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## 1 Nephi Chapter 15

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## Chapter 15

{Original 1830 Chapter IV—comprising Chapter 15}

### 1 And **it came to pass**

that **after**

I **Nephi** had been carried away in **the Spirit**  
**and after** [I **Nephi** had] **seen** \_\_\_\_\_ ALL these **things**  
 I [**Nephi**] **returned** \_\_\_\_\_ **to the tent of my father**

*Have Ye Also Inquired of the Lord?  
 Nephi Illustrates a Key to Covenant Understanding*

### 2 And **it came to pass**

**that** [A->B] I [**Nephi**] beheld **my brethren** aa  
**and** [B->C] they [**my brethren**] were **disputing one with another**  
 [C->D] [**one with another**] concerning the **things my father** had **spoken** unto them  
 3 **For** [D->E] he [**my father**] truly **spake** MANY  
 GREAT **things** unto them  
 which [**things**] **were hard to be understood** [ $\mathcal{P}$ = was]  
 [E->F] [**hard to be understood**] save a man should **inquire of the Lord** {AG}

**and** they [**my brethren**] being \_\_\_\_\_ **hard in their hearts**  
**therefore**  
 they [**my brethren**] **did NOT look** unto **the Lord**  
**as** they [**my brethren**] [**had**] ought [to look unto **the Lord**] [deleted]

### 4 And now

I **Nephi** was **grieved**  
 because of \_\_\_\_\_ the **hardness of their hearts**  
**and also** because of the **things**  
**which** I [**Nephi**] had **seen**  
**and [but]** [I **Nephi**] **knew** they [these **things**] **MUST** unavoidably **come to pass** 01  
 because of the GREAT **wickedness** of the children of men

### 5 And **it came to pass**

**that** I [**Nephi**] was **overcome**  
 because of **my afflictions** 02  
**for** I [**Nephi**] considered that **mine afflictions** were GREAT **above ALL** 03  
 because of the **^destruction/s of my people** [ $\wedge$ O [ ] / "s" added in  $\mathcal{P}$ ]  
**for** I [**Nephi**] had **beheld** their **fall**

[Par. aa – Climactic “step up” parallelism]

[Heb. 01 – Use of “and” to mean “but”]

[Heb. 02 – Plurals amplification “afflictions”]

[Heb. 03 – Use of “above ALL” in comparison]

6 And **it came to pass**

that **after** I [Nephi] had received **strength**  
I [Nephi] **spake** unto my brethren

desiring to **know**  
of them [my brethren]  
the cause of their **disputations**

7 **And** they [my brethren] said  
**Behold**

[A] **we** CANNOT understand the **words** which (our **father**) hath **spoken**  
[B] concerning the natural branches of the (olive tree)  
**and also** concerning the Gentiles

8 **And** I [Nephi] **said** unto them [my brethren]

9 Have ye [my brethren] **inquired** \_\_\_\_\_ of the Lord ?

bb

**And** they [my brethren] said unto me  
We [thy brethren] have NOT

[C] **for** the Lord maketh NO \_\_\_\_\_ such thing \_\_\_\_\_ (**KNOWN** unto us)

10 **Behold**

I [Nephi] **said** unto them [my brethren]

[D] How is it  
that ye do NOT (**keep** the **commandments** of the Lord) ?

cc

[E] How is it  
that ye will **perish** because of the (**hardness** of your hearts) ?

11 [F] (Do ye NOT **remember** the <sup>^</sup>thing/s which the Lord hath **said**) ? [<sup>^</sup>O / <sup>o</sup>]

[E] **And** if ye will NOT (**harden** your hearts) [**Quotation?**]  
if ye will] **ask Me** in **faith**

[D] that ye shall **receive** **believing**  
with **diligence**  
in (**keeping My** **commandments**)

[C] [**then**] surely these things shall be **made** (**KNOWN** unto **you**)

12 **Behold**

I [Nephi] **say** unto you [my brethren] that \_\_\_\_\_ the **house of Israel**

[B] was compared unto an (olive tree)  
by the Spirit of the Lord [<sup>^</sup>O / <sup>o</sup>]

