

BOM 021 – 1 Nephi 20

Most Bible scholars agree that Isaiah began his prophetic ministry at around 740 B.C. The Book of Mormon places the dates that Nephi is quoting this passage of Isaiah from the plates of brass at somewhere between 588 and 570 B.C. If we take the 588 date, then it has been 152 years since Isaiah began to prophesy in Judah. As we mentioned in the last podcast, Isaiah was to the Jews and Israel what Joseph Smith is to the Latter-day Saints. Tradition has it that Isaiah was executed by the Jewish King Manasseh at approximately 700 B.C.; making the total length of his prophetic ministry 40 years. Isaiah is the most quoted of all the prophets; being more frequently quoted by Jesus, Paul, Peter and John than any other Old Testament prophet. Likewise, the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than any other prophet. One of the best kept secrets of the Church of Jesus Christ of Latter-day Saints is the Bible dictionary found between the topical guide and the Joseph Smith Translation section in your Scriptures. I would like to take a few minutes and refer to the Bible dictionary. You can go into much greater detail concerning the background of Isaiah, the history of this book, and his prophesying and I will be doing in these podcasts. The Bible dictionary under the **Chronology** section gives some very good basic information about the prophet, historical dates, and histories to help us get a feel for what we are studying as we go through the Book of Mormon Isaiah chapters. Go to page 636 in your Bible dictionary. Down halfway on that page you will see [in the first column] a heading called THE UNDIVIDED KINGDOM. One of the things that makes it difficult for us to understand the writings of Isaiah is we do not know what was going on in the day of his prophecy. You can see in the year 1015 B.C. that Solomon, King David's son, is made King over all the tribes of Israel. You know the history that was recently studied in our Gospel doctrine classes. There was a division of this undivided kingdom and upon the death of Solomon; look at the bottom of your page and 975 B.C.; there is a revolt against Solomon's son Rehoboam [page 636]. The famous cry '*to your tenants O Israel*' takes place at this time in history. Go to the top of page 637. It says, '*In the following table the first column of the dates follows the books of Kings and Chronicles; and the third column contains a revised chronology derived from inscriptions on his Syrian and other monuments.*' This point right here, '*The kings of Judah are printed in heavy type, and the kings of Israel and capitals.*'

The kingdom now divides into the northern kingdom which comprises the 10 tribes of Israel who followed Jeroboam; and the southern kingdom referred to as the kingdom of Judah who remained under the leadership of Rehoboam, Solomon son. You have to get a feel for this division of the kingdoms into the Northern and Southern kingdom; northern being the kingdom of Israel, also referred to at times as Ephraim; and the southern kingdom being referred to as Judah. Isaiah is a prophet of the Southern kingdom. However, his prophecies referred to both Israel in the North and Judah in the South. Just take a moment and glanced down through page 637; look at the kings of Judah and Israel, look at the dates after the left, look at the internal and external history, and this will give you a feel for the flow of history leading down to Isaiah's ministry. Go Over the page to 638. The word SYNCHRONISMS at the top of your page [last column heading] refers to a literary attempt to synchronize extended history that goes out beyond the immediate neighbors of Judah and Israel and give us an overall picture of the dynamics that take place in such places as the Assyrian Empire, the Egyptian empires, the Babylonian Empires, and later on the Persian, Greek and Roman empires. There are many good Bible chronology resources that you can find, however, this one in our own Scripture is sufficient and will provide

a very good platform for us to extend our studies of the book of Isaiah. Back to page 638. If you will scan down, you will see under INTERNAL HISTORY *Isaiah begins to prophesy* and you will see to the left the date 740 B.C. The resources on these few pages in the Bible dictionary will give us a good feel for what is taking place as we study any particular chapter in the book of Isaiah. With that said let's begin.

