

## BOM\_020\_1\_Nephi\_19

Hello my dear brothers and sisters. Before we begin our lesson on 1 Nephi 19 I would like to share with you a letter I received from a sister. And she has given me permission to share this with you anonymously. *Dear brother Stroud, just listening to a number 17 podcast and had to write. (That would be first Nephi 17) I am in the middle so I haven't even totally finished it. You are talking about Nephi seeking the boat that he will build. My mom had cancer for a couple of years before she died and I along with my dad; we're her caregivers. We had 5 little kids at the time and running between houses and caring for everything was exhausting. When she died I was totally worn out. Her funeral was on Friday and Saturday night. I had a detailed dream that my dad died. In this dream I saw every detail from the time he passed away until after the dinner we had for him. I saw how he died and everything surrounded that, the hospital and them trying to revive him, the funeral home, the casket, the funeral speakers, his temple clothes, his grave, the dinner and the menu afterwards; every detail. That was on Saturday night. He died on Monday morning and we had his funeral the next Friday. My brothers all live far away so I was responsible for all of this. I was exhausted. I was on the verge of being committed literally when I had this dream; it freaked me out. When events began to play out all decisions have been made. All I had to do was to tell people what to do. I couldn't have made decisions at that time. When we were at the funeral home I told the funeral director about the casket and the bars of metal on the side etc. He looked at me and said, "We don't have any caskets like that, but in the mail today, Tuesday, I got a picture of some new styles that sound like this. That detail was shown to me before the funeral director had even seen it. The entire process was like this. My dad installed custom closets and was at a ladies house doing that. I saw what happened to him there and she sent me a letter that told me the details of how he had found him etc. It was exactly what I'd seen. My mom came and got him. There was this huge circle of light that opened up; she stepped through halfway took his hand and helped him through the light and the circle close and they were gone. I saw all that. When I heard your presentation on this I knew exactly what you are teaching because I have experienced it. I totally get it. Wow, I feel so humbled and blessed to experience this and understand how these great men have learned." I just thought that was such a marvelous experience another witness to what we been teaching and learning together in the Book of Mormon studies.*

### **1 Nephi 19:1**

*[1] And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people....*

Go up to the last words in verse 25 of chapter 18;

*1 Nephi 18:25 ... And we did find all manner of ore, both of gold, and of silver, and of copper.*  
Back to verse one.

*[1] ... And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father; and also many of mine own prophecies have I engraven upon them.*

Now Lehi has been keeping his own record on his own set of plates. Is this a companion record for his father Lehi; or did Lehi because of age and sickness discontinue personally writing upon his own personal record and did Nephi take that record and continue on because the book before his father's name and was his father's record. At any rate it's from this record that the portion of the book of Lehi that was lost by Martin Harris is contained and comes from. Verse 2.

*[2] And I knew not at the time when I made them that I should be commanded of the Lord to make these plates; ...*

These states are the small plates that are referred to back in 1 Nephi 9.

*[2] ...wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken;*

Now these first plates are not the plates of Nephi the large plates they are the plates that were kept by Lehi.

*wherefore, the things which transpired before I made these plates (meaning the small plates) are, of a truth, more particularly made mention upon the first plates.*

Lehi's record, the book of Lehi. Noticed that in the beginning of the Book of Mormon the page just before where it says the first book of Nephi is a brief explanation about the plates of Mormon. There are 4 sets of plates that are mentioned in this explanation. Take a moment and look over this explanation you will see that there is no mention of the record of Lehi. That's because the Book of Mormon that we have the begins with the first book of Lehi has nothing in it that were recorded in Lehi's own personal record; but in this 2<sup>nd</sup> verse of first Nephi 19 every time it mentions the first plates those are plates that are not mentioned in the explanation of the Book of Mormon plates because the Book of Mormon as we have it today contains no information from these first plates which were kept by Lehi and are referred to as the book of Lehi. Verse 3.

*[3] And after I had made these plates (the small plates) by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates;*

Refer again back to 1 Nephi 9:4

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

Of course Joseph Smith just made all of this up; right brothers and sisters? Remembering again, that the whole book of 1 Nephi; 22 chapters was completed in one week. And there was never any going back when Joseph stopped; he never went back and refreshed his memory about what had previously been recorded. He just simply picked up where he left off. Not bad for a frontier education. Back to verse 3.

*[3]... and that the things which were written should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.*

Also harkening back to those verses in 1 Nephi 9, and also in the words of Mormon where these prophets did things with these plates as instructed by the Spirit but had no knowledge as to why they were doing it. Verse 4.

