

## Rel A 304 Reading Questions for Thursday, November 30

1 Nephi 19:22–24

Skim through 1 Nephi 20–21 (a modified quotation of Isaiah 48–49)

1 Nephi 22

Spencer, “Remnant of Israel,” in *1st Nephi*, 37–43.

Quentin L. Cook, “Safely Gathered Home,” *Liahona*, May 2023, 20–24.

“Embrace the Hit: My Darkest Hour” [video], The Church of Jesus Christ of Latter-day Saints,  
<https://youtu.be/Bo05jS1Y-IY>.

Last time we reviewed the early signs of Laman and Lemuel’s spiritual troubles and Lehi’s visionary preview that Laman and Lemuel’s descendants would fall away from the covenant path. We also reviewed Nephi’s vision, where he learned that God had a plan to eventually bring back Lehi’s descendants. Christ would visit the Nephites and Lamanites and teach them very specific and important messages for them to write down, and then those messages would later be published as the Book of Mormon. The Book of Mormon and the fulness of Christ’s Gospel would come forth to latter-day Christian Gentiles, and they in turn would take it to Lehi’s latter-day descendants and invite them back into the covenant.

After Nephi outlined this story to his brothers, he recounts that “I did rehearse unto them the words of Isaiah, who spake concerning the restoration ... of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again” (1 Nephi 15:20). We know from this report that Nephi began using Isaiah way back in the wilderness to teach about God’s plan for their family, but Nephi doesn’t tell us what specific passages he quoted or what exactly he said about them.

Fast forward to what we’re reading today, which takes place after the family has journeyed for years in the wilderness, crossed the ocean, and settled in the promised land. We find Nephi once again teaching his brothers about their family’s future history, and once again he’s going to combine the info from his vision with his reading of Isaiah—but *this* time, we get the full Isaiah quote and what Nephi said about it.

### 1 Nephi 19:22–24

These three verses contain Nephi’s introduction to his quotation of Isaiah.

1. In the introduction to his quotation of Isaiah 48–49, Nephi invites his brethren to liken the prophet’s words unto themselves. Significantly, Nephi identifies his brethren as a what?

Before quoting Isaiah 48, Nephi invites his family, “Hear ye the words of the prophet, which were written unto all the house of Israel, and *likened them unto yourselves*, that ye may have hope as well as your brethren from whom ye have been broken off” (1 Nephi 19:24, emphasis added). Nephi is pointing out that there is a difference between what Isaiah 48 meant in its original context and what Isaiah 48 *can* mean when *likened* to Nephi’s family. In other words, Isaiah 48 was not originally written to or about Lehi’s family, but through a process of likening Isaiah 48 can still be relevant to them. There are ways in which the story told in Isaiah 48 is *like* the story of Lehi’s family, and Nephi will explain some of those similarities in 1 Nephi 22.

### **Skim through 1 Nephi 20–21 (a modified quotation of Isaiah 48–49)**

You don’t need to read these two chapters word for word, but at least skim through them to remind yourself about what they say. In these chapters, Nephi quotes Isaiah 48–49 as found on the brass plates, which his family had taken from Jerusalem and which contained a record somewhat similar to our Old Testament. The quotation of Isaiah 48–49 presented in the English translation of 1 Nephi 20–21 mostly matches the translation of Isaiah 48–49 as presented in the King James Bible, so the natural conclusion is that the Book of Mormon’s translator (Joseph Smith or a divine being, whoever you think chose the wording) made the deliberate decision to match the King James translation as much as possible. However, there are some places where the wording is different. There are several possible reasons for these differences:

- 1) the text of Isaiah that was copied onto the brass plates might have read differently than the manuscripts used for the King James Bible;
- 2) whoever copied Isaiah onto the brass plates might have changed something (on purpose or accidentally);
- 3) when Nephi copied the brass plates text onto the small plates he might have changed something (on purpose or accidentally); or
- 4) the English translator (Joseph Smith or a divine being) might have decided to change something.

We usually have no sure way of knowing which option is the correct explanation for any particular difference in wording. If the differences interest you, Deseret Book sells [a study edition of the Book of Mormon](#) that makes them easy to spot.

2. In the introduction to his quotation of Isaiah 48–49, Nephi said he read Isaiah in particular—as opposed to the books of Moses or other parts of the Old Testament—in order to “persuade [his brothers] to believe in the Lord their Redeemer” (1 Nephi 19:23). In other words, Nephi saw something in these chapters that testified of Jehovah *as a Redeemer*. We’ve learned before what a *go’el* was in Nephi’s culture and how Jehovah acted as “the *Go’el* of Israel” in Isaiah 40–55. By way of review, what does Jehovah promise to do in these chapters that shows Him functioning as a redeemer?

Before quoting Isaiah 49, Nephi invites his family, “And again: Hearken, O ye house of Israel, *all ye* that are broken off and are driven out because of the wickedness of the pastors of my people; yea, *all ye* that are broken off, that are scattered abroad, who are of my people, O house of Israel” (1 Nephi 21:1, emphasis added). As with the previous chapter, Nephi wants his family to liken this chapter of Isaiah to their own situation. They all know that Isaiah 49 is about exiled Israelites in Babylon, but Nephi reminds them that the message of redemption is also relevant to *all those* who find themselves powerless and far from home.

