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Step by Step Through the Book of Mormon, Volume 1: Through the Wilderness to the Promised Land

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*Step by Step
through
The Book of Mormon*

A Covenant Record of Christ's People

*Volume 1
Through the Wilderness to the Promised Land
(1 Nephi)*

Alan C. Miner

*Book of Mormon Central
and
Cedar Fort, Inc.
Springville, Utah*

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Foreword

The publication of *A Covenant Record of Christ's People* represents a bold next step into our search for understanding of the literary structure of the Book of Mormon text. This release comes on the tenth anniversary of Donald Parry's *Poetic Parallelisms in the Book of Mormon* (2007, first edition 1999). It also comes on the fiftieth anniversary of my discovery of chiasmus in the Book of Mormon as I was serving as a missionary in Germany.

To my delight, that discovery heralded a new literary consciousness among readers of the Book of Mormon, and the concept of scriptural parallelisms has captured the imagination of both scholars and general readers alike. It has been a joy to watch what has taken place as this painstakingly measured literary analysis has progressed in several quarters.

Donald Parry's book was a great advance in its time, but it only addressed parallelisms and was written without the help of colored fonts. Alan Miner has now developed a much more engaging style, innovatively using colors, alignments, spacings, and additional points of literary identification. It also makes use of recent advances in our understanding of the original dictation and earliest manuscripts of the Book of Mormon. His work has been years in development, and in my position as Chairman of Book of Mormon Central, I have been privileged to observe his steady progress. His work is worthy to be viewed by a wide-ranging field of thoughtful readers.

Our team at Book of Mormon Central consists of archivists, researchers, writers, editors, reviewers, illustrators, narrators, audio engineers, video engineers, web designers, web and mobile developers, graphic artists, and social media publishers, in addition to support personnel. Alan Miner admirably works alongside many of these operations, and this book has benefited from a growing body of talented and dedicated people.

Our mission is to communicate the wonders of the inspired masterpiece called the Book of Mormon. Our objectives are to build faith in Jesus Christ, to learn and cherish pure doctrine, "to remember the new covenant, even the Book of Mormon" (D&C 84:57), and to organize scholarly information and data to answer all kinds of questions about the Book of Mormon—so that people worldwide "may know the truth of all things" (Moroni 10:5). I am pleased how this book promotes those purposes.

I am thrilled with all the progress that continues to be made as we come to know and appreciate the Book of Mormon better and better. I hope you will be equally excited. I stand optimistically in awe as we contemplate what the next ten years, let alone the next fifty years, will bring.

John W. Welch

Volumes and Contents

Volume 1: The Lord Leads His Covenant Children Through the Wilderness to the Promised Land

Title Page

First Nephi

Volume 2: The Lord Provides A Covenant Plan of Salvation

Second Nephi

Jacob

Enos

Volume 3: The Lord Delivers His Children Out of Bondage through Covenants

Jarom

Omni

Words of Mormon

Mosiah

Volume 4a: The Lord Uses The Power of the Covenant Word

Alma: Chapters 1—16

Volume 4b: The Lord Redeems His Covenant Children

Alma: Chapters 17—42

Volume 4c: The Lord Sustains His People in Defending the Covenant Way

Alma: Chapters 43—63

Volume 5: The Lord Confirms the Covenant Way

Helaman

Third Nephi: Chapters 1—10

Volume 6: The Lord Personally Teaches and Testifies: Covenant Obedience Brings Peace Disobedience Brings Destruction

Third Nephi: Chapters 11—30

Fourth Nephi

Mormon: Chapters 1—7

Volume 7: The Lord's Servants Bear A Confirming Covenant Witness

Mormon: Chapters 8—9

Ether

Moroni

Note: There is a separate published 200-plus page Introduction for each Volume listed above, which will explain my methods of structuring the text, give numerous examples, and provide a lengthy chronological list of relevant published sources from the time of the Old Testament to the present.

[Title Page]

The Book of Mormon

An Account Written by the Hand of Mormon
upon Plates Taken from the Plates of Nephi

[Preface] [to the whole abridgment]

Wherefore [or towards that objective]

it is an **abridgment** of the **record** of the ***people of Nephi** [the covenant tribe of Joseph] 01
and also of the **Lamanites** [of the covenant tribe of Joseph]

[Note* Mormon made an abridgment of the record of the people of Nephi (“Nephites”) and the Lamanites. His son, Moroni, finished the abridgment, including the Book of Ether. For a more detailed explanation, see page 4.]

Written [P= which]

to the **Lamanites** **who** are a remnant of the [covenant] **house of Israel**
and also to [the] **Jew** [the rest of the covenant house of Israel]
and [to the] **Gentile** [the rest of the world]

Written

by [the] **way** of **commandment** [^P / deleted in 1920] {AG} 02
and also **by** the **spirit** of **prophecy** 03
and [by the] **spirit** of **revelation** 03

Written 04

and [A] **sealed** up aa
[B] **and hid up unto the Lord** that they [the records] might NOT be **destroyed**—
[C] **to come forth** _____ **by the gift**
and power of God
[D] **unto the interpretation thereof**

[A] **sealed** [up] by the hand of Moroni
[B] **and hid up unto the Lord** [“the” changed in 1920] 05
[C] **to come forth in due time** _____ **by the way of the Gentile**
[D] **the interpretation thereof**
by the gift
[and power] of God

[Heb. 01– Two nouns connected by “of” = an adjective] [Heb. 04 -- “Written” 3 times = in the very best way”]

[Heb. 02 – Separated compound prepositions “by” “of”] [Par. aa – Extended alternating parallelism]

[Heb. 03 – Extended repetition of the preposition “by”] [Heb. 05 – Compound preposition “up unto”]

[Wherefore]

[It is] an **abridgment** taken from the Book of Ether also bb 06
 which **[abridgment]** is a **record** of the people
 of Jared
 who were **scattered** [separated] [P= which] {AL}
at the time **the Lord confounded** the **language** {AL}
 of the people
when they [the people] were **building a tower** to get to **Heaven**

[Note: One of the definitions of “confound” according to 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.” Thus not only were the Lord’s covenant people mixed in with other people, but the Lord’s doctrines and the meaning of the Lord’s covenant language was apparently “blended in” to other beliefs and was corrupted (see Ether 1:33).]

Which **[abridgment]** is to **show*** unto the remnant ___ of the **House of Israel** [P= shew]
 ^how /what GREAT **things the Lord** hath done for their **fathers** [^P/ 1837]
and that they [the remnant] may **KNOW** the **covenants**
 of **the Lord**
that they [the remnant] are NOT **cast off forever** [from **the Lord**]

[Note: While it might not sound like correct English, the “how” of receiving covenant blessings from the Lord is more important to our Latter-day knowledge than the “what” of covenant blessings because it “shows” the covenant way in a better manner. Nevertheless, both the “how” and the “what” are important (see 1 Samuel 12:24; Luke 8:39; and Mark 5:19,20).]

[Note: Some form of the word “know” appears 178 times in the text, the headings or the notes of Volume 1; it is a covenant word that is almost always associated with covenant faith, obedience, perseverance and subsequent blessings by the Lord.]

And [which **abridgment**] also [is] to **the convincing of** _____ the **Jew** 07
and [the] **Gentile**
that **Jesus is The Christ**
The Eternal God
manifesting Himself unto ALL **Nations**

[Note: According to Raymond Treat, while It is significant that the Book of Mormon begins with an emphasis on covenants and Christ in the Title Page, it is even more significant that Moroni, the son of Mormon ended the abridgment TWICE with an emphasis on covenants and Christ. (see Mormon 9:37 and Moroni 10:30-33). (Survey of the Covenants and Principles of the Book of Mormon, tape #2)]

_____ [Par. bb – Circular repetition-“abridgment”] [Heb. 07 – Active participle (ing) with “of” before object “Jew”]
 [Heb. 06 – Preposition “of” connects 2 nouns = adjective]

And now **if** there are **faults** ["there be fault"] {AG}
[then] they [the **faults**] are the **^mistake / s** of men ["it be"] [**^P/1837**] {AG}
[see Mormon 8:17]

[Note how the original: "**if there be fault**" parallels
the original "**it be** the **mistake** of men."

The singular "mistake of men" seems to shift the burden of responsibility for seeming faults from the abridgers to those "men" who might make the "mistake" of denying the book because of its supposed faults. Moroni, the last Nephite abridger, wrote: "we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire." (Mormon 8:17) Joseph Smith, the translator, wrote: "We did not think so much of orthography [spelling], or the manner, as we did the subject matter, as the word of God means what it says." (Letter to William Edward, et al., 30 March 1834)]

Wherefore **condemn** NOT the **things** of **God** cc 08
that ye may be found **spotless** at the **judgment-seat**
of **Christ**

[] / **^Moroni** / [] [O / **^1840** / deleted in 1879]

By Joseph Smith, Junieur, Author & proprietor / [added in **P** /
^Translated by Joseph Smith, Jun. / changed in **^1837**]

[Note: The "Joseph Smith, Junieur, Author & proprietor" statement was added to the Printer's Manuscript and published with the 1830 edition. This action was taken as the result of federal copyright statutes and legal forms in use in 1829 (1 Stat. 125 [1790], amended 2 Stat. 171 [1802])— D. Brent Anderson and Diane E. Wirth, "Authorship of the Book of Mormon", in To All the World: The Book of Mormon Articles from the Encyclopedia of Mormonism, Daniel H. Ludlow editor, p. 15. The wording was changed to "Translated by Joseph Smith, Jun." in 1837.]

[Note: The name "Moroni" does not appear in the Original Manuscript. It was added in 1840, which is still within the lifetime of Joseph Smith. However, it was deleted in 1879. Nevertheless, Wade Brown notes that the Title Page contains nearly a dozen word combinations which are characteristic of Moroni. For example, the words "seal(ed) up" occur only 14 times in the Book of Mormon, 5 times by Nephi and 9 times in Moroni's writings. Those expressions do not appear anywhere in Mormon's translated writings. (The First Page of the Golden Plates, p. 32)

Yet in focusing on either Mormon or Moroni as the author we miss the point, for I doubt that either would claim authorship of the Title Page for himself. In multiple passages in the text, Mormon as well as Moroni and Nephi reveal that it was the Lord who was the one directing what was included and what was not (see 1 Nephi 14:28; 19:3; Words of Mormon 1:6-7,9; 3 Nephi 26:11-12; Ether 4:4-5; 5:1; 8:9-26; 12:22; 13:13). And once we understand this, we not only gain a greater perspective of the purposes of the book, but of the composition and structure as well. The purposes of the Book of Mormon as outlined in the Title Page apply to the whole book, and they are the Lord's purposes—He is the author.]

[Par. cc – Like "paragraph" beginnings]
[Heb. 08 -- "Wherefore" 3 times = the very highest of warnings]

[Title Page]

[Note: The Book of Mormon is a “Testament” (or Covenant Record) of Christ’s people in the New World, similar to the Old Testament (or Covenant Record) and the New Testament (or Covenant Record) in the Old World. The book is an abridgment of the writings of many ancient prophets, translated by a modern prophet named Joseph Smith. The abridgment mainly concerns two great civilizations: the Nephites and the Lamanites. A brief abridgment of a previous civilization (the Jaredites) from the Plates of Ether has also been included. Both Nephite, Lamanite and Jaredite prophets testified of Christ and his covenant way of salvation, and were personally visited by Him; yet both the Jaredite and the Nephite civilizations were ultimately destroyed, and the Lamanites were left to suffer—all because of iniquity. Nevertheless, Christ has not forgotten His “people.” He still offers the hope of Redemption. The following is an outline of the origin of the covenant record called the Book of Mormon:

Small Plates of Nephi

1 Nephi
2 Nephi
Jacob
Enos
Jarom
Omni

Large Plates of Nephi

(Large Plates Abridged by Mormon)→
This part of Mormon’s abridgment of the Large Plates was translated by Joseph Smith but lost. It was replaced by Joseph’s translation of the Small Plates of Nephi, which record Mormon had included with his abridgment.

(“Gold Plates”)

Book of Mormon

1 Nephi
2 Nephi
Jacob
Enos
Jarom
Omni

Mosiah

(Words of Mormon connects the end of Small Plates’ history into the 1st part of his abridgment of Mosiah of the Large Plates)

Alma
Helaman
3 Nephi
4 Nephi
Mormon 1—6:6

Words of Mormon

“Mosiah” (beginning not included)
Alma
Helaman
3 Nephi
4 Nephi
Mormon 1—6:6

(Mormon hides all the Large Plates except the Abridgment or “Gold Plates” in the Hill Cumorah)

Mormon 6:7-7:10 (Mormon ends)
Mormon 8—9 (written by Moroni)
Book of Ether (abridged by Moroni)
Moroni (written by Moroni)
Title Page (written by Moroni)

[SEALED translation (by Moroni) of the vision of the brother of Jared]

The purpose of the Book of Mormon is so that people might know that “Jesus is the Christ,” and also that they might “know the covenants of the Lord.” A covenant is only as true and valid as its maker. Thus the covenants made with “covenant people” are true because they are tied to Jesus Christ “the Anointed” of the Father. Joseph Smith said, “the Book of Mormon is the most correct of any book on earth.” George Horton clarifies that statement by noting that according to Webster’s American Dictionary of the English Language, the word “correct” means “literally, set right; conformable to truth. . . . Correct principles coincide with the truth.” (George A. Horton, Jr., The Book of Mormon: The Keystone Scripture, p. 237-255.)

Ezra Taft Benson, former President of the Church of Jesus Christ of Latter-day Saints, stated: “The Book of Mormon . . . was written for our day. . . . We should constantly ask ourselves, “Why did the Lord inspire Mormon [or Nephi, or Moroni] to include that in his records? (Church of Jesus Christ of Latter-day Saints, Conference Reports, Oct. 1986, p. 5.) This statement has been affirmed by the words of all previous and subsequent Presidents.]”

THE BOOK OF MORMON

[Added in 1852/deleted in 1981]

THE FIRST BOOK OF NEPHI

["First" added in ℘]

HIS REIGN AND MINISTRY

[Preface] [to the First Book of Nephi]

An **account** of _____ **Lehi**
 and [of] **his** wife _____ **Sariah** 01
 and [of] **his** four _____ **sons**
 being called
 beginning at the eldest **Laman**
 [and] **Lemuel**
 [and] **Sam**
 and **Nephi**

The Lord warns **Lehi** to **depart** _____ **out of the land of Jerusalem* [duality] 02

because he [**Lehi**] **prophesieth** unto the [**covenant**] **people** [the **Jews**] concerning their **iniquity**
 and [**but**] they [the **covenant people**--the **Jews**] **seek to** __ **destroy his life**

03 04

[Note: Above is an example of a Hebraism in which the word "and" can also mean "but."

The last two lines are an example of a type of Hebraism called "Irony." Ironically, when the covenant people are warned that because of their "iniquity" they might be destroyed (which is the covenant penalty for "iniquity"), rather than repent they seek to "destroy" the messenger (Lehi).]

He [**Lehi**] **taketh** **three days' journey** *into the wilderness*
 with his **family**
 [He] **Nephi** **taketh** his **brethren**
 and [he **Nephi**] **returneth** [____ **days' journey**] *to the land of Jerusalem* [℘= returns] 05
 after the **record** of the **Jews**

The **account** of **their** **sufferings** 05

They take the **daughters** of **Ishmael** aa
 to **wife**

They take their **families**

and [**they**] **depart** _____ *into the wilderness*

and **Their** **sufferings**
 [**their**] **afflictions** _____ *in the wilderness*

[Heb. 01 – Repetition of possessive "his" in a list]

[Heb. 02 – Double & separated prepositions]

[Heb. 03 – The conjunction "and" can also mean "but"]

[Heb. 04 – Irony]

[Heb. 05 – Plurals amplify the meaning]

[Par. aa – Circular repetition of "they" & "their"]

[1 Nephi 1: Preface]

The course of their _____ travels [in the wilderness] [duality]

They _____ come _____ to the large waters

[Note: There is a duality here. The word “course” implies physical travel, but it also implies spiritual travel. Also, “large waters” are symbolic of chaos and separation from a new promised land – much like Moses.]

[His] Nephi's _____ brethren rebel against him [P= rebelleth] {AG}
He [Nephi] _____ confoundeth them [amazes and surprises them]
And [he Nephi] _____ buildeth a ship

They _____ call [the name of] the place Bountiful [only in 1840, 1981]
They _____ cross _____ the large waters
[in a ship]

into the Promised land &c./and so forth
[P/ 1981]

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

bb

* * *

[Note: The above heading was part of The First Book of Nephi. I have also inserted my own headings in First Nephi, but I have NOT enclosed them in brackets—rather I have centered, capitalized and italicized them.]

[Par. bb -- Clarification]

[Note: According to Grant Hardy, from a literary perspective, Nephi will state that his intention in making this covenant record is to “show” unto his readers that “the tender mercies of the Lord are over all those whom He hath chosen because of their faith [His covenant children] to make them mighty even unto the power of deliverance” (1 Ne. 1:20). Nephi also states that he writes to “persuade” his “brethren” “to believe in Christ and to be reconciled to God” (2 Ne. 25:23); and to “persuade” his “people” to “remember the Lord their Redeemer” (1 Ne. 19:18). One of the ways Nephi focuses on these goals is to shape his narrative in what Hardy calls “selective characterization,” in which only selected characters are used in order to better illustrate the ramifications of covenant obedience and disobedience. In other words, Nephi will reduce thirty years of struggle over covenant obedience and disobedience among some two dozen covenant-family-related people (to say nothing of the elimination in the narrative of the names of most everyone else) to a conflict between two groups—the disbelieving covenant-disobedient “Lamanites,” and the believing covenant-obedient “Nephites”. (Grant Hardy, Understanding the Book of Mormon: A Reader’s Guide, p. 32-34)

Chapter 1

{Original 1830 Chapter I—comprising modern Chapters 1-5}

[Note: At least 30 years after leaving Jerusalem, and from the location of the land of Nephi in the Americas, Nephi begins this record (the "Small Plates") with an abridgment of the record of his father Lehi (see 2 Nephi 5:27-31).]

*Nephi Sets Forth the Basis For Understanding His Record
Nephi Knew the "Mysteries" (the Covenant Way) of God
Nephi Knew that the Ancient Prophets Used Language
Culture & History to Convey Covenant Understanding*

- [Preface]
- 1 I **Nephi** having been born _____ of **goodly parents** aa
[covenant language]
- therefore** I **Nephi** was **taught** somewhat in **ALL** the **learning** of **my father** 01
- and** I **Nephi** having seen **MANY** afflictions in the course of **my days**
nevertheless having been **HIGHLY** favored of **the Lord** in **ALL** **my days** bb
- [A] **yea** I **Nephi** having had a **GREAT** _____ (**KNOWLEDGE**) of the **goodness**
and [of] the **mysteries of God**
- [B] **therefore** I **Nephi** **make** a _____ (**record**) of my proceedings in **my days** cc
- 2 [C] **Yea** I **Nephi** **make** a _____ (**record**) in the _____ (**language**) of **my father**
[D] which **record** consists of the (**learning** of the **Jews**) [?]
[C] **and** the (**language**) of the **Egyptians**
- 3 [B] **And** I **Nephi** _____ **KNOW**
that the **record** which
I **Nephi** **make** **is** **TRUE** [P= to be]
- and** I **Nephi** **make** it [the **record**] with mine own **hand** [duality - hand = a covenant sign for **truth**]
[A] **and** I **Nephi** **make** it [the **record**] according to my (**KNOWLEDGE**)
* * *

[Note: It is intriguing that a personal testimony that the content of the Book of Mormon is "true" is given by each of the three major abridgers of the book: (1) by Nephi – 1 Nephi 1:3, 14:30, 22:30; (2) by Mormon – Alma 3:12, 3 Ne. 8:1; and (3) by Moroni – Ether 5:1-3, Moroni 10:4,29. In Ether 5:4 we find: "And in the mouth of three witnesses shall these things be established . . . and all this shall stand as a testimony against the world at the last day."]

[Par. aa – Like beginnings "I Nephi"]

[Par. cc – Circular repetition "record"]

[Heb. 01 -- Hyperbole "ALL"]

[Par. bb – Contrasting lines]

[1 Nephi 1]

[Note: According to Raymond Treat (1988: 1) some of the above can also be arranged in *chiastic or extended inverse parallelism*. A simple outline with the pertinent parallel elements is as follows:

- 1 [A] (knowledge)
- [B] (record)
- 2 [C] (language)
- [D] (learning of the Jews)
- 3 [C] (language)
- [B] (record)
- [A] (knowledge)

*~~~Lehi Has Dwelt in Jerusalem All His Days
The Lord's People Have Forsaken Their Covenants with Him
The Lord Warns Lehi & Other Prophets of Destruction*

4 For **it came to pass** 02
 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 03
 there came MANY prophets*
 prophesying unto the people [see Alma 37:30; Ether 7:23; 9:28; 11:1,12,20]

that they [the people] MUST repent
 or the GREAT city Jerusalem
 MUST be destroyed

5 Wherefore dd
it came to pass
 that my father Lehi—
 as he [my father Lehi] went forth

[he my father Lehi] prayed unto the Lord
 yea [he my father Lehi] [prayed] even _____ with _____ ALL his heart
 in behalf of [ALL] his people

Lehi Sees a Pillar of Fire – Sees & Hears Much

6 And **it came to pass** 04
 as he [my father Lehi] prayed unto the Lord [upon a sacred mountain? Sinai? Exod. 19:18]
 there came _____ a *Pillar of Fire
 and [the Pillar of Fire] dwelt upon a rock
 before him

[Heb. 02 -- Initiator "And it came to pass"]

[Par. dd -- Like beginnings "my father Lehi"]

[Heb. 03 – Noun & verb with the same root "proph—"]

[Heb. 04 – Metaphor "pillar of fire"]

and he [my father **Lehi**] **saw**
and **heard** MUCH

and because of the **things** which
he [my father **Lehi**] **saw**
and **heard**

he [my father **Lehi**] did **quake**
and [he my father **Lehi** did] **tremble exceedingly**

05

7 And **it came to pass**

that he [my father **Lehi**] **returned** _____to his **own house at Jerusalem**
and he [my father **Lehi**] cast himself upon his [own] bed

and **being overcome** with the **Spirit**
and **being overcome** by] the **things** which

he [my father **Lehi**] had _____ **seen**

*Lehi Has Another Vision – God on His Throne
The Lord & the Twelve Come to Earth*

8

and **being thus overcome** with the **Spirit**
he [my father **Lehi**] was **carried away** [in the **Spirit**]
in a **dream***

[P= vision]

even that he [my father **Lehi**] _____ **saw** the **heavens** open
and he [my father **Lehi**] thought he **saw** _____ **God** sitting
[in the **heavens**]
upon His [**God's**] throne
surrounded with numberless concourses of **angels—**
angels
in the **attitude** _____of **singing**
and [of] **praising** **their God**

{AL}

[Note: "Attitude " is archaic language for being in a position that implies an action or a mental state.]

9 And **it came to pass**

that he [my father **Lehi**] _____ **saw** **One[Christ] Descending Out**
of the Midst of Heaven

***And** he [my father **Lehi**] _____ **beheld**
that His [**Christ's**] **luster** was above that
of the sun **at noon-day**

[Heb. 05 – The use of the word "exceedingly"]

[1 Nephi 1]

10 *and he [my father **Lehi**] also saw Twelve Others [or **Christ's** Apostles] following **Him** ee
 *and their brightness did exceed that
 of the stars in the firmament
 11 *And they [the Twelve Others and **Christ**]
 came down 06
 *and went forth upon the face of the earth

[Note: The verbs “came” and “went” above are examples of what is called the “prophetic perfect” tense. This is when prophets that have viewed something in vision speak of it in the “past” tense as if to stress the point that it definitely will happen. The above statement has a duality to it that implies not only Lehi’s time, but the Meridian of time.]

Christ Gives Lehi a Book Containing God's Covenant Plan of Salvation
Lehi Reads It ---a Part Speaks of the Destruction of Jerusalem

*and **The First [Christ]** came
 *and stood before my father [Lehi]
 *and **[The First--Christ]** gave unto him my father [Lehi] _____ a **book**
 *and bade him that he my father [Lehi] should read [the **book**]

12 *And **it came to pass**

that as he my father [Lehi] read
 he my father [Lehi] was filled with **the Spirit of the Lord**
 13 And he my father [Lehi] read saying [Quote]
 Wo wo unto Jerusalem 07
 For I [Lehi] have seen thine **abominations** 08
 Yea and **MANY things**

did my father [Lehi] _____ read _____ concerning Jerusalem
 that it [Jerusalem] should be **destroyed**
 and [that] the inhabitants there of [Jerusalem] [should be **destroyed**]
 [and] **MANY** should **perish by the sword**
 and **MANY** should **be carried away captive** into Babylon

[Note: There is duality here. While Babylon was a location, it also symbolized the captivity and depravity of Hell.]

14 And **it came to pass**

that **when** my father [Lehi] had read
 and [had] **seen** MANY GREAT and marvelous things [*P = saw*] {AG}
 he my father [Lehi] did **exclaim** MANY [GREAT and marvelous] things unto **the Lord**
 such as [Quote] GREAT and marvelous are **Thy works**
O Lord God Almighty

[Par. ee– The use of many “and”s to connect lines]
[Heb. 06 – The use of the “prophetic perfect” tense]

[Heb. 07 -- Duplication = amplified]
[Heb. 08 – Plurals = amplified]

and *Thy throne is high in _____ the heavens
 and *Thy power 09
 and [Thy] goodness
 and [Thy] mercy are over ALL the inhabitants of the earth ff
 [P= is]
 and because [that] Thou [O Lord God Almighty] art merciful [deleted 1837]
 Thou [O Lord God Almighty] wilt NOT suffer those
 who come unto Thee _____ that they shall perish

[Note: These quotes were apparently taken from the plates of Lehi, the translation of which was lost.]

15 And after this manner was the language
 of my father [Lehi] in the praising
 of His God [Almighty]
 for his _____ soul did rejoice 10
 and his whole heart was filled 11
 because of the things gg
 which he [my father Lehi] had seen
 yea [because of the things]
 which the Lord _____ had shown unto him [P= shewn]

[Note: Here a "soul" or "heart" substituting for what is meant ("Lehi") is an example of "metonymy."]

*Nephi's Record Is an Abridgment of the Record of Lehi
and an Account of His Own Life of Covenant Obedience*

16 And now
 [A] I [Nephi] do NOT make a full account of the things [Bookend] hh
 [B] which my father [Lehi] hath written ii
 [B] for he [my father Lehi] hath written MANY things
 [C] which he [my father Lehi] saw in visions
 [C] and [which] he [my father Lehi] saw] in dreams
 [B] and he [my father Lehi] also hath written MANY things
 [D] which he [my father Lehi] prophesied
 [D] and [which] he [my father Lehi] spake unto his children
 [A] _____ of which [things]
 I [Nephi] shall NOT make a full account [Bookend]

[Heb. 09 – Repetition of possessive pronoun]

[Par. ff – Distribution list]

[Heb. 10 – Metonymy (1 thing for another)]

[Heb. 11-- Word pair]

[Par. gg – Circular repetition "things"]

[Par. hh -- Inclusion or "Bookends"]

[Par. ii -- Simple synonymous parallelism]

17 **But** [A] I [Nephi] shall _____ make an **account** of my proceedings in my **days** jj
Behold [B] I [Nephi] make an **abridgment** of the **record** of **my father** [Lehi]
 [C] **upon plates** which I [Nephi] have **made**
 [C] [**upon plates made**] with mine own hands

Wherefore

after [that] [B] I [Nephi] have **abridged** the **record** of **my father** [Lehi] [deleted 1837]
then [A] will I [Nephi] make an **account** of mine own **life** [Editorial Promise]
 [Adapted from Greg Wright (1976:2) and Donald Parry (1992:2)]

*The Jews Mock Lehi for Declaring Covenant Disobedience
and Prophesying Destruction*

18 **Therefore** 12
 I [Nephi] would
that ye [plural] should **know**
that **after the Lord** had **shown** so MANY marvelous **things** unto [P= shewn]
my father **Lehi**
yea _____ [so MANY marvelous **things**]
 concerning the _____ **destruction** of **Jerusalem** [duality]

[Note: Jerusalem represents a geographical locality, but Jerusalem also represents the location of the temple and thus the center of the covenant promise between the Lord and his covenant people.]

Behold 13
 he [my father **Lehi**] _____ **went forth** among the [covenant] **people**
and [he **my father** **Lehi**] **began to** **prophecy** 14
and [he **my father** **Lehi**] **began to** **declare** unto them [the **covenant people**]
 concerning the **things**
which he [my father **Lehi**] had both **seen**
 and **heard**

Lehi's Testimony of Christ Is Rejected and His Life Sought

19 **And** **it came to pass** **that** the **Jews** did **mock him**
 because of the **things**
which he [my father **Lehi**] _____ **testified**
 of them [the **Jews**]
for [he **my father** **Lehi**] truly **testified**
 of their **wickedness**
and [of] their **abominations**

[Par. jj – Chiastic or inverse parallelism

[Heb. 14—Use of the words “began to”]

[Heb. 12—Use of the word “Therefore” to initiate]

[Heb. 13—Use of the word “Behold” to initiate]

	And	[he <u>my father Lehi</u>]	<u>testified</u>		15
				that the <u>things</u>	
	which	he [<u>my father Lehi</u>]	<u>saw</u>		
			<u>and</u>	<u>heard</u>	
				<u>and also</u> the <u>things</u>	
	which	he [<u>my father Lehi</u>]	<u>read</u>	in the <u>book</u>	
			<u>manifested</u>	<u>plainly</u>	
			of the	<u>coming of A Messiah</u>	
				[the <u>Redeemer</u> <u>of the world</u>]	
			<u>and</u>	[<u>manifested</u> <u>plainly</u>] <u>also</u>	
			[of] the	<u>redemption of the world</u>	
20		<u>And when</u>	<u>the Jews</u> <u>heard</u>	these <u>things</u>	
	[that	he <u>my father Lehi</u>	<u>saw</u>		
			<u>and</u>	<u>heard</u>	
			<u>and</u>	<u>read</u> in a <u>book</u>]	
			they [<u>the Jews</u>]	were <u>angry</u> with him ___ [<u>*my father Lehi</u>]	
	yea		[they <u>the Jews</u>]	were <u>angry</u> even <u>as</u> with <u>*the prophets of old</u>	16 17
		<u>whom</u> they [<u>the Jews</u>]	had <u>cast out</u>		kk
	<u>and</u>	[<u>whom</u> they <u>the Jews</u>]	had] <u>stoned</u>		LL
	<u>and</u>	[<u>whom</u> they <u>the Jews</u>]	had] <u>slain</u>		
		<u>and</u>	they [<u>the Jews</u>]	<u>also</u> <u>sought</u> <u>his life</u>	[duality]
	<u>that</u>	they [<u>the Jews</u>]	might <u>take it</u> [<u>his life</u>]	<u>away</u>	

[Note: In the above statement, Nephi compares “my father Lehi” with “the prophets of old.” The circular repetition of the term “my father Lehi” emphasizes Lehi’s link with the “fathers” of old.” Additionally, the parallel structure shows, that “my father Lehi” is actually aligned with the prophets of old. This is an example of a Hebraism called “synecdoche,” but is better remembered as “a part that refers to or designates the whole.” That is, Lehi is an example of the “prophets.” But in turn, the prophets represented Christ, and proclaimed the coming of a Messiah, the Redeemer of the world. The Jews not only sought the life of the prophets, but they sought to destroy or “take away” the message of the coming of Christ—thus the duality. The words “of old” make the various prophets of any age “part of the whole.”

The circular repetition of “my father Lehi” also emphasizes that Nephi is abridging the Record of Lehi, and that the name Lehi is associated with the Abrahamic covenant – see the Introduction and the Commentary.]

[Heb. 15—To repeat “testified” 3 times = highest degree]

[Heb. 16 – Simile (“as”) = comparison]

[Heb. 17 – Synecdoche = a part designates the whole]

[Par. kk – Working out]

[Par. LL – Repetition “they” or “the Jews”]

The Lord Will Deliver His Righteous Covenant People

But behold I **Nephi** will show unto you [covenant language – *Nephi's Intent*] [P= shewn]
 that the tender mercies of **the Lord** are over ALL **those** [P = is over all **them**] {AG}
 whom **He** [**the Lord**] hath **chosen**
 because of their **faith** [in **the Lord**]
 to make them **mighty**
 even unto the **power** of **deliverance**

[Note: Nephi has just given the definition of what constitutes a “chosen” people. It is available to ALL; it involves covenants with the Lord, faith in the Lord, and a will to do and be what the Lord commands them to do and be.]

[Note: According to Donald Parry (2007:2-3), 1 Nephi 1:15-18 is an example of a **complex chiasmic parallelism**. A brief outline of the parallel phrases is as follows:

- 15 And 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
A which **he had seen**
B **the Lord had shown**
- 16 **C** _____ **1.** I [**Nephi**] **do not make a full account**
D _____ **2.** **my father hath written**
3. hath written many things
4. visions
4' dreams
3' hath written many things
2' which he prophesied and spake
E 1' I [**Nephi**] **shall not make a full account**
E' a. I [**Nephi**] **shall make an account**
of my proceedings in my days.
- 17 **D'** _____ **b.** **abridgment of the record**
c. I have made
c' mine own hands
b' abridged the record
C' _____ **a'** I [**Nephi**] _____ **make an account**
of mine own life
- 18 **B'1.** **the Lord had shown**
2. things
3. people
4. to prophesy
4' to declare
3' them
2' things
A' _____ **1'** **he had . . . seen**

Chapter 2

{Original 1830 Chapter I – continued}

*Lehi Is Obedient to His Covenants with the Lord
The Lord Delivers Lehi's Family from Destruction*

1 For behold

it came to pass*

aa

that **the Lord spake** unto my father
yea **[the Lord spake]** unto my father **even in a dream**
and **said** unto him [my father]

[P= sayeth]

Blessed art thou Lehi
because of the things
which thou [Lehi] hast **done**

And **because** thou [Lehi] hast **been faithful**
and **[because** thou Lehi hast] **declared** unto this people
the things

which **I [the Lord] commanded** thee
behold they [the Jews] **seek to take away thy life**

[see 1 Ne. 1:20]

2 And **it came to pass**

that **the Lord commanded** my father **even in a dream**

that he [my father] should take his family
and [he my father should] **depart** into the wilderness

bb

3 And **it came to pass**

that he [my father] was **obedient** unto the **word** of **the Lord**
Wherefore he [my father] **did** as **the Lord** commanded him

*~ Lehi Takes His Family into the Wilderness Down by the Borders Near the Red Sea
Lehi Gives Up All He Possesses to Obey His Covenant with the Lord*

4 And **it came to pass**

that he [my father] **departed** into the wilderness
and he [my father] **left** his house [covenant duality – the house of Israel]
and [he my father] **[left]** the land of his inheritance [covenant duality - Israel]
and his gold 01
and his silver* 02
and his precious things dd

[Par. aa – Like “paragraph” beginnings “it came to pass”]

[Heb. 01 – Repetition of possessive “his” in a list]

[Par. bb -- Circular repetition “my father”]

[Heb. 02 – Metaphor (symbol) items of high value “gold, silver”]

[Par. cc – Enumeration list]

[Par. dd – Many “and”s]

And [he my father] **took** NOTHING with him
 SAVE it were **his** family
and [his] provisions
and [his] tents

5 **And** [he my father] **departed** _____ **into the wilderness*** [O= he] ee
And he [my father] **came*** down by the **borders**
*near the shore ___ of the **Red Sea*** 03

~~~~Lehi Travels Three Days in the Borders Nearer the Red Sea to a Valley with a River  
 Lehi Rejoices in the Covenant Way

Lehi Warns of Disobedience by Combining the Literal with the Spiritual (see 1 Ne 20:18; 22:1-3)

**And** he [my father] **traveled** in the wilderness  
in the borders  
 which was / ^are nearer \_\_\_\_\_ the **Red Sea** [ O / ^P ]  
 {AG}

**And** he [my father] **did travel** in the wilderness  
 with his **family**  
 which [family] consisted of  
 my mother **Sariah** ff  
**and** my elder^brethren/brothers [ ^O, P / P, 1830 ]  
 who were **Laman** [P= which]  
**Lemuel**  
**and Sam**  
 [and my self **Nephi**] [omission]

6 **And it came to pass**  
**that when** he [my father] **had traveled three days in the wilderness**  
 he [my father] **pitched his tent**  
*in a valley*  
*beside / ^by the side of a river of water* [O / ^1837] 04

7 **And it came to pass**  
**that** he [my father] **built an altar of stones** 05  
**and** [he my father] **made an offering** unto **the Lord**  
**and** [he my father] **gave \_\_\_ thanks** unto **the Lord Our God**

8 **And it came to pass**  
**that** he [my father] called the \*name of the **River Laman** 06  
**and** it [**the River Laman**]  
*emptied into \_\_\_\_\_ the **Red Sea***

[Par. ee – Like endings “wilderness”]

[Heb. 04 – Separated prepositions “by” “of” “of”]

[Heb. 03 – Compound prepositions “down by”]

[Heb. 05 – Two nouns connected by “of” = adjective]

[Par. ff – Distribution list]

[Heb. 06 – Call the “name” rather than the place (river)]

and the \*valley was in the borders [near the shore of the Red Sea] 06  
 [and the \*valley was] \_\_\_\_\_ near the mouth [of the Red Sea] thereof  
 [\*O= vally]

9 And **when** [he] my father **saw**  
**that** the waters of the river  
emptied into the fountain of the Red Sea

he [my father] **spake** unto \_\_\_\_\_ **Laman**  
saying [Quote]

O that thou mightest **be like** unto this river 07  
continually running into

The Fountain of ALL Righteousness 08

10 **And** he [my father] also **spake** unto \_\_\_\_\_ **Lemuel**  
 ^saying

[^O/ deleted on P & 1830]

O that thou mightest **be like** unto this valley\* [\*O= immoveable]

**Firm and Steadfast and Immovable\***  
 in **keeping** the **commandments**  
 of **the Lord**

11 **Now this** he [my father] **spake**  
**because** of the **stiffneckedness\*** 09  
 of Laman and Lemuel 88

**for behold**

they [Laman and Lemuel] **did** murmur in MANY things against their **father**  
**because** that he [my father] was a visionary man [O= that] {AG}  
**and** [because that he [my father]] had led them [O= that he]  
out of the land of Jerusalem  
to leave \_\_\_\_\_ [their house] [see 1 Nephi 2:4]  
 [and to leave] the **land of their inheritance**  
**and** their gold  
**and** their silver  
**and** their precious things  
 [and] to **perish** \_\_\_\_\_ in the wilderness [deleted]

**And this** they [Laman and Lemuel] **said**  
 [that] he [my father] had done [O= that]  
**because** of the \_\_\_\_\_ foolish imaginatios of his heart 10

12 **And thus** [they] Laman and Lemuel being the eldest  
**did** murmur \_\_\_\_\_ against their **father**

[Heb. 06 – Separated compound prepositions “in” “near”]

[Heb. 07 – Simile “like” comparison to “river”]

[Heb. 08 – Metaphor “Fountain . . .”]

[Heb. 09 – Idiom “stiffneckedness” = stubborn]

[Par. gg – Repetition “Laman and Lemuel”]

[Heb. 10 – Plurals = amplified]



[1 Nephi 2]

And they [Laman and Lemuel] did murmur [against their **father**] because  
 they [Laman and Lemuel] **knew** NOT the dealings of **That God Who Had Created Them**  
 13 NEITHER  
 did  
 they [Laman and Lemuel] **believe**  
 that Jerusalem that GREAT city could be **destroyed**  
 according to the **words** of the prophets  
 And they [Laman and Lemuel] were **like** unto the **Jews**  
 who were at Jerusalem [O= which]  
 who sought **to take away the life** of my father

14 And **it came to pass**  
 that  
 [he] my **father** did **speak** unto **them** in the \*Valley of Lemuel [\*O= vally]  
 with power  
 being filled with the **Spirit**  
 until their frames did shake before him  
 And he [my **father**] did **confound** **them** [confound = shake] {AL}  
 that they [Laman and Lemuel] durst NOT **utter** against him

**Wherefore** they [Laman and Lemuel] did [do] [deleted in 1837]  
 as he [my **father**] **commanded** **them**  
 15 And [he] my father dwelt in a tent [in the \*Valley of Lemuel]

*Nephi Desires the Way of His Father  
 The Lord Visits Nephi  
 Nephi Shares the Things of the Lord with His Brethren*

16 And **it came to pass**  
 that I Nephi  
 be ing exceeding / ly\* young [added in 1981] 11  
 nevertheless be ing large in stature [duality] 12  
 and also having GREAT desires to **know** of the mysteries  
 of **God**

[Note: The “mysteries” of God are linked to knowledge gained through covenant obedience. The story from this point on will illustrate how this covenant obedience and covenant knowledge comes about.]

**Wherefore** I [Nephi] did cry unto the Lord [To “cry” means to pray] [O= cried]  
 And behold He [the Lord] did visit me [Nephi was granted a great vision concerning his calling]  
 and He the Lord did soften my heart

[Heb. 11 – The use of the word “exceeding-ly”]

[Heb. 12 – Idiom having excellent character traits]

that I [Nephi] did believe ALL the words  
 which had been spoken by \_\_\_\_\_ my father

**Wherefore** I [Nephi] did NOT rebel against him [my father] like unto my brothers

13

17 And I [Nephi] spake unto Sam  
 making known unto him \_\_\_\_\_ the things

which the Lord had manifested \_\_\_\_\_ unto me  
 by His Holy Spirit

And it came to pass

that he [Sam] \_\_\_ believed in \_\_\_ my words  
 18 But behold Laman and Lemuel would NOT hearken  
 unto my words

and being grieved because of the hardness of their hearts  
 I [Nephi] cried unto the Lord for them

14

*The Lord Covenants with Nephi*

19 And it came to pass

that the Lord spake unto me  
 saying

**A** Blessed art thou Nephi [singular]  
 because of thy faith

for [because of thy faith]

**B** thou [Nephi] hast sought Me diligently  
**C** with lowliness of heart

15

20 And

**D** inasmuch as ye [plural] shall keep \_\_\_\_\_ My commandments [covenant terms]

**E** ye [plural] shall prosper

16

**F** and [ye plural] shall be led to a land of promise

**G** yea even a land which I [the Lord] have prepared for you

yea a land which is choice above ALL other lands

17 hh

[Note: The Lord first addresses Nephi in the singular (“thou”), and then when citing the covenant terms the Lord possibly uses the plural “ye” to include everyone in Nephi’s expanded group.—see Kevin L. Barney, “Enallage in the Book of Mormon,” *JBMS* 3/1 (Spring 1994): 115-118.]

[Heb. 13 – Compound preposition “like unto”] [Heb. 16 – Enallage singular “thou” to plural “ye”]

[Heb. 14 – Idiom “hardness of heart”] [Heb. 17 – Hyperbole comparison “above ALL”]

[Heb. 15 – Idiom “lowliness of heart” = humble] [Par. hh – Upward gradation of sense – the covenant way]

[1 Nephi 2]

[Note: By using various words of this extremely important covenant promise— "inasmuch as ye shall keep My commandments ye shall prosper and shall be led to a land of promise," the writers of the Book of Mormon will maintain a covenant theme throughout their record. For example, the specific phrase "prosper in the land" appears 42 times alluding to this covenant promise, yet there are only 22 instances that might be termed a "quote": 1 Ne. 2:20, 1 Ne. 4:14, 1 Ne. 13:15,20; 2 Ne. 1:9,20, 2 Ne. 4:4; Jarom 1:9; Omni 1:6; Mos. 1:7, Mos. 2:22,31; Alma 9:13, Alma 36:1,30, Alma 37:13, Alma 38:1, Alma 48:15,25, Alma 50:20; Hel. 3:20; Ether 2:8-11.

An expanded explanation of this "prosper in the land" covenant between God and His covenant people is found in the Bible, in chapters 28--29 of Deuteronomy. It expresses in detail both the blessings and the curses of this covenant. (The curses are also found in Ether 2:7-12.) In total, there are 59 instances of the word "prosper" in the Old Testament; yet besides the quote in Deuteronomy, there are only 4 that might be considered a "quote": Joshua 1:7; 1 Kings 2:3; 2 Chronicles 24:20; 31:21. Intriguingly, there are only 2 instances of the word "prosper" in the New Testament, neither of which would be considered a "quote" of the covenant.

Thus, while the three "testaments" of a covenant people (Old Testament, New Testament, and Book of Mormon) and history all allude to the fulfillment of this covenant between the Lord and His covenant people, the Book of Mormon is more literarily consistent with the thematic wording--something that might be expected from an abridgment process overseen by a father (Mormon) and his son (Moroni), and a translation through one man.]

- 21 **And**  
**inasmuch as** thy brethren shall rebel against thee ii  
they [thy brethren] shall be **cut off** from the **presence of the Lord** jj
- 22 **And**  
**inasmuch as** thou [**Nephi**] shalt **keep** **My commandments** kk  
thou [**Nephi**] shalt be **made** \_\_\_\_\_ a ruler  
**and** a teacher  
over thy brethren
- 23 **For behold**  
**in that day**  
**that** they [thy brethren] shall rebel against **Me** LL  
**I** [**the Lord**] will **curse** them even with a sore **curse** 18  
**and** they [thy brethren] shall have **NO power** over thy seed mm  
except they [thy seed]  
shall rebel against **Me** also
- 24 **And if it so be that** \_\_\_\_\_ they [thy seed] {AG}  
shall] rebel against **Me**  
[**then**] they [thy brethren] shall be a **scourge** unto thy seed [scourge = a cause of suffering]  
[a **scourge**]to stir them [thy seed] **up** 19 20  
**in the ways of remembrance**  
[the covenant way]

[Par. ii – Repetition of “thy brethren”]  
[Par. jj – Repetition of “shall”]  
[Par. kk – Repetition of “Me” and “My”]  
[Par. LL – Repetition of “rebel against”]

[Heb. 18 – A verb and a noun with the same root “curse”]  
[Par. mm – Repetition of “thy seed”]  
[Heb. 19 – Compound preposition “up in”]  
[Heb. 20 – Separated prepositions “in” “of”]

## Chapter 3

{Original 1830 Chapter I – continued}

*Lehi and Nephi Respond to the Covenant  
(The Lord's Servants Are Obedient)  
They Seek First to Obtain the Lord's Word*

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

that I **Nephi** \_\_\_\_\_ *returned*  
from **speaking** with **the Lord** [**My Father**]  
to \_\_\_\_\_ the **tent of** \_\_\_\_\_ **my father**

01

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

that he [my **father**] **spake** unto me  
**saying**

#### **Behold**

I [your **father**] have **dreamed** a **dream in the which**  
**the Lord** hath **commanded** me \_\_\_\_\_ [your **father**]

{AG} 02

**that** thou [**Nephi**]  
**and** thy brethren shall *return to Jerusalem*

### 3 For **behold**

**Laban** hath \_\_\_\_\_ the **record** **of** the **Jews**  
**and also** [**Laban** hath] \_\_\_\_\_ a **genealogy of my/thy** fore **fathers** [O, P, 1981 / 1837, 1920]  
**and they are** \_\_\_\_\_ **engraven upon** **plates of brass**

[Note: This assignment given to Nephi was essentially impossible. The plates were heavily guarded and valuable. The house of Laban was probably attached to or very near the King's palace. The long journey was fraught with danger from wild animals and robbers. But Lehi repeats the commandment and the covenant promise of the Lord that goes with the assignment. (See Verneil Simmons, *Peoples, Places and Prophecies*, p. 67.)]

### 4 **Wherefore**

**the Lord** hath **commanded** me \_\_\_\_\_ [your **father**]

**that** thou [**Nephi**]  
**and** thy brothers should *return to Jerusalem*  
[and] *go* unto the house of **Laban**  
**and seek** \_\_\_\_\_ the **records**  
**and bring** them [the **records**]  
*\*down hither into the wilderness*

03

[Heb. 01 – Two nouns connected by “of” = Adjective]

[Heb. 03 – Compound prepositions “down” “into”]

[Heb. 02 – A verb and a noun with the same root “dream”]

[1 Nephi 3]

5 **And now**  
**behold**

thy brothers **murmur** [about *returning to Jerusalem*]  
**saying**  
it *[returning to Jerusalem]*  
is a hard **thing\***

aa

**which**  
**but behold**

I [your **father**] have \_\_\_\_\_ **required** of them  
I [your **father**] have NOT **required** it  
of them  
**but** it [this **thing**] is a **commandment** of **the Lord\***

bb

6 **Therefore**

my son [**Nephi**]\* *go \_\_\_\_\_ [up to Jerusalem]*  
**and do** the **things**  
which **the Lord** hath **commanded**

cc

[see verse 7]

**and**  
**because**

**thou** [**Nephi**] shalt be **favored of** **the Lord**  
**thou** [**Nephi**] hast NOT **murmured**  
[against **the Lord**]

04

[Note: Nephi, having recently been visited by the Lord and having covenanted with the Lord, makes the following covenant statement: ]

7 **And it came to pass**

**that** I [**Nephi**] **said** unto my **father**

I [**Nephi**] will *go \_\_\_\_\_ [up to Jerusalem]*  
**and do** the **things**  
which **the Lord** hath **commanded**

**for**

I [**Nephi**] **KNOW**  
**that** **the Lord** giveth NO **commandments** unto **the children of men**  
**save** **He** [**the Lord**] shall **PREPARE A WAY** for them  
**that** \_\_\_\_\_ they [**the children of men**]  
may **accomplish** the **thing**  
which **He** [**the Lord**] **commandeth** \_\_\_\_\_ them

8 **And it came to pass**

**that** **when** [he] **my father** had **heard** these [**covenant**] **words**  
he [**my father**] was **exceedingly glad**

["ly" added]

**for**  
**that**

he [**my father**] **KNEW**  
I [**Nephi**] had been **blessed of** **the Lord**

[Par. aa – Random repetition of keyword “thing(s)”]

[Par. cc – Circular repetition of “Nephi”]

[Par. bb – Random repetition of “the Lord”]

[Heb. 04 -- Passive participle with “of” instead of “by”]

