grasp of all who would obey the commandments of God is to stop one's ears, blind one's eyes, and to harden one's heart against the salvation of the Lord God of Israel.

28.5 Without the power and influence of the Holy Ghost it is nearly impossible for a man to comprehend the power of salvation that is in the atoning sacrifice of the Lord Jesus Christ. Without the inspiration of the Spirit of God what man can begin to conceive of that glorious future which awaits the faithful? Consider the doctrines and philosophies of men that assert that mankind is merely a creation of God and that there is no true familial relationship with God the Father. "Men cannot become like God" is their cry, as if they would limit the sacrifice of Christ and diminish the love of God. The insipid doctrine of the faithless is that God has done all that He is going to do for us and that no possibility for eternal increase exists in the mind of God. The claim by the sectarians that they are in possession of the power of God is mere posturing, an attempt to gain favor among the children of men that they might acquire power, wealth, and fame for themselves.

28.5.25-26—*our precept*—The fact of the matter is that in general these men have no other precept to teach but their own, inasmuch as they deny the power and influence of the Holy Ghost to grace them with divine revelation.

28.5.49—*power*—One must ask the question as to what constitutes the power of God granted unto man and how is that power manifested. Is it the power to bless and sanctify? Is it the power to heal the sick and raise men from the dead? Is it the power to teach the principles of eternal life and to administer the ordinances thereof? Additionally one is forced to ask the obvious secondary question as to how a man might

3 For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold, I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

5 And they deny the power of God, *the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

2 Ne. 28:3
AF 203
AGQ 1:163
2 Ne. 28:3-24
MLM 59

2 Ne. 28:4
DNTC 1:331
DNTC 2:319,
387
MLM 78
CR96-O 78

2 Ne. 28:5
DS 3:229
* p. 113
2 Ne. 28:5-6
MD 507

receive such power. Who would bestow it upon him?

28.6 As Mormon testified long ago regarding his own people, when the time comes that miracles cease among the inhabitants of the earth, the cause for that cessation is the result of abject iniquity. Those who deny the miracles of God testify more about themselves than they do about God.

28.6.5–6—*my precept*—This divisive stance which separates the sectarian from his fellows was perfectly illustrated in the heated debates held between the various denominations extant in western New York at the beginning of the 19th century.

28.7 Those who subscribe to this false doctrine assume that there will be no eternal consequences for their personal conduct. Hedonism and self-indulgence, however, has done nothing to bring salvation to the souls of men. In fact, salvation only comes through the atoning sacrifice of Christ and by obedience to the principles and ordinances of the Gospel of Jesus Christ. Obedience to the law of Christ brings joy to the heart and rest to the mind. It is the duty of the disciple of Jesus to feed and nourish the famished, clothe the naked, lift up the arms that hang down, and strengthen the knees of those who are enfeebled in any way.

28.8 This is nothing more than a faint nod to the notion that there are consequences for ungodly behavior. For every rebellion against the will of God there is a stiff penalty, far greater than can be paid by the sinner in time or eternity. To diminish the nature of the justice of God is to teach of a God who is without moral law. To admit to the rigorous demands of the law of God and persist in claiming that men will not be personally accountable is to encourage the commission of deliberate self-indulgence at the expense of the Lord Jesus Christ who has suffered for all men. There are no “few stripes” for those who willingly crucify the Savior afresh by their willful commission of sin; there is no salvation for those who love not the Lord Jesus Christ.

28.9 Like those who would foment opposition against the saints through secret combinations, so also would the sectarians think to hide their persecutions against the Church of Christ. These are those who believe their own failed doctrines, believing that God does not mind their little peccadilloes, that they can resort to any nefarious act in order to thwart their enemies. They think to do God a service, but do nothing more than bring damnation to their own souls. The God of Heaven is a being of truth and light who does not allow the least degree of sin.

28.10 What else may we conclude than that these erstwhile disciples of Christ are murderers, bent on destroying anyone who stands in the way of their personal gain, reputation, and power? The history of the Church of Jesus Christ from the beginning of time is filled with the deprecations of men like these. By such characters the saints of the latter days have been hounded across land and sea without mercy, without compassion. The Lord God of Israel will hold them to account.

28.10.6—*saints*—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Greek word used in the New Testament means

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 And the blood of the saints shall cry from the ground against them.

2 Ne. 28:6
AF 203

2 Ne. 28:7
CR80-A 20
CR94-A 11
CR00-A 51
CR00-O 57
2 Ne. 28:7–8
CR90-A 55
CR92-A 120
2 Ne. 28:7–9

DS 2:14
GD 296
MLM 76
2 Ne. 28:8
MD 441
EM 2:477
CR86-O 25
CR88-O 40
CR90-O 16
CR91-A 120
CR92-O 74
CR99-A 27
CR00-O 62
2 Ne. 28:8–9
CR90-A 40

2 Ne. 28:8–15
MD 205
2 Ne. 28:8,16
CR82-A 68
2 Ne. 28:8,21
CR89-A 9
2 Ne. 28:9
EM 1:394
EM 2:700

CR91-A 15
2 Ne. 28:10
DNTC 2:511
CR00-O 62
2 Ne. 28:10–11
DNTC 3:30
2 Ne. 28:10–15
MD 593
DNTC 3:109

“those not of the earth”.

28.11 Corruption is the product of unrepentant sin. Men who are self-indulgent, professors and admirers of their own thinking, impressed by their own presumed authority among men, without moral foundations built of faith and love will perish.

28.12 Falsehood has no life; only truth may bring salvation. The conviction that there is no more to be learned, no more to be attained spiritually and morally, leads to a sense of security that is unjustifiable. Such self-satisfaction leads to stagnation and destruction.

28.13 One of the more egregious effects of social stratification is the notion that those who prosper in material things are somehow morally better than those who are in want. That certainly was the attitude of the Zoramites living in the land of Antionum. The elitists in a corrupt society adhere to the precepts of social Darwinism, for the which they consider themselves to be the fittest and are free to take advantage of those who are less astute or less able to defend themselves against their rapacious greed. This, of course, is in complete opposition to the principles of Zion, the city of God wherein there are no poor of any kind.

28.14 The favorite doctrine of the elitists is the notion that they are exceptions to the rule. Others may have to observe the laws and commandments given by God to man, but they are beyond such things. Thus, such proud and stiff-necked sorts descend into the abyss of ignorance and depravity, hardly realizing the spiritual filth with which they have contaminated themselves. When communities, governments, and empires are ruled by the elite, those who are subjected to the daily barrage of exemplary wickedness and perversion may eventually succumb to their vain philosophies after a time. Thus, even among the disciples of Christ there are those who have embraced the assumptions of the elite because they appear to serve as an explanation why the wicked seem to prosper and the humble do not. Such moral resignation will bring only sorrow and disappointment. True happiness comes from perceiving the world through the eyes of God the Father and accepting as one's own the divine attitude of the Lord Jesus Christ towards those who are failing miserably in this, their second estate. There is nothing that the wisdom and lusts of this world has to offer that justifies forsaking the covenants and promises of God.

28.14.35—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings

11 Yea, they have all gone out of the way; they have become corrupted.

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.

2 Ne. 28:12–13
MD 656

2 Ne. 28:14
MD 45
DNTC 2:362
DS 3:295
EM 2:663, 700
CR86-A 6
CR90-A 80
2 Ne. 28:14,31
CR91-O 112

in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

28.15 Self-esteem leads to complacency and decay; the love expressed by God our Father toward us will ultimately lead to humility, faith, eternal prosperity, and limitless joy. Those who propagate falsehoods, whether by word or deed, will eventually repent of their wickedness or be condemned. Such men will have no place in the city of Zion or in the Kingdom of God. They will spend the Millennium in another venue.

28.15.3—*wise*—Those who are widely experienced in the affairs of this fallen world are poorly prepared for the experiences of eternity if they persist in their assumption that they are self-sufficient. Mastery of celestial life is a pitiful accomplishment when faced with the glorious prospects of exaltation.

28.15.6—*learned*—The great failing of academia is that those who think they have mastered a subject assume that they may speak with authority in matters about which they know nothing. Thus, philosopher and scientists frequently propound theories that reflect nothing about eternity, but they do so as if God Himself had whispered in their ears

28.15.9—*rich*—Were one to command the entire material worth of this planet what might then be accomplished? What would one venture to do? To aggrandize oneself in one's own eyes for having acquired bits of sand and dust amounts to no more than the chortlings of a child.

28.16 Those who live without law cannot be redeemed by law. Those who insist that public and private morality are merely social conventions will pay a steep price for their perversion of the revelations of God. Those who have lived their lives without self-constraint will find that they are completely unprepared to be entrusted with the rights, powers, and privileges promised those who have lived in accordance with light and truth. Again, citizenship in the city of Zion is a state of being that is acquired through obedience to the laws that pertain to Zion. Those who have chosen not to adhere to the principles of righteousness will have to obtain an inheritance somewhere else.

28.17 At the heart of all that Father does in His righteousness is His infinite love for His children coupled with the mercy of the Lord Jesus Christ made available through his atoning sacrifice. It is well within the power of men and women to forsake wickedness; it is within their power to choose life over death.

28.18 Any institution that promises the benefits of eternity without the power to deliver those blessings is a purveyor of death and destruction. All those who oppose the Church of Christ pertain to the great and abominable church of the devil (see *1 NE-C 14.8–13*). In Nephi's review of his father's Dream, this opposition is graphically represented by the great and spacious building, the pride of the world, which was ultimately to fall to ruin (see *1 NE-C 11.34–36*). Nephi clearly taught his brethren that the enemies of the Church of Christ would destroy themselves (see *1 NE-C 22.13–14*).

28.19 To employ father Lehi's analogy, the wicked are asleep with the sleep of

{*¶*—1830}

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

2 Ne. 28:15
MD 350, 593
DNTC 1:420
DNTC 2:459
DNTC 3:109
DS 1:34, 314
MM 1:229, 253
MM 3:85, 388
MLM 77
CR86-A 6
2 Ne. 28:15–23
DS 3:30

{*¶*—1830}

16 Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they *are fully ripe in iniquity they shall perish.

2 Ne. 28:16
EM 2:700

* p. 114

17 But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

18 But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

2 Ne. 28:18
EM 2:568
2 Ne. 28:18–19
MLM 67, 442

hell, bound by the chains of the devil (see 1.13). The sleepers will awake, either to repentance or to increased anger depending upon the voice to which they choose to hearken.

28.19.38—*anger*—The Lord Jesus Christ taught his disciples that those who succumb to anger are in danger of committing murder, by which act they would forfeit their eternal happiness (see *MT-C 5.21–22*).

28.20 Rage is the third major component of the wicked when they have been convicted of sins for the which they have no remorse. For Lucifer and his entourage there is nothing but weeping, wailing, and gnashing of teeth in store. Much of the hatred of the Lamanites toward the Nephites was satanically inspired by false accusation, innuendo, and deceit The techniques have not changed one iota with the passage of time.

