

Isaiah Chapter 49/1 Nephi 21

Isaiah's Words, Old Testament/Book of Mormon Student Manual, [Micah's Additions](#)

(17-4) Isaiah 49. Israel Scattered on the Isles of the Sea

Monte S. Nyman observed that “chapter 49 is one of the most important chapters in the whole book of Isaiah, because it also clearly foretells the mission of the Latter-day Saints and the destiny of the land of America in connection with the house of Israel... Chapter 49 is of such importance that it ought to be studied diligently by every member of the Church.” (“Great Are the Words of Isaiah,” pp. 173–74.)

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

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

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

(17-5) Isaiah 49:1–3. “Thou Art My Servant, O Israel, in Whom I Will Be Glorified”

The entire chapter of Isaiah 49 is quoted in 1 Nephi 21. Half of verse one is missing from the King James text. What was lost from the Bible is the statement that the scattering of Israel was a direct result of the wickedness of the religious leaders. Those on the isles who are invited to hearken are the broken-off or scattered branches of the house of Israel. Nephi wrote that by his time “the more part of all the tribes” of Israel had been “scattered to and fro upon the isles of the sea” (1 Nephi 22:4). Moreover it is made clear that the person speaking in these verses, the “me” of Isaiah 49:1–2, was Israel herself. Her mouth was “like a sharp sword” (v. 2) because she possessed the word of God to give to the nations. In many places God’s message is likened to a sword with a keen edge (see Ephesians 6:17; Revelation 1:16; 2:12; D&C 6:2; 33:1). It is double-edged because it cuts regardless of the direction it is moved.

But ancient Israel did not spread the word of God as they might have done. Commissioned by the Lord and placed under covenant to bless all nations with the gospel and its priesthood power (see Abraham 2:11), most of Israel refused even to live the teachings of the Lord. Isaiah 49:2–3 may refer, therefore, to latter-day Israel. Nyman’s explanation of why this may be so is important:

“The Lord’s hiding Israel in ‘the shadow of his hand’ is clarified in the Doctrine and Covenants, where the Lord declares that the priesthood holders of this last dispensation are ‘lawful heirs, according to the flesh, and have been hid from the world with Christ in God’ (D&C 86:8–9). This description of priesthood bearers as ‘lawful heirs according to the flesh’ is a reference to the covenant which the Lord made with Abraham that all nations of the earth would be blessed through the literal seed of his body, who would bear the ministry and the priesthood (see Abraham 2:9–11). The Doctrine and Covenants also identifies latter-day Israel as the ‘seed of

Abraham' (D&C 103:17). The world did not know where scattered Israel was, but the Lord knew and had concealed them in his protective hand.

“The ‘polished shaft’ hidden in the Lord’s quiver may be a direct reference to Joseph Smith. As the ‘choice seer’ of the latter day, he was to be the Lord’s servant in a special sense (see 2 Nephi 3:6; 3 Nephi 21:10). The Prophet Joseph’s description of himself is interesting in this light:

“I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.’ (TPJS, p. 304.)

“The arrow shaft is polished that it might fly truer and faster, and the shaft that is polished is generally reserved for one’s most important shot. The last dispensation, when all things are gathered in one, is the Lord’s most important ‘shot,’ so he saved his ‘polished shaft’ for this latter-day work. Joseph was called to give this generation the word of God (see D&C 5:10), which recalls also the sharp sword analogy mentioned in verse 2.” (“Great Are the Words of Isaiah,” pp. 176–77.)

The manual puts together a good chunk of what I would put together but in the process of doing it asks more questions than providing answers. In other words, the manual puts a lot of the puzzle pieces on the table for you and then steps back, shrugs, and says “figure it out.” The first thing it addresses is the fact that religious leaders (ie. False prophets) were the cause or one of the main causes of Israel’s problems. The Lord then identifies how he is going to solve this problem with a “me” which is a true prophet. In Isaiah it is identified that this prophet was called from the womb and his name is known. We have identified in Chapter 48 how this is a direct reference to Joseph Smith. However, this occurrence is not unique to Joseph specifically, it is unique to all prophets generally speaking.

Jeremiah 1:5

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

Abraham 3:22-23

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they

were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

There is nothing in the first verse that can positively identify Joseph Smith specifically but it should clarify beyond any reasonable doubt who we are talking about here is not Israel generally speaking but a prophet specifically. The manual then points out that ancient Israel did not spread the word of God and that because of that we can infer that this series of scriptures is not referring to anything anciently but is referring to latter day. This added observation eliminates all older prophets from the list and only modern prophets are left. The manual then uses “hiding in the shadow of his hand” to specifically talk about special blood and special lineages that were hidden and this is what this was referring to. Of the modern prophets which one could make the claim to have the “birthright blood”, the blood that would make him an heir to both the throne of David and that of Ephraim?