~~~ Nephi Goes to Jerusalem After the Plates of Laban

9 And I Nephi and my brethren took our journey in the wilderness with our tents to go up to the land of Jerusalem **

10 And it came to pass that when we had gone / come up to the land of Jerusalem [[^]O, 1981 / P, 1920]

I [Nephi] and my brethren _____ did consult one with another [*using the reasoning of men*] **

11 And we cast lots who of us should go in unto the house of Laban [O= which]

And it came to pass that the lot fell upon Laman* [*the oldest, who represented the order of the world*] dd
and [he] Laman went in unto _____ the house of Laban

And he [Laman] talked with him _____ [Laban]
as he [Laman] sat in his _____ house

12 And he [Laman] desired of _____ Laban the records which [records] were engraved upon the plates of brass which [records] contained the genealogy of my father

[Note: The above verses 3-12 have been arranged in *chiastic parallelism* by Donald Parry, *The Book of Mormon Text Reformatted according to Parallelistic Patterns*:1992:4-5. An outline of parallel elements is as follows:

| | | | | | | | | | | |
|----|-----|---------|------------------|-------------------------------------|---------------------------------|-----------------|--------------------|-----------------------|------------------------|-------------|
| 3 | [A] | (Laban) | (record) | (genealogy of my forefathers) | (engraved upon plates of brass) | ee | | | | |
| 4 | | [B] | (house of Laban) | | | | | | | |
| 5 | | [C] | (brothers) | | | | | | | |
| 7 | | | [D] | (I Nephi) | | | | | | |
| | | | | [E] | (my father) | | | | | |
| | | | | | [F] | (do the things) | | | | |
| | | | | | | [G] | (Lord) (commanded) | | | |
| | | | | | | | [G] | (Lord) (commandments) | | |
| | | | | | | | | [F] | (accomplish the thing) | |
| | | | | | | | | | [E] | (my father) |
| 8 | | | | [D] | (I Nephi) | | | | | |
| 9 | | | | [C] | (brethren) | | | | | |
| 11 | | | | [B] | (house of Laban) | | | | | |
| 12 | [A] | (Laban) | (records) | (engraved upon the plates of brass) | (genealogy of my father) | | | | | |

[Heb. ** -- Reversal of order in a compound subject]

[Par. dd – Circular repetition “Laman”]

[Heb. ** – Reversal of order in a compound subject]

[Par. ee – Chiasmic or Extended inverted parallelism]

[1 Nephi 3]

13 And behold

it came to pass

that [he] **Laban** was **angry**
and [he] **Laban** thrust ___him **Laman** out from **his** presence
And he **Laban** would NOT
that he **Laman** should have the **records**

Wherefore

he **Laban** said unto him **Laman**

Behold thou **Laman** art a robber [Laban bears false witness]
and I **Laban** will **slay** thee **Laman** [Laban attempts to murder]

14

But [he] **Laman** fled out of **his** presence
And [he] **Laman** told [us]
the **things**

which [he] **Laban** had **done** _____ unto us

and we **began to be** exceedingly sorrowful [“ly” added] 05
and my **brethren** were about **to return**

unto my **father**
in the wilderness

Nephi Holds to the Lord's Covenant Promises

15 But behold

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

that ***As the Lord** liveth [covenant language] 06

and as we live
we will NOT **go down** _____
unto our **father**
in the wilderness

until we have **accomplished** the **thing**
which **the Lord** hath **commanded** us [see 1 Ne 3:7]

16 **Wherefore**

let us be **faithful** in **keeping** [or doing]
the **commandments of the Lord**

[A] Therefore

let us **go down to the land** [see v. 22]

[B] of our **father's inheritance**

[Heb. 05 – The use of the words “began to be”]

[Heb. 06 – A covenant oath]

[C]for **behold** he [our **father**] **left** **gold***
and **silver***
and **ALL manner of riches*** [see 1 Ne. 2:4, 11]

And **ALL this*** ff
 he [our **father**] hath **done** because of
 [“s” added on P]
the commandments of the **Lord**
 [“of the Lord” added on Ooc]

17 **For** he [my **father**] **^knowing / knew** [^O / 1840]
that **Jerusalem** MUST be **destroyed**
 because of **the wickedness of the people** 07

18 **For behold** they [the **people** of **Jerusalem**]
 have **rejected** the **words** of the **prophets**
 [covenant terms]

Wherefore

if [he] **my father**
 should **dwell in _____ the land [of Jerusalem]** [duality]

after* he [my **father**] hath been **commanded** [of **the Lord**] [*O= that]
 to **flee out of the land [of Jerusalem]**

behold [**then**] he [my **father**] 08
 would also **perish** [covenant stipulations]

Wherefore

it MUST needs be

that he [my **father**]
 [should] **flee out of the land [of Jerusalem]**

*God Has Preserved a Covenant Record from the Beginning
 God Desires Lehi's Family to Have That Covenant Knowledge*

19 And behold

[A] it is **wisdom** in **God** 88
 [B] that we should **obtain these records**
 [C] that we **may preserve** unto **our children** [O= might]
 [D] the [**covenant**] **language** of our **fathers**

[Par. ff – Detailing “all this” that was “done”]
 [Heb. 07 – Two nouns connected by “of” = Adjective]

[Heb. 08 – If / then with “then” assumed]
 [Par. gg – Extended alternating]

[1 Nephi 3]

20 And also

[A] [it is **wisdom in God**]

[B] [that we should **obtain these records**]

[C] that we **may preserve** unto them [our **children**]

[O= might]

[D] the [covenant] **words** which have been **spoken**
by the mouth of ALL the **holy prophets**

09

[D'] which [covenant] **words** have been **delivered**
unto them [the **holy prophets**]

by the **Spirit**
and [by the] **power of God**

since the world began
even down unto this present time

* * *

21 And it came to pass

that **after** this [covenant] manner of **language** did

[see 1 Ne. 5:3]

I [Nephi] **persuade** my brethren

that they [my brethren] might **be faithful** in **keeping** [or doing]
the **commandments of God**

*~~~Nephi Goes Down to the Land of Their Inheritance & Back Up to Jerusalem
Nephi Is Willing to Sacrifice All He Possesses (Gold, Silver, etc.)
to Be Faithful to His Covenant with the Lord*

22 And it came to pass

[A] that **we** *went down* to the land

**

[B] *of* our inheritance

[C] and **we** did **gather** together _____ **our gold**
and **our silver**
and **our precious things**

23

[*O= that]

[C] And **after** **we** had **gathered** _____ these **things** together

[B] [of our inheritance]

[A] **we** *went up again*
[to _____ Jerusalem]
unto the house of **Laban**

24 And it came to pass

that **we** _____ *went in* unto **Laban***

hh

and [we] _____ desired him [Laban]
that he [Laban] would give unto us

[Heb. 09 – Separated prepositions]

[Par. ** -- Extended alternating parallelism from v. 16 + chiasmic parallelism]

[Par. hh – Circular repetition “Laban”]

the **records**
which **[records]**
were **engraven** upon the plates of brass
for which **[records]**

we would give unto him **[Laban]**

[C]

our gold
and our silver
and ALL our precious things

25 **And it came to pass**

that **when** [he] **Laban** saw _____ **our property** [1981] ii
and [he] **Laban** saw that]__it **[our property]** was exceeding**ly** GREAT
he **[Laban]** **did** lust after it **[our property]** [Laban covets-Ex. 20:17]

[And he **Laban** **did** lust after it **[our property]**
insomuch that he **[Laban]** **[did?]** thrust us out

And [he] **Laban** sent his servants to **slay** us [murder - Exodus 20:13]
[insomuch] that he **[Laban]** might **obtain our property** [stealing - Ex. 20:15]

~~~Nephi & His Brethren Flee into the Wilderness to a Cavity of a Rock

26 **And it came to pass**

that **we** did **flee**
before the servants of **Laban**
and we were obliged to leave behind _____ **our property**
And it **[our property]**
fell into the **hands*** of **Laban**

10

27 **And it came to pass**

that **we** _____ **fled** _____ *into the wilderness*
and the servants of **Laban** did NOT overtake us
and we _____ hid ourselves **In the cavity of a rock** [they were in darkness]

[Note: According to Donald Parry (2007:6-7) verses 16 thru 22 can be seen as a **chiastic parallelism**. The following is an outline of the parallel phrases:

- 16 [A] (down to the land)
- [B] (the commandments of God)
- 18 [C] (words of the prophets)
- 19 [D] (that we may preserve)
- 20 [D] (that we may preserve)
- [C] (mouth of all the holy prophets)
- 21 [B] (the commandments of God)
- 22 [A] (down to the land)

[Par. ii - Circular repetition "our property"] [Heb. 10 - Metaphor "hands" = power]

28 **And it came to pass**

that **Laman** was **angry** with me [**Nephi**]
and also [**Laman** was **angry**] with my **father**

and also was **Lemuel** [**angry** with me **Nephi**
and with my **father**]
for he **Lemuel** **hearkened** unto the **words** of **Laman**

Wherefore

Laman
and **Lemuel** did **speak** MANY **hard words** [hard = sharp, forceful, violent]
unto us their younger brothers
and **they** did **smite** us even with a **rod**

*Nephi Has Been Chosen (by Covenant) to Be a Ruler
As with Moses, the Rod Is Nephi's Symbol of Rulership
Rebellious Laman & Lemuel Are Rebuked
for Not Understanding the Covenant Way*

29 **And it came to pass**

as **they** **smote** us with a **rod** [did smite?]
behold an **angel of the Lord** [symbolically a personage of light]

and **he** [the **angel of the Lord**] **came**
and **stood** before **them**
and **spake** unto **them**
saying

Why do **ye** smite your younger brother [**Nephi**] with a **rod**? 11
[A "rod" or scepter is a symbol of rulership – see Isaiah 14:5]

Know **ye** NOT
that **the Lord** hath **chosen** him [**Nephi**] to be a **ruler** over you
and **this** [**the Lord** hath **chosen** him]
because of your **iniquities**? jj

Behold **ye** shall **go up** to **Jerusalem** again [O= thou shalt]
and [at **Jerusalem**]
the Lord will **deliver** **Laban** into your **hands**

30 **And after** [that] [*O= that] **
[he] the **angel** [of the **Lord**] had **spake/spoken** unto us [O, P/ 1830] {AG}
he [the **angel of the Lord**] **departed**

[Heb. 11 – Irony A "rod" is a symbol of rulership]
[Par. jj – Questions are used to make a point]

[Heb. ** -- Use of "after that"]

Laman and Lemuel Deny Further Light and Knowledge from the Lord

31 And **after** [that] [he] the **angel**[of the Lord] had **departed** [after the "light" had departed] [deleted]

Laman
and **Lemuel** again began to **murmur**
saying

How is it possible

Behold that **the Lord** will **deliver Laban** into our **hands ?**
_____ he [Laban] is **a mighty man** 12

and he [Laban] can command **fifty**
yea even he [Laban] can slay **fifty** kk

Then why _____ [can] not
[Laban slay]_____us ? LL

[Heb. 12 – Idiom “mighty” refers to having multiple powers—physical, military, political, mental, etc.]

[Par. kk – Using numbers]

[Par. LL – Questions are used to make a point]

[Note: Some might ask, “How can anyone begin to murmur minutes after being visited by an angel? To me, the focus here is on rejection of light, rather than rejection of an angel. There are apparently times when angels do not reveal their true identity. “In Genesis 18, Abraham welcomed three angelic guests who appeared at first to be nothing more than some travellers. In the following chapter, two angels went to Sodom where they were simply assumed to be a pair of human visitors.” (christiananswers.net)]

[Note: Hugh Nibley notes that “fifty” would have been the number of a permanent military “garrison” in Jerusalem (see 1 Ne 4:1). (*Lehi in the Desert*, FARMS, pp. 97-98). Interestingly, according to biblestudy.org, the number fifty can be found 154 times in the Bible. “Its meaning is directly related to the coming of God’s Holy Spirit.” This could mean that in a subtle manner, Nephi is implying here that not only Laban, but Laman and Lemuel had rejected the spirit of the Lord, which attempted to confirm to them the correctness of Nephi’s motives of covenant-obedience in attempting to retrieve the plates.]

[Note: In 1987, Noel B. Reynolds proposed a **conceptual chiastic structure** for chapters 3—5 of 1 Nephi (see the following page). The full chiastic structure contains **17 parallel elements**, all leading to the Central Message, which deals with the question: “Who is mightier, God or Laban?” Reynolds notes that the element “K” (for 1 Nephi 4:12-19) is advanced one position in the structure because of chronology, but that the structural parallel is easy to recognize. (See Noel B. Reynolds, “The Political Dimension in Nephi’s Small Plates,” FARMS, 1987, p. 14.)

- A. Lehi tells Nephi of the commandment he has received in a dream (3:2)
- B. Lehi describes the contents of the plates of brass, mentioning genealogy. (3:3)
- C. Lehi was commanded that his sons should seek this record. (3:4)
- D. Laman and Lemuel murmur that it is a hard thing. (3:5)
- E. Nephi testifies that God will “prepare a way.” (3:7)
- F. Lehi is glad, because he knows Nephi has been “blessed of the Lord.” (3:8)
- G. The brothers return to Jerusalem and consult with each other. (3:9-10)
- H. Laban attempts to slay Laman. (3:11-13)
- I. The four are sorrowful: Laman and Lemuel want to return to the wilderness. (3:14)
- J. Nephi’s oath: “As the Lord liveth and as we live” to keep the commandments of the lord. (3:15-18)
- K. Nephi’s reasons for getting the plates. (3:19-21)
- L. The brothers collect Lehi’s gold, silver, and precious things. (3:22-23)
- M. The brothers attempt to buy the plates, but Laban steals their property and attempts to slay them. (3:24-26)
- N. They hide in “the cavity of a rock.” (3:27)
- O. Lemuel “hearkens” to Laman; they are angry, speak harsh words, and “smite” Nephi and Sam with a rod. (3:28)
- P. An angel announces that Nephi has been chosen to be their ruler and promises that the Lord will deliver Laban into their hands. (3:29)
- Q. Laman and Lemuel murmur again, for who can deliver them from Laban and his fifty? (3:31)
- Q’ Nephi assures his brothers that God is mightier than Laban and his fifty (4:1)
- P’ Nephi speaks of Moses and reminds them of the angel’s promise to deliver Laban into their hands. (4:2-3)
- O’ Laman and Lemuel are still angry, they continue to murmur, and they do follow Nephi. (4:4)
- N’ Nephi hides his brothers outside the city walls. (4:5)
- M’ Nephi is led by the Spirit to find the plates, and the Spirit reminds him of Laban’s theft and attempt to kill them; Nephi slays Laban. (4:6-12)
- L’ Nephi gets the metal plates with Zoram’s assistance. (4:20-30)
- K’ The Spirit’s reasons for Nephi to kill Laban. (4:12-19)
- J’ Nephi’s oath again: “As the Lord liveth and as I live” used to urge Zoram to join them in following Lehi. (4:31-34)
- I’ Sariah is sorrowful and wishes to be back in Jerusalem. (5:2-3)
- H’ Nephi spares Zoram’s life. (4:35-38)
- G’ Lehi comforts Sariah as their sons travel up to Jerusalem. (5:4-6)
- F’ Sariah is gladdened by her sons’ return as the Lord has delivered them. (5:7)
- E’ Sariah testifies that God has accomplished this, using Nephi’s very words. (5:8)
- D’ Lehi and Sariah rejoice and offer sacrifices and thanks to God. (5:9)
- C’ Lehi searches the record. (5:10)
- B’ Lehi summarizes the prophecies and genealogies in the plates of brass. (5:11-19)
- A’ Lehi and Nephi had kept all the Lord’s commandments to them. (5:20-21)

Chapter 4
 {Original 1830 Chapter I – continued}

[Note: Verses 1-5 are a continuation of the themes being discussed in Chapter 3.]

~~~Nephi & His Brethren Go Up Again to Jerusalem

1 And **it came to pass**

that I [**Nephi**] spake unto my brethren  
 saying

Let us go up again  
 unto Jerusalem

and [Let us] be faithful in keeping the commandments of the Lord

for behold [if] He [the Lord] is **Mightier Than ALL the Earth** 01  
 then why not \_\_\_\_\_ mightier than **Laban** aa  
 and his **fifty**  
 yea or even [mightier] than [**Laban**]  
 [and] his **tens of thousands?** 02

2 **Therefore**

Let us go up [again] 03  
 [unto Jerusalem]

Let us be strong like unto **Moses**  
 for he [**Moses**] truly spake  
 unto the waters of the Red Sea  
 and they [the waters of the Red Sea] divided  
 and **hither** [to this side] {AL}  
 and **thither** [to that side]

and our fathers came through  
 out of **captivity**  
 on \*dry ground 04

and the **armies** of **Pharaoh**  
 did follow  
 and were drowned  
 in the waters of the Red Sea

3 Now **behold**

Ye [my **brethren**] **know** that this is **true**  
 and ye [my **brethren**] also **know** that an **angel** hath **spoken** unto you

**Wherefore** Can ye **doubt ?** bb

[Heb. 01 – Metaphor/Epithet “Mightier than . . .”]  
 [Par. aa – Antithetical If / then see 1 Ne 3:31]  
 [Heb. 02 – Hyperbole with numbers]

[Heb. 03 – Compound prepositions “up” “unto”]  
 [Heb. 04 – Quotation. See Exodus 14:22]  
 [Par. bb – Questions are used to make a point. See 1 Ne 3:31]

[1 Nephi 4]

[A] Let us go up [again] cc  
 [B] unto Jerusalem  
 [C] [and] the Lord is able to deliver us [see v. 11]  
 [D] even as our fathers 05  
 [A] [Let us] go up again  
 [B] unto Jerusalem  
 [C] and [the Lord is able] to destroy **Laban**  
 [D] even as the **Egyptians**

4 Now **when** I [Nephi] had **spoken** these **words**  
 they [my **brethren**] **were** \_\_\_\_\_ yet **wroth** ["they was"] {AG}  
**and** [they **my brethren**] did still continue to **murmur**  
**Nevertheless**  
 they [my **brethren**] did follow me up  
until we came \_\_\_\_\_ without the walls of Jerusalem

5 **And** it was **by night**\* [in darkness] 06  
**and** I [Nephi] **caused that** {AG} 07  
 they [my **brethren**] should hide themselves  
without the walls of Jerusalem  
 [O = wall]

*Nephi is Willing to Give His Life if Necessary to Keep His Covenant with the Lord  
 The Lord Will Show His Covenant Servant the Way  
 Wicked Laban Has Disobeyed His Covenants and Will Suffer the Covenant Penalty*

**And** **after** [that] [deleted]  
 they [my **brethren**] had hid themselves  
without the walls of Jerusalem  
 [in darkness]

I Nephi crept into \_\_\_\_\_ the city of Jerusalem  
**And** [I Nephi] **went forth** towards \_\_\_\_\_ the house of Laban

6 **And** I [Nephi] was \_\_\_\_\_ **led** by **the Spirit**  
 NOT **knowing beforehand** the **things** which  
 I [Nephi] should **do**

7 **Nevertheless**  
 I [Nephi] **went forth** [by **the Spirit**]  
**and as** I [Nephi] came near \_\_\_\_\_ unto the house of Laban  
 I [Nephi] beheld a **man**  
**and** **he** had **fallen** to the earth before me 08  
**for** **he** was **drunken** with wine

[Par. cc – Extended alternating ]

[Heb. 07 – The use of the words “caused that”]

[Heb. 06 – Simile comparison]

[Heb. 08 – Metaphor “fallen” “drunken” = ripe for destruction]

[Heb. 06 – Metaphor “night” for darkness]

[Note: The words “fallen” and “drunken” as applied above to Laban symbolically indicate someone who has broken all his covenants with the Lord and will not repent. He is thus ripe for destruction.]

- 8 **And when** I [Nephi] came \_\_\_\_\_ to \_\_\_\_\_ **him** dd  
**and** I [Nephi] found that it was \_\_\_\_\_ **Laban** [deleted in P]
- 9 **And** I [Nephi] beheld \_\_\_\_\_ his **sword** [covenant-related] 09  
**and** I [Nephi] drew it [his **sword**] forth from the sheath **thereof** 10  
**and** the hilt \_\_\_\_\_ [of his **sword**] **thereof**  
was **of pure gold** [superlative #1] 11  
**and** the workmanship [of his **sword**] **thereof**  
was **exceedingly fine** [superlative #2] [added]  
**and** I [Nephi] saw  
**that** the blade \_\_\_\_\_ [of his **sword**] **thereof**  
was **of the MOST precious steel** [superlative. #3]

[Note: The word “thereof” refers to the antecedent noun (his sword), so in a sense I am being redundant by inserting the phrase “of his sword.” However I have done it because it accentuates better parallelism.]

[Note: Because the high quality of Laban’s sword is repeated three times it means “the very best.” Symbolically what this means is that the character and standards of the person who is the covenant record keeper for the tribe of Joseph must be “the very best.” But as the previous verses have recorded, Laban was in a “drunken” and “fallen” state indicating that Laban had not maintained those high standards. And thus as the verses that follow will show, Laban will suffer the covenant penalty by his own sword--symbolic of his oath to defend his covenant with his life.]

#### 10 **And it came to pass**

- that** I [Nephi] was **constrained** by **the Spirit** [The first time that this commandment is declared]  
**that** I [Nephi] should **kill** [him] **Laban**
- but** I [Nephi] **said** in my heart\* 12  
**NEVER at ANY time** have  
I [Nephi] **shed the blood** of man  
**And** I [Nephi] \_\_\_\_\_ **shrunk**  
**and** would that  
I [Nephi] might **NOT slay** \_\_\_\_\_ **him [Laban]** [or shed his blood]

[Note: The violations of the covenant by Laban are here listed by the Spirit of the Lord.]

- 11 **And** **the Spirit said** unto **me again** the second time] [O= saith]  
**Behold the Lord**  
[1] **hath delivered him into thy hands** [see v. 12, 17] ee  
**Yea and** I [Nephi] also **knew** that  
[2] **he had sought to take away mine own life** [see v. 28]  
**Yea and** [3] **he would NOT hearken** unto **the commandments of the Lord**  
**and** [4] **he also had taken away our property**

[Par. dd – Circular repetition]

[Heb. 11 – Superlatives 3 times = the very best]

[Heb. 09 – Symbol “sword” = covenant defense] [Heb. 12 – Metaphor: one thing “heart” for another “Nephi”]

[Heb. 10 – Repetition of possessive pronouns] [Par. ee – Working out -- A List of reasons to slay Laban]



[1 Nephi 4]

12 And **it came to pass**  
that **the Spirit** said unto me [**Nephi**] **again** *the third time* [O= said = inconsistent?] 13

**Slay** \_\_\_\_\_ **him** [**Laban**]  
for **the Lord** **hath delivered him** into **thy hands** [see 1 Ne 3:29, 31]  
13 Behold **the Lord** **slayeth** the **wicked**  
to bring forth **His righteous purposes**

It is better that one man should **perish** [duality – **One Man**]  
than \_\_\_\_\_ that a nation should **dwindle**  
and **perish** in **unbelief**

14 And now  
**when** I [**Nephi**] had heard these \_\_\_\_\_ **words** ff  
I [**Nephi**] remembered the **words** of **the Lord** [covenant language]

which [**words**]  
**He** [**the Lord**] **spake** unto me *in the wilderness* [Quote—see 1 Ne. 2:20]  
**saying** that

Inasmuch as \_\_\_\_\_ **thy seed** shall **keep** **My commandments**  
they [**thy seed**] shall **prosper** \_\_\_\_\_ in the **land of promise**

15 **Yea and** I [**Nephi**] also **thought**  
**that** they [**my seed**] could NOT **keep** **the commandments of the Lord**  
according to the **law of Moses**  
**SAVE** they [**my seed**] should have **the law [of Moses]**

16 **And** I [**Nephi**] also **knew** that **the law [of Moses]**  
was **engraven** upon the **plates of brass**

17 And **again** I [**Nephi**] **knew**  
**that** **the Lord** **had delivered Laban** into **my hands**  
for this **cause that** [in order that] 14  
I [**Nephi**] might \_\_\_\_\_ **obtain** **the records**  
**[engraven upon the plates of brass]**  
according to **His commandments**

18 **Therefore**  
I [**Nephi**] did **obey** the **voice of the Spirit** [did = inconsistent?]  
**and** I [**Nephi**] took **Laban by** the hair **of the head** 15  
**and** I [**Nephi**] **smote off his** \_\_\_\_\_ **\*head** with his **own sword** 16

[Note: Cutting off the head (symbolic of power) is a covenant penalty for gross unrepentant disobedience.]

\_\_\_\_\_  
[Heb. 13 – A warning repeated 3 times = the highest]  
[Par. ff – Circular repetition “Nephi”]  
[Heb. 14 – The use of the words “cause that”]

[Heb. 15 – Separated prepositions]  
[Heb. 16 – Metaphor “head” implies the one in charge]

*Laban's Responsibility as Head Record Keeper for the Tribe of Joseph  
Is Bestowed on Nephi – Covenant Words & Symbolism  
Nephi Obtains the Covenant Record (The Plates of Brass)*

- 19 **And after** [that] [O= that] [\*O= own]  
 I [Nephi] had **smote / smitten off** his\* **head** with his **own** sword [O, P/ 1830] {AG} gg  
 I [Nephi] took \_\_\_ the **garments\*** \_\_\_ of **Laban** 17  
**and** I [Nephi] put them [his **garments**] upon mine **own** body  
**yea** even **every whit** [ALL of them] {AL}  
**and** I [Nephi] did gird on his armor \_\_\_ about my **loins** 18

[Note: In covenant terms, a person's "garments" represent his calling, position or character. When an ancient covenant was made each participant exchanged robes indicating that "all he was or all he possessed" was offered to the other covenant person according to the terms of the covenant. The next step in the covenant process was to exchange "armor" (belts or sashes because that is where the sword was worn). The "armor" or the sword represented the idea that each covenant participant would defend the covenant with his life if necessary. Here, by putting on Laban's garments "every whit" Nephi is symbolically assuming the covenant position of the caretaker of the records of Joseph (the brass plates). That the armor is placed "about the loins" is symbolic because the "loins" symbolically represent the person's posterity or descendants. Laban, because of his gross disobedience to the Lord and to the covenant calling he held as caretaker of the records of the tribe of Joseph, had suffered his life to be taken. (See Raymond Treat's taped lectures on "Covenants and Principles of the Book of Mormon.")  
 The story will now proceed in covenant imagery.]

- 20 **And after** [that] [O= that]  
 I [Nephi] had **done** this  
 I [Nephi] **went forth** unto **the treasury of Laban**  
**and as** I [Nephi] **went forth** towards **the treasury of Laban**  
**behold** I [Nephi] **saw the servant** \_\_\_ of **Laban**  
**who** had the\* **keys of the treasury [of Laban]** [O= which] 19

[Note: Such a "servant" was very important, highly educated, and spiritually prepared.]

- And** I [Nephi] **commanded** him **[the servant]** hh  
 in the\* **voice of Laban** 20

[Note: To speak "in the voice of Laban" can also mean to speak with the power and authority of the covenant record keeper of the tribe of Joseph.]

- that** he **[the servant]** should go \_\_\_ with me **[Nephi]**  
 into **the treasury [of Laban]**  
 21 **And** he **[the servant]** **^supposing / supposed** me **[Nephi]** [**^O / 1830**]  
 to be his **master Laban**  
**for** he **[the servant]** **beheld** **the garments** [symbol of his calling]  
**and also** [he **the servant** **beheld**] **the sword** girded about my loins

[Par. gg – Circular repetition "Nephi"]

[Heb. 17 – Symbol "garments" = all he is or has]

[Heb. 18 – Symbol "loins" = one's posterity/ descendants]

[Heb. 19 – Symbol "keys" = the delegated power over]

[Par. hh – Circular repetition "the servant"]

[Heb. 20 – Symbol "voice" = the authority to speak for]

[1 Nephi 4]

22 And he [the servant] spake \_\_\_\_\_ unto me [Nephi]  
concerning the elders of the Jews

he [the servant] knowing  
that his master Laban  
had been out **by night** [in darkness]  
among them [the elders of the Jews]

23 And I [Nephi] spake unto him [the servant]  
as if it [I Nephi] had been Laban 20

24 And I [Nephi] also spake unto him [the servant]  
that I [Nephi] should carry\*the engravings [symbolic?] 21  
which [engravings] were upon the plates of brass  
to my elder brethren  
which/ ^who were without the walls [of Jerusalem]  
[in darkness]

[See the note at the end of the chapter]

25 And I [Nephi] also bade unto] him [the servant] [bade = asked, invited] {AL}  
that he [the servant] should follow \_\_\_\_\_ me [Nephi]

26 And he [the servant] supposing  
that I [Nephi] spake of \_\_\_\_\_ the [elder] brethren  
of the church

And [he the servant supposing]  
that I [Nephi] was truly \_\_\_\_\_ that Laban whom I had **slain** [O = slew]

**Wherefore** \_\_\_\_\_ he [the servant] did follow me [Nephi]

27 And he [the servant] spake \_\_\_\_\_ unto me [Nephi]  
**MANY times**  
concerning the elders of the Jews  
[who were in darkness]

as I [Nephi] **went forth** [with the engravings  
which engravings were upon the plates of brass]  
unto my [elder] brethren  
which/^who were without the walls [of Jerusalem]  
[in darkness]

[Heb. 20 – Simile Nephi’s calling is now compared]

[Heb. 21 – Metaphor “to carry” is to “take responsibility for”]

28 And **it came to pass**

that **when** [he] **Laman** saw me [**Nephi**]  
 he [**Laman**] was exceedingly frightened  
**and also** Lemuel  
**and** Sam \_\_\_\_\_ [were exceedingly frightened]

**And** they \_\_\_\_\_ **fled from before** my presence 22  
**for** they supposed it \_\_\_ was **Laban**  
**and** [they supposed] that he [**Laban**] had **slain** me  
**and** [they supposed] that he [**Laban**] had **sought to take away** their lives also [see v. 11]

29 And **it came to pass**

that I [**Nephi**] **called** after them  
**and** they did **hear** \_\_\_\_\_ me  
**Wherefore** they did cease to **flee from** [ \_\_\_\_\_ ] my presence ii

*Those Who Harken to the Lord's Covenant Servant  
 Will Have Place with Him*

30 And **it came to pass**

that **when** **the servant** of **Laban** beheld my brethren jj  
 he [**the servant**] **began to** tremble  
**and** [he **the servant**] was about to **flee from before me**  
**and** [he **the servant**] [was about to] **return to the city of Jerusalem**

31 And now I **Nephi**

being **a man large in stature** [capable of great things] 23  
**and also** having received MUCH strength of **the Lord**

**therefore** I [**Nephi**] did seize upon \_\_\_\_\_ **the servant** of **Laban**  
 [with the **strength of the Lord**]  
**And** [I **Nephi**] held him that he [**the servant**] should NOT **flee** [did?]

32 And **it came to pass**

that I [**Nephi**] spake with \_\_\_\_\_ him [**the servant**]  
 [A] that **if** he [**the servant**] would hearken unto **my words**  
 [B] [**then**] as [he] **the Lord** \_\_\_\_\_ **liveth** 24  
 [B] **and** as I [**Nephi**] \_\_\_\_\_ **live**  
 [A] **even so that** **if** he [**the servant**] would hearken unto **our words** kk  
 [B'] [**then**] we would spare his **life** [a covenant oath]

\_\_\_\_\_  
 [Heb. 22 – Compound preposition “from before”]  
 [Par. ii – Use of Omission “before” to accentuate]  
 [Par. jj – Downward gradation – sense of lowering]

