

BOM 10 - 1 Nephi 9 & 10

Well, good afternoon, brothers and sisters. It's good to be with you again. Let's go to 1 Nephi 9 and begin our discussion there. This is a short little chapter where Nephi introduces us to his record keeping responsibilities and the various sets of plates that he's recording upon. It is pretty straightforward. If you look in the chapter heading Nephi makes 2 sets of records; each is called the place of Nephi. The larger plates contain a secular history; the smaller ones deal primarily with sacred things. Pretty straightforward. Verse 1.

1 Nephi 9:

[1] And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel.

Through this valley as we learned earlier also flows a river that Lehi called the river of Laman. In 1995, two Latter-day Saints explorers made a discovery in northwestern Arabia. The place of their discovery is called *Wadi Tayyib Al Ism*. They were looking for the Valley of Lemuel that had a river. This valley is about 74 miles south of Aqaba along the Arabian coastline. It fits well within the maximum distance of the 3-day journey from the northern tip of the Gulf of Aqaba, a Northeastern extension of the Red Sea. Fruits and grains are found growing naturally. And the wadi has sheer granite walls rising 2000 feet, among the most impressive in that region, easily invoking Lehi's description, "*firm and steadfast and immovable*" Interestingly also, is there's a small stream running through this wadi, and when they went back at various times of the year they found that water flowed in this terrain throughout the year, a rarity in northwestern Arabia. You can go on the Internet and type in Valley of Lemuel and see pictures of this interesting place and a more it's detailed description of the things they found there. Very interesting. It was at this place where Lehi received his dream of the tree of life and other important revelations and instructions. It's also at this place where Nephi is further tutored by the Lord and by angelic visitors preparing him for his great ministry and rein as a king and a priest over the people of Nephi. Two sets of records are being kept at this time; one by Lehi and another set by Nephi. Nephi divides his records into 2 groups that he calls the *large plates of Nephi* and the *small plates of Nephi*. In verse 3 of chapter 9 Nephi says,

[3] Nevertheless, I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

So, every time he refers to *these plates*, he's referring to the *small plates of Nephi*. Then in verse 4, he says.

[4] Upon the other plates* (which should be the large plates of Nephi) *should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates* (the small plates) *are for the more part of the ministry; and the other plates* (the large plates) *are for the more part of the reign of the kings and the wars and contentions of my people.

Verse 5 is really interesting in chapter 9.

[5] Wherefore, the Lord hath commanded me to make these plates (the small plates) for a wise purpose in him, which purpose I know not.

And I don't know that Nephi ever found out the purpose of the Lord in making this smaller set of plates. But in verse 6 he says,

[6] But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.

See that harkens back to 1 Nephi 3:7 again. That reoccurring theme in the Book of Mormon that when God commands his people to do something he always prepares the way for them to accomplish it. There are 3 principles in verse 6; the Lord knows all things number 1; number 2, he prepares a way to accomplish these works; and number 3, *he hath all power to the fulfilling of his words. And thus it is. Aman.*

Another great prophet, also made reference to the small plates, that much later in time. Let's go over to words of Mormon. The date of words of Mormon is 385 A.D. The battle of Cumorah has already taken place and for all intents and purposes the Nephi people have been killed off in a genocidal conflict. As Mormon is abridging the various plates, he comes upon the small plates of Nephi and makes this statement in verse 7. As Mormon is abridging the Nephi record under the commandment of the Lord, he comes across the small plates of Nephi within the larger library of Nephi records; and is told to include the small plates within his abridgment. Verse 7 says,

Mormon 1:7

[7] I do this for a wise purpose; for thus it whispereth me, according to the workings of the spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.

