



JESUS CHRIST LIVES. HIS ATONEMENT BLESSES ALL PEOPLE.

These are the central themes of the Book of Mormon. The book was written by ancient prophets in America “to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”

This annotated edition includes some of the evidences that help to convince people everywhere that Jesus is the Christ. As such, it is an additional witness—another testament—that supports the Holy Bible.

1 John 5:1

“Whosoever believeth that Jesus is the Christ is born of God.”

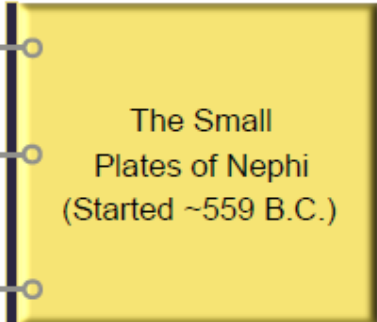

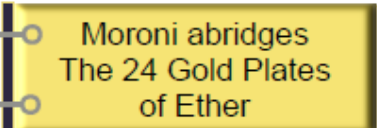
Jacob 7:11

“Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.”

Moroni 7:16

“For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.”

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INTRODUCTION TO THE ANNOTATED EDITION OF THE BOOK OF MORMON

THE OLD TESTAMENT:

“I will gather the remnant of My flock out of all countries whither I have driven them.”
(Jeremiah 23:3).

THE NEW TESTAMENT:

“I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.”
(John 10:14-16).

THE BOOK OF MORMON:

“And verily I say unto you, that ye are they of whom I said: *‘Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd’*”
(3 Nephi 15:21).

“...for behold, I know My sheep and they are numbered” (3 Nephi 18:31).

“He [the Angel Moroni] said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants.”
(Joseph Smith Jr., Testimony, p. xvi.)

“He [the Angel Moroni] then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place [Joseph Smith’s home].”
(President Oliver Cowdery, Letter IV, *Latter Day Saints’ Messenger and Advocate, Vol. I No. 5, Kirtland, Ohio, February, 1835)

THE Book of Mormon is an account of the “former inhabitants of this continent” that contains “the fulness of the everlasting gospel...as delivered by the Savior to the ancient inhabitants,” (Joseph Smith-History, 1:34) who were the “**other sheep**” Jesus spoke of during His ministry in Jerusalem.

The Annotated Book of Mormon has been created to help readers understand the everlasting gospel as explained in the text, together with what the modern prophets and apostles have taught about it. The text has been formatted so readers can identify natural conversations, poetic speech patterns, prophecies, and the words of God. The annotations include prophetic commentaries on quoted scripture and the use of colored text. (See “A Text Formatting Guide,” pp. xxv and xxvi). These elements bear witness to the divinity of this ancient text by drawing upon Hebrew tradition—much different from the nineteenth century rural America known to Joseph Smith.

*Letter IV is one of eight historical essays, published as letters, written by President Oliver Cowdery with the assistance of Joseph Smith, Jr. in 1834-5. The essays responded to the anti-Mormon book *Mormonism Unveiled* [sic], published in October 1834 near Kirtland, which claimed the Book of Mormon was fiction. President Cowdery’s essays are significant to Latter-day Saints because they provide unique details about Church history. Parts of Letter I are canonized in the Pearl of Great Price. The letters were copied into Joseph Smith’s own history (now in the Joseph Smith Papers) and were republished many times in Church publications. Letter VII set forth the fact that the Hill Cumorah is in New York (see Mormon 6:2-6, pp. 438-439 herein). More information about these essays is in the Appendix, pp. 491, 512-16, and 522.

TESTIMONY OF THE PROPHET JOSEPH SMITH

The Prophet Joseph Smith's own words about the coming forth of **THE BOOK OF MORMON**

The Personage of Moroni Appears to Joseph

“ON the evening of the . . . twenty-first of September [1823] . . . I betook myself to prayer and supplication to Almighty God . . .

“While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

“He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists, so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

“Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid, but the fear soon left me.

“He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

“He said there was a book deposited, written upon gold plates, giving an account of the former

inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

“Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates, and the possession and use of these stones were what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book. . . .

“Again, he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

“After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

“I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant,

The Former Inhabitants of this Continent: “In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnants are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance unto this continent after His resurrection; that He planted the Gospel here in all its fulness, and richness, and power, and blessing;” — Joseph Smith Jr., *Times and Seasons*, 1 March 1842, vol. 3, no. 9, p. 707. (See Appendix, “Church History—The Wentworth Letter,” pp. 548-551, for the complete letter.)





“Joseph Smith and the Angel Moroni”

by Tom Holden

(Hill Cumorah Visitors Center, Palmyra, New York)

On the late evening of September 22, 1827 (1 Tishrei, 5588),
Joseph Smith Jr. obtained the golden plates
as Moroni gives him a charge to protect them.

INTRODUCTION TO FORMATTING STYLE ELEMENTS

THE ANNOTATED EDITION OF THE BOOK OF MORMON has been formatted to enlarge our understanding of and give reverence to this unique and sacred volume of scripture. The reader will immediately note that the text is structured and formatted differently from the versions currently in print.

THE ANNOTATION OF THE TEXT utilizes several style elements:

- Use of quotations when there is speech
- Use of paragraphs for complete thoughts
- Use of color for clarity of voice spoken: **Red** for Deity; **Blue** for angels and quoted scripture
- Use of capitalized references to Deity, i.e. Thee, Thou, Thine, Me, Mine, etc.
- Use of style elements for emphasis, i.e. prophecies are indented with a smaller type font
- Use of capitalized nouns (i.e. Plates of Brass, Valley of Lemuel, House of Israel, etc.)
- Use of **bold** text for **I, Nephi; I, Lehi; I, Jacob; I, Mormon**, etc. to highlight personal records
- Use of *italics* for paraphrased quotes; the voice of the Master (or Lord of the vineyard) in Jacob 5

John H. Gilbert typeset the original 1830 edition for the publisher, Mr. Egbert B. Grandin, printer of the Wayne Sentinel. His recollections of the events are instructive:

“After working a few days, I said to [Hyrum] Smith on his handing me the manuscript in the morning, “Mr. [Hyrum] Smith, if you would leave this manuscript with me, I would take it home with me at night and read and punctuate it, and I could get along faster in the daytime, for now I have frequently to stop and read half a page to find how to punctuate it.” [For an example see page xx.] His reply was, “We are commanded not to leave it.” A few mornings after this, when [Hyrum] Smith handed me the manuscript, he said to me, “If you will give your word that this manuscript shall be returned to us when you get through with it, I will leave it with you.” I assured Smith that it should be returned all right when I got through with it. For two or three nights I took it home with me and read it, and punctuated it with a lead pencil. This will account for the punctuation marks in pencil, which is referred to in the Mormon Report, an extract from which will be found below.



“Names of persons and places were generally capitalized, but sentences had no end. The character or short ‘&’ was used almost invariably where the word ‘and’ occurred, except at the end of a chapter. I punctuated it to make it read as I supposed the author intended, and but very little punctuation was altered in proofreading. The Bible [Book of Mormon] was printed sixteen pages at a time, so that one sheet of paper made two copies of sixteen pages each, requiring 2,000 sheets of paper for each form of sixteen pages. There were thirty-seven forms of sixteen pages each—570 pages in all” – *Recollections of John H. Gilbert [Regarding printing the Book of Mormon]* [8 September 1892] Palmyra, New York, typescript, Harold B. Lee Library, Brigham Young University, Provo, UT (<http://www.boap.org/LDS/Early-Saints/JHGilbert.html>).

Over the years, changes in how The Book of Mormon has been formatted have resulted in various editions being published. Currently, The Book of Mormon has been divided into chapters and verses, and many key words have been marked for cross-referencing, with the original punctuation marks inserted by Mr. Gilbert left largely unchanged during the various publications.

A TEXT FORMATTING GUIDE

1 Nephi 1:15-2:10

34

Superscript
minimizes the
verse numbers

Topic headings
show when the
subject changes

Shaded words are
used to provide
insights as a
footnote or
separate page(s).

¹⁵And after this manner was the language of my father in the praising of his God, for his soul did rejoice, and his whole heart was filled because of the things which he had seen, yea, which the Lord had shown unto him.

An Abridgment of the Book of Lehi

¹⁶And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in *visions* and in *dreams*, and he also hath written many things which he prophesied and spake unto his children of which I shall not make a full account. ¹⁷But I shall make an account of my proceedings in my days; behold, I make an abridgment of the record of my father, upon plates which I have made with mine own hands, wherefore, after I have abridged the record of my father, then will I make an account of mine own life.

Lehi Prophesies of the Messiah and is Rejected

¹⁸Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people and began to prophesy and to declare unto them concerning the things which he had both seen and heard. ¹⁹And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world. ²⁰And when the Jews heard these things they were angry with him, yea, even as with the prophets of old whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away.

Nephi Will Show the Tender Mercies of the Lord

But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom He hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

An Abridgement of the Record of My Father: In contrast to the Small Plates, on which Nephi made an abridgment of the record of his father, the Large Plates apparently contained the full record of Lehi and were, more than likely, the '116 lost pages.' Nephi probably copied his father's record onto the Large Plates of Nephi in the same way that he later copied the Isaiah chapters from the Plates of Brass onto his Small Plates of Nephi.

Insights, either as footnotes or as a separate page(s), are added to provide additional information on important phrases, words or concepts not immediately understood and to provide greater understandings.

1 NEPHI – CHAPTER 2

They Go into the Wilderness

¹For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him:

“Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold, they seek to take away thy life.”

²And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. ³And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him. ⁴And it came to pass that he departed into the wilderness, and he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him save it were his family, and provisions, and tents, and departed into the wilderness. ⁵And he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers who were Laman, Lemuel, and Sam.

⁶And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. ⁷And it came to pass that he built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord our God. ⁸And 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. ⁹And 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!”

¹⁰And he also spake unto Lemuel:

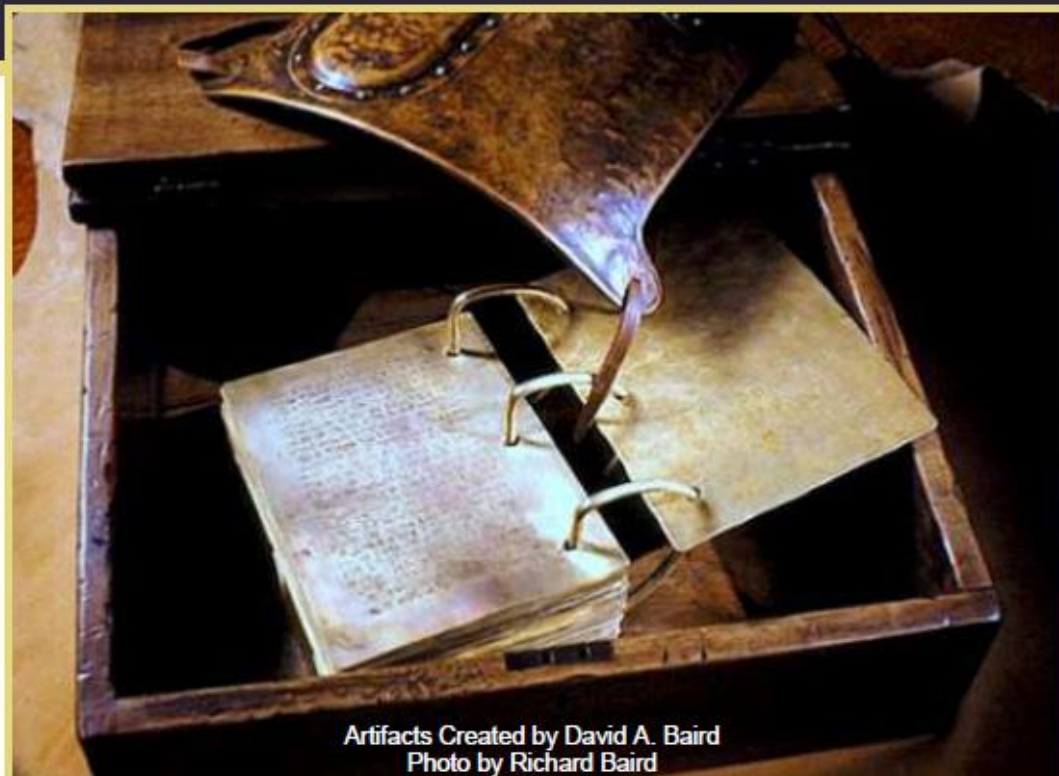
“O that thou mightest be like unto this valley, firm, and steadfast, and immovable in keeping the commandments of the Lord!”

Quotations with red colored text are used when the Lord speaks and indented with a smaller font when any prophecy is made.

Paragraphs are used for completed thoughts.

Poetical speech shows Hebrew forms of expression.

A REPRESENTATION OF THE METAL PLATES AS DESCRIBED BY WITNESSES



Artifacts Created by David A. Baird
Photo by Richard Baird

Weight

“weighing altogether from forty to sixty lbs.” – Martin Harris.

“I was permitted to lift them... They weighed about sixty pounds according to the best of my judgement” – William Smith.

Individual Plate Dimensions

“six inches wide by eight inches long” – Joseph Smith Jr.

“seven inches wide by eight inches in length” – Martin Harris.

“about eight inches long, seven inches wide” – David Whitmer.

Thickness of Each Plate

“of the thickness of plates of tin” – Martin Harris.

“about as thick as parchment” – David Whitmer.

“They seemed to be pliable like thick paper, and would rustle with a metallic [sic] sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book” – Emma Smith.