*[4] Wherefore, I, Nephi, did make a record upon the other plates, which gives an account, ...*

The other plates are large plates of Nephi

*...or which gives a greater account of the wars and contentions and destructions of my people.*

...

Now in these first 3 verses we're talking about 3 sets of plates. We're talking about large and small plates of Nephi, for which Mormon abridged this record. We're also talking about the first plates which is a record of Lehi, called the book of Lehi; that we have no portion of yet in our current Book of Mormon. Back to verse 4.

*[4] ...And this have I done, and commanded my people what they should do after I was gone; and that these plates (small plates) should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.*

Verse 5.

*[5] And an account of my making these plates shall be given hereafter; (these plates always referring to the small plates) and then, behold, I proceed according to that which I have spoken; and this I do that the more sacred things may be kept for the knowledge of my people.*

All of this in these verses is simply reiterating to greater detail, giving greater understanding, to what we've read previously up to this point. Verse 6.

*[6] Nevertheless, I do not write anything upon plates save it be that I think it be sacred....*

This is good instruction for those of us who are keeping our own personal small plates. We should be reserved for that which is sacred prophesying's, revelations, ministrations, manifestations, encounters with a heavenly realm. This is not a daily journal or diary. This should be something that in the future, in eternity, can be quoted by the Angels and read as Scriptures in subsequent generations. This is what you have in your hands right now. This is what you contribute in the future in eternity. (10:00) back verse 6.

*[6] ...And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.*

All of these great prophets, record keepers and chroniclers were concerned with this. They knew through the whisperings of the spirit that what they recorded would be handed down from generation to generation and would be the means of influencing people to come unto Christ and be healed and be reconciled to God the father. They understood that and that many would direct their lives and find the Lord as a direct result of what they were writing in their own sacred records. Moroni had a concern for these things as he was abridging the Jeradite record and also adding to the record of his father and his own record. Pointing Ether 12, he said this in verse 23.

*Ether 12:23*

*[23] And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;*

*[24] And thou hast made us that we could write but little, because of the awkwardness of our hands. ..*

And then down the middle of verse 25

*[25] ... wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.*

You see the same concern the Nephi has here in 1 Nephi 19:6

*[26] And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;*

***1 Nephi 19:7***

*[7] For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet; I say, trample under their feet but I would speak in other words—*

Let's take a look at that word naught – N-A-U-G-H-T. The word naught in the Webster 1828 dictionary means: bad; worthless; of no value; of no account. What a perfect word to describe the wicked's appraisal of the Lord of Light, the mighty God, the Savior, the Deliverer and our Redeemer.

*John 1:11*

*[11] He came unto his own, and his own received him not.*

And again, *Matthew 8:20*

*[20] And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.*

All of the Scriptures represent the NAUGHT that the world considers Jesus Christ and in that they trample the holy one of Israel under their feet. This trotting under feet of men reminds me of a statement made in Matthew 5:13 where the Lord refers to us as being the salt of the earth.

*[13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Savorless the salt was used to line the path in the Middle East to keep the weeds from growing up in the path; a natural herbicide and was good for only one thing to be trodden underfoot of men. Again, showing the worthlessness of how the world treats the living son of God and that verse at the end of verse 7 tells us how we set him at naught.

***1 Nephi 19:7***

*...they set him at naught, and hearken not to the voice of his counsels.*

That again is the definition of a hard heart. Verse 8.

*[8] And behold he cometh, according to the words of the angel, in six hundred years from the time my father left Jerusalem.*

*[9] And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.*

It is his father's will that he suffers these indignities and tortures; the perfect example of godly submission. This submission as we mentioned before is especially poignant when you're submitting to things as an innocent and unjustly accused and persecuted person. This verse shows us why he suffers this. It is because of his loving kindness and his long-suffering toward the children of men. This reminds me of a verse in Isaiah 50:6

*Isaiah 50:6*

*[6] I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*

Consider also the words of Abinadi as he stood before Noah and His court.