1 Nephi 20:

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

'O house of Jacob' refers to the descendants of the 12 sons and one daughter of Jacob whose name was changed by divine decree to Israel. The terms *'house of Jacob'* and the *'name of Jacob'* are synonymous referring to the same family. In this first verse we find an interesting change that has taken place in our biblical text but was preserved upon the plates of brass. In Isaiah 48, in the Old Testament, the sentence *'or out of the waters of baptism'* has been removed from our biblical text. Here our access to this text upon the plate of brass is very valuable because it defines for us what is meant by the waters of Judah or out of the waters of baptism. You will be hard-pressed in reading the Old Testament, in our current Bible, to find any reference using the word baptism in the Old Testament text. And yet we know that this ordinance was performed in the beginning and that father Adam, himself, was baptized by immersion for the remission of sins by one having authority. In this case the one having authority referred to in Moses 6:64 as the spirit of the Lord.

Moses 6:64-66

[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.

[66] And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

I am convinced that the plates of brass held these records and these valuable doctrines that we do not have available to us in our Old Testament canon today. But, they were certainly known and understood by Lehi and his family. And baptism by immersion for the remission of sins was practice from Adam all the way down through the Old Testament. This reference in 1 Nephi 19:1 to the waters of Judah or the waters of baptism are witness to this doctrinal fact. Remember back in 1 Nephi 13:26, we are told that much of what was originally in these records written by these prophets and the apostles in the New Testament time were,

1 Nephi 13:26-27

[26] And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the

Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

Then in verse 27.

[27] And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

This is an example in verse 1 of Isaiah 48 of this perversion. Here the prophet is telling us in verse 1 that they practice the outward ordinances of the gospel, but their hearts are far from him. Says, they *swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.* At the time this prophecy was uttered by Isaiah the house of Israel is more or less in the state of general apostasy. Referring to Judah in this first verse also indicates that this probably was spoken after the 10 tribes had been led away into Assyrian captivity and that these words of condemnation are being spoken to the tribe of Judah and Benjamin and those who live in the southern kingdom at this time. Verse 2.

1 Nephi 20:

[2] Nevertheless, (meaning in spite of their apostasy) they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

Again, it is that position that many of us find ourselves where we say one thing and do another. The people of Israel, at this time that Isaiah is speaking to, pride themselves on being a covenant people beloved of the Lord, but their very actions betray their hearts and showed to everyone around them that *they do not stay themselves upon the God of Israel was the Lord of hosts.* What about this word *stay*? In our LDS hymn book on page 78 is the hymn, *God of Our Fathers, Whose Almighty Hand.* Look at verse 2.

2. Thy love divine hath led us in the past;
In this free land by thee our lot is cast.
Be thou our Ruler, Guardian, Guide, and **Stay**,
Thy word our law, thy paths our chosen way.

Some of the meanings of the word *stay* are: a fixed state; to prop up or support; steadiness of conduct; to rely upon and be able to trust. If you trust the Lord, he becomes your *stay*. Verse 3.

1 Nephi 20:

[3] Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

Here we have a reference to prophecies spoken by holy men from the beginning of time showing forth the works of God long before they actually physically take place. The physical fulfillment of these prophecies then become a witness to the beholder of the trustworthiness of God. Go to Isaiah 46:9-10 for an example of this.

Isaiah 46:

[9] Remember the former things of old: ...

Do you see those words *former things*? That harkens right back to verse 3 that were studying: *behold I've declared the former things from the beginning.*

[9] ... for I am God, and there is none else; I am God, and there is none like me, ...

In other words, no one can declare the former things of old and have them come to pass exactly as they are foretold; and every time they are foretold. Verse 10.

[10] Declaring the end from the beginning, and from ancient times the things that are not yet done, (this is your reference to prophesies) saying, My counsel shall stand, and I will do all my pleasure:

The message here is: is what the Lord speaks, and decrees will come to pass; and his words never fail. But look at verse 4 back in chapter 20.