Well, Nephi being commanded to keep this 2nd record on smaller plates, and Mormon being commanded to include them within his abridged portion of the records of Nephi, we know in our day is, as a result of the Martin Harris affair, where Martin loses 116-page manuscript. We in our day have the benefit of looking back on history and seeing and understanding what both Nephi and Mormon apparently were not given to understand. 2414 years before Martin Harris loses the manuscript the Lord already knew that was going to happen and had made contingency for it by commanding Nephi to keep a record upon the small plates. Satan's plan to destroy the work of translation that Joseph was involved in was short-circuited by the Lord because of his great foreknowledge of all things. And this leads us to the words which the Lord speaks in the Doctrine and Covenants 3:1 where he says,

D&C 3:1

[1] The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

Then, in verse 3 of section 3.

D&C 3:3

[3] Remember, remember that it is not the work of God that is frustrated, but the work of men;

A magnificent example of God's foreknowledge of all things and Satan short-term cunning plans and devices to derail the work of God – an exercise in futility.

I would like to go into a little bit deeper understanding of the plates. The plates that Joseph Smith received have been personally made by the hand of Mormon and were called the plates of Mormon. Mormon said in 3 Nephi 5:11.

3 Nephi 5:11

11 And behold, I do make the record on plates which I have made with mine own hands.

When Joseph Smith received the plates of Mormon they contained: number 1, in the abridgment of the large plates of Nephi; number 2, an unabridged set of small plates made by Nephi and his successors; 3, an abridgment of the record of the Jaredites made by Mormon; 4, writings of Moroni. There was also a sealed portion that was not translated by Joseph Smith. What do we know about the plates of Mormon that Joseph Smith received? We know that they were about 6" x 8" x 6" deep and were made by the hand of Mormon himself. They had the appearance of gold leaves and were not quite as thick as common tin. They were engraved in reformed Egyptian. They contained an abridgment from the large plates of Nephi including an abridgment by Mormon of his own more complete record. They contained even less than 100th part of the history of Nephi people. They included the small plates of Nephi, unabridged; the portion was sealed or not translated by Joseph Smith. You can read about that in Ether 5:1. These are the plates from which Joseph Smith translated the Book of Mormon by the gift and power of God. The plates were eventually returned to Moroni. In translating the plates of Mormon, Joseph Smith learned that many other records and plates were kept and preserved by the family of Lehi. The history and doctrine from these other records weave in and out of the Book of Mormon text, the plates of Mormon and combine together into the harmonious Testament of Jesus Christ. All of these records will come forth in a future day and be translated and given to us so that we can enjoy what was recorded by these prophet chroniclers. Through more than 900 years the records and sacred writings of Lehi and his family became very extensive. For generations the Lord had been preparing the background materials from which he would draw together the most powerful Testament of Jesus Christ ever written. The records of prophets, peoples, blessings, destructions, visions, covenants, and promises were now in place. After a lifetime of obedience and service Mormon in his old age, to be 70+ years, was prepared and the time was right for him to compile what would become known as The Book of Mormon – Another Testament of Jesus Christ.

Why do I spend this much time in discussing the various plates and how they came forth and who kept them? I do this to show you that in the 9th chapter alone, a chapter which is only 6 verses long; we have the evidence of an intricate and extensive record-keeping enterprise by people the last almost a thousand years. Keep in mind that the Book of Mormon translation from beginning to end, even with all of its interruptions, took place in about 60 days by a man who was unlearned and the benefit of an elementary frontier education. Remember that Joseph couldn't dictate a complete sentence, according to his wife, Emma, and while he was translating the record often stopped and asked the scribes questions about what was being translated. He was

completely unlearned about any of these things. And yet in our day our day looking back on history and with the blessings of the Internet, and years and years of LDS scholarship, we can see this intricacy on just this area of the plates that comprised the record of the Book of Mormon. How could Joseph Smith have known any of this? How could he have made this up or copied it from someone else when there was no record even close to what we're studying here? I give you one more area on this and that's the caretaker of the plates. The plates of Laban, which we refer to as the plates of brass, the sword of Laban, the plates of Nephi, the Liahona, the plates of Ether, other records engraved on metal plates, and at least one record engraving upon a stone were passed down from generation to generation. Each generation have one caretaker who was responsible for these items.