## 1 Nephi 22

In 1 Nephi 22:6, Nephi quotes Isaiah’s description of Gentiles nursing Israel’s children, carrying them in their arms and on their shoulders. Nephi then teaches that this description has several possible applications:

- First, “These things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers.” In other words, the prophecy has a temporal, context-specific application in Israel’s history. Nephi seems to be alluding to the initial application regarding the Jews exiled in Babylon.
  - Second, “And it [also] meaneth us in the days to come.” In other words, the prophecy also has an application for Lehi’s family in the future.
  - Third, “And also all our brethren who are of the house of Israel.” In other words, the prophecy has an application in the future not just to Lehi’s family but all other scattered remnants of Israel as well.
3. In 1 Nephi 22:6, Nephi quotes Isaiah’s description of Gentiles nursing Israel’s children, carrying them in their arms and on their shoulders. Nephi then teaches that this description has several possible applications. What three does he describe?
4. Moses prophesied, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.... And the LORD said unto me, ... And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” (Deuteronomy 18:15, 19). After quoting that prophecy (1 Nephi 22:20), whom did Nephi identify as the promised “prophet”?

## Spencer, “Remnant of Israel,” in *1st Nephi*, 37–43.

This is from the same chapter that you started last time, but now you’ll be finishing the chapter, starting where you left off last time.

### *Isaiah's prophecies*

5. In Isaiah 48–49, Isaiah tells a story, and in 1 Nephi 22, Nephi tells a story. Although the two stories are set in different times in history and in different parts of the world, the two stories are the same in their basic outline—something in Isaiah is *like* what Nephi sees in vision regarding Lehi's children. Fill in blanks below to describe Nephi's likening of Isaiah (see Spencer p. 41, top paragraph).

Isaiah 49:22–23	The pattern Nephi sees	How Nephi likens
Judah had become wicked	Israelites forsake the covenant	
The Babylonians destroyed some of the Jews	Mean Gentiles destroy some of them	
The Babylonians took some of the Jews into captivity	Mean Gentiles scatter and oppress a surviving remnant	
The Persians will free them and finance rebuilding	Nice Gentiles help the remnant out	

### **Quentin L. Cook, “Safely Gathered Home,” *Liahona*, May 2023, 20–24.**

In 1 Nephi 22, Nephi shares his excitement that in the last days, “the covenants of the Father of heaven unto Abraham” will finally be fulfilled, bringing to pass the promise that “In thy seed shall all the kindreds of the earth be blessed” (1 Nephi 22:9, quoting Genesis 12:3 and 22:18). In this talk, Elder Cook shares what role we get to plan in the long-promised gathering of God's children.

6. Elder Cook describes waves of scattering that occurred over several centuries. Using his descriptions, fill in the missing boxes below.

Elder Cook's description	Year	Who was scattered
“The first scattering of Israel occurred in 721 BC when the ten tribes of Israel were carried away captive by the Assyrian king.”	721 BC	
“In 600 BC at the commencement of the Book of Mormon, Father Lehi led a colony of Israelites to the Americas.”		Lehi's family
“The destruction of Solomon's Temple, the downfall of Jerusalem, and the captivity of	586 BC	The nation of Judah

the tribe of Judah occurred in about 586 BC.”		
“A second well-known scattering of Judah occurred between AD 70 and AD 135 when, due to Roman oppression and persecution, the Jews dispersed throughout the then-known world.”	AD 70	

7. In endnote #23 of Elder Cook’s talk “Safely Gathered Home,” he explains that the Lord scattered the tribes of Israel for what two reasons?
  
8. To “gather Israel” means reminding scattered Israel who they are and helping them experience the blessings of the covenant that is the birthright of their ancestors. It also means gathering *into* Israel—inviting Gentiles to be adopted into the family of Israel as they make covenants with God. In this way, Elder Cook teaches, “those who accepted the gospel of Jesus Christ, regardless of lineage, become part of gathered Israel.” In endnote #25 of his talk, Elder Cook quotes Julia N. Mavimbela, a Black convert to the Church. Earlier in her life, the word *Israel* struck her as exclusive, and she would say, “It is for the whites. It is not for us. We are not chosen.” Now that she has joined the Church, what does she say she has learned?
  
9. President Russell M. Nelson taught that we can “gather Israel” today anytime we do anything that helps anyone—on either side of the veil—to do what?

**“Embrace the Hit: My Darkest Hour” [video], The Church of Jesus Christ of Latter-day Saints, <https://youtu.be/Bo05jS1Y-lY>.**

God has amazing plans for us as members of latter-day, covenant Israel. However, that doesn’t make our journey problem-free, and keeping our covenants means learning to trust Heavenly Father through both good and bad experiences. This video shares one story about that journey.