

BOM 022 -1 Nephi 21

1 Nephi 21:1-26 (Isaiah 49)

[1] And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. ...

None of that is found in the 49th chapter of Isaiah. This paragraph has been preserved through the Book of Mormon directly from the plates of brass. It also gives us valuable information to help us understand the rest of the chapter that we're studying. The following words according to this missing portion of this Isaiah prophecy are concerned directly with the house of Israel to whom this first part is addressed. This will be especially valuable as we study the first 4 verses in this chapter. Here the prophet is addressing the house of Israel in a broken off, driven and scattered condition. Those are the words that are found in this first paragraph. They are driven, broken off and scattered because of the wickedness of the pastors of my people indicating the perverted and twisted doctrines that have been passed down to the people which have led them to in many instances ere. At this time the 10 tribes have been captured, carried away captivity into the Assyrian Empire and from there have gone into a lost state moving northward and are now known as the lost 10 tribes. Isaiah also preaches that a like conquering of the southern tribe of Judah, the capturing of the city of Jerusalem, and her surrounding environs and the carrying away of the Jews in the Babylonian captivity, will also lead to the house of Israel, particularly this branch, from being broken off driven out and scattered abroad. This prophecy will have one fulfillment in 586 B.C. as the Babylonians conquered Jerusalem and Judah; and then later in 70 A.D. as the land of Judah and her capital city Jerusalem are once again destroyed and her inhabitants carried off by the Roman armies in 70 A.D. As we've seen all of Isaiah's prophecies can cover this large expanse of time and history and have it all fulfilled exactly as Isaiah prophesies. Back to verse one in chapter 21, this part is the part that is currently in our Old Testament Isaiah chapters.

[1]... Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

This reference to a people from far would certainly apply to the broken branch of the house of Joseph that is been led across the great walls of the world oceans and established in the Americas. Surely, they are broken off, driven out and scattered afar. The majority of the houses of Ephraim and Manasseh were carried away captive in 721 B.C. by the Assyrian conquerors. This little branch of the Lehi colony of Ephraim and Manasseh are correctly identified as a bough, or a branch broken off. As we get into the allegory of the olive tree in Jacob 5, we'll see more details given in this wonderful prophetic statement by Zenos concerning this branch of Joseph that was broken off and planted in a distant part of the vineyard. Because of the missing part not recorded in the Bible, that we have in verse one, that comes down to is because of the plates of brass, this person that the Lord refers to when he says, *the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name*; is interpreted as the house of Israel and not the particular man. Many commentaries with this person as Isaiah or the Messiah but because of the first paragraph in verse one I interpret this to mean that Israel was

called from before the foundations of the world and that the term Israel is an eternal term that is found throughout eternity and did not originate with this Earth's history. Verse 2.

[2] And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

I believe this is referring, again, to the house of Israel whose message in a state of righteousness does serve as a sharp sword, two edged, able to cut asunder both bone and marrow. In the Doctrine and Covenants 11:2, the Lord says this.

D&C 11:2

[2] Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

In Isaiah 34:5 the Lord says this, speaking of this sword.

Isaiah 34:5

[5] For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

The bathing of swords has to do with their tempering. In the process of tempering a sword blade, it is dipped many times in the process, either in water or in oil, to harden the blade and temper it, so that it will be able to hold its edge. The mouths of the servants of God, who are his elect according to the covenant and belong to the house of Israel, use the word of God in righteousness as a double-edged sword bathed in heaven able to cut through darkness and error; falsehood and the traditions of the fathers bringing light and clarity into a darkened and dying world. *In the shadow of his hand*, meaning the Lord, *hath he hid me* the house of Israel, *and made me a polished shaft; in his quiver hath he hid me;* in these first 2 verses Lord draws a comparison to where the house of Israel as of the time this prophecy is uttered and where she could be if she hearkened under her Shiloh and Sheppard and was able to be a light upon the hill that she was foreordained to be. The statement in verse 2, *in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;* speaks again in combination with the sharpened, bathed sword as to what the house of Israel is foreordained to accomplish among the other inhabitants of the earth both anciently and in a prophesied day to come. The term *hid me* triggers my mind to go to Doctrine and Covenants section 86. This is the parable of the wheat and the tares and the interpretation that we find in modern scripture. Go with me to verse 8. After explaining the interpretation of the parable of the wheat and the tares in verse 7, the Lord says in verse 8,

D&C 86:8-9

[8] Therefore, (referring back to the previous 7 verses) thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

That priesthood lineage goes all the way back to the father, Adam, and finds itself restored and re-conferred upon modern-day Israel verse 9.