*Mosiah 15:5*

*[5] And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.*

This is what I referred to as absorbing the hit. Somewhere in the contentious interactions between one another someone must be willing to step forward and be the peacemaker following the example of the son of God in this 9th in 1 Nephi 19. We must be willing at all costs to step forth and stop the downward spiral of contention, anger and abuse; even if you are the victim even if you're the one being wronged, even if you are innocent and unjustly persecuted. If you are a true disciple of the Lord Jesus Christ you must be willing at some time to take the hit, absorb it into yourself, and stop the cycle of death and destruction. You must be able in the face of accusation to say, *you're right. I'm so sorry*; rather than continue to justify and protect ourselves and to continuously prove to another that were not wrong. We must be able to humbly and meekly stop this cycle of darkness and say, *I was wrong. I'm so sorry. Can you please forgive me?* Why would you do this even if you're right? Why the same reason that the Lord did, who was always right and never wrong. You would do it because of your loving kindness and

your long-suffering toward father's children. Pres. Holland's talk, this last conference addresses this stubbornness, this continual seeking for our allies, this refusal to admit error, continually trying to prove how right you are and how wrong everybody else. Is it not Christ like. It is not the example of our Savior. The only way that you can continually live within this state of meekness, because that's what this is the definition of meekness. Meekness is different from humility even though the dictionaries lump them into the same category. Meekness is only found within tremendous danger, vulnerability and persecution. It hurts at a different level to be found among the meek, forbearance, watch this, under injury and provocation. Compared a definition of meekness with humility. Humility consists in the lowliness of mind; a deep sense of one's own unworthiness in the sight of God; self-abasement; penitence for sin; and submission to divine will. Notice that there is no mention in this definition of humility of provocation and injury. The greatest strength of the Savior was manifest in his willingness to take upon him all the injury and the injustice of God's children as they live their lives in a fallen world.

*Isaiah 53:3*

*[3 ] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

*[4] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

*[5] But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

And with all that no murmuring word escaped his tongue. How I love him and honor him for this great example of meekness, long-suffering and loving kindness to me. Verse 10. (20:01)

*1 Nephi 19:*

*[10] And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, **yieldeth himself**, (there's your key) *according to the words of the angel, as a man, ...**

There is great significance in that statement, knowing that the life of the father was within Christ during his mortal ministry. He had power over death. He had power over the elements. He had power over man. And at any time, and under any circumstances, could have stopped all persecution, all torture, all humiliation; but did not – instead yielded himself as a man. He had within himself the power of God. Everything on earth was obedient to his voice, the winds, the waves, the mountains, the very earth herself and yet to fulfill the mission of the son of God, he yields himself as a man.

*[10] ...into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.*

These 3 prophets, who are being quoted from the plates of brass, are not mentioned anywhere in our canonized Scriptures except right here in the Book of Mormon. It is assuming that they are direct descendants of Joseph perhaps his sons or grandsons. And that these prophesying are mentioned in the record of Joseph, which Lehi has in his possession, in the form of the brass plates. The prophecy concerning the 3 days of darkness, attributed to the Zenos here in this verse, are also found in Helaman 14:27.

*Helaman 14:27*

*[27] And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.*

***1 Nephi 19:***

*[11] For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.*

This was fulfilled later and you can read about it in 3 Nephi 8:5 – 23. Verse 12.

*[12] And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God, to exclaim: The God of nature suffers.*

And I assume that that was fulfilled at the crucifixion of Christ. All of these prophecies are coming from off the plates of brass. Verse 13.

*[13] And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.*

Notice the prophecy that those who are at Jerusalem shall be scourged by **all** people. That is a prophecy that travels down from 586 BC all the way down to and including our day and will continue on until a section 133 says verse 35 says,

*D&C 133:35*

*[35] And they also of the tribe of Judah, after their pain, (think about the span of time that is included in those 3 words, after their pain) shall be sanctified in holiness (and I would say that happens because of their pain) before the Lord, to dwell in his presence day and night, forever and ever.*

*[14] And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.*

That complete sanctification and the end of their pain will not take place until their great Messiah appears and shows them the wounds in his hands and feet and side and they're led to exclaim as did Thomas, *my Lord and my God*. Surely the history of the children of Judah, Jacob's 4<sup>th</sup> son, can be summed up in that short sentence: wander in the flesh and parish; become a hiss and a byword; and be hated among all nations. In our day we call that anti-Semitism. The word hiss is interesting because anciently this had a couple of meanings. One meaning was to call after and they would make a sound that was meant to call attention to themselves or to call others to themselves. In some places in the world today if you're in an audience and the audience doesn't like the performer they will show their disdain and disgust by making a hissing noise. We will see later on in our Isaiah studies that the Lord said that in the latter days his word would hiss forward unto the ends of the world. We'll talk a little bit about that. The byword would be derogatory terms used to describe the Jewish people; and there are many of those that not only describe them, their actions, but also their appearance. Probably know other people on earth have been racially profiled like the children of Judah. There is a reason for all this and it's not only that their fathers persecuted and killed the Messiah. We will talk about this persecution of Judah and his offspring in coming chapters. Verse 15.