28.21 This is the cornerstone of self-sufficiency, the keystone of complacency, and the capstone of wickedness. To look upon the world without perceiving the great inequality among men, both materially and spiritually, is to profess utter blindness. To suggest that mere personal prosperity constitutes Zion is solipsism of the worst dye. Putting forth communal or national prosperity as an excuse for not pursuing an active course of redemption of those in want does not bode well for those who profess that false doctrine. The Lord Jesus Christ pushed forward the cause of salvation until every whit was accomplish, until at that glorious yet dreadful hour he was able to utter with a clear conscience, “It is finished”. We as his disciples can do no less. The faithful can never say, “I have done enough” until all that the Father has proposed for His children has been achieved.

28.21.21—*Zion*—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

28.22 In this day of “enlightenment” ancient truths are often dispensed with by the sophistry of ignorant and perverse men. The same sort of psychological slander was used by the great anti-Christ Korihor as he railed against the Nephite saints that their belief in God and Christ was the product of frenzied minds. When a man accepts the notion that there is nothing that is done that can or will bring divine retribution, he can commit atrocities unspeakable without remorse. Lucifer has whispered in the ears of the wise, the learned, and the rich that there is no cause for alarm and they have, for the most part, believed that lie. They will learn only too soon that his seduction of their hearts and minds in these matters has not preserved them from his eternal and infernal company.

28.23 For the duration of the temporal existence of the earth, those who have died wrapped in the chains of the devil will remain without resurrection in the hell that they have made for themselves. Although there is no literal lake of fire where the wicked are burning but are never consumed, yet their state of mind, the perfect awareness of all their folly, the anxiety they suffer in anticipation of the judgment of God, the realization that they might have achieved far more than they did, will afflict them profoundly, as if they had been tormented by fire and burning sulfur.

19 For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

22 And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the

2 Ne. 28:19
MD 120
CR80-O 17
CR88-A 7
CR98-O 78
CR99-O 54
CR00-O 47
2 Ne. 28:19–22
AGQ 3:82
CR83-O 67
2 Ne. 28:19–23
AF 73
2 Ne. 28:20
CR89-A 100
CR92-A 25
CR93-O 32
CR96-A 94
2 Ne. 28:20–21
CR89-A 40
CR95-O 113
CR00-A 33
2 Ne. 28:20–22
CR81-O 89
2 Ne. 28:20–23
MF 21
2 Ne. 28: 20–25
DS 2:14
2 Ne. 28:21
CR85-O 28
CR86-A 4
CR90-A 40
CR94-A 117
CR94-O 54
CR99-A 28
CR00-A 48
2 Ne. 28:21–22
CR87-O 41
CR00-O 57
2 Ne. 28:21–23
MD 351
2 Ne. 28:22
MD 120, 287
EM 1:381
CR94-O 54

2 Ne. 28:23
AF 59
MD 281
EM 3:1391
CR01-A 30

<p>28.24 Grief will come upon any and all who fail to be a blessing at those times when they might have served God and their fellow men.</p>	<p>place prepared for them, even a lake of fire and brimstone, which is endless torment.</p>	
<p>28.24.11—<i>Zion</i>—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.</p>	<p>24 Therefore, wo be unto him that is at ease in Zion!</p>	
<p>28.25 Those in this telestial state, this fallen and corrupt world, who have the temerity to suggest that nothing needs be done to advance the love of God upon this earth are blind, ignorant, and doomed to dwell in such conditions for eternity.</p>	<p>25 Wo be unto him that crieth: All is well!</p>	
<p>28.26 The precepts of men are hardly more than fried froth, words without eternal substance. It is the spiritually ignorant who hold on tenaciously to the wisdom and learning of their fellow men. Without the guidance and direction of the Holy Ghost coupled with the covenants of the Gospel of Jesus Christ, men will find their eternal prospects considerably diminished.</p>	<p>26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!</p>	<p>2 Ne. 28:26 CR96-O 78 2 Ne. 28:26–32 MLM 166</p>
<p>28.27 This was the attitude of the children of Israel who camped at the foot of the mountain of God in the Sinai wilderness. They willfully rejected the higher law of the Gospel together with the Melchizedek priesthood. “This far and no further” was their cry. They would not prepare themselves to come into the presence of God. They would not expend the energy required to exercise faith unto salvation, to repent of their sins and transgressions before God and man, nor would they accept the commission to be a blessing to the entire world as had their fathers. For this they were proscribed. For this, the inhabitants of the earth who have drunk from the same philosophical cup will be eternal proscribed in their progression.</p>	<p>27 Yea, wo be unto him that saith: We have received, and we need no more!</p>	<p>2 Ne. 28:27–30 CR02-A 91</p>
<p>28.28 This analogy of the rocky and the sandy foundations is ancient indeed, antedating the mortal ministry of the Lord Jesus Christ (see <i>MT-C 7.24–27</i>). Who in their right mind would be angry with the truth, particularly the truth of God?</p>	<p>28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.</p>	<p>2 Ne. 28:28 EM 1:181 CR93-O 34</p>
<p>28.28.27—<i>rock</i>—The faithful disciple of Jesus Christ is constantly looking forward to increased knowledge and comprehension of eternal truths. He hearkens to the voice of the Spirit of God, the voice of His chosen servants, the voice of the righteous who speak from the records that have been preserved as scripture. It is in the end, the same voice.</p>	<p>{<i>1830</i>}</p>	
<p>28.28.39–40—<i>sandy foundation</i>—Those who subscribe to the philosophies of men are subjected to a thousand voices carried on every wind. There is no cohesion between them, merely the divisive and shifting particles of clever rhetoric. These drift with the prevailing winds of a lone and dreary world.</p>	<p>29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word</p>	<p>2 Ne. 28:29 AF 311 MLM 78</p>
<p>28.29 Nephi’s concern is a justifiable one. The coming forth of the Book of Mormon has demonstrated the validity of this warning. Other revelations have been published to the world by the servants of God, vital communications designed to bless and strengthen the children of men against the trials and tri-</p>		

bulations which will come upon the earth in preparation for the Second Coming of the Son of God. These, too, have been ignored or rejected by those who are offended by the divine stirring necessary that repentance might be undertaken. Too many of the sons and daughters of God are stirred up unto anger against that which is good by the machinations of the evil one.

28.30 Nephi here paraphrases verse 13 of the twenty-eighth chapter of Isaiah, his emphasis focusing on the willingness of the Lord God of Israel to lead His children along from one point of truth to another until they have achieved perfection through inspired revelation. Those who willingly accept that which the Lord has to offer will be continually added upon. Those who refuse to be enhanced in their hearts and in their minds with truth and knowledge will be diminished until they have nothing. Alma the younger would attempt to teach this fundamental principle to the people of Ammonihah (see *AL-C 12.9-11*).

28.31 Those who have anchored their souls to the corruption of this world, depending upon the feeble powers of fallen and uninspired men will find no solace in eternity. Those, however, who are taught and therefore teach by the power of the Holy Ghost will prosper and find joy and rejoicing in this life and in the world to come.

28.32 In the latter days, the vain philosophies of the Greco-Roman civilizations bear sway throughout the western world and have deeply impacted the remainder of it. That which cannot be empirically proven is rejected out of hand by the professors of Gentile thinking. Spiritual experiences are dismissed out of hand, miracles are ignored. Analysis of minutia is preferred over a contemplation of the whole of creation and therein are the most egregious conclusions drawn. Yet, the mind and heart of man may be converted, eyes may be opened, ears may be unstopped, the power of the Spirit may find expression in faith and discipleship. In His deep love for His children, God will wait upon the awakening sensitivity of the children of men to His still, small voice, His invitation to partake of eternal life.

28.32.5—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

of God, for we have enough!

30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have.

31 Cursed is he that putteth his trust in man, or maketh flesh his *arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

{*¶—1830*}

32 Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.

2 Ne. 28:29–30
AF 312
MD 648

2 Ne. 28:30
AF 311
EM 1:395
EM 2:700
EM 3:1282
CR88-A 96
CR91-A 30
CR92-O 8
CR94-O 55
CR02-A 37, 96
CR02-O 52
2 Ne. 28:30–31
EM 3:1227

2 Ne. 28:31
CR84-O 93
CR93-A 12
* p. 115

2 Ne. 28:32
EM 2:700
CR91-A 119
CR91-O 41
CR96-O 28

{Chapter XII, continued}
(Chapter 29)

{¶—1830}

29.1 Nephi made it quite clear that the process of bringing about the gathering of the House of Israel would require the Lord to perform a marvelous work and a wonder (see 25.17–18). The marvelous work would bring to the forefront the covenants made to the ancient patriarchs regarding their posterity, among which would be the promise of the gathering of scattered Israel. In this sense the Book of Mormon is a perfect example of a marvelous work that has aided in restoring awareness of ancient covenants. The restoration of the priesthood and of the Church of Christ has done the same. Thus has the gathering of the remnants of Israel begun.

29.1.6—*many*—Following this word is a long parenthetical observation by Nephi regarding the temporal framework within which the Gentiles would criticize the coming forth of the various records of the remnants of the House of Israel, the Book of Mormon being a prime exemplar. The aside ends in verse 3 with the dash.

29.1.24—*remember*—This is not to say that God the Father has ever forgotten any part of His plan to bring about the immortality and eternal life of His children. What it does imply is that to the remnants of the House of Israel who have long weltered in ignorance, the restoration of the covenants which had been made with their fathers will seem like a “remembrance” of them, that the extended promises have recently been recalled. The fulfillment of prophecy may be considered a “remembrance” of a testimony once given.

29.1.56—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.2 While all of the faithful remnants of scattered Israel would have their records preserved that they might be revealed in the latter days, Nephi received a specific promise regarding his personal record and that of his father. Additionally, not only would their posterity be directly influenced by the coming forth of the Book of Mormon, but all the inhabitants of the entire earth would have an opportunity to receive their witness of the coming of Christ into the world.

29.2.15—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

29.2.40–41—*my mouth*—The compilation of the Book of Mormon came about as the result of direct commandments to the various prophets who lived in the Americas to preserve the revelations which they had received from the Lord God of Israel. Thus, the fundamental character of the Book of Mormon is divinely inspired. The translation of the Book of Mormon was accomplished by the gift and power of God, by means of a man called to serve as a prophet, seer, and revelator.

29.2.49–50—*hiss forth*—We should probably understand this word to be employed in the same way that Isaiah used it in describing the manner in which the scattered remnants of Israel would be gathered (see 15.26). The Hebrew word which is translated as “hiss” in the King James ver-

1 BUT behold, there shall be many—at that day when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel;

2 And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;

2 Ne. 29
AF 295
MD 83, 393,
455, 719
DS 3:229
EM 1: 98, 147,
200, 213
EM 2:699
EM 3:1161,
1284
EM 4:1593
2 Ne. 29:1
MD 14
EM 2:700
2 Ne. 29:1–14
EM 4:1538

2 Ne. 29:2
EM 1:147
EM 2:461
EM 3:1416
CR84-O 6
CR95-A 11
2 Ne. 29:2–8
MLM 168
2 Ne. 29:2–10
MD 512

sion of Isaiah derives from roots which mean “to be shrill, whistle, call, scorn”. It has both positive and negative uses.