Here is a list of the caretakers according to the Book of Mormon.

1. Nephi son of Lehi, the first caretaker of the small and large plates of Nephi, the plates, and sword of Laban, retrieved by Nephi and his brothers and a record of Lehi.
2. Jacob the son of Lehi, Nephi's brother.
3. Enos the son of Jacob
4. Jeroboam the son of Enos.
5. Omni the son of Jeroboam.
6. Ammeron the son of Omni
7. Kemmish the son of Omni, the brother of Ammeron.
8. Abenadom the son of Kemmish
9. Amalachi the son of Abenadom, who is caretaker over the Jaradite record during the time of Mosiah the Nephi's fled the land of Zarahemla and discovered the Mulecites, who had found the stone tablet with writings on it.
10. Mosiah interpreter the writings by the power of God and it turned out to be a record of the people of Jared.
11. Amalachi was also the last to write up on the small plates.
12. The next caretaker is King Benjamin, the son of King Misiah
13. King Mosiah the 2nd, the son of King Benjamin, was a caretaker over all the records plus add 2 sets of records returned by Ammon and the people of the Zeneth; called a record of Zeneth and the plates of Ether.
14. the next caretaker is Alma, the son of Alma
15. then Helaman, the son of Alma
16. Shiblon, the son of Alma
17. Helaman, the son of Helaman
18. Nephi, the son of Helaman
19. Nephi, the son of Nephi
20. Nephi the disciple
21. Amos, the son of Nephi
22. Amos, the son of Amos
23. Ammeron, the son of Amos
24. brother of Amos
25. son of Amos
26. Mormon, the son of Mormon, was caretaker who was given the responsibility at 10 years old by Ameron to find the records that had been hidden. He waited until he was 24 years old as

instructed to receive the records and then from the plates of Mormon then made his own plates where he'd bridge the previous records that he later passed on to his son Moroni.
27. And last of all, Moroni, the son of Mormon.

Now, brothers and sisters, I want to just think for just a moment. All of this by Joseph Smith; he made all of this up and brought all of this to pass within a short period of time that the translation of the plates of Mormon occurred. No rational, thinking human being with just what we presented here could say that Joseph Smith made all this up or copied it from existing records. Truly this is evidence of the authenticity and the divine calling of the prophet Joseph Smith. Before we leave 1 Nephi 9, I'd like to encourage each of us, that as we receive anything from the Lord and from the heavenly realm, that we write it down. This is always been the pattern by the Lord and his people. Let's go to 2 Nephi 29 for just a minute. I want to speak starting verse 11. The Lord says,

2 Nephi 29:11-13

*[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**; (I want you to concentrate on that part - *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.***

*[12] For behold, I shall speak unto the Jews **and they shall write it**; (and we have that record in the form of the holy Bible) **and I shall also speak unto the Nephites and they shall write it**; (and we're studying those writings and record now) **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.***

I want you to pay attention to that where it says, *I speak to all nations of the earth*. It is my feeling that there is not one nation that has any group, small or large, of those who seek the Lord, that he doesn't make himself known unto them, and when they receive anything from him the commandment is *always* to write it down. There are untold records kept by holy men and women who have received the word of the Lord and to which he has manifested himself to them that is still unknown but will come forth; and I believe many, if not all, in our day - the day of the gathering of the house of Israel. Back to 2 Nephi 29:13.