The ^{first} Book of Nephi, he says & country. An account
of Lehi & his wife Sariah & his four sons, being called & preparing of
the eldest, Laman Lemuel Sam & Nephi, the Lord causes Lehi to depart
out of the land of Jerusalem because he prophesied unto the people con-
cerning their iniquity, & they seek to destroy his life. He takes three days
only to go into the wilderness to the land of Jerusalem suffering - they take
their families & depart into the wilderness - the
Nephi's brethren re-
side with a ship - they
into the promised
on in other words I
born of Jacobly paren-
among of my father
says nevertheless having been highly favored of the Lord in all my
days & having had a great knowledge of the goodness & the mysteries
of God therefore I make a record of my proceedings in my day
I make a record in the language of my father which consists of the
learning of the Jews & the language of the Egyptians & I know that
the record which I make to be true & I make it with mine own
I will make it according to my knowledge for it came to pass in
the commencement of the ^{first year} reign of Zedekiah King of Judah my fa-
ther



Foreground: "There Indeed" by Clark Kelley Price
Background: The Printer's Manuscript in Oliver Cowdery's handwriting.
("Printer's Manuscript of the Book of Mormon, 1923 Photostatic Copies," p. 1, The Joseph Smith Papers)

THE BOOK OF MORMON

AN ACCOUNT WRITTEN BY
THE HAND OF MORMON

UPON PLATES TAKEN FROM
THE PLATES OF NEPHI

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites

- Written to the Lamanites who are a remnant of the House of Israel, and also to Jew and Gentile;
- Written by way of commandment, and also by the spirit of prophecy and of revelation;
- Written and sealed up, and hid up unto the Lord, that they might not be destroyed;
- To come forth by the gift and power of God unto the interpretation thereof;
- Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile,
- The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven;

- 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, that they are not cast off forever;
- And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations.

And now, if there are faults they are the mistakes of men, wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.
FIRST ENGLISH EDITION PUBLISHED IN 1830

The title page of the Book of Mormon was written by Moroni, the son of Mormon. The Prophet Joseph Smith explained: "I wish also to mention here, that the Title Page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; and not by any means the language of the whole running same as all Hebrew writing in general; and that, said Title Page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the Title Page of the English Version of the Book of Mormon, which is a genuine and literal translation of the Title Page of the **Original Book of Mormon**, as recorded on the plates" – "History, circa June 1839–circa 1841 [Draft 2]," p. 34, The Joseph Smith Papers, accessed January 8, 2018, <http://www.josephsmithpapers.org/paper-summary/history-circa-june-1839-circa-1841-draft-2/40>. (Emphasis added; see Appendix, "Two Sets of Plates," p. 557.)

NAMES AND ORDER OF BOOKS IN THE BOOK OF MORMON

(ANNOTATED EDITION)

THE SMALL PLATES OF NEPHI

Founding of the Nephite Civilization

The First Book of Nephi (600–588 B.C.)

The Second Book of Nephi (587–545 B.C.)

The Book of Jacob (544–482 B.C.)

The Book of Enos (481–420 B.C.)

The Book of Jarom (419–361 B.C.)

The Book of Omni (360–130 B.C.)

MORMON'S COMMENTS

The Words of Mormon (about 385 A.D.)

MORMON'S ABRIDGMENT OF THE LARGE PLATES OF NEPHI

Nephite Civilization Flourishes – Then Declines

The Book of Mosiah (130–91 B.C.)

The Book of Alma (91–53 B.C.)

The Book of Helaman (52–1 B.C.)

Third Nephi (1–35 A.D.)

Fourth Nephi (36–321 A.D.)

The Book of Mormon, Chapters 1-7 (322–385 A.D.)

MORONI'S ADDITIONS

Nephite Civilization Ends

The Book of Mormon, Chapters 8-9 (385–400 A.D.)

The Book of Ether (about 2200–300 B.C.)

The Book of Moroni (401–421 A.D.)

THE
PLATES
OF
NEPHI

“AN ACCOUNT ENGRAVEN FOR
THE MINISTRY OF MY PEOPLE”

(1 NEPHI 9:3)

BY WAY OF COMMANDMENT IN 559 B.C.

[THE SMALL PLATES OF NEPHI]

“And then, behold, other records have I, that I will give unto you power that you may assist to translate” (Doctrine and Covenants 9:2).

Introduction to Doctrine and Covenants Section 10.

REVELATION given to Joseph Smith the Prophet, at Harmony, Pennsylvania, likely around April 1829, though portions may have been received as early as the summer of 1828. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the **Book of Lehi**, in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been temporarily entrusted. The evil design was to await the expected retranslation of the matter covered by the stolen pages and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (see Words of Mormon 1:3–7).

“And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands [the 116 pages translated from the Plates of Mormon], is engraven upon the Plates of Nephi; Yea, and you remember it was said in those writings [the Book of Lehi abridged by Mormon on his Plates of Mormon] that a more particular account was given of these things upon the Plates of Nephi.

“And now, because the account which is engraven upon the Plates of Nephi is more particular concerning the things which, in My wisdom, I would bring to the knowledge of the people in this account—therefore, you shall translate the engravings which are on the Plates of Nephi, down even till you come to the reign of king Benjamin [the Book of Omni], or until you come to that which you have translated, which you have retained*; And behold, you shall publish it as the record of Nephi [1 Nephi through Omni]; and thus I will confound those who have altered My words [the stolen 116 pages; see p. 136].

“I will not suffer that they [those who stole the 116 pages] shall destroy My work; yea, I will show unto them that My wisdom is greater than the cunning of the devil. Behold, they have only got a part, or an abridgment of the account of Nephi [the 116 pages]. Behold, there are many things engraven upon the Plates of Nephi which do throw greater views upon My gospel; therefore, it is wisdom in Me that you should translate this first part



of the engravings of Nephi, and send forth in this work.

“And, behold, all the remainder of this work does contain all those parts of My gospel which My holy prophets, yea, and also My disciples [the Nephite prophets], desired in their prayers should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their

prayers; Yea, and this was their faith—that My gospel, which I gave unto them [the Nephites] that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

“Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess **this land**; And thus they did leave a blessing upon **this land** in their prayers, that whosoever should believe in this gospel in **this land** might have eternal life; yea, **that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be**. And now, behold, according to their faith in their prayers will I bring this part of My gospel to the knowledge of My people. Behold, I do not bring it to destroy that which they have received, but to **build it up**” (Doctrine and Covenants 10:38–52; bracketed comments and emphasis added).

*Retained: Joseph apparently retained some of what he translated with Martin Harris; i.e., page 117. This may be Words of Mormon 1:12–18, which flow into Mosiah 1. The current Mosiah 1 was originally Mosiah 3; i.e., the first chapter and a half of Mosiah was included on the 116 pages that were stolen. (Also, see Appendix, “Two Sets of Plates,” p. 557.)

THE FIRST BOOK OF NEPHI

HIS REIGN AND MINISTRY

An account of Lehi and his wife Sariah and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth.

This is according to the account of Nephi, or in other words, **I, Nephi**, wrote this record.

1 NEPHI - CHAPTER 1

I, NEPHI, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father, and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days, yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days. ²Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. ³And I know that the record which I make is true, and I make it with mine own hand, and I make it according to my knowledge.

Nephi's Record of His Father Lehi

⁴For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days), and in that same year there came **many prophets**, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed. ⁵Wherefore it came to pass that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.

Lehi Called as a Prophet to Warn the Jews

⁶And it came to pass as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him, and he saw and heard much; and because of the things which he saw and heard he did quake and tremble exceedingly. ⁷And it came to pass that he returned to his own house at Jerusalem and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen. ⁸And

being thus overcome with the Spirit, he was carried away in a vision even that he saw the heavens open; and he thought he saw God sitting upon His throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

⁹And it came to pass that he saw One descending out of the midst of heaven, and he beheld that His luster was above that of the sun at noon-day. ¹⁰And he also saw twelve others following Him, and their brightness did exceed that of the stars in the firmament. ¹¹And they came down and went forth upon the face of the earth; and the First came and stood before my father, and gave unto him a book, and bade him that he should read. ¹²And it came to pass that as he read, he was filled with the Spirit of the Lord. ¹³And he read, saying:

“Wo, wo, unto Jerusalem,
for I have seen thine abominations!”

Yea, and many things did my father read concerning Jerusalem, that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.

¹⁴And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord, such as:

“Great and marvelous are Thy works, O Lord God Almighty! Thy throne is high in the heavens, and Thy power, and goodness, and mercy are over all the inhabitants of the earth; and because Thou art merciful, Thou wilt not suffer those who come unto Thee that they shall perish!”

Many Prophets: Lehi was not the only prophet of his day during the reign of Zedekiah. His contemporaries were Jeremiah, Habakkuk, Zephaniah, Micah and Urijah; Daniel, at the Babylonian court and Ezekiel, among the exiles in Babylon.

FIGURES OF SPEECH IN THE BOOK OF MORMON

"FIGURES OF SPEECH are a nonliteral means of expressing ideas through images or changes in standard word order. For instance, Psalm 23 is based on a vivid and beautiful comparison of the Lord to a caring shepherd who, David said, "maketh me to lie down in green pastures: He leadeth me beside the still waters . . . [and] in the paths of righteousness" (Psalm 23:2-3). The most common pictorial figures of speech are **metaphors** (comparison of apparently unlike terms), **similes** (comparison between things showing an aspect of significant similarity through the use of "like" or "as"), **personification** (treating inanimate things as persons), **allegory** (a form of extended metaphor in which the literal level refers to another level of meaning), and **allusions** (indirect references to historical events or the like). Rhetorical figures of speech (departures from the customary uses of language) include **apostrophe**, **repetition**, **antithesis**, **parallelism** (including chiasmus), **hyperbole**, and **paradox**.

"Figures of speech help bring abstract concepts alive and heighten expressions in memorable ways. For instance, the Lord through Isaiah, quoted by Nephi, tells Israel, "I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass" (1 Nephi 20:4). Of course the neck is figuratively, not literally, an iron sinew. This metaphor is apt in showing the stiffneckedness, or pride, of Israel. Lehi used figurative language to make vivid his desires for his oldest sons, Laman and Lemuel:

"O that thou mightest be like unto this river,
continually running into the fountain of all righteousness!
O that thou mightest be like unto this valley,
firm and steadfast, and immovable in keeping the commandments of the Lord!" (1 Nephi 2:9-10)

"Mormon also used striking similes in lamenting the spiritual decline of his people: The Nephites, he said, "are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they" (Mormon 5:18).

Additional examples of some of the figures of speech found in the Book of Mormon are:

- **Metaphor:** Many of the attributes of Christ are presented metaphorically, e.g., He is the "true shepherd" (Helaman 15:13), the "fountain of all righteousness" (Ether 12:28), and His love is "the tree of life" (1 Nephi 11:21-25).
- **Simile:** The Nephites began to be swept off by the Lamanites "even as a dew before the sun" (Mormon 4:18; Mosiah 12:12; Alma 14:29).
- **Simile curse:** "Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace" (Alma 44:14).
- **Personification:** "And her gates shall lament and mourn" (2 Nephi 13:26).
- **Allegory:** "I will liken thee, O House of Israel, like unto a tame olive-tree" (Jacob 5:3).

- **Allusion:** "Let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground." (1 Nephi 4:2).
- **Metonymy** (use of a name of one thing in the place of something closely related): "That I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God" (Jacob 2:2).
- **Synecdoche** (a part signifying the whole or the whole signifying a part): "Many hearts died, pierced with deep wounds" (Jacob 2:35).
- **Apostrophe** (an address to someone not present; e.g., the Zoramite invocation on the Rameumptom): "Holy, holy God; we believe that Thou art God, and we believe that Thou art holy" (Alma 31:15).

Adapted from Richard Dilworth Rust, *Feasting on the Word, The Literary Testimony of the Book of Mormon*, Salt Lake City: Deseret Book Co. [1997].

might not know concerning our flight into the wilderness lest they should pursue us and destroy us. ³⁷And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him. And it came to pass that we took the Plates of Brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father.

1 NEPHI - CHAPTER 5

Lehi Again Offers Sacrifice to the Lord

¹And it came to pass that after we had come *down* into the wilderness unto our father, behold, he was filled with joy, and also my mother, Sariah, was exceeding glad, for she truly had mourned because of us. ²For she had supposed that we had perished in the wilderness, and she also had complained against my father, telling him that he was a visionary man, saying: "Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness." ³And *after this manner of language* had my mother complained against my father. ⁴And it had come to pass that my father spake unto her, saying:

"I know that I am a visionary man, for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren. ⁵But behold, I have obtained a **land of promise**, in the which things I do rejoice, yea, and I know that the Lord will deliver my sons out of the hands of Laban, and *bring them down* again unto us in the wilderness."

⁶And *after this manner of language* did my father, Lehi, comfort my mother, Sariah, concerning us, while we journeyed in the wilderness *up* to the land of Jerusalem, to obtain the record of the Jews.

⁷And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted. ⁸And she spake, saying:

"Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that

the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power, whereby they could accomplish the thing which the Lord hath commanded them."

And *after this manner of language* did she speak. ⁹And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord, and they gave thanks unto the **God of Israel**.

The Contents of the Plates of Brass

¹⁰And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the Plates of Brass, and **he did search them from the beginning**. ¹¹And he beheld that they did contain [1] the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve who were our first parents, ¹²and also [2] a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; ¹³and also [3] the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also [4] many prophecies which have been spoken by the mouth of Jeremiah.

Lehi Descended From Joseph, Son of Jacob; Lehi Chosen to Preserve the Records

¹⁴And it came to pass that my father, Lehi, also found upon the Plates of Brass a genealogy of his fathers, wherefore he knew that he was a descendant of Joseph, yea, even that Joseph, who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. ¹⁵And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them. ¹⁶And thus my father, Lehi, did discover the genealogy of his fathers; and Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records.

¹⁷And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning his seed:

He Did Search Them From the Beginning: The Plates of Brass contained the five books of Moses that included the Law of Moses. Nephi knew that if they did not have a written record of the Law, it would be difficult to "**keep the commandments of the Lord**" (1 Nephi 4:15). Lehi searched the records from the beginning and learned that he descended from the House of Joseph. We learn later that Lehi was from the tribe of Manasseh: "**And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren**" (Alma 10:3).

(Right: "Lehi Searches the Records" by Joseph F. Brickey.)



1 NEPHI – CHAPTER 9

¹And all these things did my father see, and hear, and speak, as he dwelt in a tent in the Valley of Lemuel, and also a great many more things which cannot be written upon these plates.