29.2.59—*standard*—The original meaning of the word “standard” is in reference to a “standing yard” or a place where troops were to assemble in an orderly fashion. This was done by raising a banner or some other symbol about which a company or regiment would gather. The flag became linguistically associated with the place. The word “standard” is also used to describe an exemplar by which all other members of its category may be judged. The Book of Mormon admirably qualifies in both senses.

29.2.69—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.3 The Gentiles, foolishly thinking that they have proprietary rights to the word of God, have thought to muzzle the Lord of Heaven and Earth. In their estimation, only those ancient Jewish writings which they have gathered unto themselves qualify as scripture. The Book of Mormon and the subsequent records preserved for and in behalf of the scattered remnants of the House of Israel are considered infringements. Here we see in the Gentiles a synthesis of gross ignorance coupled with belligerent arrogance.

29.3.11—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

29.4 Critics of the Book of Mormon often accuse its translator of plagiarism. The truth of the matter is that those same men are the ones who have confiscated the writings of men and women better than themselves. The House of Israel, her prophets, seers, revelators, and apostles, went to great lengths to record and preserve their experiences with the God of Heaven. The Bible came to the world through the efforts of ancient Jews to establish the truth of eternity among the children of men. The Gentiles, most of whom have no conception of what it means to be a prophet of God, have co-opted fragments of that great body of sacred writing as if they themselves had composed those works of faith and testimony. Many of these erstwhile disciples bristle at the notion that the Jews had anything at all to do with the coming forth of the Bible. Thus has racial bigotry attempted to disenfranchise the covenant people.

29.4.21—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

29.4.36—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous

3 And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

2 Ne. 29:3
AF 203, 281
DS 3:190, 229
MLM 78
2 Ne. 29:3–4
FPM 336
2 Ne. 3:3–5
AGQ 3:172
2 Ne. 29:3–6
AF 254
2 Ne. 29:3–14
EM 3:1014

4 But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

29.5 We need not recount the history of the Jews in Western Civilization for the past nineteen hundred years in order to witness the cruel and inhuman treatment unleashed upon the Jewish remnant of scattered Israel. We need only observe that which has transpired within living memory. We need only reflect upon the manner in which Jews are treated as a people, the accusations leveled at them, the flagrant intimidations of the poor and innocent among them. The Gentiles nations seem preternaturally gifted in racial hatred toward a people who have been consistently misrepresented. Any infractions of their spiritual laws are to be dealt with by the God of Heaven and not by those who would pretend to be their judges and executioners. To afflict one's fellow men because one feels that God Himself would do so is to incur the wrath of a jealous God who will not have His prerogatives usurped or His people abused by another hand.

29.5.3—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

29.5.8—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

29.6 The Bible is not a Gentile document and cannot be, except as the Gentiles accept the ancient covenants established between God and Abraham, whereby they become part of Israel. The Gospel of the Lord Jesus Christ is a restoration of eternal principles that have existed in the bosom of the Father since before the foundations of the earth were laid. Every transaction between God and man has represented an aspect of that eternal covenant between the Father and the Son in order that the children of men might be redeemed. The covenant people are established to bring the fullness of the Gospel into all the world. To reject their claims is to reject any possibility of redemption from death and hell. To claim only a part, the sacred record, without accepting all that the record represents is an affront to God.

29.6.29—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

29.7 Nephi indicated that the Book of Mormon and other sacred records would come forth in a day of great pride and wickedness. Social stratification and the resultant elitist notions of those who pretend to the authority of God bring about the conviction that only a very few of the children of God will be prepared to enter into exaltation. It has hardly ever entered into the minds of such elitists that God may have spoken to peoples other than themselves. The

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5 O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

6 Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews?

7 Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of

2 Ne. 29:6–9
FPM 336

2 Ne. 29:7
CR87-O 102
2 Ne. 29:7–8
DS 1:278
2 Ne. 29:7–9

irony is, in the case of the Gentiles, God has never spoken to them directly. Their pride has no basis in fact. But God has spoken to the scattered remnants of the House of Israel in every time and place. They have been commanded to keep and preserve their records as a benefit to their posterity and perhaps to the entire world of men in the latter days. For a people not entitled to the revelations of God to refuse the fullness of His dealings with His people is to exhibit an astonishing blindness of mind and heart

29.8 Notwithstanding the scattering of the covenant people, the Lord promised His oracles among them. The time would come when those oracles would be drawn together as the House of Israel was gathered from the four corners of the earth. We have witnessed a partial fulfillment in the coming together of the record of the Jews and that of the Nephites as the posterity of both came in direct contact with one another. The composite records clarify and strengthen each other, bolstering the faith of the disciples of Christ. The records of the Nephites and of the Jews are not a mixture of oil and water. They are fundamentally of the same material and the only hindrances between their flowing together are the unwarranted elements that have been added, the philosophies of men superimposed upon the plain and precious revelations of God.

29.9 The revelations that began in the Garden of Eden have continued unabated unto the present day. The inspired word of God will continue so long as He continues. Those who will not hear the voice of God from every generation are those who have stopped their ears, covered their eyes, and hardened their hearts against the influence of the Holy Ghost and the Light of Christ. Thus, blind, deaf, and insensate spiritually, they will fall into ruin and condemnation for their willful rebellion against that which is holy.

29.10 We can be certain that the Bible does not contain the fullness of God's dealings with the Jews. We may hold in our hands the writings of a number of their prophets, seers, and revelators who have testified of the God of Israel, but the record itself clearly states that we do not have all. There are those who suggest that what we do have is sufficient for the needs of humanity, yet one cursory glance at the state of human affairs in our generation will reveal the falsehood of that misguided position.

29.11 The prophets of God speak and the people for whom they have responsibility have a choice to make. Either they will hearken to the voice of God as embodied in the man called of God or they will ignore the truth and light which was proffered. There will come a time for every man to make an accounting for that which he has had presented to him. Each man will be held responsible for the manner in which he accepted or rejected the message brought to him by heavenly messengers. In terms of the Gentiles, why did they accept the record of the Jews to begin with? What was their motivation? Is that original motivation reflected in their hesitancy to accept the continuing revelation of ancient and modern records generated by the servants of God?

29.12 The fullness of the Gospel of Jesus Christ had been revealed to the

the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

8 Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, *that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

9 And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

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10 Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

11 For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

CR84-O 7
CR86-O 101
2 Ne. 29:7-10
MD 648
2 Ne. 29:7-14
AF 254

2 Ne. 29:8
AF 282
MD 455
MLM 114
EM 1:168
EM 4:1570
CR89-O 103
* p. 116
2 Ne. 29:8-12
PM 95
2 Ne. 29:8-13
EM 4:1569
2 Ne. 29:8-14
EM 4:1570
2 Ne. 29:9
EM 3:1163

2 Ne. 29:10
AF 254, 282
2 Ne. 29:10-14
EM 2:598
EM 3:1279
2 Ne. 29:10,12,
14
EM 3:1284

2 Ne. 29:11
AF 108
DS 2:200
EM 2:774
2 Ne. 29:11-12
EM 1:141
2 Ne. 29:11-14
MA 1
EM 2:736

scattered remnants of the House of Israel. In the midst of those nations where they dwelt will come forth the ancient records, a witness to the posterity of those remnants that they have not been cast off or forgotten. Just as the Book of Mormon has been an inspired witness of the love of God to the posterity of Lehi and Nephi, so also will the other records serve to strengthen the faith of those whose ancestors fled the destruction of Israel and Judah and obtained lands of promise far afield from where they originated.

29.12.8—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

29.12.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

29.12.40—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.13 There will come a time when those plain and precious things lost from the record of the Jews will be restored, notwithstanding the blustering of the Gentiles. There will also come a time when the fullness of the record compiled by Mormon and the other prophets among the inhabitants of ancient America will be made available to the children of men. In the meantime we will content ourselves with that which had been preserved and provided. Even in their present condition the record of the Jews and that of the Nephites complement one another, bringing the testimony of two great covenant people as to the divinity of the mission of the Lord Jesus Christ and the effectual salvation which he provided through his atoning sacrifice. As the records of the other scattered remnants of the House of Israel come forth, they will further enhance our understanding of the love of God for His children and the glorious destiny that awaits the faithful.

29.13.9—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

29.13.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

29.13.42—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.14 For how long have the remnants of scattered Israel dwelt in the lands to which they were anciently led? If the opportunity afforded itself, how many of those descendants of the Kingdoms of Israel and of Judah would return to the land from whence their fathers came? Some might be inclined, a goodly number perhaps, but certainly not all. In the first place there would not be sufficient land for all of the posterity of Israel to have an inheritance in the land of Palestine. Thus, other lands have been appointed as well, lands given by God to the faithful who were led away by His hand from the destructions of Assyria, Babylonia, and other nations. Just as the posterity of Lehi has an eternal inheritance in the Americas, so also the other remnants of the House of

12 For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

{*¶*—1830}

13 And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

{*¶*—1830}

14 And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and

EM 3:1226
2 Ne. 29:12
AF 282
2 Ne. 29:12–13
EM 3:1282
2 Ne. 29:12–14
MD 455, 458
EM 2:709

2 Ne. 29:13
AF 344
DS 3:209
FPM 336
CR86-O 70
CR87-A 9
EM 2:709, 805
2 Ne. 29:13–14
EM 1:205

2 Ne. 29:14
EM 1:8
CR86-O 70

Israel will have lands of inheritance in every corner of the earth. As the records and the covenants are revealed, the Kingdom of God will spread forth upon the entire face of the earth, until Zion is established among every nation, kindred, tongue, and people. The restoration of House of Israel will also signal the salvation of the Gentiles among whom the children of Israel has been scattered. Thus, all the earth will be blessed; all of the earth will be blessed; all of the earth will be a blessing.

29.14.16—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

29.14.67—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

30.1 The restoration of the House of Israel to the covenants of their fathers, the coming forth of their records, and the establishment of the posterity of the patriarchs in their lands of inheritance will not necessarily guarantee that every person who is a literal descendant of Abraham, Isaac, and Jacob will be found worthy to receive those great blessings. Obedience to the word of God, that given by His own voice and that given by His servants, is what qualifies a man. There are blessings associated with a genetic relationship to the righteous, but the fullness of the Gospel of the Lord Jesus Christ comes to those who are willing to receive it, whether Jew or Gentile. Among the Gentiles there will be those who will accept the covenants of salvation and exaltation; they will be blessed as the righteous and faithful sons of Abraham.

30.1.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

30.1.29—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-

that I covenanted with Abraham that I would remember his seed forever.

{Chapter XII, continued}
(Chapter 30)

{¶—1830}

1 AND now behold, my beloved brethren, I would speak unto you; for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold, except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed.

2 Ne. 30
DNTC 3:389
EM 1:147, 200
EM 2:699
EM 3:1161,
1284
2 Ne. 30:1–3
EM 2:702
2 Ne. 30:1–18
EM 1:147

Roman civilization, or what is called Western Civilization.