[A] which [Spirit of the Lord] was in (our <sup>^</sup>father / s)

[Par. bb – Questions to make a point]

[Par. cc – Repetition of the word “ye”]



[1 Nephi 15]

14 And at that day shall [they] the remnant of our seed KNOW ee  
that they are of \_\_\_\_\_ the house of Israel  
and that they are the covenant people of The Lord ff

and then shall they [the remnant of our seed] KNOW  
and [then] shall they come to \_\_\_\_\_ the KNOWLEDGE  
of their fore fathers

and also [then] shall they come to \_\_\_\_\_ the KNOWLEDGE  
of the gospel of Their Redeemer  
which [gospel] was ministered  
unto their fathers  
by Him [Their Redeemer]

Wherefore they [the covenant people of The Lord]  
shall come to \_\_\_\_\_ the KNOWLEDGE  
of Their Redeemer

and [shall] come to \_\_\_\_\_ the KNOWLEDGE  
of] the very points of His doctrine

that they [the covenant people of The Lord]  
may KNOW  
how to come unto Him [Their Redeemer]  
and [how to] be saved

15 And then  
at that day will they not rejoice  
and [will they not] give praise unto \_\_\_\_\_ Their Everlasting God  
Their Rock  
and Their Salvation ? gg

Yea at that day will they not receive the strength  
and nourishment from The True Vine ?  
Yea will they not come unto \_\_\_\_\_ The True Fold of God ?

16 Behold  
I [Nephi] say unto you [my brethren]

Yea  
they shall be ^numbered / remembered again among the House of Israel [^O / P]  
they shall be grafted in  
being a natural branch of the Olive-tree  
into The True Olive-tree

[Par. ee – Repetition of the word “ye”]

[Par. gg – Questions to make a point]

[Par. ff – Repetition of The Lord” “Their Redeemer”]

17 **And** this is what  
our father meaneth [or what you cannot understand]  
**and** he [our father] meaneth that it will NOT **come to pass**  
 until **after**\*they are **scattered** [P= that]  
 by the **Gentiles**

**and** he [our father] meaneth that it shall **come [to pass]**  
 by way  
 of the **Gentiles**

that **the Lord** may **show His power** [P= shewn]  
 unto the **Gentiles** for the very **cause / reason** [O, P / P]

that **He [the Lord]** shall be **rejected** of the **Jews** \*\*  
 or [shall be **rejected**] of the **House of Israel**

[That is, Jesus was rejected by the Jews because he claimed to be the Messiah – their Redeemer—their Everlasting God]

18 **Wherefore**

**but** our father hath NOT **spoken** of our **seed** ALONE  
 [our father] also [hath **spoken**] of ALL the House of Israel

pointing to the **covenant** which should be fulfilled **in the latter days**  
 which **covenant** **the Lord** made to our **father Abraham**  
 [in days past]  
**saying** [Quotation] [see Gen 17:5-9; 3 Ne 20:25-31] 04

In **thy seed** shall ALL the kindreds of **the earth**  
 be **blessed**

19 **And it came to pass**

that I **Nephi** **spake** MUCH unto them [my brethren]  
 concerning these **things**  
 yea I [**Nephi**] **spake** unto them [my brethren]  
 concerning the **restoration** of the Jews  
**in the latter days**

20 **And** I [**Nephi**] did **rehearse** unto them [my brethren]  
 the **words of Isaiah**  
**who spake** [P= which]  
 concerning the **restoration** of the Jews  
**>or** [concerning the **restoration**] of the House of Israel

**and after [that]** they were **restored** [deleted]  
 they should NO more be **confounded** {AL}  
 NEITHER  
 should  
 they \_\_\_\_\_ be **scattered** **again**

[Heb. \*\* -- Passive participle + "of" instead of "by"]

[Heb. 04 – Quotations from the scriptural record]

[1 Nephi 15]

[Note: One of the definitions of “confound” according the *King James Bible Dictionary*, is “to mingle and blend different things, so that their forms or natures cannot be distinguished; to mix in a mass or crowd, so that individuals cannot be distinguished.” If the Lord’s covenant way is what we are talking about, then it is not just the Jews or the House of Israel who have been confounded or “blended in” to other people, but it is the Lord’s doctrines and the meaning of the Lord’s covenant language that have also been “blended in” to other beliefs and thus have been corrupted.]