²And now, as I have spoken concerning these [small] plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi, wherefore they are called, the 'Plates of Nephi', after mine own name; and these plates also are called the '**Plates of Nephi**'. ³Nevertheless, I have received a commandment of the Lord that I should make these [small] plates for the special purpose that there should be an account engraven of the ministry of my people. ⁴Upon the other [large] plates should be engraven an account of the reign of the kings and the wars and contentions of my people; wherefore these plates are for the more part of the ministry, and the other plates are for the more part of the reign of the kings and the wars and contentions of my people. ⁵Wherefore, the Lord hath commanded me to make these [small] plates for a wise purpose in Him, which purpose I know not. ⁶But the Lord knoweth all things from the beginning, wherefore, He prepareth a way to accomplish all His works among the children of men, for behold, He hath all power unto the fulfilling of all His words. **And thus it is. Amen.**

[End of Nephi's Abridgement of Lehi's Record]

These [Small] Plates: When one reads the books of Nephi they read it as if it were Nephi's daily journal, but instead, Nephi revises the earlier book of Lehi (the "116 pages" lost by Martin Harris, see p. 135) and other events previously recorded on his large of Plates of Nephi. This revision was important to Nephi and he states it three times in his first book, commenting that he was commanded by the Lord to make a small set of plates later in his life. Nephi distinguished his small set of plates from the larger set, "upon which I make a full account of the history of my people" (v. 2) and explains that he had been commanded to make the small set so they might contain "an account engraven of the ministry of my people" (v. 3). Nephi began writing the small set *after* the large set of plates were well under way—"forty years had passed away..." (2 Nephi 5:30-34) *after* the reign of kings was established; *after* Nephi received the Lord's commandment that is mentioned in 2 Nephi 5:30; and *after* he had a distinct group of people whom he would call, "my people," five times in 1 Nephi Chapter 9.

Nephi's Proceedings,
Reign and Ministry

1 NEPHI - CHAPTER 10

¹And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren. ²For behold, it came to pass after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews:

The Babylonian Captivity

³"That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity, they should possess again the land of their inheritance. ⁴Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews, even a Messiah, or, in other words, a Savior of the world."

The Messiah, the Redeemer of the World

⁵And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. ⁶Wherefore, all mankind were in a lost and in a fallen state and ever would be save they should rely on this Redeemer.

Map of Ancient Mesopotamia



Jerusalem

Babylon

“...the seed of my brethren...were scattered before the Gentiles and were smitten” (1 Nephi 13:14).

“On the title page [of the Book of Mormon] I read that it is “written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile.” In the introduction to the Book of Mormon: Another Testament of Jesus Christ, it says that the Lamanites “are among the ancestors of the American Indians.” As I read the Book of Mormon, it seemed to me that it was about my American Indian ancestors. It tells the story of a people, a part of which were later described as “Lamanites,” who migrated from Jerusalem to a “land of promise” (1 Nephi 2:20) about 600 B.C. It is an account of God’s dealings with these ancient inhabitants located somewhere on the American continents... Their prophets foretold that many multitudes of Gentiles would eventually come to this land of promise and the wrath of God would be upon the Lamanites and they would be scattered, smitten, and nearly destroyed.

“My great-grandfather Echo Hawk, a Pawnee Indian, was born in the mid-1800s in what is now called Nebraska. When he was 19 years of age, the Pawnee people were forced to give up their 23-million-acre (9.3 million ha) homeland to make room for settlers. In 1874 the Pawnee people were marched several hundred miles south to a small reservation located in the Oklahoma Indian Territory” – Elder Larry Echo Hawk, “Come Unto Me, O Ye House of Israel,” *Ensign*, [November 2012].



“The population of Pawnee people had declined from over 12,000 to less than 700 upon their arrival in Oklahoma. The Pawnee, like other tribes, had been scattered, smitten, and nearly destroyed” – Larry Echo Hawk, United States Assistant Secretary of the Interior for Indian Affairs.



“Trail of Tears” by Lois Mountz



“Trail of Tears” by Robert Lindneaux (1871-1970)

1 NEPHI - CHAPTER 13

The Gentiles and a
Great and Abominable Church

¹And it came to pass that the angel spake unto me saying: “Look!” And I looked and beheld many nations and kingdoms.

²And the angel said unto me: “What beholdest thou?” And I said: “I behold many nations and kingdoms.” ³And he said unto me: “These are the nations and kingdoms of the Gentiles.”

⁴And it came to pass that I saw among the nations of the Gentiles the foundation of a great church. ⁵And the angel said unto me: “Behold the foundation of a church which is most abominable above all other churches which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.” ⁶And it came to pass that I beheld this great and abominable church, and I saw the devil that he was the foundation of it.

⁷And I also saw gold and silver, and silks and scarlets and fine-twined linen, and all manner of precious clothing; and I saw many harlots. ⁸And the angel spake unto me saying: “Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church. ⁹And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.”

Nephi Shown the Colonizing of America

¹⁰And it came to pass that I looked and beheld many waters, and they divided the Gentiles from the seed of my brethren. ¹¹And it came to pass that the angel said unto me: “Behold the wrath of God is upon the seed of thy brethren.” ¹²And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God, that it came down and wrought upon the man, and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land. ¹³And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles, and they went forth out of captivity, upon

the many waters. ¹⁴And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise, and I beheld the wrath of God, that it was upon the seed of my brethren, and they were scattered before the Gentiles and were smitten.

¹⁵And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance, and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain. ¹⁶And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them.

¹⁷And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them. ¹⁸And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. ¹⁹And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

Nephi Sees the Gentiles with the Holy Bible

²⁰And it came to pass that I, Nephi, beheld that they did prosper in the land, and I beheld a book, and it was carried forth among them.

²¹And the angel said unto me: “Knowest thou the meaning of the book?”

²²And I said unto him: “I know not.”

²³And he said: “Behold it proceedeth out of the mouth of a Jew.” And I, Nephi, beheld it, and he said unto me:

“The book that thou beholdest is a record of the Jews which contains the covenants of the Lord which He hath made unto the House of Israel; and it also containeth many of the prophecies of the holy prophets, and it is a record like unto the engravings which are upon the Plates of Brass, save there are not so many; nevertheless, they contain the covenants of the Lord which He hath made unto the House of Israel, wherefore, they are of great worth unto the Gentiles.”

Great and Abominable Church: Elder Bruce R. McConkie said, “The titles ‘church of the devil’ and ‘great and abominable church’ are used to identify all churches or organizations of whatever name or nature—whether political, philosophical, educational, economic, social, fraternal, civic, or religious—which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God.” (*Mormon Doctrine*, 2nd ed. Salt Lake City: Bookcraft [1966], 137-38). The great and abominable church is a symbol of apostasy in all its forms. It is a representation of all false doctrine, false worship, and irreligious attitudes. It does not represent any specific church in the world today.

“The United States is the promised land...” – L. Tom Perry



“The Church of Jesus of Latter-day Saints is truly a world-wide Church. Nevertheless, it is important to realize that the Church could never have become what it is today without the birth of a great nation, the United States of America. The Lord prepared a new land to attract the peoples of the world who sought liberty and religious freedom...”

“**The United States is the promised land foretold in the Book of Mormon**, a place where divine guidance directed inspired men to create the conditions necessary for the Restoration of the Gospel of Jesus Christ. It was the birth of the United States of America that ushered out the Great Apostasy, when the earth was darkened by the absence of prophets and revealed light. It was no coincidence that the lovely morning of the First Vision occurred just decades after the establishment of the United States” – L. Tom Perry, “The Tradition of Light and Testimony,” *Ensign* [Dec. 2012], 29; emphasis added.

(Photo: L. Tom Perry, The Rivida, 1975)

“An interesting exercise is to insert the words “United States” into prophetic passages from the Book of Mormon regarding the latter-day “promised land” or “land of promise” as indicated by Elder Perry. In doing so, note how this effects the significance and clarity of the passages:

1 Nephi 12:1: “And it came to pass that the angel said unto me: ‘*Look, and behold thy seed, and also the seed of thy brethren.*’ And I looked and beheld the United States (land of promise); and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.”

1 Nephi 13:14: “And it came to pass that I beheld many multitudes of the Gentiles upon the United States (land of promise); and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.”

1 Nephi 14:2: “And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the House of Israel; and they shall be a blessed people upon the United States (promised land) forever; they shall be no more brought down into captivity; and the House of Israel shall no more be confounded.”



2 Nephi 1:5: “But, said he, ‘notwith-standing our afflictions, we have obtained [the United States] (land of promise), a land which is *choice* above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.’”

2 Nephi 1:10: “But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by His infinite goodness into this precious United States (land of promise)—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of Him that is just shall rest upon them” – emphasis by Rod Meldrum.

THE PROPHET ISAIAH IN THE BOOK OF MORMON

“Hear ye the words of the prophet ye who are a remnant of the **House of Israel**, a branch who have been broken off. 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.”

(1 Nephi 19:24)

The Book of Mormon makes reference to 22 chapters in the Book of Isaiah. The prophets Nephi, Jacob and Abinadi, along with Jesus Christ, all quote various chapters and specific passages of Isaiah to highlight the mission of Jesus Christ and that the fate of the Nephite civilization would be similar to what Isaiah had prophesied concerning the House of Israel and the nations of Assyria and Babylon. Before Lehi's party permanently left Jerusalem to embark on the journey to a new land of promise, the Lord commanded him to have his sons return back to Jerusalem to obtain the Plates of Brass, which not only contained the Law of Moses, but included those prophecies of Isaiah that related to them, “a remnant of the House of Israel, a branch who have been broken off,” living on an ‘isle of the sea’ in that land of promise. It was essential for the Lehites to retain a remembrance of their history and to study and rehearse those prophecies specific to them.

Isaiah's ministry spanned forty years during the reign of four kings of the Southern Kingdom of Judah with its capital in Jerusalem: King Uzziah (783-742 B.C.); King Jotham (742-735 B.C.); King Ahaz (735-715 B.C.); and King Hezekiah (715 - 686 B.C.). Nephi will quote from Isaiah extensively in his Second Book of Nephi concerning these kings, including Isaiah's comments on the social and political conditions during their reigns.

The Annotated Edition of The Book of Mormon highlights the differences of Isaiah's prophecies between the King James Version (KJV), derived from the Masoretic text, which was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries B.C. and the Book of Mormon, derived from the Plates of Brass, possibly pre-dating the Masoretes. The Book of Mormon text will have words underlined that are not found in the KJV Old Testament. Isaiah's words are colored **blue** and the Lord's words are in **red**. It will be apparent that the Isaiah chapters in the Book of Mormon can provide clarity as shown in the comparison example in 1 Nephi 21:1-4 and Isaiah 49:1-4.

1 Nephi 21:1-4

¹And 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. 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. ²And 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 ³and said unto me: “Thou art My servant, O Israel, in whom I will be glorified.” ⁴Then I said: “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.”

KJV Isaiah 49:1-4

(Note the clarification in the Book of Mormon describing how the House of Israel is broken off and driven out and scattered abroad as a prelude to “Listen, O isles, unto me.”)

¹Listen, 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. ²And 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. ³And said unto me: “Thou art My servant, O Israel, in whom I will be glorified.” ⁴Then I said: “I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the LORD, and my work with my God.”

“...making known of the covenants of the Father of heaven unto Abraham...” (1 Nephi 22:9).

What were the covenants given to Abraham?



While living in the Old World, Abraham entered into a covenant with God. Four major covenant blessings that were given to Abraham are highlighted below and will be invoked by Lehi when he arrives in the New World where he is directed by the Lord God to “a land which is *choice above all other lands*” (1 Nephi 2: 20).

1. The Promised Land of Canaan (An Inheritance):

“And then we [Abraham’s family and friends] passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation. And the Lord appeared unto me in answer to my prayers, and said unto me: “*Unto thy seed will I give this land*” (Abraham 2: 18-19).



“I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” (Genesis 17:8).

2. Posterity (Seed, Descendants):

“I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore” (Genesis 22:17).



3. Prosperity (Economic, Wealth):

“And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal” (Abraham 2:11). (Resources are needed to economically support missionaries in order to take the blessings of the Gospel message and priesthood ordinances to the entire world.)

“Keep therefore the words of this covenant, and do them, that ye may prosper in all that you do” (Deuteronomy 29:9).

4. Security (Protection):

“I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee” (Exodus 23:27).

THE SECOND BOOK OF NEPHI

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

2 NEPHI - CHAPTER 1

AND now it came to pass that after **I, Nephi**, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, and rehearsed unto them—how great things the Lord had done for them in bringing them out of the land of Jerusalem. ²And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea. ³And he also spake unto them concerning the **land of promise** which they had obtained, how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

Lehi Prophecies, Admonitions and Blessings

⁴“For, behold,” said he, “I have seen a vision, in which I know that Jerusalem is destroyed, and had we remained in Jerusalem we should also have perished. ⁵But,” said he, “notwithstanding our afflictions, we have obtained a land of promise, a land which is *choice* above all other lands, a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed; yea, the Lord hath consecrated this land unto me and to my children forever, and also all those who should be led out of other countries by the hand of the Lord. ⁶Wherefore, **I, Lehi**, prophesy according to the workings of the Spirit which is in me:

“That there shall none come into this land save they shall be brought by the hand of the Lord. ⁷Wherefore, this land is consecrated unto him whom He shall bring; and if it so be that they shall serve Him according to the commandments which He hath given, **it shall be a land of liberty** unto them; wherefore, they shall never be brought down into captivity, if so, it shall be because of iniquity; for if iniquity shall abound, *cursed* shall be the land for their sakes, but unto the righteous, it shall be *blessed* forever.

⁸“And behold, it is wisdom that this land should be kept as yet from the knowledge of other

nations, for behold, many nations would overrun the land, that there would be no place for an inheritance. ⁹Wherefore, **I, Lehi**, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep His commandments, they shall prosper upon the face of this land, and they shall be kept from all other nations, that they may possess this land unto themselves; and if it so be that they shall keep His commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance, and they shall dwell safely forever.

¹⁰“But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord, having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world, having power given them to do all things by faith, having all the commandments from the beginning, and having been brought by His infinite goodness into this precious **land of promise**, behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of Him that is just shall rest upon them. ¹¹Yea, He will bring other nations unto them, and He will give unto them power, and He will take away from them the lands of their possessions, and He will cause them to be scattered and smitten. ¹²Yea, as one generation passeth to another, there shall be bloodsheds and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.

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

¹⁴“Awake, and arise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave from

It Shall be a Land of Liberty: Lehi's prophecy regarding “this land” upon which he spoke, must be a land of liberty, be kept from the knowledge of “all other nations” (v. 9) and is to be “consecrated unto him whom He shall bring,” (v. 7).

“...we have obtained a land of promise, a land which is *choice* above all other lands...” (2 Nephi 1:5).