30.2 It is blind bigotry that suggests that only certain blood lines are subject to salvation. The fact of the matter is that every man, woman, and child who has ever lived upon the earth has descended from the same physical parents, parents who were and are heirs of salvation, who have received all of the blessings of eternity, and who have received sacred and eternal promises regarding their posterity. Therefore, every man is capable of faith and repentance, every man may take upon himself the ordinances of salvation, whether in mortality or in the world of spirits. It is those who willingly take upon themselves the name of Christ, keep his commandments, and remember him always who will find perfect redemption from death and hell.

30.2.12—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

30.2.28—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

30.2.61—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

30.3 The first formal mission of The Church of Jesus Christ of Latter-day Saints took place in the fall of 1830 when Oliver Cowdery and several companions made their way to the Unorganized Indian Territory west of the state of Missouri to present to the Native Americans dwelling there copies of the Book of Mormon and to invite them to participate in the gathering of the House of Israel in this last dispensation. Since that first humble attempt to fulfill this prophecy, the Book of Mormon has been carried to the descendants of Lehi in every part of North and South America, as well as those dwelling on the isles of the Pacific Ocean.

30.3.10—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

30.3.31—*Gentiles*—The first edition of the Book of Mormon was published by E.B. Grandin in Palmyra, New York. The copyright was registered with the state of New York. The first copies were purchased and read by those who at the time would not have been considered Jews or Native Americans, but citizens of a nation following the Greco-Roman tradition as encapsulated in Western Civilization. Nephi knew by revelation that his father’s posterity would not be directly involved in the events leading up to the coming forth of the Book of Mormon.

30.3.33–34—*sealed up*—After the translation was completed, Joseph Smith was required to surrender the Plates of Mormon to the angel Moroni. In a substantive way, the record was “sealed up” as far as the

2 For behold, I say unto you that as many of the Gen*tiles as will repent are the covenant people of the Lord; and as many of the Jews as will not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent and believe in his Son, who is the Holy One of Israel.

* p. 117
2 Ne. 30:2
AF 119
MD 360, 740
PM 147
MLM 245
EM 2:707
EM 3:1013
CR95-O 84

{~~9~~—1830}

3 And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

2 Ne. 30:3–6
MLM 213
EM 1:205
2 Ne. 30:3–18
MLM 228

world is concerned.

30.3.42—*many*—That is to say, “many” of the Gentiles. Because of their belief in the truths contained in the Book of Mormon, they will not perish.

30.4 While there would be some traditions maintained among the Native Americans which would reflect their origins as Israelites, yet by the time the Book of Mormon was brought to them, they would be, for the most part, oblivious to their covenant ancestry. The primary purpose of the Book of Mormon is to testify to the children of Lehi who their fathers were, how the Lord blessed them, what covenants were entered into which now affect them in this dispensation, and that they are not to be a lost and fallen people forever.

30.4.18—*Jerusalem*—Lehi and his family dwelt in Jerusalem prior to their departure into the wilderness in 600 BC. They also had holdings outside of the city.

30.4.27—*Jews*—Strictly speaking, Lehi pertained to the tribe of Manasseh and Ishmael to the tribe of Ishmael. There is no indication that their blood lines had every mingled with that of the tribe of Judah. Lehi and Ishmael were cultural Jews, however, and for a period of time their national loyalties were with the Kingdom of Judah. Notwithstanding the case just made, it is far more likely that Nephi was referring to his future posterity which was to merge with that of the Mulekites, a body of Jews who escaped from the destruction of Jerusalem in 591 BC and were led to the Americas. This Jewish colony settled in the land of Zarahemla, a people later discovered by Mosiah, the father of king Benjamin. After Mosiah’s day, the Nephites and the Mulekites became a single people. There can be no question that Nephi had seen this merger in vision.

30.5 Millions of the descendants of Lehi have wholeheartedly accepted the Gospel of the Lord Jesus Christ, repenting of their sins, and willingly taking upon themselves the ordinances of salvations. Many millions more will yet do so. They rejoice in the righteousness of their ancestors who received those same principles and ordinances.

30.5.3—*gospel*—That is to say, faith in the Lord Jesus Christ, repentance from sin, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and enduring to the end.

30.5.5–6—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

30.6 The restoration of the Gospel of Jesus Christ among the descendants of Lehi will be the means by which they arise from their lost and fallen state. Accepting the covenants of salvation will open their blinded eyes, unstop their deaf ears, and soften their hardened hearts, which blindness, deafness, and hardness came as a result of the traditions of their apostate fathers. They will be sanctified from all sin and find rest in the Kingdom of God and citizenship in the City of Zion.

30.6.48—*pure*—In several editions of the Book of Mormon, this word was give as “white”. In order to clarify the apparent ambiguity of the word “white”, whether it was solely in reference to complexion, the Prophet Joseph Smith changed the translation to “pure” in the 1844 Nauvoo edition of the Book of Mormon. Subsequent editions printed in Eng-

4 And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

2 Ne. 30:4
AGQ 1:142
MD 393
DNTC 1:656
DS 3:262
2 Ne. 30:4–6
EM 2:702

5 And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

2 Ne. 30:5
MD 637
EM 3:1004
2 Ne. 30:5–6
CR80-O 97

6 And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightsome people.

2 Ne. 30:6
MD 429, 731
EM 3:981
CR85-O 72

land followed the 1837 edition which did not reflect this change in vocabulary. In 1981, the clarification was incorporated into the present edition.

30.6.50—*delightful*—The effect of obedience to the commandments of God and the direct influence of the Holy Ghost upon the minds, hearts, and bodies of the faithful, produce an affinity with all those who have received similar benefits. They rejoice in one another’s company, regardless of cultural or racial differences.

30.7 Nephi testified that there would come a time when the Jews would be persuaded to believe in Jesus of Nazareth as the promised Messiah (see 25.16–18). At that time when faith in Christ would be engendered in their hearts and belief in their minds, they would also be given opportunity to return to the lands of their inheritance. Many have assumed that this prophecy is solely in reference to the land of Palestine. While the gathering to the state of Israel serves as one of the signs of the times, the gathering upon the land has to do with their acceptance of the principles and ordinances of the Gospel of Christ, by which they are assembled with the saints of God in the Kingdom of Heaven upon the earth in expectation of the return of the Lord Jesus Christ in glory.

30.7.9—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

30.7.19—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.7.45—*delightful*—The effect of obedience to the commandments of God and the direct influence of the Holy Ghost upon the minds, hearts, and bodies of the faithful, produce an affinity with all those who have received similar benefits. They rejoice in one another’s company, regardless of cultural or racial differences.

30.8 This, of course, is in conjunction with the great and marvelous work to be performed in the last days prior to the Second Coming of the Savior. The translation and publication of the Book of Mormon, the restoration of the priesthood of God, the establishment of the Church of Jesus Christ, the sending forth of authorized servants to preach the principles of eternal life and

{*1830*}

7 And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people.

2 Ne. 30:7
AF 335
MD 393, 722
DNTC 1:658
EM 2:702
2 Ne. 30:7–18
DS 3:9

{*1830*}

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about

2 Ne. 30:8
DHC 2: (29), 29
MD 637
2 Ne. 30:8–11

exaltation, and the redemption of the dead from every quarter of the earth are outward manifestations of this marvelous work which will eventually be the means of salvation for the children of men, even as many as are willing to obey God.

30.9 This verse essentially constitutes a direct quote from Isaiah 11:4, the entire chapter of which concerns the conditions that will exist upon the earth after the Second Coming of Jesus Christ (see 21.1–16).

30.9.8—*judge*—All men will be judged with righteousness. It is ludicrous that Jesus would judge the poor one way and then deal with the rich on a separate scale. The Lord will deliver the poor from their poverty, as the principles of Zion are implemented throughout the world among those prepared to receive them.

30.9.12—*reprove*—The meek of the earth have been those who have restrained themselves, who have not taken matters into their own hands when they have been badly treated, insulted, or abused. “Vengeance is mine, and I will repay” the Lord has counseled His saints.

30.9.14—*equity*—Those who have been dealt with the disciples of Christ in unsavory ways will be punished for their wickedness in such a fashion that there will be no desire in the hearts and minds of the righteous for further vengeance.

30.9.24—*smite*—The poor and the meek will find comfort and peace through the judgment of Christ. The rest of humanity will be thrashed and sifted, a separation of the wheat kernels from the straw and chaff.

30.9.29—*rod*—The priesthood of God will be called upon to thrash the nations, seeking out the honest in heart through the preaching of the Gospel of Jesus Christ.

30.9.36—*breath*—The word of Jesus Christ will bear sway in the Millennium. Those not prepared to receive the blessings of that Terrestrial state will be ushered into the spirit world to await their redemption from death.

30.10 The latter part of the preceding verse employs thrashing and winnowing imagery to describe the separation of the righteous (the whole grain) and the wicked (the dried stalks and chaff). Nephi simply states here, without that imagery, that the wicked will perish from the earth in conjunction with the Second Coming. In the metaphor, the stalks, chaff, and fields are all burned to prepare for another planting. In the case of the wicked who are present when the Lord returns in glory, the effect of returning the earth to its paradisiacal state, that of a Terrestrial order, will produce the same results. The bodies of the wicked will be returned to the dust from whence they came and their spirits will be held in that prison prepared for them for a thousand years.

30.11 After expanding the understanding of his readers regarding Isaiah 11:4, Nephi now cites verse 5 of the same chapter. In the fullness of the Gospel, the blessings of eternity are made available to the children of God, including the promises regarding the eventual redemption of one’s own children, generation after generation living in righteousness. Those favored to initiate the Millennial Reign will enjoy thirty generations of prosperity and peace. It is the faith and love of Jesus Christ which inspires the children of men to unity, a state brought about through the governance of one’s heart and mind.

30.11.6—*girdle*—The Hebrew word which is here translated as “girdle” derives from roots which mean “belt, band”.

30.11.8—*his*—The antecedent here is the “stem of Jesse” or the Lord Jesus

the restoration of his people upon the earth.

9 And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

10 For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

11 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

MLM 522

2 Ne. 30:9,12–15
EM 2:700
2 Ne. 30:9
CR86-A 33
CR99-O 90

2 Ne. 30:10
MLM 555
CR83-A 48
CR88-A 7
CR88-A 8

Christ.

30.11.9—*loins*—In reference to the small of the back. Also, by analogy, the source of strength, and more particularly of posterity.

30.11.16—*reins*—The small of the back, but anciently thought of as the seat of the feelings, affections, and passion.

30.12 Nephi continues his citation from Isaiah 11:6. During the Millennium, the animals of the world which have lived by fang and claw since the Fall will no longer be disposed to do so. Even though Isaiah does not testify here that it will be the case, we might assume with some confidence that the those plants which have been hitherto been toxic and unmanageable will also have changed their nature during that thousand years when Christ will reign on this earth. The earth, having been restored to its paradisiacal glory, should reflect in most respects the character of the Garden of Eden (see 21.6).

30.13 A precise quote from Isaiah 11.7. The natural animosity which is plainly manifested in every corner of this planet will no longer be expressed during the Millennium. Part of this willing tranquility will derive from the example set by the children of God, those who having established the principles of unity and love in the hearts and minds of men. It is a wonderful example set, indeed, that would persuade a carnivore to transform into an herbivore.