\_\_\_\_\_  
 [Heb. 23 – Idiom = strong in many areas]  
 [Heb. 24 – Covenant Oath]  
 [Par. kk – Repeated alternating “lives” are involved]

~~~Nephi, with His Brethren & Zoram Travel to the Tent of His Father

33 And I [Nephi] spake unto him [the servant] even with an [covenant] oath
 that he [the servant] need not fear
 that he [the servant] should be a free man
 like unto us LL
 if he [the servant] would go down [O/ ^conjecture]
 in / ^into the wilderness 25
 with us

34 And I [Nephi] also spake unto him [the servant] saying
 Surely the Lord hath commanded us to do this thing [“s” added on P]
 and Shall we NOT be diligent in keeping the commandments of the Lord? mm
 [Quote – paraphrase of Deuteronomy 6:17]

Therefore

if thou [the servant] wilt go down into the wilderness nn
 to my father
 [then] thou [the servant] shalt have place with us [duality]

35 And it came to pass that *Zoram₁ did take courage at the words oo
 which I [Nephi] spake

Now Zoram was the name of the servant
 And he [Zoram] promised [us]
 that he [Zoram] would go down into the wilderness 26
 unto ^our / my father [^O/ 1837]

[Yea] and he [Zoram] also made an oath* unto us [O] 27
 that he [Zoram] would tarry with us
 [in the wilderness]
 from that time forth

[Par. LL – Like endings “us”]

[Heb. 25 – Compound prepositions “down” “into”]

[Par. mm – Question to make a point]

[Par. nn – Repetition “into the wilderness”]

[Par. oo – Circular repetition “Zoram”]

[Heb. 26 – Compound prepositions “down” “into”]

[Heb. 27 -- Use of “made an oath”]

[1 Nephi 4]

[Note: Donald Parry (2007:8-9) views 1 Nephi 4:4-24 as a **lengthy chiasm**, however in a number of steps he passes over quite a bit of text from one simple element to the next. Nevertheless, his outline has all the elements corresponding in a nice manner. A brief outline of his parallel elements and their corresponding verse numbers is as follows:

| | |
|----|---|
| 4 | . . . they did follow me up until we came without the walls of Jerusalem. |
| 5 | A <u>without the walls</u> |
| | B <u>house of Laban</u> [6] <u>house of Laban</u> [7] |
| 9 | C <u>sword</u> |
| 10 | D <u>Spirit</u> [11] <u>Spirit</u> |
| 12 | E <u>the Lord hath delivered</u> |
| 13 | F [Perishing] |
| 14 | G <u>keep my commandments</u> |
| 15 | G' <u>keep the commandments</u> |
| 16 | F' [Imperishable] |
| 17 | E' <u>the Lord had delivered</u> |
| 18 | D' <u>Spirit</u> |
| 19 | C' <u>sword</u> |
| 20 | B' <u>treasury of Laban</u> <u>treasury of Laban</u> |
| 24 | A' <u>without the walls</u> |

[Note* John W. Welch would later add matching elements F— [Perishing] “It is better that one man should perish than that a nation should dwindle and perish” (v. 13), and F’— [Imperishable] “I also knew that the law was engraven upon the plates of brass” (v. 16). He would present this expanded chiasm in “Narrating Homicide Chiastically,” a paper presented at the Chiasmus Jubilee Conference, Provo, Utah, Aug. 16, 2017. (See theme #11 “The Law” in the section “Literary Forms” in my Introduction.)]

[Note: Donald Parry (2007:10-11) sees a **chiastic structuring** of the last verse of chapter 4 (v. 38) coupled with the first six verses of chapter 5. Because it is complex, I will only present the basic outline of parallel elements:

| | |
|----|--|
| 38 | A <u>plates of brass</u> |
| | B <u>the wilderness</u> |
| | C <u>journeyed</u> |
| 1 | D <u>our father</u> <u>my mother, Sariah</u> |
| 2 | E <u>we had perished in the wilderness</u> |
| | F <u>complained against my father . . .</u> |
| | <u>visionary man</u> |
| 3 | F <u>complained against my father</u> |
| 4 | <u>visionary man</u> |
| | E <u>had perished</u> |
| 6 | D <u>my father</u> <u>my mother, Sariah</u> |
| | C <u>journeyed</u> |
| | B <u>the wilderness</u> |
| | A <u>record of the Jews</u> |

Chapter 5

{Original 1830 Chapter I – continued}

Nephi and Lehi Have Kept Their Covenant with the Lord Nephi's Father & Mother Confirm the Covenant Way

1 And **it came to pass**

that **after** we had **came/come** _____ **down** [O, P/1852] {AG}
into the wilderness

unto **our father**

behold

he **[our father]** _____ / _____ was **filled with joy**

and also **my mother Sariah** / _____ was **exceedingly glad** [see 1 Ne. 3:8] aa

Sariah Had Reminded Her Prophet Husband That She Had Sacrificed All for Her Covenants Yet She Had Still Remained Faithful

2 **for** she **[Sariah]** **truly** had **mourned** because of _____ **us**
for she **[Sariah]** had **supposed** that we had perished
in the wilderness

and she **[Sariah]** also had **complained** against **my father**
telling him _____ that _____ [1] he **[my father]**
was a **visionary** man

saying

Behold [2] thou hast **led** us forth **from the land of our inheritance**
and [3] my sons are NO more
and [4] we perish _____ **in the wilderness**

bb

3 **And after** this [covenant] manner of **language** [see 1 Ne. 3:21]
had **my mother [Sariah]** _____ **complained** against **my father**

[Note: The “arguments” listed above are reasonable. They are not termed “murmuring” probably because Sariah remained faithful to the Lord despite the outcome. The “complaints are:

[1] Lehi is a “visionary man.” Yet Sariah might be stating a fact -- the term “visionary man” means “Seer.”

[2] Sariah’s old land of inheritance will be destroyed – she will be without one.

[3] Because Sariah’s sons basically belonged to her – they were her glory, her protection, her posterity, and her support in old age, Sariah had “given” all (all she possessed) to Lehi in order to fulfill a covenant commandment – a commandment that would send her sons into “impossible” odds: (A) If Laban’s soldiers didn’t kill them, then (B) wild animals and robbers along the trail would. And now her sons were seemingly “no more.”

[4] Lehi’s whole family faced a full and lengthy wilderness journey. By all odds, one or more (even all) would perish in the service of the Lord.

For further insights see my Commentary. See also John A. Tvedtnes, “A Visionary Man,” in *Pressing Forward with the Book of Mormon*, F.A.R.M.S., 1999, p. 29-30; Richard D. Rust, “Recurrence in Book of Mormon Narratives,” in *Journal of Book of Mormon Studies*, 3/1 (Spring 1994), p. 46-47; Kevin and Shauna Christensen, “Nephite Feminism Revisited” *FARMS Review of Books*, 10/2, 1998, p. 21-22.]

[Par. aa – Circular repetition “Sariah”]

[Par. bb – Working out- the reasons for her complaint]

[1 Nephi 5]

Lehi Had Borne a Confirming Prophetic Covenant Witness to Comfort Sariah

4 And **it had came/come to pass** [changed in 1837] {AG}

that **my father Lehi** spake unto her saying

I KNOW that I [**Lehi**]_____ am a **visionary*** man [A Seer - by definition]

for **if** I had NOT **seen** the **things** of **God** in a **vision**
[then] I should NOT have **known** the **goodness** of **God** ["Gospel" = "good news"]

but had tarried **at Jerusalem**
and had **perished** with my brethren [destroyed for covenant disobedience]

5 But behold I **have obtained** _____ a land of promise 01
in the which things {AG}
I do rejoice

[Note: To help comfort Sariah, Lehi initially uses the "prophetic perfect tense" or in other words he speaks of future things in the past tense as if they had already happened, or in essence, Lehi declares that they definitely will "obtain a new land of promise."]

Yea **and** **I KNOW** that **the Lord** will deliver my sons out of the **hands** of **Laban**
and [**I KNOW** that **the Lord** will] bring them **down again** unto us
in the wilderness

[Note: The term "know" (3 times) is according to covenant knowledge – the Lord ALWAYS lives up to the covenants He makes with us in return for our covenant obedience.]

6 **And after** this **[covenant] manner of language** [see Note at the end of the chapter]
did **my father Lehi**
comfort **my mother Sariah** concerning us [their **sons**]
while we [their **sons**] **journeyed**
in the wilderness
up to **the land of Jerusalem**
to obtain the **record** of the **Jews**

7 **And when** we [their **sons**] had **returned**
to the **tent** of **my father** [Lehi]
[after our **journey**]

behold their **joy was full**
and **my mother was comforted**

[Note: According to Grant Hardy (*Understanding the Book of Mormon: A Reader's Guide*, p. 283), "The phrase 'after this manner of language' is not a regular way for the Book of Mormon to end quotations.; it is UNIQUE to Nephi . . . 'it never occurs in the Bible.'" (See the following: [1 Ne. 1:15; 3:21; 5:3; 5:6; 5:8; 10:15; 16:38; 17:22])

[Heb. 01 – Use of the prophetic perfect tense]

8 And she [my mother **Sariah**] **spake** [Bookend #1] **
saying

Now I **KNOW** of a surety [This phrase is repeated 3 times here]

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 [**the Lord**] **hath** **delivered** them [my **sons**]
out of the **hands** of **Laban**

and [I also **KNOW** of a surety

that **the Lord** **hath** **given** them [my **sons**] **power** [O= gave]
whereby they [my **sons**]
could **accomplish** the **thing** which
the Lord **hath** **commanded** them

And after this [**covenant**] manner of **language** [This phrase has been repeated 3 times]

did
 she [my mother **Sariah**] **speak** [Bookend #2]

[Note: Sariah has just confirmed the Lord’s obedience to the covenant that He not only made with her husband and her (“them”) in regards to every one of her “complaints,” but also the Lord’s obedience to the covenant commandment originally given to Nephi through Lehi (1 Ne. 3) after Nephi desired to “KNOW” the mysteries of God like his father did (1 Ne. 2)]

9 And **it came to pass**

that **they** did **rejoice exceedingly** [joy & rejoicing has been repeated 3 times]
 and [**they**] did **offer sacrifice** [covenant ordinances – 3 times]
 [and **they** did] **offer** burnt **offerings** unto **the Lord**
 and **they** **gave** thanks _____ unto **the God of Israel** [did give?]

02

[Note: These burnt offerings to remove sin were not only done out of obedience, but out of necessity. For despite the valid reasons, Nephi had taken the life of Laban and needed to become “clean” according to the Law of Moses. Under the Deuteronomic Code a man could offer sacrifice for his own family, even though he was not of the tribe of Levi—see 1 Samuel 1:3-4; Judges 6:24-26. (ZRF Study Book of Mormon, p. 12)]

[Note: According to Donald Parry (2007:11), 1 Ne. 5:7-9 is a **chiastic parallelism**. Parallel elements are as follows:

- 7 A their joy was full
- 8 B she spake
- C the Lord hath commanded
- D protected my sons
- D delivered them
- C the Lord hath commanded
- B did she speak
- 9 A they did rejoice exceedingly

[Heb. 02 – A verb and a noun with the same root “offer”]

[1 Nephi 5]

*Lehi and Nephi Search the Scriptures - the Plates of Brass
The Record Testifies of Their Fathers' Works by Covenant
These Records Are of Great Worth As One Journeys
through the Wilderness towards the Promised Land*

10 And **after** * they had **given thanks** _____ unto **the God of Israel** [*O= that, gave]

my father Lehi took the **records**
which [**records**]
were **engraven**
upon the **plates of brass**

and he [**my father**] did **search** them [**the records**]
from **the beginning**

11 **And** he [**my father**] beheld that they [**the records**] did contain
the **five books of Moses**
which [**five books of Moses**]
gave an account
of the creation of the world [O= which was]
and also of **Adam** and **Eve** **who were** our first parents {AG}

12 **And also** [A] [gave] a **record** cc
[B] of the **Jews**
[C] from **the beginning**
[D] **even down to**
[E] **the commencement of**
[F] **the reign of Zedekiah** king of Judah

13 **and also** [A] [gave] a **record**
[B] [of] the **prophecies** of the **holy prophets**
[C] from **the beginning**
[D] **even down to**
[E] **the commencement of**
[F] **the reign of Zedekiah**

and also [gave] a **record**
[of] **MANY prophecies**
which [**prophecies**]
have been **spoken by** the mouth of **Jeremiah**

14 And **it came to pass**
that [he] **my father Lehi** also **found**
upon the **plates of brass**
a genealogy **of his fathers**

[Par. cc – Extended alternating]

Wherefore he [my father] knew that
 he was a descendant of Joseph
 yea even that Joseph who was _____ the son of Jacob [O= which]
 who was sold into _____ Egypt [duality – bondage]
 and who was preserved by the hand of the Lord
 that he [Joseph] might preserve his father Jacob
 and [that he [Joseph] might preserve] ALL his _____ [Jacob's] household
 from perishing with famine

15 And they [Jacob's household]
 were also led out of captivity
 and [were also led] out of the land of Egypt
 by That Same God Who Had Preserved Them

16 And thus [he] my father Lehi did discover
 the genealogy of his fathers

And [he my father Lehi did discover]
 [that] Laban also was a _____ descendant of Joseph
Wherefore _____ he [Laban] and his fathers [descendants of Joseph]
 had kept the records

17 And now

when [he] my father saw ALL these things
 he [my father] was filled with the Spirit
 and [he my father] began to prophesy concerning his seed—
 18 that these plates of brass should go forth unto

ALL nations dd
 [ALL] kindreds {AG}
 [ALL] tongues
 and [ALL] people
 who were of his seed [O= which] ee

19 **Wherefore** he [my father] said
 that these plates of brass should NEVER perish
 NEITHER should they be dimmed
 ANY MORE
 by time

And he [my father] prophesied MANY things concerning his seed

[Par. dd – Distribution list]

[Par. ee – Bookends “his seed”]

[1 Nephi 5]

20 And **it came to pass**

that

thus far **I and my father** had kept _____ the **commandments**
wherewith **the Lord** _____ had **commanded** us

03

21 And we [**I and my father**] had **obtained** _____ the **records**
which **the Lord** _____ had **commanded** us

["s" added]

and [**had**]searched them [the **records**]
and [**had**]found that they [the **records**]

were **desirable**
yea even **of GREAT worth** unto us

insomuch that

we [**I and my father**] could **preserve** _____ the **commandments** of **the Lord**
unto our **children**

22 **Wherefore** it was **wisdom** _____ in **the Lord**

that we [**I and my father**] should **carry** them [the **records**]with us

as we [**I and my father**] **journeyed** _____
in the wilderness
towards the land of promise

{Original 1830 Chapter Break—end of Chapter I}

[Heb. 03 – Reversal of order of persons in a compound subject]

[Note: According to Donald Parry (2007:12), 1 Nephi 5:17-20 can be viewed as a **chiastic parallelism**. A basic outline of the parallel phrases is as follows:

- | | | | |
|----|---|------------------|--|
| 17 | A | <u>my father</u> | |
| | | B | <u>prophesy concerning his seed</u> |
| 18 | | C | <u>plates of brass</u> |
| | | D | all <u>nations, kindreds, tongues,</u> |
| | | D' | and <u>people</u> |
| 19 | | C | <u>plates of brass</u> |
| | | B | <u>prophesied</u> <u>concerning his seed</u> |
| 20 | A | <u>my father</u> | |

Chapter 6

{Original 1830 Chapter II—comprising Chapters 6-9}

*All Things on the Plates of Nephi Are of Worth
They Persuade Men to Come to a God of Covenants
That Men Might Share in the Covenant Promises Made by God
to Abraham, Isaac and Jacob*

[Comment or Preface]

1 And now

[Editors Promise]

I **Nephi** do NOT give the genealogy of my fathers in this part of my **record** aa
bb cc
NEITHER **at any time** shall
I **Nephi** give it [the genealogy of my fathers] **after** dd
upon these [small] plates ee 01
which I **Nephi** am **writing**
for it [the genealogy of my fathers] **is given**
in the **record** *[the plates of Lehi]*
which **[record]** ff
has been **kept by my father**

Wherefore *[statement #1]*

I **Nephi** do NOT **write** it [the genealogy of my fathers] in this **work**
[the record
kept by me] *[the small plates of Nephi]*

2

For it sufficeth me to say
that we are a descendant of Joseph
[changed in 1981 to “we are descendants of Joseph”]

3

And it mattereth NOT to me
that I **Nephi** am particular to give _____ a full **account**
[upon these small plates]

of ALL the **things** of **my father**
for they [ALL the **things** of **my father**]

canNOT be **written** upon these **[small] plates** **[in a full account]**

[Par. aa – Like beginnings “I Nephi”]

[Par. bb – Repetition of “NOT,” “NEITHER,” “ALL”]

[Par. cc – Repetition of “the genealogy of my fathers”]

[Par. dd – Circular repetition of “my father(s)”]

[Par. ee – Circular repetition of “these small plates”]

[Heb. 01 – Compound preposition “after” “upon”]

[Par. ff – Like endings “record”/“work”/“account”]

[1 Nephi 6]

for I [Nephi] desire the room [on these small plates]
that I [Nephi] may write of the things of God

4 For the fulness of mine intent [on these small plates]
is that I [Nephi] may persuade men
to come unto the God of Abraham 02
and the God of Isaac 03
and the God of Jacob
and [to] be saved

5 **Wherefore** [statement #2]
[A] the things which are pleasing _____ unto the world gg
[B] I [Nephi] do NOT write
[A] but the things which are pleasing
unto God [O= them which]
and unto those who are NOT of the world
[B] [I Nephi DO write]

6 **Wherefore** [statement #3] [Editors Promise] 04
I [Nephi] shall give commandment unto my seed [who are descendants of Joseph]
that they [my seed]
shall NOT occupy these [small] plates
with things
which are NOT of worth unto the children of men
* * *

[Heb. 02 – God repeated 3 times = the highest God]

[Heb. 03 – Metaphorical names]

[Par. gg – Alternating contrast]

[Heb. 04 -- “Wherefore” repeated three times = the highest importance]

Chapter 7

{Original 1830 Chapter II – continued}

Lehi's Family to Marry & Raise up Seed to the Lord

7:1 And now I [Nephi] would
that ye might know that after my father Lehi aa
had **made an end** of prophesying 01
concerning his seed
it came to pass bb
that the Lord spake _____ unto him [my father Lehi]
again
^saying / [] [^O / deleted on P]
that it was NOT **meet** [proper] for him [my father] Lehi {AL}
that he should take his family *into the wilderness* alone cc
but that his sons
should take daughters
to wife
that they might raise up seed unto the Lord [O [] / ^"they" added on P]
in the **land of promise**

~~~ Nephi & His Brethren Return to the Land of Jerusalem for Ishmael and His Family

2 And **it came to pass**
that the Lord commanded _____ him [my father]
[saying]
that I Nephi and my brethren
and should **again return** ^into / unto the land of Jerusalem [^O / 1830]
[should] **bring down** Ishmael
and his family
into the wilderness
3 And **it came to pass**
that I Nephi did **again**
with my brethren *go forth* _____ *into the wilderness*
to *go up* _____ to [the land of] Jerusalem
4 And **it came to pass**
that we _____ *went up*
unto the **house** of Ishmael 02

[Par. aa – Like beginning initiators “that”]

[Heb. 01 – Use of the phrase “made an end”]

[Par. bb – Like “paragraph” beginnings]

[Par. cc – Circular repetition “into the wilderness”]

[Heb. 02 – Two nouns connected by “of” = adjective]

[1 Nephi 7]

and we _____ did gain favor in the sight of Ishmael dd
insomuch that we _____ did speak _____ unto him [Ishmael]
the words of the Lord

5 And it came to pass that the Lord
did soften the heart of Ishmael
and also [of]his hole hole / ^whole household [OC / ^ conjecture]

insomuch that they took their journey with us
down _____ into the wilderness
to the tent of our father

[Note: According to Donald Parry (2007: 13) verses 3-5 can be viewed as a *chiastic parallelism*. A basic outline of the parallel elements is as follows:

- 3. And it came to pass . . .
 - [A] into the wilderness
 - [B] to go up
- 4.
 - [C] house of Ishmael
 - [D] gain favor . . . of Ishmael
 - [E] insomuch that we did speak unto him the words of the Lord
- 5.
 - [D] soften the heart of Ishmael
 - [C] his household
 - [B] took their journey down
 - [A] into the wilderness

6 And it came to pass that as we behold journeyed in the wilderness

Laman
and Lemuel [my two brothers] 03
and two of the Daughters of Ishmael
and the two Sons of Ishmael
and their families [?]

did rebel against us 04

yea [they did rebel] against me Nephi [P=1] ee
and [against] Sam
and [against] their father Ishmael
and [against] his Wife
and [against] his three other daughters

[Par. dd – Like endings “Ishmael”]

[Par. ee – Enumeration]

[Heb. 03 – Symbolism number 2 = uniting with]

[Heb. 04 – Repetition of a preposition “against”]

7 And **it came to pass** that **in the which rebellion** {AG}
they were **desirous**
to return **unto the land of Jerusalem**

*Nephi Warns Laman & Lemuel Again
 The Lord Is Able to Do All Things through Covenants
 Obedience Brings Deliverance--Disobedience Brings Destruction
 Both Literally & Spiritually*

8 And now I **Nephi** being grieved for the **hardness** of their **hearts** ff

therefore I **Nephi** **spake** unto them
saying

yea I **Nephi** **spake**
even unto Laman
and unto Lemuel
saying

Behold and **How is it that** **ye are mine elder brethren** [O= thou art] gg
ye **_____ [mine elder brethren]** hh
are so hard in **your hearts**
and **[are]so blind** in **your minds**

that I **Nephi** **that ye _____ [mine elder brethren]** have need
your younger brother

yea and should **speak** unto **you**
[should] set an example for **you ?**

9 **How is it that** **ye** have NOT **hearkened** unto the **word** of **the Lord ?** ii

10 [A] **How is it that** **ye** have **forgotten** jj

[B] **that** ye have **seen** an **angel** of **the Lord ?** kk

11 Yea and [A] **How is it that** **ye** have **forgotten** [[^]O / 1837]

[B] **^how / what GREAT things _____ the Lord** hath **done**
 for us

in **delivering** us out of the hands
 of **Laban**

and also **that** we should **obtain** the **record** **[of Laban] ?**

[Par. ff – Like beginnings “I Nephi”]

[Par. gg – Circular repetition “ye”]

[Par. hh – Questions to make a point]

[Par. ii – Like beginnings “How is it that ye”]

[Par. jj – Repeated alternating parallelism]

[Par. kk – Circular repetition “the Lord”]

[1 Nephi 7]

12 Yea and [A] **How is it that** ye have **forgotten**
 [B] **that** _____ **the Lord** is able to do
 ALL **things**
 according to His **[the Lord's]** will
for the children of men
if it so be that _____ they [the children of men]
 exercise **faith** in **Him [the Lord]**?

Wherefore _____ let us be **faithful to Him [the Lord]** [O= in]
 13 **And** **if it so be that** we are **faithful to Him [the Lord]** [O= in]
[then] we shall **obtain** the **land of promise**
and **ye shall know at some future period**

that the **word** of **the Lord** shall be **fulfilled**
 concerning the **destruction** of **Jerusalem** [duality - covenant]
for ALL **things** which **the Lord** hath **spoken**
 concerning the **destruction** of **Jerusalem**
 [ALL **things**] **MUST** be **fulfilled**

[Note: According to Donald Parry (2007:13), there is a *chiastic parallelism* in verse 13. It is as follows:

13. . . . the word of the Lord

[A] shall be fulfilled
 [B] concerning the destruction of Jerusalem
 [C] for all things which the Lord hath spoken
 [B] concerning the destruction of Jerusalem
 [A] must be fulfilled

14 **For behold** **the Spirit of the Lord** **ceaseth soon** to strive with **them** [the Jews at Jerusalem]
for behold they **[the Jews]** have **rejected** the **prophets** LL
and **Jeremiah** have
 they **[the Jews]** _____ **cast into prison**
And they **[the Jews]** have **sought to take away the life** [see v. 16, 19]
 of **my father**
insomuch
that they **[the Jews]** have **driven** him **[my father]**
out of the land [of Jerusalem]

[Par. LL – Circular repetition “the Jews”]

15 Now behold

I [**Nephi**] **say** unto **you**
 that **if** **ye** will *return unto* _____ **Jerusalem** mm
 [then] **ye** shall also **perish** with **them**
 And now **if** **ye** have **choice** [correct judgment, discernment] {AL}
 [then] *go up to the land [of Jerusalem]*
 and **remember** the **words**
 which I [**Nephi**] **speak**
 unto **you**
 that **if** **ye** _____ *go [up to the land of Jerusalem]*
 [then] **ye** will also **perish** [with **them**]
 for thus **the Spirit of the Lord constraineth** me [compels me] {AL}
 that I [**Nephi**] should **speak**

*Laman and Lemuel Seek to Take Away Nephi's Life
 Nephi (and His Future Seed) Are Delivered by the Lord*

16 And **it came to pass**

that **when** I [**Nephi**] had **spoken** these **words**
 unto **my brethren** nn
 they [**my brethren**] **were angry with me*** [*see v. 19]
 And **it came to pass**
 that they [**my brethren**] **did lay their hands upon me*** [*see v. 19]
 for **behold** they [**my brethren**] **were exceedingly wroth**
 and they [**my brethren**] **did bind me with cords*** [*see v. 17]
 for they [**my brethren**] **sought to take away my life*** [*see v. 14, 19]
 that they [**my brethren**] **might leave me in the wilderness**
 to be devoured by wild beasts

17 But **it came to pass**

that I [**Nephi**] **prayed** unto **the Lord** 05
 saying
 O Lord according to my **faith** which is in **me / ^Thee** [O* / ^O^c] oo
 [O Lord] wilt **Thou deliver** me from _____ the **hands** [evil power] pp
 of **my brethren**
 yea **[O Lord]** even **give me strength**
 that I [**Nephi**] **may burst** these **bands**
 [of **my brethren**]
 with which **[bands]**
 I [**Nephi**] _____ am **bound***

[Par. mm – Repeated alternating “If / then”]
 [Par. nn – Circular repetition “my brethren”]
 [Heb. 05 – A wish or a prayer]

[Par. oo – Like beginnings (3 times)]
 [Par. pp – Rhyming]

18 And **it came to pass**

that **when** I [Nephi] had **said** these **words**
behold

the **bands** were **loosed**
from off my **hands** [symbolic of covenant power]
and [from off my] **feet**

and I [Nephi] **stood** before **my brethren**
and I [Nephi] **spake** unto them [my brethren] _____ **again**

19 And **it came to pass**

that
and they [my brethren] **were angry with me** _____ **again***
they [my brethren] **sought to lay hands upon me** [again]*

but behold
yea and **one** of the **daughters** of **Ishmael**
and also **her mother**
and **one** of the **sons** _____ of **Ishmael**

06

insomuch that

did **plead**
with **my brethren**
and they [my brethren] did soften **their hearts**
they [my brethren] did cease **striving to take away my life ***

20 And **it came to pass**

that
insomuch that
and they [my brethren] were sorrowful because of their **wickedness**
they [my brethren] did bow down before **me**
[they **my brethren**] did plead _____ with **me**

that I [Nephi] would _____ **forgive** qq
them [my brethren] _____ of the **thing**
that they [my brethren] had done _____ **against me**

21 And **it came to pass**

that I [Nephi] did **frankly** {freely} **forgive** {AL}
them [my brethren] _____ ALL [the **things**]
that they [my brethren] had done _____ [against **me**]

and I [Nephi] did _____ **exhort**
them [my brethren]
that they [my brethren] would **pray** unto **the Lord Their God** rr
for **forgiveness**

And **it came to pass**

that they [my brethren] did so **pray** unto **the Lord Their God**
for **forgiveness**

[Heb. 06 – Number symbolism - three in number = witness]

[Par. qq – Circular repetition “forgive”]

[Par. rr – Like endings “the Lord their God”]

And after [that] they [my brethren] had done praying unto **the Lord** [O= that] {AG} 07

we did again travel on our journey towards **the tent of our father** ss

22 **And it came to pass**

that we did come down unto **the tent of our father**

And after

[that] I [Nephi] and [they] my brethren [O= that]

and ALL the house of Ishmael had come down unto **the tent of my father**

and they did give thanks unto **the Lord Their God**
 and they did offer sacrifice [unto **the Lord Their God**]
 and [they] did offer burnt offerings unto Him [the Lord Their God] 09 10

8:1 **And it came to pass**

that we had gathered together ALL manner of seeds of every kind tt 11
 both of grain of every kind
 and also of the seeds of fruits [del. In 1840] **
 of every kind 12

[Note: The “seeds of every kind” especially included the potential “seeds” or posterity of Nephi and Lehi. The “fruit of every kind” especially included the “fruit of the womb” of the daughters of Ishmael. The purpose of this return trip to Jerusalem was so that the sons of Lehi could take these “daughters to wife, that they might raise up seed unto the Lord in the land of promise” (1 Ne. 7:1). Thus Nephi and Lehi were blessed with the covenant gift of “eternal lives.”]

[Note: The parallel initiating phrase “it came to pass” (also viewed as “like paragraph beginnings”) has been used 17 times in chapter 7 (including verse 1 of chapter 8).]

[Heb. 07 – Repetition of the phrase “had done” (see verses 20, 21)]

[Par. ss – Like endings (3 times = the highest importance)]

[Heb. 09 – Verb and noun with the same root “offer”]

[Heb. 10 – Symbolism 3 times = the highest praise]

[Par. tt – Distribution]

[Heb. 11 – Separated prepositions “of . . . of”]

[Heb. ** -- Plurals]

[Heb. 12 – Symbolism 3 times = the very best “kind” of “seed”]

[1 Nephi 7]

[Note: According to Donald Parry (2007:14), 1 Nephi 7: 16-19 can be viewed as a **complex chiasmic parallelism**. I have taken the liberty to modify it slightly. The following is a brief outline of the parallel phrases:

16 And it came to pass that when I, Nephi had spoken these words unto my brethren,

- A 1 they were angry with me
- 2 they were exceedingly wroth
- 3 they sought to take away my life

17 B I prayed unto the Lord, saying

- C wilt thou deliver me
- C' give me strength that I may burst these bands

18 B' when I had said these words

- 19 A' 1' they were angry with me again
- 2' [they] sought to lay their hands upon me
 - 3' they did cease striving to take away my life
-