D&C 86:8-10

8 Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

9 For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

10 Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

D&C 113:3-8

3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

D&C 113:3–6. Who Are the “Rod” and the “Root” Spoken of by Isaiah?

One might assume “that the ‘rod’ was Joseph Smith, believing that the Prophet, out of modesty, hesitated to name himself directly. None of us would question that Joseph was destined to become a great ‘servant in the hands of Christ’. Moreover, if we assume that he was the ‘rod’ or ‘servant’, observe how very well such an identification fits in with Moroni’s mission of explaining to the latter-day Prophet his part in Isaiah’s great vision of the future. As the ‘rod’ or ‘servant in the hands of Christ’, Joseph Smith fits naturally into Isaiah’s prophecy, and it is easy to understand why Moroni quoted and explained Isaiah 11 to him. [See JS—H 1:40.] “Despite this reasoning, we still have the uneasy feeling that better proof of Joseph Smith’s being the ‘rod’ should be available. I believe there is better proof and that it is found in Doctrine and Covenants 113:5–6....“In order to assess this explanation intelligently, let us turn to Isaiah 11:10: [quoted].“A closer translation of the original may be given here: “‘And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign [sign, signal] of the peoples, unto him shall the nations seek; and his resting place [refuge, residence] shall be glorious.’ “Quite obviously the ‘root of Jesse’ is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:11–16. [Most likely] the ‘rod’ of verse 1 and the ‘root of Jesse’ of verse 10 refer to the same man, Joseph Smith. If the ‘rod’ in D&C 113:4 is the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph,’ note that in verse 6 he seems to be more closely defined as a ‘descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.’ (Italics added.) Who better fits the description of the words in italics than Joseph Smith (see D&C 27:12–13; 86:8–11; 110:1–16; 115:18–19). He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the ‘gathering of my people’ were conferred on him by Moses in the Kirtland Temple, April 3, 1836.” (Sperry, “The Problem of the ‘Rod’ and the ‘Root of Jesse’ in Isaiah 11,” Improvement Era, Oct. 1966, pp. 869, 914–15.) In certain scriptures Christ is referred to as the “Root of David” (Revelation 5:5; 22:16). According to Elder Bruce R. McConkie, “This designation signifies that he who was the Son of David was also before David, was pre-eminent above him, and was the root or source from which the great king in Israel gained his kingdom and power” (Mormon Doctrine, p. 657; see also Matthew 22:44–45). The explanation of Isaiah 11:10 given in Doctrine and Covenants 113 implies that while Christ is the root of David, he is not the root of Jesse mentioned by Isaiah. There are two reasons for this conclusion. First, the Lord through the Prophet Joseph Smith in verse 2 identifies Christ as the stem of Jesse; he does not identify Christ as the root of Jesse. Second, verse 6 indicates that the root of Jesse is a servant of Christ to whom keys are given “in the last days” to gather Christ’s people.

[Isaiah Chapter 11 footnote for “a rod”](#) takes you to Joseph Smith History 1:40 which states that Moroni “quoted the 11th chapter of Isaiah, saying it was about to be fulfilled.”

D&C 86:9. What Does It Mean to Be a “Lawful Heir According to the Flesh”?

This phrase means that one’s right to the priesthood is held by virtue of being of the house of Israel. Elder Theodore M. Burton explained: “One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in

these words: ‘Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers. . . .’ (D&C 86:8.) “‘Oh,’ I can hear some of you say, ‘there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?’ “In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use priesthood power. This readiness to listen and believe is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: ‘My sheep hear my voice, and I know them, and they follow me.’ (John 10:27.) “That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: ‘For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.’ (D&C 86:9.) “This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship.” (In Conference Report, Apr. 1975, p.103; or Ensign, May 1975, p. 71.)