[9] For ye are lawful heirs, according to the flesh, and have been (here we go) hid from the world with Christ in God—

This phrase according to Bruce R. McConkie in *Doctrinal New Testament Commentary, volume 3*, means that *a person's calling and election has been made sure through the more sure word of prophecy*. The prophet Joseph Smith said in the *History of the Church, Volume 5, page 391*, speaking to William Clayton, "*Your life is hid with Christ in God and so are many others.*" I would like you to pay note that last sentence, and so are many others. Continuing on, the prophet Joseph Smith said, "*Nothing but the unpardonable sin can prevent you from inheriting eternal life; for you are sealed up by the power of the priesthood unto eternal life having taken the steps necessary for that purpose.*" Back to verse 2 in chapter 21. Does the reference to the sharpened bathed sword, to the polished shaft, hidden in the quiver of the Almighty have reference to those in Isaiah's time and in the latter days who are sealed up to eternal life having made their calling elections sure? It seems to me that the prophet Isaiah explaining to the people what they should be doing and the blessings that they can be receiving, if they would change their untoward direction away from Christ, repent and return to him. All of this can also hearken to the first 9 verses found in the 13th chapter of Alma. These 9 verses are talking about a priesthood order and ordinations to that order that took place before men were born into this world. Who can say but what the privileges, blessings, promises, endowments, priesthoods and covenants that we receive in this life and have sealed upon us by the Holy Spirit of promise weren't at first of all received in the pre-mortal world as spirit sons and daughters of God before we ever came here - including such things as priesthood conferrals, ordinations, covenants, promises, such as having a calling election made sure and for ordinations to earthly ministries especially those that would take place in the very last part of this Earth's life concerning the establishment of Zion and the rescuing of God's children from impossible situations. Chapter 21 verse 3.

1 Nephi 21:

[3] And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

This verse seemed to indicate that our interpretation of the first 2 verses, based on the first paragraph in chapter 1 that is missing from the book of Isaiah, is a correct approach to understanding what's written here. Verse 4.

[4] Then I said, (meaning the house of Israel) I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

This represents the societal awakening as the house of Israel contemplates the message in these 4 verses showing where they are at and are not able to enjoy versus where they could be in the blessings and privileges Lord is more than willing to bestow upon them upon conditions of repentance and righteousness. Verse 5. Now changes direction from the first 4 verses with the first 2 words in verse 5.

[5] And now, saith the Lord— that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

The heading in chapter 1 says, *Messiah shall be a light to the Gentiles and shall free the prisoners*. I believe that verse 5 is the beginning of the messianic statement *that formed me from the womb*. Who is the me? Many commentaries point towards Isaiah as being this person. Other commentaries point at it being the promised Messiah. Either way, if Isaiah is speaking as the Messiah and as a Christ type, it does not change the message of verse 5. If the *formed me from the womb* is speaking of Christ and the Lord spoken in the first part of verse 5 would be the Father. If the me is Isaiah, then the Lord would be Christ. Either one would fit the rest of that sentence, *formed me from the womb that I should be his servant, to bring Jacob again to him*—Prophets having been called from before the foundation of the world to bring whole societies unto the Lord Jesus Christ have a precedence. The most notable one is in Jeremiah 1:5, speaking of Jeremiah, the Lord said.

Jeremiah 1:5-8

[5] Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

I believe this verse can be referred to any of the Lord's prophets called to minister to his children in the telestial world. It can also refer to the Lord Jesus Christ and his foreordained mission as the anointed one to perform an atonement for the sons and daughters of his Holy Father. Back to the middle of verse 5.

[5] ...though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

This servant's main ministry, in these verses, is to bring the house of Israel, Jacob, again to the Lord and restore them from their scattered and confounded state to a state of harmony and unity being reconciled to the Lord Jesus Christ and his Holy Father. Though this has not happened at the time of this prophecy, Isaiah states that it will be glorious in the eyes of the Lord when is gathering and restoration takes place. Verse 6.