*[15] Nevertheless, ...*

Meaning in spite of all this, in spite of them being scourged, in spite of them wandering in the flesh and perishing, being a hiss and a byword, and hated among all people in spite of all that.

*[15] ...when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, ...*

And that day has not arrived yet. Its beginning but it is not here yet.

*...then will he remember the covenants which he made to their fathers.*

And what are the covenants made to the Jewish fathers? Why it is the same covenants that have been made to the house of Israel. But specifically the covenant made to the offspring of Judah are covenants have to do with monarchy and kingship and their working arm in arm and companionship with the children of Ephraim to provide the offices of kings and priests, queens and priestesses. Verse 16.

*[16] Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth.*

The 4 corners of the earth are represented in the compass directions of North, South, East, and West. Within these 4 quarters of the earth are the 4 elements of the earth, water, wind, earth and fire; the 4 seasons of the earth spring, summer, fall and winter. There is much to be learned from this phrase the 4 quarters of the earth and other symbols that represent basically the entire human race and all things found within the creation of this earth. Verse 17.

*[17] Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.*

*[18] And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer.*

*[19] Wherefore, I speak unto all the house of Israel, if it so be that they should obtain these things.*

And he had intimated to him by the Lord that the things he recorded on these plates would go forth; would be read by the house of Israel in the last days; and would fulfill a mighty purpose in the Lord in gathering them to him. Verse 20.

*[20] For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, ... (30:00)*

I've had a similar experience to that as I'm sure that you have. One of the first times that I was able to pierce the veil and access the power that's there, the feelings I had so startling that I closed off the rest of the vision was not able to finish it. I was afraid I was having heart problems. I learned shortly thereafter to simply go with the feeling, go with the emotions, and let it unfold. I know that all of you as you have ministered to others, either in teaching or increased administration's, that the work of the spirit can be very tiring. I have felt more worn out after

teaching a class or ministering to people in the priesthood and if I worked all day unloading the semi-truck. These things which are spiritually wearing upon Nephi come because of those who are at Jerusalem from whence he'd come. The middle of verse 20.

*[20] ... for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.*

You're going to see the same phenomena in the coming day. There are many of the Lord's chosen and elect, members and nonmembers, who love him and keep his commandments and honor his name who are going to be as Nephi was warned to escape from where they live and be guided by the spirit the places of refuge and safety. To where, in the coming day, they would also say if the Lord had not been merciful to us to show unto us concerning those where we dwell *even as he had the prophets of old* we should have perished also. All of the things that were reading about in the Book of Mormon are going to be duplicated again in the latter days to fulfill prophecy. Verse 21.

*[21] And he surely did show unto the prophets of old all things concerning them; (them meaning the house of Israel and specifically the Jews) and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.*

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

one day when we are able to read and ponder the prophecies upon the plates of brass we may be amazed to find out how much is written upon these plates concerning people who lived and had the Lord ministered to them not only in what we referred to today as the Middle East but throughout the whole world. Joseph of Egypt's view was that of a mighty seer in his day, as was Enoch in his day, he was able to see things far beyond the boundaries of Egypt where he lived. These great Seers were able to see interdimensional beyond this world and planet into other places in terrestrial dimensions. How much of these things are written upon the plates of brass that were handed down to Joseph and kept and added to by him and his posterity. Verse 23.

*[23] And I did read many things unto them which were written in the books of Moses; ...*

Now, the books of Moses are Genesis, Exodus, Leviticus, Numbers and Deuteronomy; what is referred to today by the Jews as the Torah. These were written upon the plates of brass. Probably a much more expensive account than we have in our holy Bible the Old Testament. You can be sure that what we have in the books of Moses and the Pearl of Great Price were also written upon

the plates of brass that Nephi is quoting from. Very persuasive prophesying's and writings from the great deliverer Moses but notices this next part.

*[23] ... but that I might **more fully** persuade them to believe in the Lord their Redeemer...*

Nephi is going to take this to a higher level than what he could recite from the books of Moses. He has another source, another authority that he can referred to. *But that I might more fully persuade them to believe in the Lord their Redeemer*

*[23] ... I did read unto them that which was written by the prophet Isaiah; ...*

Isaiah lived roughly 100 years earlier than the Lehi colony. He was to them what Joseph Smith is to us. They quoted Isaiah and the things he taught as latter-day Saints quote the words and teachings of the Prophet Joseph Smith. Back to verse 23.