Some mistakenly assume or claim that one or both of these “the rod and root of Jesse” refer to John the Revelator. John the Revelator was the cousin of Jesus Christ- he was a pure-blooded Jew. Both of his parents were “as pure blooded of the tribe of Judah” as you can get. Right off the bat that eliminates John the Revelator by right of lineage. They make this assumption secondly because John the Revelator is identified in the Doctrine and Covenants as being an Elias to restore Israel. The problem with this is that Moses, Elijah and every other angel that appeared in the Kirtland Temple were all Eliases for the gathering of Israel. John the Revelator is an Elias and his work is with the lost 10 tribes. He is not the root. Joseph on the other hand, there is a multitude of quotes from early prophets of the church clearly identifying one of Joseph’s parents being from the tribe of Ephraim and the other from the tribe of Judah (Jesse). There is a quote referencing Joseph being “a pure blooded Ephraimite” but this is taken out of context and explained in the Journal of Discourses, 2:268:

“Although President Young identified Joseph Smith as a “pure Ephraimite” so far as the Prophet’s family or blood lines were concerned, Brigham Young and others have recognized that (1) Joseph Smith was from a Gentile nation and (2) some of Joseph Smith’s progenitors may have come from bloodlines other than that of Ephraim.”

So bottom line, the only modern-day prophet who can fit the bill is Joseph Smith. But whether or not you accept that as fact or not, what you can’t deny is that Joseph Smith himself thought that this servant, this rod, this root of Jesse, HE thought that it was him. And this is made painfully obvious in a multitude of statements recorded from the prophet including the one that follows, provided in the manual. Joseph Smith explained the process by which he was being made into the “smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and everyone of them when their refuge of lies shall fall, and their hiding places shall be destroyed.” 1 Nephi 21 appears within the first, obviously, 21 chapters of the Book of Mormon. Joseph as well as every member present would have been well aware of the reference Joseph Smith was referring to when he made the connection. The manual then explains that this special

arrow was reserved for the last and most important shot. The connection that the manual leaves open but does not answer definitively was whether or not this arrow has been shot or will yet be shot. Joseph Smith made it clear that he, in his earthly life, was being turned into the arrow, not that he was the arrow being shot. The purposes of this arrow have not been fulfilled. But neither has the shot been made. This understanding will bring the next verses in Isaiah chapter 49 into clear view.

4 Then 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.

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

The manual for this section tries to make this as broad as possible as well as old as possible (“old Israel”). But we have already identified clearly in the first three verses that there is a difference in singular pronouns versus plural pronouns (ie. My servant, I, myself etc). This is talking about one person. The manual points out that the gathering of Israel started with Joseph but that this focus should be changed from Joseph individually to that of the church generally. But the problem with that is that the rest of the context doesn’t make sense with that general view. But if you replace that understanding of the church generally with this is Joseph specifically, all of it makes perfect sense. Let’s take the manual and replace what the manual was saying and replace it with a more specific view of Joseph Smith.

(17-6) Isaiah 49:4–12. Did the Lord Forget Israel [Joseph Smith], His Chosen People [Prophet]?

The Restoration was a long time in coming. During the years of [restoration, Joseph Smith] undoubtedly felt lonely and forsaken by the Lord. Isaiah 49:4–12 shows that loneliness. Verse 4 describes the attitude of [Joseph Smith] somewhat discouraged, yet not completely so: “I have spent my strength ... in vain: yet surely my judgment is with the Lord” (Isaiah 49:4).

Nephi spoke of the [Latter-Day Saints] in their cast-off condition as being “a hiss and a byword and ... hated among all nations” (1 Nephi 19:14). Isaiah 49:7 describes that condition: men despise and abhor the Lord’s covenant people. But [the church] still has hope: “Though Israel be not gathered, yet shall I [Joseph Smith] be glorious in the eyes of the Lord” (v. 5). [Joseph Smith] will yet be raised and restored and stand as “a light to the Gentiles” and as a beacon of “salvation unto the end of the earth” (v. 6). “In an acceptable time” God will hear [the righteous remnant in the church,] their cry and “give thee [“my servant,” in 1 Nephi 21:8] for a covenant of the people” (Isaiah 49:8). That began with the call of Joseph Smith, [but will not see its completeness until after Joseph Smith returns].

Can you not see how plainly and easily this fits into the understanding of what’s being taught here? Joseph Smith spent his life being made into the polished shaft but never was fully shot. He had moments where he felt totally alone and thought God had abandoned him (“O God, where art thou? And where is the pavilion that covereth thy hiding place?” D&C 121:1) and eventually “spent his strength” or in other words was martyred. But yet he knows that he will be great yet in

the hands of the Lord- “the Lord didn’t spend that much time turning me into a polished arrow without using me.” “Know thou, my son, that all these things shall give thee experience and shall be for thy good. Therefore, hold on thy way and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore fear not what man can do, for God shall be with you forever and ever.” (D&C 122)