[6] And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

[6] And he said:* (harkening them up to the beginning of verse 5, *and now saith the Lord*, so he is the Lord speaking.) ***It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.**

An interpretation of the phrase *it is a light thing* is *it is not enough that thou should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel*. That is one part of the ministry of Israel's deliverer and her prophetic mouthpiece is to raise up the tribes. Interesting the term *raise up* since we are involved in a day by day battle of hand-to-hand combat with powers of darkness. Only those that are standing are fit for the battle. If you are down, wounded or dead, in the great battlefield of light against darkness you make no contribution.

This *raising up of the tribes of Israel* is a great metaphor to restore those who have been ineffective in the battle to the front lines. *To restore the preserved of Israel* in my mind has reference to their foreordained status as a light unto the world and through Abraham's blessing to bless all the nations of the earth. That which is not preserved becomes corrupted. The purpose of preserving food is to lay it up in store against the time of need in the season thereof. Not only is this ministry to *raise up the tribes of Jacob* but also be *a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.*

The Lord's redeeming gospel with its associated doctrines and covenants are not reserved only for those of the house of Israel but are to bless all of God's children to the extent that they will be blessed throughout all of the ages of the earth. The official *Day of the Gentile* mentioned in Scripture began with Peter's dream at the house of Cornelius in Joppa and continued on until the Day of the Gentile was fulfilled; which I believe took place last year in 2018. Subsequent events and occurrences within the church and throughout the world have testified to me that this is verily true. You will have to seek your own witness on this through the power of the Holy Ghost. Verse 7.

[7] Thus saith the Lord, the Redeemer of Israel, his Holy One, ...

This verse caps up the previous verses of 5 and 6. Verses 1 through 4 talks about Israel in her scattered apostate condition and the loss of blessings that could be. Verses 5 through 7 talks about her gathering and her purpose being fulfilled in a future day. Back to verse 7.

[7] Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.

The complete fulfillment of that verse is yet in the future when every knee shall bow, and every tongue confess that Jesus is the Christ, the holy one of Israel. Verse 8.

[8] Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; ...

Look over your chapter heading, in the middle of the heading it says, *Israel shall be gathered with power in the last days*. I believe that verse 8 begins those verses speaking expressly of our time. The acceptable time, I believe, is the dawning of the dispensation of the fullness of times. The middle of verse 8.

[8] ... and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

The desolate heritages I believe have to do with the period of time known historically as the Dark Ages. And the servant that would be given for a covenant of the people to establish the earth is the prophet Joseph Smith. Through the prophet Joseph Smith and the restoration of the gospel of Jesus Christ things that have been preserved that are correct and true and

things that have not been since the foundation of the earth have been restored and revealed in our day. In section 121 the Lord speaking of this day that I believe Isaiah is referring to he said.

D&C 121:26

[26] God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, (knowledge) that has not been revealed since the world was until now;

And then at the end of verse 31 in section 121 the Lord says this knowledge.

D&C 121:

[31] All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—

This I believe is the acceptable time mentioned in verse 8 of first Nephi 21. Verse 9.

1 Nephi 21:

*[9] That thou mayest say to the **prisoners**: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.*

The key word here is *prisoners*; those who sit in spiritual darkness both in mortality and in the spirit world. Surely through the revelations received from the prophet Joseph Smith concerning the declaration of the gospel to the dead in the spirit world in one way fulfills this portion of this verse. The being able to access the blessings and privileges in the spirit world of the paradisiacal area of that place upon conditions of vicarious ordinances being performed in temples for and in their behalf would certainly free the prisoners; those that sit in darkness and allow them to feed in the ways of the gospel and take their pastor in all the high places. The interesting part of verse 9 is that sentence of 2 words *show yourselves*. Who are these people, that previous to this point were not seen, but are now being commanded to show themselves to the prisoners that sit in darkness? Go to section 138 in the Doctrine and Covenants. While Pres. Joseph F. Smith in 1918 was pondering upon a verse of Scripture found in 1 Peter 4:6 which says this.

1 Peter 4:6

[6] For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

While pondering upon that verse, present Smith said in verse 11.

D&C 138:11

[11] As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.

In verse President Smith said,

D&C 138:29-31

*[29] And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord **went not in person** among the wicked and the disobedient who had rejected the truth, to teach them;*

These are the prisoners that sit in darkness. Verse 30.