Chapter 8

{Original 1830 Chapter II – continued}

[Note: Verse 1 of Chapter 8 is a continuation of the theme of Chapter 7 so it has been placed at the end of Chapter 7.]

~~~Lehi's Group Tarries in the Valley of Lemuel  
Lehi's Dream concerning His Family and the Tree of Life

2 And **it came to pass**

that **while** my father *tarried* *in the wilderness*  
he [my father] **spake** unto us  
**saying**

**Behold** I [Lehi] have dreamed a dream

>or in other words

I [Lehi] have seen \_\_\_\_ a vision

01

aa

bb

3 **And behold** because of the thing which

I [Lehi] have seen

I [Lehi] have reason to rejoice in the Lord

because of **Nephi**

**and also** [because] of **Sam**

For [behold] I [Lehi] have reason to suppose

that they \_\_\_\_\_ [will be saved]

**and also** [that] **MANY** of their **seed** will be saved

4

**But behold** **Laman and Lemuel**

I [Lehi] fear exceedingly because of you

For **behold** me thought

[that] I [Lehi] saw in my dream [inserted in 1837] {AG}

a dark

**and** [a] dreary *wilderness*

5 And **it came to pass**

that I [Lehi] saw A Man

and He was dressed in a **white robe**

and He **came**

and [He] **stood** before me

6 And **it came to pass**

that He **spake** unto me

and [He] bade \_\_\_\_\_ me follow **Him** [*bade = asked, invited*] {AL}

[Heb. 01 – Verb and noun with the same root “dream”]

[Par. bb – Circular repetition “I Lehi”]

[Par. aa – Line of clarification]



[1 Nephi 8]

7 And **it came to pass**

that **as** I [Lehi] \_\_\_\_\_ followed Him  
[and after I [Lehi] \_\_\_\_\_ followed Him] [deleted in 1837]  
I [Lehi] **beheld myself**

that I [Lehi] was in a **dark**  
and [a] dreary **waste**

8 And **after\*** I [Lehi] had traveled **for the space of MANY hours** [\*O= that] 02  
in **darkness**

[A] I [Lehi] **began to pray** unto **the Lord** \*\*  
[B] that **He [the Lord]**  
would have **mercy on me**  
[B] according to the multitude  
of **His [the Lord's]** tender **mercies** [Quote – Psalm 51:1]

9 And **it came to pass**

[A] [that] **after** I [Lehi] had **prayed** unto **the Lord** [deleted in 1837]  
I [Lehi] **beheld** a large  
and [a] spacious field

10 And **it came to pass**

that I [Lehi] **beheld A Tree** 03  
**Whose Fruit Was Desirable To Make One Happy**

11 And **it came to pass**

that I [Lehi] **did go forth** (AG)  
and [I [Lehi] did] **partake** of **the Fruit** thereof cc  
and I [Lehi] **beheld** that it [the Fruit] thereof] was  
**MOST Sweet**  
**Above ALL** [\*O= had]  
**that I EVER\* Before Tasted**

Yea and I [Lehi] **beheld** that **the Fruit** thereof] was  
**White**  
**to Exceed ALL the Whiteness**  
**that I Had EVER Seen**

[see Psalm 51:7-8]

12 And **as** I [Lehi] **partook** of **the Fruit** thereof  
it [the Fruit] filled my soul  
with **exceedingly GREAT joy** [1981]

[Note: The word "thereof" refers to the antecedent noun (the tree).]

[Heb. 02 – Separated compound preposition "for the space of" ]  
[Par. \*\* -- Simple chiasmic parallelism]

[Heb. 03 – Metonymy/symbolism "A Tree"]  
[Par. cc – Circular repetition "the Fruit"]

**Wherefore** I [Lehi] \*began to be \_\_\_\_\_ **desirous** that my family  
 should **partake**  
 of it [the Fruit] also  
**for** I [Lehi] knew that it [the Fruit] was **Desirous /** [^P / 1837]  
**Desirable Above ALL Other Fruit**

[Note: According to Greg Wright (1976:6) and Donald Parry (2007:15), verses 10-12 can be viewed as a **chiastic parallelism**. A basic outline of parallel elements is as follows:

10 And it came to pass that I beheld a tree,  
 [A] desirable  
 [B] happy  
 11 [C] partake of the fruit thereof  
 [D] it was most sweet . . . above all . . . I ever before tasted  
 [D] [it] was white . . . to exceed all . . . I had ever seen  
 [C] I partook of the fruit thereof  
 12 [B] joy  
 [A] desirable

13 **And as** I [Lehi] cast my eyes round about  
**that** perhaps I [Lehi] might discover my family also  
 [and] I [Lehi] **beheld** \_\_\_\_\_ a river of water [deleted in P] {AG} \*\*  
 and it [the river of water] ran along aa  
 and it [the river of water] was near **the Tree** of which

I [Lehi] was **partaking** **the Fruit**

14 **And** I [Lehi] **looked** to behold  
 from *whence* it [the river of water] came [from what place] {AL}  
**and** I [Lehi] **saw** the head [of the river of water] thereof a little way off  
**and** at the head [of the river of water] thereof  
 I [Lehi] **beheld**  
 your mother Sariah bb  
**and** Sam  
**and** Nephi  
**and** they stood  
**as if** they knew NOT *whither* [to what place] they should **go** {AL}

15 **And it came to pass**  
**that** I [Lehi] **beckoned** unto them  
**and** I [Lehi] also **did** say unto them with a loud **voice**

[Heb. 04 – Use of the phrase “began to be”]

[Heb. \*\* -- deleted construction = Hebraism]

[Par. aa – Circular repetition “the river of water”]

[Par. bb – enumeration]

[1 Nephi 8]

that they should come unto me  
and [that they should] partake of the Fruit

Which Was Desirable Above ALL Other Fruit

16 And it came to pass

that they did come unto me  
and [that they did] partake of the Fruit also

17 And it came to pass

that I [Lehi] was \_\_\_\_\_ desirous  
that [they] Laman and Lemuel  
should come [unto me ]  
  
and [that I [Lehi] was \_\_\_\_\_ desirous  
that they [Laman and Lemuel  
should] partake of the Fruit also

wherefore

that perhaps I [Lehi] cast mine eyes towards the head of the river  
I [Lehi] might see them

18 And it came to pass

that I [Lehi] \_\_\_\_\_ saw them  
But they [Laman and Lemuel]  
would NOT come unto me  
and partake of the Fruit

[^O / P -omitted]

[Note: The phrase "and partake of the fruit" was present in the Original Manuscript, but omitted in the Printers Manuscript.]

19 And I [Lehi] beheld a rod of iron  
and it [the rod of iron] extended along the bank of the river  
and led to The Tree by which dd  
I [Lehi] stood

20 And I [Lehi] also beheld a strait / straight and narrow path [^O / 1830]  
which [path]  
came along  
by the rod of iron even to The Tree by which  
I [Lehi] stood  
  
and it [the strait \_\_\_\_\_ and narrow path]  
also led by the head of the fountain  
unto a large and spacious field  
as if it [the large and spacious field]  
had been a world

[Par. dd – Repetition "The Tree"]

21 And I [Lehi] saw numberless concourses of people [alliteration]  
 MANY of whom were pressing forward  
 that they [the people] might obtain the path [reach] {AL}  
 which path  
 led unto The Tree by which  
 I [Lehi] stood

22 And it came to pass

that they [the people]  
 did come forth  
 and [did] commence in the path  
 which led to The Tree

23 And it came to pass

that there arose a mist of darkness  
 yea even an exceedingly GREAT mist of darkness [added in 1981]  
 insomuch that they who had commenced in the path [O= which]  
 did lose their way  
 that they wandered off  
 and [they] were lost

[Note: According to Donald Parry (2007:16), verses 22-23 can be seen as a contrasting *chiasmic parallelism*. A basic outline of the pertinent parallel elements is as follows:

- |    |     |                              |
|----|-----|------------------------------|
| 22 | [A] | <u>they did come</u>         |
|    | [B] | <u>commence in the path</u>  |
| 23 | [C] | <u>mist of darkness</u>      |
|    | [C] | <u>mist of darkness</u>      |
|    | [B] | <u>commenced in the path</u> |
|    | [A] | <u>they wandered off</u>     |

24 And it came to pass

that I [Lehi] beheld others pressing forward  
 and they came forth  
 and caught hold  
 of the end  
 of the rod of iron  
 and they did press forward  
 through the mist of darkness  
 clinging to the rod of iron

[1 Nephi 8]

- even **until**  
and they did \_\_\_\_\_ **come forth**  
[they did] **partake** of **the Fruit** \_\_\_\_\_ of **The Tree**
- 25 **And after** \* they had **partaken** of **the Fruit** \_\_\_\_\_ of **The Tree** [\*O= that]  
they did **cast their eyes** \_\_\_\_\_ **about**  
**as if** they were **ashamed**
- 26 **And** I [Lehi] also \_\_\_\_\_ **cast my eyes** round about  
**and** [I Lehi] **^beheld / behold** [^O / P]  
on the other side of the river **of water**  
a **GREAT** and spacious **building**
- and** it [the GREAT and spacious **building**] stood  
**as [if]** it were in the **air**  
high above the **earth**
- 27 **And** it [the GREAT and spacious **building**]  
was filled with **people**  
both **old** and **young**  
both **male** and **female** ee  
**and** their [the **people's**] manner of dress was exceedingly **ly** fine [1981]  
**and** they [the **people**] were in the attitude  
of **mocking**  
**and** [of] **pointing** their fingers towards
- and** those **who** had **came/come** **^up / at** [P= which] [O, P/1830] [^O / P] {AG}  
**and** [those **who**] were **partaking** of **the Fruit**
- 28 **And after** \* they [the **people**] [\*O= that]  
had **tasted** of **the Fruit**  
they [the **people**] were **ashamed**  
because of those that were **scoffing** at them
- and** they [the **people**] **fell away** into **forbidden paths**  
[because of those that were **scoffing** at them]  
**and** were **lost**
- 29 **And now**  
I **Nephi** \_\_\_\_\_ do NOT **speak** ALL the **words** of my **father**
- 30 **but** [I **Nephi**] **to be short in writing** [the **words** of my **father**] [or to summarize] {AL}

[Par. ee – Distribution list]

[A] **behold** he [my **father**] **saw** other **multitudes** **pressing** \_\_\_\_\_ **forward** ff  
 and they [the **multitudes**] **came** \_\_\_\_\_ [**forward**]  
 [B] \_\_\_\_\_ and **caught hold**  
 of the end  
 of the rod **of** iron

[A] \_\_\_\_\_ and they [the **multitudes**] did **press** their way **forward**  
 [B] **continually** \_\_\_\_\_ **holding fast**  
 to the rod **of** iron

**until** they [the **multitudes**]  
 and **came forth**  
**fell down**

and **partook** of **the Fruit** \_\_\_\_\_ of **The Tree**

31 **And** he [my **father**] also **saw** other **multitudes** **pressing / feeling** their way [^O / P]  
 towards that GREAT and spacious **building**

32 **And it came to pass**  
 that MANY were **drowned**  
 and MANY were **lost** from his view  
 wandering in **strange roads**

33 **And** GREAT was **the multitude**  
 that did **enter** into that **strange** **building**

**And after** \* they [**the multitude**]  
 did **enter** into that **building** [\*O= that]

they [**the multitude**]  
 did point the **finger of scorn**  
 at **me**  
**and** [at] those that were **partaking** of **the Fruit** also

34 **but** we heeded **them NOT**  
**Thus is/Thus are /^These are** the **words** of my father [O\*/Os2 /^ P]

**For** as MANY as heeded **them**  
 had **fallen away**

[Par. ff- Circular repetition "Multitude(s)"]

[1 Nephi 8]

35 **And** Laman and Lemuel  
partook NOT of **the Fruit**  
[thus had **fallen away**]  
**said** **my father** [O= saith]

*Because of the Dream, Lehi Exhorts, Preaches, and Prophecies  
to Laman and Lemuel*

36 **And it came to pass**  
[that] **after** [he] **my father** had **spoken ALL** the **words** [deleted in 1837] gg  
of his **dream**  
**or** [of his] **vision**  
which [words] were MANY

he [my father] **said** unto us  
[that] because of these **things** which  
he [my father] **saw** \_\_\_\_\_ in a **vision**

yea he [my father] exceedingly **feared** for Laman and Lemuel  
he [my father] \_\_\_\_\_ **feared** lest **they** should be **cast off**  
from the **presence** of **the Lord**

37 **And** he [my father] did **exhort** **them**  
**then** with ALL the feeling of a tender parent  
**that** **they** would **hearken** to his **words**  
[in] **that** perhaps **the Lord** would be **merciful** to **them** [P= in - deleted]  
**and** [that] perhaps **the Lord** would] \_\_\_\_\_ NOT **cast them off**

yea [he] **my father** did **preach** unto **them**

38 **And after\*** he [my father] had **preached** unto **them** [\*O= that]  
**and also** [after\* he **my father** had] **propheesied** unto **them**  
of MANY **things**

he [my father] **bade** **them** [asked, invited] {AL}  
to **keep** the **commandments**  
of **the Lord**

**and** he [my father] did **CEASE speaking**  
unto **them**

\_\_\_\_\_ [Par. gg – like beginnings “he my father”]

[Ending]

9:1 **And** ALL these things did

my father see  
**and** hear  
**and** speak

as he [my father] dwelt in a tent *in the valley of Lemuel*

**And also** a GREAT MANY MORE things [did

my father see  
**and** hear  
**and** speak]

as he [my father] dwelt in a tent *in the valley of Lemuel*

which [things] can NOT be **written**  
upon these [small] **plates**

\* \* \*

---



*[1 Nephi 9:1]*

## Chapter 9

{Original 1830 Chapter II – continued}

[Note: Verse 1 of Chapter 9 seems to summarize what has been said in Chapter 8. For this reason I have moved it there.]

### [Comment]

*Nephi Testifies of His People with Two Sets of Records  
Both History and Ministry Are Part of the Lord's Way*

### 2 And now

**as** I [**Nephi**] have **spoken** concerning these [small] **plates** aa  
bb

**behold** they [these small **plates**]  
are NOT the [large] **plates**  
upon which [large **plates**]  
I [**Nephi**] **make a full account** **of** the **history**  
**of** **my people** cc

**for** \_\_\_\_\_ the [large] **plates**  
upon which [large] **plates**  
I [**Nephi**] **make a full account** **of** **my people** 01

I [**Nephi**] have **given** the **name** **of** **Nephi**

**Wherefore** they [the large **plates**]  
are called the [large **plates** \_\_\_\_\_] **of** **Nephi**  
after mine own **name**

**and** these [small] **plates**  
**also** are called the [small] **plates** \_\_\_\_\_ **of** **Nephi**

### 3 Nevertheless

I [**Nephi**] have **received**  
a \_\_\_\_\_ **commandment** **of** **the Lord**

**that** I [**Nephi**] **should** **make**  
these [small] **plates** \_\_\_\_\_ for the special **purpose**

**that** there **should** **be**  
an **Account** engraven  
**of** the **ministry**  
**of** **my people**

[Par. aa – Like beginnings “I Nephi”]

[Heb. 01 – Repetition of a preposition “of”]

[Par. bb – Circular repetition “plates”]

[Par. cc – Like endings “my people”]

[1 Nephi 9]

4 [and that] upon the other[large] **plates**  
[there] **should be** \_\_\_\_\_ engraven  
an **Account**  
and **of the reign of the kings** 02  
**[of] the wars and contentions**  
**of my people**

**Wherefore** [statement #1]  
these [small] **plates** **Are**  
**for the MORE part** **of the ministry** {AG}  
**[of my people]**

and the other[large] **plates** **Are** [O= the]  
**for the MORE part** **of the reign of [the] kings** {AG}  
and **[of] the wars and contentions**  
**of my people**

5 **Wherefore** [statement #2]  
**[He] the Lord HATH** **COMMANDED** \_\_\_\_\_ **me[Nephi]**  
to **make**  
these [small] **plates**  
for **A wise purpose in Him**  
which **purpose**  
I **[Nephi] know NOT**

6 **But** **[He] the Lord KNOWETH** **ALL things from the beginning**

**Wherefore** [statement #3]  
**He [the Lord] PREPARETH** **A WAY** to **accomplish**  
**ALL His works** **among the children of men**

for behold  
**He [the Lord] HATH** **ALL POWER**  
unto the **fulfilling of**  
**ALL His words** **[among the children of men]**

**And thus it is** **Amen**  
\* \* \*

{Original 1830 Chapter Break—end of Chapter II}

[Heb. 02 – Singular “reign” linked to a plural “kings”]

[Note: The above verses (3—>5) can be arranged in a compound complex extended alternating form. That is, there is a **complex** series of **extended alternating** lines (marked with **small letters**) that describe the purposes for two (“compound”) sets of plates (the small plates (C) and the large plates (C’). Again, all this (with **small letters**) is placed inside another “compound” series of extended alternating lines (marked in **CAPITAL LETTERS**) about a commandment from the Lord with a special or wise purpose. What follows below is my attempt to demonstrate this “complex form within a form.”]

3 Nevertheless

[A] I [Nephi] have received a **commandment** of **the Lord**  
[B] that I should **make**  
[C] these [small] **plates**  
[D] for the special **purpose**  
  
that [a] there should be an **account engraven**  
[b] of the **ministry**  
[e] of my **people**

4 [and that]

[C’] upon the other [large] **plates**  
[a] [there] should be **engraven an account**  
[c] of the **reign** of the kings  
and [d] [of] the **wars** and contentions  
[e] of my **people**

wherefore

[C] these [small] **plates** are for the more part  
[b] of the **ministry**  
[e] [of my **people**]  
  
[C’] and the other [large] **plates** are for the more part  
[c] of the **reign** of the kings  
and [d] [of] the **wars** and contentions  
[e] of my **people**

5 Wherefore

[A] **the Lord** hath **commanded** me [Nephi]  
[B] to **make**  
[C] these [small] **plates**  
[D] for a wise **purpose** in **Him**

*[1 Nephi 9]*

## Chapter 10

{Original 1830 Chapter III—comprising Chapters 10-14}

*Nephi Testifies Using Lehi's Words  
(Their Testimonies Become the Same)  
The Lord's Covenant Plan of Salvation*

1 **And now** I Nephi proceed to give an **account** upon these plates  
of my proceedings 01  
**and** [of] my reign  
**and** [of] my **ministry**

Wherefore to proceed with mine **account** [upon these plates]  
I [Nephi] **MUST** spake somewhat  
of the things of my father  
**and also** of my brethren  
*[See the note at the end of the chapter]*

*Lehi Prophecies That Some Jews Will Return to Jerusalem*

2 **For behold**  
it came to pass [that] after [all deleted in 1837] aa  
[he] my father had made an end bb 02  
of speaking the **words** of his **dream**  
**and also** of exhorting them [my brethren] to ALL **diligence**  
he [my father] spake unto them [my brethren]  
concerning the Jews— cc

3 [how] that after they [the Jews] \*should be destroyed [\*P= were]  
[yea] **even** that GREAT city Jerusalem  
should be destroyed  
**And** [that after] MANY [Jews \*should] be carried away captive  
into Babylon  
[that] according to the own due time of the Lord  
they [the Jews] should return again  
yea **even** \_\_\_\_\_ be brought back  
out of captivity  
[from Babylon]

[Heb. 01 – Verb and noun with the same root “proceed”]

[Par. aa – Circular repetition “after”]

[Par. bb – Circular repetition “my father”]

[Heb. 02 – Use of the phrase “made an end”]

[Par. cc – Circular repetition “Jews”]

and **after**  
[that] they [the **Jews**] **\*should be brought back** [*\*P= are*]  
out of **captivity**  
they [the **Jews**] **should possess again**  
**^their land of / the land of their inheritance** [*^O / P*]

*Lehi Prophecies of the Messiah*

4 **Yea even** **six hundred years from the time** [Editorial Promise]  
**that** [he] **my father** left \_\_\_\_\_ **Jerusalem**  
**A Prophet** would **The Lord God** raise up  
among the **Jews**—  
[**yea**] **even A Messiah** [*a Deliverer of the Jewish Nation—but additionally*]  
**>or** in other words **A Savior of The World** dd

5 **And** he [my father] also **spake**  
concerning \_\_\_\_\_ the **prophets**  
how GREAT a number [of **prophets**] had **testified**  
of \_\_\_\_\_ these **things**  
concerning **This Messiah** 03  
**of Whom He Had Spoken**  
**>or This Redeemer of the World**

6 **Wherefore** **ALL mankind were** in a **lost** [*O= was*]  
**and** in a **fallen state**  
**and** [ALL mankind] **ever would be** [in a **fallen state**]  
**save** they [ALL mankind] **should rely on** ee  
**This Redeemer [of the World]**

*A Prophet Crying in the Wilderness Shall Prepare the Way  
for The Messiah, The Lamb of God*

7 **And** he [my father] **spake** also [Quote – expansion of Isaiah 40:3]  
concerning a **prophet**  
**who should come** [*O= which*]  
**before The Messiah**  
to **prepare the way of The Lord**—

8 **Yea even** he [this **prophet**] **should go forth**  
and **cry in the wilderness**  
**Prepare ye the way of The Lord**

[Par. dd – Clarification of the scope of the Messiahship]  
[Heb. 03 – Metaphor/ Epithet – Title of Christ]

[Par. ee – Circular repetition of “should”]

and make His paths straight  
for there standeth **One Among You** 04  
**Whom Ye Know Not**  
and **He is Mightier Than I**  
**Whose Shoe's Latchet I**  
**Am Not Worthy to Unloose**

And \_\_\_\_\_ MUCH **spake**  
my father concerning this **thing**

9 And [he] my father **said** [O= saith]  
[that] he [this **prophet**]**should baptize** [deleted] ff gg  
*in **Bethabara***  
*beyond [the river] **Jordan***

[Note: According to Cleon Skousen, this Bethabara seems to be identical with Beth-barah mentioned in Judges 7:24. The "Fords of Abarah" was where the Israelites passed through the waters of the river Jordan when they entered into their new Promised Land under the leadership of Joshua, whose name means literally "Jehovah the Savior." The town located on the east side of the river adjacent to the crossing was therefore called Beth-barah, "beyond" Jordan. Lehi's prophecy was fulfilled as indicated in John 1:28, which says: "these things were done in Bethabara beyond Jordan, where John was baptizing." (W. Cleon Skousen, *Treasures from the Book of Mormon*, Vol. 1, p. 1083). See also [biblestudy.com](http://biblestudy.com) for the meaning of the name of Joshua.]

and he [my father] also **spake / ^said** [O / ^1837]  
**that** he [this **prophet**]**should baptize**  
with water 05  
[yea] even **that** he [this **prophet**]**should baptize** **The Messiah** hh  
with water

10 **And after** [that] he [this **prophet**] **had** **baptized** **The Messiah** [prophetic perfect]  
with water

he [this **prophet**]**should behold**  
and **bear record**  
**that** he [this **prophet**] **had** **baptized** **The Lamb of God** 06  
**Who Should Take Away**  
**The ^Sin / s of The World**  
[ ^O "sin" / "s" added in 1830 ]

*The Unbelieving Jews Shall Reject Christ  
Christ Shall Be Slain and Shall Be Resurrected*

11 **And it came to pass**  
[that] **after** [he] my father had **spoken** these **words** [O= that]

[Heb. 04 – Metaphor/Epithet – Titles of Christ]

[Par. hh – Repetition "The Messiah"]

[Par. ff – Repetition "prophet"]

[Heb. 06 – Metaphor/Epithet – Title of Christ "The Lamb"]

[Par. gg – Repetition "baptize"]

[Heb. 05 – Repetition of a preposition "with water"]



he [my **father**] \_\_\_ **spake** unto my brethren  
 concerning **the gospel**  
 which **should be preached**  
 among the **Jews**  
 and also concerning the **dwindling**  
 of the **Jews** in **unbelief**

**And after** [that] they [the **Jews**] [O= that]  
 had \_\_\_\_\_ **slain** **The Messiah**  
 \***Who Should Come**

**And after** [that] **He [The Messiah]** [O= that]  
 had been \_\_\_ **slain**  
**He The Messiah]**  
**should rise** from the **dead**

**And [He The Messiah]**  
**should make Himself manifest**  
 by **The Holy Ghost**  
 unto the **Gentiles**

[Note: According to Raymond Treat (*Survey of the Covenant Principles of the Book of Mormon: tape # 3*) the word "Messiah" is found 32 times in the Book of Mormon. The distribution is very interesting: 29 times in 1<sup>st</sup> Nephi and 2<sup>nd</sup> Nephi; 1 time in Jarom; 1 time in Mosiah, and 1 time in Helaman. It seems that Nephi had a need to witness the Messiah.]

*Scattered Israel Will Be Gathered  
 By Coming to a Knowledge of the True Messiah*

12 **Yea even** [he] **my father** **spake** MUCH  
 and also concerning the **Gentiles**  
 concerning the **House of Israel**

**that** they [the **House of Israel**]  
**should be compared** ii  
**like** unto an **Olive-tree** 07

whose **branches** **should be broken off**  
 and [whose **branches**] **should be scattered**  
*upon ALL the face of the earth*

\_\_\_\_\_  
 [Par. ii – Repetition “be” (also alliteration? “b” sound)] [Heb. 07 – Simile comparison “Olive tree” to Israel]

13 **Wherefore**

he [my father] **said**  
 it MUST needs be **that we should be led**  
 with one accord  
 into **the land of promise**  
 unto the **fulfilling**  
 of the **word of the Lord**

**that we should be scattered**  
*upon ALL the face of the earth*

14 **And after\*** the **House of Israel** **should be scattered** [\*O= that]  
 they[the **House of Israel**] **should be gathered** together **again**

**>or in fine** [to sum up] **\* after** the **Gentiles had** received the **fulness** {AL} jj  
 of the **Gospel**

**>or** the **natural branches** of the **Olive-tree**  
 the **remnants** of the **House of Israel**

**should be grafted in**  
**>or** **come to the knowledge** kk  
 of **The True Messiah**  
**Their Lord**  
**and Their Redeemer** 08

15 **And after** this [covenant] manner  
 of **language** [see 1 Ne. 1:15, 3:21, 5:3,6,8; 17:22]

did **my father** **prophesy**  
**and** **speak** unto my **brethren**

**and also MANY MORE things**  
 [did **my father** **prophesy**  
**and** **speak**]

**which** I [**Nephi**] do NOT **write** in this **book**  
**for** I [**Nephi**] have **written** as MANY of them  
 as were expedient for me  
 in mine other **book**

16 **And** \_\_\_\_\_ ALL these **things**  
**of which** I [**Nephi**] have **spoken were done** [O= was]  
**as** **my father** **dwelt** in \_\_\_\_\_ a tent \_\_\_\_\_ *in the valley of Lemuel*

[Par. jj – Clarification of “gathered” ]  
 [Par. kk – Clarification of “grafted in”]

[Heb. 08 – Repetition 3 times = highest knowledge of God]

The Messiah Is the Son of God  
Yesterday, Today, and Forever, the Covenant Way  
Has Been Prepared for All Men to Come unto God

17 And **it came to pass**

[that] **after** I **Nephi** having **heard** ALL the **words** of [O= that]

my **father** concerning the **things**

**which** he [my **father**] **saw** in a **vision**

**and also** [concerning] the **things**

**which** he [my **father**] **spake**

by the **power** of **the Holy Ghost**

which **power** [of **the Holy Ghost**]

he [my **father**] **received**

by **faith on** **the Son of God** {AG}

**and\*** ( **the Son of God was** **The Messiah** 09  
**Who Should Come**)

[\*see the note\* at the end of the chapter]

[And **it came to pass**

**that**] [deleted in 1837]

I **Nephi** was **desirous** also

**that** I [**Nephi**] might **see**

**and** [that I [**Nephi**] might] **hear**

**and** [that I [**Nephi**] might] **KNOW** of these **things**

by the **power** of **the Holy Ghost**

which [power] is **the Gift of God**

unto ALL those who **diligently seek** **Him**

**as** well **in times of old**

**as** **in the time that** **He** should **manifest** **Himself**

unto the children of men

18

**For** **He Is The Same Yesterday Today And Forever**

**And** **the Way** is **prepared**

for\_\_ALL men

**from the foundation of the world**

**if it so be that** they [ALL men] **repent** {AG}

**and** **come** unto **Him**

19

**For** he that **diligently seeketh** **Him**

shall **find** \_\_\_\_\_ **Him**

[Heb. 09 – Prophetic perfect tense “was”]

and the mysteries of God  
 shall be unfolded unto them  
 by the power of the Holy Ghost

as well in this time / ^these times  
 as in times of old

[O / ^1830]

and as well in times of old  
 as in times to come

**Wherefore** [statement #1]  
 the [covenant] course [or Way] of the Lord  
 is one eternal round

20 **therefore** REMEMBER O man \_\_\_\_\_ for ALL thy \_\_\_\_\_ doings  
 thou shalt be brought \_\_\_\_\_ into judgment

21 **Wherefore** [statement #2]  
if ye have sought to do wickedly in the days of your probation  
then ye are found unclean before \_\_\_\_\_ the judgment-seat of God  
 and NO unclean thing can dwell \_\_\_\_\_ with God

**Wherefore** [therefore?]  
 ye MUST be cast off \_\_\_\_\_ forever \_\_\_\_\_ from the presence of God

10

22 **And** the Holy Ghost giveth authority  
**that** I [Nephi] should speak these things  
**and** [that I [Nephi] should] deny them  
 [these things] NOT

[Heb. 10 – “Wherefore” repeated multiple times demands the highest attention to be given]

[Note\* According to David E. Bokovoy and John A. Tvedtnes, “since biblical Hebrew does not rely upon punctuation, the conjunction serves as a marker of parenthesis.” That is, “the words that would traditionally appear inside parentheses in English are preceded by the letter waw [“and,” “now,” “for,” “that,” “then,” etc.] in Hebrew. At the conclusion of this marker, the subsequent phrase is then introduced by the same conjunction.

In 1 Nephi 10:17, I have inserted modern parenthesis markers in orange font after the conjunction “and” to highlight this word form. Notice also that by reinstating the phrase “And it came to pass,” which was taken out in the editing of the 1837 edition, the Hebrew word form is restored intact. (David E. Bokovoy and John A. Tvedtnes, Testaments: Links between the Book of Mormon and the Hebrew Bible, 2003, p. 222-223)]

[1 Nephi 10]

[Note: Way back in 1 Nephi 1:17, Nephi says (referring to his writings on the small plates), "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." Here in 1 Nephi 10:1 we find a similar phrase: "And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry." However, in a very interesting textual note that follows, Nephi tells the reader that in order to explain "my proceedings, and my reign and ministry I must speak somewhat of the things of my father and also of my brethren." He then gives a summary of Lehi's teachings. One might wonder why this summary would be so important to Nephi at this point?

According to Garold Davis, Nephi's summary of Lehi's teachings is a rather precise outline for all the commentaries on Isaiah that follow in the Book of Mormon. 1 Nephi 10 indicates that:

- (1) Jerusalem will be destroyed and the Jews will be carried away (v. 3);
- (2) the Jews will return and "possess again the land of their inheritance" (v. 3)
- (3) the Messiah will come and "take away the sins of the world," but he will be rejected and slain and will then "rise from the dead" (vv. 4-11);
- (4) the house of Israel will then be scattered "upon all the face of the earth" (vv. 12-13);
- (5) the gentiles will receive "the fulness of the Gospel," and then the house of Israel will be gathered together and "come to the knowledge of the true Messiah, their Lord and their Redeemer" (v. 14).

(Garold N. Davis, "Pattern and Purpose of the Isaiah Commentaries in the Book of Mormon," in Davis Bitton ed. *Mormons, Scripture, and the Ancient World*, F.A.R.M.S., 1998, p. 281-282)

In 2006, Steven Olsen would give added dimension to Garold Davis' comments, especially concerning the scattering of Israel (v. 3). He points out that Lehi also said in verse 3 that "it must needs be that **we** should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord." Thus Olsen writes:

Chronologically, the account of Nephi's vision [1 Nephi 11—14] almost immediately follows that of Lehi's dream. In fact, the dream is the direct motivation for the vision, since Nephi received the vision after hearing and desiring to understand his father's dream (see 1 Nephi 11:1). The dream and vision are also metaphysically connected in that both are representations of the plan of salvation. . . . On the one hand, the dream is an allegorical representation of salvation in which elements, personalities, and events stand for spiritual realities. . . . By contrast, Nephi's vision is not a figurative but a literal representation of the plan of salvation. It depicts God's redemptive work as it unfolds in real-world spatial, temporal, and human contexts. . . . Nephi's historical vision of the plan of salvation is, in essence, an extended prophecy consisting of a spiritual drama . . . Each act focuses on a dominant theme. . . . When viewed systematically within the entire historical narrative, the correspondence between the prophetic and historical accounts of these events seems to be integral to the authors purpose and central to the book's overall meaning. . . . If so, Mormon [also] structured his historical account to imitate the prophetic account in order to demonstrate how literally and completely those prophecies of Nephi had been fulfilled.

(Steven L. Olsen, "Prophecy and History: Structuring the Abridgment of the Nephite Records," in *Journal of Book of Mormon Studies* 15/1 (2006): 18-29.)

Thus in subtle ways, the text of the Book of Mormon has been woven in even additional structural patterns. Furthermore, at the end of this summary of Lehi's words in chapter 10, and before chapters 11-14 chronicling Nephi's dream, Nephi explains his reasoning for writing. In 1 Nephi 10:17-22 is found what more than one scholar has viewed as the central message of the conceptual chiasmic structure of the entire book of First Nephi (See the notes at the end of Volume 1. See also the extensive note in *The Words of Mormon* in Volume 3.)

# Chapter 11

{Original 1830 Chapter III – continued}

## Nephi Desires to Know the Things of His Father The Lord Makes Things Known (Chapters 11-14)

### 1 For **it came to pass**

[that] **after** I [Nephi] had **desired** to **KNOW** the **things**  
that [he] **my father** had \_\_\_\_\_ **seen**

aa  
[O= that] bb cc

and [I Nephi] \_\_\_\_\_ **believing**  
that **the Lord** was able to make them [things]  
**KNOWN** unto **me**

[Wherefore]

[deleted]

**as** I [Nephi] sat pondering in mine heart

I [Nephi] was caught away in **the Spirit of the Lord**

[Bookend #1:part A]

**Yea** [I Nephi was caught away] **into** *an exceedingly high mountain*  
*a mountain*

[1981]

[^O / deleted in P ]

*which* I [Nephi] **NEVER** had before **seen**  
**and upon**

*which* I [Nephi] **NEVER** had before **set my foot**

[O= sat]

### Christ Is the Tree of Life

### 2 **And** **the Spirit said** \_\_\_\_\_ unto **me**

[O= saith] dd

**Behold** What **desirest** **thou** ?

ee

### 3 **And** I [Nephi] **said** [unto **the Spirit**]

[O= saith] ff

I [Nephi] **desire** to **behold** the **things**

[Bookend #1:part B]

*which* [he] **my father** \_\_\_\_\_ **saw**

[See 1 Nephi 14:30]

### 4 **And** **the Spirit said** \_\_\_\_\_ unto **me**

[O= saith]

**Believest thou**

**that** **thy father** \_\_\_\_\_ **saw** \_\_\_\_\_ **The Tree of**

{AG}

**which** he [thy father] hath **spoken** ?

### 5 **And** I [Nephi] **said** [unto **the Spirit**]

[note: "said" = inconsistent usage]

**Yea**

[Par. aa --- Like "paragraph" beginnings "it came to pass"]

[Par. ee – Questions to make a point]

[Par. bb – Like line beginnings "I Nephi"]

[Par. ff – Like "paragraph" beginnings"]

Par. cc – Irregular circular repetition "things"]

[Par. dd – Like "paragraph" beginnings]

[1 Nephi 11]

that **Thou** \_\_\_\_\_ **KNOWEST**  
I [**Nephi**] **believe** ALL the **words**  
of **my father**

6 **And when** I [**Nephi**] had **spoken** these **words**  
**the Spirit** **cried** with a loud **voice**  
**saying**

**Hosanna** to **The Lord The MOST High God** {AL}

for **He is God** **Over ALL The Earth**  
Yea **[He is God] Even Above ALL** 01

[Note: In the Bible the word "Hosanna" originally appears in the book of Psalms as an appeal for deliverance (Heb. hosianna, Please save Psalm 118:25). The word came into liturgical usage to serve as an expression of joy and praise for deliverance granted or anticipated, and interestingly was only associated with Passover. When Jesus came to Jerusalem for his final presentation of himself to Israel, the expression came readily to the lips of the Passover crowds. Matthew and Mark conclude the people's cries with "Hosanna in the highest" (apparently an echo of Psalm 148:1), which John omits. In Jesus Christ the age-old cry, "Lord, save us," has become the glad doxology, "Hosanna," which equals: "Praise God and his Messiah, we are saved." (biblestudytools.com)]

**And** **blessed** art **thou** ["God" added in ^P]  
because **thou** **believest** in **The Son of The MOST High ^God**

**Wherefore** **which** **thou** [**Nephi**] shalt **behold** the **things** 88  
**thou** [**Nephi**] hast **desired**

7 **And** **behold** this **thing** shall be **given**  
unto thee [**Nephi**] for a **sign**

**that** **after** **thou** [**Nephi**] hast **beheld** **The Tree Which Bore the Fruit** 02  
**Which Thy Father Tasted**

**thou** [**Nephi**] shalt **also** **behold** **A Man Descending Out of Heaven**

**And** **Him** shall  
**ye** [**Nephi**] **witness** 03

**and** **after** \* **ye** [**Nephi**] have **witnessed** **Him** [\*O= that]  
**ye** [**Nephi**] shall **bear record**  
**that** **it is** **The Son of** \_\_\_\_\_ **God**

[Note: The Lord first addresses Nephi in the singular ("thou") about his seeing the Tree, but then when talking about bearing witness of the experience, the Lord uses the plural ("ye") to include both Nephi and his father Lehi.—see Kevin L. Barney, "Enallage in the Book of Mormon," Journal of Book of Mormon Studies 3/1 (Spring 1994): 115-118 ]

[Heb. 01 – Use of "Above ALL" for comparison]

[Heb. 03 – Enallage "thou / ye"]

[Par. gg – Circular repetition "behold/beheld"]

[Heb. 02 – Metaphorical Symbolism "The Tree"]

8 And **it came to pass**

that **[He] the Spirit said** unto **me**

[O= saith]

And I **[Nephi]** **Look**  
**looked**

And I **[Nephi]** **beheld** **A Tree**  
**and** it was **like** unto **The Tree**  
**which** **my father** had **seen**

hh

**and** the **beauty** thereof was **far beyond**  
**yea** **exceeding of** {AG}  
**ALL beauty**

**and** the **whiteness** thereof did **exceed**  
the **whiteness** of the driven snow

9 And **it came to pass**

**[that] after\*** I **[Nephi]** had **seen** **The Tree**  
I **[Nephi]** **said** unto **the Spirit**

[deleted in 1837]

**[that]** I **[Nephi]** **behold**  
**Thou** hast **\*shown** unto **me** **The Tree Which Is ^MOST Precious Above ALL**

[^O / "most" deleted in P]

10 **And** **He [the Spirit] said** unto **me**  
What **desirest** thou?

[O= saith]

11 **And** I **[Nephi]** **said** unto **Him**  
**[For me]** to **KNOW** the interpretation thereof

**[A]** **for** I **[Nephi]** **spake** unto **Him**  
**as** a **man** **[duality]**  
**speaketh**

\*\*

**[B]** **for** I **[Nephi]** **beheld**  
**that** **He** was in the form  
of a **man** **[duality]**

yet nevertheless

**[B]** I **[Nephi]** **KNEW**  
**that** it was **the Spirit of the Lord**

**[A]** **And** **He [the Spirit] spake** unto **me**  
**as** a **man**  
**speaketh** with another

[Par. hh -- Irregular circular repetition "The Tree"]

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



The Condescension of God the Father  
The Son of the Eternal Father Is Born in the Flesh  
(Nephi Sees New Testament Times)

12 And it came to pass

that He [the Spirit] said unto me  
Look

And I [Nephi] looked  
as if to look upon Him

ii

and I [Nephi] saw Him NOT

for He had gone from before my presence

04

13 And it came to pass

that I [Nephi] looked

and [I Nephi] beheld \_\_\_\_\_ the GREAT city of Jerusalem [“of” added]  
and [I Nephi] also [beheld] other cities

And I [Nephi] beheld \_\_\_\_\_ the \_\_\_\_\_ city of Nazareth  
and in the city of Nazareth

I [Nephi] beheld a virgin  
and she [the virgin] was exceedingly fair [1920] 05  
and white 06

14 And it came to pass

that I [Nephi] saw the heavens open

and an \_\_\_\_\_ angel came down  
and stood before me

and he [the angel] said unto me [O= saith]

Nephi what beholdest thou?

15 And I [Nephi] said unto Him

A virgin \_\_\_\_\_ MOST beautiful {AG}  
and [MOST] fair above ALL other virgins 07

[Par. ii – Many “and”s]

[Heb. 07 – Use of “above ALL” in comparisons]

[Heb. 04 – Compound preposition “from before”]

[Heb. 05 – Use of “exceedingly”]

[Heb. 06 – Symbolism “white” = the most pure ]

16 **And** he [the angel] said unto me **KNOWEST** thou **the condescension of God ?** [O= saith] [P= condescention]

17 **And** I [Nephi] **said** unto Him  
I [Nephi] **KNOW** that He **[God] loveth His children**

Nevertheless I [Nephi] do NOT **KNOW**  
the meaning of ALL things

18 **And** he [the angel] said unto me

**Behold** the virgin whom thou **seest** is [O= which] jj  
the mother of God / ^the Son of God [O / ^1837]  
after the manner of the flesh

19 **And** **it came to pass**

that I [Nephi] **beheld**  
**that** she [the virgin] was \_\_\_\_\_ carried away in the Spirit  
**and** **after\*** she [the virgin] had been carried away in the Spirit  
**for the space of a time**

[he]the angel spake unto me  
**saying**

20 **And** I [Nephi] **Look**  
**looked**

**and** [I Nephi] **beheld** the virgin again  
**[and** I Nephi] **beheld** the virgin  
bearing a **child** in her arms

21 **And** [he] the angel said unto me

**Behold** **The Lamb of God** [O / ^1837] 08  
**Yea even** **The Eternal Father / ^The Son of the Eternal Father**

**KNOWEST** thou  
the meaning of **The Tree**  
**which** **thy father saw ?**

22 **And** I [Nephi] **answered** Him  
**saying**

**Yea** it **[The Tree] is the Love of God**  
which **[Tree]** sheddeth itself abroad  
in the hearts of the children of men  
it **[The Tree] is the MOST Desirable Above ALL Things**

**Wherefore**

[Par. jj – Circular repetition “virgin”]

[Heb. 08 – Metaphor symbolism “The Lamb of God”]

[1 Nephi 11]

23 **And** he [the angel] spake unto me  
saying

Yea and [The Tree is] the MOST Joyous [Thing] to the Soul

[Note: According to Donald Parry (2007:21) verses 16-22 represent an example of *chiastic parallelism*. My basic outline of parallel elements in Parry's structure is as follows:

|    |      |                               |                                                |                                              |
|----|------|-------------------------------|------------------------------------------------|----------------------------------------------|
| 16 | [A]1 | <u>he</u>                     | <u>said unto me</u>                            | <u>Knowest thou the condescension of God</u> |
| 17 |      | 2                             | <u>I said unto him . . .</u>                   | <u>he loveth his children</u>                |
| 18 |      | [B]                           | <u>Behold the virgin</u>                       |                                              |
| 19 |      | [C]                           | <u>she was</u>                                 | <u>carried away in the Spirit</u>            |
|    |      | [C]                           | <u>she had been carried away in the Spirit</u> |                                              |
| 20 |      | [B]                           | <u>beheld the virgin</u>                       |                                              |
| 21 | [A]1 | <u>the angel said unto me</u> | <u>Knowest thou the meaning of the tree</u>    |                                              |
| 22 |      | 2                             | <u>I answered him . . .</u>                    | <u>the love of God . . . children of men</u> |

*The Son of God Confirms God's Covenant Way among Men*

24 **And after\*** he had said these words [\*O = that]  
he [the angel] said unto me

|            |                    |                                     |                       |                                                                          |
|------------|--------------------|-------------------------------------|-----------------------|--------------------------------------------------------------------------|
|            |                    | <u>Look</u>                         |                       |                                                                          |
| <b>And</b> | I [ <u>Nephi</u> ] | <u>looked</u>                       |                       |                                                                          |
| <b>and</b> | I [ <u>Nephi</u> ] | <u>beheld</u>                       | <u>The Son of God</u> | <u>going forth</u> <span style="float: right;">[deleted in 1830]</span>  |
|            |                    |                                     |                       | <u>among the children of men</u> <span style="float: right;">{AG}</span> |
| <b>and</b> | I [ <u>Nephi</u> ] | <u>saw</u> MANY                     |                       |                                                                          |
|            |                    | <u>fall down</u> at <u>His</u> feet |                       |                                                                          |
|            | <b>and</b>         | <u>worship</u> <u>Him</u>           |                       |                                                                          |

25 **And** it came to pass  
that I [Nephi] beheld that the rod of iron  
which [rod of iron]  
my father had seen 09

was the word of God  
which [word of God] led

to The Fountain of Living Waters  
>or to The Tree of Life  
which [Living] Waters  
are a representation of the Love of God

[Heb. 09 – Two nouns connected by “of” = adjective]

- and I [Nephi] also beheld that The Tree of Life  
was a representation of the Love of God
- The Condescension of God the Son  
The Lamb of God Redeems to World*
- 26 And [he] the angel said unto me again  
Look [P= condescention]  
and behold \_\_\_\_\_ the condescension of God
- 27 And I [Nephi] looked  
and [I Nephi] beheld The Redeemer of the World  
of Whom\* my father had spoken [O= which]  
and I [Nephi] also beheld the prophet who should prepare the way before Him  
And The Lamb of God went forth  
and was baptized of him [the prophet]  
and after\* He [The Lamb of God] was baptized  
I [Nephi] beheld the Heavens [did] open [?]  
and The Holy Ghost [did] come down out of heaven  
and [The Holy Ghost] [did] abide [P= abide]  
upon Him in the form of a dove
- 28 And I [Nephi] beheld  
that He [The Lamb of God] went forth  
ministering unto the people  
in power  
and [in] GREAT glory
- and [I Nephi] beheld  
[that they] the multitudes were gathered together 10  
to hear Him
- and I [Nephi] beheld  
that they [the multitudes]  
cast Him out from among them 11
- 29 And I [Nephi] also beheld twelve others following Him
- And it came to pass  
that they [He and \_\_\_\_\_ the twelve] were carried away in the Spirit  
from before my face 12  
that/and I [Nephi] saw them NOT [P/ 1837]

[Heb. 10 – Plurals amplification “multitudes”]

[Heb. 11 – Compound preposition “from before my face”]

[Heb. 12 – Metaphor “face”]

30 And **it came to pass**

that [he] the angel spake unto me again \*\*  
saying  
Look

And I [Nephi] looked \*\*  
and I [Nephi] beheld the Heavens open again

and I [Nephi] saw angels descending upon \_\_\_\_\_ the children of men  
and they [angels] did minister unto them [the children of men]

31 And he [the angel] spake unto me again  
saying  
Look

And I [Nephi] looked  
and I [Nephi] beheld The Lamb of God going forth  
among the children of men

And I [Nephi] beheld multitudes of people who were sick [O= which]  
and [multitudes of people] who were afflicted  
with ALL manner of diseases [O= of]  
and with devils  
and [with] unclean spirits

and [he] the angel spake [unto me]  
and [he the angel] showed ALL these things unto me [O= shewed]

And they [the multitudes of people] were healed  
by the power of The Lamb of God

and [by the power of The Lamb of God  
the devils  
and the unclean spirits  
were cast out

32 And **it came to pass**

that [he] the angel spake unto me again  
saying

And I [Nephi] Look  
looked

[Par. \*\* -- Like paragraph beginnings "he the angel spake unto me"]

[Par. \*\* -- Many "and"s]

and [I Nephi] beheld The Lamb of God  
 that He The Lamb of God  
 was taken by the people [O / ^1837]  
 yea [He] The Everlasting God / ^The Son of the Everlasting God  
 was judged of the world

and I [Nephi] saw  
 and [I Nephi] bare/ bear record [edited in 1837]

33 And I Nephi saw  
 that He The Lamb of God was lifted up  
 upon the cross 13  
 and [that] [He The Lamb of God was] slain  
 for the sins  
 of the world

[Note: In this discussion of The Tree of Life, it is worth noting that the cross is a stylized symbol of a tree. In Acts 5:30 we read: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." (see also Acts 10:39). Donna Nielsen also writes that anciently the Passover Lamb was roasted while hung in an upright position on pomegranate tree branches lashed together in the shape of the Hebrew letter Tav ( + ). (Beloved Bridegroom, Finding Christ, p. 116)]

*The Pride of the World (People under Satan's Influence)  
 Will Fight Against God's Covenant Plan of Salvation  
 All Who Do So Will Be Destroyed*

34 And after [that] He The Lamb of God was slain [O= that]  
 I [Nephi] saw the multitudes of the earth kk  
 that they [the multitudes of the earth] were gathered together  
 to fight against the \_\_\_\_\_ Apostles of The Lamb  
 for thus were the Twelve  
 called by the angel of the Lord

35 And the multitude of the earth was gathered together [?] 14  
 and I [Nephi] beheld  
 that they [the multitude of the earth] were in a large  
 and spacious building  
 like unto the building  
 which my father saw

\_\_\_\_\_  
 [Heb. 13 – Metaphor symbolism “cross” = “tree”]  
 [Par. kk – Circular repetition “multitudes of the earth”]  
 [Heb. 14 – Plurals changed to singular “multitude”]

[1 Nephi 11]

And [he] the angel of the Lord spake unto me again  
saying

Behold the world  
and the wisdom thereof

yea behold the house of Israel  
hath gathered together  
[with the world]  
to fight against the Twelve Apostles of The Lamb

36 And it came to pass

that I [Nephi] saw  
and [I Nephi] bare/ bear record [edited in 1837]

that the GREAT and spacious building  
was the pride  
of the world

^and it [the GREAT and spacious building]  
fell [ O\* / ^Ooc "and it fell" added]

and the fall thereof was exceedingly GREAT [1981] 15

And [he] the angel of the Lord spake unto me again  
saying \*

Thus shall be the destruction LL

of ALL nations  
[of ALL] kindreds {AG}  
[of ALL] tongues  
and [of ALL] people

that shall fight against the Twelve Apostles of The Lamb

[Note\* In this chapter I have highlighted a number of ways in which direct speech is introduced. The phrase "the Spirit said unto me" or "the angel spake unto me" is repeated about 20 times. The phrase "I Nephi said unto him" or something similar is repeated about 8 times. The word "saying" as in "spake/saying" appears about 9 times. According to David E. Bokovoy and John A. Tvedtnes, the word "saying" appears over 200 times in the text of the Book of Mormon as an introduction to direct speech. This parallels its use in the biblical Hebrew of the Old Testament. (David E. Bokovoy and John A. Tvedtnes, Testaments: Links between the Book of Mormon and the Hebrew Bible, 2003, p. 226-229)]

[Heb. 15 – Prophetic perfect tense "was"]

[Par. LL – Distribution list]

## Chapter 12

{Original 1830 Chapter III – continued}

*Nephi's Seed Will Also Suffer from Pride*

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

that **[he] the angel said** unto **me**

**Look**

and **behold** thy **seed**

and also **[behold]** the **seed** of thy brethren

aa

And I **[Nephi]** **looked**

and I **[Nephi]** **beheld**

and I **[Nephi]** **beheld**

yea even

\_\_\_\_\_

*the land of promise*

multitudes of people

as it were in number

as MANY [people]

as the sand of the sea

bb

01

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

that I **[Nephi]** **beheld** multitudes gathered

to-gether

to battle one against the other

and I **[Nephi]** **beheld**

\_\_\_\_\_ **wars**

and rumors of **wars**

and GREAT slaughters

with the sword

among my people

### 3 And **it came to pass**

that I **[Nephi]** **beheld** **MANY generations pass away**

**after** the manner of **wars**

02 03

and **[after** the manner of] **contentions**

in *the land*

and I **[Nephi]** **beheld** *MANY cities*

yea even [*so MANY cities*]

that I **[Nephi]** did NOT number them

### 4 And **it came to pass**

that I **[Nephi]** **saw** a **mist of darkness** on the face of *the land of promise*

cc

and I **[Nephi]** **saw** lightnings

dd

and I **[Nephi]** **heard** thunderings

and I **[Nephi]** **heard** earthquakes

and I **[Nephi]** **heard** ALL manner of tumultuous noises

[Par. aa – Circular repetition “look” “behold”]

[Par. bb – Like beginnings “I Nephi”]

[Heb. 01 – Two nouns connected by “of” = adjective]

[Heb. 02 – Separated compound prepositions “after” “of”]

[Heb. 03 – Plurals “wars” = amplification]

[Par. cc – Enumeration list]

[Par. dd – Many “and”s]



[1 Nephi 12]

[A] **and** I [Nephi] saw the earth ee  
and the rocks

[B] that they rent / that it rent the rocks [^O^ / O\*]

[A] **and** I [Nephi] saw mountains ff

[B] [that they were] tumbling into pieces

[A] **and** I [Nephi] saw the plains of the earth

[B] that they were broken up

[A] **and** I [Nephi] saw MANY cities

[B] that they were sunk

[A] **and** I [Nephi] saw MANY [cities]

[B] that they were burned with fire

[A] **and** I [Nephi] saw MANY [cities]

[B] that [they] did tumble to the earth [deleted]  
because of the quaking thereof

5 **And it came to pass**

[that] after I [Nephi] saw \_\_\_\_\_ these things [deleted in 1837]

I [Nephi] saw the vapor of darkness

that it passed from off the face of the earth

**and behold** I [Nephi] saw the multitudes

which/^who had NOT fallen ["the" and "not" deleted on P]

because of the GREAT

and terrible judgments of the Lord

*The Lamb Will Minister to Nephi's Seed in the Americas*

6 **And** I [Nephi] saw the Heavens open

and [He] The Lamb of God descending out of heaven

and He [The Lamb of God] came down

and showed\* Himself unto them 04

7 **And** I [Nephi] also saw

and bare / bear record [edited in 1837]

that the Holy Ghost fell upon Twelve others

and they [the Twelve others]

were ordained of \_\_\_\_\_ God

and [were] chosen [of \_\_\_\_\_ God]

[Par. ee – Repeated alternating parallelism]

[Heb. 04 – Prophetic Perfect tense]

[Par. ff – Circular repetition "saw"]

8 **And** [he] the angel spake unto me  
 saying  
**Behold** the **Twelve Disciples** of **The Lamb** 05 gg  
 who are **chosen** [of **The Lamb**] hh  
 [and who are **ordained** \_\_\_\_\_ of **The Lamb**]  
 to minister unto **thy seed**

[Note: The meaning of the number 12, which is considered a perfect number, is that it symbolizes God's power and authority, as well as serving as a perfect governmental foundation. It can also symbolize completeness or the nation of Israel as a whole. ([biblestudy.org](http://biblestudy.org))]

9 **And** he [the angel] said unto me [O= saith]  
 Thou **rememberest** the **Twelve Apostles** of **The Lamb** [P= eth] ii  
**Behold** they [the **Twelve Apostles**] are they  
 who shall **judge** \_\_\_\_\_ **the Twelve Tribes of Israel**  
**Wherefore** the **Twelve Ministers** of **thy seed**  
 shall be **judged** of them  
 [the **Twelve Apostles**]  
 for ye are of **the House** \_\_\_\_\_ **of Israel**

10 **And** these **Twelve Ministers** [of **thy seed**] whom [O= which]  
 thou **beholdest** shall **judge** **thy seed**  
**And behold**  
 they [the **Twelve Apostles**  
 and the **Twelve Ministers**] are **righteous forever**  
**for** because of their **faith** in **The Lamb of God**  
 their garments are **made white** in **His blood** 06

11 **And** [he] the angel said unto me [P= saith]  
**Look**  
**And** I [**Nephi**] **looked**  
**and** [I **Nephi**] **beheld** **three generations** [did] **pass away** \_\_\_ in **righteousness** 07  
**and** their garments were **white**  
**even like** unto **The Lamb of God**  
**And** [he] the angel said unto me  
 These [**three generations**] are **made white** in **the blood**  
 of **The Lamb**  
 because of their **faith** in **Him**  
**[The Lamb of God]**

[Heb. 05 – Symbolism of “twelve”]  
 [Par. gg – Circular repetition “twelve”]  
 [Par. hh – Circular repetition “saw”]

[Par.ii – Circular repetition “Apostles” “Ministers”]  
 [Heb. 06 – Symbolism “garments” “white” “blood”]  
 [Heb. 07 – Preposition “in” + action = adverb]

[1 Nephi 12]

12 And I **Nephi** also **saw** MANY  
of the **fourth generation** [P= which did pass]  
**who passed away** \_\_\_\_\_ in **righteousness**

*Nephi's Seed Is Overcome by the Seed of His Brethren  
through Pride and Sin*

13 And **it came to pass**  
that I [**Nephi**] **saw** the multitudes of **the earth** *gathered together*

14 And [**he**] **the angel** **said** unto **me**  
**Behold** \_\_\_\_\_ **thy seed**  
and also [**Behold**] \_\_\_\_\_ **the seed** of **thy brethren**

15 And **it came to pass**  
that I [**Nephi**] **looked**  
and I [**Nephi**] **beheld** the people of **my seed** *gathered together*  
in multitudes  
against **the seed** of **my brethren**  
  
and they [the people] were *gathered together* to battle

16 And [**he**] **the angel** **spake** unto **me**  
**saying**  
  
**Behold** **the fountain of filthy water**  
**which** **thy father** **saw**  
**yea even** **the river** of which  
he[**thy father**] **spake**

And the **depths** [of **the river**] thereof  
are the **depths** of **Hell**

17 And the **mists** \_\_\_\_\_ of **darkness**  
are the **temptations of the Devil**  
  
\_\_\_\_\_ **which** **blind\_eth** the eyes  
**and** [**which**] **hardeneth** the hearts of **the children of men**  
**and** [**which**] **lead\_\_eth** them away into broad roads  
  
\_\_\_\_\_ **that** they [**may**] **perish** [deleted]  
**and** [they] **are lost**

18           And    the **large and spacious building**  
               which   thy **father saw**  
                           is [the] **vain imaginations**  
               and    the **pride** \_\_\_\_\_ of **the children of men**

And    a   **GREAT and a terrible gulf** divideth them \_\_\_\_\_ [the children of men]

yea even

the **^sword / word** [^O / P]

of the **justice**

of **The Eternal God**

and   **^Jesus Christ / the Messiah** [^O / 1837]

**Which [Who] is The Lamb of God**

of **Whom the Holy Ghost Beareth Record**

**From the Beginning of the World Until This Time**

and   **From This Time Henceforth and Forever**