*[13] And it shall come to pass that the Jews shall have the words of the Nephites, (That hasn't happened to a great degree yet) **and the Nephites shall have the words of the Jews**; (well they did in the form of the plates of brass) **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.***

The point of this scripture is: is that a God never reveals himself to his people but what there is a commandment to write it down. So, brother and sisters, I would like to admonish you and I to always write down what the Lord gives us. Which part of that which comes from the heavenly realm to you personally is not important enough to commit it down for your blessing and for the blessing of others to come after you? A friend and mentor of mine said the following,

“Each of us have epic moments in our life. These moments of truth are often forgotten by us or may seem unimportant, but the angels look upon us and study what we do. Even now you do not know how much of your life is watched as it is immortalized in time and space. This means that anytime in the future beings of light may choose to go back and see what you did, your sacrifice, your good deeds will how you overcame something. Your life has epic possibilities. Nephi and his family experienced an epic journey, both the actual physical appearance along with his written account of them, will be studied and experienced by countless glorious beings for eternity, and so will yours.”

Margie and I write down any and all things that we are blessed to receive from the heavenly realm. In the past we’ve considered some of those things insignificant. We don’t do that anymore. I think by writing them down, we also show our heavenly parents and the Lord Jesus Christ that we cherish and value highly the things that are given to us of them. Not writing these down may fit into the category of the condemnation mentioned in section 84 when it said, that

D&C 84:54-55

*[54]... because you have treated lightly the things you have received –
[55] Which vanity and unbelief have brought the whole church under condemnation.*

Let us not treat these things lightly. This morning as I was conversing with the Lord, I just simply ask a question. I was thanking him for my blessings, for the privileges, for life, for priesthood, for my family and the thought came into my mind asked this question: Do all people experience the process of translation the same? And what came, as a result of that question, was magnificent information that was far and beyond the scope of the original question. I have committed all that writing and is upon my own personal small plates recorded in my journal. I thank the Lord for his gracious and mercy and not only answering my question, but giving me information about things that was unasked. The Book of Mormon teaches us that he does those things as we’ll see starting in chapters 11 of 1 Nephi and going through to chapter 15. Will talk more about that when we get there. So, brother and sisters, my invitation for you is to take seriously and hold sacred the things that the Lord is revealing to you. May we all do so. Let’s go to chapter 10, 1 Nephi 10. Verse 1 is an interesting verse, it says,

1 Nephi 10:

[1] And now I, Nephi, proceed to give an account upon these plates (That’s the small plates that he’s made) of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.

Remember that the priesthood ordered this time is called the holy order, and its family centered order where mother and father preside over their family and any extended ministry beyond that. This is where the Nephi begins his own record. The fact that he refers to my reign and my ministry, as we talked about earlier, give you a hint into him being a king who reigns and a priest who ministers. This is after the holy order, patriarchal order of Melchizedek. As a matter of fact, the name Melchizedek broken down means King and a priest. The name Melchizedek broken into its ancient origins Melchi or Malachi means King; and Zedek or Zadok refers to priest. So, the very title Melchizedek means King and a priest. Here you can see that Nephi has probably received the keys from his father to preside over the holy order and to administer the rights of the

same upon the death of Lehi. This is why, throughout the Book of Mormon, we refer to these kings and priests and many times they fulfill the same position. Alma for example gives up a political position as the Chief Judge, a ruler if you will, after the time of the Kings when the rule of the judges were instituted. He takes upon himself the ministry, which should be the priests role, and forsakes the reign which would be the king or in this case the chief judges rule. At any rate, in verse 1 and we have that interesting thing where he talks about his reign and his ministry. In verse 2, after he had ended speaking to his family about the dream, he begins to exhort them in all diligence and to speak to them concerning the Jews. Now, the Jews that are here mentioned aren't necessarily all from the tribe of Judah. We're talking about the kingdom of Judah which was the southern kingdom after the division of the 2, but among those living in the kingdom of Judah, the southern kingdom, you have members of all of the 12 tribes of Israel. It is obvious since Ishmael is from Ephraim and Lehi and his family are from Manasseh and they were all residing in the southern kingdom. So, he begins to speak to them concerning the Jews, he's speaking about all of the people who are living in the kingdom of Judah and not just specifically about the descendants of the 4th son of Jacob. Verse 3,

[3] That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.