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

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

Once again these scriptures are echoed by the Lord in 3 Nephi 21:8-24 with much greater clarity in which the Lord lays out the chronology of these events. The Lord explains that the Father for his sake will work a great and marvelous work- this work (v.9) will cause kings to shut their mouths (v.8) (it will have an effect on even the kings and princes of the day). And what is that work? The Lord says in verse 10 that the servant (Joseph Smith) will be “marred” (and the footnote for marred takes you to Joseph Smith’s martyrdom) but also says in verse 10 that the Lord will heal him or “restore him” as it was described in Isaiah. He then says in 3 Nephi that he will do this to show that his wisdom is greater than the cunning of the devil, and he says in Isaiah that this act will be a light thing- it should bring one comfort to understand that to the Lord life and the power of resurrection is “a light thing.” Continuing with the chronology from the Lord, he then says that those who do not accept Joseph Smith in that day (after his resurrection) shall be cut off (v.11). This is explained to Nephi in 1 Nephi 14:7 which appears directly before Nephi’s pounding in of Isaiah chapter 48 and 49 into his plates. This gives further proof that he put these two chapters in at this time because they explain or gave light to that which he had seen and what he was commanded not to write. Once again, this “cutting off” at this time is both temporally and spiritually- this has not happened from the restoration of the church to today (2020). The Lord then explains that through this servant, through Joseph Smith that he will call the 10 tribes home (v.12). He then describes the years of tribulation (v.13-22) which start sometime around when Joseph Smith comes back. Remember that the years of tribulation start then two years into them the 10 tribes return. Then the 10 tribes are “crowned with glory” (v.22)- this is referred to as receiving the higher ordinances of the gospel. Then after that they build New Jerusalem in Jackson County (v.23).

8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

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

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

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

12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.

These verses are Joseph Smith calling the 10 tribes home and their subsequent journey back. They are sitting in darkness, they will be revealed, they will come forth and feed in the ways and they will be guided. The Lord will make his mountains a way and highways shall be exalted. And people will break forth in singing etc etc. This is all a reference to the 10 tribes returning which we have covered in great detail so I will just read a single section out of Doctrine and Covenants and you should be able to clearly recognize the parallels.

D&C 133:26-34

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

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

28 Their enemies shall become a prey unto them,

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

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

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

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

33 And they shall be filled with songs of everlasting joy.

34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

Remember that these 10 tribes will be first going to “a desert” in the “everlasting hills.” I can’t think of a better description of the Utah valleys than this. The manual

(17-6) Isaiah 49:4–12. Did the Lord Forget Israel, His Chosen People?

Nephi interpreted the foregoing verses in 1 Nephi 22. His brothers had asked if Isaiah’s words were to be interpreted spiritually or temporally, and Nephi replied that they were to be

interpreted both ways (see 1 Nephi 22:1–3). He then described Israel’s scattering and gathering by the Gentiles. First Nephi 22:8–12 gives a very clear interpretation of Isaiah 49.

I find it interesting here that the manual goes out of its way to point out that these things have a spiritual fulfillment but that they also have a temporal fulfillment. The manual points to 1 Nephi 22 to prove this. The manual also states:

Since then, the call has gone forth to others, “to the [spiritual] prisoners, Go forth; to them that are in [spiritual] darkness, Shew yourselves” (v. 9). They shall be fed with the fruits of the gospel—not “hunger nor thirst”—and shall be gathered into the gospel net “from far ... from the north and from the west” (vv. 10, 12).

I find this fascinating because this then wipes out the entire temporal interpretation of these verses and these are the exact verses that Nephi pointed to when he said they are temporal (1 Nephi 22:6,10-12). So the manual goes out of its way to point you to Nephi who is trying to explain to his brothers that these things are not just spiritual but also temporal and then the manual proceeds to use the very same verses that Nephi used (and identified as temporal) in an entirely spiritual context. It would be like if Nephi said, “brothers, these things are spiritual and temporal- for a man stuck in a well a ladder can be used to get him out of the hole.” And then the manual says “Nephi said that these things can be interpreted spiritually and temporally...the ladder is like the gospel of Jesus Christ and the first step on the ladder is faith, the second step is repentance...” and then they don’t go on to mention any of the temporal aspects of it.