1 Nephi 20:

[4] And I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

Did what? Well, declare the former things from the beginning; have prophesied to his people through holy prophets all throughout the ages of future coming events. Those who view that from a historical standpoint can see that God's word is always fulfilled and never comes to naught. He is speaking these things to an apostate people and their apostate status is likened to their necks being an iron sinew and the brow brass. They refused to hearken unto the word of the Lord and to obey his spirit. The great Book of Mormon definition of hardheartedness; a hard heart always leads to a neck of iron sinew and a brow brass. Verse 5.

[5] And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

The history of God's ancient people has always been; that when he manifest his hand in their midst through the fulfillment of prophesies or miraculous events, unless they are in the state of grace having a broken heart and a contrite spirit, which by the way, is opposite of an iron neck and a brass brow; these people will always ascribe the fulfillment of miraculous events in their lives not to their creator and God but to some false image, some molten idol, or some other human God made with their own hands. One of the great quotes of Pres. Brigham Young is as follows: *'I do not know of any, accepting the unpardonable sin that is greater than the sin of ingratitude.'* And again, in section 59:21 Lord says this.

D&C 59:21

[21] And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

This is the sin that is being referred to by Isaiah in these verses concerning the relationship of God's covenant people with him. So, as we read these verses and we look back in history and see what our ancient fathers did under similar circumstances we find ourselves in; it gives electrifying insight into our own reactions to God's commandment and our relationship with him and each other. Has anything really changed much? Verse 6.

1 Nephi 20:

[6] Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

[7] They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

Again, referring back to revelations and prophecies that God gives his people, that they could have received in no other way and except for them being in a state of ingratitude and apostasy, would readily give credit to God for his miraculous intervention to his children and his mercy and grace toward them. Basically, he is telling them to look upon the records that they have in their midst, and from a historical perspective, look back upon them. You have heard all these things. Take a look at them, read them, they're before you, will you not acknowledge my hand in all these things? A horrible indictment as to Israel's stubbornness. These people pride them in being the descendants of Jacob, the chosen line, the seed of God, and his favor. They prided themselves in their city, in their temple that was in their midst, and yet there is no holiness in their lives. It is empty. These people and all other people that God deal with have been shown his dealings with them far in advance through their only man their prophets in their Seers and yet they take it unto themselves and give no credit to the holy one of Israel. They are sayers of the word but not doers. Verse 8.

[8] Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

Serious indictment here from the Lord through his prophet Isaiah. This verse supports the previous verses in the current treacherous situation that the children of Israel find them in. The word treacherous is tied closely with the word traitor, and in all ancient societies was dealt with the penalty of death. *Called transgressor from the womb...* a nice little footnote at the bottom of your page takes you to Psalms 58:3, speaking of the wicked.

Psalms 58:3

[3] The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

At any rate you get a feel in these verses for the state that the people are in is Isaiah is uttering these prophecies. Verse 9.

1 Nephi 20:

[9] Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.

This harkens back to the great Book of Mormon promise that for sure was found upon the plates of brass that said this: *inasmuch as ye shall keep my commandments you shall prosper in the land; and again, inasmuch as you will not keep my commandments you shall be cut off from the presence of the Lord.* Notice the statement at the bottom of verse 9 - *I refrain from thee, that I cut thee not off.* The mercy, grace, loving kindness, and long-suffering the Lord are part of his very divine nature. The Scriptures testify of these loving attributes over and over as we see his interactions with his rebellious children in the telestial world. God's name refers to his divine nature. The name of God is the main identifier of who He really is at His very core and it is for his name's sake that He's able to do for his anger. He can do this because that is his nature and the praise and adoration that he receives from all of his creations throughout the immensity of space testify to His goodness, His mercy and His grace. He refrains and defers because of who he is; for the Lord God is his name. Verse 10.

[10] For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

The furnace of affliction refers to taking raw ore and through a smelting process bring out the refined, exquisite and valuable end product. This end product can only come as a result of tremendous heat and pressure. The telestial world is the furnace of affliction and the adversities, trials and challenges of this world are the refiner's fire; always bringing men into trouble is for their own good. This is similar to the Joseph Smith statement wherein he said,

Discourse to Saints, May 1843; DHC 5:401

'I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus, I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.'