*[23] ...for I did liken all scriptures (that Moses and Isaiah and others) unto us, that it might be for our profit and learning.*

Go with me the 2 Nephi 6: 5. This is Jacob making similar statements concerning the prophet Isaiah that Nephi is making where we are in 1 Nephi 19.

*2 Nephi 6:5*

*[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 Israel.*

There's that word likened again. This is a Book of Mormon word. A good definition of this process of likening is to take what happened to them, there and then in history and bring it up to us, here and now in the present. Continually asking ourselves as we read from the Book of Mormon what does this have to do with me? What can I learn from this now? Why would Mormon and Moroni and the ancient abridgers choose this particular part of this record to include within their writings knowing that we would have access to this in our day? What is it that they thought then, would be so important for us now, that they would include upon the plates which were so difficult to engraven upon? This would be a part of likening tied in closely with your pondering. Indeed a good definition of pondering is to liken the Scriptures unto us that it might be for our profit and learning. Verse 24.

*[24] Wherefore I spake unto them, saying: Hear ye the words of the prophet, (and he speaking about Isaiah) ye who are a remnant of the house of Israel, a branch who have been broken off; ...*

Listen to the blessings spoken by Jacob upon Joseph just before his death. This is found in Genesis 49:22.

*Genesis 49:22.*

*[22] Joseph is a fruitful bough, ...*

Think about what we just read in the 24<sup>th</sup> first of first Nephi 19-, *a branch who have been broken off; ...* compare the word branch with Jacob word bough. Now back to verse 22 in Genesis 49.

*[22] ... even a fruitful bough by a well; ...*

this fruitful branch, among other things, would certainly have reference to the great blessings that were pronounced upon Joseph by Jacob; the blessings of posterity; the blessings of lands of inheritance; and the blessings of the priesthood and the gospel of Jesus Christ; the blessings of which the other tribes would have access to but it's Joseph's birthright blessing to administer the same. Not only to receive these blessings but to be an administrator of them. In other words, not only does he receive the blessings but he has the keys given to him to bestow these blessings upon the rest of the house of Israel which will happen in a coming day – *a fruitful bough by a well*. Anybody who has done any kind of gardening or planting any kind of trees, especially if you're in the Middle East where water is an issue; trees and vegetation spring up around the water source. Water in the Middle East and in this world represents life. Look at the next statement.

*[22] ...– whose branches run over the wall:*

You see that image of a fruitful plant next to a well, a source of water, who thrives because of the water and whose branches cross over any barriers and walls. One of the main walls here would be right where we were at in 1 Nephi 19 as they have set sail and are crossing the great ocean. What a wall that separated people in that day and is still a wall of protection for those living in the promised land America. The fact that all of North and South America have been isolated by 2 great oceans of their close has always been a deterrent against aggression and foreign invasion – truly walls of protection. Go to verse 26 of Jacob's great blessing

*Genesis 49:26*

*[26] The blessings of thy father have prevailed above the blessings of my progenitors...*

Thy father spoken of here is Jacob, who has his hands upon Joseph's head; his progenitors are Isaac and Abraham. The blessings being pronounced by Jacob upon Joseph extend beyond the blessings that Jacob himself received from his father and grandfather and extend to what this verse called up-most bound of the Everlasting Hills. The Everlasting Hills has been translated by modern prophets and apostles in the dispensation of the fullness of times as the Rocky Mountains. Take a look at where Ephraim now finds his governing place as the work of the gathering of Israel begins in earnest in the valleys of the Rocky Mountains ...

*[26]... unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

Noticed the crown reference here. This is the priesthood crown. This refers to the blessings of the everlasting gospel and the keys to administer those to the rest of the house of Israel; specifically, in our day upon Joseph's younger son Ephraim. We'll have much more to say about this in a coming day. Back to 1 Nephi 19:24

*[24]... hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.*

This harkens back and get **(41:59)** the title page of the Book of Mormon, 2<sup>nd</sup> paragraph, talking about this record of the people of Nephi and also the Lamanites... *and also the Lamanites - written the Lamanites, who are remnant of the house of Israel; and also a Jew and Gentile - now, go down in the middle of the 2<sup>nd</sup> paragraph... Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, (we've talked a lot about those covenants in our studies in 1 Nephi. they are the covenants found mainly within the patriarchal covenant called the Abrahamic covenant); that they are not cast off forever—Go back to verse 24.*

*[24]...and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off;*

This casting off not only talks about being separated from the Lord and his covenants through disobedience and rebellion, which is the theme found throughout Isaiah, as we shall soon see, but also that they have been broken off and separated from the rest of their brethren of the house of Israel. The hope mentioned in verse 24 is more than just the hope that we find as we are out of control of our circumstances and we say something like, *I hope this changes*. This kind of hope is more a hope in luck, than it is the hope mentioned in Ether 12:4.