[Note: In this retelling of his visitation by an angel, Nephi will repeat the same or similar phrase (“the angel said/spake unto me”) an amazing **forty-four** times (1 Nephi 11: 2, 4, 6, 8, 10, 11, 12, 14, 16, 18, 19, 21, 23, 24, 26, 30, 31, 31, 32, 35, 36; 1 Ne. 12: 1, 8, 9, 11, 11, 14, 16, 19, 22; 1 Ne. 13: 1, 2, 3, 5, 8, 11, 8, 11, 21, 23, 23, 24, 34, 40). The angel will also quote “The Lamb of God” (Chapter 13: 33-37). The continued repetition of this phrase (“the angel **said/spake** unto me”) represents one of the longest series of repetitions in the Book of Mormon.

According to Royal Skousen, the fact that Nephi is directly quoting the words of the angel makes it clear that the name in the Original Manuscript (“**Jesus Christ**”) “is precisely what the angel in 1 Nephi 12:18 gives as the name of The Lamb of God.” “This passage contains the first occurrence of the name Jesus Christ in the Book of Mormon text (excluding the Title Page).” Thus the later editorial change to “the Messiah” creates difficulty. “The original use of Jesus Christ in 1 Nephi 12:18 is crucial to understanding the later reference in 2 Nephi 25:19. In 2 Nephi 10:3, Nephi’s brother Jacob indicated that an angel had told him that the name of the Savior would be Christ (“Jesus” isn’t mentioned). The name “Jesus Christ” might have been edited out because prior to this point, “Messiah” was the name the text had used to refer to Christ. (Royal Skousen, Analysis of Textual Variants of the Book of Mormon, part 1, p. 258-259.)]

19 And **while** **[he] the angel spake these words [unto me]** jj

I **[Nephi]** **beheld**

and [I **Nephi]** **saw** that                            the **seed** of **my brethren** kk  
                                                           did **contend against my seed**

[And] according to the **word** of **the angel**

and because of the **pride** of **my seed**

and [because of]the **temptations** of **the Devil**

I **[Nephi]** **beheld** that                            the **seed** of **my brethren**

did **overpower**

the people of **my seed**

[Par. jj – Repetition “the angel spake”]

[Par. kk – Circular repetition “seed” “of my brethren”]

[1 Nephi 12]

20 And **it came to pass**

that I [Nephi] beheld  
and [I Nephi] saw the people of the seed of my brethren  
that they had overcome  
[the people of] my seed

and they [the seed of my brethren] went forth  
in multitudes upon the face of the land

21 And I [Nephi] saw them [the seed of my brethren]  
gathered together  
in multitudes

and I [Nephi] saw wars  
and rumors of wars  
among them [the seed of my brethren]

and in wars  
and rumors of wars  
I [Nephi] saw MANY generations [of the seed of my brethren] pass away

22 And [he] the angel said unto me  
Behold these [the seed of my brethren]  
shall dwindle in unbelief

23 And **it came to pass**

that I [Nephi] beheld  
[that] after they [the seed of my brethren] [deleted in 1837]  
[1] had dwindled in unbelief LL

they [the seed of my brethren]

[2] became a dark

[3] and [a] loathsome

[4] and a filthy people

[5] full of \_\_\_\_\_ idleness

[6] and [full of] ALL manner of abominations

[Note: In my structured text, the word "seed" (or "seeds") appears 81 times in the entire 22 chapters of the book of 1 Nephi. Of this total, 44 appear in just two chapters (12 and 13). The remaining 20 chapters account for only 37.

According to Marcus Ladd (*And He Spake Unto Me: Structural Revelations and Prophetic Pattern in 1 Nephi, 2012,13*), who has structured the entire book of 1 Nephi in a large chiasmic parallelism, these chapters (12 & 13) are at the apex, or presumably the most important part of that chiasm.]

[Par. LL – Working out - the character traits of the future Lamanites]

## Chapter 13

{Original 1830 Chapter III – continued}

*The Great and Abominable Church  
Holds Captive the Saints of God  
(The Dark Ages of Apostasy)*

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

that **[he] the angel** **spake** unto **me**  
**saying**  
**Look**

And I **[Nephi]** **looked**  
and I **[Nephi]** **beheld** **MANY** **nations**  
and **[MANY]** **kingdoms**

2 And **[he] the angel** **said** unto **me** [O = saith]  
What **beholdest** thou ?

And I **[Nephi]** **said**  
I **[Nephi]** **behold** **MANY** **nations**  
and **[MANY]** **kingdoms**

3 And **[he] the angel** **said** unto **me** [O = saith]  
These are the **nations**  
[of the **Gentiles**]  
and [the] **kingdoms**  
of the **Gentiles**

### 4 And **it came to pass**

that I **[Nephi]** **saw**  
among the **nations**  
of the **Gentiles**  
the **^formation / foundation** of a **GREAT church** [**^O / P**]

5 And **[he] the angel** **said** unto **me**  
**Behold** the **^formation / foundation** of a **church** [**^O / P**]  
which **[church]** is **MOST abominable above ALL** other **churches** aa 01  
which **[church]** **slayeth** the saints of **God** [1] bb  
**yea and** [which **church**] **tortureth** them [2]  
**and** [which **church**] **bindeth** them down [3]  
**and** [which **church**] **yoked** them with a **yoke** of iron [4] 02  
**and** [which **church**] **bringeth them down into captivity** [5]

[Par. aa – Repetition of the possessive “which”]  
[Heb. 01 – Use of “above ALL” in comparison]

[Par. bb – Working out – the actions of the Devil’s Church]  
[Heb. 02 – A verb and a noun with the same root “yoke”]

[1 Nephi 13]

6 And **it came to pass**

that I [Nephi] beheld this **GREAT and abominable** church  
and I [Nephi] saw **the Devil**  
that he [the Devil]  
was the **^founder / foundation** of it [^O / 1837]  
[this **GREAT and abominable** church]

7 **And** I [Nephi] also saw \*gold cc  
\*and silver dd  
and silks  
and scarlet  
and fine-twined linen  
and ALL manner of precious clothing  
and I [Nephi] saw MANY harlots

8 **And** [he]the angel spake unto me  
saying  
Behold the gold ee  
and the silver \*\*  
and the silks  
and the scarlet  
and the fine-twined linen  
and the \_\_\_\_\_ precious clothing  
and the harlots are the desires of  
this **GREAT and abominable** church

9 **And** also for the praise of the world  
do they destroy the saints of God  
and [do they] bring them [the saints of God] down  
into captivity

10 **And it came to pass**

that I [Nephi] looked  
and [I Nephi] beheld \_\_\_\_\_ **MANY waters**  
and they [the **MANY waters**]  
divided the **Gentiles** ff  
from the **seed** of my brethren gg

11 **And it came to pass**

that [he]the angel said unto me  
Behold the wrath of God  
is upon the **seed** of thy brethren

[Par. cc – Detailing list ]

[Par. dd – Many “and”s ]

[Par. ee – also Extended alternating]

[Heb. \*\* -- Repetition of an article “the”]

[Par. ff – Circular repetition “Gentiles”]

[Par. gg – Circular repetition “seed”]

## God's Hand Is in the Discovery of the Americas

12 And I [Nephi] looked  
 and I [Nephi] beheld a man  
 among the Gentiles  
 \*which [Gentiles] ^were / was separated [^O / P]  
 from the seed of my brethren  
 by the MANY waters hh  
 [Note\* P= which were, implying that which modifies Gentiles, but it was later changed to who was implying the man ]  
 and [A] I [Nephi] beheld the Spirit of God ii  
 that it [the Spirit of God]  
 [B] came down  
 and wrought upon the man  
 and [C] he [the man] went forth  
 upon the MANY waters  
 [D] even [upon the MANY waters]  
 [E] unto the seed of my brethren  
 [F] who were in the promised land

God's Hand Is in the Deliverance of Humble Gentiles  
 They Go Forth out of Captivity  
 They Obtain the Americas for Their Inheritance

13 And it came to pass  
 that [A] I [Nephi] beheld the Spirit of God  
 that it [the Spirit of God]  
 [B] [came down]  
 and] wrought upon other Gentiles  
 and [C] they [the Gentiles] went forth  
 out of captivity  
 [D] upon the MANY waters  
 14 And it came to pass  
 that I [Nephi] beheld MANY multitudes [E]  
 of the Gentiles  
 [F] [who were] upon the land of promise

[Note: I have structured the above verses in an *extended alternating* pattern in order to better illustrate the parallelism. However, the verses might possibly be structured in two parallel *climactic (step)* forms as follows:

12 . . .

A→B I [\*Nephi] beheld \*the Spirit of God ii  
 B→C that it [\*the Spirit of God] came down and wrought upon the \*man  
 C→D and he [\*the man] went forth upon the \*many waters  
 D→E even [upon the \*many waters] unto the \*seed of my brethren  
 E→F [the \*seed of my brethren, who were in \*the promised land

[Par. hh – Like endings “many waters”]

[Par. jj – Climactic ]

[Par. ii – Extended alternating\*]



13...

A→B I [**Nephi**] beheld **the Spirit of God**  
 B→C that it [**the Spirit of God came down and**] wrought upon other **\*Gentiles**  
 C→D and they [the **\*Gentiles**] went forth out of **captivity** upon the **\*many waters**

14 And it came to pass that I [**Nephi**] beheld many multitudes of the **Gentiles**  
 D→E [that had come upon the **\*many waters** unto the **seed** of my brethren]  
 E→F [the **seed** of my brethren who were] upon **\*the land of promise**

and I [**Nephi**] beheld the wrath of **God**  
 that it [**the wrath of God**] was upon the **seed** of **my brethren**  
 and they [the **seed** of **my brethren**]  
 were **scattered** before the **Gentiles**  
 and [**they** the **seed** of **my brethren**] [*P= they*]  
 were **smitten** [before the **Gentiles**]

15 And I [**Nephi**] beheld **the Spirit of the Lord**  
 that it [**the Spirit of the Lord**]  
 was upon the **Gentiles**  
 and they [the **Gentiles**] [*P= that*]  
 did prosper [*covenant language*]  
 and [they the **Gentiles**] [*P= of*]  
 did] obtain **the land for** their inheritance

[Note: The covenant language associated with “Gentiles” here informs us that the word “Gentile” does not always mean “bad” or “not of the blood of Israel,” but sometimes it refers to a cultural mix with covenant people.]

and I [**Nephi**] beheld  
 that they [the **Gentiles**]  
 were **white** 03  
 and [were] exceedingly **fair** [1981] 04  
 and [were] exceedingly **beautiful**  
 like unto **My people**  
 before [that] they [**My people**] were **slain** {AG}

[Note: “The color white is the presence of all the light in the visible spectrum. When it enters our eyes, it stimulates all of our cone cells that God made light sensitive. Snow and clouds appear white because almost all of the light from the sun is reflected by water (either frozen or liquid), with only a small amount of the visible spectrum absorbed. This color, in the Bible and in today’s society, is typically associated with purity, things that are good, innocence, honesty, and cleanliness” ([biblestudy.org](http://biblestudy.org))]

[Heb. 03 – Symbolism “white”]

[Heb. 04 – Use of the word “exceedingly”]

16 And **it came to pass**

[A] that I **Nephi** beheld  
 that the **Gentiles** who had gone forth out of **captivity** kk \*\*  
 did humble themselves before **the Lord**

[therefore] the power of **the Lord** [P= and]  
 was with them [the **Gentiles** who had gone forth out of **captivity**]

17 [B] And I [**Nephi**] beheld

that their mother **GENTILES** were gathered together [O, P= was ] {AG}  
 upon **the waters**  
 and upon **the land** also

[gathered together] \_\_\_\_\_ to battle  
 against them [the **Gentiles** who had gone forth out of **captivity**]

18 [B] And I [**Nephi**] beheld

that the power of **God**  
 was with them [the **Gentiles** who had gone forth out of **captivity**]

and also that the wrath of **God**  
 was upon **ALL those** that were gathered together [P= them]  
 against them [the **Gentiles** who had gone forth out of **captivity**] to battle

19[A] And I **Nephi** beheld

that the **Gentiles** that had gone forth out of **captivity** [P= which]  
 were delivered  
 by the power of **God** \_\_\_\_\_ out of the **hands**  
 of ALL other nations

*The Gentiles Shall Have a Covenant Record (the Bible)  
 Yet Plain and Precious Covenant Truths of The Lamb of  
 God Will Have Been Taken Away from the Bible*

20 And **it came to pass**

that I **Nephi** beheld  
 that they the **Gentiles**] did prosper in the land [covenant language]

and I [**Nephi**] beheld a **book** LL  
 and it [the **book**] was \_\_\_\_\_ carried forth among them  
 [the **Gentiles** who had gone forth out of **captivity**]

[Par. kk – Circular repetition “captivity”]

[Par. \*\* -- Chiastic parallelism]

[Par. LL – Circular repetition “book”]

[1 Nephi 13]

21 And [he] the angel said unto me [P= saith]  
Knowest thou the meaning  
of the book? 05

22 And I [Nephi] said unto him [P= saith "unto him" added in P]  
I [Nephi] know NOT

23 And he [the angel] said [unto me] [P= saith]  
Behold it [the book] proceedeth out of the mouth of a Jew 06

And I Nephi beheld it [the book]

and he [the angel] said unto me [P= which]  
[A → B] The book that thou beholdest is a record of the Jews mm nn  
[B → C] which [record] contains the covenants of the Lord  
[C → D] which [covenants] He [the Lord] hath made  
unto the house of Israel

and it [the book]  
also containeth MANY  
of the prophecies  
of the holy prophets

and it [the book] is \_\_\_\_\_ a record  
like unto the engravings which are upon the plates of brass  
SAVE [except] there are NOT so MANY [engravings as are on the plates of brass]  
nevertheless

they [the engravings in the record of the Jews] [ ? ]  
contain the covenants of the Lord  
which [covenants] He [the Lord] hath made  
unto the house of Israel

Wherefore \_\_\_\_\_ they [the engravings in the record of the Jews]  
are of GREAT worth  
unto the Gentiles

24 And [he] the angel of the Lord  
said unto me  
Thou [Nephi] hast beheld  
that the book proceeded forth from the mouth of a Jew  
and when it [the book] proceeded forth from the mouth of a Jew  
it [the book] contained the ^fullness / plainness [^O / P, 1830]  
of the gospel of the Land / Lord / ^Lamb [of God]  
[O / P / conjecture]

[Heb. 05 – Question to make a point]

[Par. mm – Climactic (Step up) parallelism]

[Heb. 06 – Separated compound prepositions]

[Par. nn – Circular repetition “covenant” “record” “engravings”]

of **Whom** the Twelve Apostles **bear record**  
and they [the Twelve Apostles] **bear record**  
according to the truth  
which [truth] is  
in The Lamb of God

25 **Wherefore**

these things **go forth** from the Jews in purity  
unto the Gentiles according to the truth  
which [truth] is in God

26

And **after** [that] they [these things] **go forth** [deleted]  
by the **hand** of the Twelve Apostles \_\_\_\_\_ of The Lamb  
from the Jews  
unto the Gentiles

Behold **after this** [deleted in 1837]  
Thou [Nephi] **seest** the <sup>^</sup>formation / foundation of [^O / P]  
<sup>^</sup>that / a GREAT and abominable church  
which [church] is  
<sup>^</sup>the / [ ] MOST abominable  
<sup>^</sup>of / above ALL other churches

[A] for behold **they** have \_\_\_\_\_ **taken away** from the gospel oo  
of The Lamb  
[B] MANY **parts**  
[C] which are plain [things]  
[C] and MOST precious [things]  
[B] And also MANY \_\_\_\_\_ **covenants** \_\_\_\_\_ of The Lord  
[A] have **they** \_\_\_\_\_ **taken away**

27

And ALL this have **they** **done**  
that **they** might **pervert** the **right ways**  
of The Lord  
that **they** might **blind** the eyes  
and [that **they** might] **harden** the hearts of the children of men

28 **Wherefore**

[or as I said before – see v. 26]

Thou [Nephi] **seest**  
**that after** the book hath **gone forth**  
through the **hands**  
of the GREAT and abominable church  
that there are MANY plain \_\_\_\_\_ [things]  
and MOST precious things **taken away** from the book [deleted in P]  
which is \_\_\_\_\_ the book  
of The Lamb of God

[Par. oo - Chiastic Parallelism]

29

And **after**\* these plain [ \*P= that ]  
and [MOST] precious things were taken away

It [the **book**] \_\_\_\_\_ goeth forth  
unto ALL the nations of the Gentiles

and **after** it [the **book**] \_\_\_\_\_ goeth forth  
unto ALL the nations of the Gentiles  
yea even *across the MANY waters*  
which [MANY waters]

thou [Nephi] **hast seen** with the Gentiles  
which have gone forth out of captivity

[And] thou [Nephi] **seest**— [deleted 1837] {AG}  
because of the MANY plain  
and [MOST] precious things  
which have been taken out  
of the book

which [things]  
were \_\_\_\_\_ plain unto the understanding of the children of men  
according to the plainness which is in \_\_\_\_\_ The Lamb of God

[and] [thou [Nephi] **seest**]  
because of \_\_\_\_\_ these things [deleted 1837] {AG}  
which are \_\_\_\_\_ taken away  
out of the gospel  
of The Lamb ---

an exceedingly GREAT MANY do stumble [1981]  
yea insomuch that **Satan** hath GREAT power over them

*Plain and Precious Truths to Be Restored  
of the Covenant Gospel of The Lamb*

30 Nevertheless

thou [Nephi] **beholdest** that the Gentiles  
who have gone forth out of captivity [P= which]  
and [who] have been lifted up by the power \_\_\_\_\_ of God  
above ALL other nations \*\*  
upon the face of the land  
which \_\_\_\_\_ [land] is choice [covenant language]  
above ALL other lands

[Heb. \*\* -- Use of "above ALL" in comparisons]

which is the land which the Lord God  
hath covenanted with \_\_\_\_\_ thy father  
that his [covenant] seed should have \_\_\_\_\_ pp  
[from the Lord God]  
for the land of their inheritance

**Wherefore**

thou [Nephi] seest

that [He] The Lord God will NOT suffer \_\_\_\_\_ [deleted in 1837]  
that the Gentiles \_\_\_\_\_ will NOT utterly destroy [double negative]  
the mixture of thy seed  
which [mixture of thy seed]  
are among the seed of] thy brethren [P= is]

31

NEITHER will He The Lord God suffer  
that the Gentiles \_\_\_\_\_ shall \_\_\_\_\_ destroy  
the seed of thy brethren

32

NEITHER will [He] The Lord God suffer  
that the Gentiles shall forever remain  
in that state of awful woundedness / [ O ]  
awful state of blindness / [1837]  
state of awful wickedness [^conjecture]

which thou [Nephi] beholdest

[that] they [the Gentiles] are in \_\_\_\_\_ [deleted in 1837]  
because of the plain  
and MOST precious parts of \_\_\_\_\_ the gospel  
of The Lamb  
which [parts] \_\_\_\_\_ [P= hath]  
have been kept back by that abominable church  
whose formation

thou [Nephi] hast seen

33 **Wherefore** saith The Lamb of God

I [the Lord] will be merciful  
unto the Gentiles  
unto the visiting of the remnant of the house of Israel  
in GREAT judgment

*[In other words, the Lord will not hold the Gentiles completely accountable for the judgments or punishments that come upon the covenant house of Israel through them because the Lord was directing those punishments.]*

34 And it came to pass  
that the angel of the Lord spake unto me  
saying

\_\_\_\_\_  
[Par. pp – Repetition “seed”]

[1 Nephi 13]

Behold **saith The Lamb of God**  
after[that] I [the Lord] have **visited** the **remnant** of the **house of Israel** [del. 1837]  
and this **remnant** [of the **house of Israel**]  
of whom I [the Lord] **speak** is \_\_\_\_\_ **the seed** of **thy father** [P= which]

**Wherefore**

after[that] I [the Lord] have **visited** them [the seed of thy father] in \_\_\_ **judgment**  
and [after that] I [the Lord] have] **smitten** them [the seed of thy father]  
by the hand of the **Gentiles**

and **after** \_\_\_\_\_ the **Gentiles** do **stumble** exceedingly  
because of the MOST **plain** qq  
and [MOST] **precious parts** of \_\_\_\_\_ the **gospel** of [deleted in P]  
**The Lamb**  
which [parts]  
**have** been **kept back** [P= hath]  
by that **abominable church**  
which **abominable church**  
is the **mother of harlots**

**saith The Lamb**

[Wherefore] [deleted in 1837]

I [the Lord] will be **merciful**  
unto the **Gentiles**  
**in that day**

^saith The Lamb / [ ] [^O / phrase deleted in 1837]

insomuch that  
I [the Lord] will **bring forth**  
unto them[the **Gentiles**] in **Mine own power**  
**MUCH** of **My** **gospel**  
which [gospel]  
shall be **plain**  
and **precious**

**saith The Lamb**

35 For behold

**saith The Lamb**  
I [the Lord] will **manifest** **Myself**  
unto **thy seed**  
**that** they [thy seed]  
shall **write** MANY **things**  
**which** I [the Lord] shall **minister** \_\_\_\_\_ unto **them**  
which shall be **plain**  
and **precious**

[Heb + Par. qq - Repetition of a Word Pair "plain/precious"]

and **after\*** [they] **thy seed** [*\*P= that*]  
**shall be** destroyed  
 and **[shall]** \_\_\_\_\_ **dwindle in unbelief**

and also **[after]** [they] **the seed** of **thy brethren**  
**[shall]** \_\_\_\_\_ **dwindle in unbelief**

**Behold** these **things**  
**shall be** hid up  
 to **come forth**  
 unto the **Gentiles**  
 by the **gift**  
 and **power** of \_\_\_\_\_ **The Lamb**

36 **And** in them **[things]**  
**shall be** written **My gospel** [*covenant language*]  
**saith The Lamb**  
**and My Rock**  
**and My Salvation**

37 **And** **blessed** are they **who shall** seek to **bring forth My Zion at that \_\_\_ day** [*P= which*]  
**for** they shall have the **gift** rr  
**and** the **power** of **the Holy Ghost**  
**and if** they endure **unto the end**  
**[then]** they **shall be** lifted up \_\_\_\_\_ **at the last day**  
**and [they] shall be** saved in **the everlasting kingdom**  
**of The Lamb**

yea/ and **whoso** \_\_\_\_\_ **shall publish** **peace** [*Quote – paraphrase Isaiah 52:7*]  
 that/yea **[whoso]** \_\_\_\_\_ **[shall publish]** **tidings of GREAT joy**  
 how **beautiful** upon the **mountains**  
**shall they be**

[Note: The temples of the Lord (where covenants are made and renewed) are located upon symbolic mountains.]

38 **And it came to pass**  
**that** I **[Nephi]** beheld \_\_\_\_\_ the **remnant** of **the seed** of **my brethren**  
**and also** the **book** \_\_\_\_\_ of **The Lamb of God**  
 which **[book]** had **proceeded forth from** the **mouth of the Jew**  
 [*see v. 23-24; 14:23*]  
**And** I **[Nephi]** beheld [*deleted in 1837*]  
**that** it [the **book**] \_\_\_\_\_ **came forth**  
 from the **Gentiles**  
 unto the **remnant** of **the seed** of **my brethren**

\_\_\_\_\_  
 [Par. rr – Repetition “shall”]



39 **And after** it [the book] had **come forth**  
 [from the Gentiles]  
 unto them [the remnant of the seed of my brethren]  
 I [Nephi] beheld  
 other books which **came forth**  
 by the **power** of The Lamb  
 from the Gentiles  
 unto them [the remnant of the seed of my brethren]  
 unto the convincing  
 of the Gentiles  
 and the remnant of the seed of my brethren  
 [ P / "to" deleted in ^1837]  
 and also to / ^ [ ] [unto the convincing of] the Jews who were scattered  
 upon ALL the face of the earth  
 that the \*records of the prophets ss  
 and of the twelve apostles of The Lamb  
 are True

40 **And** [he] the angel spake unto me  
 saying  
 These last records  
 which thou [Nephi] hast seen among the Gentiles  
shall **\*establish** [*confirm*] the Truth {AL}  
 of the first [records]  
 which are of the twelve apostles of The Lamb [P= is]  
 and [These last records] shall **make KNOWN**  
 the plain  
 and precious things  
 which [things] have been **taken away** from them  
 and [These last records] shall **make KNOWN**  
 to ALL kindreds  
 [to ALL] tongues  
 and [to ALL] people  
 [See the note at the end of the chapter]

[Par. ss – Repetition “records”]

that [He] The Lamb of God is The Eternal Father / [P / ^1837]  
 (^The Son of the Eternal Father)  
 and The Savior of the World

and that ALL men MUST come  
 unto Him  
 or they can NOT be saved

41 And they [ALL men] MUST come  
 according to the words  
 which shall be established  
 by the mouth of The Lamb tt

And the words of The Lamb  
shall be made known  
 in the records of \_\_\_\_\_ thy seed  
 as well as  
 in the records of the Twelve Apostles of The Lamb

**Wherefore** they both [both added]  
 [the first records – *the Bible*]  
 [and] [the last records – *the Book of Mormon*] [duality]  
shall be established\* in One [confirmed] {AL}  
 For there is One God  
 and One Shepherd Over ALL the Earth

42 And the time cometh  
 that He [The Lamb] shall manifest Himself unto ALL Nations uu  
both unto the Jews [first]  
and also unto the Gentiles [last]

and after\* He [The Lamb] has manifested Himself unto the Jews [\*P= that hath]  
and also unto the Gentiles

then He [The Lamb] shall manifest Himself unto the Gentiles  
and also unto the Jews

and the last [the Gentiles]  
shall be first  
and the first [the Jews]  
shall be last

[Par. tt – Repetition “The Lamb”]

[Par. uu – Wording out “All Nations”]

[1 Nephi 13]

[Note: The above verses have been arranged below in *chiastic parallelism* similar to that proposed by Greg Wright (1976: 7) and Donald Parry (1992:23-24). I have changed the structure to highlight more items of importance:

[A] unto the convincing of (the Gentiles) and the remnant of the seed of my brethren  
 [B] and also the (Jews)  
 [C] who were scattered upon (all the face of the earth)  
 [D] that the records of the prophets and of (the twelve apostles of The Lamb)  
 [E] are (true)  
 40 **And the angel spake unto me saying**  
 [E] These last records which thou hast seen among the Gentiles  
 shall \*establish {confirm} the (truth)  
 [D] of the first [records] which are of (the twelve apostles of The Lamb)  
 [F] and shall (make known) the plain and precious things  
 which [things] have been taken away from them  
 [F] and shall (make known) to all kindreds  
 tongues  
 and people that  
 [G] **The Lamb of God is The Son of the Eternal Father**  
**and The Savior of the World**  
 [H] and that (all men MUST come) unto Him or they CANNOT be saved  
 41 [H] **And (they MUST come) according to the words which shall be established**  
 [G] by the mouth of (The Lamb)  
 [F] and the words of The Lamb  
 shall be (made known) in the records of thy seed  
 [D] as well as in the records of (the twelve apostles of The Lamb)  
**wherefore [C] they both shall be established**  
 in One  
 for there is One God  
 and One Shepherd Over(ALL the Earth)  
 42 **And the time cometh**  
 that **He [The Lamb] shall manifest Himself** unto ALL nations  
 [B] both unto the (Jews)  
 [A] and also unto the (Gentiles)

---

[end of Chiasmus]

|                  |                                             |                          |                       |
|------------------|---------------------------------------------|--------------------------|-----------------------|
| <b>And after</b> | He [The Lamb] has <b>manifested Himself</b> | unto the <u>Jews</u>     | <i>[first]</i>        |
|                  | <b>and also</b>                             | unto the <u>Gentiles</u> | <i>[last]</i>         |
| <br><b>then</b>  | He [The Lamb] shall <b>manifest Himself</b> | unto the <u>Gentiles</u> |                       |
|                  | <b>and also</b>                             | unto the <u>Jews</u>     |                       |
|                  | <b>and</b>                                  | _____ the <u>last</u>    | <i>[the Gentiles]</i> |
|                  |                                             | shall be <u>first</u>    |                       |
|                  | <b>and</b>                                  | the <u>first</u>         | <i>[the Jews]</i>     |
|                  |                                             | shall be <u>last</u>     |                       |

[ Interpretation #1]

[ and the last [the Jews according to the previous 2 couplets in verse 42]  
shall be **first** [according to the previous 2 couplets in verse 42]  
and the **first** [the Jews according to the previous 2 couplets in verse 42]  
shall be **last** [according to the previous 2 couplets in verse 42]

[ >or in other words

[clarification]

and the last [the Jews in the latter days]  
shall be **first** [from the time of Adam to the time of Christ]  
and the **first** [the Jews during the time from Adam to Christ]  
shall be **last** [in the latter-days]

[interpretation #2]

[ and the last [the Gentiles in the previous first couplet in verse 42]  
shall be **first** [in the previous second couplet in verse 42]  
and the **first** [the Jews in the previous first couplet in verse 42]  
shall be **last** [in the previous second couplet in verse 42]

[ >or in other words

[clarification]

and the last [the Gentiles at the time of Peter (after the Jews)]  
shall be **first** [in the latter-days]  
and the **first** [the Jews from the time of Adam to Christ]  
shall be **last** [in the latter-days]

[Note: In 1 Nephi 13:40 it makes mention of some "last records" which will "make known the plain and precious things which have been taken away." We do not know what scriptures and beliefs the wicked house of Israel may have taken with them as they were taken captive into Assyria and Babylon, but there is evidence to support the idea that efforts were made at various times to exclude or remove references to Christ and His gospel from their scriptural canon. Hugh Nibley writes:

*One of the first, and certainly the greatest, of Christian Apologists was Justin Martyr. In his famous dialogue with the Jew Trypha, he charges "the teachers and the leaders of the Jews with having deliberately defaced and, where possible, removed from the scripture every trace of the true Messianic Gospel which the Jews themselves had once taught." (Nibley, An Approach to the Book of Mormon, p. 312)*

*Justin Martyr had accused the Jewish doctors of "removing passages which they found distasteful" from the scriptures. Martyr declared: "You know very well that your teachers whenever they detect anything in our scriptures that might refer to Christ, diligently efface it." (Dial. 120)*

*(Joy M. Osborn, The Book of Mormon -- The Stick of Joseph, p. 222)]*

[1 Nephi 13]

[Note: Richardson, Richardson and Bentley write that while the Book of Mormon testifies to the authenticity of the Bible, it does not claim that the Bible is without error. It specifically states that there were many "plain and precious things" that were "taken away" from its pages through the evil works of men. (See 1 Nephi 13:20-32; 19:10-12; 20:1-3; 2 Nephi 3:5-22; Alma 33:3, 13, 15; 34:7; 46:23-27; Helaman 8:19-20; 15:11; 3 Nephi 10:14-17; 12:13, 17-19, 22, 29-30; 14:1.)

Critics often ask for specific examples of any "plain and precious things" found in the Book of Mormon that are not also found in the Bible. Below is just a very brief list of such "omissions" that have been restored:

The Lord prepares a way for us to keep all of His commandments (1 Nephi 3:7)  
How mysteries are made known unto man (1 Nephi 10:19; Mosiah 2:9; Alma 12:10; 26:22)  
The process for receiving revelation and inspiration (1 Nephi 17:45; Enos 1:10)  
The gentiles to assist the house of Israel (1 Nephi 22:8-11; 2 Nephi 10:18)  
The law of consecration (2 Nephi 2:2)  
The reason God allows evil and opposition to continue in the world and the importance of moral agency (2 Nephi 2:2, 10:16)  
The purpose of Adam's fall & man's existence (2 Nephi 2:22-25)  
The lost prophecy of the latter-day Joseph (2 Nephi 3:6-16)  
God's word is not limited to the Bible (2 Nephi 29:3-13)  
The lost teachings of Zenos (Jacob 5:1-77)  
A description of the natural man, and how to overcome (Mosiah 3:19; Alma 5:6-45)  
How to retain the remission of sins (Mosiah 4:11-16)  
The true process of being born again (Mosiah 5:2-9; Alma 5:6-45)  
The office and calling of a seer (Mosiah 8:13-17)  
The manner in which faith is developed and maintained (Alma 32:26-34)  
The relationship between justice and mercy (Alma 34:15-16)  
The state of the soul between death and the resurrection (Alma 40:11-14)  
Christians and Christianity flourished before the time of Christ (Alma 46:13-16)  
The symbolisms of the remnant of Joseph's coat (Alma 46:23)  
The perpetual cycle of the human experience: obedience--> blessings--> prosperity--> pride--> sin--> punishment--> humility--> repentance--> obedience . . . (Helaman 12:1-3)  
The "other sheep" spoken of in John 10:16 are identified (3 Nephi 15:16-24)  
The powers of translated beings (3 Nephi 28:36-40)  
Baptism is only for those who are accountable (Moroni 8:5-23)  
The manner in which all truth may be verified (Moroni 10:4-5)

(Allen H. Richardson, David E. Richardson and Anthony E. Bentley, 1000 Evidences for the Church of Jesus Christ of Latter-day Saints: Part Two-A Voice from the Dust: 500 Evidences in Support of the Book of Mormon, p. 16-17)]

## Chapter 14

{Original 1830 Chapter III – continued}

*The Lord Will Work a Marvelous Everlasting Work  
Either Leading Men to Eternal Life  
or Delivering Them to Spiritual Captivity  
All Men May Become Part of the House of Israel*

1 And **it shall come to pass**

that **if** the **Gentiles** shall **hearken** \_\_\_\_\_ unto **The Lamb of God** <sup>aa</sup>  
**in that day that He [The Lamb of God]**  
shall **manifest Himself**

unto them [the **Gentiles**]

in **word**

**and also** in **power**

[**and**] in very **deed**

unto the taking away of their stumbling blocks

if it so be

that they

[the **Gentiles**] shall **harden NOT** their hearts against **The Lamb of God**

[deleted 1837]

2

**And** **if** it so be

{AG}

that they

[the **Gentiles**] shall **harden NOT** their hearts against **The Lamb of God**

[**then**] they

[the **Gentiles**] shall **be numbered**

among the **seed** of thy **father**

**yea** they

[the **Gentiles**] shall **be numbered**

among the **house of Israel**

**and** they

[the **Gentiles**] shall **be**

a **blessed** **people**

[P= blest]

**upon the promised land  
forever**

they

[the **Gentiles**] shall **be** NO more brought down

into **captivity**

**and** the **house of Israel**

shall NO more **be confounded**

[see 1 Nephi 15:20]

3

**And** that **GREAT pit** which hath been **digged** for them

by that **GREAT and abominable church**

which [**GREAT and abominable church**]

was founded

by **the Devil**

**and his children**

that **he [The Devil]** might **lead away** \_\_\_\_\_ the souls

of men

down to **Hell**

[Par. aa – Repetition “The Lamb of God”]

[1 Nephi 14]

yea that **GREAT pit** which hath been **digged** for the **destruction** of men  
[that **GREAT pit**] shall be filled by **those who digged it**  
unto their utter **destruction** saith **The Lamb of God**

[but]NOT [unto] the **destruction** of the soul  
**save it be** the casting of it [the soul]  
into that **Hell**  
which hath **NO end**

4 For behold this is according to the **captivity** of **The Devil**  
and also [this is] according to the **justice** of **God**

upon ALL **those** who will work **wickedness**  
and [upon ALL **those** who will work] **abomination**  
before **Him** [**The Lamb of God**]

5 And **it came to pass**

that [he] **the angel** spake unto **me**  
**saying**

Thou [**Nephi**] hast **beheld**  
that **if** the **Gentiles** repent  
[**then**] it shall be **well** with them

And thou [**Nephi**] also **knowest**  
concerning the **covenants** of **the Lord** unto the house of Israel

and thou [**Nephi**] also hast **heard**  
that whoso **repenteth NOT** \_\_\_\_\_ **MUST perish**

6 **therefore**

**Wo** be unto \_\_\_\_\_ the **Gentiles**  
**if it so be** that they \_\_\_\_\_ **harden their hearts** {AG}  
**against** **The Lamb of God**

7

For **the time cometh** saith **The Lamb of God**

that I [**the Lord**] will **work**  
a **GREAT** and a marvelous **work** among the children of men 01  
a [**GREAT** and a marvelous **work**] [Quote - expansion of Isaiah 29:14]  
which shall be **everlasting**

**EITHER** on the one **hand** bb

**OR** on the other [**hand**]

[Heb. 01 – Verb and noun with the same root “work”]

[Par. bb – Contrasting]

EITHER to the **convincing** of them [the children of men]  
 unto **peace**  
 and [unto] **life eternal**

OR unto the **deliverance** of them [the children of men]  
 to the **hardness of their hearts**  
 and [to] the **blindness of their minds**

[and] unto their being **brought down**

into **captivity**  
 and also into **destruction** [P= unto]  
 both temporally  
 and spiritually

according to the **captivity** of **The Devil**  
 of which [**captivity**]

I [**the Lord**] have **spoken**

*According to Covenant Law "There Are Save Two Churches Only:  
 The One Is the Church of The Lamb of God  
 And the Other Is The Church of the Devil"*

8 And **it came to pass**

that **when** [he] **the angel** had **spoken** these **words**  
**he** [the angel] **said** unto **me**

[P= saith]

**Rememberest** thou the **covenants** of **the Father** ["est" added]  
 unto the **house of Israel?**

[and] I [**Nephi**] **said** unto **him** [P= saith]

Yea

9 And **it came to pass**

that **he** [the angel] **said** unto **me** [P= saith]

**Look**  
 and **behold**

that **GREAT and abominable church**  
 which is **the mother of abominations**  
 whose **^founder / foundation** is **The Devil** [^P / 1830]

10 And **he** [the angel] **said** unto **me** [P= saith]

**Behold** there **are** [P= is]

**save** two **churches only** ["save it be" edited 1837] {AG} cc  
 the one is the **church** of **The Lamb of God**  
 and the other is the **church** of **The Devil**



[1 Nephi 14]

**Wherefore** whoso belongeth NOT to the church of The Lamb of God  
belongeth to that GREAT church [of The Devil]  
which is the mother of abominations  
and she is the whore of ALL the earth

11 And **it came to pass**  
that I [Nephi] looked dd  
and I [Nephi] beheld  
and she the whore of ALL the earth  
sat upon MANY waters  
[Heb. = had extensive limits]  
And she had dominion ee  
over ALL the earth ff  
among ALL nations  
[ALL] kindreds  
[ALL] tongues  
and [ALL] people

12 And **it came to pass**  
that I [Nephi] beheld the church of The Lamb of God  
and its numbers were few  
because of the wickedness  
and [because of the] abominations  
of the [GREAT] whore  
who sat upon MANY waters [P= which]

Nevertheless  
I [Nephi] beheld that the church of The Lamb [of God]  
who were the saints of God  
were also upon ALL the face of the earth  
and their dominions upon [ALL] the face of the earth  
were small [P= was]  
because of the wickedness  
of the GREAT whore whom [P= which]  
I [Nephi] saw

13 And **it came to pass**  
that I [Nephi] beheld that the GREAT mother of abominations  
did gather together in / [ ] multitudes [^O / deleted in 1830]  
upon the face of ALL the earth  
among ALL the nations  
of the Gentiles  
to fight against The Lamb of God

[Par. dd – Repetition “Nephi” ]

[Par. ee – Distribution list ]

[Par. ff – Repetition of the word “ALL” ]

The Covenant Power of The Lamb of God Will Prevail  
All His Covenants Will Be Fulfilled

14 And **it came to pass** \*\*  
 that I **Nephi** **beheld** **the power** \_\_\_\_\_ of **The Lamb of God**  
 that it **[the power]** of **The Lamb of God**  
 descended upon the **saints**  
 of the **church** of **The Lamb**  
 and upon the **covenant people** of **The Lord**  
 who were scattered [P= which  
 upon **ALL the face of the earth**  
 and they **[the saints**  
 and the **covenant people]**  
 were armed with **righteousness**  
 and with the **power** of **God** in **GREAT glory**  
[by the Lord]

15 And **it came to pass**  
 that I **[Nephi]** **beheld**  
 that **the wrath of God** was poured out  
 upon **that/ the GREAT and abominable church** [O/P]  
 insomuch that there were **wars** and rumors of **wars**  
 among **ALL the nations [of the earth]**  
 and **[among ALL the] kindreds of the earth**

16 **And as** there **began to be wars** and rumors of **wars**  
 among **ALL the nations [of the earth]**  
 which belonged to **the mother of abominations**

**[he] the angel spake unto me**  
**saying**

**Behold** **the wrath of God**  
 is upon **the mother of harlots**

and **behold**  
 thou **[Nephi] seest** ALL these **things**—

[Par. \*\* -- Like paragraph beginnings or Repetition of the same initiator “And it came to pass”]

[1 Nephi 14]

[Note: According to Greg Wright (1976:8) and Donald Parry (1992:25), the above verses can be arranged in the form of *chiastic parallelism*. I have adapted that form to my style as follows:

15 And it came to pass  
 that [A] I [Nephi] beheld  
 that [B] the wrath of God was poured out  
 [C] upon that great and abominable church  
 insomuch that [D] there were wars and rumors of wars  
 [E] among ALL the nations  
 [E] and [among ALL the] kindreds of the earth  
 16 And as [D] there began to be wars and rumors of wars  
 among ALL the nations which  
 [C] belonged to the mother of abominations  
 the angel spake unto me [Nephi] saying  
 Behold  
 [B] the wrath of God is upon the mother of harlots and  
 behold  
 [A] thou [Nephi] seest ALL these things—

17 And **when the day cometh** that the wrath of God is poured out  
 upon the mother of harlots  
 which is the GREAT and abominable church  
 of ALL the earth  
 whose <sup>^P / 1837</sup> founder / foundation is The Devil

Then at that day

A→B \*the work of The Father shall \*commence gg  
 B→C \*[commence] in \*preparing The Way  
 C→D \*[preparing The Way] for the fulfilling of \*His covenants  
 D→E \*which [covenants] He [The Father] hath made to \*His people  
 E→F \*[His people] who are of \*the house of Israel [P = which]

John the Apostle Will Write the Remainder of What  
Nephi and Lehi Saw Concerning God's Covenant Plan  
Others Also Have Witnessed All Things from the Beginning

18 And **it came to pass**  
 that the angel spake unto me  
saying  
Look  
 19 And I [Nephi] looked  
 and beheld a man  
 and he [the man] was dressed in a white robe

[Par. gg – Climactic “step-up” parallelism ]

20 And the angel said unto me  
Behold one of the Twelve Apostles of \_\_\_\_\_ The Lamb

21 Behold \_\_\_\_\_ he shall see  
and [he shall] write the remainder  
of these things

hh  
ii

yea and [he shall write] also  
MANY things which have been

22 And he shall also write concerning the end of the world

23 Wherefore \_\_\_\_\_ the things  
which he shall write  
are just  
and true

And behold \_\_\_\_\_ they [the things]  
are written in the book  
which [book]  
thou beheld proceeding out of the mouth of the Jew

{AG}

and at the time they [the things]  
proceeded out of the mouth of the Jew

or at the time the book  
proceeded out of the mouth of the Jew  
the things which  
were written  
were plain  
and pure  
and MOST precious  
and easy to the understanding of ALL men

24 And behold \_\_\_\_\_ the things  
which this Apostle of \_\_\_\_\_ The Lamb  
shall write  
are MANY things  
which thou [Nephi] hast seen

And behold \_\_\_\_\_ the remainder  
[of the things]  
shalt  
thou [Nephi] see

\_\_\_\_\_  
[Par. hh – Repetition “write”]

[Par. ii – Repetition “things”]

[1 Nephi 14]

25 And behold] \_\_\_\_\_ the things  
 which thou [Nephi] shalt see hereafter  
 thou [Nephi] shalt NOT write  
 for [He the Lord God] hath ordained the Apostle of \_\_\_\_\_ The Lamb of God  
 that he [the Apostle of The Lamb of God]  
 should write them  
 [these things]

26 And also [He the Lord God] hath ordained] others who have been [P= which]

To them [the ordained others]  
 hath  
 He [the Lord God] shown ALL things  
 and they [the ordained others]  
 have written them  
 [ALL things]  
 And they [ALL things] are sealed up  
 to come forth in their purity  
 according to the truth

which [truth]  
 is in The Lamb  
 the Lord  
 in the own due time of  
 unto the House of Israel

27 And I Nephi heard jj  
 and [I Nephi] bear record  
 that the name of the Apostle of The Lamb  
 was John  
 according to the word  
 of the angel

28 And behold  
 that I Nephi am forbidden  
 I [Nephi] should write the remainder  
 of the things  
 which I [Nephi] saw  
 and [I Nephi] heard [^O [ ] / added in P ]

\_\_\_\_\_  
 [Par. jj – Like beginnings “I Nephi”]

**Wherefore** which I [Nephi] have the things **written** sufficeth me

**And** I [Nephi] have **NOT written** but a small part of the things [deleted in 1920] {AG}

which I [Nephi] **saw**

29 **And** I [Nephi] **bear record**

**that** I [Nephi] **saw** the things [Bookend #2:part B]

**which** my father **saw**

and [that] the angel of the Lord did make **them** known unto me

[Ending]

30 And now

I [Nephi] **make an end** of speaking concerning the things 02

**which** I [Nephi] **saw**

**while** I [Nephi] was carried away in **the Spirit** [Bookend #2:part A]  
[See 1 Nephi 11:1]

**and [even] if** ALL the things

**which** I [Nephi] **saw** are NOT **written**

**[nevertheless]** [ALL] the things

**which** I [Nephi] have **written**  
are **true**

**And thus it is  
Amen**

\* \* \*

{Original 1830 Chapter Break—end of Chapter III}

[Heb. 02 – Use of “make an end”]

[Note: In verses 28-29, Nephi testifies that he “**saw**” and “**heard**” the things in his vision which not only the Apostle John saw and heard, but which his “father saw [and heard].” Kevin Tolley writes: “Nephi introduces and concludes his first major visionary experience with the same phrase coined by Jeremiah. Nephi prefaces his four chapter vision (1 Nephi 11–14) with a desire to “see, and hear” the things that his father had experienced. [1 Nephi 10:17].

To clarify the reference to Jeremiah, Tolley notes:

*Jeremiah gives a clear-cut criterion for a true prophet sent by the Lord when he says, “For who hath stood in the counsel of the Lord, and hath perceived and heard His word? Who hath marked His word, and*

[1 Nephi 14]

heard it?” (Jeremiah 23:18). . . . Although this English rendering captures the main concept, it lacks many of the nuances of the Hebrew text. “In Jeremiah 23:18, ‘perceived’ is the King James translation for the Hebrew verb *ra’ah*, which means, in its most basic sense, ‘to see.’” (David E. Bokovoy, “The Bible vs. The Book of Mormon: Still Losing the Battle,” *FARMS Review* 18/1 (2006):8) . . .

Essentially, to be a true messenger one must “see and hear” what has taken place in the “counsel of the Lord.” The latter is another phrase that has deeper meaning than what the English rendering would suggest. The Hebrew term points to “the assembly of Yahweh” or a “council of holy ones,” as opposed to “advice” from the Lord, as the KJV proposes. According to Jeremiah, the validity of a prophetic call is contingent upon the experience of standing in the assembly of Jehovah as a witness of one who “saw and heard.” (Kevin L. Tolley, “To ‘See and Hear.’” *Interpreter: A Journal of Mormon Scripture* 18 (2016): 139–58.)

Thus, Nephi legitimizes his calling as a prophet, as well as that of John the Apostle and his father Lehi. In *Isaiah* 6 (2 Ne. 16), the **prophet Isaiah** gives a similar report of his being taken up into this heavenly council.]

[Note: Steven L. Olsen writes on the significance of *Isaiah’s* writings to Nephi:

While Lehi’s interest in the brass plates centers on the genealogy of his fathers (see 1 Ne. 3:3,12; 5:11-16), Nephi emphasizes the **prophecies of Isaiah** (1 Ne. 6:1; 1 Ne. 20—21; 2 Ne. 7; 2 Ne. 12—24). These prophecies provide an authoritative antecedent to and doctrinal elaboration of Nephi’s vision. . . .

The strong thematic connections between *Isaiah’s* prophecies and Nephi’s vision allow Nephi to liken *Isaiah’s* prophecies unto his people, “for our profit and learning” (1 Ne. 19:23). **In short, Nephi is able to interpret *Isaiah’s* prophecies authoritatively because he had received [or seen and heard] a comparable vision.** An implication of this correspondence is that Nephi selected the prophecies from the brass plates that provide historical antecedence and spiritual legitimacy for his own.

Steven Olsen then lists the following **parallels** in Nephi’s writings between Nephi’s vision in 1 Nephi and Nephi’s summary (or “testimony”) chapters at the end of 2 Nephi (the end of Nephi’s record):

| THEME                                       | VISION<br>(1 Nephi) | TESTIMONY<br>(2 Nephi)     |
|---------------------------------------------|---------------------|----------------------------|
| Christ ministers to Jews in the Holy Land   | 11:27-28, 31        | 25:10:10-12, 19            |
| Christ ordains twelve apostles              | 11:29, 34           |                            |
| Christ is tried and crucified               | 11:32-33            | 25:13                      |
| Apostles are persecuted; Jews scattered     | 11:34               | 25:14-15                   |
| Restoration of Israel by the Nephite record | 13:34-37            | 25:17-22; 27:6-35; 29:1-14 |
| Destruction of wicked at the end of time    | 11:35-36            | 30:9-10                    |
| Wars and destructions among Nephites        | 12:6-10             | 26:1,8-9                   |
| Righteous utopia among Nephites             | 12:11-12            | 26:9                       |
| Nephites destroyed as a people              | 12:13-19            | 26:10-11                   |
| Conversion of Jews and Gentiles             | 13:33-37; 14:5-17   | 26:12-16                   |
| Conditions of apostasy                      | 13:1-9              | 26:20-22; 27:1-5; 28:3-32  |
| Gentiles to occupy the promised land        | 13:10-19            | 26:19                      |
| The “record of the Jews”                    | 13:20-29            |                            |
| Salvation of God’s children                 | 13:37-42; 14:7-17   | 30:88-18                   |
| Condition of salvation for Gentiles         | 14:1-6              | 30:1-7                     |

(Steven L. Olsen, “The Centrality of Nephi’s Vision,” *Religious Educator*, vol 11 no. 2 (2010): 61-62)]

## 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** [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** [^O [ ] / "s" added in 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] **if** ye will NOT (**harden** your hearts) [Quotation?]  
**And** **if** ye will] **ask Me** in **faith**

**believing**  
[D] that ye shall **receive** 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 / φ**]  
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** [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]

NEITHER could the temptations  
 and [NEITHER could] the fiery darts of The Adversary {AL}  
 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] and that they [my brethren] would give heed to the word of God  
 [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]  
 that the water  
 which [he] my father saw was filthiness  
 and so MUCH was his mind swallowed up  
 in other things  
 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

and also from the Tree of Life  
 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**

**of which** I [Nephi] have **spoken**  
**yea** even that **awful Hell**  
**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 [^O / 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}*

## Chapter 16

{Original 1830 Chapter V—comprising Chapters 16 →19:21}

### *The Justice of the Lord's Covenant Way Offends the Wicked Humble Obedience Gives One Hope*

[Note: In verses 1—>3 that follow, I have chosen to identify a parallelistic structure called “Inclusion” or “bookends.” In this form the same phrase is repeated at both the beginning and at the end of a paragraph; and all that is in-between is “included” (see my Introduction). Donald Parry has identified this same section as a chiasmic parallelism (2007: 34-35). I would remind the reader that when it comes to identifying parallelistic structure, two different perspectives do not always imply error, just a difference in point of view.]

#### 1 And now

**it came to pass**

that after I **Nephi** had **made an end**  
of speaking to **my brethren**

01

**behold** they [**my brethren**] **said unto me**

[A] \***(Thou hast declared unto us**

**HARD things)**

*[initial beginning bookend]*

aa

MORE than **that**

**which we [thy brethren]**

*[deleted in 1837] {AG}*

are able **to bear**

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

that I [**Nephi**] **said unto them**

[B] that I [**Nephi**] **knew**

that I [**Nephi**] had **spoken** **HARD things** against the **wicked** *[beginning bookend #2]*  
according to **(the truth)**

[C] **and** the **(righteous)** have I **justified**

[D] **and[that I [Nephi] had] testified**

**that** (they [the **righteous**] should be **lifted up**) at **the last day**

[E] **Wherefore** \_\_\_\_\_ the **guilty** taketh **(the truth)**

to be **HARD [to bear]**

[E] \_\_\_\_\_ **for** it **([the truth])**

**cutteth them)[the guilty]**

to the **very center**

[Heb. 01 – Use of the phrase “made an end”]

[Par. aa – Inclusion or “Bookends”]

[1 Nephi 16]

3 And now \_\_\_\_\_ my brethren bb

[D] if (ye [my brethren] were righteous) cc

and [if ye my brethren were willing to hearken to \_\_\_\_\_ the truth

and [if ye my brethren were willing to] give heed unto it [the truth]

[C] that ye [my brethren] might (walk uprightly) before God

[B] then ye [my brethren] would NOT \_\_\_\_\_ murmur  
because of (the truth)

and [then] [ye my brethren would NOT] \_\_\_\_\_ say

[A] (Thou speakest HARD things against us) \*\* [\*\* final bookend]

[Note: A simple outline of the parallel elements in Donald Parry's proposed *chiastic parallelism* is as follows:

1 [A] (Thou hast declared unto us hard things) dd

2 [B] (the truth)

[C] (righteous)

[D] (they should be lifted up)

[E] (the truth to be hard)

[E] (it cutteth them)

3 [D] (ye were righteous)

[C] (walk uprightly)

[B] (the truth)

[A] (Thou speakest hard things against us) (Parry:1992:28-29) ]

[Note: In the above verses (especially verse 2 –“for it [the truth] cutteth them [the guilty] to the very center”) there is an allusion to the ancient covenant ceremony in which the penalties for breaking the covenant were symbolically demonstrated by an animal being CUT down the CENTER into two parts; whereupon the ones making the covenant would walk in between the cut parts, **knowing** very well at that point what their fate would be for breaking the covenant. I first learned of this practice from Raymond Treat in personal communication, but one can find it on the Internet at "Cutting a Covenant," Did You Know? Bible Studies by Brendon Wahlberg, Friday, November 21, 2008.]

4 And **it came to pass**

**that** I Nephi did **exhort** my brethren

with ALL **diligence**

to **keep** the commandments of the Lord

ee

[Par. bb – Circular repetition “ye my brethren”]

[Par. cc – Repeated alternating “if / then”]

[Par. dd – Chiastic or Extended inverted parallelism]

[Par. ee – Repetition “the Lord”]

5 And **it came to pass**

that they [my brethren] did humble themselves before **the Lord**  
 insomuch that I [Nephi] had **joy**  
 and [I Nephi] had] **GREAT hopes**  
 of them [my brethren]  
 that they [my brethren]  
 would **walk** in the **paths of righteousness**

*Nephi Enters into the Covenant of Marriage  
 Both Nephi & Lehi Have Kept Their Covenants with the Lord*

6 **Now** ALL these **things** were **said**  
 and **done**  
**as my father** **dwelt** in a **tent**  
*in the valley*  
*which* he [my father] \_\_\_\_\_ *called Lemuel*

7 And **it came to pass**

that I **Nephi** **took** one **of** the **daughters of Ishmael** **to wife** 02  
 and also my brethren **took** **of** the **daughters of Ishmael** **to wife** ff  
 and also Zoram **took** the **^elder / eldest** **daughter of Ishmael** **to wife** [^O / 1830] {AG}

8 **And thus** [he] **my father** **had** **fulfilled** ALL the **commandments** of **the Lord**  
 which **commandments** of **the Lord**  
**had** been **given** unto him

**And also** I **Nephi** **had** been **blessed** \_\_\_\_\_ of **the Lord** exceedingly

*Lehi Receives the Compass of the Lord*

9 And **it came to pass**

that **the voice of the Lord** **spake** unto  
**my father** *by night*  
 and [the voice of **the Lord**] **commanded** him  
 that *on the morrow*  
 he [my father]  
 should **take** *his journey*  
*into the wilderness* gg

\_\_\_\_\_  
 [Heb. 02 – Separated prepositions “of” “of”]  
 [Par. ff – Like endings “to wife”]  
 [Par. gg – Repetition “into the wilderness”]

10 And **it came to pass** \*\*

that **as** [he] **my father** arose  
*in the morning*

and **as** he **my father** **went forth** to the tent door

[and] to his GREAT **astonishment** [deleted in 1830] {AG}  
he [my **father**] **beheld** upon the ground

a **round ball** of **curious workmanship** [fine workmanship] 03  
and it [the **round ball**] was of **fine brass**

And within the **ball** were **two spindles**  
and the **one [spindle]** *pointed the way* [duality—the way – covenant]  
*whither we should go* [To what place, result or condition] {AL}  
*into the wilderness* [duality-covenant]

11 And **it came to pass** \*\*

that **we did** gather together whatsoever **things** [duality]  
[which] **we** should carry *into the wilderness*

And [**we did** gather together] ALL the remainder of our provisions  
which **the Lord** had given unto us

and **we did** take seed of EVERY kind  
that **we** might carry *into the wilderness*

*~~~ Lehi's Group Travels to Shazer*

12 And **it came to pass**

that **we did** take *our tents*  
and [**we did**] *depart* *into the wilderness*  
*across the river Laman*

13 And **it came to pass**

that **we** *traveled* **for the space of four days** 04  
*nearly a south-southeast direction*

and **we did** *pitch our tents again*  
and **we did** *call the name of the place Shazer*

14 And **it came to pass**

that **we did** take \_\_\_\_\_ our **bows**  
and our **arrows**

[Par. \*\* -- Multiple use of the initiator "it came to pass"]  
[Heb. 03 – Idiom "curious workmanship"]

[Par. \*\* -- Like beginnings "we did"]  
[Heb. 04 – Idiom "for the space of" time]

and [we did] go forth into the wilderness  
to slay food for our families

and after [that] we had slain food for our families [deleted in 1837]  
we did return again to our families in the wilderness  
to the place of Shazer