30.14 A precise quote from Isaiah 11.8. With few exceptions, the serpent has ever been the symbolic representation of adversity and destruction. The serpent in the Garden of Eden was prepared to destroy the innocence of Adam and Eve and introduce them to death in a summary way. This imagery not only reflects the practical reality that will exist during the Millennium, but is also symbolic of the binding of Lucifer during that thousand year period.

30.14.23—*cockatrice's*—A viper, an analogous reference to “thrusting”, “hissing”, or the “extruding” of the tongue. The English word “cockatrice” derives from Latin sources which refer to the “crocodile” and to a mythical creature with the head of a rooster and the tail of a serpent. We should understand no more than the idea of one serpent-like nation giving birth to another, as the Assyrians did in providing the impetus for the Babylonians.

30.15 A precise quote from Isaiah 11.9. The holy mountain, the House of the Lord, will envelop the entire earth and all things that dwell therein. Life eternal is to know God and His Son. Those who dwell on the earth during the Millennium will be, for the most part, candidates for salvation in the Celestial Kingdom of God.

30.15.30—*sea*—This has been rendered elsewhere by the Prophet Joseph Smith as the “great deep” (see *TPJS*, p. 93)

30.16 Nephi once again testifies that the affairs of the House of Israel in its scattered condition throughout the world will be brought to light as their ancient records are brought forth unto the children of men. The works of every nation in every dispensation will be revealed as well when each of the seven seals on the book of the Lamb of God is opened.

30.17 There have been countless records which have been sealed up unto the Lord to come forth in a day of righteousness. All these will come forward as solemn witnesses of the truth and light that has been revealed unto the children of men since the beginning of time. In them we will see the righteousness

12 And then shall the wolf dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

13 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

14 And the sucking child shall play on the hole of the asp, and the weaned child *shall put his hand on the cockatrice's den.

15 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

16 Wherefore, the things of all nations shall be made known; yea, all things shall be made known unto the children of men.

17 There is nothing which is secret save it shall be revealed; there is no work of darkness save it shall

2 Ne. 30:12–15
EM 1:42

* p. 118

2 Ne. 30:15–18
MD 498, 499
MLM 677

2 Ne. 30:16,18
CR86-O 70

2 Ne. 30:17
MM 2:247
2 Ne. 30:17–18

of the children of God and the wickedness of those who rejected the fullness of the Gospel of Jesus Christ.

30.18 Nephi speaks directly of the Millennial reign during which Satan will have no power over the hearts of the children of men. The will of God will be observed during the one thousand years set aside for the completion of the Lord's work upon the earth, during which the children of God, the living and the dead, will be prepared for exaltation in the Celestial Kingdom.

31.1 Nephi is constrained by space on his plates and by the commandment of the Lord to limit the scope of his account.

31.1.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

31.1.10—*prophesying*—That is to say, his prophesying with regard to the writings of Isaiah, particularly chapters 2 through 14 and chapter 29.

31.1.22–23—*few things*—Nephi had seen in vision a considerable amount regarding the last days but had been constrained by the spirit not to write them into his account. He testified that there was another who would have that particular stewardship (see *1 NE-C 14.18–30*).

31.1.45—*Jacob*—The teachings of Jacob included by Nephi in his personal record comprise chapters 6 through 10 of 2 Nephi. The book of Jacob would be added later by Jacob after Nephi's death.

31.2 Nephi turns to the ordinances associated with remission of sins and citizenship in the Kingdom of God. In the present chapter he testifies of the importance of baptism by immersion for the remission of sins and in the following chapter will discuss the blessings associated with the laying on of hands for the gift of the Holy Ghost. These two ordinances, in conjunction with the principles of faith in Jesus of Nazareth as the Christ and repentance, constitute the fullness of the Gospel of Jesus Christ, the veritable doctrine of Christ. Nephi promises to speak as clearly about these matters as he had about the subjects raised in the writings of Isaiah.

31.2.34—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings

be made manifest in the light; and there is nothing which is sealed upon the earth save it shall be loosed.

18 Wherefore, all things which have been revealed unto the children of men shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings.

{Chapter XIII}
(Chapter 31)

{¶—1830}

1 AND now I, Nephi, make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few of the words of my brother Jacob.

2 Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying.

DNTC 1:291

2 Ne. 30:18
AF 21
MD 649
MLM 669

2 Ne. 31
MD 167, 328,
540
PM 147, 289,
421
EM 1:142, 147,
203, 213
EM 2:748
EM 3:1005,
1166
CR95-A 40
2 Ne. 31:1–21
EM 1:147

2 Ne. 31:2–21
EM 2:556
EM 3:1004
CR93-A 34

and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.3 One of the great obstacles self-imposed upon the Jews was their unwillingness to receive the words of plainness, desiring things which were difficult to understand (see 25.1–7 and *JA-C 4.13–14*). As the Apostle Paul testified, there is little or nothing to be gained by speaking or writing in an unintelligible language (see *1 CO-C 14.2–6*). God the Father prefers to speak clearly with His children, according to their willingness to receive His words. When what is spoken to one people in a particular time and place would be beneficial to another people who know not the first’s language or culture, then means are provided whereby the records might be made clear to the receiving parties. Hence, the provision of the Urim and Thummim to the Nephites that they might understand the words of Ether the Jaredite. Hence, too, the provision of an inspired prophet of God to clarify and restore portions of plain and precious portions of the record of the Jews in these latter days. Needless to say, there will be other means provided when the time comes to bring forth the records preserved by the scattered remnants of the House of Israel.

31.4 Nephi now makes reference to John the Baptist, the prophet whom he had seen in vision during his review of his father’s Dream (see *1 NE-C 10.7–10* and *1 NE-C 11.26–27*).

31.4.16—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah. In this instance Nephi is speaking of John the Baptist.

31.4.27–29—*Lamb of God*—There is hardly a more consistent symbolic relationship anywhere in the scriptural record than that between Jesus of Nazareth and the sacrificial lamb. This symbolic relationship was established before the foundations of the earth were laid.

31.4.30—*which*—In reference to Jesus of Nazareth, the Son of God, the Redeemer of all mankind, even as many as will.

31.5 The ordinance of baptism serves as the formal petition for admittance into the Kingdom of God on earth, the Church of Jesus Christ, and for admittance into the Celestial Kingdom as well. Inasmuch as all men have sins and come short of the glory of God coupled with the fact that no unclean thing can dwell in the presence of God, baptism also serves, and in our case primarily so, as a formalization of our desire to receive the benefits of the sacrifice of the Only Begotten of the Father, to be cleansed from all spot or blemish, that we might be found acceptable in the company of the sanctified. Jesus was not baptized for the remission of his personal sins, for he had none. He therefore was baptized in obedience to the divine commandment given to all those who reach the age of accountability to be baptized, whether they had rebelled against God or not. If Jesus, without sin, went down into the waters of baptism, who then can excuse himself or herself from receiving that sacred cove-

3 For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding.

2 Ne. 31:3
MD 445
EM 1:185
EM 3:1280

4 Wherefore, I would that ye should remember that I have spoken unto you concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

2 Ne. 31:4–6
JC 46
2 Ne. 31:4–8
EM 2:756
2 Ne. 31:4–9
EM 1:93
EM 2:893
CR00-O 5
2 Ne. 31:4–11
MD 71
DNTEC 1:123
2 Ne. 31:4–12
EM 1:147

{*¶*—1830}

5 And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

2 Ne. 31:4–13
EM 1:4
2 Ne. 31:4–14
AF 131
2 Ne. 31:4–18
MD 393
2 Ne. 31:4–21
AGQ 1:51
2 Ne. 31:5
AF 135
JC 137
EM 2:730
2 Ne. 31:5–6
CR94-O 115

nant at the hands of the servants of God, just as Jesus received it at the hands of John the Baptist?

31.5.5–7—*Lamb of God*—There is hardly a more consistent symbolic relationship anywhere in the scriptural record than that between Jesus of Nazareth and the sacrificial lamb. This symbolic relationship was established before the foundations of the earth were laid.

31.6 The Baptist hesitated for a moment in his compliance to Jesus' request to be baptized, stating that he had need to be baptized of Jesus. While John's observation may have been correct, yet Jesus consoled him by bearing witness that they both needed to do that which the Father had commanded of them, that in their obedience they might exemplify the righteousness and humility of the faithful (see *MT-C 3.13–17*). Both Nephi and Lehi must have been privy to this exchange through their open visions of the ministry of John the Baptist (see *1 NE-C 10.7–10* and *1 NE-C 11.26–27*).

31.6.13–15—*Lamb of God*—There is hardly a more consistent symbolic relationship anywhere in the scriptural record than that between Jesus of Nazareth and the sacrificial lamb. This symbolic relationship was established before the foundations of the earth were laid.

31.7 No task was too small, no commandment was inapplicable, no submission was too great for the Son of God. Having set the humble example before the children of men, the Savior demonstrated that all pride, vanity, and elitism was unworthy of a child of God. Any exceptions to the commandment to be baptized by immersion would be accounted for and clarified by the Father and the Son, and not by the sophistry of men. Hence, little children who have not reached the age of accountability have no need to be baptized but are alive in Jesus Christ.

31.8 The word "Wherefore" which introduces this verse implies that the Holy Ghost descended upon the Lord Jesus Christ at his baptism as a direct result of his humility and obedience. There is, in fact, no other way to receive the fullness of the power and influence of the Holy Spirit.

31.8.19—*dove*—Was there a physical living dove that descended upon the Lord Jesus that John and the others at the banks of the Jordan River could see? Yes. Was the Holy Ghost manifesting himself as that physical living dove? No. The sign of the dove was instituted before the foundations of the earth were laid. Satan's presence cannot be represented by a dove, but the presence of the Holy Ghost may very well be represented by that sacred manifestation. The Holy Ghost is a personage of spirit, a godly being with all of the form and features of a man. In some respects, the Holy Ghost is a similar being to that which Jesus Christ was before his birth as the mortal Messiah. Few besides John saw the Holy Ghost descending, but the Baptist testified that at the time the dove appeared, the Holy Ghost was descending out of heaven in like manner.

31.9 The Savior demonstrated in his own submission to the ordinance of baptism that there can be no deviation from the commandments of God if one is to reap the desired blessing.

31.9.11—*straitness*—In some earlier editions of the Book of Mormon the homophone "straightness" appears in this place. The difference between meanings has to do with "directness" versus "narrowness", the latter is

6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he *would be obedient unto him in keeping his commandments.