*[30] But behold, from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and **commissioned them** to go forth and carry the light of the gospel to them that were in darkness, (show themselves) **even to all the spirits of men; and thus was the gospel preached to the dead.***

*[31] And the chosen messengers (who now show themselves to those prisoners who sit in darkness) **went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel.***

This I believe is the correct interpretation of verse 9 chapter 21 in 1 Nephi. Verse 10.

1 Nephi 21:

[10] They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Now, as we've seen before in Isaiah, all of these verses can have reference to historical events that preceded Isaiah's day; current history of the day in which he lives; and proceed down thousands of years into the future to the great gathering of Israel in the last days that we currently are involved in. Whether it's the exiles from Babylon returning to build up their homeland; whether it is the return of the Jews in 1948 from the great diaspora; or whether it is a gathering of Israel that our current president and prophet Pres. Nelson is speaking of in every general conference; these all have application to the words of Isaiah- *truly they shall not hunger nor thirst anymore*. They are nourished by the good word of God- past, present and future -for his word is the bread of life and his waters are living to their souls. The heat nor the sun, the adversities of this world, the challenges, the tribulations will not take their deadly tolls spiritually nor physically for he and him they find refuge and safety. Middle of verse 10. *For he that hath mercy on them shall lead them, even by the springs of water shall he guide them.* Verse 11.

[11] And I will make all my mountains a way, and my highways shall be exalted.

Mountains are high, and the ways are highways. Refer back to the last 2 lines in verse 9. *They shall feed in the ways, which are always high concerning the Lord and their pastures shall be in all high places.* We know in our day, through modern prophecy and prophetic utterance, that mountains refer to holy places even temples and the way to travel the highways are the doctrines, covenants, principles and concepts of exaltation. Great metaphors in these prophetic promises concerning the gathering of Israel especially in our day. Verse 12.

[12] And then, (that phrase and then brings you up into the latter days) O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

Three groups mentioned in this 12th verse. The first group is these shall come from far, the return of the lost 10 tribes of Israel the keys of the return of this group were held by and restored by Moses in the Kirtland Temple in 1836. The 10 tribes of Israel are found in 2 groups. There are those who are scattered among the nations of the earth in particular the Western nations of Europe and America even though the blood of the 10 tribes is mixed throughout all the nations of the earth. These are identified through patriarchal blessings and found for the missionary effort of the church. There is another group of the 10 lost tribes that will come out of the north countries that have been preserved as a group and number in the millions. The return of this 2nd group will be so magnificent that their appearance upon the stage will eclipse all the miracles that we read about in the Old Testament and New Testament including the parting of the Red Sea. You and I who are identified among the Gentiles are among the first group whose ancestry was mixed throughout the Gentile nations of Western Europe; found their way into America and are now scattered throughout all the nations of the earth. But this 2nd group is the one that's referred to in prophecy specifically in section 133 verse 26.

D&C 133:26-32

[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,

[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.

[30] And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

These Ephraimites are the ones who are currently gathering the house of Israel seeking to establish the cause of the latter-day Zion in preparing to build the New Jerusalem. These Ephraimites, who are already identified and know who they are, because of their membership in the Church of Jesus Christ of Latter-day Saints and patriarchal blessing that declares their lineage, shall meet with their brothers and sisters of Ephraim and Manasseh and the other lost tribes when these come out of the north. Identified Ephraim will then bestow all of the missing temple ordinances and higher ordinances of the gospel upon their fellows of these 10 lost tribes coming as a body out of the North country. Verse 31.

[31] And the boundaries of the everlasting hills shall tremble at their presence.

[32] And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

Two groups of those considered members of the lost tribes of Israel; the return of this 2nd group in one body out of the north countries is referred to in Jeremiah 16:14.

Jeremiah 16:14-15

[14] Therefore, behold, the days come, saith the LORD, (always a reference to the latter-days) that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

Something is about to happen here that will cause those in the latter-days to no longer refer to the great exodus out of Egypt with its accompanying miracles, but in verse 15.

[15] But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

You see the 2 groups; those that come out of the north and those that come from all the lands where the Lord hath driven them. We are from that group that comes from all the lands where the Lord has driven our ancestors. Our brothers and sisters in the North are yet to come and receive from us those blessings that are reserved, specifically blessings of the temple and priesthood that they have not received during their long dispersion in the north countries, back to verse 12 in verse Nephi 21.