Lehi Invokes the Abrahamic Covenant



The Plates of Brass



The Torah

When Lehi arrived in the New World he spoke to his family and friends concerning the land of promise which they had obtained. He was shown a vision that Jerusalem had been destroyed. The Lord had no longer offered protection to the children of Israel due to the actions of a wicked nation breaking their covenants, which resulted in their losing their covenanted land when the Babylonians invaded Jerusalem. However, Lehi's vision included those blessings given to Abraham in the Old World that would now be invoked on them while living in the New World. Many hundreds of years previous to Lehi's arrival the prophet Ether had seen in vision "a New Jerusalem upon this land" (Ether 13:4) in the New World.

1. The Promised Land (An Inheritance):

"We have obtained a land of promise, a land which is *choice* above all other lands" (2 Nephi 1:5). [Note: there is only **one** land "*choice* above all other lands."]

2. Posterity (Seed, Descendants):

"a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed; yea, the Lord hath consecrated this land unto me and to my children forever, and also all those who should be led out of other countries by the hand of the Lord" (2 Nephi 1:5).

3. Prosperity (Economic, Wealth):

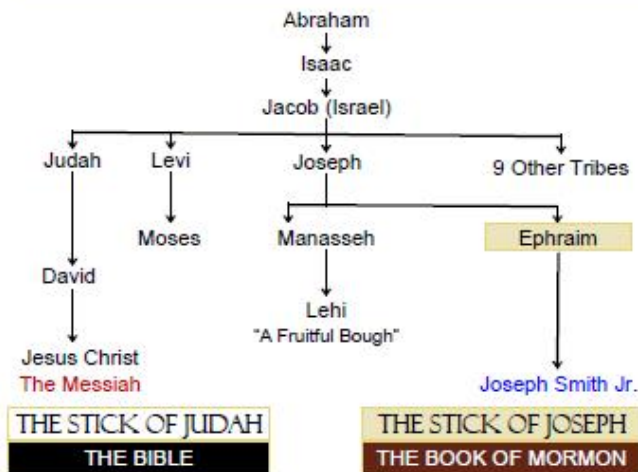
"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep His commandments, they shall prosper upon the face of this land" (2 Nephi 1:9).

4. Security (Protection):

"...if it so be that they shall keep His commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance, and they shall dwell safely forever" (2 Nephi 1:9).

PROPHETIC LINEAGE PROPHESED BY JOSEPH OF EGYPT

Yea, Joseph truly said: "Thus saith the Lord unto me: "A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do none other work, save the work which I shall command him; and I will make him great in Mine eyes, for he shall do My work. And he shall be great like unto Moses whom I have said I would raise up unto you, to deliver My people, O House of Israel" (2 Nephi 3:6-9).



© David Lindley

Joseph Smith Sr., Patriarch of the Church, gave his son Joseph Jr., the following Patriarchal blessing (an excerpt) on December 9, 1834:

"I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the son should come who should bring forth the word of the Lord, by which they might be enlightened and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied and he said:

'As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed over the blessings of his progenitors; and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days; from among my seed, scattered from the Gentiles, shall a choice Seer arise...whose heart shall meditate great wisdom, and whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just...and he shall feed upon the heritage of Jacob his father...'

"Thou [Joseph Smith Jr.] shall hold the keys of this ministry, even the Presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ."

(Blessing from Joseph Smith Sr., [9 December 1834], 3-4, The Joseph Smith Papers, <http://www.josephsmithpapers.org/paper-summary/blessing-from-joseph-smith-sr-9-december-1834/1>)

Nephi's Psalm of Thanksgiving and Praise

¹⁷Nevertheless, notwithstanding the great goodness of the Lord in showing me His great and marvelous works, my heart exclaimeth:

“O wretched man that I am!”

Yea, my heart sorroweth because of my flesh;
my soul grieveth because of mine iniquities.

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

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

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

²¹ He hath *filled me* even with His love
unto the consuming of my flesh.

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

²³ Behold! He hath heard my cry by day,
and He hath given me knowledge
by visions in the night-time.

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

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

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

²⁷ And why should I yield to sin
because of my flesh?

[*Original Manuscript]

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

²⁸ Awake, my soul!

No longer droop in sin!

Rejoice, O my heart, and give place no more
for the enemy of my soul!

Do not anger again

because of mine enemies;

do not slacken my strength

because of mine afflictions.

³⁰ Rejoice, O my heart,

and cry unto the Lord, and say:

O Lord, I will praise Thee forever;

yea, my soul will rejoice in Thee,

my God, and the Rock of my salvation!”

³¹ O Lord, wilt Thou redeem my soul?

Wilt Thou deliver me

out of the hands of mine enemies?

Wilt Thou make me

that I may shake at the appearance of sin?

³² May the gates of hell be shut

continually before me

because that my heart is broken,

and my spirit is contrite!

O Lord, wilt Thou not shut the gates

of Thy righteousness before me,

that I may walk in the path of the low valley,

that I may be strict in the plain road!

³³ O Lord, wilt Thou encircle me

around in the robe of Thy righteousness!

O Lord, wilt Thou make a way

for mine escape before mine enemies!

Wilt Thou make my path straight before me!

Wilt Thou not place a stumbling block in my way,

but that Thou wouldst clear my way before me,

and hedge not up my way,

but the ways of mine enemy.

³⁴ O Lord, I have trusted in Thee,

and I will trust in Thee forever.

I will not put my trust in the arm of flesh;

for I know that cursed is he that putteth

his trust in the arm of flesh;

yea, cursed is he that putteth

his trust in man or maketh flesh his arm.

The Waters of the Great Deep: In his psalm, Nephi reflects on being preserved on his voyage upon the waters of the great deep, meaning the ocean. Elsewhere throughout the Book of Mormon references to seas will be used. The Sea of Galilee, the Red Sea and the Dead Sea can be similar to large bodies water, i.e. Lakes Erie and Ontario as being referred to as seas.

plainness of the truth if ye were freed from sin? ⁴⁸Behold, if ye were holy I would speak unto you of holiness, but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin. ⁴⁹Behold, my soul abhorreth sin, and my heart delighteth in righteousness, and I will praise the Holy name of my God!

⁵⁰“Come, My brethren, every one that thirsteth, come ye to the waters!

And he that hath no money,

come buy and eat;

yea, come buy wine and milk,

without money and without price!

⁵¹ *Wherefore, do not spend money*

for that which is of no worth,

nor your labor

for that which cannot satisfy.

Hearken diligently unto Me,

and remember the words which I have spoken,

and come unto the Holy One of Israel,

and feast upon that which perisheth not,

neither can be corrupted,

and let your soul delight in fatness.” [Isaiah 55:1-2]

⁵²“Behold, my beloved brethren, remember the words of your God! Pray unto Him continually by day, and give thanks unto His Holy name by night. Let your hearts rejoice!

⁵³“And behold, how great the covenants of the Lord, and how great His condescensions unto the children of men! And because of His greatness, and His grace and mercy, He has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that He would preserve them, and in future generations they shall become a righteous branch unto the **House of Israel**.

⁵⁴“And now, my brethren, I would speak unto you more, but on the morrow I will declare unto you the remainder of my words. **Amen.**”

2 NEPHI - CHAPTER 10

¹“And now **I, Jacob**, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken. ²For behold, the promises which we have obtained are promises unto us according to the flesh, wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many, and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.

³“Wherefore, as I said unto you, it must needs be expedient that **Christ** (for in the last night the angel spake unto me that this should be His name) should come among the Jews, among those who are the more wicked part of the world, and they shall crucify Him; for thus it behooveth our God, and there is none other nation on earth that would crucify their God. ⁴For should the mighty miracles be wrought among other nations they would repent, and know that He be their God. ⁵But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against Him, that He be crucified. ⁶Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations. ⁷But behold, thus saith the Lord God:

“When the day cometh that they shall believe in Me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth, unto the lands of their inheritance. ⁸And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth, and the nations of the Gentiles shall be great in the eyes of Me,” saith God, “in carrying them forth to the lands of their inheritance.”

⁹“Yea, *‘the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers,’* wherefore, the promises of the Lord are great unto the Gentiles, for He hath spoken it, and who can dispute?

America: a Land of Liberty No Kings upon the Land

¹⁰“But behold, this land,” said God, “shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. ¹¹And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles. ¹²And I will fortify this land against all other nations. ¹³And he that fighteth against Zion shall perish,” saith God. ¹⁴“For he that raiseth up a king against Me shall perish, for **I, the Lord, the King of heaven, will be their King,** and I will be a light unto them forever that hear My words. ¹⁵Wherefore, for this cause that My covenants may be fulfilled, which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations. ¹⁶Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male

“For he that raiseth up a king against Me shall perish, for I, the Lord, the King of heaven, will be their King...” (2 Nephi 10:14).

“But behold, this land,” said God, “shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles. And I will fortify this land against all other nations. And he that fighteth against Zion shall perish,” saith God. “For he that raiseth up a king against Me shall perish, for I, the Lord, the King of Heaven, will be their King, and I will be a light unto them forever that hear My words” (2 Nephi 10: 10-14).

Prayer of the First Continental Congress – 1774

O LORD OUR HEAVENLY FATHER, high and mighty King of kings, and Lord of lords, who dost from Thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all the Kingdoms, Empires and Governments; look down in mercy, we beseech Thee, on these our American States, Who have fled to Thee from the rod of the oppressors and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support, which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in Council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their Cause and if they persist in their sanguinary purposes, of own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle!

Be Thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation. That the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored, and truth and justice, religion and piety, prevail and flourish amongst the people. Preserve the health of their bodies and vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of JESUS CHRIST, THY SON and our SAVIOR. Amen. (<https://chaplain.house.gov/archive/continental.html>)

Reverend
Jacob Duché,
Rector
Christ Church
of Philadelphia,
Pennsylvania
September 7, 1774
9 o'clock a.m.



“Jacob Duché Praying at First Session of the Continental Congress”
by Tompkins Harrison Matteson, 1848

THE TEMPLE OF THE LORD IN THE MOUNTAINS

“And it shall come to pass in the last days, when the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say:

‘Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.’”

(2 Nephi 12:2-3)



Book Photo

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:20–21).



“I believe that the words of the prophets are the most sure guide we have in this world today. I believe what Jesus said: **“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled”** (Matthew 5:18).

“Now it is a wonderful thing to think of the things that have transpired. In the time allotted to me, I can only mention briefly some of them.

“Isaiah saw our day. He saw the wilderness made to blossom as the rose. He saw the rivers flow in the desert where we have built these great irrigation canals under the inspiration of the Almighty, after our pioneers were led here to these valleys of the mountains, a wasteland, and nothing but their hands with which to labor, far away from transportation or commodities of any kind. He saw the waters flow down from the high places where it had been reservoid in these mountain fastnesses. He saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah 35.) Where can you find anything in the history of this whole world to fulfill that like the singing of our Tabernacle Choir, singing now for over forty-two years without a break? Now with the Telstar [satellite], it is singing to the entire world.

“Isaiah saw the mountain of the Lord’s house established in the top of the mountains in the latter days, and he named the latter days, when they would say: **“Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem”** (Isaiah 2:3; 2 Nephi 12:3).

“How literally that has been fulfilled, in my way of thinking, in this very house of the God of Jacob right here on this block! This temple, more than any other building of which we have any record, has brought people from every land to learn of his ways and walk in his paths” – Elder LeGrand Richards, Of the Council of the Twelve, *In the Mountain of the Lord’s House*, Ensign [June 1971].

(Photo: The Rixida, 1975)

Assyria Marches to Jerusalem

²⁸He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages. ²⁹They are gone over the passage; they have taken up their lodging at Geba. Ramath is afraid; Gibeah of Saul is fled.

³⁰Lift up the voice,
O daughter of Gallim!
Cause it to be heard unto Laish,
O poor Anathoth!

³¹Madmenah is removed; the inhabitants of Gebim gather themselves to flee. ³²As yet shall he remain at Nob that day. He shall shake his hand against the mount of the daughter of Zion; the hill of Jerusalem. ³³Behold, the Lord, the Lord of Hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled. ³⁴And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

2 NEPHI - CHAPTER 21

Compare Isaiah 11. [Between 559 - 545 B.C.]

The Stem of Jesse (Jesus Christ) Prophecy

¹And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots. ²And the Spirit of the Lord shall rest upon Him: The spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; ³and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. ⁴But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. ⁵And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

The Glorious Millennium

⁶ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion,

and fating together;
and a little child shall lead them.

⁷ And the cow and the bear shall feed;
their young ones shall lie down together,
and the lion shall eat straw like the ox.

⁸ And the sucking child
shall play on the hole of the asp;
and the weaned child
shall put his hand on the cockatrice's den.

⁹They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. ¹⁰And in that day there shall be a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious.

An Ensign Will Gather Remnant of Israel

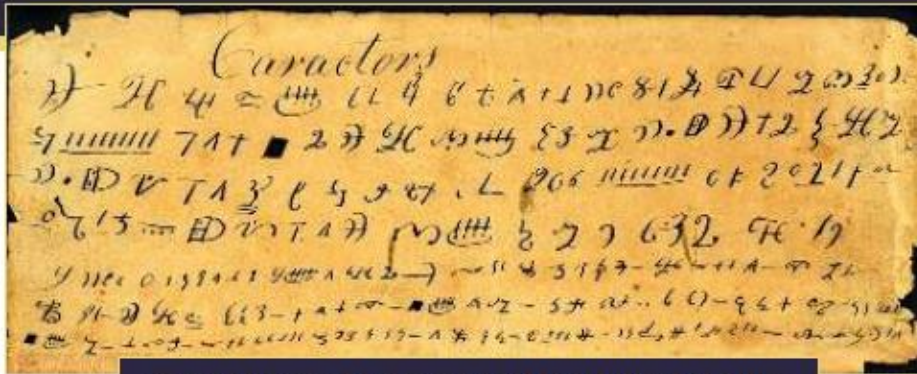
¹¹And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left,
from Assyria,
and from Egypt,
and from Pathros,
and from Cush,
and from Elam,
and from Shinar,
and from Hamath,
and from the islands of the sea.