And then notice the middle of verse 3, it says that they would return again; and that return was 70 years after they had been in Babylonian captivity and Cyrus the Great arranged for the return of the Jews from Babylonian captivity and subsidize not only the return but also the rebuilding of their temple. The persons who are in charge of that were Nehemiah, who was a political leader, and Ezra, who was a religious leader. And you can read about what took place after they returned as it mentions here in verse 3, *brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.* And that all happened. You can read about that the books of Ezra and Nehemiah.

[4] Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.

In verse 4, Lehi prophesies that 600 years from the time that he would leave Jerusalem *a prophet should the Lord God raise up among the Jews even our Messiah or in other words as Savior of the world.* All of the prophets from Adam have prophesied in this way – all of them. Go with me to Jacob 4, and let's look at verse 4; this contribution from the Book of Mormon Jacob said,

Jacob 4:4-5

[4] For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves (this part right here) had a hope of his glory, but also all the holy prophets which were before us.

This goes all the way back to Adam.

*[5] Behold, **they** believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son.*

Here you can see the knowledge of Christ and what Lehi's prophesied over here in verse 5 of chapter 10 in 1 Nephi is not something new. It did not originate with Lehi. You will search hard to find a distinct prophecy that is as clear as the ones were receiving the Book of Mormon about the coming of the Christ in the Old Testament. Illusion is made to it over and over, messianic prophecies and statements; but here the Book of Mormon spells it out clearly. This is one of the beauties of the Book of Mormon – Another Testament of Christ. Let's go to verse 5,

1 Nephi 10:

[5] And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

[6] Wherefore, all mankind were in a lost and in a fallen state, and ever would be save they should rely on this Redeemer.

Let's look at a couple of scriptures from the Old Testament that we have in modern Canon that testify that the Messiah is Jesus Christ. Again, you won't find is in the Bible directly using the name of Jesus Christ. Let's go to Moses 6 and look at verses 52 and 57. Verse 52, this is the Lord speaking to Enoch.

Moses 6:52

*[52] And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, **which is Jesus Christ**, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.*

And then, over in verse 57 of the same chapter, it says again speaking to Enoch.

Moses 6:57

*[57] Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, (right here) **even Jesus Christ**, a righteous Judge, who shall come in the meridian of time.*

All of the prophets, from Adam on up to the Savior, knew his name, look forward to his coming, his birth, his ministry and his great atoning sacrifice. These are some of the plain and precious things that are removed from the Bible by the great and abominable church that we'll talk about here in a few chapters. Back to 1 Nephi 10:7.

1 Nephi 10:

[7] And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord—

And course we know that as John the Baptist. And he talks about John the Baptist's ministry; and talks about in [verse] 8 going before the Savior and in [verse] 9 that he would baptize in *Bethabara, beyond Jordan*;. Also said he should baptize with water. Verse 10.

[10] And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

Even has a vision that after this Messiah is baptized that John the Baptist would bear record that *he just baptize the Lamb of God who should take away the sins of the world*. Pretty detailed and explicit prophecy 600 years before the actual fact. This prophecy by Lehi is the most detailed prophecy concerning the time of the birth of Christ that there is anywhere in Scripture up to this point. This is also a very detailed and important event that shows the importance of baptism by water almost 600 years before Christ. Again, if you going to the Bible and you look for something this detailed about baptism you be hard-pressed to find it. References to things like the waters of Shiloh or some alluding to the great basin, the labor that was outside the portable tabernacle at the time of Moses which many believe was also a baptismal font. But nothing so detailed and so clear as this. And we also know that baptism comes from the very beginning; that even Adam was baptized. Let's go back to the Pearl of Great Price for just a moment, Moses 6:64.

Moses 6:64-65

[64] And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

[65] And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

So, baptism by water, by immersion, by one having authority, is as ancient as man and the age of this world. The first man and first woman were baptized by immersion for the remission of sins. Back to verse 11 in 1 Nephi 10,

1 Nephi 10:

[11] And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.