8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before

2 Ne. 31:5–8
AF 128
2 Ne. 31:5–11
DNTC 3:167
2 Ne. 31:5–12
PM 485
MM 1:403

2 Ne. 31:6–7
EM 2:557
CR90-O 98
2 Ne. 31:6–9
EM 2:730
2 Ne. 31:6–17
EM 1:94

2 Ne. 31:7
MD 540
JC 137
EM 2:730
CR00-O 5, 11
CR87-A 99
CR87-O 102
CR93-A 34
* p. 119

2 Ne. 31:7–10, 16
EM 3:1299
2 Ne. 31:8
AF 158
AGQ 2:76
MD 712
DNTC 1:123
MM 1:404
EM 1:428

2 Ne. 31:9
MD 71, 769
CR00-O 5
2 Ne. 31:9–16
EM 2:894

<p>in use here.</p> <p>31.9.14—<i>path</i>—In the parlance of Lehi and Nephi’s Vision of the Tree of Life, this is that well worn narrow and direct walkway that proceeds along side the Rod of Iron to the Tree. This constitutes living by every word that proceeds forth from the mouth of God.</p> <p>31.9.20—<i>gate</i>—A reference to the ordinance of baptism by which the disciple of Jesus Christ enters into the obedient life of holiness before God and man.</p>	<p>them.</p>	<p>2 Ne. 31:9,10 CR87-O 102 2 Ne. 31:9,12 CR00-O 11 2 Ne. 31:9,16 CR92-A 103 2 Ne. 31:9,17–18 EM 2:483</p>
<p>31.10 The covenant or invitation which Jesus offers to the children of men is essentially that of emulating his example of obedience. If all men observed to do the Father’s will, this world, and eternity for that matter, would be a far more joyous place. Ultimately, Jesus is beckoning to his brethren and sisters to join him in partaking of eternal familial happiness.</p>	<p>10 And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?</p>	<p>2 Ne. 31:10 MD 259 DNTC 1:127 DNTC 2:541 DNTC 3:300 PM 208, 456 MM 1:14</p>
<p>31.11 This is the commandment: repent and be baptized, no matter how righteous a man or woman may assume himself or herself to be.</p> <p>31.11.15—<i>name</i>—We are baptized in the name of the Father and of the Holy Ghost as well. It is through the atoning sacrifice of the Lord Jesus Christ, and our faith in him, that makes the remission of our sins effective in our lives.</p>	<p>11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son.</p>	<p>CR91-A 113 CR91-O 12 CR92-A 119 CR00-O 4 2 Ne. 31:10–21 EM 1:98</p>
<p>31.12 What would have been the effect of the power of the Holy Ghost upon the sinless Lord Jesus Christ at the moment of his perfect obedience to the will of his Father? That effect is promised here by the Savior himself to all those who follow his example.</p>	<p>12 And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.</p>	<p>2 Ne. 31:11 MD82 CR90-O 98 2 Ne. 31:11–21 DNTC 3:163 DS 2:309 2 Ne. 31:11,15 CR94-O 32</p>
<p>31.13 Other than life itself, there is no greater gift given to the children of men than that of the Holy Ghost.</p> <p>31.13.11—<i>follow</i>—This is discipleship; a hanging on to truth and light, the word of God, with both hands</p> <p>31.13.15–16—<i>full purpose</i>—This should be understood as having an eye single to the glory of God, desiring nothing but His approbation and love.</p> <p>31.13.21—<i>hypocrisy</i>—There can be no studied pretence while taking upon oneself the covenants of the living God. There can be no hidden sin. Repentance must be full and unrestrained.</p> <p>31.13.24—<i>deception</i>—God perceives the shadows of the heart, the vagaries of the mind.</p> <p>31.13.29–30—<i>real intent</i>—This determination may be understood as the mind’s counterpart to a full purpose of heart.</p> <p>31.13.48–50—<i>name of Christ</i>—Through the atoning sacrifice of Christ we are made free to choose our eternal destiny. When we receive baptism at the hands of the servants of God we take upon ourselves the name of Christ, having been born again, having accepted our place as begotten sons and daughters unto Jesus Christ, becoming heirs of God and joint-heirs with Christ Jesus.</p> <p>31.13.81–83—<i>baptism of fire</i>—Having been subjected to the baptism of fire a man has no desire for sin and is purged every whit from the spirit of rebellion.</p> <p>31.13.87–88—<i>Holy Ghost</i>—The Holy Ghost is a Comforter and a Revela-</p>	<p>13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.</p>	<p>2 Ne. 31:12 AF 169 MF 209 CR93-O 62 CR96-O 23 2 Ne. 31:12–14 AF 158 2 Ne. 31:12–21 DNTC 3:167 2 Ne. 31:12,14 EM 2:743 2 Ne. 31:13 AF 169 MD 740 PM 556 EM 2:730, 744, 772 CR85-A 102 CR90-O 35 CR94-A 23 CR94-O 79 CR97-A 20 CR00-A 9</p>

tor. Upon receiving such a baptism, any man would be Comforted indeed and the vision of his eternal future would be laid out before him in no uncertain terms.

31.13.96–98—*tongue of angels*—Would this not be a perfect language by which God and His servants communicate with clarity and without misunderstanding? Inspired by the Spirit of God, all parties understand one another perfectly without shadows in the midst of truth, light, and love.

31.13.100–101—*shout praise*—Such is the joy of those who have been liberated from both death and hell, who have been perfected in body mind and heart. These are the cheers of the victorious, and that eternally so.

31.13.107—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

31.14 The erstwhile disciple of Christ must count the cost of his discipleship before accepting all that the Father and the Son have to offer the children of men here upon the earth. To repent of one's transgressions against God and man and then willfully return to those infractions is to manifest either an insincerity of heart and mind or a perversity of soul. If the latter, a man's soul is in far greater peril than it would have been had he never attempted the process of regeneration. It is possible to place oneself beyond the ability to repent through faith unto salvation. To turn from the solemn covenant of baptism after having witnessed before God of one's willingness to accept redemption is to prove oneself a liar from the beginning. To turn away from the source of all light and truth after having felt the comforting influence of the Holy Ghost bearing witness to one's heart and mind that the atoning blood of Christ has effectively cleansed one from all sin, is to deny the Holy Ghost, for the which there is no forgiveness in this world nor in the next. Those who have received the baptism of fire and the Holy Ghost have had the heavens opened to them. To deny the Christ and his atonement after such a blessing places a man in circumstances from which he may no longer be rescued.

31.15 Although there may be a moment of illumination, a singular awakening to the truth, an epiphany by which a man may come to an understanding of the role of the Lord Jesus Christ in his redemption from death and hell, yet this does not constitute salvation. Salvation is a state of being that is worked out with fear and trembling throughout a man's life and possibly extending into the world of spirits. Discipleship to the Lord Jesus Christ requires an ever increasing determination to follow the will of the Father in all things. The example of the Lord is before us. As his mortal ministry drew to a close, the challenges increased in intensity. In fact, the whole weight and measure of the atoning sacrifice fell upon him in the waning hours of his life. Yet, he was faithful, pressing forward through the obstacles placed in his path until he had accomplished all that his Father had sent him to do.

31.16 We cannot expect gentler treatment as disciples. We are expected to be as our Savior is, and we will be given every opportunity to demonstrate that we are his sons and daughters, part of his eternal family, empowered to accomplish the missions which we have been sent to the earth to do. In the process of time, through obedience to the principles and ordinances of the Gospel of Christ we may acquire every attribute in its fullness that defines him as the

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14 But, behold, my beloved brethren, thus came the voice of the Son unto me, saying: After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me.

{*¶*—1830}

15 And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.

CR02-A 83
2 Ne. 31:13–14
MD 73
2 Ne. 31:13–15
EM 2:557
2 Ne. 31:13–21
MD 70
DS 1:47
EM 1:92
2 Ne. 31:13,17
EM 2:543

2 Ne. 31:14
CR88-A 24
CR02-A 33
2 Ne. 31:14–15
EM 2:457

2 Ne. 31:15
PM 72, 182
CR90-A 42
CR90-O 98
2 Ne. 31:15–16
CR02-A 33
2 Ne. 31:15–16,
20
CR85-O 41
CR02-O 30
2 Ne. 31:15–21
DNTC 2:152

2 Ne. 31:16
CR84-A 98
CR92-A 103
CR94-O 46
CR97-A 100

Son of God.

31.17 Nephi's purpose is to inspire as many of those who read his words to enter into the right way, to keep all of the commandments of God, having accepted the fullness of the Gospel of Jesus Christ in word and in deed. The very beginnings of the journey to perfection and exaltation are accomplished by passing through the gate that gives access to the strait and narrow path, even repentance and the ordinance of baptism, by which we commit ourselves to keep the commandments of God and always remember that which the Savior has done in our behalf.

31.18 Having passed through the gate of repentance and baptism, having been cleansed from our past sins through the baptism of fire and the Holy Ghost, we may press forward along the strait and narrow path to eternal life, receiving all that the Father has promised the enduring faithful.

31.19 It is faith in the resurrection and atoning sacrifice of the Lord Jesus Christ that engenders hope within our hearts and minds that we might find redemption from both death and hell. With that hope firmly established we are empowered to effect changes in the way we live our lives. Those changes from conduct unbefitting a child of God to that which defines a disciple of the Lord Jesus Christ is the essence of repentance. Forgiveness accompanies every act of repentance and we are led along from one truth to another, one subtle change to another, until we obtain a fullness of light, until with are worthy vessels for the glory of God.

31.19.43—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who

17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the *Holy Ghost.

18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

{~~¶~~—1830}

19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

CR00-O 4
2 Ne. 31:16–20
EM 2:776
CR93-A 5
2 Ne. 31:16–21
DNTC 1:302
DS 2:14
MM 2:270
EM 2:657
2 Ne. 31:16,20
EM 2:457
* p. 120
2 Ne. 31:17
AF 123, 131,
134, 158
MD 73
EM 1:97
EM 2:557
EM 3:1211,
1218
CR96-O 79, 81
CR01-A 3074
CR00-O 5
2 Ne. 31:17–18
MD 769
DNTC2:42
EM 2:464, 514
2 Ne. 31:17–20
DNTC 1:870
EM 2:562
EM 3:1419
2 Ne. 31:17–21
MD 116, 118,
204, 769
DNTC 1:691
DNTC 2:535
DNTC 3:48,
289, 331
CR90-A 54
2 Ne. 31:18
MD 740, 753,
785
DNTC 1:755
DS 1:38
PM 16, 287
CR86-A 68
CR89-A 40
CR90-O 37
CR97-A 20
CR99-A 44, 45
CR00-O 21
CR01-A 74
CR02-A 38
2 Ne. 31:19

has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.20 Faith is the assurance of things hoped for and the evidence of things not seen. As we are progressively blessed for our obedience to the commandments of God, inspired and enlightened by the truths with which have been revealed to us, our confidence in the plan of salvation, the Gospel of the Lord Jesus Christ, continues to be unfolded unto us. Although we have not as yet received a fullness of the blessings and glories of eternity, yet we can know for a certainty, nothing doubting, that those blessings will be ours

31.20.8—*steadfastness*—We cannot be dissuaded that our only hope for eternal salvation is through the Son of the living God, even the Lord Jesus Christ.

31.20.10—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.20.13–14—*perfect brightness*—It is that bright light of hope that illuminates the strait and narrow path toward the Tree of Life. Thus equipped, there is no fear of stumbling or distraction.