~~~Lehi's Group Travels in the Most Fertile Parts

And we did go forth again in the wilderness
following the same direction [south-southeast]
keeping in the MOST Fertile Parts of the wilderness
which [MOST Fertile Parts] were in the borders [P= was]
near the Red Sea

~~~Lehi's Group Travels in the More Fertile Parts

15 And it came to pass  
that we did travel for the space of MANY days  
slaying food by the way [duality – “way” also = covenant way]  
with our bows 05 hh  
and [with] our arrows  
and [with] our stones  
and [with] our slings

16 And we did follow \_\_\_\_\_ the directions of the ball [duality -directions]  
which [directions] led us  
in the MORE Fertile Parts of the wilderness

~~~Lehi's Group Travels to the "Broken Bow" Location  
Confronted with Hardship-both Physical and Spiritual
Nephi Is Faithful in Following the Directions of God
All the Others Murmur

17 And after that we had traveled for the space of MANY days [deleted in 1837]
we did pitch our tents
for the space of a time
that we might again rest our selves
and [that] [we might] obtain food
for our families

[Heb. 05 – Repetition of the preposition “with” and the possessive “our”]
[Par. hh – Enumeration list]

18 And **it came to pass**

that as I **Nephi** went forth
to slay _____ **food**
behold I [**Nephi**] did break my **bow**
which [**bow**] was made of **fine steel**

ii

and **after** I [**Nephi**] did break my **bow**
behold my brethren were **angry** with me
because of the loss of my bow
for **we did** obtain **NO** **food**

19 And **it came to pass**

that **we did** **return** **WITHOUT food** to **our families**

and being **MUCH** fatigued
because of their journeying [**in the wilderness**]
they [**our families**]
did **suffer** **MUCH**
for the **WANT** of **food**

20 And **it came to pass**

that Laman
and Lemuel
and the sons of **Ishmael** did **begin to** **murmur exceedingly**
because of their sufferings
and [**because** of their] afflictions **in the wilderness**

and also [he] my **father** **began to** **murmur against** **the Lord His God**

yea and they were **ALL** **exceedingly** sorrowful [added in 1981]
even that they did [ALL] **murmur against** **the Lord**

[Note: The word "murmur" is used 3 times here = superlative. Nephi uses some form of the word "murmur" a total of about 20 times in my Volume on 1 Nephi.]

21 Now **it came to pass**

that I **Nephi** having been afflicted with my brethren
because of the loss of my bow

and their **bows**
having **lost** **their springs** [lost their power] {AL}

it **began to be** exceedingly difficult [1920]
yea insomuch
that **we** could obtain **NO** **food**

[Par. ii – Circular repetition "food," "bow"]

22 And **it came to pass**

that I **Nephi** did **spea**k MUCH unto my brethren
 because*they had **hardened** their hearts **again** [*P= that]
 even unto **complaining against** **the Lord Their God**

23 And **it came to pass**

that I **Nephi** did **make** out of _____ wood
 a **bow**
 and [I **Nephi**] [**did make**] out of a straight **stick**
 an **arrow**

Wherefore I **Nephi** did arm myself

with a **bow**
 and [**with**] an **arrow**
 and **with** a **sling**
 and **with** **stones**

06 JJ

And I [**Nephi**] **said**
 unto **my father**

Whither shall I **go** [To what place, result or condition] {AL}
 to obtain **food** ? [duality – see note below]

[Note: The implication or duality of what Nephi is asking his father is this: “According to the covenant patriarchal order, where do I go for spiritual “food” or counsel if my covenant father is murmuring?”]

Lehi Is Chastened For Murmuring

24 And **it came to pass**

that he [my father] did **inquire** _____ of **the Lord**
 for they had **humbled** themselves
 because of my **^words / word** [^O / Ø]
 for I [**Nephi**] did **say** MANY _____ **things** unto them
 in **the energy of my soul**

25 And **it came to pass**

that **the voice of the Lord** came
 unto **my father**

and he [my father] **was** truly chastened
 because of his **murmurings against** **the Lord** [deleted in Ø]

insomuch that he [my father] **was** brought down
 into **the depths of sorrow**

[Par. jj – Enumeration list]

[Heb. 06 – Repetition of the possessive pronoun “with”]

[1 Nephi 16]

26 And **it came to pass**

that the voice of the Lord said unto him
Look upon the **ball**
and behold the **things**
[on the **ball**] which are **written**

27 And **it came to pass**

that **when** [he] my father beheld the **things** which were **written**
upon the **ball** [see 1 Ne 16:37-38]
he [my father] did fear and tremble exceedingly kk
and also my brethren [did fear and tremble exceedingly]
and the sons of Ishmael [did fear and tremble exceedingly]
and our wives [did fear and tremble exceedingly]

[Note: Nephi is the only one who did not fear and tremble because of what was written on the ball]

Nephi Is to Assume Leadership (Be the "Ruler")

28 And **it came to pass**

[A] that I Nephi beheld the (pointers)
which were in the **ball**
that they _____ [the pointers
which were in the **ball**]
did **work**
[B] (according to the **faith**
and **diligence**)
and **heed**
which we did **give** unto them [them = the pointers and the ball]

[C] And there was also (**written**) upon them [them = the pointers and the ball] LL
a new **writing** 07
[D] (which [**writing**] was **plain** to be **read**)
[D] (which [**writing**] did **give us understanding**)
concerning the **ways** of **the Lord**

29 and it [the new **writing**]
[C] was (**written**) and changed **from time** 08
to time

[B] (according to the **faith**
and **diligence**)
[and] [**heed**]
which we **gave** unto it
And thus we **see**
[A] that _____ by (small **means**) **the Lord**
can bring about **GREAT things**

[Par. kk – Like endings]

[Heb. 07 – Verb and noun with the same root “write”]

[Par. LL – Circular repetition “writing”]

[Heb. 08 – Noun and verb with the same root “write”]

[Note: For an in-depth discussion on the various aspects of the “ball,” the “pointers,” and the “writing,” see Alan Miner, *The Liahona: Miracles by Small Means*, 2013.]

[Note: According to Donald Parry, the above verses can be arranged in **chiastic parallelism**. A simple outline of the chiastic elements that have been overlaid on my parallelism (note the bracketed letters and orange parentheses above) can be seen as follows:

28 [A] (pointers) mm
 [B] (according to the faith and diligence)
 29 [C] (written)
 [D] (which was plain to be read)
 [D] (which did give us understanding)
 [C] (written)
 [B] (according to the faith and diligence)
 [A] (small means) (Parry:1992:30)

[Note: By matching up “pointers” and “small means” Parry begins and ends his chiasm. This is not “wrong,” but it narrows the interpretation of this passage. In my structuring, “small means” is aligned with “the ball” and with “faith,” “diligence” and “heed,” and with “ways” of the Lord, and with “plain” writing. This expands the means of direction given. Rather than debate over who is correct, I find it nice when one kind of parallelism can be “overlaid” on another type of parallelism because it gives one greater perspective in appreciating the message (or messages) that is (or are) being conveyed in that passage of scripture. “Duality” is a constant part of the text of the Book of Mormon.]

~~~ Nephi Goes to the Top of the Mountain to Obtain Food

30 And **it came to pass**  
 that I **Nephi** did go forth up [AG]  
 into the top of the **mountain** [duality – “mountain” = temple]  
 according to the **directions** [duality]  
 which **were** given [“was” – P] [AG]  
 upon the **ball**

31 And **it came to pass**  
 that [A] I [**Nephi**] did **slay** wild **beasts** nn  
 insomuch that [B] I [**Nephi**] did **obtain** food  
 [C] for \_\_\_\_\_ our families

32 And **it came to pass**  
 that [A] I [**Nephi**] did **return** to our tents  
 bearing the **beasts**  
 which I [**Nephi**] had **slain**  
 and now **when** they beheld  
 that [B] I [**Nephi**] had **obtained** food  
 [C] how GREAT was their [**families’**] **joy**

[Par. mm – Chiastic or Extended inverted parallelism]

[Par. nn – Extended alternating parallelism]

And **it came to pass**

that they did humble themselves before **the Lord**  
and [they] did give thanks \_\_\_\_\_ unto Him [**the Lord**]

[Note: I have structured the above verses according to the classical style for parallelism known as “extended alternating parallelism.” However, as I have continually demonstrated, the repetition and location of words and phrases can be accentuated in other ways. (See the previous passages (v. 17-24) using the terms “slay,” “obtain,” “food,” “families,” “return,” “humble,” etc.) What is more important to remember, however, is that the text is written in parallelistic patterns that lend themselves to the various perspectives.]

~~~ *Travel to Nahom -- Ishmael Buried*  
Affliction Brings Anger and Discouragement
Laman & Lemuel Seek to Slay Lehi & Nephi

33 And **it came to pass**

that we did again *take our journey*
traveling nearly the same course [south-southeast]
as [the _____ course] in the beginning

and **after*** we had *traveled* [**P= that*]

that *for the space of MANY days*
we did pitch our tents again
we might tarry
for the space of a time

34 And **it came to pass**

that **Ishmael** died
and [**Ishmael**] was buried _____ *in the place*
*which was called **Nahom***

35 And **it came to pass**

that the daughters **of Ishmael** did **mourn exceedingly** oo
[1] because of the loss of **their father**
[2] **and** because of their afflictions *in the wilderness*

and they [the daughters **of Ishmael**] did **murmur against my father**
[3] because * he had *brought them out of the land of Jerusalem* [**P= that*]
saying Our **father** is dead

[4] **Yea *and** we have *wandered MUCH in the wilderness*
[5] **and** we have *suffered MUCH affliction* pp

[Par. oo – Working out – the reasons that the daughters of Ishmael murmured]

[Par. pp – Many “and”s]

[6] [and [we have suffered MUCH] hunger
 [7] [and] [we have suffered MUCH] thirst
 [8] and [we have suffered MUCH] fatigue

And after ALL these sufferings
 [9] we MUST perish *in the wilderness*
 with hunger qq
 [and with thirst]
 [and with fatigue]

36 And thus they [the daughters of Ishmael] did murmur against my father
 and also [they the daughters of Ishmael did murmur] against me
 and they [the daughters of Ishmael] were desirous
 to return again to Jerusalem

[Note: This verse raises the chronological question of whether and to what extent Jerusalem had already been conquered by the Babylonians. One might ask, under what conditions would the daughters of Ishmael want to return to Jerusalem?]

37 And Laman said unto Lemuel [P= saith]
 and also [Laman said] unto
 the sons of Ishmael

Behold let us slay our father [Lehi]
 and also [let us slay] our brother Nephi [P= hath]
 [1] who has taken it upon him to be our ruler rr
 and [to be] our teacher
 who are his elder brethren 09

38 Now he [Nephi says] that the Lord has talked with him [P= saith hath]
 and [he Nephi says] also that angels have ministered unto him

But behold [2] we know that he [Nephi] lies unto us [*they bear a false covenant witness*] [P= lieth]
 and [3] [we know that] he [Nephi] tells us these things [P= telleth]

[4] and he [Nephi] worketh MANY things by his cunning arts
 that he [Nephi] may deceive our eyes
thinking perhaps

[5] that he [Nephi] may lead us away *into some strange wilderness*
 and after* he [Nephi] has led us away [*P= that hath]

[6] he [Nephi] has thought to make himself a king [P= hath]
 and a ruler over us

[Par. qq – Doubling of words = greatly intensifying “hunger”]

[Par. rr – Working out – Laman’s false reasons for wanting to kill Nephi]

[Heb. 09 – Pronoun that is distant from the noun that it represents]

that he [Nephi] may do with us according to his will [7]
and [his] pleasure

And after this manner [of language] [see 1 Ne. 1:15; 3:21; 5:3, 6, 8; 10:15; 17:22]
did
my brother Laman stir up their hearts
to anger

*Because They Are Obedient to Their Covenants
The Lord Will Deliver Lehi & Nephi
And Lead Them to the Promised Land*

39 And it came to pass

that the Lord was with us ss
yea even the voice of the Lord came 10 tt
and [the voice of the Lord] did speak MANY words
unto them

and [the voice of the Lord] did chasten them exceedingly

and after* they were chastened by [*P= that]
the voice of the Lord

they did turn away their anger
and [they] did repent of their sins

insomuch that the Lord did bless us again
with food

that we did NOT perish
[with NO "food"] [?] [double neg.]

[Par. ss – Circular repetition of “the Lord”]

[Heb. 10 – Personification “voice” instead of “the Lord”]

[Par. tt – Repetition of “the voice”]

Chapter 17

{Original 1830 Chapter V – continued}

~~~ Eastward to Bountiful and the Sea Irreantum

1 And **it came to pass**

that we did **again** *take \_\_\_\_\_ our journey in the wilderness*  
and we did *travel nearly eastward from that time forth*

aa

And we did *travel*  
and [we did] wade through MUCH affliction *in the wilderness*

and our women [wives] did bear **children** *in the wilderness*

01 bb

2 and so GREAT **were** the blessings of **the Lord** upon us ["*P*= was ] {AG}  
that **while** we did live upon **raw meat** *in the wilderness* [sun-dried meat] 02

our women [wives] did give plenty of suck for their **children**

and [they our women] were strong yea even like unto the **men**

and they [our women] **began to** bear their *journeyings*

without <sup>^</sup>murmuring / s

{<sup>^</sup>O / *P* }

3 And **thus** we see  
that the **commandments** of **God** MUST be fulfilled

And **if it so be that** the children of men **keep**  
the **commandments** of **God**

{AG}

[then] He[God] doth **nourish** them

cc

and [He God doth] **strengthen** them

and [He God doth] **provide** <sup>^</sup>ways *[ways = covenant ways]*  
and *means*

{<sup>^</sup>O / "ways and" deleted in *P*}

whereby they can **accomplish** the thing  
which [thing]

He[God] **has** **commanded** them

[see 1 Ne. 3:7]

{*P*= hath}

**Wherefore**

He[God] did **provide** <sup>^</sup>ways  
and *means / means* for us

{<sup>^</sup>O / "ways and" deleted in *P*}

**while** we did *sojourn \_\_\_\_\_ in the wilderness*

[Par. aa – Circular repetition “in the wilderness”]

[Heb. 01 – Idiom “women” = wives]

[Par. bb – Circular repetition “women”]

[Heb. 02 – Idiom “raw meat” = sun-dried with spices]

[Par. cc – Circular repetition “He God”]

[1 Nephi 17]

4 And we did sojourn for the space of MANY years dd  
Yea even eight years

[we did sojourn] \_\_\_\_\_ In the wilderness

5 And we did come to the land  
which we called Bountiful  
because of its MUCH fruit  
and also [because of its MUCH] wild honey

and ALL these things were prepared of the Lord  
that we might NOT perish  
[in the wilderness]

And we beheld the sea ee  
which we called Irreantum  
which  
being interpreted is MANY waters

6 And it came to pass

that we did pitch our tents by the seashore  
and NOTwithstanding we had suffered  
MANY afflictions  
and MUCH difficulty

yea even [so MANY afflictions 03  
and] so MUCH [difficulty]

that we can NOT write them ALL

we were exceedingly rejoiced [“we was”] {AG}  
when we came to the seashore  
and we called  
the place Bountiful

[and also because of its MUCH fruit 04  
because of its MUCH wild honey]

*~~~Lehi's Group Tarries at Bountiful  
Nephi Is to Build a Ship after the Manner of the Lord  
That they May Cross the Many Waters*

7 And it came to pass

that after I Nephi had been in the land of Bountiful  
for the space of MANY days

[Par. dd – Circular repetition “we”]

[Heb. 03 – Double repetition = increased intensity]

[Par. ee – Circular repetition “sea”]

[Heb. 04 – Double repetition = increased intensity]

the voice of the Lord  
*came* unto ME  
saying

[See the chiasmic structure at the end of the chapter]

[A] Arise \*\*  
 [B] and get thee *into the mountain* [duality – covenant temple]

And it came to pass

[A] that I [Nephi] arose ff  
 [B] and I [Nephi] *went up* *into the mountain* 05  
 and I [Nephi] cried unto the Lord

8 And it came to pass

that the Lord spake \_\_\_\_\_ unto ME gg  
saying

Thou [Nephi] shalt \_\_\_\_\_ construct a ship  
 after the manner

which I [the Lord] shall *show* thee [P= shew]  
 that I [the Lord] may *carry* thy people *across these waters*

9 And I [Nephi] said [Extended alternating parallelism] [P= saith]

[A] Lord  
 [B] *whither shall I go*

[C] that I [Nephi] may find ore to molten  
 [D] that I [Nephi] may make tools to construct the ship  
 after the manner

which Thou [Lord] hast shown unto ME ?

10 And it came to pass

[A] that the Lord told ME  
 [B] *whither I should go*  
 [C] to find ore  
 [D] that I [Nephi] might make tools

11 And it came to pass

[A] that I [Nephi] did make a bellowses / bellows [ O, P / ^1837 ] {AG} \*\*  
 [B] wherewith to blow the fire of the skins of beasts hh

[A] and *after\** I [Nephi] had made a bellowses / bellows [\*P= that]  
 that I [Nephi] might have  
 [B] wherewith to blow the fire

[Par. \*\* – Simple synonymous parallelism]

[Par. gg – Circular repetition “the Lord”]

[Par. ff – Circular repetition “I Nephi”]

[Par. \*\* -- Simple synonymous parallelism]

[Heb. 05 – Compound preposition “up into”]

[Par. hh – Circular repetition “fire”]



[1 Nephi 17]

that I [Nephi] did smite two stones together [duality]  
I [Nephi] might make \_\_\_\_\_ fire [duality]

[Note: If one considers this a symbolic, dualistic verse, then there is an allusion to “fire” or revelation coming about by means of “two stones” which most probably would refer to the Urim & Thummim.]

12 For [He] the Lord had NOT hitherto suffered  
that we should make MUCH fire  
for He [the Lord] said as we journeyed in the wilderness [P= saith]

13 And I [the Lord] will make\*thy food\*become sweet that ye cook it NOT [\*P= that, shall] 06  
and I [the Lord] will also be Your Light in the Wilderness [duality]  
and I [the Lord] will prepare The Way before you  
if it so be  
that ye shall keep My commandments II

Wherefore  
inasmuch as ye shall keep My commandments  
ye shall be led towards the promised land [duality – covenant]  
and ye shall KNOW  
that it is by Me  
that ye are led

14 Yea and the Lord said also  
that after ye have arrived to / in the promised land [O / 1920] 07  
ye shall KNOW [“arriven”] {AG}  
that I the Lord AM God  
and that I the Lord did deliver you from destruction  
yea that I [the Lord] did bring you out of the land of Jerusalem [duality]

[Note: By using the title “I . . . AM God”, Nephi makes allusion to the Lord delivering Moses and the Children of Israel out of the bondage and destruction of Egypt. When called to perform this task, Moses asked by what name he would claim authority. “And God said unto Moses, ‘I AM THAT I AM; . . . say . . . I AM hath sent me.’” (Exodus 3:13-14)]

15 Wherefore  
I Nephi did strive  
to keep the commandments of the Lord [to “keep” = to “heed”]  
and I [Nephi] did exhort my brethren  
to faithfulness  
and [to] diligence

[Note: Here Nephi repeats what he recorded in 1 Nephi 16:28 that by these “small means” (faith, diligence and heed) the Lord “can bring about great things.”]

[Heb. 06 – Metaphor symbolism “Your Light”] [Heb. 07 – Prophetic perfect tense “arrived”]  
[Par. ii – Circular repetition “ye shall”]

*Covenant Faith Is a Mystery  
Understood Only by the Righteous  
Nephi's Disobedient Brethren Bear False Witness*

16 And **it came to pass**

**A** that I [**Nephi**] did **make** tools of the ore JJ  
which I [**Nephi**] did molten out of the **rock**

17 And **when** [they] **my brethren** saw that I was about to **build a ship** kk LL  
**B** they [**my brethren**] **began to murmur** against me mm  
**saying**

**C** Our **brother** is a **fool**  
for he **thinketh** that he can **build a ship**  
**D** **yea and** he [our **brother**] also **thinketh**  
that he can **cross** these **GREAT waters** [**in a ship**]

18 And **thus** **my brethren** did \_\_\_ **complain** against me  
**E** **and** [**my brethren**] were \_\_\_ **desirous**  
**that** they [**my brethren**]  
might **NOT labor** [to **build a ship**]

**F** **for** they [**my brethren**] did NOT **believe** that I could **build a ship**  
**G** NEITHER would they \_\_\_ **believe**  
that I **was** **instructed** of **the Lord** [to **build a ship**] ["were" O, P] {AG}

19 And now **it came to pass**

that I [**Nephi**] was exceedingly **sorrowful** [added in 1981]  
because of the **hardness** of their **hearts**

and now  
**when** they [**my brethren**] saw  
**that** I [**Nephi**] **began to be** **sorrowful**  
they [**my brethren**] were **glad** \_\_\_ in their **hearts**

insomuch  
**that** they [**my brethren**] did **rejoice** \_\_\_ over me  
**saying**

We **knew**  
that ye could NOT **construct a ship**  
**for** we **knew**  
that **ye** were LACKING in **judgment**  
**Wherefore** [we **know**  
that] **thou** canst NOT **accomplish** so **GREAT** a **work**  
[as to **build a ship**]

[Par. jj – Downward gradation]

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

[Par. LL – Circular repetition “build a ship”]

[Par. mm – Detailing “murmur”]

[1 Nephi 17]

20 And [Nephi]thou art like unto 08  
our father [Lehi] led away nn  
by the foolish imaginations of his heart

yea he [our father] hath led us out of the land of Jerusalem

and [after] we have wandered in the wilderness 00  
for these MANY years

and our women have toiled pp  
being big with child

and they [our women] have borne children in the wilderness

And [they our women have]suffered ALL things  
SAVE it were death

and it would have been better that  
they [our women] died  
before they [our women] came out of [the land of] Jerusalem  
than [our women]to have suffered these afflictions

21 Behold these MANY years  
we have suffered in the wilderness  
which time

we might have enjoyed our possessions qq  
and [we] [might have enjoyed] the land of our inheritance  
yea and we might have been happy

22 And we know that the people who were in the land of Jerusalem [P= which] rr ss  
were a righteous people  
For [we know that] they [the people] keep / ^kept the statutes [O / ^1830]  
and the judgments of the Lord

[Note: The fact that they are complaining that they "might have" "enjoyed" or "been happy" in Jerusalem  
Implies that Jerusalem had not been destroyed.]

and [we know that] they [the people] kept ALL His [the Lord's] commandments  
according to the law of Moses

Wherefore we know that they [the people]  
are a righteous people [false covenant witness]

and our father hath judged them [falsely]  
and [our father] hath led us away [falsely]

[Heb. 08 – Simile “like” comparison]

[Par. nn – Detailing why Nephi is wrong]

[Par. oo – Circular repetition “have”]

[Par. pp – Circular repetition “our women”]

[Par. qq – Circular repetition “we”]

[Par. rr – Circular repetition “know”]

[Par. ss – Circular repetition “people”]

because **we** [his **sons**] would **hearken** unto **his words**  
 yea and **our brother** [**Nephi**] is **like** unto  
 him[**our father** **Lehi**]

09

**And** after this manner \_\_\_\_\_ of **language** [see the note on 1 Ne. 5:6]  
 did my **brethren** and **murmur**  
 and **complain against** us

[Note: The word “know” is a covenant word associated with covenant faith, obedience, perseverance and subsequent blessings by the Lord. Thus Nephi’s brethren are bearing false witness when they say “we know” because they lack the faith, the obedience, and the spirit of the Lord that would confirm the fact that they “know.”]

*Nephi Compares His Trials with Those of Moses  
 He Condemns His Disobedient Brethren with Covenant Words  
 The Lord Will Destroy the Covenant Disobedient*

23 **And it came to pass**  
 that **I Nephi** **spake** unto them  
**saying**

**Do ye** believe

tt

**that** [they] **our fathers**

who were the **\*children of Israel**

uu

would have been **led away out** of the **hands** of **the Egyptians**

**if** they [**our fathers**]

had NOT **hearkened** unto the **words** of **the Lord** ?

24 **Yea** **Do ye** suppose

**that** they [**our fathers**]

[who were the **children of Israel**]

would have been **led out** of **bondage**

vv

**if** **the Lord** had NOT **commanded Moses**

**that** he [**Moses**]

should **lead**

them [the **children of Israel**] **out** of **bondage** ?

25 **Now** **ye know that**  
**and** **ye know that**

the **children of Israel** were in **bondage**  
 they [the **children of Israel**] were laden with **tasks**  
 which [tasks]  
 were \_\_\_\_\_ **grievous to be borne**

ww

**Wherefore** **ye know that** it MUST needs be a good **thing**

**for** them [the **children of Israel**]

**that** they [the **children of Israel**]

should be **brought out** of **bondage**

[Heb. 09 – Simile “like” comparison]

[Par. tt – Questions to make a point]

[Par. uu – Circular repetition “have”]

[Par. vv – Circular repetition “bondage”]

[Par. ww – Like beginnings “ye know”]

[1 Nephi 17]

26 Now ye know that Moses was commanded of the Lord to do that GREAT work \*\*  
and ye know that by his word the waters of the Red Sea  
were divided **hither** {AL}  
and **thither**

27 But ye know that the Egyptians were drowned in the Red Sea  
who\* were the armies of Pharaoh [P= which] 10

28 And ye also know  
that they [the children of Israel] were fed  
with manna  
in the wilderness

29 Yea and ye also know  
that Moses  
by his word  
according to the power of God which was in him  
smote the rock and there came forth water  
that [they] the children of Israel might quench their thirst

[Note: Another name for Christ is “the Rock” or “my Rock” ( 2 Ne. 4:30,35) which gives a duality of meaning here.]

30 And NOTwithstanding they [the children of Israel] being led  
The Lord Their God Their Redeemer  
going before them [the children of Israel]  
leading \_\_\_\_\_ them [the children of Israel] **by day**  
and giving light unto them [the children of Israel] **by night**  
and [The Lord Their God] doing ALL things  
for them [the children of Israel]  
which [things] were expedient for man [P= was] {AG}  
to receive  
they [the children of Israel] hardened their hearts  
and [they the children of Israel] blinded their minds  
and [they the children of Israel] reviled against Moses  
and against the True and Living God

31 And **it came to pass**  
[A] that according to His Word \*\*  
[B] He did destroy them [the children of Israel]  
[A] and according to His Word  
[B] He did lead them [the children of Israel]

[Heb. \*\* – Passive participle with “of” meaning “by”] [Par. \*\* Repeated alternating + inverse alternating par.]  
[Heb. 10 – Pronoun “who” distant from the noun it modifies]

[A] and according to His Word  
 [B] He did do \_\_\_\_\_ ALL things  
 for them [the children of Israel]

[B] And there was NOT ANY thing done  
 [for them][the children of Israel]

[A] SAVE it were by His Word

*The Lord Esteemeth All Flesh In One  
 The Lord Will Raise Up a Righteous Nation by Covenant  
 Wicked Nations Who Reject His Words Are Destroyed*

32 And after they [the children of Israel] had crossed the River Jordan  
 He did make them [the children of Israel] mighty ["of" added]  
 unto the driving out of the children of the land xx  
 yea unto the scattering them [the children of the land]  
 to destruction

33 And now Do ye suppose \_\_\_\_\_ yy  
 that \_\_\_\_\_ [they] the children of this land [duality]  
 who were in the land of promise  
 who were driven out [P= which]  
 by our fathers

Do ye suppose \_\_\_\_\_  
 that \_\_\_\_\_ they [the children of this land]  
 were righteous ?

Behold I [Nephi] say unto you  
Nay

34 Do ye suppose \_\_\_\_\_  
 that our fathers would have been MORE choice  
 than they [the children of this land]  
 if they [the children of this land]  
 had been righteous ?

[Behold] I [Nephi] say unto you  
Nay

35 Behold the Lord esteemeth ALL flesh in one \* [central chiastic message]  
he that is righteous is favored of God \* [see the chiastic structure at the end of the chapter] 11

[Par. xx – Circular repetition “the children of the land”]

[Par. yy – Questions to make a point]

[Heb. 11 – Use of the preposition “of” instead of “by”]

[1 Nephi 17]

But **behold** \_\_\_\_\_ this people **[the children of this land]**  
had **rejected** EVERY word of **God**  
and they **[the children of this land]**  
were **ripe in iniquity**

**and** the **FULNESS** of the **wrath** of **God**  
was upon them **[the children of this land]**

[A] **and** **[He the Lord]** did **curse** **the land** zz aaa bbb  
against them **[the children of this land]**

[B] **and** **[He the Lord]** did **bless** it **the land**  
unto our **fathers**

[A] **Yea** **He [the Lord]** did **curse** it **the land**  
against them **[the children of this land]**  
unto their **destruction**

[B] **and** **He [the Lord]** did **bless** it **the land**  
unto our **fathers**  
unto their obtaining **power** over it **this land**

36 **Behold**

[A] **[He the Lord]** hath **created** **the earth** [duality – covenant land] [Quote – paraphrase of Isaiah 45:18]  
[B] that it **the earth** should be inhabited

[A] **and** **He [the Lord]** hath **created** **His children**  
[B] that they **[His children]** should possess it **the earth**

37[A] **And** **He [the Lord]** raiseth up a **righteous** nation ccc  
[B] **and** **[He the Lord]** **destroyeth** the nations **of the wicked**

38[A] **And** **He [the Lord]** leadeth away the **righteous** into **precious lands**  
[B] and **the wicked**

**and** **[He the Lord]** **destroyeth**  
**[He the Lord]** **curseth** \_\_\_\_\_ **the land**  
unto them **[the wicked]** for their sakes  
[as a warning]

39 **He [the Lord]** **ruleth** high in the **heavens**  
**for** it [the **heavens**] is **His throne** [the seat of His power] \*\*  
**and** **this earth** is **His footstool** [that which is subject to His power]

[Note: There is an ancient parallelistic symbolism here concerning power. Many modern-day readers will understand the power of the throne, but not the footstool. Anciently when a king conquered an opposing king, he would symbolically put his foot on the conquered king's neck as he lay prostrate before him. Thus a "footstool" upon which a king places his foot is seen to represent that power.]

[Par. zz – Circular repetition "He the Lord"]  
Par. aaa – Circular repetition "the land"]

[Par. bbb – Alternating contrast "curse / bless"]  
[Par. ccc – Alternating contrast "raiseth up / destroyeth"]  
[Par. \*\* -- Distribution]

40 And He [the Lord] loveth those who will have Him to be Their God [P= them which]  
 Behold He [the Lord] loved our fathers

and He [the Lord] covenanted  
 with them  
 [our fathers]

Yea [He the Lord] covenanted even  
[with] Abraham  
[and with] Isaac  
 and [with] Jacob

and He [the Lord] REMEMBERED the covenants  
 which He [the Lord] made [with them]

[Note: There is paralleling here with respect to the **covenant fathers**. Abraham, Isaac and Jacob are specifically named. In each instance (Genesis 12: Abraham; Genesis 26: Isaac; and Genesis 46), the Lord's covenant blessing of a great posterity is associated with a famine, and with the Lord's commandments to them relative to going down into Egypt. In each case they obeyed the Lord, and the Lord blessed them.]

Wherefore He [the Lord] did bring them ddd  
 [our fathers] eee  
 out of **the land of Egypt** [symbol of bondage]

41 And He [the Lord] did straiten them [P= straighten]  
 [our fathers] in the wilderness  
 with His rod [symbol of power]

for they  
 [our fathers]  
 even as ye have hardened their hearts  
[hardened your hearts] 12

and [He] the Lord straitened them  
 [our fathers] because of their **iniquity**

He [the Lord] sent **^flying fiery / fiery flying serpents** among them [^O / P]

and **after** they  
 [our fathers] were bitten  
 [by the **flying fiery serpents**]

He [the Lord] prepared \_\_\_\_\_ a Way  
 that they [our fathers] might be healed

[Par. ddd – Circular repetition “them” “they”]

[Par. eee – Circular repetition “our fathers”]

[Heb. 12 – Simile “as” comparison]



[1 Nephi 17]

and the labor\_ [of the Way]  
which they  
[our fathers] had to perform  
was to look [O, P = were] {AG}

and because of the simpleness of the Way  
or [because of] the easiness of it [the Way]

there were MANY who perished [P= which]

42 And they  
[our fathers] did harden their hearts from time  
to time \*\*  
and they  
[our fathers] did revile against Moses  
and also against God

Nevertheless

ye know that they  
[our fathers] were led forth  
by His [God's] matchless power  
into the land of promise

43 And now after ALL these things  
the time has come

that they  
[our fathers] have become wicked  
yea [they  
our fathers] have become wicked] nearly unto ripeness

and I [Nephi] KNOW NOT but they are at this day  
about to be destroyed [covenant testimony]

for I [Nephi] KNOW that the day MUST surely come  
that they MUST be destroyed  
SAVE a few ONLY  
who shall be led away [P= which]  
into captivity

[Note: Chronologically, this verse tells us that the destruction of Jerusalem had not taken place yet.]

44 Wherefore [He] the Lord commanded my father  
that he [my father] should depart  
into the wilderness

[Par. \*\* - Repeated alternating parallelism]

and **the Jews** also sought to take away his life  
 yea and **ye** also have sought to take away his life fff

**Wherefore**

and **ye** \_\_\_\_\_ are **murderers** in your hearts  
 and **ye** are **like** unto **them\*** [P= they]  
 [that are about to be destroyed]

45 But **Ye** are **swift to do iniquity** ggg  
**ye** are **slow** to remember **the Lord Your God**

and **Ye** have \_\_\_\_\_ seen an **angel**  
**he** [the **angel**] **spake** unto you

yea **ye** have \_\_\_\_\_ heard **his voice** **from time to time**

and **he** [the **angel**] hath **spoken** unto you  
 in a **still** small **voice** [a whisper] {AL}

but **ye** \_\_\_\_\_ were **past feeling**  
 that **ye** **could NOT feel** **his words**

**Wherefore**

**he** [the **angel**] **has\*spoken** unto you [duality] [\*P= hath] 13  
**like** unto the **voice** of **thunder** \*\*  
 which [voice of **thunder**]

did **cause the earth** to shake  
**as if** it [the **earth**] were to divide **asunder** [apart] {AL}

[Note: This will also happen at the time of the Atonement of Christ. It will also happen when Christ comes to the Nephites in America. The prophetic perfect tense “he has spoken” speaks of something in the future as if it were in the past because it is as good as done, or will surely be fulfilled.]

*Nephi Is Filled with the Power of God unto Deliverance  
 Nephi's Brethren Are Given a Sign and Testify  
 But a True Covenant Knowledge Is Still Lacking*

46 **And ye** also **know** that by the **power**  
 of **His Almighty Word**  
**he** can **cause the earth** that it shall pass away

[Par. fff – Circular repetition “ye”]

[Heb. 13 – Prophetic perfect tense]

[Par. ggg– Alternating contrast parallelism]

[Heb. \*\* – Simile comparison “like”]

Yea and ye know that by [the power of] His[Almighty]Word he can cause ^that/the rough places to be made smooth [“to” = added] iii

and [he can cause that/the] smooth places shall be broken up [P/ 1837] \*\*

O then Why is it that ye can \_\_\_\_\_ be so hard in your hearts ?

47 Behold my soul is rent with anguish because of you and my heart is pained [because of you] \*\*

I [Nephi] fear lest ye shall be cast off forever

Behold

I [Nephi] am full of the Spirit of God insomuch ^as if / that my frame ^had / has NO strength [^O / 1837] {AG}

48 And now it came to pass

that when I [Nephi] had spoken these words they were angry with me and [they]were desirous to throw me into the depths of the sea and as they came forth to lay their hands upon me

I [Nephi] spake unto them saying

In the Name of the Almighty God

I [Nephi] command you that ye touch me NOT

for I [Nephi] am filled with the power of God even unto the consuming of my flesh

[\* P= their]

and whoso shall lay his\* hands upon me shall wither

even as a dried weed / ^reed [O / ^1830]

and he shall be as naught [nothing] {AL}

before the power of God for God shall smite him

[Par. iii – Alternating contrast] [Heb. \*\* -- Use of “cause that”]

[Heb. \*\* -- Word pair] [Heb. \*\* -- Simile “as a dried reed”]

49 And **it came to pass**

A **that** I [Nephi] **said** unto them [my brethren]  
**that** they **should murmur**  
 NO more **against** their **father**

jii  
 [P= saith]

B NEITHER **should** they withhold their labor  
 from **me**

C **for God** had **commanded** \_\_\_\_\_ **me**  
**that** I [Nephi] **should** \_\_\_\_\_ **build a ship**

[bookend #1]

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

[P= saith]

D **if** [He] God had **commanded** \_\_\_\_\_ **me**  
 to **do** ALL **things**  
**[then]** I [Nephi] **could** **do** **them\***

[P= it = ALL things] kkk

E **if** He [God] **should command** \_\_\_\_\_ **me**  
**that** I [Nephi] **should say** unto this **water**  
**be thou** \_\_\_\_\_ **earth**  
**and [then]** \_\_\_\_\_ it [this **water**]

[deleted in P] {AG} \*\*

**should be** \_\_\_\_\_ **earth**

F **and if** I [Nephi] **should say** it  
**[then]** it **would be done**

51 And now

G **if** [He] the Lord **has** such GREAT **power**  
**and [if]** [He] the Lord **has wrought**

[P= hath]

so MANY **miracles** among the children of men

**[then]** How is it

**that** He [the Lord] **canNOT instruct** \_\_\_\_\_ **me**

**that** I [Nephi] **should** \_\_\_\_\_ **build a ship ?**

[bookend #2]

52 And **it came to pass**

**that** I [Nephi] **said** MANY **things** unto **my brethren**  
**insomuch**

H **that** **they** were **confounded** [*perplexed, ashamed*]  
**and** **[they]** **could** **NOT contend against** \_\_\_\_\_ **me**  
**NEITHER**

{AL}

LLL

durst

**they** **lay their hands** upon **me**

**NOR**

[durst

**they]** **touch** \_\_\_\_\_ **me**

with their fingers

**even for the space of MANY days**

[Par. jii – Upward gradation]

[Par. LLL – Not /Neither/ Nor]

[Par. kkk – Repeated alternating “if / then”]

[Heb. \*\* -- Original “and” = Hebraism]

[1 Nephi 17]

Now **they** durst NOT **do this**  
Lest **they** should **wither** before **me**  
SO **powerful**  
was the **Spirit of God**  
and thus it had **wrought** upon them [**my brethren**]

53 And **it came to pass**

that **[He] the Lord** said \_\_\_\_\_ unto **me**  
[A] \*Stretch forth thine **hand again** unto **thy brethren** mmm  
[B] and they shall NOT **wither** before \_\_\_\_\_ **thee**  
[C] but I **[the Lord]** will **shock / ^shake them** [O / ^conjecture - v. 54, 55]  
saith  
**[He] the Lord**  
and this will I **[the Lord]** do  
that they may **KNOW**  
that I Am **the Lord Their God**

54 And **it came to pass**

[A] that I **[Nephi]**  
stretched forth my **hand** unto **my brethren**  
[B] and they did NOT **wither** before **me**  
[C] but **the Lord** did **shake them**  
even according to the **word**  
which **He [the Lord]** had **spoken**

55 And now they [**my brethren**] **said**

We **know** of a surety  
that **the Lord** is with **thee**  
for we **know** that it is the **power**  
of **the Lord** that **has** **shaken us** [P= hath]  
And they fell down before **me**  
and were about to worship **me**  
but I **[Nephi]** would NOT suffer them  
saying  
I **[Nephi]** \_\_\_\_\_ am thy **brother**  
yea even thy younger **brother**

\_\_\_\_\_  
[Par. mmm – Extended alternating parallelism]

**Wherefore**

Worship \_\_\_\_\_ The Lord Thy God  
 and Honor thy father  
 and thy mother

that thy days may be long in the [promised] land  
 which [promised land]  
The Lord Thy God shall give thee

[End of Chapter 17]

[Note: According to Donald Parry, a fine example of **Chiastic Parallelism** is found in 1 Nephi 17:48-52. I have slightly adapted his structure as follows:

48 And now it came to pass that when I had spoken these words, they were angry with me, and were desirous to throw me into the depths of the sea;

(A) and as they came forth to lay their hands upon me

(B) I [Nephi] spake unto them [my brethren], saying:

(C) In the name of The Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God,  
 for God shall smite him.

49 And it came to pass that I, Nephi said unto them

(D) that they should murmur no more against their father; neither should they withhold their labor from me, \_\_\_\_\_ for God had commanded me that I should build a ship.

50 And I said unto them:

(E) If God had commanded me to do ALL things

(E') I could do them.

(D) If He [God] should command me

that I should say unto this water, be thou earth, it should be earth; and if I should say it, \_\_\_\_\_ it would be done.

51 And now,

(C) if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

52 And it came to pass that

(B) I, Nephi, said many things unto my brethren,

(A) insomuch that they were confounded and could not contend against me;  
 neither durst they lay their hands upon me nor touch me with their fingers,  
 even for the space of many days.

(Donald W. Parry, *The Book of Mormon Text Reformatted according to Parallelistic Patterns*, F.A.R.M.S., p. 34-35) ]

[1 Nephi 17]

[Note: One of the literary devices used in the narrative of 1 Nephi is that of "typology" or the allusion to some aspect of sacred history. Nephi likens his experiences to those of Moses. Nephi also uses multiple parallels between himself and the biblical Joseph, the son of Jacob—the eventual ruler over the covenant house of Jacob (Israel). Here in 1 Nephi 17:23-42, Nephi compares his trials to those of Moses, who led the children of Israel through the wilderness to the Promised Land. In 1 Nephi 17:55, we find Nephi's brothers bowing down to him as Joseph's brothers did (see Genesis 43:26; 44:14). For an expanded discussion and listing of those parallels, see the "Typology" section under "Literary Forms" in my Introduction to Volume 1.]

[Note: According to Noel Reynolds, the ship-building story of 1 Nephi 17—18 is an elaborate chiasm dealing with Nephi's response to the murmuring of Laman and Lemuel. The chiastic structure of this story testifies of its importance and probable role in the oral tradition that the early Nephites established to refute the Lamanite claim against Nephi's ruling authority.

- A. Nephi is summoned to the mountain, where he speaks to the Lord (17:7)
- B. Nephi is told to construct a ship after the manner the Lord will show him (17:8)
- C. The Lord shows Nephi where to find ore to make tools (17:10).
- D. The Lord will miraculously bless them in the wilderness so they will know it was he who delivered them. Nephi keeps the commandments and exhorts his brethren to faithfulness (17:12-15).
- E. Nephi's brethren murmur against him and withhold their labor from him (17:17-18).
- F. Nephi is exceedingly sorrowful (17:19).
- G. Nephi's brethren present the details of their case against him and their father (17:19-21).
- H. Nephi's brethren defend the Jews of Jerusalem for their righteousness (17:22)
- I. Although the Lord by miracles led "our fathers," the Israelites, out of Egypt and through the wilderness to the promised land, they hardened their hearts and reviled against both Moses and God (17:23-30).
  - J. God blesses the righteous and destroys the wicked. He "esteemeth all flesh in one." Whoever is righteous is favored of the Lord (17:31-5).
  - J' The Lord blesses the righteous and destroys the wicked. He loves whoever will have him to be their God (17:36-40)
  - I' Even though the Lord loved "our fathers," covenanted with them, led them out of Egypt, and straitened them by miraculous means in the wilderness, still they hardened their hearts and reviled against both Moses and God (17:40-2).
  - H' Nephi prophesies the destruction of the Jews of Jerusalem for their wickedness (17:43).
  - G' Nephi presents the case against his brethren (17:44-6).
  - F' Nephi's soul is rent with anguish (17:47).
  - E' Nephi's brethren are angry with him, but he commands them not to withhold their labor from him (17:48-9).
  - D' The Lord miraculously shocks Nephi's brethren so they will know the Lord is their God. Nephi tells them to obey specific commandments (17:53-5).
  - C' The Lord shows Nephi how to work timbers for the ship (18:1).
  - B' Nephi builds the ship after the manner the Lord has shown him (18:2).
  - A' Nephi often goes to the mount to pray to the Lord (18:3).

(Noel B. Reynolds, "Nephite Kingship Reconsidered," in *Mormons, Scripture, and the Ancient World*, FARMS, p. 179-180.)]

## Chapter 18

{Original 1830 Chapter V – continued}

*The Lord Shows Nephi from Time to Time How to Proceed  
Nephi Prays to the Lord Often in the Mount*

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

that they [my brethren] did \_\_\_\_\_ **worship** the Lord  
and [they my brethren] did \_\_\_\_\_ **go forth** with me  
and we did \_\_\_\_\_ **work** timbers aa  
of **curious** **workmanship** [exceedingly fine] {AL} 01

And the Lord did **show\*** \_\_\_\_\_ me [\*P= shewn]  
from time  
to time

I [Nephi] should \_\_\_\_\_ **work** the timbers after what manner bb  
of the ship cc

2 **Now** I Nephi did NOT **work** the timbers  
NEITHER did I **build** the ship after the manner which was learned by men  
after the manner \_\_\_\_\_ of men

but I [Nephi] did **build** it the ship after the manner

which the Lord had **shown\*** unto me

### **Wherefore**

it [the **building** of the ship] was NOT after the manner \_\_\_\_\_ of men

3 **And** I Nephi **did go** into the mount **oft** [a natural sacred place – a natural **Temple**] {AG}  
and I [Nephi] did **pray** **oft** unto the Lord

### **Wherefore**

the Lord **showed\*** unto me  
GREAT things

### 4 And **it came to pass**

that **after** I [Nephi] had finished the ship  
according to the **word** of the Lord

[Par. aa – Circular repetition “work”]

[Par. cc – Circular repetition “ship”]

[Heb. 01 – Verb and noun with the same root “work”]

[Par. bb – Circular repetition “after the manner”]



[1 Nephi 18]

my brethren beheld [the ship]  
that it [the ship] was good

and that the workmanship thereof  
was exceedingly fine [added in 1981]

**Wherefore**

they did humble themselves again before the Lord

*The Lord Has an Order to Families  
in Their Journey to the Promised Land*

**5 And it came to pass**

that the voice of the Lord came  
unto my father  
that we should arise  
and go down into the ship

02

**6 And it came to pass**

that on the morrow  
after\* we had prepared ALL things [1] dd  
MUCH fruits {AG} 03  
and [MUCH] meat from \_\_\_\_\_ the wilderness  
and [MUCH] honey in abundance  
and [MUCH] provisions  
according to that which the Lord had commanded us

we did go down into the ship [2] {AG}  
with ALL our loading 04 ee  
and [with ALL] our seeds  
and [with] whatsoever thing we had brought with us

EVERYONE according to his age [symbolic of the dispensations of earth life?]

**Wherefore**

we did ALL [3]  
go down into the ship  
with [ALL] our wives  
and [with ALL] our children

**7 And now**

my father had begat two sons \_\_\_\_\_ in the wilderness {AG} \*\*  
the ^elder / eldest [son] was called Jacob {^O / Ø} {AG}  
and the younger [son was called] Joseph

[Heb. 02 – Compound preposition “down into”]  
[Heb. 03 – Plurals amplify “fruits”]  
[Par. dd – Working out + Distribution of “ALL”]

[Heb. 04 – Repetition of preposition in list “with”]  
[Par. ee – Circular repetition “ALL”]  
[Par. \*\* – Distribution list – “sons”]