And **it came to pass**

that I [**Nephi**] did **speak** <sup>^so MANY / many words</sup> [^O / “so” deleted in  $\mathcal{P}$  ]  
unto **my brethren** hh  
that they [**my brethren**] were pacified  
and did **humble** themselves before **the Lord**

*Nephi Interprets the Symbols in Lehi’s Dream in a Simple Manner for Laman and Lemuel  
One Can Either Follow the Word of God to the Tree of Life  
or Be Swallowed up in Filthiness and Separated from It*

21 And **it came to pass**

that they [**my brethren**] did **speak** unto **me** again  
saying  
What **meaneth** **this thing** [ $\mathcal{P}$ = the] ii  
**which** our **father** **saw** in a dream ?  
What **meaneth** the **tree**  
**which** he [**our father**] **saw** ?

22

And I [**Nephi**] **said**  
unto them [**my brethren**]  
It [**the tree**] was a representation  
of the **Tree of Life**

23

And they [**my brethren**] **said** unto **me**  
What **meaneth** the **rod of iron**  
**which** [he] **our father** **saw**  
that led to the **Tree** ?

24

And I [**Nephi**] **said**  
unto them [**my brethren**]  
that it [**the rod of iron**] was **the word of God**  
and **whoso[ever]** would **hearken** unto **the word of God**  
and **[whoso ever]** would **hold fast** unto it [**the word of God**]  
they would NEVER **perish**

[Par. hh – Circular repetition “my brethren”]

[Par. ii – Questions to make a point]

and NEITHER could the **temptations**  
 and [NEITHER could] the **fiery darts** of **The Adversary** {AL}  
 to **overpower them** unto **blindness**  
 to **lead them away** to **destruction**

[Note: What were "fiery darts"? And why would "The Adversary" use them? There were different types of arrows used by the military in Bible times. First, there were plain arrows that were similar to the arrows that one would shoot from a bow today. Next, there were arrows (or "darts") that were dipped into tar, set on fire, and then shot through the air. Fire-bearing arrows (or "darts") were reserved to inflict damage upon a fortified place (with fortified walls) during a time of siege before the active invasion. In other words, if the army under attack had fortified its position so that the enemy could not easily break in to destroy it, then the enemy would revert to using the long-range deadly arrows of fire as a means of destruction (Rick Renner, "The Shield of Faith," *Dressed to Kill*, 229). In Ephesians 6:16 we find: "Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.")

25 Wherefore

[A] I Nephi did **exhort** them [my brethren] to **give heed** unto the **word** of **the Lord** \*\*

[B] Yea I [Nephi] did **exhort** them [my brethren] with ALL the energies of my soul

[B] and I [Nephi] did **exhort** them [my brethren] with ALL the faculty which I possessed

[A] **that** they [my brethren] would **give heed** to the **word** of **God**  
 and [that they my brethren would] **REMEMBER** to **keep** **His [God's]** **commandments**  
 ALL ways [duality]  
 in ALL things

26 **And** they [my brethren] **said** unto **me**  
 which our **father** **saw** ?  
 What **meaneth** the **river of water**

27 **And** I [Nephi] **said** unto them [my brethren]  
**which** **that** the **water**  
**[he] my father** **saw** was **filthiness**  
**and** so MUCH was his mind swallowed up  
**that** he [my father] **beheld** NOT  
 the **filthiness**  
 of the **water**

28 **And** I [Nephi] **said** unto them [my brethren]  
**that** it [the **filthy water**] was **an awful gulf**  
 which **separateth** the **wicked**  
 from the **Tree of Life**  
**and also** from the **saints of God**

[Par. \*\* -- Simple chiasmic or inverted parallelism]



[1 Nephi 15]

29 And I [Nephi] said unto them [my brethren] that it [the filthy water] was a representation of that awful Hell which the angel said unto me was prepared for the wicked