I believe that aside from Lehi's own revelations, his own visions and manifestations, that he also has the record of Joseph. And that Joseph of Egypt probably saw as detailed visions and prophesied as detailed as Lehi did. And that much of this was written upon the plates of brass. Perhaps the plates of brass became a revelatory trigger for Lehi in inquiring the Lord concerning

these things. We're going to see that in just a minute where Nephi inquires of the Lord concerning these things because of what his father has said, and seen, and heard. Could it be that Lehi's own experience with these visions and manifestations came because he had read the prophecies of Joseph that were undoubtedly marvelous and specific upon the plates of brass? This is also the first time in verse 11 that the word Gentile is used at this point in the Book of Mormon text. We've discussed the Gentiles and there is a podcast that goes into detail as to who they are. Verse 12.

[12] Yea, even my father spake much concerning the Gentiles, ...

See, the Gentiles at the time of Christ are going to be an instrument in taking the gospel of Jesus Christ, its ordinances, its privileges and rights, outside of the closed society of the Jewish people and into the general world at large. So, the Gentiles were a way of expanding the gospel, as taught by the Lord Jesus Christ, to the Jews, his people. And under Paul and other apostles that message was taken to a much wider, worldwide, audience and mission field. So, the Lord used the Gentiles to take the gospel message and spread it out worldwide in that day. He also said,

[12] ...and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.

Now, Lehi's son Jacob is going to give us an in-depth look at this breaking off of the olive tree and scattering of the branches when we get to Jacob 5. We know that the allegory in Jacob 5 came from the writings of the prophets not mentioned. - Prophets not mentioned in the biblical text but were written upon the plates of brass. So, a lot of these prophesying's and a lot of these visions and manifestations that we are seeing here are coming as a result of Lehi and his family having access to the plates of brass. A beautiful record kept by the house of Joseph which probably contains some of the most beautiful and marvelous prophecies and revelations ever recorded. We will see a little bit of that when we get into 2 Nephi 3, Some of the writings of Joseph. Verse 13.

[13] Wherefore, he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.

Now, is that *we* talking about the house of Joseph, Ephraim and Manasseh? Could be, because they certainly have been scattered, or is it talking about the seed of Lehi, the Nephites and Lamanites, who upon the land of promise would be scattered also? The fact that it says scattered about all the face of the earth makes me think that is talking about the house of Joseph on a worldwide basis. But this next verse, verse 14, it's very interesting. This is talking about our day.

[14] And after the house of Israel should be scattered they should be gathered together again; ...

This is happening right now in 2018. You're looking at the final stages of the gathering of the house of Israel in the day of Israel.

[14]...or, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

Let's talk about this for just a moment. What is the purpose of the gathering of Israel? Joseph Smith answered that with this quote, which is found in the Teachings of the Prophet Joseph Smith, pages 307-308. The prophet said this,

“What was the object of gathering the people of God in any age of the world? The main object was to build onto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom and teach the people the way of salvation for there are certain ordinances and principles that when they are taught and practiced must be done in a place or house built for that purpose.” (Teachings of the Prophet Joseph Smith, pages 307-308.)

Now in Words of Joseph Smith, written by Andrew E. Hat and Linden Cook, on page 215 you'll see that the purpose of the gathering was to bestow the fullness of the Melchizedek priesthood. So, now we get into this where it says: *certain things, there are certain ordinances and principles that when they are taught and practiced must be done in a place or house built for that purpose.* Let's skip over to the Doctrine and Covenants 124, and let's go to verse 27. Now these first verses the Lord is talking about preparing to build the Nauvoo Temple, and in 26, he says,

D&C 124:26-28

[26] And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth;

[27] And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein. (Now look at this next verse.)