This was a discourse given to the saints and is found in the Doctrinal History of the Church, Volume 5, page 401. This is the refining that Isaiah is talking about in verse 10. Verse 11.

[11] For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.

There is an eternal plan for each of God's children designed to bring them to a point, after this life, where they have obtained all that they possibly can because of the experience to give them an advantage in the world to come. All of this, for His name's sake; *for behold this is his work and glory to bring to pass the immortality and eternal life of man.* All honor, praise, adoration and glory be unto the Father and unto the Son for their merciful plan to bring their children up to

be like them and to possess all that they have. Here is the call from the great deliverer's own voice. He identifies himself by one of his names, *I am* and then adds to that, the first and *I am* also the last. Those who hear these words come from Isaiah's mouth understand perfectly well who is speaking through this great prophet. It is the God of Abraham, Isaac and Jacob; the God of the whole Earth, Alpha and Omega, the first and the last. These are undeniable credentials that would never be spoken this way, only upon penalty of death, unless spoken by one with authority to do so. Notice the 2 words *I am* He; *I am* the first; *I am* also the last. In the beginning sections of the Doctrine and Covenants we can see the Lord doing the same thing to his latter-day sons and daughters of the house of Israel. Section 34:1, speaking to Orson Pratt, the Lord says,

D&C 34:1

[1] My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

[2] The light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

To Sidney Rigdon.

D&C 35:1

[1] Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever.

Section 36 to Edward Partridge.

D&C 36:1

[1] Thus saith the Lord God, the Mighty One of Israel: ...

D&C 38:1

[1] Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;

Do you see this principle that is being shown to us in verse 12 of Nephi 20?

1 Nephi 20:

[12] Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last.

And then in verse 13. Harkins, also, sounds familiar to the sections in the Doctrine and Covenants we just read.

[13] Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together.

This is God Almighty, laying out his credentials to his children, inviting them again to come to Him put their trust in Him, for He is mighty to save. Verse 14.

[14] All ye, assemble yourselves, and hear; who among them hath declared these things unto them?...

The them in verse 14 is referring to the false idols that have plagued Israel throughout her whole history. The Lord is asking who, among all of your idols, have declared these kinds of things unto them. How many of their prophecies have come to pass? How many of their miracles came from the hosts of heaven and not from false magicians? How many of their ordinances that have the power to bestow knowledge and understanding from the throne of God. Going on in verse 14.

[14] The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

Since this is the 48th chapter of Isaiah, and it follows earlier prophesying concerning Cyrus the Great, the great future King of the Persian Empire, the person spoken up in this verse 14 where it says the Lord hath loved him is open to interpretation. Is this referring to the great Persian king Cyrus especially when it refers to the Lord doing his pleasure on Babylon and his arm shall come upon the Chaldeans? It was Cyrus who conquered and replaced the Babylonian empire with the Persian Empire. Cyrus was referred to by Isaiah as his anointed servant and was even considered by some to be a 2nd David beloved of the Lord. So here in the 14th verse we have a possible prophecy; the commencement of the Persian Empire under Cyrus is at 559 B.C. and in 537 B.C. he decrees that the Jews should return to Jerusalem and build up their ancient land of inheritance. Take a look at Isaiah 45:1.

Isaiah 45:1-2

[1] Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

[2] I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

Go to Isaiah 44 and look at verse 28.

Isaiah 44:28

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Coins being printed in Israel, as we speak, showing the inscription of Cyrus the Great, a great deliverer to the Jews, who was an outsider, perhaps the Semitic King for the loins of Shem but not identified directly with the house of Israel. On this new [half] shekel coin being minted in Israel over the inscription of the ancient Persian king Cyrus is the image of the 45th president of the United States, Donald J. Trump. Don't you find it interesting that it is in Isaiah 45 where this prophecy concerning the anointed one of the Lord, an outsider, who delivered Israel and freed them on a course to regain their lands of inheritance and build their ancient temple unto the Lord. Fascinating things taking place right now on the world stage. Verse 15.