~~~ Across the Sea to the Promised Land  
The Ways of the Flesh Cause the Spirit to Withdraw

8 And **it came to pass**

that **after** **we** had ALL [deleted in 1837]

gone **down into the ship**

and **after** **we** had taken with us our provisions

and things which had been **commanded** us
[by **the Lord**]

and we did _____ **put forth** into the sea [4]

we were **driven forth** before the wind *towards the promised land*

[5]

9 And **after*** **we** had been **driven forth** before the wind [*P= that]

for the space of MANY days

behold [they] my brethren

and the sons **of** Ishmael

and also their wives **began to** make themselves merry

insomuch [to the extent]

{AL}

that they **began to** dance

and to sing

and to speak **with MUCH rudeness** [crudeness]

05

yea

even **to** [the extent]*

[deleted] [omission]

that they did **forget by** [depart from] what **Power**

[that] they had been _____ brought **thither** [to that place/

{AL}

yea they were **lifted up** _____ unto exceeding **rudeness**

10 And I **Nephi** **began to** fear exceedingly

lest [He] **the Lord** should be **angry** with us

and [He **the Lord** should] **smite** us [down]

because of our **iniquity**

that we should be swallowed **up** in the depths of the sea [see v. 15, 20]

Wherefore I **Nephi** **began to** speak to them

with MUCH **soberness** [discreet sound principles or doctrine] {AL}

but **behold** they were _____ **angry** with me

saying [to me]

We will NOT that our younger brother shall be a ruler over **us**

06

[Heb. 05 – Preposition “with” + noun = adverb “rudely”]

[Heb. 06 – Use of words “will not that”]

Righteousness Is Necessary for Divine Direction

11 And **it came to pass**

that [they] Laman and Lemuel did **take** me ff
and [did] **bind** me with cords
and they [Laman and Lemuel] did **treat** me **with MUCH harshness** [cruelness] 07

Nevertheless

[He] **the Lord** _____ did suffer it
that **He [the Lord]** might **show** forth **His power**
unto the fulfilling of **His word**
which [**word**]
He [the Lord] had ___ **spoken** concerning the **wicked**

12 And **it came to pass**

that **after** they [Laman and Lemuel] had **bound** me
insomuch **that** I could NOT move
the compass ["compass" = something related to "circular"] {AL}
which had been **prepared** of **the Lord**
did **CEASE** to work

13 **Wherefore**

they [Laman and Lemuel] knew NOT **whither** they should steer the ship
insomuch **that** **there arose** a GREAT _____ storm
yea [there arose] a GREAT and terrible tempest

and we were **driven back** _____ **upon the waters**
for the space of three days

and they [Laman and Lemuel]
began to be frightened exceedingly 08
lest they [Laman and Lemuel] should be **drowned in** _____ **the sea**

Nevertheless

they [Laman and Lemuel] did **NOT loose** me [see v. 12]

14

And **on the fourth day**
which we had been **driven back** _____ **upon the waters**

the tempest **began to be** _____ **exceedingly** sore [added in 1981]

[Par. ff – Circular repetition “Laman and Lemuel”]
[Heb. 07 – Preposition “with” + noun = adverb “harshly”]
[Heb. 08 – Use of words “began to be”]

15 And **it came to pass**

that we were about to be **swallowed up** *in the depths of the sea* [see v. 10, 20]

After that we had been *driven back* _____ *upon the waters* [deleted]
for the space of four days

[they] **my brethren** **began to see**
that _____ the **judgments** of **God** **was/were** upon them {AG}
and that they **MUST** _____ **perish**
SAVE that they should _____ **repent** of their **iniquities** {AG}

Wherefore

they [my brethren] came unto me
and loosed the bands which **was/were** upon my **wrists** {AG}

and behold they [my wrists] had **swollen** exceedingly
and also **mine** ankles were **MUCH swollen**
and **GREAT** was the soreness thereof

16 **Nevertheless**

I [Nephi] did **look** unto **My God**
and I [Nephi] did **praise** **Him** [My God] **ALL the day long**
and I [Nephi] did **NOT** **murmur against the Lord**
because of mine **afflictions**

17 **Now** **my father** **Lehi** had **said** **MANY** **things** unto them [my brethren]
and [my father **Lehi** had **said** **MANY** **things**] also unto the sons of Ishmael

but behold

they [my brethren] did **breathe out** **MUCH** **threatenings** {AG} 09 10
against anyone
that should **speak** for me

and **my parents** being stricken **in years** gg
and [my parents] having suffered **MUCH** **grief** because of their children

yea they [my parents] were **brought down**
[they **my parents** were **brought down**]
even upon their sick-beds
[by these **threatenings**]

18 **and** **Because of** their **grief**
and [because of] their] **MUCH sorrow**
and [because of] the **iniquity** of my brethren

[Heb. 09 – Idiom “breathe out” - meaning *to give life to evil with words* - see Psalm 27:12]

[Heb. 10 – Plurals amplify “threatenings”]

[Par. gg – Circular repetition “my parents”]

[1 Nephi 18]

they [my parents] were _____ brought near
even to be carried out of this time
to meet Their God hh

yea their [my parents'] grey hairs were about _____ to be brought down
to lie low in the dust **

yea even they [my parents] were _____ [brought] near
to be cast ^with sorrow [^O / [] P]
into a watery grave

[Note: This is a possible allusion to the story of Joseph of Egypt. In that story, Joseph's father Jacob stated that to have his "youngest son" taken from him would "bring down my gray hairs with sorrow to the grave. (See Genesis chapters 42-44; especially 42:38; also 44:29, 31. See Isaiah 29:4; also Jeremiah 26:20-23).]

19 And Jacob
and Joseph also being young
[and] having need of MUCH nourishment
were grieved because of the afflictions of their mother

and also my wife with her tears
and [with her] prayers

and also my children
[with their tears
and [with their prayers]

did NOT soften the hearts of my brethren

that they [my brethren] would loose me {AG}

20 And there was NOTHING
SAVE it were the power of God
which _____ [power of God] threatened them
with destruction
[that] could soften their hearts

Wherefore

when they [my brethren] saw
that they [my brethren] were about to be swallowed up in the depths of the sea
they [my brethren] repented of the thing which they had done

insomuch that they [my brethren] _____ loosed me

21 And it came to pass

[that] after they [my brethren] had loosed me [P= after]

behold

I [Nephi] took the compass
And it [the compass] did work whither [in that place or situation] {AL}
I [Nephi] desired it [the compass] to work

[Par. hh – Synonymous list of terms for dying]

[Heb. ** -- Euphemisms]

And **it came to pass**
 that I [Nephi] **prayed** unto **the Lord**
 and **after that** I [Nephi] had **prayed** [unto **the Lord**] [deleted]
 the winds did CEASE
 and the storm did CEASE
 and there was a GREAT calm