I’ll just take a moment here to explain why I feel so passionate about this. The man that didn’t play a single snap, the backup to the backup, still gets a Super Bowl ring if he is on the Super Bowl team that wins. But only those on the field, only those who have shed their own blood, sweat and tears, truly experience the victory. Members of the Church of Jesus Christ of Latter-Day Saints who sit on the bench, who are backups to backups, will still get to witness the 10 tribes returning. But only those who knew of them, who longed for their return, of whom you could very well say have shed their own blood, sweat and tears in that game, will truly get to experience the victory when they return. Passive observers in the church will simply shrug their shoulders and say “well that’s cool.” If you have the spirit of Christ and you learn of this group, you can’t help but yearn for their return. I feel the same way about how a lot of members treat missionary work. There are some members who have skin in the game, they have blood, sweat and tears on the streets, talking with their friends, tracting etc and these people have a real sense of victory when somebody gets baptized in the church and there is a real sense of tragedy when someone falls away. The rest of the members view the church passively as a revolving door. I’ve heard some members after a baptism say “we will see if he/she is here in a few months.” My heart is constantly poured out towards those that I have had the opportunity to teach and help facilitate their journey into the church. And when they fall away or I lose contact with them my heart and thoughts are still constantly on them. And I want them to know that there is somebody in the world (other than the Lord) who is thinking about them, who cares about them and who loves them. I would want these hidden 10 tribes to know the same thing. I hope that they are doing well. I hope that they know that people like me haven’t forgotten them- they are part of

our family. And I would want them to know that. And why is it important for me to point this out now?

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

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

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Who are supposed to be the nursing mothers? The gentiles and the Church of Jesus Christ of Latter-Day Saints. Then the Lord says, can a woman forget her sucking child? And then he goes on to say yes they can, which might be more aptly translated to “yes, you have. You, members of the Church of Jesus Christ of Latter-Day Saints have forgotten the children.” Joseph Smith made it crystal clear that when the Lord was saying “those that hurt these little children, it would be better if a millstone was hung around his neck and cast into the sea” that the Lord was referring new converts in the church, “babies in the church.” Moroni parroted a similar warning in Alma 60:10-12:

10 And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—

11 Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

12 Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

So the Lord is saying to Zion “even though you have forgotten your child and refuse to feed her, I keep my promises.” He says your names are graven upon the palms of his hands and thy walls are continually before him. Why does “Zion” feel like she has been deserted and left alone at this time? The reason is because the real years of tribulations have begun, the sifting of the church has begun, or as President Nelson recently said, “those who obey the Lord will be separated from those who do not.” The Church will go through a massive shrinking stage during this time, or as Isaiah put it the “carcasses will be torn in half in the streets.” The Lord promises that he will not forget you and he hasn’t left you alone. Two years into the 7 years of tribulation the 10 tribes will return to provide relief.

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

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

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

20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

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

After the church has gone through its loses, after the woman (the church) has “lost the first”, the remnant will return and as we discussed in previous chapters the song “sing thou barren” takes place, which is tied to this, and confirms that there will be more from the lost 10 tribes than there are left in the church after the start of the tribulations. The thought of members of the church will be “I was left alone during these years of tribulation, where were these people? I wish that they were here before!” In verse 18 we are taught once again that we will be primarily responsible for giving the returned 10 tribes the higher ordinances and covenants of the gospel, ie. the temple clothing/bridal attire.

Another interesting (important) thing to note is that Jews today in their law can still practice plural marriage. Their law stipulates that if they have the money and resources they can have up to 4 wives. Jews don't practice this worldwide because of local laws but its never been removed from their law and there are Jews on the planet today that openly practice and are not “excommunicated” (or their equivalent of it). Muslims also still practice plural marriage worldwide, including in the United States. What am I getting at? These 10 tribes returning, there is almost a guarantee that they will be practicing plural marriage (this is discussed in my paper/video “Satan: the Great Counterfeiter”). Joseph Smith, Brigham Young, and many others were promised to take part in varying degrees during this whole process, some being promised by name that they would be involved in giving ordinances to some of these returned 10 tribes. Plural marriage would have to be reinstated before this time or they would all be excommunicated. The Lord does not have one standard of morality for the leaders of the church and a different standard for the “normal” members.

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

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

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

25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

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

The manual goes into explain a lot of spiritual as well as temporal fulfillments to these verses but all past tense. This will yet have a future tense.

Revelation 12:13-17

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

When Satan realizes that his attempts at killing the remnant in Utah is unsuccessful and he is unable to attack the child, New Jerusalem, he then attacks the “remnant of her seed.” These are members of the church worldwide, or as Jesus Christ said in 3 Nephi “any of the gentiles who repents and desires to be part of the fold of God.” They become prey to Satan. But the Lord promises here that he will deliver these people as well and says that the gentiles might yet have a part to play in their rescue, implying that they could be involved in the rescue process. We know that shortly after this the focus becomes that of Israel herself and the events there take place including Christ appearing on the Mount of Olives at which point in time the Lord will “contend with him that contendeth with thee” and he will pour out judgments upon, some of which are described in verse 26.