1 Nephi 20:

[15] Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

Again, verse 15 referring possibly to the great Persian king Cyrus. Another place in the book of Isaiah 46:11 Cyrus is referred to as

Isaiah 46:11

[11] Calling a ravenous bird from the east, the man that executeth my counsel (this is God's counsel) from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

And he did. And 70 years after the children of Israel who survived the siege of Jerusalem who remained alive and were carried away captive into Babylon; 70 years later were allowed to be freed from that captivity and returned to their homeland and build their temple. You can read about this in the books of Ezra and Nehemiah. Verse 16.

1 Nephi 20:

[16] Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; and the Lord God, and his Spirit, hath sent me.

In this verse it appears that there are 2 different people speaking. The first one, *Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken;* this appears to be the voice of the God of Abraham, Isaac and Jacob. But then the last sentence says, *and the Lord God, and his Spirit, hath sent me.* This appears to sound like it is Isaiah speaking. There is no contradiction, for whom the Spirit calls and qualifies has authority to speak in the name of God. And this is represented in the beginning of verse 17.

[17] And thus saith the Lord, thy Redeemer, the Holy One of Israel; ...

Mortal man, commissioned by God, bestowed with his authority, can speak in the first person as though they were God. We see this throughout the Scriptures. Bruce McConkie in his books referred to it as *divine investiture of authority*. This can be confusing to some hearers of these holy sent ones, because a man standing in front of them speaking with his own voice is speaking in the first person as though he were God himself. This is one of the mysteries of godliness and this procedure and performance are found throughout the Holy Scriptures. Back to verse 17.

[17] And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.

This phrase in verse 17; *I have sent him* does not appear in the biblical Isaiah text. Does this person refer to the Lord Jesus Christ, *the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.* Is that talking about the Lord Jesus Christ, or is it speaking of some Christ type of the servant who is yet to be revealed in a coming day? Verse 18.

[18] O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea.

This is reminiscent of 1 Nephi 2:8-9 where Laman and a river they are camping next to are spoken of thus:

1 Nephi 2:8-9

[8] And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

This part right here, verse 9.

[9] And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

Back to 1 Nephi 20:18.

*[18] O that thou hadst hearkened to my commandments—then had thy **peace** been as a river, and thy righteousness as the waves of the sea.*

Verse 19.

[19] Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

These verses are harkening back to the very first verse in this 20th chapter - *Hearken and hear this, O house of Jacob, who are called by the name of Israel, ...*

If the descendants of Jacob had been righteous and kept the commandments of the Lord then had their seed, their posterity, not just literal seed in this world but eternal seed in the celestial world, been as the sand. *The offspring of thy bowels like the gravel thereof;* and in that he eternal celestial inheritance their *name should not have been cut off nor destroyed from before the Lord [me].*

[20] Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.

It's one thing to have numerous posterity in the telestial world but if that posterity is not enabled through the priesthood covenants of the gospel and the doctrine of Christ to come up and transition from the telestial world through the millennial terrestrial world and into the celestial exalted world to what good is it and what value are they? Again, because at the time of history that this prophecy is being uttered, looking forward to the return of the exiles from Babylon; this is referring to their release from Babylonian captivity after 70 years and being able to return back to their homeland and build up their ancient temple. Sorrow and sighing are passed and here the prophet Isaiah speaks about the remnant that shall return the return. They returned with the voices singing, declaring to the ends of the earth, '*the Lord hath redeemed his servant Jacob.*'

Now, as you will see with all Isaiah prophecy, he speaks of the past, the present, and the future. The Statement: *The Lord hath redeemed his servant Jacob* can certainly refer to this point in history where this remnant returned from Babylon and reestablish themselves in Judah. But more particularly, it can also have direct reference to the house of Israel being gathered in our day reclaim from their confounded, lost and fallen state and being brought to the Lord their Redeemer and the true points of his doctrine. Doctrine which will allow them to enter into his presence while in the flesh and behold his face.