¹²And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

¹³The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴But they shall fly upon the shoulders of the Philistines towards the west. They shall spoil them of the east together. They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. ¹⁵And the Lord shall utterly destroy the tongue of the Egyptian sea. And with His mighty wind He shall shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod. ¹⁶And there shall be a highway for the remnant of His people, which shall be left,

Ramath: At 2 Nephi 20:29, Joseph dictated *Ramath* instead of the usual "Ramah" of the parallel KJV Isaiah 10:29. "The form 'Ramath' is the correct rendering of Hebrew 'Ramah' in construct position—when it is followed by another noun: 'Ramath-lehi' (Joshua 19:8). We are assured the forms 'Ramaṭa' and 'Rameṭa' occur in later Aramaic Targum and Syriac texts" — John W. Welch, ed., *Reexploring the Book of Mormon: The F.A.R.M.S. Updates*. Salt Lake City: Deseret Book and F.A.R.M.S., [1992], 77-79, as reviewed by David Rolph Seely. (Note: this suggests that Joseph Smith did not copy the KJV text during the translation.)

“I cannot bring the book, for it is sealed.” (2 Nephi 27:17)



“Appendix 2, Document 1. Characters Copied by John Whitmer, circa 1829–1831,” p. [1]. The Joseph Smith Papers, accessed January 12, 2018, <http://www.josephsmithpapers.org/paper-summary/appendix-2-document-1-characters-copied-by-john-whitmer-circa-1829-1831/1>

The above are representative of the “Characters” given to Martin Harris, the scribe to Joseph Smith Jr., where he requested that he obtain proof of the antiquity of the record being translated. Martin was given a small piece of paper on which were written several lines of characters from the metal plates. According to Joseph Smith, these characters represented a form of reformed Egyptian writing. At the time, Joseph was to start translating from the Book of Lehi produced from source material inscribed on the Large Plates of Nephi and edited by the prophet and historian Mormon on his Plates of Mormon.

Martin Harris subsequently traveled to New York City and met with Professor Charles Anthon, a well-known classical scholar at Columbia College, for an expert opinion on the authenticity of the characters and the translation. In 1838, Joseph Smith related an account based on Harris’s version of the meeting writing that Anthon “stated that the translation was correct, more so than any he had before seen translated from the Egyptian. [Martin] then showed him those not yet translated, and said they were Egyptian, Chaldaic, Assyriac, and Arabic,” and that they were “true characters.” According to Harris, Professor Anthon wrote Harris a letter of authenticity declaring “the fragment to contain true Egyptian characters.” Anthon was also reported to have confirmed the translation of these characters as correct. When informed that an angel of God had revealed the characters to Smith, Anthon reportedly tore up the authentication stating that there was no such thing as angels and asked Harris to bring the plates to him for translation. Anthon is reported to have said to Harris, “I cannot read a sealed book” – *Joseph Smith History* 1:62-65.

Ancient Egyptian meaning	Micmac meaning
 goodness, beauty, truth	 Holy
 heaven	 heaven
 all	 full
 exalted one	 God

Fig. 1 – Comparison of Ancient Egyptian and Mi'kmaq hieroglyphs



































	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	

Fig. 2 – On the left: 17 “Characters” taken from the metal plates. On the right: Mi'kmaq hieroglyphs.

Fig. 1 shows hieroglyphs from ancient Egyptian has similarities and meanings to those of the Mi'kmaq. (Fell, Barry; “*The Micmac Manuscripts*,” *Epigraphic Society Occasional Papers*, 21:295 [1992].) Fig. 2 shows that some of the characters from the Book of Mormon plates resemble the hieroglyphs of the Mi'kmaq First Nation (Micmac), an important Algonquian tribe that occupied Nova Scotia, Cape Breton and Prince Edward Islands, the north part of New Brunswick, and probably points in south and west Newfoundland. The Micmac have a relationship to the Algonquians of the plains. (Speck, Frank G., *Beothuk and Micmac*, New York: Museum of the American Indian, Heye Foundation [1922] p. 87.) DNA haplogroup X2a is a major mtDNA subclade in North America; among the Algonquian peoples, it comprises up to 25% of mtDNA types which is also found in a similar percentage among the Druze in the Hills of Galilee. (“The peopling of the Americas: Genetic ancestry influences health,” *Scientific American*, 14 August 2009. See Map of Algonquian Language Distribution in Appendix, “Native America DNA Studies” pp. 554-555.)

I have written, and I esteem it as of great worth, and especially unto my people; for I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that He will hear my cry.

⁴And I know that the Lord God will consecrate my prayers for the gain of my people; and the words which I have written in weakness will be made strong unto them, for it persuadeth them to do good; it maketh known unto them of their fathers, and it speaketh of Jesus, and persuadeth them to believe in Him, and to endure to the end, which is life eternal. ⁵And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

⁶ I glory in plainness,

I glory in truth,

I glory in my Jesus

for He hath redeemed my soul from hell.

⁷ I have charity for my people,

and great faith in Christ that I shall meet many souls spotless at His judgment-seat.

⁸ I have charity for the Jew;

I say Jew because I mean them from whence I came.

⁹ I also have charity for the Gentiles.

“Hearken unto These Words and Believe in Christ”

But behold, for none of these can I hope except
^[1] they shall be reconciled unto Christ,
^[2] and enter into the narrow gate,
^[3] and walk in the straight path, which leads to life,
^[4] and continue in the path until the end of the day of probation.

¹⁰And now, my beloved brethren,
and also Jew,

and all ye ends of the earth,

hearken unto these words

and believe in Christ;

and if ye believe not in these words,

believe in Christ;

and if ye shall believe in Christ,

ye will believe in these words,

for they are the words of Christ,

and He hath given them unto me,

and they teach all men that they should do good.

¹¹And if they are not the words of Christ, judge ye, for Christ will show unto you, with power and great glory, that they are His words at the last day. And you and I shall stand face to face before His bar, and ye shall know that I have been commanded of Him to write these things, notwithstanding my weakness. ¹²And I pray the Father, in the name of Christ, that many of us, if not all, may be saved in His Kingdom at that great and last day.

¹³And now, my beloved brethren, all those who are of the **House of Israel**, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust:

“Farewell until that great day shall come!”

¹⁴And you that will not partake of the goodness of God, and respect ^[1] the words of the Jews, and also ^[2] my words, and ^[3] the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day! ¹⁵For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. **Amen.**

THE END OF THE BOOKS OF NEPHI

“Angels speak by the power of the Holy Ghost,
wherefore, they speak the words of Christ;
wherefore, I said unto you, ‘Feast upon the words of Christ,’
for behold, the words of Christ will tell you all things what ye should do.”

(2 Nephi 32:3)

THE PROPHET ZENOS' ALLEGORY OF THE TAME OLIVE-TREE

"Hearken, O ye **House of Israel**, and hear the words of me [Zenos], a prophet of the Lord. For behold, thus saith the Lord: "I will liken thee, O **House of Israel**, like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay"
(Jacob 5: 2-3).



SYMBOL	MEANING
Vineyard	The world
Master of the Vineyard	JESUS CHRIST
Servants	Prophets and those called in the Lord's service
Wild Olive-Tree	Gentiles or non-Israelites, apostate Israel
Tame Olive-Tree	Jews, Gentiles, Nephites, Lamanites, etc.
Branches	The House of Israel , the Lord's covenant people
Fruit	Lives or works of people, whether good or bad
Cultivating	The work of the Lord with the people of the world
Transplanting	Scattering groups of people
Grafting Branches	Spiritual gathering through conversion

THE MASTER OF THE VINEYARD VISITS AND THEIR MEANINGS

FIRST Visit: God saw that the tree (The House of Israel) and its rulers (the main top of the tree?) were in apostasy so He sent His prophets to warn them of their breaking the covenant. The wicked were destroyed, the Gentiles were grafted into the tree and a few righteous branches of Israel were scattered throughout the world.

SECOND Visit: God saw that the old root of the tree (The House of Israel) was saved and produced good fruit, as well as the scattered "branches." However, the Nephite branch produced good fruit and the Lamanite branch produced bad fruit.

THIRD Visit: God saw that the founding Christian Church, made from the old root tree and the grafted Gentiles, had become corrupt, yet the roots were still viable. The natural branches that had been scattered (those of the House of Israel) became corrupted.

FOURTH Visit: God and His servants, the prophets and apostles, restore the fulness of the gospel and they begin to gather in the House of Israel by missionary work throughout the world. As the righteous are gathered, the wicked are destroyed until no wickedness remains ushering in the Second Coming of Christ.

MILLENNIUM: Righteousness lasts for 1,000 years then wickedness again enters the world. God will separate the righteous from the wicked and cleanse the earth by fire.

stretched forth Mine hand almost all the day long, and the end draweth nigh. And it grieveth Me that I should hew down all the trees of My vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted My vineyard?

⁴⁸“And it came to pass that the servant said unto his Master: ‘Is it not the loftiness of Thy vineyard? Have not the branches thereof overcome the roots which are good? And because **the branches have overcome the roots** thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of Thy vineyard have become corrupted?’

The Worst Branches are Burned

⁴⁹“And it came to pass that the Lord of the vineyard said unto the servant:

‘Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of My vineyard, for I have done all. What could I have done more for My vineyard?’

⁵⁰“But, behold, the servant said unto the Lord of the vineyard: ‘Spare it a little longer.’
⁵¹And the Lord said:

‘Yea, I will spare it a little longer, for it grieveth Me that I should lose the trees of My vineyard. ⁵²Wherefore, let us take of the branches of these which I have planted in the nethermost parts of My vineyard, and let us graft them into the tree from whence they came. And let us pluck from the tree those branches whose fruit is most bitter [Wicked portions of the Gentiles], and graft in the natural branches of the tree in the stead thereof. ⁵³And this will I do that the tree may not perish, that, perhaps, I may preserve unto Myself the roots thereof for Mine own purpose.

Israel’s Final Gathering

⁵⁴“And, behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive. Wherefore, that I may preserve them also for Mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto Mine own self, that when they shall be sufficiently strong, perhaps they may bring forth good fruit unto Me and I may yet have glory in the fruit of My vineyard.’

⁵⁵“And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees which also had become wild. ⁵⁶And they also took of the natural trees which had become wild, and grafted into their mother tree. ⁵⁷And the Lord of the vineyard said unto the servant:

‘Pluck not the wild branches from the trees, save it be those which are most bitter. And in them ye shall graft according to that which I have said. ⁵⁸And we will nourish again the trees of the vineyard, and we will trim up the branches thereof, and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. ⁵⁹And this I do that, perhaps, the roots thereof may take strength because of their goodness. And because of the change of the branches, that the good may overcome the evil.

Fourth Visit - Last Effort to Save Israel

⁶⁰“And because that I have preserved the natural branches and the roots thereof. And that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of My vineyard may bring forth again good fruit. And that I may have

The Branches Have Overcome the Roots: President Kimball commented on developing spiritual roots, “It seems that some among us have this same problem; they want bountiful harvests—both spiritual and temporal—without developing the root system that will yield them. There are far too few who are willing to pay the price, in discipline and work, to cultivate hardy roots. Such cultivation should begin in our youth. Little did I know as a boy that daily chores in the garden, feeding the cattle, carrying the water, chopping the wood, mending fences, and all the labor of a small farm was an important part of sending down roots, before being called on to send out branches. I’m so grateful that my parents understood the relationship between roots and branches. Let us each cultivate deep roots, so that we may secure the desired fruits of our welfare labors” – President Spencer W. Kimball, “The Fruit of Our Welfare Services Labors,” *Ensign* [Nov. 1978], 75.



(Photo: 1976, *The Revilo*, p. 39)

NAMES OF CHRIST IN THE BOOK OF MORMON

01. Almighty	2 Nephi 23:6	51. Lamb of God	1 Nephi 10:10
02. Almighty God	Jacob 2:10	52. Lord	1 Nephi 10:14
03. Alpha and Omega	3 Nephi 9:18	53. Lord God	2 Nephi 1:5
04. Being	Mosiah 4:19	54. Lord God Almighty	2 Nephi 9:46
05. Beloved	2 Nephi 31:15	55. Lord God Omnipotent	Mosiah 3:21
06. Beloved Son	2 Nephi 31:11	56. Lord God of Hosts	2 Nephi 13:15
07. Christ	2 Nephi 10:3	57. Lord Jehovah	2 Nephi 22:2
08. Christ Jesus	Alma 5:44	58. Lord Jesus	Moroni 6:6
09. Christ the Son	Alma 11:44	59. Lord Jesus Christ	Mosiah 3:12
10. Counselor	2 Nephi 19:6	60. Lord of Hosts	1 Nephi 20:2
11. Creator	2 Nephi 9:5	61. Lord of the vineyard	Jacob 5:8
12. Eternal Father	Mosiah 15:4	62. Lord Omnipotent	Mosiah 3:5
13. Eternal God	1 Nephi 12:18	63. Maker	2 Nephi 9:40
14. Eternal Head	Helaman 13:38	64. Man	3 Nephi 11:8
15. Eternal Judge	Moroni 10:34	65. Master	Jacob 5:4
16. Everlasting Father	2 Nephi 19:6	66. Mediator	2 Nephi 2:28
17. Everlasting God	1 Nephi 15:15	67. Messiah	1 Nephi 1:19
18. Father	Jacob 7:22	68. Mighty God	2 Nephi 6:17
19. Father of heaven	1 Nephi 22:9	69. Mighty One of Israel	1 Nephi 22:12
20. Father of heaven and of earth	Helaman 14:12	70. Mighty One of Jacob	1 Nephi 21:26
21. Founder of Peace	Mosiah 15:18	71. Most High	2 Nephi 24:14
22. God	2 Nephi 1:22	72. Most High God	Alma 26:14
23. God of Abraham	1 Nephi 19:10	73. Only Begotten of the Father	2 Nephi 25:12
24. God of Abraham, Isaac, Jacob	Mosiah 7:19	74. Only Begotten Son	Jacob 4:5
25. God of Abraham, and of Isaac, and the God of Jacob	1 Nephi 19:10	75. Prince of Peace	2 Nephi 19:6
26. God of Isaac	Alma 29:11	76. Prophet	1 Nephi 22:20
27. God of Israel	1 Nephi 19:7	77. Redeemer	1 Nephi 10:6
28. God of Jacob	2 Nephi 12:3	78. Redeemer of Israel	1 Nephi 21:7
29. God of miracles	2 Nephi 27:23	79. Redeemer of the world	1 Nephi 10:5
30. God of nature	1 Nephi 19:12	80. Rock	1 Nephi 15:15
31. God of the whole earth	3 Nephi 11:14	81. Savior	2 Nephi 31:13
32. Good Shepherd	Alma 5:38	82. Savior Jesus Christ	3 Nephi 5:20
33. Great Creator	2 Nephi 9:5	83. Savior of the world	1 Nephi 10:4
34. Great Spirit	Alma 18:2	84. Shepherd	1 Nephi 13:41
35. Head	Jacob 4:17	85. Son	2 Nephi 31:13
36. Holy Child	Moroni 8:3	86. Son of God	1 Nephi 10:17
37. Holy God	2 Nephi 9:39	87. Son of Righteousness	Ether 9:22
38. Holy Messiah	2 Nephi 2:6	88. Son of the Eternal Father	1 Nephi 11:21
39. Holy One	2 Nephi 2:10	89. Son of the Everlasting God	1 Nephi 11:32
40. Holy One of Israel	1 Nephi 19:14	90. Son of the Living God	2 Nephi 31:16
41. Holy One of Jacob	2 Nephi 27:34	91. Son of the Most High God	1 Nephi 11:6
42. Husband	3 Nephi 22:5	92. Stone	Jacob 4:16
43. Immanuel	2 Nephi 18:8	93. Supreme Being	Alma 11:22
44. Jehovah	Moroni 10:34	94. Supreme Creator	Alma 30:44
45. Jesus	2 Nephi 31:10	95. True and Living God	1 Nephi 17:30
46. Jesus Christ	2 Nephi 25:19	96. True Messiah	2 Nephi 1:10
47. Keeper of the gate	2 Nephi 9:41	97. True Shepherd	Helaman 15:13
48. King	2 Nephi 16:5	98. True Vine	1 Nephi 15:15
49. King of heaven	2 Nephi 10:14	99. Well Beloved	Helaman 5:47
50. Lamb	1 Nephi 13:34	100. Wonderful	2 Nephi 19:6

“...they came down into the land which is called the Land of Zarahemla.” (Omni 1:13)

“Let them build up a city unto My name upon the land opposite the city of Nauvoo, and let the name of **Zarahemla** be named upon it.”