*Ether 12:4*

*4 Wherefore, whoso believeth in God might with surety hope for a better world, (the keyword is surety) yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor (another keyword) to the souls of men, which would make them sure (your 3<sup>rd</sup> keyword in this verse) and steadfast, (forth keyword) always abounding in good works, being led to glorify God.*

This hope mentioned in this verse is an assurance given by God, through his spirit or from his mouth personally, concerning promises and privileges to the person who has this hope enabling them to claim in eternity all that God has said. Now go back to 24 in chapter 19,

*[24] ... hear ye the words of the prophet [Isaiah], which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.*

Isaiah's words are carefully scripted and spoken that those who have the spirit of prophecy and revelation might be more fully persuaded to believe in the Lord the Redeemer as Nephi says, and that by following this path of belief, faith in action and in power, lay hold upon a sure knowledge of their identity, their destiny and their future inheritance in the celestial worlds.

Well, brothers and sisters, that takes us through the 19<sup>th</sup> chapter of 1 Nephi. Chapter 20 begins with the first of the Isaiah chapters in the Book of Mormon. Margie said that as I get to this point I should record to you that I'm going to skip over all the Isaiah chapters which is what the majority of the members of the church have done for the last hundred and 50 years; but I assured her, and she was joking by the way; I assured her that we are going to go through every verse one by one on these Isaiah chapters. You have heard of the young man who was drafted to go to war any man to a spaceship for a final interview before going into combat. And the bishop presented him with a little military addition of the Book of Mormon. During World War II this little military addition was small enough that they could be put in the pocket of your shirt so that he could have with you at all times. After this young man had received his edition of the Book of Mormon he went to a book binder. As he went into the book by Gary have this request. He told the old man who was running the shop I want you to armor plate the front and back of this Book of Mormon. the old man looked at him with a questioning look and said, "why would you want to do something like?" and the young man said, I'm going into combat and I want to wear his armor plated Book of Mormon; I want to place it in the pocket over my heart to protect me in combat. And the old man who had some knowledge of military armaments said, "Why son, that won't do any good. They're shooting armor piercing rounds that go right through that book." The young man looked at him with a twinkle in his eye and said. "Not to worry, because everyone knows that nobody gets past Isaiah." I want also say that I do not profess to be an authority on the book of Isaiah.

Avraham Gileadi has paid the price; has the experience in the background to be what I believe the world's foremost latter-day authority upon the book of Isaiah. I am happy to see that his works are being published that there is an institution that is out that represents his studies and knowledge and that his contribution to the members of the church is becoming more and more wide spread and accepted. I have learned much from Brother Gileadi as I have studied his works. And I refer you to him for deep poignant and a greater understanding of the book of Isaiah. With that said I have made a study of Isaiah all of my life. I remember in the early 70s wondering why everybody skips over this book and why it was so hard to understand. I also compared with the Lord had said in the Book of Mormon statements it will look at where your commanded to study the book of Isaiah. I also wondered why the placement of Isaiah is toward the front of the Book of Mormon instead of the middle on the back. It's almost like this is a test to see what we will do with the inclusion of this prophet's writings within the Book of Mormon. As we study the book I will give you the things that I've learned, my understanding my, insight into the book and pray that it will be a blessing to you. With that I mentioned again how honored I am to be studying this great Book of Mormon with you and pray that we will continue to have the spirit of revelation and prophecy to be with us as we read and study these great words. in the name of Jesus Christ. Amen.

**References:**

1 Nephi 19:1-25

Personal letter to Mike

1 Nephi 18:25

1 Nephi 9:2-4

Ether 12:23- 26

John 1:11

Matthew 8:20

Isaiah 50:6

Mosiah 15:5

Isaiah 53:3-5

Helaman 14:27

D&C 133:35

2 Nephi 6:5

Genesis 49:22

Genesis 49:26

Ether 12:4