Verse 21 Refers back to the deliverance of the house of Jacob from Egyptian bondage; bringing them through the wilderness and into the promised land; referring to the promises and the careful care that the Shepherd of Israel has over his flock. These verses in 21 not only referred to the house of Israel in the days of Moses but also referred to the return of the Jewish exiles from Babylonian captivity and more especially refers to the return of the lost tribes of Israel out of the North country and the gathering them together under their prophets, apostles and leaders in the latter days to bring them with a mighty deliverance to the New Jerusalem he had to be built. These words refer to any and all of these situations.

[21] And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; (That has reference to the rock of Horeb) he clave the rock also and the waters gushed out.

Referring to the return of the lost tribes of Israel in the future day, let's go to section 133:26.

D&C 133:26-29

[26] And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

[27] And an highway shall be cast up in the midst of the great deep.

[28] Their enemies shall become a prey unto them,

And this verse. Think about what we just read in first Nephi 20:21.

[29] And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

See all of these great and marvelous prophetic statements by these prophets, in this case by Isaiah, have reference to the past, to his present, and yet the future day. Verse 22.

1 Nephi 20:

[22] And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

There are certain words that refer to the fruits of the spirit that are enjoyed by those who love the Lord and keep his commandments. One of those words is peace. It is said that peace cannot be duplicated by the devil or his minions. I agree with that. The peace which surpasses all understanding that is mentioned in John which says, *'peace I leave with you; my peace I give*

unto you, not as the world giveth give I unto you; let not your heart be troubled neither let it be afraid. Truly this piece is not found among the rebellious, the hardhearted. Similar words such as joy and one that I like harmony are also words that describe the righteousness of the Lord Jesus Christ and are not to be found among the wicked.

Well, this is a wonderful message taken from the place of brass. You have to ask yourself why Nephi at this particular point shows quote from this prophecy of Isaiah. One of the things that will help us understand the book of Isaiah, as we move forward through the Isaiah prophecies in the Book of Mormon, is to be sure to look at the chapter preceding the Isaiah quotes in the Book of Mormon. This will act to a preface of why the Book of Mormon writer is quoting these verses at this time. It's a great key to examine the words of the chapter preceding the Isaiah quote and the words of the chapter following that quote. The one acts as a preface; and the other one as an inspired commentary. But I would say that after studying chapters 20 and 21, part of our preparations to look closely at what is taking place in chapter 19 and then look for an inspired commentary in chapter 22. It's also very helpful for us to use all of that helps and instruments that have been provided for us in the form of footnotes, Joseph Smith Translation, quotes, language translation helps in the Hebrew and Greek. You can see that at the bottom of your pages where you will say HEB or GR; but if you really want to understand Isaiah you need to read it in the same spirit of prophecy and revelation that Isaiah found himself in when the original prophecy was uttered. There are other literary helps that you can look into. One being, as Nephi calls it, understanding the manner of the things of the Jews. You can see this term mentioned in 2 Nephi 25:5-6. And in verse 1 Nephi said,

Nephi 25:1

[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; (this part right here) for they know not concerning the manner of prophesying among the Jews.

Remember that 2 Nephi 25 is the inspired commentary of all of the Isaiah chapters in 2 Nephi. We will talk a little more about that when we get the 2 Nephi 25. But there are things that you can do in your study, especially with the help of the Internet that we have now, that should make the book of Isaiah, his sayings and prophecies, come alive for you. There should never be an excuse for Latter-day Saints to skip over the Isaiah chapters in the Book of Mormon. If there was ever a time to do so, that time is now past.

Well, my friends, I hope this is been helpful to you. I know that as I have taught this lesson, I have learned some new things that I did not know before. That is always the way it is when we prepare one of these podcasts. You would be surprised to know how much of what is in the podcast I did not know before starting the podcast; that is the way of the Lord. In the name of Jesus Christ. Amen.

References:

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1 Nephi 25:1