[28] For there is not a place found on earth (now, this is October 1838) *that he* (the Savior) *may come to and restore again that which was lost unto you, or which he hath taken away,* (right here) *even the fulness of the priesthood.*

Now, it sounds like this is given to men, but in other places we find out that this is a male and female ordinance. The prophet goes on and says, *“if a man gets the fullness of the priesthood of God he has got to get at the same way that Jesus Christ obtained it; and that was by keeping all of the commandments and obeying all the ordinances of the house of the Lord.”* That's the Documentary History of the Church, volume 5, page 244.

Pres. Joseph Fielding Smith in a Conference report in 1970 said this,

“There is no exaltation in the kingdom of God without the fullness of the priesthood; and every man who receives the Melchizedek priesthood does so with an oath and covenant that he shall be exalted.” (Joseph Fielding Smith, General Conference, 1970)

Back to 1 Nephi 10:15.

1 Nephi 10:

[15] And after this manner of language did my father prophesy and speak unto my brethren, and also many more things which I do not write in this book; for I have written as many of them as were expedient for me in mine other book.

[16] And all these things, (All these revelations received by Lehi) of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel. Verse 17.

[17] And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the Messiah who should come—

A nice little recap of how to receive these kinds of manifestations; here we go, now, we enter into something very, very interesting.

*[17]... I, Nephi, was desirous also that I might (and you ought to circle these three things) **see, and hear, and know** of these things,...*

What things? All these prophecies; everything that Lehi has seen, dreamt, seen invasion, received in Revelation, direct manifestation, Angelic administration; whatever Lehi has had happened to him to this point; his son Nephi says I want to see here and know these things by the power of the Holy Ghost which is a gift of God to, here we go circle this..

*[17]... by the power of the Holy Ghost, which is the gift of God unto **all those who diligently seek him,...***

Another way of saying these things that he might *see and hear and know*, I think ties in with the formula that we see all throughout the Scriptures *ask, seek and knock*. Since hearing the word of the Lord seems in most cases to proceed seeing him, either in the flesh or in the spirit. I would like to put in the category were the Lord says, *ask and ye shall receive*; I would like to put *hearing* in that category. *Seek me and you shall find me*, I would like to put *seeing* the Lord in that category. And *knock and it shall be opened unto you*; I would like to put *knowing* the Lord in that category. You hear his voice; you see him, either in the spirit or in the flesh; and as a result, you *know* who he is. You know Him. Ask, seek and knock; hear, see and know. Here is what I take away from verse 17, where Nephi says *this is the gift of God and to all those who diligently seek him*. What gift? To see, hear and know by the Holy Ghost. This is the gift of God to all. Everything that Lehi saw, Nephi understands, that since God is no respecter of persons and there is no shadow of changing and his course is one eternal round, you can bet that Lehi sought the face of the Lord and obtained his 2nd comforter blessings because he had read in the place of brass about those prophets, holy men and women, who have obtained that privilege. Now, Nephi has a mentor right close, his own father. He also has a written record that is unadulterated and preserved in its purity. And so, because of his father, who is his mentor, teacher and because of an unadulterated scriptural canon, Nephi knows that these things are available to him. It's like the prophet Joseph Smith said this, Teachings of the Prophet Joseph Smith, page 149,

*“God hath not revealed anything to Joseph, but what he will make known unto the 12 (and right here, brothers and sisters, and even the least saint may know **all things** (big triple underliner) as fast as he is able to bear them.” Then in another place in the Teachings the prophet Joseph Smith, page 9 he said, “it is the privilege of every elder to speak of the things of God and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today is next week or any other time.” (Teachings of the Prophet Joseph Smith, page 149)*

Our president and prophet of the church, Pres. Nelson is bringing us, as a church membership, to this point where we must be open to receiving revelation from the Lord. He’s pointing us to the Lord Jesus Christ and say, *you must receive revelation*, or as he said in a general conference talk this last conference, *“you will not survive the day that is coming.”* Back to the last few words in verse 17.