31.20.19—*love*—Because of our faith in the atonement of Jesus Christ we are led to have hope for our own welfare. Once we have received a promise of our acceptance before God we are guided into a deep and abiding concern for those around us, our friends and family, our community and nation, and ultimately for the entire human race, the living, the dead, and the generations yet to come.

31.20.32—*feasting*—The spirit of man has need to be nourished as much as the physical body.

31.20.39—*endure*—Through every trial and tribulation, through every peace and rest, through every moment of poverty and of luxury, through equity and injustice, until our course is run upon this earth.

31.21 For thousands of years uninspired men have attempted to devise philosophies by which man might have hope in the future, whether personal or in general. The comprehension of fallen man is so limited that he typically conjures up doctrines that seldom have any semblance of truth to them. What elements of veracity may be found embedded in their teachings have been borrowed from the remnants of revelation received by prophets of God long

20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

{*§—1830*}

21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And

AF 117
EM 2:557
CR85-O 97
CR97-A 12, 49
CR99-A 55
2 Ne. 31:19–20
DNTC 1:554
MM 2:172
EM 1:8
EM 2:464
EM 3:980
CR87-A 19
CR88-A 71
CR89-O 95
CR95-O 90
CR97-O 45
2 Ne. 31:19–21
CR90-A 98
CR94-A 17
2 Ne. 31:20
MD 329
DNTC 1:114
DNTC 2:487
DNTC 3:382,
406
PM 300, 340
MM 2:267, 388
EM 2:467, 484,
544, 557, 562,
656
EM 3:1314,
1316
EM 4:1698
CR82-O 80
CR84-O 104
CR86-A 45
CR86-O 32
CR88-O 40, 95
CR90-A 43
CR92-A 104
CR92-O 113
CR94-A 20
CR94-O 43, 44,
46
CR95-O 29, 108
CR97-A 49
CR98-O 77, 78
CR99-A 54
CR99-O 37, 76
CR00-A 39
CR00-O 21
CR01-A 76
CR01-O 9
2 Ne. 31:20–21

before. The Gospel of Jesus Christ, pure and undefiled, is man's only hope for salvation and exaltation in the Kingdom of Heaven, and there will come a time when every man, woman, and child will acknowledge the wisdom of God with bowed knee and reverent eye.

31.21.61–62—*one God*—There is nothing of Trinitarian doctrine in this concept, no matter how the ignorant and the perverse may howl.

32.1 The gate to the strait and narrow path is repentance and baptism by immersion for the remission of sins. Admission to the path is clearly defined; the path to eternal life, though well-worn, is sometimes obscured by the temptations of this world, mists of darkness that sometimes blind our eyes. In the Vision of the Tree of Life, Lehi and Nephi note the Rod of Iron which runs alongside of the path. The Rod is the Word of God by which we can pull our way through the darkness and still attain the fruit of the Tree at last. The Word of God is the Lord Jesus Christ and his servants. It is the body of scripture which they have preserved that we might know of the truths taught in other dispensations and in other generations. But for the individual in his or her daily walk and talk, the word of God is that constant companionship of the Holy Ghost, the tender counsel guiding us towards all that is holy and pure. For a person just beginning to traverse the path toward eternal life, the prospect of being led by the whisperings of the Spirit of God might seem a little tenuous and unnerving.

32.2 We pass through the gate into the path toward eternal life individually, each man or woman taking upon himself or herself the covenants of salvation and exaltation. Yet in reality all ordinances of the Gospel of Jesus Christ are instruments of unity, processes by which we become part of a greater whole. Of what benefit is there to speaking with the tongues of angels if there are no angels to talk to? In fact, in the Church and Kingdom of God, the power and influence of the Spirit of God is that which facilitates the bonding of minds and hearts, establishing the foundation for the city of Zion.

32.3 The disciples of Jesus Christ are gathered together in every dispensation that they might bless and edify one another. Our feasting upon the words of Christ come, in large measure, as the words of Christ are spoken by the tongues of angels, by those who are filled with the Holy Ghost. The first commandment is to repent and be baptized; the new commandment is to love one another, to bless and sanctify each other through our teaching and service to one another. Therefore, we frequently gather together to hearken to those who have been chosen to inspire and encourage us from week to week, from month to month, and from year to year. By following inspired counsel, we cannot fail to attain all that the Father has promised us through His servants.

32.3.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particu-

now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

{Chapter XIV}
(Chapter 32)

{¶—1830}

1 AND now, behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do after ye have entered in by the way. But, behold, why do ye ponder these things in your hearts?

2 Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?

3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.

MD 228
DNTC 1:331
MM 2:319
EM 2:464
CR92-O 62
CR93-A 78
2 Ne. 31:21
AF 94
DNTC 1:766
DNTC 3:159
PM 115, 290
EM 1:67
EM 2:550, 749
CR85-A 104
CR86-A 67
CR90-O 100
2 Ne. 32
EM 1:147, 213
EM 2:748
2 Ne. 32:1–6
EM 2:556
EM 3:1004

2 Ne. 32:2
CR94-O 79
CR99-O 107
2 Ne. 32:2–3
DNTC 1:740
EM 3:1166
CR01-O 78
2 Ne. 32:2–5
CR00-A 9
2 Ne. 32:3
MD 503
DNTC1:55
DNTC 2:96,
380
DNTC 3:590
PM 25, 300
EM 2:557, 650,
742
EM 3:1281,
1285
CR83-O 8, 33
CR84-A 57
CR85-O 6
CR88-A 57
CR88-O 48

larly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

32.4 One is not compelled to be part of the body of Christ. Unity with the saints is a willful and humble submission to mutual love and compassion. Progress towards eternal life is best achieved together, rather than singly. Willful independence will hinder one's spiritual development, perhaps even curtail that development completely. When we first obtained hope it was because of our faith in Christ's love for us. If we wish to continue into eternity as God would have us do, we must learn to have faith in the love that our fellow men have for us. The act of "knocking" in order to obtain admittance into a desirable society is a fearful thing that can only be overcome by faith and love. The one who knocks must be assured that the door upon which he is seeking to enter will be opened by those within. That assurance comes from those behind the door.

32.5 Moving forward on the path to eternal life comes by hearkening to the guiding influence of the Holy Ghost, whether by the voice of God or by that of His servants, it is the same.

32.6 The doctrine of Christ, therefore, is to have faith in him as the Savior of mankind from death and hell, to repent of all of one's untoward thoughts and deeds, to receive baptism by immersion at the hands of those authorized by God to perform that ordinance, and then receive by the laying on of hands the gift of the Holy Ghost by which all needful things are revealed to the disciple of Christ. This constitutes the fullness of the Gospel of Jesus Christ. Nephi testifies to his brethren that if they will abide by his teachings they will be sufficiently prepared to receive the Lord when he comes to them after his resurrection from the dead. The same is essentially true today, that our preparation to receive the Savior at the Second Coming is facilitated by our hearkening to the fundamental principles of the Gospel of Christ as taught by the tongue of angels.

32.6.7—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings

4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

5 For behold, again I *say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.

6 Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.

CR89-O 16
 CR90-O 99
 CR92-O 107,
 113
 CR93-A 16
 CR94-O 79
 CR96-A 47, 113
 CR96-O 8
 CR98-O 16, 51
 CR01-A 108
 CR02-A 33, 54
 2 Ne. 32:3-5
 EM 2:544
 CR91-O 30
 2 Ne. 32:3,5
 EM 2:557

* p. 121
 2 Ne. 32:5
 EM 2:557
 CR93-A 96
 CR94-O 79
 CR96-O 79
 CR98-O 80
 CR99-O 13, 53
 CR02-A 33, 54
 2 Ne. 32:5,9
 CR91-A 117
 2 Ne. 32:6
 CR93-A 34
 2 Ne. 32:6-7
 AGQ 1: (16)
 AGQ 2:204

and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

32.7 Nephi perceives by the Spirit that his desire to edify and bless his brethren has been curtailed by their faithlessness. His sorrow comes primarily because of their willful rejection of the Spirit of God in their lives.

32.7.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

32.7.21—*unbelief*—A conscious choice not to have faith in Christ.

32.7.24—*wickedness*—A conscious choice to follow after the lusts of the flesh and the desires of the nature man in his fallen state.

32.7.27—*ignorance*—A conscious choice to remain as one is, rather than to move forward.

32.7.30—*stiffneckedness*—A conscious choice to be immovable, to be recalcitrant as to the things of God.

32.8 Nephi had learned through his own sad experience that the presence or absence of prayer in a person’s life can mean the difference between salvation in the Kingdom of God and alienation from all that is pure and holy. Nephi prospered because he took to his knees and asked God about the visions and mission of his earthly father, Lehi. Laman and Lemuel made no such petitions and simply increased in bitterness and agitation. Lucifer would have no man pray that he might more easily deceive him with his own “revelations” Having once been in the presence of God, having once felt of His deep and abiding love for His children, one can not be deceived by him who is the enemy of all righteousness.

32.9 To have the spirit of prayer always in one’s heart is to remember the atonement of Christ, his love and sacrifice for us at all times. This is part of the covenant which we entered into at the waters of baptism. In our fallen state it is often difficult to perceive the hand of God laboring in our behalf, but with constant prayer, petitioning for His blessings and acknowledging Him when those blessings are realized, will keep before our eyes His tender and infinite care. In the absence of prayer we tend to congratulate ourselves when things go well, as if we were God. When experiences in life do not transpire as we had anticipated or hoped, we tend to curse those around us for those failures. Through prayer, through the spiritual sensitivity that is derived from the power and influence of the Holy Ghost, we may comprehend the whole of life’s experience for what it is.

32.9.40—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascen-

7 And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

{**¶**—1830}

8 And now, my beloved brethren, I perceive that ye ponder still in your hearts; and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the Spirit which teacheth a man to pray ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

9 But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

2 Ne. 32:7
DS 1:283
CR83-A 10
CR93-O 25
CR94-O 80

2 Ne. 32:8
CR84-A 32
CR84-O 36
CR97-A 43
CR01-O 18
2 Ne. 32:8–9
AGQ 3:82
PM 559
EM 3:1118
CR82-A 36
CR89-O 77
CR01-O 78
CR02-A 33
2 Ne. 32:9
EM 1:204
EM 2:683
CR02-A 41, 70
2 Ne. 32:12–13
AF 168

dancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33.1 Nephi's observation about himself in this verse is repeated by Moroni as he was completing his editing of the book of Ether (see *ET-C 12.23–25*). Both prophets had been required to take upon themselves great physical labors throughout their lives and the art of writing in reformed Egyptian upon metal plates was a far more difficult activity than what they were accustomed to. In preaching the Gospel of Jesus Christ to a congregation there is an immediacy, an instant exchange between speaker and listener facilitated by the power of the Holy Ghost. A writer enjoys no such immediacy and must rely upon the influence of the Holy Ghost in a completely different manner. The effect upon the heart and mind of a reader, however, can be just as powerful as that produced in a group setting. Hence, the power in the writings of the brother of Jared.