(Doctrine and Covenants 125:3)



Not all of the Latter-day Saints in the early 1840's who were driven from Missouri found refuge in what would become Nauvoo, Illinois. Some settled across the Mississippi River from Nauvoo, in Iowa. The revelation received in 1841 that directed them to do so came in response to a question about whether they should remain in Iowa or gather to the Illinois side. One of the first to suggest that the Saints locate in Iowa was Dr. Isaac Galland, the man who had sold the land and Commerce city on which Nauvoo was built. Elder Joseph Fielding Smith wrote that “Mr. Galland in a communication to David W. Rogers, suggested that the Saints locate in Iowa, which was a territory; for he thought they would be more likely to receive protection from mobs under the jurisdiction of the United States, than they would be in a state of the Union, ‘where murder, rapine and robbery are admirable (!) traits in the character of a demagogue; and where the greatest villains often reach the highest offices.’ He also wrote to Governor Robert Lucas of Iowa, who had known the ‘Mormon’ people in Ohio, and who spoke very highly of them as good citizens” – Joseph Fielding Smith, *“Essentials in Church History,”* Salt Lake City: Desert News Press [1922], 220.

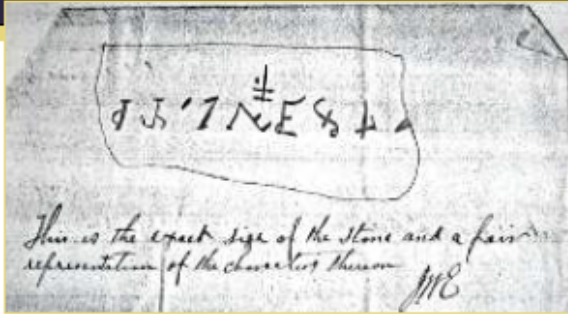
“The purchase of land took place in 1839, as did the exodus from Missouri. The revelation in Doctrine and Covenants Section 125 was received when many Saints were already settled in Iowa, and it is directed to them. Before the Saints arrived, there were 2,839 residents in Lee County, Iowa. By 1846 the population had swelled to 12,860—many of whom were Latter-day Saints” (*Section 125, The Will of God to the Saints in Iowa*, Doctrine and Covenants Student Manual (2002), 311–12).

*“I was standing by the temple talking to Brother Woodruff and he pointed out a spot to me on the opposit[e] side of the river about a mile and a half above Montrose, and said there would be a city and a temple built there and the place would be called **Zarahemla**”* – Edward Phillips, *Autobiography of Edward Phillips (1813-1896)* as written by Sylvia Phillips, then a fourteen year old granddaughter, (typescript in hands of family).

(<http://www.boap.org/LDS/Early-Saints/EPPhillips.html>)

The Lord specifically instructed Joseph Smith to name the city of Zarahemla, not the “New Zarahemla” as the “New Jerusalem” will be called and “built up upon this land” (Ether 13:6), but just “Zarahemla,” suggesting that this sacred city, as described in the Book of Mormon, possibly may have occupied the same area in Lee County, Iowa. (See Appendix, “Let the name Zarahemla be upon it,” pp. 528-529.)

THE BAT CREEK STONE



Drawing of the inscribed stone and description signed by John W. Emmert shortly after it was discovered. The image is actually upside down and the stone was later flipped many years later to reveal ancient Hebrew characters.



Photo by Rod Meldrum

The Bat Creek Stone shown in the correct orientation, reading from right to left, "For Judah" or "For the Judeans." The two lines within the red circle were not present when it was discovered.

An inscribed stone was recovered during a professional archaeological dig in Loudon County, Tennessee by John W. Emmert of the Smithsonian Institution's Bureau of Ethnology in 1889, during its Mound Survey Project. The stone was found in an undisturbed Hopewell burial mound along the Little Tennessee River near the mouth of Bat Creek and is now referred to as the Bat Creek Stone. The inscription was assumed to be "Paleo-Cherokee," by entomologist Cyrus Thomas, Mr. Emmert's supervisor, and was subsequently published by the Smithsonian in their Annual Report of the Bureau of Ethnology [1890-1891], 392.

Cyrus H. Gordon, Ph.D. (June 29, 1908 – March 30, 2001), an American scholar of Near Eastern cultures and ancient languages, stated, "The Bat Creek Inscription is important because it is the first scientifically authenticated pre-Columbian text in an Old World script or language found in America; and, at that, in a flawless archaeological context" – *"A Hebrew Inscription Authenticated,"* in Lundquist and Ricks, eds. *"By Study and Also by Faith,"* SLC: Deseret Book, Vol. 1 [1990], 71.

Dr. Gordon declared the inscription to be a form of Paleo-Hebrew, a variant of the Phoenician alphabet, which was in common use in the ancient Israelite kingdoms of Israel and Judah. The stone's inscription was translated into English by several Hebrew language scholars as "For the Judeans," or "For Judea" — a clear reference to ancient Israel's Southern Kingdom of Judah. Carbon dating, performed on wood fragments found in the inscription in 1988, yielded a time frame between 32 A.D. and 769 A.D., correlating with the Nephite cultural period.

THE PETROGRAPHIC ANALYSIS

In June 2010 the Bat Creek Stone underwent Scanning Electron Microscopy examination by the team of Scott Wolter and Richard Stehly of American Petrographic Services, Inc., St. Paul, MN at the McClung Museum of Natural History & Culture on the campus of the University of Tennessee, Knoxville, TN and reported to the Eastern Band of Cherokee Indian (see next page for representative photos of Cherokee people). After examining the inscribed grooves and outer weathering rind of the stone, along with researching the historical documentation, they concluded that the inscription is "consistent with many hundreds of years of weathering in a wet earth mound comprised of soil and hard red clay" and that the stone "can be no younger than when the bodies of the deceased were buried inside the mound." The archaeology site has been verified as an undisputed Hopewell burial mound, and therefore this early form of a Hebrew inscribed artifact falls within the time frames of Nephite history within North America. (See Appendix, "Hopewell Mound Builders," p. 536.)

which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.

Mormon's Comments on King Benjamin

¹²And now, concerning this King Benjamin—he had somewhat of contentions among his own people. ¹³And it came to pass also that the armies of the Lamanites came down out of the land of Nephi, to battle against his people; but behold, King Benjamin gathered together his armies, and he did stand against them, and he did fight with the strength of his own arm, with the sword of Laban. ¹⁴And in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. And it came to pass that they did contend against the Lamanites until they had driven them out of all the lands of their inheritance.

¹⁵ And it came to pass, that after there had been false Christs, and their mouths had been shut, and they punished according to their crimes,

and after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes, and after there having been much contention and many dissensions away unto the Lamanites, behold, it came to pass that King Benjamin, with the assistance of the holy prophets, who were among his people,

¹⁷(for behold, King Benjamin was a holy man, and he did reign over his people in righteousness, and there were many holy men in the land, and they did speak the word of God with power and with authority, and they did use much sharpness because of the stiffneckedness of the people); ¹⁸ wherefore, with the help of these, King Benjamin, by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land.

^a[About A.D. 385], ^b[About A.D. 385]

In the preface to the first 1830 edition of the Book of Mormon, the Prophet declared that God's purposes could not be frustrated by the loss of the 116 pages:

"As many false reports have been circulated respecting the [Book of Mormon], and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, **"I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil."** [See Doctrine and Covenants 10:38–43.]



"Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing" – *Joseph Smith Jr.* [1830].

CHIASTIC STRUCTURE OF THE BOOK OF MOSIAH

- ? Mosiah Chapters 1 and 2 are missing due to the loss of the 116 pages; reign of kings
- A King Benjamin exhorts his sons; continual peace in the land (1:1-8)
- B Mosiah₂ chosen as king to succeed his father (1:10)
- C Mosiah₂ receives the Nephite records (1:16)
- D Benjamin's speech and the words of the angel; being born of God (2:9-5:15)
- E People enter into a covenant (6:1)
- F Priests are consecrated (6:13)
- G Ammon leaves Zarahemla for the land of Lehi-Nephi (7:1-6)
- H People are in bondage, Ammon is put in prison (7:15)
- I The twenty-four gold plates found and brought to king Limhi; could not interpret (8:9)
- J The Record of Zeniff begins as he leaves Zarahemla (9:1) [FIRST FLASHBACK]
- K Defense against the Lamanites (9:14-10:20)
- L Noah and his wicked priests (11:1-15)
- M Abinadi is persecuted and thrown into a prison (11-12)
- N Abinadi reads the old law and Isaiah's **Messianic** prophecies to the priests (13-14)
- N' Abinadi gives his own prophecies about **Jesus Christ** to the priests (15-16)
- M' Abinadi is persecuted and killed by fire (17:5-20)
- L' Noah and his wicked priests (18:32-20:5)
- K' Lamanites threaten the people of Limhi (20:6-26)
- J' The Record of Zeniff ends as king Limhi leaves the land of Lehi-Nephi (20)
- I' The twenty-four gold plates brought to king Mosiah₂; could interpret (21:27; 22:14)
- H' People of Alma are in bondage (23) [SECOND FLASHBACK]
- G' Alma leaves the land of Lehi-Nephi for the land of Zarahemla (24)
- F' The Church is organized by Alma₁ (the Elder) (25:14-24)
- E' Unbelievers refuse to enter into a covenant (26:1-4)
- D' The words of Alma₂ and the words of the angel of the Lord; being born of God (26-27)
- C' Alma₂ (the Younger) receives the Nephite records (28:20)
- B' Judges chosen instead of a king (29:5-32)
- A' King Mosiah₂ exhorts his people; continual peace through the land (29:5-32)
- ? Alma becomes the first Chief Judge; reign of kings ended (Mosiah 29:33-47)

The structure of the Book of Mosiah, which is organized into a complex chiasmus, focuses on the Messianic teachings of the prophet Abinadi and places emphasis on the powerful teachings of king Benjamin and king Mosiah (Welch, *BYU Studies*, Vol. 10, No. 1 [1969], 13). The complex nature of how the prophet and historian Mormon accomplishes this is through the use of two flashback sequences. The **FIRST FLASHBACK** (p. 159) occurs by inserting the Record of Zeniff after Ammon tells king Limhi that king Mosiah₂ can interpret the 24-gold plates that were found by Limhi's search party trying to find the land of Zarahemla. The **SECOND FLASHBACK** (p. 185) occurs when Mormon tells of the events leading to those following Alma₁ who were put into bondage by the Lamanites. The complex nature of the structure and unique elements in forming the narrative show the Divine Hand of the Lord in inspiring Mormon in his abridgement of the Large Plates of Nephi to produce the Book of Mosiah and that the Book of Mormon was translated by the gift and power of God through the Prophet Joseph Smith.

“...when they came up to the temple,
they pitched their tents round about...” (Mosiah 2:5).

“I am ready to believe them [the American Indians] of the Jewish race—I mean of **the stock of the Ten Tribes**—and that for the following reasons: First, they were to go to a land not planted or known, which, to be sure, Asia and Africa were, if not Europe, and he that intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is not impossible in itself, from the eastermost parts of Asia to the westermost parts of America. In the next place, I find them of the like countenance, and their children of so lively resemblance that a man would think himself in Duke’s Place, or Berry Street, London, when he seeth them. But this is not all; they agree in wrights, they reckon by moons, they offer their first fruits, they have a kind of feast of tabernacles, they are said to lay their altar upon twelve stones...” – William Penn, *“A Letter from William Penn, proprietary and governour of Pennsylvania in America, to the committee of the Free society of traders of that province, residing in London,”* Printed and sold by A. Sowle [1683], emphasis added.