[17]...as well in times of old as in the time that he should manifest himself unto the children of men.

Verse 18.

[18] For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

Now I love 19, here we go again, this is a theme that we’ve already referred to twice up to this point in our studies.

*[19] For he that diligently seeketh shall find; (find what?) and **the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost**, (there is this mysteries again) *as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.**

You know, brothers and sisters, the Lord’s prophets speak to groups of people. The Lord’s prophets are guides to whole groups of people pointing them to the Savior. Where the prophet speaks to groups; the Lord speaks to individuals. Our prophets point the way. They are not the destination. They do not say, *I am he, follow me*; they say, *I am not he. He is over there, Go to Him*. This is what our prophet Pres. Nelson is doing to us today. Verse 20,

[20] Therefore remember, O man, for all thy doings thou shalt be brought into judgment.

[21] Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.

What is wickedly? Well it is the opposite of the word diligently seeking that see in verse 17 and verse 19. *Therefore if you have sought to do wickedly in the days of your probation then your found unclean.* Unclean means unredeemed, have not obtained a remission of sins, have not entered into the baptism of water and receive the gift of the Holy Ghost by the laying on of hands, and die in that condition. *Then ye are found unclean before the judgment seat of God, and no unclean thing can dwell with God, therefore, ye must be cast off forever.* Our heavenly father

dwells where there is nothing but perfection. So, for us the mediator and the Savior establishes the bridge between where we are forbidden to enter because of sin and the borrowed cleanliness which momentarily lets us enter in. Also remember, there's a difference in being in the presence of God and dwelling in his presence. Verse 22.

[22] And the Holy Ghost giveth authority that I should speak these things, and deny them not.

Well this chapter 10 is a marvelous chapter to help us begin to form a belief and to catch a vision of ourselves participating in these marvelous things that were reading about here in the Book of Mormon. There is nothing in these Scriptures, anywhere in the Scriptures, that is forbidden to anyone of us. The only thing that keeps us from these is our own unbelief, our own feelings of unworthiness. It's not worthiness that is the primary reason for you having these experiences. I think of a friend of mine, who came from a background that caused him to have a very poor self-esteem, struggled with feeling good enough all of his life, struggled with being unworthy, could not picture himself receiving any of these kinds of blessings; and his gospel path eventually brought him to a place where at one time he finds himself on his knees in prayer after a lifetime of these feelings of worthlessness and saying to the Lord things like this, *If I lose my exaltation and I'm not worthy to enter into your presence, know this, I will still love you. If you don't love me, I will always love you. If you don't want me to be in your presence, know this Lord, I will always love you. And no matter what you may think of me or what my end result may turn out to be, I will always love you.* At this point the Father and the Son appeared to him and as he's gazing upon them he says, *Not now. O, Not now. I'm not worthy. I'm not worthy of this not now.* And the Father calls him by name and says, *Do you think that we're here because you're worthy?* And then He points to his Son and he said, *There is only one who is worthy.* And then he turns to my friend and causing by name and says, *We're here because we love you.*

May the Lord help us through our study the Book of Mormon especially these beautiful passages that we've read about in 1 Nephi 10. Bring us to the point where we can believe in ourselves enough to begin to approach the Lord with confidence, and seek for the face of the Lord, seek for the mysteries of God. I pray that our study of the Book of Mormon will bring us to this choice and hoped-for place in the name of Jesus Christ. Amen.

References:

1 Nephi 9
Mormon 1:7
D&C 3:1
D&C 3:3
3 Nephi 5:11
2 Nephi 29:11-13
D&C 84:54-55
Teachings of the Prophet Joseph Smith, pages 307-308.
Documentary History of the Church, volume 5, page 244.
Joseph Fielding Smith, General Conference, 1970.
Teachings of the Prophet Joseph Smith, page 149.
1 Nephi 10
Jacob 4:4-5

Moses 6:52

Moses 6:57

Moses 6:64-65

D&C 124:26-28