*The Justice of God Divides the Wicked from the Righteous  
Whether in This Life or the Life to Come  
If God's Covenant Way Is Not Complied With  
Those People Shall Not Enter the Kingdom of God*

30 And that I [Nephi] said unto them [my brethren] [he] our father also saw that the justice of God did also divide the wicked from the righteous and the brightness thereof [of this divide or justice] was like unto the brightness of a flaming fire which [fire] ascendeth up unto God forever and ever and [which fire] hath NO end

31 And they [my brethren] said unto me jj  
kk  
Doth this thing [this fire] mean the torment of the body in the days of probation ?  
or Doth it [this thing] [this divide] mean the final state \_\_\_ of the soul after the death of the temporal \_\_\_ body?  
or Doth it speak of the things [the fire & divide] which are temporal ?

32 And it came to pass that I [Nephi] said unto them [my brethren] that that it [the things] [this fire & divide] was a representation of things both temporal and spiritual [see 1 Ne 22:1-3]  
for the day should come that they [my brethren] MUST be judged of their works LL  
yea even the works which were done by the temporal \_\_\_ body in their days of probation

[Par. jj – Questions to make a point]  
[Par. kk – Circular repetition “things”]  
[Par. LL – Circular repetition “must . . . be”]

33 **Wherefore** [#1] mm  
 if they [my brethren] should die in their wickedness  
 [then] they [my brethren] **MUST be cast off** also  
 as to the things which are \_\_\_\_\_ **spiritual**  
 which [things] are pertaining to **righteousness**

**Wherefore** [#2]  
 they [my brethren] **MUST be** brought  
 to **stand** before **God**  
 to **be judged** of their **works**

and **if** their works have been \_\_\_\_\_ **\*filthiness** nn oo  
 [then] they [my brethren] **MUST needs be filthy**

and **if** they [my brethren] \_\_\_\_\_ **be filthy**  
 [then] it **MUST needs be**  
**that** they [my brethren] can NOT  **dwell** in the **kingdom of God** pp

**if** SO [then] \_\_\_\_\_ the **kingdom of God**  
**MUST be filthy** also

34 **But behold** I [Nephi] say unto you [my brethren] \_\_\_\_\_ the **kingdom of God**  
 is NOT **filthy**  
**and** there can NOT ANY **unclean thing** enter  
 into the **kingdom of God**

**Wherefore** [#3] there **MUST needs be**  
 a place of **filthiness prepared**  
 for that which is **filthy**  
 35 **And** there IS a place [of **filthiness**] **prepared**

**yea** even that **awful Hell**  
**of which** I [Nephi] have **spoken**  
**and the Devil** is the **preparator / of it [O]**  
**preparator / [^P]**  
**foundation / [1920]**  
**proprietor [conjecture]**

**Wherefore** [#4] the final state of the souls of **man / ^men** is **[O / ^P]**  
 to **dwell** in **the kingdom of God**  
**or** to be **cast out** [of **the kingdom of God**]  
 because of that **justice**  
**of which** I [Nephi] have **spoken**

[Par. mm – Like initiators “Wherefore” – also Heb. Use of “wherefore”]

[Par. nn – Repeated alternating “If / then”]

[Par. pp – Like endings “the kingdom of God”]

[Par. oo – Circular repetition “filthy”/“filthiness”]

[1 Nephi 15]

36 **Wherefore** [#5]

the **wicked** are <sup>^</sup>separated / rejected [<sup>^</sup>O / <sup>^</sup>P]  
from the **righteous**

and [the **wicked** are separated] also  
from **That Tree of Life Whose Fruit**  
**is MOST Precious** [O / ^P]  
and **MOST Desirable** of / <sup>^</sup>Above **ALL Other Fruits**

and it[**That Tree of Life Whose Fruit**  
**is MOST Precious**  
and **MOST Desirable** **Above ALL Other Fruits**]  
**is The GREATest** of **ALL** the Gifts  
of **God**

And thus I [**Nephi**] spake unto **my brethren** **Amen**

*{Original 1830 Chapter Break—end of Chapter IV}*