And from the west, this refers to the Gentile nations who have received the gospel in their day. Which day I believe has closed. And the 3rd group, these from the land of Sinim. This is a very interesting and mysterious place. Almost all of the gospel commentaries, including those LDS authors, say that the land of Sinim refers to the modern nation of China. Archaeological and societal science have shown that people living in modern-day China were known in the days of Isaiah and even earlier. There is evidence that the ancestors of the modern Chinese traveled far and wide in the world before Christ and that they were known among many nations. I believe that verse 13, is not only referring to these groups mentioned in 12 but has particular poignant significant to the billions of Chinese who have yet to have the gospel presented to them. 13.

1 Nephi 21:

[13] Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; (See that speaking of that one of 3 groups. Notice that from the east come the land of Sinim.) *and break forth into singing, O mountains; for they shall be smitten no more;* (think about the history and current history of the people of China) *for the Lord hath comforted his people, and will have mercy upon his afflicted.*

I find it interesting that those Chinese who have joined the church and receive their patriarchal blessings are almost exclusively found within the tribe of Ephraim. What a beautiful prophecy into the latter-days, our day, about the things that we can expect to see as the Lord's hand moves among the nations. Verse 14.

[14] But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me—but he will show that he hath not.

Now in this chapter and in future chapters of Isaiah the prophet mentions 2 places; Zion and Jerusalem. Even though there can be multiple layers of interpretation, for our specific study, now and in the future, we will refer to the Zion as the great latter-day New Jerusalem and all of the people and events that pertain to your building and establishment; and Jerusalem to the Jewish nation, modern-day Israel, with her capital city of Jerusalem and the foretold prophesied events that are yet to unfold there. Truly the establishment of Zions throughout the history of the world

have been an effort of limited success society wide and more or less a failure in their establishment. Enoch and Melchizedek had success in their societies but every time there has been a restoration following an apostasy; one of the main attempts of that restored Gospel dispensation has been to try and establish a Zion society and how all of the blessings and covenants and privileges of Zion flourish within that society. At best, we have seen limited success in these attempts from Adam up to and including the prophet Joseph Smith. Would be easy to apply this to verse 14 where Zion hath said *the Lord hath forsaken me*, but the day is coming when what has been attempted with limited success from Adam up to the present will be completely fulfilled before the coming of the Lord Jesus Christ in glory. Notice in verse 15 the Lord said to Zion who feels forsaken and forgotten.

[15] For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel

Zion is the precious jewel in the crown of the house of Israel. Verse 16.

[16] Behold, I have graven thee upon the palms of my hands;...

Lord bears the physical tokens in his hands and his feet and in his side of the price paid to redeem Israel, established Zion, and bring to pass the immortality and eternal life of father's children

[16] ... thy walls are continually before me.

Walls in ancient times, especially around the city of Jerusalem even to this day, represent a safety and a security against outside invasion and occupation. The Lord referring to the walls being continually before him are loving reminder that I will protect you and you and me you will find refuge and safety. Verse 17.

[17] Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

Here we enter into a new understanding concerning the descendants of these driven, cast out, confounded, and destroyed ancestors of modern day Israel. *The children* referred to us in our day. *The children making haste against the destroyers* refers to them being victorious against all attempts in the latter-days to destroy and annihilate this chosen group. Whereas, they have been trodden down despised and been a hiss and a byword in the past, in the future day they will gain the ascendancy over all of their enemies. *And they that made the wastes shall go forth of thee* meaning that the enemies of Israel be driven before them and those who have sought their destruction shall by themselves be destroyed. We'll see that interpretation in chapter 22. Verse 18.

[18] Lift up thine eyes round about and behold; all these gather themselves together, (having reference to the children in verse 17) and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