33.1.4—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

33.2 In a congregation, the combined faith and affection of the righteous may have a far more profound effect upon a person who is struggling with his or her own convictions. Reading is a solitary activity, and though the writer's skill and the power of the Spirit which accompanies that skill may have a deep impact upon the heart and mind, it is far easier to close a book than it is to rise up and walk out of a meeting.

33.3 Nephi is not only aware of the trials and tribulations of his contemporaries, he is also mindful of the future history of his posterity. He knows of his ability to strengthen and edify his immediate family for he has done so on many occasions, but he is not as confident about the power of his writing to persuade his posterity to follow the Lord Jesus Christ into eternal glory, peace, rest, and love. He is painfully aware of how and why his far distant children will succumb to the temptations of this fallen world and those proffered by the enemy of all mankind. He feels helpless to a degree, and we might suppose that he wishes that he could transport himself to their time and place that he

{Chapter XV}
(Chapter 33)

{¶—1830}

1 AND now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

2 But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught.

3 But I, Nephi, have written what I have written, and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear

2 Ne. 33
EM 1:147, 213
EM 2:748
2 Ne. 33:1
MD 704
DNTC 3:113
EM 1:184
EM 4:1471
CR88-O 48
CR95-O 36
CR96-O 79
CR98-O 84
CR99-O 103
2 Ne. 33:1–2
CR96-O 12

2 Ne. 33:3
CR01-O 37, 38
EM 3:1005

might effectively bless them with his own verbal testimony. In lieu of that, he must trust in his Lord and God, that the Spirit will weigh down upon his children and the children of his brethren that they might respond in righteousness to that which he has written.

33.3.3—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

33.3.13—*it*—A repeating singular pronoun that references that which Nephi has written.

33.4 As Moroni would be consolingly told, any weakness that might be manifested while the prophets righteously perform their labors will be compensated for by the influence of the Holy Ghost. Nephi’s heartfelt petitions for and in behalf of his people will not fall on deaf ears. Much of the strength that will come into the lives of Nephi’s posterity will derive from their willingness to walk uprightly before God, accepting the ancient covenants which devolve upon them in the latter days, believing in the Son of God such that they are sustained through every trial, every tribulation that might be devised against them.

33.4.34—*it*—The antecedent for this pronoun is undoubtedly the collection of “the words” which Nephi has written, his book that was to be preserved for his posterity (see 33.3.13).

33.4.52—*Jesus*—As was the case with John the Baptist, the name of the Savior was provided by revelation. “Jesus” is the Hellenized version of the Hebrew name “Yehoshua”, “Oshea” or “Joshua”. The name itself means “Savior”, literally, “Jehovah put [us] into a place of safety”.

33.5 Nephi’s writings have been clear about the transgressions of the various members of his household from the beginning, including those committed by himself. That we can see our own bad conduct in the lives of Nephi and his brothers should not distress us for Nephi has clearly articulated the way that those sins might be avoided or repented of. There is the additional warning that becoming angry at the conduct or testimony of Nephi is to insert oneself into the same spiritual camp as Laman and Lemuel.

33.6 Because Nephi had experienced the benefits of the atonement of Jesus Christ in his life, his heart expands to embrace his extended family and all those who would come in contact with them. He has no interest in appearing clever or witty in any way. He wishes to be understood, that his audience might be edified, that they might be filled with truth, light, and eternal joy. He knows that this will not come as the result of glibness.

33.6.13—*Jesus*—Who chooses to be offended at the personal relationship between the Lord Jesus Christ and his servants? “Jesus”, of course, means “Savior” and it is in that sense that Nephi finds comfort and joy.

33.7 Nephi has left the future of his children in the hands of him who right it is to reign in eternity. He has infinite love for his posterity because he has acquired that godly attribute from his Lord and Master. He knows that if his own soul may be redeemed from death and hell, so also will be any of those who seek salvation in Jesus’ name.

33.7.11—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean

my cry.

4 And I know that the Lord God will consecrate my prayers for the gain of my people. And *the words which I have written in weakness will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

5 And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

6 I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell.

7 I have charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment-seat.

2 Ne. 33:4
EM 2:558
CR85-O 41
CR92-A 103
CR97-A 100
CR01-O 37
* p. 122
2 Ne. 33:4-5
MLM 176
2 Ne. 33:4-6
CR95-A 18

2 Ne.
33:5-9
EM 3:1005

2 Ne. 33:6
MD 351
EM 2:726
EM 3:1005
CR85-O 6
CR87-O 104
CR99-O 31

2 Ne. 33:7-9
MD 121
CR92-O 40

“anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33.8 Nephi has received a witness regarding those who dwelt in Jerusalem at the time he and his family departed from that city into the wilderness. He perceives them as children of God and subject to salvation, regardless of their multitudinous rebellions against the will of the Father. No doubt it is his prayer that his own record might come one day to the Jews, as it had been prophesied, that they too might find salvation through the atoning sacrifice of the Lord Jesus Christ.

33.8.6—*Jew*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *1 NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *1 NE-C 5.11–14*). In context, it would seem to be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration.

33.9 The Gentiles would find salvation through their associations with the covenant peoples. The great failing of the Gentiles’ approach to the Gospel of Jesus Christ, however, is in their unwillingness to accept the fullness of the Gospel, that they think that they can pick and choose from that which has been offered and still find salvation. The Jews desired complexity in their theology; the Gentiles wished debilitating simplicity. It is not enough to merely confess that Jesus is the Christ; every man, woman, and child who has ever lived upon the earth will eventually do that. Salvation comes by hearing and believing the word of God sufficiently to change one’s life through repentance, coupled with a willing obedience to the commandments to arise and be bap-

8 I have charity for the Jew—I say Jew, because I mean them from whence I came.

9 I also have charity for the Gentiles. But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the strait path which leads to life, and continue in the path until the end of the day of probation.

2 Ne. 33:8
MD 393
DNTC 1:656
PM 508
MM 4:314
MLM 221
2 Ne. 33:8–10
MD 33

2 Ne. 33:9
MD 620, 769
PM 261, 348
EM 2:558
CR01-O 78

tized for the remission of sin, and then continually pressing forward towards eternal life for the rest of one's mortal probation.

33.9.7—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

33.9.23—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33.10 The words of Nephi serve as a touchstone by which we may know of our own convictions regarding the Son of God. What is there in the writings of Nephi that would persuade a man not to believe in the Lord Jesus Christ? Those who read his words with faith and prayer will know for themselves that Nephi has written that which was given to him to write under the influence of the Holy Ghost. If by some means, however, a reader has been persuaded that his teachings are in error or fraudulent, he pleads with his readers to believe in Christ in spite of anything he may have written in weakness. Eventually, he assures us, we will come to know the veracity of all that which he has preserved upon his plates.

33.10.8—*Jew*—The extent to which this term is applied must be surmised. Strictly speaking a Jew is one who is a direct descendant of Judah, one of the twelve sons of Jacob. A Jew, however, may also be anyone who hailed from the Kingdom of Judah regardless of their tribal heritage, just as an Englishman, a German, or a Dane may be an American. Theologically, a Jew may be anyone who follows the regimen of Judaism, whether or not they are a descendant of Abraham, Isaac, or Jacob. The question for us to decide is in which sense is Jacob referring to the “Jews” unto whom the Lord had spoken? The Bible is referred to as being part of that book which came forth from the mouth of a Jew (see *1 NE-C 13.20–26*). The Brass Plates, though ostensibly a volume maintained by the descendants of Joseph, also contained a record of the Jews from the beginning (see *1 NE-C 5.11–14*). In context, it would seem to

{*9—1830*}

10 And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good.

2 Ne. 33:10
MD 79
DNTC 1:492
PM 297
MLM 176
CR83-O 10, 77
CR84-O 5
CR87-A 105
CR96-O 100
2 Ne. 33:10–11
EM 2:742
2 Ne. 33:10–14
DNTC 1:330
2 Ne. 33:10–15
EM 1:147, 201

be that Jacob has identified the “Jews” with the inhabitants of the land of Judea at the time of the Babylonian Captivity and then extrapolates into the past in his reference to the prophets who have affected them, and then into the future of which the prophets had testified regarding their restoration.

33.10.23—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33.11 There is great danger in prejudicially condemning the prophets of ancient America. We end up revealing more of our own weaknesses than any that we might articulate about them. If we have resisted the Spirit of God, casting aside the fullness of the Gospel of Christ because of that which we have imagined up in the foolishness of our own hearts and minds, we will nonetheless be held accountable for our attitudes and our resultant conduct when we stand before the judgment bar of the Lord. In this dispensation more than in any other, the testimonies that will come forth from the ancient remnants of the House of Israel will be supported by the power and influence of the Holy Ghost. Rejecting that holy witness will place our souls in grave jeopardy.

33.11.9—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11 And if they are not the words of Christ, judge ye—for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness.

2 Ne. 33:11
EM 4:1539
CR01-A 12

33.12 This is the true desire of all those who know and love the Lord Jesus Christ. Having received a promise that their own souls are redeemed, they experience an overwhelming compassion for all those who have come forth from the presence of God into this lone and dreary world.

33.12.10—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33.13 Nephi knows that it will not be long before his mortal ministry among his posterity will draw to an end. He has preserved his fervent testimony in writing in hopes that those who read it will be sufficiently sensitive to the promptings of the Spirit of God that they will believe and repent, embracing the ancient covenants revealed to their righteous fathers.

33.13.14—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

33.14 In the Bible, the Book of Mormon, and other sacred records that have and will yet be revealed unto the children of men may be found the Gospel of the Lord Jesus Christ, the goodness of God the Father. To willfully cast away these faithful, ancient witnesses, hardening one’s heart against the peaceful whisperings of the Holy Ghost, will be to plot a course of destruction.

33.14.18—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

33.14.36–38—*Lamb of God*—There is hardly a more consistent symbolic relationship anywhere in the scriptural record than that between Jesus of Nazareth and the sacrificial lamb. This symbolic relationship was established before the foundations of the earth were laid.

33.15 Nephi’s life constitutes a solemn witness to the truthfulness of the Gospel of Jesus Christ and the faithfulness of the Father in revealing to His children all that is necessary to bring them again into His presence, glorified and exalted. The son of Lehi understands that by bearing such a clear and undeniable testimony regarding these eternal truths that there will be many who will

12 And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

2 Ne. 33:12
PM 559

{¶—1830}

13 And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

2 Ne. 33:13
MD 209
EM 1:159
EM 4:1538
CR82-A 66
2 Ne. 33:13–15
EM 4:1538

14 And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.

2 Ne. 33:14
JC 46

15 For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey.

be condemned. He laments for them, but he knows that his own salvation depends on doing that which constitutes the will of God. Amen.

33.15.27—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

Alphabetized List of Specifically Noted Words and Phrases in 2 Nephi Commentary

- a*—23.2.4
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Abraham—27.33.8
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Amen—4.35.61
Amen—9.54.25
Amen—10.25.44
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And—8.18.1
And—12.16.1
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and—18.20.8
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And—27.30.1
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and—27.17.8

and—27.30.7
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and shall say—24.16.14–16
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Behold—8.12.11

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