Engraving: Unknown Artist

Feast of Tabernacles (Sukkot – Feast of Booths)

Ancient Israel

- People gather at the temple (at the temple courtyard, or around the temple)
- The people live in a sukkah (booths or tents) for seven days with the sukkah opening facing the temple (Leviticus 23:42-43)
- The king (or religious leader) addresses the people
- The people are encouraged to love and serve God
- The Law of Moses is read (Deuteronomy 31:10-13)
- Sometimes a new king is coronated
- It is said to be the festival that looks forward to the coming of the Messiah

The Nephites

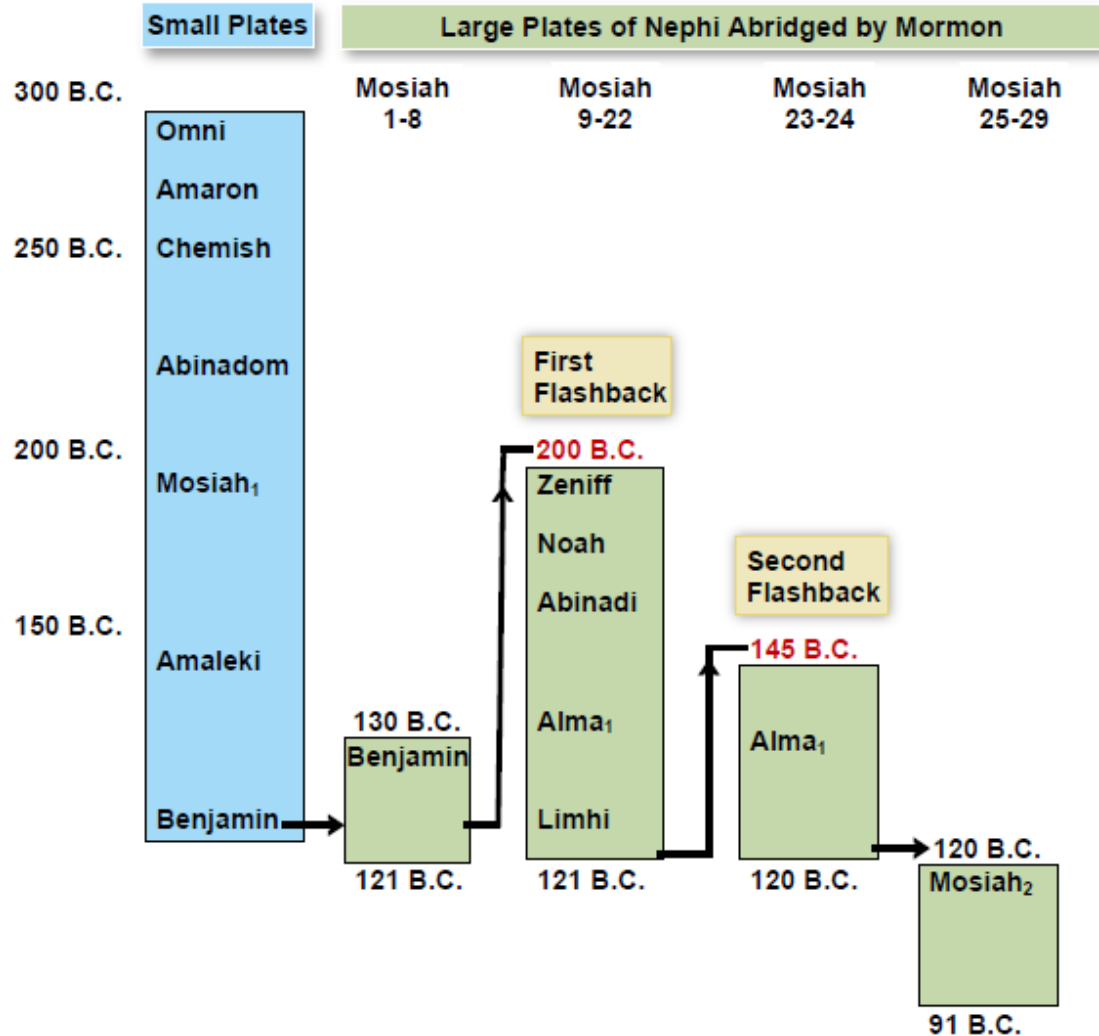
- The people gathered at the temple (Mosiah 2:1)
- They pitched their tents round about facing the temple (Mosiah 2:5)
- King Benjamin, addressed them (Mosiah 2:8)
- The people were exhorted to love and serve God
- The Law was read
- A new king, Mosiah, was named
- King Benjamin (about 124 B.C.) told of the coming of the Messiah

Living in a tent was symbolically intended to remember the type of fragile dwellings in which the children of Israel dwelt during their 40 years of sojourn in the desert after the Exodus from slavery in Egypt.

Source: John A. Tvedtnes, *King Benjamin and the Feast of Tabernacles*, in *By Study and Also by Faith* Maxwell Institute, Brigham Young University, Provo, UT [1990].



FLASHBACKS IN THE BOOK OF MOSIAH



Omni 12 ~160 B.C. Amaleki lives during reign of king Mosiah₁ and king Benjamin

Mosiah 1:1-6:5 ~130 B.C. King Benjamin in the land of Zarahemla

Mosiah 6:6-8:21 ~124 B.C. Early years of king Mosiah₂'s reign

Mosiah 7:1-8:21 ~118 B.C. Ammon's expedition to the land of Lehi-Nephi

FIRST FLASHBACK

Mosiah 9-11 ~200 B.C. The Record of Zeniff and his people

- Mosiah 9:1-10:22 Personal record of "I, Zeniff" in the land of Lehi-Nephi
- Mosiah 11:1-22:16 Mormon's abridgement of their subsequent history

SECOND FLASHBACK

Mosiah 23-24 ~145 B.C. Account of Alma₁ and his people in the land of Helam

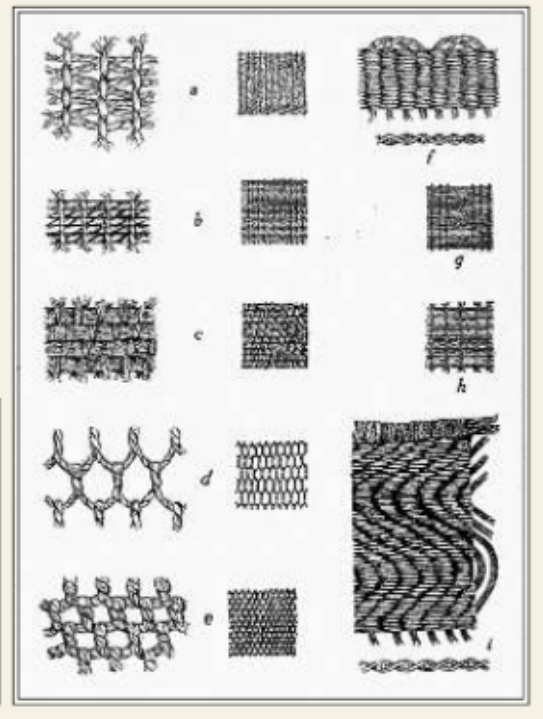
Mosiah 25-29 ~120-91 B.C. The remainder of Mosiah₂'s reign in the land of Zarahemla

Work All Manner of Fine Linen: “The comparatively well-made fabrics of the Hopewell mounds of the Etowah Group of Georgia indicate that some convenient adaptation of the loom was in use in these areas” – Henry Clyde Shetron, *The Mound-Builders*, D. Appleton-Century Company, NY [1930], 83.

Figures on the right show various weaving of cloth by the Hopewell Group found in Georgia. Descriptions for each weave type are: *a-c, g-i* (twined weaving); *f* (in-and-out weaving); *d* and *e* (netting).

Below left: Woven cloth found in the Seip Mound, Chillicothe, Ohio, 1928. Cloths of various weaves were preserved by contact with copper.

Below right: Squier and Davis 1847 survey map of Seip Mound.



people that they should contend with my people, therefore there began to be wars and contentions in the land.

(K) Zeniff Prevails Against the Lamanites

¹⁴For, in the ^ethirteenth year of my reign in the land of Nephi, away on the south of the land of Shilom, when my people were watering and feeding their flocks, and tilling their lands, a numerous host of Lamanites came upon them and began to slay them, and to take off their flocks, and the corn of their fields. ¹⁵Yea, and it came to pass that they fled, all that were not overtaken, even into the city of Nephi, and did call upon me for protection. ¹⁶And it came to pass that I did arm them with bows and with arrows, with swords and with cimeters, and with clubs and with slings, and with all manner of weapons, which we could invent; and I and my people did go forth against the Lamanites to battle. ¹⁷Yea, in the strength of the Lord did we go forth to battle against the Lamanites, for I and my people did cry mightily to the Lord that He would deliver us out of the hands of our enemies, for we were awakened to a remembrance of the deliverance of our fathers. ¹⁸And God did hear our cries and did answer our prayers, and we did go forth in His might, yea, we did go forth against the Lamanites, and in one day and a night we did slay three thousand and forty-three; we did slay them even until we had driven them out of our land. ¹⁹And I, myself, with mine own hands, did help to bury their

dead. And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain.

^a[About 200 B.C.], ^b[About 188 B.C.], ^c[About 187 B.C.].

MOSIAH - CHAPTER 10

¹And it came to pass that we again began to establish the kingdom and we again began to possess the land in peace; and I caused that there should be weapons of war made of every kind, that thereby I might have weapons for my people against the time the Lamanites should come up again to war against my people. ²And I set guards round about the land, that the Lamanites might not come upon us again unawares and destroy us; and thus I did guard my people and my flocks, and keep them from falling into the hands of our enemies.

³And it came to pass that we did inherit the land of our fathers for many years, yea, ^afor the space of twenty and two years. ⁴And I did cause that the men should till the ground, and raise all manner of grain and all manner of fruit of every kind. ⁵And I did cause that the women should spin, and toil, and work, and work all manner of fine linen, yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land; thus we did have continual peace in the land for the space of twenty and two years.

⁶And it came to pass that king Laman died, and his son began to reign in his stead. And he began to

“...the seventh day, the Sabbath of the Lord thy God, thou shalt not do any work...” (Mosiah 13:18).

Abinadi preached to the wayward Nephites living in Lamanite lands that they were not keeping the Ten Commandments in not observing the Sabbath of the Lord, which meant that they kept a 7-day calendar based on the phases of the moon (Omni 21). Observing the sacred Sabbath day is required to keep all the commandments. Each month on a lunar calendar begins with a full moon and the full moon cycle was necessary to live the Law of Moses. There were seven Jewish festivals, referred to as “appointed times,” or “holy convocations,” appointed and ordained by God to be kept to honor and remember His name. These appointed celebrations were important to the House of Israel because each festival foreshadowed an aspect of the life, death, and resurrection of Jesus Christ. All essential plants and animals needed to keep the seasonal spring, summer and fall festivals (no substitutions were allowed) are in North America. The beginning of the first month’s full moon during lambing season (our late March or early April) began Passover.

1. THE PASSOVER was implemented the first of spring to remind the House of Israel that Jesus Christ, or the Lamb of God, would be offered as an atoning sacrifice for their sins. Just as the blood of a lamb sprinkled on the doorpost of Jewish homes caused the destroying angel to “pass over” those homes during the last plague on Egypt (Exodus 12), so those “covered by the blood” of the Lamb of God will escape spiritual death. The Lord’s Supper was a Passover meal that passed the symbolic bread to the Apostles in order to eat in remembrance of His body. Jesus would present Himself as the ultimate Passover Lamb.

2. THE FEAST OF UNLEAVENED BREAD followed immediately after Passover and lasted one week, during which time the Israelites ate no bread with yeast in remembrance of their haste in preparing for their exodus from Egypt. Jesus Christ, as the Passover Lamb, cleanses all from sin, and by His Atoning power, those cleansed from sin leave their old lives behind, just as the Israelites did in fleeing Egypt.

3. THE FEAST OF FIRSTFRUITS took place at the beginning of the harvest signifying Israel’s gratitude to and dependence upon the Lord. According to Leviticus 23:9–14, an Israelite would bring a sheaf of the first grain of the harvest (barley) to the priest, who would wave it before the Lord as an offering. Deuteronomy 26:1–11 states that, when the Israelites brought the firstfruits of their harvest before the priest, they were to acknowledge that God had delivered them from Egypt and had given them the Promised Land. This festival was also implemented to symbolize Christ’s resurrection as He was the “firstfruits of them that slept” (1 Corinthians 15:20).

4. THE FEAST OF WEEKS (or Pentecost meaning “fiftieth”) occurred 50 days after the Firstfruits festival and celebrated the summer wheat harvest. The coming of the Holy Ghost 50 days after Jesus’ resurrection was the guarantee (Ephesians 1:13–14) that the promise of salvation and future resurrection would come to pass and bear fruit. The indwelling presence of the Holy Ghost bears witness that all can be “joint-heirs with Christ” (Romans 8:17) as members of His Church.

5. THE FEAST OF TRUMPETS was commanded to be held on the first day of the seventh month (our September/October) and was to be a “day of blowing the trumpets unto you” (Numbers 29:1) to commemorate the gathering of the summer harvest. The trumpet blasts were also meant to signal to Israel that the agricultural year was coming to a close and signifies Christ’s Second Coming or final gathering.

6. THE DAY OF ATONEMENT occurred ten days after the Feast of Trumpets where the high priest went into the Holy of Holies each year to make an offering for the sins of Israel. This festival is symbolic of the time when God will again turn His attention back to the nation of Israel after “the fulness of the Gentiles be come in, and so all Israel shall be saved” (Romans 11:25–26).

7. THE FEAST OF TABERNACLES (Booths) is the seventh and final festival of the Lord and took place in the fall, five days after the Day of Atonement. For seven days, the Israelites presented offerings to the Lord, during which time they lived in huts, or booths, that recalled their sojourn prior to their entrance into the promised land of Canaan (Leviticus 23:43). The festival signified the future time when Christ rules and reigns on earth where His saints “tabernacle”, or dwell, with Him in the New Jerusalem.

THE BAPTISMAL COVENANT: “To Stand as a Witness of God at all Times”



Susquehanna River by Ken Corbett

And [Alma] did teach them, and did preach unto them repentance, and redemption, and faith on the Lord. And it came to pass that he said unto them:

“Behold, here are the Waters of Mormon (for thus were they called), and now, as ye are desirous to come into the fold of God, and to be called His people, and are willing to bear one another’s burdens, that they may be light, yea, and are willing to mourn with those that mourn, yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death; that ye may be redeemed of God, and be numbered with those of the first resurrection; that ye may have eternal life.

“Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before Him that ye have entered into a covenant with Him, that ye will serve Him and keep His commandments, that He may pour out His Spirit more abundantly upon you?”

And now when the people had heard these words, they clapped their hands for joy, and exclaimed: “This is the desire of our hearts!”

(Alma 18:7-10)

“I suggest that you stop feeling guilty about any insufficiency you think you have in sharing the gospel. Rather, pray, like Alma taught, for opportunities “to stand as [a witness] of God at all times and in all things, and in all places ... that [others] may be redeemed of God, and be numbered with those of the first resurrection, [and] have eternal life.” This is a much stronger motivation than guilt. To be a witness of God at all times and in all places reflects both how we live and how we speak.