The children of the covenant people of the Lord, through all ages, have been targets of despot and tyrannical kings and rulers whether it was Pharaoh in Egypt at the time of Moses who sought to kill the children of the house of Israel lest they become too numerous and overthrow the government; or the children were marched into the gas chambers of Auschwitz, Birkenau and Buchenwald. It has always been the case that the children of the house of Israel have been targeted for death and destruction - that day has ended except for the final events to unfold with the house of Judah from this day forward the children of the house of Israel will no longer be hunted and killed, but they will gather themselves together and will be likened unto the clothing and ornament that is bound upon a bride at the time of her marriage. You can see these latter-day children coming forth now within the membership of the Church of Jesus Christ of Latter-day Saints. This is a generation unlike any other generation I believe in the history of the world. This is the generation held in reserve and prepared as Pres. Benson said, *To make their entrance onto the stage of mortality at the most desperate time in history the world; all the stops have been removed and Satan rages as a young lion seeking whom he may devour, going to and fro in the earth.* These children of modern-day Israel must be strong. You can see that in your children in your own family's - strong-willed, intelligent, a bright light shining in their eyes, eager to learn, quick to reject that which they instinctively feel is wrong. This is the generation that walks the earth. These children who bind themselves as an ornament to the bride to be prepared and await the day of the bridegroom, the coming of the Lord of hosts in glory and in power. What a marvelous day this is in which to live and to behold the workings of the Lord. Verse 19.

[19] For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

The waist and desolate places refer to the history of the house of Israel who have been too long trodden down and despised for centuries; the number of modern-day Israel clothed with power, priesthood and armed with the knowledge of the doctrines of God will find that the constraints that they have been in the past will be too narrow by reason of these inhabitants. The casual attitude and apathetic approach to the gospel of Jesus Christ in the past will not suffice in the day that is upon us. The narrow thinking and reasoning, constrained by the traditions of the fathers and the false concepts and precepts of men, the philosophies of men mingled with Scripture, will not be embraced by these modern-day children of Israel. These spiritual and in ancient time temporal enemies will be swallowed up because of the white brilliant truth of light that shines in this day of redemption. Verse 20.

[20] The children whom thou shalt have, after thou hast lost the first, ...

Those who been reserved and prepared to match the challenges of this day shall replace those of the former day who found the constraints and challenges too much and died in their sins. Middle of verse 20.

[20] ...shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

Again, there are many meanings to these verses. I'm taking an approach based upon latter-day revelation, additional Scripture, and prophetic utterance, to give perhaps another view of these verses for us in our day that Isaiah spoke anciently. Throughout the world far too many people leave their membership in the church. They either officially asked to have their membership withdrawn or they simply become inactive and live and die in the state of wandering in strange roads. I believe this is because they are not nourished by the good word of God properly. The last sentence in verse 20, *the places to straight for me*, means that I'm too restricted. I'm too managed. I'm not given the leeway that I need that my spirit craves to ask, seek and knock for greater things. These circumstances in the past are being quickly removed as the Lord speaks through his prophets and apostles. Great changes are made to open up this constrained way of living to ask, seek and knock and receive according to our desires; *to give place [to me] that I may dwell* in the presence of the Lord. Verse 21.

[21] Then (again referring to our day) shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?

As we see the Lord's hand among the current generation of the house of Israel their parents, children, and grandchildren were currently in the flesh on the earth; it would be easy for us to make a comparison with the past and those that we see before us and say, who hath brought up these? Who hath begotten me these? *Behold I was alone, these where have they been?* Great references to the generation of the house of Israel prepared from before the foundations of the world to bring Zion, to help transition the earth from telestial to terrestrial, along with qualified inhabitants and enter into the great millennial reign ushered in by the coming of our Lord. There will yet be an attempt made by the dark ones to destroy this latter-day army of warriors in Christ, but any attempt to do so in the future day will be met by swift retribution from the Lord of the hosts of heaven. And those who dig a pit for the house of Israel and seek their destruction will fall into the pit that they did to ensnare the people of the Lord. As we will see in chapter 22, they will be drunken with their own blood and the sword of their hand shall fall upon their own heads. Now in verse 22, Isaiah is shifting gears a little bit here and speaking about the time that has in our day, I feel already past, when he says,

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

It is a historical fact that the Gentile nations of the earth have played a role in helping fulfill the promises extended to the house of Israel through their father. Whether it's the British kings and monarchs preparing the way for the return of the Jews to the land of their inheritance in the establishment of the state of Israel, or the bringing of the word of God across the seas from the Gentile nations to the descendants of Laman and Lemuel; only 2 examples of many times, after the Gentiles have embraced the gospel of Jesus Christ they had then been inspired by the Holy Spirit and instructed by the Holy Ghost to be a blessing to the scattered sons and daughters of the house of Israel. Truly symbolically, metaphorically and in reality, the sons and daughters of Israel had been carried in the arms and upon the shoulders of their Gentile benefactors. Verse 23.

[23] And kings shall be thy nursing fathers, and their queens thy nursing mothers; ...

Again, this has been historically fulfilled in many events that have taken place to restore the sons and daughters of the house of Israel to ancient homelands of inheritance; to restore to them rights and privileges of citizenship in these nations; and to protect them from the persecution that has always been heaped upon them by others as a part of their lineage. But again, that day is ending, and in the future day kings and queens shall be there nursing mothers and fathers. Interesting that the kings and queens who bless the lives of the scattered house of Israel in their ancestry have been from the tribe of Judah. Even though they are identified among the Gentile nations of the earth, it is interesting that many of the modern-day kings and queens trace their lineage back to Judah and to the Jewish people. Remember that one of the blessings that Judah had placed upon him by his fathers were the blessings of royalty and monarchy. Another meaning for these kings and queens could be priesthood kings and queens, priests and priestesses, nursing them and nourishing them with the doctrines of the Melchizedek priesthood and the greater portion of the word of God. Middle of verse 23.

[23] ... they (meaning the kings and queens, the nursing fathers and nursing mothers) shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; ...

It is an exact reversal of how things have been in the past. It has always been the position of these children of the house of Israel to bow down with their faces at the feet of their monarchs and lick up the dust of their feet. In other words, always have been in an oppressed and dangerous position. That will all end at the bottom of verse 23 when the Lord says.

[23] ...and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

Reference to section 133 verse 35.

D&C 133:35

[35] And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

These promised blessings will surely come to pass and be realized by those who wait upon the Lord. Don't give up because of the length of time involved, trust in the Lord, put your faith in him and move forward as directed by the Holy Spirit. Verse 24.

1 Nephi 21:

[24] For shall the prey be taken from the mighty, or the lawful captives delivered?

This verse refers to the history of the house of Israel and in particular the house of Judah. All throughout their existence they have been in an oppressed and afflicted condition. No people have ever had the need to be delivered and liberated as these. But their oppressors have been so powerful that any escape or thought of liberation seemed impossible and so the Lord in verse 24 refers to that *shall the prey* meaning these captive members of the house of Israel *be taken from the mighty or the lawful captives*. Even those who find themselves in bondage, legally to their oppressors, shall they also be delivered? The Lord answers this question in verse 25.

[25] But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; ...

How will this happen? It will be by divine, direct intervention. Look at the next verse.

[25] ... for I will contend with him that contendeth with thee, and I will save thy children.

There is, in our day, and in the day to come, the formation of a rescue brigade. This rescue brigade, to liberate and deliver the captive house of Israel throughout the nations of the world, are referred to in Scripture as the 144,000. These men and women, called to this ministry, have the assignment in a future day when hopelessness and despair, destruction and death rule the day go into these nations and through priesthood power and the gifts of the spirit find these lost ones who have no hope of deliverance and bring them through miraculous ways, superseding time and space, and deliver them to places of safety and refuge set up by Lord in his wisdom throughout the world. The plight of these, the house of Israel, without this mighty rescue by this group would be hopeless indeed with only death and destruction the final outcome. The Lord will save his children through these and others who have been foreordained to this ministry. Many of them will be translated in the flesh, as in ancient times, so as to be able to fulfill this mission successfully to bring these redeemed of the Lord to Zion singing songs of everlasting joy and praise. Through these the Lord will save his children. Verse 26.

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

All of the events leading up to this eventual redemption and the wonderful advance surrounding it, with their challenges and opposing factions, are being put in place right now. Truly there has never been another time in the history of this world so marvelous as this to be alive and to participate in this great marvelous work and a wonder - the latter-day establishment of Zion. Let us all stand still in the strength of the Lord and see his mighty hand, the hand of thy Savior and Redeemer, the mighty one of Jacob, as he redeems and gathers Israel and establishes the great latter-day Zion. May the Lord bless us to remain steadfast and immovable, always abounding in good works, that Christ the Lord God omnipotent may seal us to him; that we may be brought to heaven; that we may have everlasting salvation and eternal life through the wisdom and power and justice and mercy of him who created all things in heaven and in earth who is God above all. I pray in the name of the Lord Jesus Christ, our friend and master. Amen.

References:

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