“Be open about your faith in Christ. When the occasion presents itself, speak of His life, His teachings, and His incomparable gift to all mankind. Share His powerful truths from the Book of Mormon. He has given us this promise: “Whosoever... shall confess me before men, him will I confess... before my Father... in heaven” (Matt. 10:32). I promise you that as you pray often and sincerely for opportunities to “stand as a witness of God,” those opportunities will come, and those who seek more light and knowledge will be put before you. As you respond to spiritual promptings, the Holy Ghost will carry your words to the heart of another, and one day the Savior will confess you before His Father” – Elder Neil L. Anderson, Of the Quorum of the Twelve Apostles, *A Witness of God*, Oct 2016 General Conference. (<https://www.lds.org/ensign/2016/11/saturday-morning-session/a-witness-of-god?lang=eng>)

THE LAW OF MOSES – MOSIAH 29

“Therefore, choose you by **the voice of this people**, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them **by the hand of the Lord.**”
(Mosiah 29:25)

C. 92 B.C. – Mosiah Institutes System of Judges from the Plates of Brass

King Mosiah recognized the laws that were written on the Plate of Brass were correct because those laws were given by God. King Noah was an unrighteous ruler who destroyed individual liberties through his rebellion to these laws and therefore brought an entire people into bondage. In contrast, Mosiah followed these laws by instituting a government that had higher and lower judges elected by the voice of the people so the people would be judged according to their own individual behavior. This form of government was based on the concept that the nation, as a whole, would choose righteousness over evil: “Now it is not common that the voice of the people desireth anything contrary to that which is right, but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by **the voice of the people.**” (Mosiah 29:26).



1787 – Founders Restore Ancient System of Judges from the Bible



The United States Constitution reflected the need to have a “government of the people, by the people and for the people.” The founders used the Bible as the basis for implementing God’s law. In 1384, John Wycliffe wrote in the prologue to his translation of the Bible, “The Bible is for the Government of the People, by the People, and for the People.” Later this phrasing was quoted by Abraham Lincoln in his Gettysburg Address, (John Bartlett, *Familiar Quotations*, Little, Brown, and Company, Boston, MA [1951]). There are parallels of the Nephites implementing a system of judges elected by the voice of the people, derived from God’s law written on the Plates of Brass, and the leaders of the American Revolution rejecting the authority of the king of England, because those fleeing religious freedom were to be subjected to the hand of a national government which violated their personal reading of the Bible.

The Declaration of Independence, the most famous document produced by the Continental Congress during the War for Independence, proclaims: “We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, **liberty** and the pursuit of happiness.” The Declaration includes: “the laws of nature and of **nature’s God,**” closes by “appealing to the **Supreme Judge** of the world” and notes the signers’ “reliance on the protection of divine Providence.”

GENERAL GEORGE WASHINGTON'S “Title of Liberty”

George Washington's Address to the Inhabitants of Canada (14 September 1775)

Friends and Brethren,

The unnatural Contest between the English Colonies and Great-Britain, has now risen to such a Height, that Arms alone must decide it. The Colonies, confiding in the Justice of their Cause, and the Purity of their Intentions, have reluctantly **appealed to that Being**, in whose Hands are all human Events. He has hitherto smiled upon their virtuous Efforts—The Hand of Tyranny has been arrested in its Ravages, and the British Arms which have shone with so much Splendor in every Part of the Globe, are now tarnished with Disgrace and Disappointment.—Generals of approved Experience, who boasted of subduing this great Continent, find themselves circumscribed within the Limits of a single City and its Suburbs, suffering all the Shame and Distress of a Siege. While the trueborn Sons of America, animated by the genuine **Principles of Liberty** and Love of their Country, with increasing Union, Firmness and Discipline repel every Attack, and despise every Danger...



George Washington by Rembrandt Peale

Come then, my Brethren, unite with us in an indissoluble Union, let us run together to the same Goal.—**We have taken up Arms in Defence of our Liberty, our Property, our Wives, and our Children, we are determined to preserve them, or die.** We look forward with Pleasure to that Day not far remote (we hope) when the Inhabitants of America shall have one Sentiment, and the full Enjoyment of the Blessings of a free Government...

Incited by these Motives, and encouraged by the Advice of many Friends of Liberty among you, the Grand American Congress have sent an Army into your Province, under the Command of General Schuyler; **not to plunder, but to protect you**; to animate, and bring forth into Action those Sentiments of Freedom you have disclosed, and which the Tools of Despotism would extinguish through the whole Creation...

I invite you therefore as Friends and Brethren, to provide him with such Supplies as your Country affords; and I pledge myself not only for your Safety and Security, but for ample Compensation. Let no Man desert his Habitation—Let no one flee as before an Enemy. The Cause of America, and of Liberty, is the Cause of every virtuous American Citizen; whatever may be his Religion or his Descent, the United Colonies know no Distinction but such as Slavery, Corruption and arbitrary Domination may create. Come then, ye generous Citizens, range yourselves under the Standard of general Liberty—against which all the Force and Artifice of Tyranny will never be able to prevail.

[G. Washington; emphasis added]

Source: *The Papers of George Washington, Revolutionary War Series*, vol. 1, 16 June 1775?–215 September 1775, ed. Philander D. Chase. Charlottesville: University Press of Virginia [1985], 461–463.

Shiblon Confers the Records to Helaman

¹⁰And it came to pass in the ^athirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land. ¹¹Therefore, it became expedient for Shiblon to confer those sacred things before his death upon the son of Helaman, who was called Helaman, being called after the name of his father. ¹²Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth. ¹³Nevertheless, these things were to be kept sacred, and handed down from one generation to another, therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.

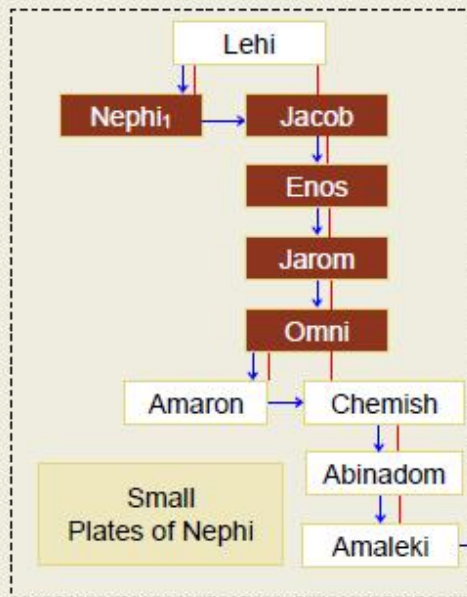
Lamanites War Against People of Moronihah

¹⁴And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites and they were stirred up again to anger against the Nephites. ¹⁵And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss. ¹⁶And thus ended the thirty and ninth year of the reign of the judges over the people of Nephi. ¹⁷And thus ended the account of Alma², and Helaman his son, and also Shiblon, who was his son.

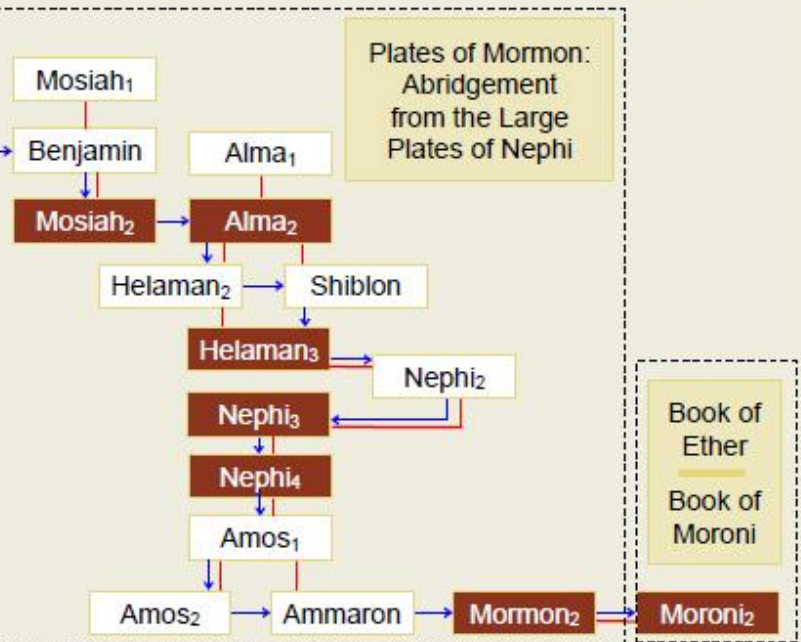
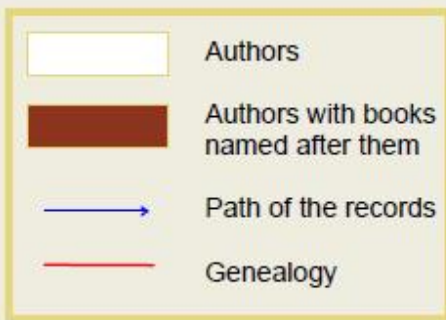
^a[56 B.C.], ^b[55 B.C.], ^c[53 B.C.]

THE END OF THE BOOK OF ALMA

BOOK OF MORMON RECORD KEEPERS



"Ancient Records" by James H. Fullmer



Adapted from BYU Studies, Who Kept the Records in the Book of Mormon

“The Book of Mormon...a record of the origin of the aborigines of America” – Lucy Mack Smith.



“As Hyrum, my eldest son, was directed to go to Missouri by the way of Detroit, I thought it good opportunity to visit the family of my brother, General Mack. Accordingly, my niece, Almira Mack, Hyrum, brothers Murdock, Lyman Wight, and Corril and I, set out together for Detroit. When we first went on board the vessel which took us across the lake, we concluded to keep perfectly still upon the subject of religion; but it was afterwards proposed by Hyrum, that Mother Smith should say just what she pleased, and if she got into difficulty, the Elders should help her out of it. Shortly after this, I was sitting at the door of the cabin, reading *The Book of Mormon*, when a lady came up and inquired of me

what book I was reading. “*The Book of Mormon*,” I replied. But the title of the book was no advantage to her, for she had never heard of there being such a work in existence. By her request I gave her a brief history of the discovery and translation of the book. This delighted her, and when I mentioned that it was a record of the origin of the aborigines of America, she said, “how I do wish I could get one of your books to carry to my husband, for he is now a missionary among the Indians” – Lucy Mack Smith, “*Lucy Mack Smith, History, 1845*,” p. 208-209, *The Joseph Smith Papers*, accessed January 15, 2018.

(<http://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845/216>; emphasis added.)



Top painting: Artist unknown—painted prior to death of Lucy Mack Smith on May 14, 1856, per Joseph Smith Birthplace Memorial.

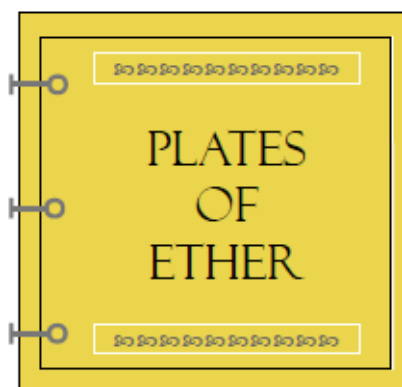
Left photo by Frank Jay Haynes: Hail Stone, Crow, ca. 1890

Right photo: Unidentified American Indian

Below: Te Ata-Chickasaw; Carries the War-Crow; White Bear-Kiowa



SOURCES OF THE BOOK OF ETHER



24 GOLD PLATES

Records Brought Across the Deep
 Records of the Brother of Jared
 Jaredite King List and Royal History
 Ether's Prophecies and the
 Account of the Jaredite Destruction



King Mosiah's Translation



Moroni's Abridgement and Commentaries



THE BOOK OF ETHER
 THE RECORD OF THE JAREDITES



“...their bones should become as heaps of earth upon the face of the land...” (Ether 11:6).



Orson Pratt Sen.

Born, September 19, 1811.

Painted by a Philosopher.

Ether 11:6

“their bones should become as heaps of earth upon the face of the land...”



Orson Pratt's Footnote:
c, The ancient mounds of North America.

1879 Deseret News Edition Edited by Orson Pratt

In 1879, with the blessing of the First Presidency, Orson Pratt produced an edition of the Book of Mormon with a thoroughly revised structure. In this edition, the structure of the text was altered by creating more and shorter chapters. He also added footnotes. A true versification was employed (which has been followed by all subsequent editions).

CHAP. XI.]

BOOK OF ETHER.

585

tered oaths after the manner of the ancients, and sought again to destroy the kingdom.

34. Now Com did fight against them much; nevertheless, he did not prevail against them.

CHAPTER II.

1. AND there came also in the days of Com many prophets, and prophesied of the destruction of that great people, except they should repent and turn unto the Lord, and forsake their murders and wickedness.

2. And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them;

3. And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

4. And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him; and there began to be an exceeding great war in all the land.

5. And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people, should be put to death.

6. And there was great calamity in all the land, for they had testified that a greater curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth; and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness.

7. And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore there began to be wars and contentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of the earth, and all this came to pass in the days of Shiblom.

8. And the people began to repent of their iniquity; and inasmuch as they did, the Lord did have mercy on them.

9. And it came to pass that Shiblom was slain, and Seth was brought into captivity, and did dwell in captivity all his days.

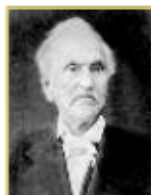
10. And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

g, see i, 11. Nep. 10.

a, see p, Ether 9. d, ver. 1. c, The ancient mounds of North America.

f, see i, 11. Nep. 10.

APPENDIX CONTENTS



"...when...first commanded to testify of these things they [The Three Witness] demurred and told the Lord the people would not believe them for the book

concerning which they were to bear record told of a people who were educated and refined, dwelling in large cities; whereas all that was then known of the early inhabitants of this country was the filthy, lazy, degraded and ignorant savages that were roaming over the land. The Lord told us, in reply that he would make it known to the people that the early inhabitants of this land had been just such a people as they were described in the book, and he would lead them to discover the ruins of great cities, and they should have abundant evidence of the truth of that which is written in the book..." – David Whitmer, Interview with James H. Hart (Richmond, Mo., 21 August 1883), as printed in *Deseret Evening News*, Salt Lake City, Utah [Tue, Sep 4, 1883], Page 2; emphasis added.

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