22 And **it came to pass**
 that I Nephi *did guide the ship*
 that we *sailed again towards **the Promised land*** ii

~~~ *Lehi Arrives in the Promised Land*

23 And **it came to pass**  
 that **after** we had *sailed for the space of MANY days*  
we *did arrive* <sup>^to / at</sup> **the Promised land** [ ^O / 1920]  
 and we *went forth upon **the land***  
 and [we] *did pitch our tents*  
 and we *did call it **the Promised Land*** [covenant language]

24 And **it came to pass**  
 that we did **begin to** till **the earth**  
 and we **began to** plant seeds  
 yea we did put ALL our seeds into **the earth** [duality - covenant]  
 which [seeds]  
we had brought *from **the land of Jerusalem***

And **it came to pass**  
 that they \_\_\_\_\_ [our seeds] did **grow** exceedingly [duality – covenant children]

**Wherefore** we were **blessed in abundance** [*bountifully* - **in Bountiful?**] [duality?] 11

25 And **it came to pass**  
 that we *did find* upon **the land of promise**  
 as we *journeyed* **in the wilderness**  
 that there were beasts *in **the forests*** [“was” – P] {AG}  
 of EVERY kind jj  
 both **the cow** \*\*  
 and **the ox**  
 and **the ass**  
 and **the horse**  
 and **the goat**  
 and **the wild goat**

[Par. ii – Circular repetition “we”]

[Heb. 11 – Preposition “in” with noun = Adverb “bountifully”]

[Par. jj – Distribution list?]

[Heb. \*\* -- Repetition of an article “the”]

[1 Nephi 18]

|     |           |                 |            |                                                      |    |
|-----|-----------|-----------------|------------|------------------------------------------------------|----|
| and | <u>we</u> | <u>did find</u> | ALL manner | <u>of wild animals which</u> were for the use of men |    |
| And | <u>we</u> | <u>did find</u> | ALL manner | <u>of ore</u>                                        | ** |
|     |           |                 | both       | <u>of gold</u>                                       | kk |
|     |           |                 | and        | <u>of silver</u>                                     |    |
|     |           |                 | and        | <u>of copper</u>                                     |    |

[Heb. \*\* -- Repetition of a preposition "of"]  
 [Par. kk – Distribution list?]

[Note: According to Alan Goff, ancient people looked back to foundational events or creation events in a way that transformed the present and the future as they came into contact with the past; these events served as the beginning of time for their people. Not only did past events serve as interpretive guides, but the people conceived themselves as reliving those events. Goff calls this repetition.

According to Goff, readers of the Book of Mormon need to reconsider their conclusion that because the Book of Mormon contains some repetitions from the Bible, Joseph Smith merely plagiarized the book. Plagiaristic claims specifically ignore a genuinely biblical manner of writing. One must look deeper to show the sophisticated nature of the Book of Mormon narrative.

### Three Biblical Archetypes Compared to Nephi's Construction of the Ship

|              | <u>Work "Good"</u> | <u>Completion Formula</u>        | <u>Blessing Pronounced</u> | <u>Multiply &amp; Fill the Earth</u> | <u>Curious Workmanship</u>                | <u>Mountain Theophany</u> |
|--------------|--------------------|----------------------------------|----------------------------|--------------------------------------|-------------------------------------------|---------------------------|
| Creation     | Gen.1:31           | Gen 2:1                          | Gen.2:3                    | Gen 1:22                             | Gen 1:11-12<br>Gen 1:20-22<br>Gen 1:24-25 |                           |
| Deluge       | Gen 9:11-17        | Gen 6:22<br>Gen 7:5              | Gen 9:1                    | Gen 8:17<br>Gen 9:1                  | Gen 6:14-16                               |                           |
| Tabernacle   | Ex 39:43           | Ex 39:32<br>Ex 39:43<br>Ex 40:33 | Ex 39:43                   | Josh 18:1                            | Ex 31:3-4                                 | Ex 24:12-13               |
| Nephi's ship | 1 Ne 18:4          | 1 Ne 18:4                        | 1 Ne 18:24                 | 1 Ne 18:24                           | 1 Ne 18:1,2                               | 1 Ne 17:7,8               |

[Alan Goff, "Boats, Beginnings, and Repetitions" in *Journal of Book of Mormon Studies*, Vol. 1/1, F.A.R.M.S. (Fall 1992): 67-81. See also John W. Welch & J. Gregory Welch, "Three Biblical Archetypes Compared to Nephi's Construction of the Ship" in *Charting the Book of Mormon: Visual Aids for Personal Study and Teaching*, chart 93]]

## Chapter 19

{Original 1830 Chapter V – continued}

### God Commands the Keeping of a Record Nephi Makes the Large Plates

1 And **it came to pass**

that **the Lord** commanded me

#### Wherefore

[A] I **[Nephi]** did make \_\_\_\_\_ **plates of** ore aa  
that [B] I **[Nephi]** might **engraven** upon them  
[C] the \_\_\_\_\_ **record of my people**

And [A] upon \_\_\_\_\_ the [large] **plates** which I **[Nephi]** made  
[B] I **[Nephi]** did \_\_\_\_\_ **engraven**  
[C1] the \_\_\_\_\_ **record of my father**

and also [A] [upon \_\_\_\_\_ the large **plates**] bb  
[B] **[I Nephi]** did \_\_\_\_\_ **engraven**  
[C2] our \_\_\_\_\_ **journeyings** in the wilderness  
and [C3] the **prophecies of my father**

and also [C4] MANY of **mine own prophecies**  
[B] have I **[Nephi]** \_\_\_\_\_ **engraven**  
[A] upon \_\_\_\_\_ them [the large **plates**]

2 And I **[Nephi]** knew NOT

at that/the time when

I **[Nephi]** made them [the large **plates**]

that I **[Nephi]** should be **commanded of** [by] **the Lord** 01  
to make these \_\_\_\_\_ [small] **plates**

#### Wherefore

[C1] the **record of my father**  
and [C5] the **genealogy of his<sup>^</sup>forefathers / fathers** [^O / 1830]  
and [C2,3,4] the **MORE part of ALL our proceedings** in the wilderness

are **engraven**  
[A] upon those **first plates** [the large plates] [^O / "first" deleted in P]  
of which [plates]  
I **[Nephi]** have **spoken**

[Par. aa -- Extended alternating parallelism]

[Heb. 01 -- The passive use of "of" but meaning "by"]

[Par. bb -- Complex chiastic parallelism]



[1 Nephi 19]

[Note: I find the repetitive use of the term "engraven" in the verses above with regard to the covenant record very suggestive of 1 Ne. 21:16, a quotation from Isaiah 49:16 regarding the Lord's covenant with the House of Israel wherein Christ proclaims His own covenant record: "Behold, I have **graven** thee upon the palms of my hands."]

**Wherefore** the things [A,B,C] which transpired  
**before**[that] I [Nephi] made these [small] plates [deleted in 1837]  
are of a truth MORE particularly made mention  
upon the first [or large] plates

3 **And after** [that] I [Nephi] had made these [large] plates  
by way of commandment  
I [Nephi] received a commandment

**that** the ministry  
**and** the prophecies  
the MORE plain  
**and** [the MORE] precious parts of them [covenants and Christ] {AG}

**should be** written upon these [small] plates

**and that** the things  
which were written [upon these small plates]

**should be** kept for the instruction of My people [covenant people]  
**who** should possess **the [Promised] land** [P= which]

**and also**

[**should be** kept] for other wise purposes [covenant related]  
which purposes **are known** unto **the Lord**

4 **Wherefore** I [Nephi] did make a record  
upon the other [large] plates  
which [record] gives an \_\_\_\_\_ account  
> **or** which [record] gives a GREATer account cc

of the wars  
**and** [of the] contentions  
**and** [of the] destructions  
of My people

**And** this have I [Nephi] done  
**and** [this have I [Nephi] commanded My people

**^that / what** they [^O / changed in 1837]  
should **do**

**after** [that] I [Nephi] was gone [P= that ]{AG}

**and** [this have I [Nephi] commanded]  
**that** these plates

[Par. cc -- Clarification]

should **be** handed down  
 from one **generation to another** [covenant related]  
 >or from one **prophet to another**  
 until further **commandments** \_\_\_\_\_ of **the Lord**

5 And an **account** of **My** making these [small] **plates** [Editorial Promise]  
 shall **be** given **hereafter**  
 and **then** **behold**

I [**Nephi**] proceed [to make \_\_\_\_\_ **My** account on the small **plates**]  
 according to that  
 which I [**Nephi**] have **spoken**

and this I [**Nephi**] do  
 that the MORE **sacred things** may be kept  
 for the knowledge  
 of **My people**

6 **Nevertheless**

I [**Nephi**] do NOT write ANY **thing** upon \_\_\_\_\_ **plates**  
 SAVE it **be** {AG}  
 that I [**Nephi**] think it **be** **sacred**

And now

**if** I [**Nephi**] do \_\_\_\_\_ **err** [error] {AL}  
**[then]** even did they **err of old**

NOT  
 that I [**Nephi**] would excuse \_\_\_\_\_ **My self**  
 because of other men  
 BUT because of the **weakness** which is in me  
 according to **the flesh**  
 I [**Nephi**] would excuse \_\_\_\_\_ **My self**

[Note: Here Nephi is NOT just judging his work on men's standards, but on the standards of God, for it is Christ that is the real author of the scriptures, and it is Christ that will make up the difference between God and the works of man in a covenant relationship.—see CES Book of Mormon Student Manual: Religion 121-122: 1981:51-52.]

7 For the **things**  
 which some men esteem to **be** of **GREAT worth**  
**both** to the **body**  
**and** [to the] **soul**  
 others **set** \_\_\_\_\_ **at naught**  
 and **trample under their feet**

[1 Nephi 19]

Yea even [He] The Very God of Israel do men trample under their feet  
I [Nephi] say “trample under their feet”  
>but I [Nephi] would speak in other words— dd

They [men] \*set Him \_\_\_\_\_ at naught  
and [they men] hearken NOT to the voice of His counsels  
[the counsels of]  
[The Very God of Israel]

[Note: Nephi now quotes various prophets from the plates of brass concerning the Covenant Plan of Salvation--- the coming of the Messiah and the fate of the House of Israel (more specifically for Nephi, the tribe of Joseph -- Ephraim & Manasseh).]

*The God of Abraham, Isaac & Jacob (Israel)--Will Come  
People Will Reject The God of Nature and Crucify Him*

8 And behold

He [the Very God of Israel] cometh  
according to the words of the angel

in six hundred years from the time My father left Jerusalem

9

And the world because of their iniquity  
shall judge Him to be a thing of naught

Wherefore

they scourge Him and He suffereth it  
they smite Him and He suffereth it  
yea they spit upon Him and He suffereth it

ee

because of His loving kindness  
and [because of] His long---suffering towards the children of men

10

And [He] the God of Our Fathers  
[our fathers] who were led out of Egypt [P= which]  
[our fathers] who were led] out of bondage  
and also [our fathers] who] were preserved in the wilderness

by Him [the God of Our Fathers] ff  
Yea the God of Abraham  
and [the God] of Isaac  
and the God of Jacob [Israel]  
yieldeth Himself up

[Par. dd -- Clarification]

[Par. ff -- Synonymous titles of Diety]

[Par. ee -- Repeated alternating parallelism]

according to the **words** of **the angel**  
**as** a man  
 in-to the **hands** of **wicked** men

to be **lifted up** gg  
 according to the **words** of **Zenoch** [Quotations] hh  
**and** to be **crucified**  
 according to the **words** of **Neum**  
**and** to be **buried in a sepulchre**  
 according to the **words** of **Zenos**

which **[words]**he**[Zenos]**  
**spake**  
 concerning the **three days** of **darkness**  
 which **[three days of darkness]**should be a **sign** given of **His death**  
 unto **those** who should inhabit the **isles of the sea**  
**[a sign]** MORE especially given  
 unto **those who** are [P= them which]  
 of **the house of Israel**

11 **For thus** **spake** **the prophet** **[Zenos]** [Quotation] 02

**The Lord God** **surely** shall **visit** ALL [of] **the house of Israel**  
**at that day**  
**[The Lord God** **surely** shall **visit**] SOME [of] **the house of Israel** [ ? ]

with **His voice** because of their **righteousness**  
 unto their **GREAT joy**  
**and** [their] **salvation**  
**and** **[The Lord God** **surely** shall **visit**] OTHERS [of] **the house of Israel** [ ? ]  
 with the **thunderings** ii  
**and** [with]the **lightnings** of **His power**  
**by** **tempest** jj  
**[and]** **by** **fire** kk  
**and** **by** **smoke**  
**and** **[by]** **vapor of darkness**  
**and** **by** **the opening of the earth**  
**and** **by** **mountains which shall be carried up**

[see Psalm 46:2, 3]

12 **And** ALL these **things**  
 MUST  
**surely** **come** **saith** **the prophet** **Zenos**

[Par. gg -- Repeated alternating parallelism]

[Par. ii -- Synonymous theme -- List]

[Par. hh -- Quotations]

[Par. jj -- Repetition of the preposition "by"]

[Heb. 02 -- Quotation from unknown scripture]

[Par. kk -- Many "and"s]

And the rocks of the earth MUST rend  
 and because of the groanings  
 of the earth

MANY of the kings of the isles of the sea  
 shall be wrought upon [covenant language]  
 by The Spirit of God

to exclaim The God of Nature suffers

*Israel Was Scattered for Turning Away from the Lord*

13 And as for those who are \_\_\_\_\_ at Jerusalem [P= they which]  
saith the prophet  
they shall be scourged by ALL people LL  
saith the prophet [^O / deleted in 1837]  
and because they crucify the God of Israel  
[because they] turn their hearts aside [from the God of Israel]  
rejecting [the] signs  
 and [rejecting] [the] wonders  
 and [rejecting] the power  
 and [rejecting] [the] glory of the God of Israel

*[Note: All the above terms were part of the crucifixion and atonement of Christ at Jerusalem. There He was scourged. He was crucified. His heart was pierced by a sword. There were signs – darkness, earthquake, the veil of the temple was rent. There were wonders – the dead arose and appeared to many. By the power of God, Christ (the God of Israel) arose from the tomb and was given great glory.]*

14 and because they \_\_\_\_\_ \*turn their hearts aside [P= turned]  
 [from the Holy One of Israel]  
saith the prophet  
and [because they] \_\_\_\_\_ have despised the Holy One of Israel  
and they shall wander in the flesh  
[they shall] perish  
and [they shall] become a hiss [an expression of scorn]  
 and a byword [a notorious example]  
and [they shall] be hated among ALL nations

\_\_\_\_\_  
 [Par. LL -- Working out]

[Note: According to Donald Parry (1992: 39), the preceding verses (13-14) can be arranged in a chiastic framework. The *chiastic* outline is as follows:

- 13 . . .
- [A] they shall be scourged by all people
  - [B] because they \_\_\_\_\_ crucify the God \_\_\_\_\_ of Israel,
  - [C] and [because they] turn their hearts aside,
  - [D] rejecting signs and wonders, and
  - [D] [rejecting] the power and glory of the God of Israel.
- 14
- [C] And because they turn their hearts aside, saith the prophet, and
  - [B] [because they] have despised the Holy One of Israel,
  - [A] they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations

*Israel Will Be Gathered When They Accept Christ*

15 Nevertheless

when that day cometh saith the prophet  
 that [day when]  
 they NO more turn aside their hearts  
 against the Holy One of Israel

then will He [the Holy One of Israel] remember the covenants  
 which He [the Holy One of Israel] made to their fathers

16 Yea then will He [the Holy One of Israel] remember \_\_\_\_\_ *the isles of the sea* [duality]

yea and ALL the people who are of the house of Israel [P= which]  
 will I [the Lord] gather in  
 saith  
the Lord  
 according to the words  
 of the prophet Zenos  
 [I the Lord will gather them in] from *the four quarters of the earth*

17 Yea and ALL the earth shall see \_\_\_\_\_ the Salvation of the Lord  
 saith the prophet [Zenos]

EVERY nation mm  
 [and] [EVERY] kindred  
 [and] [EVERY] tongue  
 and [EVERY] people shall be blessed

[Par. mm -- Working out]

[1 Nephi 19]

Like the Prophets of Old Who Were Shown All Things  
Nephi Writes to His People & All the House of Israel  
They Must Know of Us and We of Them

18 And I **Nephi** have written these things unto My people  
that perhaps I **Nephi** might persuade them \_\_\_\_\_ [My people] nn

that they [My people]  
would remember \_\_\_\_\_ the Lord Their Redeemer

19 **Wherefore**

I **Nephi** speak unto ALL the house of Israel  
if it so be that they [the house of Israel] {AG}  
should obtain these things

20 For behold

I **Nephi** have workings in the spirit  
which [workings in the spirit] doth weary me  
even that ALL my joints are weak [P= they which]  
for those who are at Jerusalem

For had not the Lord been merciful to show [P= shew]  
unto me  
concerning them [at Jerusalem]  
even as He [the Lord] had [been merciful to show] them  
at Jerusalem  
unto the] prophets of old  
I [Nephi] should have perished also [phrase inserted in 1837]

21 For /And He [the Lord] surely \_\_\_\_\_ did show unto the prophets of old  
[O, P/ 1837] ALL things concerning them  
and also He [the Lord] \_\_\_\_\_ did show unto MANY  
[ALL things] concerning us

**Wherefore**

it MUST needs be {AG}  
that we KNOW [the things] concerning them  
for they [the things] concerning them]  
are written upon the plates of brass

{Original 1830 Chapter Break—end of Chapter V}

\_\_\_\_\_  
[Par. nn -- Circular repetition "things"]

{Original 1830 Chapter VI—comprising Ch. 19:22-24; Ch. 20, 21}

[Note: A case can be made here, according to the continued circular repetition of “things,” that verse 22 should also be part of the Original 1830 Chapter V.]

22 Now **it came to pass**

that I **Nephi**  
did **teach** my brethren these **things**

And **it came to pass**

that I **Nephi**  
did **read** MANY **things** to them  
which **things**  
were **engraven** upon the **plates of brass**

that they might **KNOW** concerning the **doings** of **the Lord**  
in **other lands**  
among [other] **people of old**

*Nephi Likens Isaiah's Words to His People  
Likens the Scriptures unto Yourselves  
That Ye May Learn and Have Hope*

23 And I **Nephi**  
did **read** MANY **things** unto them [my brethren]  
which **things**  
were **written** in the **books** of **Moses**

\*\*

But that I **Nephi**  
might MORE fully **persuade** them  
to **believe** in **the Lord Their Redeemer**

**Wherefore**

[deleted in 1837]

I **Nephi**  
did **read** unto them **that**  
**which** was **written** by **the prophet Isaiah**

for I **Nephi**  
did **liken** ALL **scriptures** unto us  
**that** it [ALL **scriptures**] might be for **our profit**  
**and** **our** learning

[Heb. \*\* -- Plurals ?]



24 **Wherefore**

I [**Nephi**] **spake** unto them [my brethren]  
**saying**

Hear ye the **words** of the **prophet** [**Isaiah**]  
ye **who** are a remnant \_\_\_\_\_ of the house of Israel [ $\mathcal{P} = \text{which}$ ]  
a branch [of the house of Israel]  
**who** have been **broken off**

Hear ye the **words** of the **prophet** [**Isaiah**]  
which [**words**] **were written** unto ALL the house of Israel [ $\mathcal{P} = \text{was}$ ] {AG}

**and** **liken** them\* [ $\mathcal{P} = \text{it}$ ]  
[the **words** of \_\_\_\_\_ **Isaiah**]  
unto **yourselves**

**that** ye may \_\_\_\_\_ have **hope**  
**as well as** your brethren [might have **hope**]  
from whom  
ye have been **broken off**

**for** after this manner [of **hope**]  
**has** the **prophet** [**Isaiah**]  
**written** [ $\mathcal{P} = \text{hath}$ ]

[Note: According to John Welch, Nephi's prophetic view foresaw the future in four distinct stages, and each time he quoted a section from Isaiah it was because it contained words relevant to one of those stages. . . . The last four chapters of 1 Nephi (1 Nephi 19—22) deal with the future of Nephi's people in their new land of promise. Their topics follow in order the same four stages found in 1 Nephi 11—14. These four stages of the Nephite prophetic view are:

1. Christ's coming;
2. his rejection and the scattering of the Jews;
3. the day of the Gentiles; and
4. the restoration of Israel and the ultimate victory of good over evil.

(John W. Welch, "Getting through Isaiah with the Help of the Nephite Prophetic View," in Isaiah in the Book of Mormon, p. 24-26)]

## Chapter 20

{Original 1830 Chapter VI – continued}

(Compare Isaiah 48)

[Added in 1920]

[Note: The following chapter and all other chapters or quotations from the prophet Isaiah will have simple commentary inserted within the text similar to or adapted from the format of *Isaiah Made Easier*, (1994, 2009) by David J. Ridges, with his personal permission. Because Isaiah is covenant oriented, my own textual headings will alert the reader to covenant understanding in addition to the key highlighted and underlined verses]

*The Lord speaks to the House of Israel scattered abroad  
(or more specifically here to the remnant of the tribe of Joseph, which Lehi's family represented).  
The Duplicity of Ancient Covenant Israel  
(Of Such, the Brass Plates Bear Record)*

1 **Hearken**  
and **Hear this**

O **House of Jacob** [or more specifically here the tribe of Joseph] [P= which]  
**who** are **called** \_\_\_\_\_ by the [covenant] **Name of Israel** 01

and [who] are **come forth** **out of the waters of Judah** 02  
[>or **out of the waters of baptism**] ["phrase" added in 1840]

**who** **swear** [or make covenants] [P= which]  
by \_\_\_\_\_ **The Name of the Lord**

and [who] **make mention**  
of [or pray to and talk about] **The God of Israel** aa

yet **they** **swear NOT** / **in truth**  
NOR  
[do  
**they** **swear**] / **in righteousness** 03

[In other words they claim to be the Lord's people but they break covenants and don't live the gospel.]

2 **Nevertheless** **they** \_\_\_\_\_ **call themselves of the Holy City** [or claim to be the Lord's people]  
**but** **they** do NOT **stay themselves** [or rely] upon \_\_\_\_\_ **The God of Israel** {AL}  
**\*Who is the Lord of Hosts**  
**yea** **the Lord of Hosts**  
**is** **His Name** bb

[Heb. 01 – Calling one by a “name”]

[Heb. 02 – Separated compound preposition]

[Par. aa – Simple synonymous couplet]

[Heb. 03 – Preposition “in” plus noun = adverb]

[Par. bb – Simple inverse parallelism]

[1 Nephi 20]

[Note: In his writing style as exemplified above, Isaiah’s use of couplets can be seen very clearly. Most often he uses a couplet with simple synonymous parallelism, but he also uses couplets with alternating parallelism and even simple chiasmic parallelism. To these couplets he adds slight variations or combinations. I have chosen to illustrate these couplets by “coupling” them together, rather than always footnoting them in the usual way.]

From the Beginning, Israel Was Given Proof of the Lord  
(The Brass Plates Testify of This)

[Note: In what follows, Isaiah reminds Israel that there is no lack of obvious evidence that the true God exists.]

3 **Behold** I [the Lord] \*have **declared** cc  
                                           the former things [or prophecies] **from the beginning**  
**and** they [the former things or prophecies from the beginning  
                                           **went forth** out of **My mouth** 03

**and** I [the Lord] \***showed them** [\*P= shewed]  
I [the Lord] did \***show** them suddenly [unexpectedly, without notice] [\*P= shew]

[I provided prophets so you would have plenty of evidence that I exist. I did so that you can know I really am your God, and your idols are false.]

4 **And** I [the Lord] did it because  
I [the Lord] **knew** that thou art obstinate

**And** [I the Lord **knew**] thy **neck \*is an iron sinew** [\*P= was] 04  
**And** [I the Lord **knew**] thy **brow [is] brass**

[I did it because I knew that you won't bend your neck in humility. I did it because I knew that it is hard to get anything through your thick skulls.]

5 **And** I [the Lord] have  
**even from the beginning** **declared** to thee [the prophesied events]

**Before** it [or the prophesied events] **came to pass**  
I [the Lord] \***showed them** [to] thee [by My prophets who have SEEN the future]

**And** I [the Lord] \***showed them** for fear [\*P= shewed]  
 lest thou shouldst **say** mine idol \_\_\_\_\_ hath done \_\_\_\_\_ them  
**and** my graven image [hath done \_\_\_\_\_ them]  
**and** my molten image hath commanded them

[In other words, through My prophets I have prophesied to thee. I have shown you my power through prophecies so you couldn't claim your idols have power.]

\_\_\_\_\_  
[Par. cc – Circular repetition “I the Lord”]  
[Heb. 03 – Metonymy “my mouth”]

[Heb. 04 – Idiom “neck is an iron sinew”]

6 Thou hast **heard**  
**and seen** ALL this [these evidences] [ $\mathcal{P}$ = changed to **seen and heard** – why?]

**and** will ye NOT **declare** them? [or acknowledge them?] dd

**and** [will ye NOT **acknowledge**]  
**that** I [the Lord] have **\*showed** thee [ \* $\mathcal{P}$ = shewed ]  
 new things **from this time**

[and that] I the Lord have **\*showed** thee [ \* $\mathcal{P}$ = shewed ]  
 even hidden things  
**and** thou didst NOT **know** them?

[That is, I have shown you “new” things – “hidden” things that you couldn't have known in advance. And you can't even admit this?]

7 They [the prophesied events] are created **now** [or happening now]  
**and** **NOT** from the beginning  
 even before the day  
when

thou \_\_\_\_\_ **heardest** them **NOT**  
they were **declared** unto thee

lest thou shouldst **say**  
**Behold** I \_\_\_\_\_ **knew** them

[That is, nobody could have guessed the fulfillment of these prophesied events back in the beginning when the prophecies were given. These prophecies were made even back when there was no clue that the prophesied events would take place. Otherwise you would have claimed you knew about the events also.]

8 **Yea and** thou **heardest** **NOT**  
**yea** [and] thou **knewest** **NOT**

**yea** **from that time**  
 [when] thine **ear** was **NOT** opened

[In essence, from the beginning you not only failed to understand, but refused to listen.]

**for** I [the Lord] **KNEW**  
that thou wouldst \_\_\_\_\_ **deal very treacherously**  
**and** I the Lord **KNEW**  
that thou] wast called a **transgressor**  
**from the womb**

[In other words, I the Lord knew from your infancy that you Israelites would be rebellious.]

[Par. dd – Questions used to make a point]

[Par. ee – Circular and general repetition “NOT”]

[1 Nephi 20]

The Lord Will Purify Covenant Israel with Affliction

9 Nevertheless

for My [covenant] Name's sake [or because I am called the God of Israel] [added in 1837]

will

I [the Lord] defer mine anger

[Note\* Apostrophes were not used in the 1611 KJV Bible]

and for My praise

[or that I might merit your honor]

will

I [the Lord] refrain from thee

that I [the Lord] CUT thee NOT off

[In other words, I will not destroy Israel - or the tribe of Joseph – completely.]

[Note: The word “cut” alludes to the ancient covenant ceremony, where an animal was cut in two and those making the covenant passed through the cut parts, symbolizing the gravity of breaking the covenant.—see Raymond Treat]

10 For behold

I [the Lord] have refined thee [Israel] [implying a purification process with heat]

I [the Lord] have chosen thee [or I will make thee] in the furnace of affliction

[In other words (using the prophetic perfect tense where future events are spoken of in the past tense to confirm that they will happen), the Lord says to Israel: “ I will purify you in the refiner's fire.”]

11 For Mine own sake [or because I love you]

yea For Mine own sake will

I [the Lord] \_\_\_\_\_ do this [this refining and purifying]

for how should I /

[O / ^P]

^I [the Lord] will NOT suffer My Name to be polluted

and I [the Lord] will NOT give My glory unto another

[That is, I will not allow My covenant name or Priesthood (Abr. 1:18) to be made unholy by not keeping My own covenant promises. Thus, I will remain true to the covenants I have made with you.]

The Lord Governs All Things

The Lord Has Always Spoken to Israel by Covenant

12

Hearken unto Me O Jacob

and [Hearken unto Me O] Israel My called [or to whom I have given a covenant calling]

for I Am \_\_\_\_\_ He [your Jehovah, your Christ, your Messiah]

ff

[and] I Am \_\_\_\_\_ The First

[deleted]

and I Am also The Last [I Am the Firstborn, and the Eternal God]

[Par. ff – Repetition 3 times.]

13 **Mine hand** \_\_\_\_\_ **hath** also laid the foundation of the **earth**  
**And My right hand** [covenant hand] **hath** spanned [or governed] the **heavens** gg

[I am the Creator of the heavens and the earth, and I have done this through the covenant power of the Priesthood] [P= called]

[And by that **covenant power**] I **call** unto **them** [or I call unto the house of Israel]  
**And** [because of that **power**] **they stand up** together [Israel - stand up and listen!]

[Note: This is an allusion to the covenant ceremonies that happened in the temple at Jerusalem.]

14 **ALL ye assemble** yourselves  
**and [ALL ye] hear** hh

**Who\*** among them [or who among Israel's idols] [\*P= which]  
**hath declared** these **things** [these **prophecies**]  
 unto **them** [or unto **Israel**] ?

[Answer – NOT Israel's idols]

**yea and which** **[He the Lord]** **hath loved him** \_\_\_\_\_ [the faithful **covenant servant--Israel**] ii  
**He [the Lord]** will **fulfill His [covenant] word**  
**He [the Lord]** **hath declared by them** [the faithful **covenant servants of Israel**]

**and He [the Lord]** will **do His pleasure** \_\_\_\_\_ on \_\_\_\_\_ **Babylon**  
**and His arm** shall **come upon the Chaldeans**

[In other words, these powerful people of Babylon, who symbolize all those who are temporally and spiritually depraved, will be destroyed.]

15 **Also** \_\_\_\_\_ **saith**  
**the Lord**

**I the Lord**  
**yea I [the Lord]** have **spoken**  
**yea I [the Lord]** have **called him** [my **covenant servant**]  
 to **declare [My Way]**

**I [the Lord]** have **brought him** [brought my **covenant servant along the covenant path**]  
**and he** shall **make his [Israel's] way prosperous**

[Par. gg – Distribution - the contrast defines the whole]

[Par. hh – Question used to make a point]

[Par. ii – Circular repetition “the Lord”]

[1 Nephi 20]

[Note: The Lord's covenant servant now speaks on behalf of the Lord.]

16                   **Come** ye [Israel]  
                                  *near unto me* [the Lord's servant]  
[for] I \_\_\_\_\_ have NOT **spoken** in secret   **from the beginning**

**From the time**

**that** it [the covenant] was **declared**  
                  have  
                  I \_\_\_\_\_ **spoken**

**and** [He] **the Lord** \_\_\_\_\_ **God**  
**and** **His Spirit** \_\_\_\_\_ hath **sent** *me*

17   **And** \_\_\_\_\_ thus **saith**  
                  **The Lord**  
                  **Thy Redeemer**                    [Christ]  
                  **The Holy One of Israel**

I [the Lord] have **sent** *him* [my servant]

[I] **The Lord** Thy **God**

**\*Who Teacheth Thee to Profit** [by **My word**]

[\*P= which]

**\*Who Leadeth Thee**                    **by the Way Thou Shouldst Go**  
                  hath **done** it

*Obedience to the Lord's Servant Brings Covenant Blessings  
The Same as Abraham, Isaac and Jacob*

18                   **O that** thou [Israel] hadst **hearkened** to **My commandments**                    [^O]  
**Then** had thy **peace** been **as** a river                    [continually flowing]                    jj  
                  and thy **righteousness** **as** the waves of the sea                    [constant]

[Note: This couplet above could have been directed at Laman & Lemuel. Remember what Lehi said to Laman when he named the river Laman—that through Christ he might have peace flowing constantly into his life—see 1 Ne 2:9.]

19                   Thy **seed** also had been                    [or would have been]  
                                  **as** the sand                    [or grains of sand]                    kk

The **offspring** of thy bowels [would have been]  
                  **like** the gravel thereof

[In other words, if you would be faithful to your covenants you would have the same covenant blessings as promised to father Abraham and Jacob.]

\_\_\_\_\_ [Par. jj – Simile / simple alternating”]

[Par. kk -- Simile / simple synonymous ]





[1 Nephi 20]

[Note: The following statistical observations concerning the Book of Mormon Isaiah passages and their King James Version counterparts are instructive.

A. Of the 372 verses in the twenty chapters of Isaiah found in the Book of Mormon, differences are found in 165 verses (44% of the verses).

B. Thirty-eight percent of the altered verses contain substantive changes (62 verses).

C. Only one of the 20 Isaiah chapters in the Book of Mormon contains no differences—2 Ne. 21/ Isaiah 11.

D. 2 Nephi 22 / Isaiah 12 contain only one different word. In verse two the Book of Mormon version records "he also has become my salvation," whereas in the King James version we read "he also is become my salvation." This innocuous change of tense does not alter the meaning of the passage.

E. A total of 348 textual changes are found in the 165 altered verses.

F. The differences between the Book of Mormon and King James Isaiah texts are in the form of either additions, deletions, or modifications to the original text of the Book of Mormon translation of the original records. Of these, 28% (104 verses) are additions, 30% (112 verses) are deletions and 42% (156 verses) are modifications. (H. Clay Gorton, *The Legacy of the Brass Plates of Laban*, p. 32)]

[Note: For a complete treatment of the Isaiah variants in the Book of Mormon, see John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," FARMS, 1981. Also John A. Tvedtnes, "Isaiah Variants in the Book of Mormon," in *Isaiah and the Prophets*, edited by Monte S. Nyman, 1984.]

## Chapter 21

{Original 1830 Chapter VI – continued}

(Compare Isaiah 49)

[Added in 1920]

*The Lord continues to speak to the covenant house of Israel scattered abroad.  
The Lord's Covenant Servant Was Preordained*

### 1 And again **HARKEN**

[A] O **ye house of Israel**  
 ALL **ye** that are broken off aa  
 [B] and are **driven out** [or are part of the dispersion]  
 because of the **wickedness**  
 of the pastors [or the leaders]  
 of **My people**  
 [C]

[A] yea **[LISTEN]**  
 ALL **ye** that are broken off  
 [B] that are **scattered** abroad  
 [C] who are of **My people** [P= which]  
 O **[ye] house of Israel**

[A] **LISTEN** bb  
 [B] O **[ye]** \_\_\_\_\_ **isles**  
 [C] unto **me** [the Lord's servant]

[A] and **HARKEN**  
 [B] **[O] ye [covenant] people** \_\_\_\_\_ **from far** [like Lehi's family in the Americas]  
 [C] [unto **me**]

[See the note at the end of the chapter about this first part of verse 1]

[A] **[He] the Lord hath called me** cc  
 [B] **from the womb** [or foreordained me] [see v. 5]  
 [B] **From the bowels of my mother**

[A] **hath**  
**He [the Lord]** \_\_\_\_\_ **made mention**  
 of **my name**

2 [A] And **He [the Lord] hath made my mouth like a sharp sword** [simile] dd  
 [B] In the shadow [protection] of **His [the Lord's] hand** [metaphor]  
 [C] **hath**  
**He [the Lord]** \_\_\_\_\_ hid **me**

[A] and **[He the Lord] hath made me** \_\_\_\_\_ a polished **shaft** [metaphor]  
 [B] in [the protection of] **His [the Lord's] quiver** [metaphor]  
 [C] **hath**  
**He [the Lord]** \_\_\_\_\_ hid **me**

[That is, the Lord has made me an effective weapon against falsehood, and held me for the appropriate time.]

[Par. aa -- Extended alternating parallelism]

[Par. cc -- Simple chiasmic or inverted parallelism]

[Par. bb -- Extended alternating parallelism]

[Par. dd -- Extended alternating parallelism with simile & metaphor]

[1 Nephi 21]

3 And **He the Lord** said unto me  
Thou art **My** servant O Israel  
**[My servant]** in whom  
I **the Lord** will be glorified [because you will yet fulfill your covenant calling]

The Suffering Covenant Servant

4 Then **I** [His servant] said  
[A] I have labored \_\_\_\_\_ in vain ee  
[A] I have spent **my strength** for **naught** [nothing]  
and in vain

[That is, though I have performed my labors, all God's covenant promises in his Plan of Salvation have not been fulfilled.]

[A] Surely \_\_\_\_\_ **my judgment**  
is with **the Lord** ff  
[A] and [surely] \_\_\_\_\_ **my work**  
[is] with **My God**

[That is, I will look to the Lord for his judgement about the work.]

5 And now **saith**  
**[He] the Lord**  
That Formed **Me from the Womb**  
that I should **be His servant** gg  
to bring **Jacob again**  
to **Him**  
though Israel **be** NOT gathered [yet]  
yet  
**shall**  
I [His servant] **be glorious** in the **eyes** of **the Lord** 01  
and **My God**  
**shall be my strength**

[In essence, Don't worry! Your part in the whole Plan of Salvation was preordained. When the covenant promises are all fulfilled it will be in power and glory.]

The Covenant House of Israel Will Be Restored

6 And **He [the Lord]** said[unto me]

[Par. ee – Simple synonymous parallelism] [Heb. 01 – Metaphor / Idiom]  
[Par. ff – Simple synonymous parallelism]  
[Par. gg – Circular repetition “be”]

It is a **light thing** [It is not enough, even though it is great]  
 [A] **that thou shouldst be My servant** hh  
 to **raise up** the tribes of **Jacob**

[A] **and [thou shouldst be My servant]**  
 to **restore** the **preserved** of **Israel** [the remnant]

[Note: See the covenant oath account of the “preserved” remnant of Joseph’s coat (Alma 46:23-24).]

[Duality—“the Servant” has the meaning of Christ, but it also means the covenant leaders of the house of Israel—Joseph, Ephraim . . . Nephi, Mormon, Moroni . . . Joseph Smith, etc.]

**I [the Lord]** will **also give thee** [I will also give you the assignment to be]  
 for **A Light to the Gentiles**  
**that thou mayest be My Salvation Unto the Ends of the Earth**

[That is, the work of the redemption of the house of Israel and the light of the gospel shall reach to all men.]

7 [A] **Thus saith The Lord** 02  
 [A] **The Redeemer of Israel**  
 [A] **His [Israel’s] Holy One**

[B] to **him whom** man [or the wicked man] **despiseth**  
 [B] to **him whom** the [wicked] nation **abhorreth**  
 [B] to **[the] servant** of **rulers**

[That is, to the prophet servant of a people who are looked down on by the wicked nations of the world]

[A] **Kings shall see [your works]** [or rulers of nations] ii  
 [B] **and [shall] arise** [out of respect for Israel]  
 [A] **Princes [shall see your works] also**  
 [B] **[and] shall worship** [or bow down] [duality-covenant]  
**because of The Lord That Is Faithful** jj

8 **Thus saith The Lord**  
 [A] **In an acceptable time** [especially in the latter-days] kk  
 [B] **have I [the Lord] heard thee**  
 O **isles of the sea**  
 [or distant continents, especially the Americas]

[Par. hh – Simple synonymous parallelism]

[Heb. 02 – Multiple metaphorical names]

[Par. ii -- Simple synonymous parallelism]

[Par. jj -- Circular repetition “the Lord”]

[Par. kk -- Simple synonymous parallelism]

[1 Nephi 21]

[A] and in a day of salvation  
 [B] have I [the Lord] helped thee  
 [C] and I [the Lord] will preserve thee LL  
 [C] and I [the Lord] will give thee  
 My servant for a covenant of the people  
 [D] to establish the earth  
 [D] to cause to inherit the desolate heritages [that is, to establish Zion]

9 That thou mayest say to the prisoners [that sit in spiritual darkness] mm  
 Go forth [out of darkness into the light]

[That thou mayest say] to them that sit in \_\_\_\_\_ darkness  
 \* Show yourselves [to the light] [\*P= shew]

and They shall feed in the [high] ways nn  
 and their pastures shall be in ALL high places

[They will be nourished by the covenant way. They will partake of the covenant ordinances.]

10 They shall NOT hunger oo  
 NOR thirst [They shall not hunger or thirst for the word of God] \*\*  
 NEITHER  
 shall the heat  
 NOR the sun smite them [The Lord will now bless rather than punish] 01

For He That Hath Mercy on Them / shall lead them pp  
 even by the springs of water / shall He guide them

11 And I [the Lord] will make \_\_\_\_\_ ALL My mountains a way 03  
 and [ALL] My high \_\_\_\_\_ ways  
 shall be exalted

[In other words, the Lord will facilitate this gathering. The terms "mountains" and "exalted" allude to the temple.]

[Par. LL – Duplicate alternating]

[Par. mm -- Simple synonymous parallelism]

[Par. nn -- Simple synonymous parallelism]

[Par. oo -- "NOT" "NOR" "NEITHER"]

[Par.. \*\* -- Word Pairs (hunger-thirst, heat-sun)]

[Par. pp -- Simple alternating parallelism]

[Heb. 03 – Metaphor "mountains" / temples]

- 12 **And then**  
 [in the days \_\_\_\_\_ of this gathering] O house of Israel
- Behold** these [gathering children of Israel] shall come qq  
from far
- and** **Lo** [look, see, **behold**] {AL}
- these from the north \_\_\_\_\_ [shall come]  
 \* [**and** these from the east] \_\_\_\_\_ [shall come] [omission] rr  
and [these] from the west \_\_\_\_\_ [shall come]  
and these from the land of Sinim [the south] [shall come]
- 13 **Sing** ss  
 O heavens
- and** **Be joyful**  
 O earth
- for** the feet of those who are in the east [gathered Israel] [P= them which] tt  
shall be [joyfully] established [in Zion] [?]  
 [on the earth] [?]
- and** break forth into singing  
 O mountains [which reach \_\_\_\_\_ into the heavens] [?]

[Note\* The phrase “from the east” is omitted in verse 12, and then supplied in verse 13. Because verse 13 begins with a “distribution” line parallelism (heavens/earth), I have taken the liberty to finish the verse in the same manner.]

**for** they shall be smitten NO more  
**for** [He] the Lord hath comforted His people  
**and** [He the Lord] will have mercy upon His afflicted

[Thus, the Lord will eventually redeem Israel.]

### The Lord Will Not Forget Israel--His Covenant Children

- 14 **But behold** Zion [or Israel] hath said uu  
 [A] The Lord hath forsaken me [abandoned]  
 [A] **and** My Lord hath forgotten me [wicked Israel's complaint]
- but**[**behold**] He [the Lord] will \_\_\_\_\_ \*show [you] [\*P= shew]  
 [A] **that** He [the Lord] hath NOT [forsaken you]  
 [A] or [forgotten you]

[Par. qq -- Distribution – also working out]

[Par. rr -- Omission ? “these from the east”]

[Par. ss – Alternating parallelism with Distribution “heaven/earth”]

[Par. tt – Alternating parallelism]

[Par. uu – Repeated simple synonymous parallelism]

[1 Nephi 21]

15 [A] For can a woman forget her sucking child [Idiom—mother]  
[A] that she should NOT have compassion on the son of her womb?

Yea they may \_\_\_\_\_ forget [Me] [Zion may break their covenants with the Lord] vv  
yet will I [the Lord] NOT forget \_\_\_\_\_ thee O house of Israel ww

16 Behold I [the Lord] have graven thee  
upon the palms of My hands [a covenant sign]  
Thy [temple] walls are continually  
before Me [the temple = a place of sacrificial covenants]

[That is, the Lord will keep His covenant promises to Israel - and to Joseph. The Lord is continually reminded of His covenant sacrifice to fulfill the work of the Father.]

17 Thy \_\_\_\_\_ children shall make haste against thy destroyers xx  
and they that made thee waste yy  
shall go forth of thee

[In other words, Israel will overcome their enemies and Israel's enemies will flee from them.]

18 Lift up thine eyes round about zz  
and behold [the future perspective]

[In essence, the Lord will show you Israel, especially the complainers, what will happen in the future.]

ALL these [shall] gather themselves together aaa  
and they [thy descendants]  
shall come to thee [Zion will be restored despite the naysayers]

And as I [the Lord] live saith [a covenant simile oath] 04  
the Lord

thou [Israel] shalt surely clothe thee with them ALL bbb  
as with an ornament

and [thou [Israel] shalt surely] bind \_\_\_\_\_ them on  
even as [with] a bride

[That is, as a bride puts on her finest clothing for the occasion of the marriage covenant, Israel will have her finest descendants covenant with the Lord in the last days.]

[Par. vv – Contrasting parallelism]

[Par. ww – Circular repetition “thee”]

[Par. xx – Contrasting parallelism]

[Par. yy – Circular repetition “shall”]

[Par. zz – Simple synonymous parallelism]

[Par. aaa – Simple synonymous parallelism]

[Heb. 04 – Simile covenant oath]

[Par. bbb – Simple alternating simile parallelism]

## Gathered Israel Will Fill the Lands of Their Inheritance

19 For thy waste [places] ccc  
 and thy desolate places  
 and the land of  
thy destruction [symbols of broken covenants]

and they [former enemies] shall even now be too narrow by reason of the inhabitants  
 that swallowed thee up  
 shall be \_\_\_\_\_ far away

[In other words, the promised land that was once destroyed will now be rebuilt, and will have so many people of Israel gathering to it that there seemingly won't be room. The inhabitants of the promised land will once again live in peace, and will prosper in the land.]

20 [A] The children [or these latter-day converts to the true gospel] ddd  
 [B] whom thou shalt have [P= which]  
 [B] after thou hast lost  
 [A] the other [children] / ^ the first children [^O / 1837]  
 [C] [Thou Israel] shall again in thine ears eee 05  
say  
 [D] The place is too strait\* for me [\*P= straight] [too restrictive] {AL}  
 [D] Give place to me  
 that I [Israel] may  dwell [Give us a place to gather]

21 [C] Then \_\_\_\_\_ shalt  
thou [Israel] \_\_\_\_\_ say in thine heart

[E] Who hath begotten me these [or Where in the world did all these Israelites come from!] fff  
 [F] seeing  
 [that] I [Israel] have lost my children  
 and [that] I [Israel] am desolate  
 [G] a captive  
 and [but] removing to and fro ? [wandering forward and backward = scattered] 06 07  
 {AL}  
 And [E] Who hath brought up these ? [these children of Israel]  
 [F] Behold  
 I [Israel] was left alone [I had lost all my covenant children]  
 [G] These [these returning latter-day covenant children]  
where have they been?

[Par. ccc -- Repetition – emphasizing “places”] [Par. fff – Extended alternating parallelism]

[Par. ddd – Simple chiasitic or inverse parallelism] [Heb. 06 – Use of “and” meaning “but”]

[Par. eee -- Chiasitic or inverse parallelism] [Heb. 07 – Idiom “to and fro”]

[Heb.. 05 – Metaphor “ears”]





God Will Preserve Covenant Israel

- [Question]
- 24 [A] **for** shall the prey [Israel] kkk  
 [B] be taken from the **mighty**? [their enemies]
- [A'] **or** [shall] the lawful captives  
 [B'] be delivered?

[That is, will the Lord's covenant people - the House of Israel be delivered?]

- [Answer]
- 25 [C] **But** thus saith  
the Lord
- [A'] even the captives of the **mighty**  
 [B'] shall be taken away
- [A] and the prey of the **terrible** [tyrannical regimes]  
 [B] shall be delivered [or set free]
- [A] **for** I [the Lord] will **contend** LLL  
 [B] with **him** that **contendeth** with thee [Israel]
- [A] **and** I [the Lord] will **save** **thy children**  
 [B] [from him that saveth them NOT] [?]
- 26 [A] **And** I [the Lord] will feed them that **oppress thee** [Israel's enemies] mmm  
 [B] with their own flesh
- [A] [and] **They** shall be drunken  
 [B] with their own blood  
as with sweet wine 09

[In other words, Israel's enemies will turn against each other and not be satisfied until every drop of blood is shed.]

- and** ALL flesh shall KNOW [the evidence and power will be without dispute]  
**that** I The Lord Am Thy Savior 10  
and Thy Redeemer  
The Mighty One of Jacob

{Original 1830 Chapter Break—end of Chapter VI}

[Par. kkk – Chiastic or inverse parallelism]

[Heb. 09 – Simile]

[Par. LLL – Alternating parallelism]

[Heb. 10 – Metaphorical names/ Epithets]

[Par. mmm – Alternating parallelism]

[1 Nephi 21]

[Note: What follows below (especially the first part of verse 1) is not contained in the KJV Bible. It is possibly a legitimate part of the Brass Plates that was purposefully deleted by the Jewish scribes attempting to coverup the wickedness of the religious leaders of Israel; or it is possibly an addition made by the Book of Mormon abridgers, writing to the people in modern times, to clarify Isaiah's message. As with many parallelistic writings, if we take the liberty of supplying omitted phrases, the whole passage can be seen in multiple different parallelistic ways.

For example, 1 Nephi 21:1 can be seen as a series of four **extended alternating forms** (which are marked accordingly in orange brackets).

The words "Hearken / Listen / Listen / Hearken" (highlighted in yellow) can also be viewed as a **simple inverse parallelism**.

By taking just the first three elements highlighted in gray ( [A] [B] [C] ) and coupling them with the matching reverse three elements ( [C] [B] [A] ) we can see a **chiastic structure**.

1 [A] **And again** [B] **Hearken**  
 [C] O ye house of Israel  
 [D] ALL ye that are broken off  
 [E] and are **driven out** [or are part of the dispersion]  
 [F] because of the **wickedness** of the pastors [leaders]  
 of **My people** [duality – my]

[C] ALL ye that are broken off  
 [D] that are **scattered** abroad  
 [E] [because of **wickedness**]  
 [F] who are of **My people** [duality – my]

[B] O [ye] house of Israel

[A'] **[Listen ]**

[A'] **Listen**  
 [B] O [ye house of Israel]  
 [D] [on the] **isles**  
 [F] unto **me** [the Lord's servant]

[A] **and** **Hearken**  
 [B] [O] ye people  
 [D] **from far**  
 [F] [unto **me** ] [the Lord's servant]

(Adapted from the ideas of H Clay Gorton, *The Legacy of the Brass Plates of Laban*, p. 60-61)

[Note: According to John Tvedtnes, the ideas contained in the first verse of Isaiah 49 (1 Nephi 21:1) are also found in Jeremiah 10:21; 23:1-4; and Ezekiel 34:5-8. (John A. Tvedtnes, "The Isaiah Variants in the Book of Mormon," FARMS, p. 73)]

## Chapter 22

{Original 1830 Chapter VII—comprising Chapter 22}

*Nephi Interprets Isaiah's Words for Laman & Lemuel  
Isaiah's Covenant Prophecies Are Both  
Temporal (related to real history) AND Spiritual (related to people's souls)*

### 1 And now

[See the note at the end of the chapter]

**it came to pass**

that **after** I **Nephi**

after that I [Nephi] had read these **things**  
which [things]

[deleted in 1837] {AG} aa

were **engraven** upon the **plates** of brass

and **my brethren** came unto me  
[my **brethren**] **said** unto me

[A] What **meaneth** these **things** which **ye** (**have read**) ? [See Ezekiel 37:15-20] bb

**Behold**

Are \_\_\_\_\_ they [these **things** which **ye** **have read**]  
to be **understood**

cc

(according to **things**) which are (**spiritual**)

[B] (**which** shall **come**) to pass

according to **the spirit**

and NOT [according to] (**the flesh**) ?

### 2 And I **Nephi** **said** unto them

[P= saith]

**Behold**

[C] they [these **things** which I **have read**]

were **made** (**manifest** [^O / deleted in 1837]

unto **the prophet**)

[D] by the **voice** of (**the Spirit**)

[D] **for** by \_\_\_\_\_ (**the Spirit**)

[C] are ALL **things** **made** (**known**  
unto **the prophets**) [added]

[B] [ALL **things**] (**which** shall **come**)

upon the **children of men**  
according to (**the flesh**)

[Par. aa – Circular repetition “things”]

[Par. bb – Questions used to make a point]

[Par. cc – Circular repetition “which”]

[1 Nephi 22]

3 [A] **Wherefore** [they]\_ the things of which I ( have read )  
are things  
(pertaining to things) both temporal  
and (spiritual) [see 1 Ne 15:30-33]

[Note: According to Donald Parry (as I have indicated by the bracketed letters above), these verses can be seen as a **chiastic parallelism**. Note, however, that Parry misses the significant parallelism of the word “made,” which was deleted in 1837. An outline of Parry’s simple elements is as follows:

1 [A] (have read) (according to things) (spiritual)  
[B] (which shall come) (the flesh)  
2 [C] (manifest unto the prophet)  
[D] (the Spirit)  
[D] (the Spirit)  
[C] (known unto the prophets)  
[B] (which shall come) (the flesh)  
3 [A] (have read) (pertaining to things) (spiritual) (Parry: 1992: 45-46)

*Israel Will Be Scattered*

[3] **For** it appears that the house of Israel dd  
**sooner**  
**or** **later**  
[A] will be scattered ee  
[B] upon ALL *the face of the earth*  
[A] **and** [will be scattered] also  
[B] among ALL *nations*

**4 And behold**

there are MANY [of the house of Israel]  
who are **already** \_\_\_\_\_ **lost**  
from the knowledge of *those*  
*who are at Jerusalem*  
**Yea** **the MORE part**  
*of ALL the tribes [of Israel] have been led away* {AG}  
**and** **they** \_\_\_\_\_ [the tribes of Israel] are scattered  
**to** \_\_\_\_\_ [forward and backward] {AL}  
**and** **fro** upon *the isles of the sea*  
**and** *whither they* \_\_\_\_\_ [the tribes of Israel] *are* NONE of us knoweth [to what place]  
*save that* we know {AG}

[Par. dd -- Circular repetition “the house of Israel / the tribes of Israel”]

[Par. ee – Simple synonymous parallelism]

5 And **since** [that] **that** **they** \_\_\_\_\_ [the tribes of Israel] have been **led away**  
**they** \_\_\_\_\_ [the tribes of Israel] have been **led away** [deleted in 1837]

these **things** **have been** **prophesied**  
**concerning** **them**

**and also** **concerning** **ALL** **those** [P= they which]  
**who** shall **hereafter** **be** **scattered**  
**and** **be** **confounded**

**because of** [Him] **The Holy One of Israel**  
**for against** **Him** **The Holy One of Israel**  
**will they** \_\_\_\_\_ [the tribes of Israel] **harden** their hearts

**Wherefore**

**they** \_\_\_\_\_ [the tribes of Israel] shall **be** **scattered**  
**among** **ALL** **nations**  
**and** [they] \_\_\_\_\_ [the tribes of Israel] shall **be** **hated**  
**by** \_\_\_\_\_ **ALL** **men** [P= of]

*The Gentiles Will Help with the Gathering of Israel  
 (Prophetic Paraphrase of Isaiah 49:22-23)*

6 **Nevertheless** [P= have been]  
**after** [that] **they** \_\_\_\_\_ [the tribes of Israel] **shall be** nursed by the **Gentiles** {AG} ff  
**and** [after] **the Lord** has **lifted** \_\_\_\_\_ up **His hand** upon the **Gentiles**  
 [to strengthen and inspire them]

[Note: Isaiah 49:22 reads "to the Gentiles." (E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi," Masters thesis, BYU, 1960, p. 63-64.)]

**and** [after] **the Lord** **has**] set them \_\_\_\_\_ [P= had]  
 [the tribes of Israel] up for a standard

**and** [after] [A] their **children** [the children of Israel] [P= shall be] gg  
 [B] **have been** **carried** in **their** arms

**and** [after] [A] their **daughters** [the daughters of Israel]  
 [B] **have been** **carried** upon **their** shoulders

**behold** these **things** [these **covenant fulfillments**]  
 of which are **spoken** are **temporal** [real history]  
**for** thus **are** the **covenants** of **the Lord** [P= is]  
 with **our fathers**

[Par. ff -- Like initiators "and after"]

[Par. gg -- Simple alternating parallelism]

[A] and it [these things these covenant fulfillments] hh  
[B] meaneth us in the days to come

and also ALL our brethren  
who are of the house of Israel [P= which]

7 [A] And it [these things these covenant fulfillments]  
[B] meaneth that the time \_\_\_\_ cometh

that after ALL the house of Israel  
have been scattered  
and [have been] confounded

that the Lord God will raise up a mighty nation among the Gentiles ii  
yea even upon the face of this land  
and by them [the Gentiles]

8 shall our seed be scattered  
And after \* our seed is scattered [P= that]

[then] the Lord God will proceed to do  
a marvelous work among the Gentiles jj  
which [marvelous work among the Gentiles]  
shall be of GREAT worth kk  
unto our seed

Wherefore it [this marvelous work among the Gentiles]  
is likened unto the / their being ^nursed / nourished [O / ^1840] [^O / P] 01  
by the Gentiles

and [is likened unto] being carried in their arms  
and [being carried] upon their shoulders

9 And it [this marvelous work]  
shall also be of worth unto the Gentiles  
and not only [of worth] unto the Gentiles

but [it this marvelous work]  
shall also be of worth  
unto ALL the house of Israel  
unto the making known of the covenants  
of the Father of Heaven  
unto Abraham saying

[Par. hh -- Simple alternating parallelism]

[Par. ii -- Like endings "the Gentiles"]

[Par. jj -- Circular Repetition "marvelous work" ]

[Par. kk -- Circular repetition "shall also be 'of worth'"]

[Heb. 01 -- Simile "likened"]

In [the marvelous work of] thy seed  
shall ALL the kindreds of the earth be blessed

*The Lord Will Make Bare His Arm to Fulfill His Covenants  
 (Prophetic Paraphrase of Isaiah 52:10 + 30:29)*

10 **And** I [**Nephi**] **would** my brethren  
**that** ye **should KNOW**  
**that** ALL the kindreds of the earth canNOT be blessed

- [A] **unless** **He** [the Lord] shall LL
- [B] make bare His arm
- [C] in the eyes of the nations

11 **Wherefore**

- [A] [**He**] the Lord God will proceed to
- [B] make bare His arm
- [C] in the eyes of ALL the nations
- [D] in bringing about His covenants
- [D] **and** [in bringing about] His gospel  
 unto those who are of the house of Israel [P= they which] mm

[Note: Donald Parry (2007:55) sees a *climactic (step) gradation* in verses 9-11. I have modified his outline as follows:

- 9. **A** And it shall also be of worth \*unto the Gentiles
- A→B \*unto the Gentiles . . . \*making known of the covenants
- B→C \*[making known of the covenants . . . \*Abraham
- C→D \*In thy seed . . . \*all the kindreds of the earth be blessed
- 10 D→E \*all the kindreds of the earth cannot be blessed . . . unless \*He shall make bare his arm
- 11 E→F \*the Lord God will proceed to make bare his arm . . . \*in bringing about His covenants
- F→G \*[bringing about His covenants unto \*those who are of **the house of Israel**

12 **Wherefore** **He** [the Lord] will bring them [the house of Israel]  
again  
 out of captivity

- [A] **and** they [the house of Israel] nn
- [B] shall be gathered together oo  
to the lands of their <sup>^</sup>first inheritance  
[^O/ deleted in P ]

- [A] **and** they [the house of Israel]
- [B] shall be brought out of obscurity  
and out of darkness

[Par. LL -- Extended alternating parallelism]

[Par. nn -- Repeated alternating parallelism]

[Par. mm -- Circular repetition "the house of Israel"]

[Par. oo -- Circular repetition "shall"]





God Will Preserve the Righteous  
And Destroy the Wicked by Fire

15 For **behold** **saith the prophet** [that] [deleted in 1837]  
 [“the prophet” = Isaiah and/or Zenos, etc., before Isaiah]  
the time cometh speedily  
**that Satan** qq  
**shall** have NO more power over the hearts  
 of the children of men

[See the note at the end of the chapter]

for the day soon cometh **that ALL the proud**  
 and [ALL] **they who\* do wickedly** [P= which]  
**shall** be AS stubble  
 and the day cometh **that [ALL] they MUST be** burned  
 16 For the time soon cometh **that** the FULNESS of the wrath of **God**  
**shall** be poured out upon ALL the children of men  
 for **He[God]** will NOT suffer that **the wicked**  
**shall** **destroy** the righteous

17 **Wherefore**  
**He[God]** will \_\_\_\_\_ **preserve** the righteous  
 by **His power**  
 even if it so be that the FULNESS of His wrath {AG}  
MUST come  
 and the righteous be **preserved**  
 even unto the **destruction** of their **enemies** by **Fire**  
**Wherefore** the righteous need not fear  
 for thus **saith the prophet**  
 they  
 [the righteous] **shall** be **saved**  
 even if it so be \_\_\_\_\_ **as** by **Fire** 03

18 **Behold** my brethren  
 I [**Nephi**] **say unto you** that these things  
MUST shortly come rr  
 yea even blood  
 and fire  
 and vapor of smoke  
MUST come

[Par. qq – Repeated alternating parallelism]  
[Heb. 03 – Simile]

[Par. ii - Repeated Alternating – “things / MUST come”]

and it [these things]  
**MUST needs be** upon *the face of this earth*  
 and it [these things]  
cometh unto men according to the flesh  
 if it so be that they will **harden** their hearts {AG}  
 against The Holy One of Israel

19 For behold

[they] the **righteous** shall NOT **perish** ss  
 for the time  
surely  
MUST come  
 that ALL **they who fight** against Zion [P= which]  
shall be cut off

*The Lord Will Prepare a Way for the Righteous  
 The Lord Will Cut off the Disobedient from among His Covenant People*

20

And **the Lord** will surely prepare a Way for **His people**  
 unto the **fulfilling** of the words of Moses  
 which [words] he [Moses] spake  
saying [Quotation] 04  
 [see Deut. 18:15-19; Acts 3:22-23]  
A Prophet shall **the Lord Your God** raise up unto you tt  
like unto **Me** 05  
 Him [That Prophet] shall ye hear  
 in ALL things whatsoever  
 He [That Prophet] shall say unto you

And it shall  
come to pass  
 that ALL **those who** will NOT hear [P= they which] {AG}  
That Prophet  
shall be cut off from among the **people**

21 And now that

I Nephi declare unto you  
This Prophet of Whom Moses spake  
 [This Prophet] was \_\_\_\_\_ The Holy One of Israel

[Par. ss - Repetition – “shall”]

[Heb. 05 – Simile]

[Heb. 04 – Quotation of scripture]

[Par. tt -- Circular repetition “That Prophet”]

**Wherefore** He \_\_\_\_\_ [The Holy One of Israel]  
shall execute **judgment** in **righteousness**

*Worldly Powers and Ways Will Be Destroyed*

22 [A] **And** [they] the **righteous** uu  
 [B] need NOT **fear**  
 [A] **for** \* they [the **righteous**]  
 [B] are **those**  
**who** \* shall NOT be confounded

But it is the **kingdom** \_\_\_\_\_ **of the Devil** vv  
**which shall be built up** among the children of men---  
 [it **NEEDS** to **fear**] [ ? ]

Which **kingdom** \_\_\_\_\_ **[of the Devil]**  
 is established  
 among them which are in the flesh—  
 [it **SHALL** **be** **confounded**] [ ? ]

23 For **the time** **speedily**  
shall come

**that** [A] ALL **[those]** churches **which** are built up ww  
 [B] to get gain

**and** [A] ALL **those**\* \_\_\_\_\_ **who**\* are built up [\*P= they which] {AG}  
 [B] to get power over the flesh

**and** [A] [ALL]those\* \_\_\_\_\_ **who**\* are built up  
 [B] to become popular in the eyes of the world

**And** [A] [ALL]those\* \_\_\_\_\_ **who**\* seek  
 [B] the lusts \_\_\_\_\_ of the flesh

**and** [A] [ALL those\* \_\_\_\_\_ **who**\* seek  
 [B] [to do] the things \_\_\_\_\_ of the world  
 [B] **and** to do ALL manner of iniquity

\_\_\_\_\_  
 [Par. uu -- Simple alternating parallelism]  
 [Par. vv -- Like endings "of the Devil" / "of the word"]  
 [Par. ww -- Repeated alternating parallelism]

yea in fine ALL those who belong to the kingdom of the Devil xx

are  
they who\* [P= it is they which]  
 need [to] **fear**  
 and [need to] **tremble**  
 and [need to] **quake**

they are those who MUST be **brought low** **in the dust**  
they are those who MUST be **consumed** **as stubble** 06

and this [prophecy] is according to the **words**  
 of the **prophet** [Moses] yy

*The Holy One of Israel Will Reign  
 (The Millennium)*

24 And the time cometh speedily  
 that the **righteous** **MUST be led up** **as** **calves** of the stall

[That is the righteous will be **gathered** in, protected and sheltered by their Master.]

and [He] the Holy One of Israel **MUST reign**  
 in **dominion** zz  
 and [in] **might** 07  
 and [in] **power**  
 and [in] **GREAT glory**

25 And He [the Holy One of Israel] gathereth His children aaa  
 from *the four quarters of the earth*

and He [the Shepherd] numbereth His sheep  
and they [His sheep] **KNOW Him**

and there shall be one fold  
and [there shall be] one Shepherd

and He [the Shepherd]  
shall feed His sheep  
and in Him [the Shepherd] they [His sheep]  
shall find pasture

[Par. xx - Detailing]

[Par. aaa - Like endings – “His sheep, His people”]

[Heb. 06 -- Simile]

[Par. yy – Many “and”s]

[Par. zz – Enumeration – “dominion, might . . .”]

[Heb. 07 -- repetition of a preposition “in”]

26 **And** because of the righteousness  
of His people  
[he] **Satan** has NO power [P= hath]

**Wherefore**

**he** [Satan] can NOT be loosed **for the space of MANY years**  
**for he** [Satan] hath NO power over the **hearts** of the people  
**for** they [the people]  
 dwell in righteousness  
**and** [**He**] the Holy One of Israel reigneth  
[in righteousness]

*Nephi Verifies the Covenant Plan of Salvation Is For All  
If You Will Just Repent, Obey the Commandments,  
and Endure to the End, You Will Be Saved*

27 **And now**

**behold** I **Nephi** **say** unto you  
**that** ALL these things  
MUST come according to \_\_\_\_\_ the flesh

28 **But behold**

|                           |       |                 |     |
|---------------------------|-------|-----------------|-----|
| <u>ALL</u>                | _____ | <u>nations</u>  | bbb |
| [ <u>ALL</u> ]            | _____ | <u>kindreds</u> |     |
| [ <u>ALL</u> ]            | _____ | <u>tongues</u>  |     |
| <b>and</b> [ <u>ALL</u> ] | _____ | <u>people</u>   |     |

shall dwell safely  
in the Holy One of Israel

**if** **it so be**  
**that** they will **repent**

[Ending]

29 **And now**

I **Nephi** **make an end** 08  
**for** I [**Nephi**] durst NOT **speak** further  
as yet [at this time]  
concerning these things ccc

[But see especially 2 Nephi 31-33]

\_\_\_\_\_  
[Par.bbb – Distribution - “nations, kindreds . . .”]  
[Heb. 08 -- Use of “make an end”]  
[Par. ccc -- Circular repetition – “these things”]

[1 Nephi 22]

30 **Wherefore** my brethren [ending statement #1]

that I [Nephi] would  
ye \_\_\_\_\_ should consider

that \_\_\_\_\_ the things which have been written  
on the plates of brass are true

and \_\_\_\_\_ they [these things which have been written] testify

that a man **MUST** be obedient to the commandments of God

31 **Wherefore** [my brethren] [ending statement #2]

ye need NOT suppose

that [A] I [Nephi]  
and [that] my father \_\_\_\_\_ are the only ones  
[B] that have testified of  
[these things]

[A] and also [are the only ones  
[B] that have] taught them

**Wherefore** [my brethren] [ending statement #3]

09

if ye shall be obedient to the commandments [of God]  
and [if] ye shall endure to the end

[then] ye shall be saved at the last day

And thus it is  
Amen

\* \* \*

{Original 1830 Chapter Break -- end of Chapter VII & the end of "The First Book of Nephi"}

[Heb. 09 – “Wherefore repeated 3 times = the highest warning]

[Note: According to Robert Parsons, if we examine Nephi's commentary in 1 Nephi 22, we can see that he drew at least ten of his thirteen points from Isaiah 49 (1 Nephi 21). These thirteen points are listed below, showing Nephi's source in chapter 21, followed by his comment location in chapter 22.

| <u>Point</u>                                                                | <u>Source</u>                                      | <u>/ Comment</u>      |
|-----------------------------------------------------------------------------|----------------------------------------------------|-----------------------|
| 1. The scattering of Israel                                                 | 1 Nephi 21:1                                       | / 1 Nephi 22:4-5      |
| 2. The nursing of Israel by the Gentiles                                    | 1 Nephi 21:22-23                                   | / 1 Nephi 22:6        |
| 3. The raising up of a mighty nation                                        | 1 Nephi 21:22                                      | / 1 Nephi 22:7        |
| 4. The scattering of the Lamanites                                          | 1 Nephi 21:14,17,19,25                             | / 1 Nephi 22:7-8      |
| 5. The restoring of the gospel                                              | 1 Nephi 21:22                                      | / 1 Nephi 22:8        |
| 6. The fulfilling of the covenants made<br>to the house of Israel           | 1 Nephi 21:14-16, 18-21                            | / 1 Nephi 22:11       |
| 7. The spiritual and temporal gathering of Israel                           | 1 Nephi 21:12-13                                   | / 1 Nephi 22:12       |
| 8. The destruction of the great<br>and abominable church                    | (No reference in 1 Nephi 21; see 1 Nephi 22:13)    |                       |
| 9. The destruction of all who fight against Zion                            | 1 Nephi 21:17, 25-26                               | / 1 Nephi 22:14       |
| 10. The destruction of the wicked                                           | 1 Nephi 21:26                                      | / 1 Nephi 22:15-16*   |
| 11. The preservation of the righteous                                       | 1 Nephi 21:12-13, 25-26                            | / 1 Nephi 22:17,19,22 |
| 12. The destruction of churches which belong<br>to the kingdom of the devil | (No reference in 1 Nephi 21; see 1 Nephi 22:23)    |                       |
| 13. The establishment of the Millennium                                     | (No reference in 1 Nephi 21; see 1 Nephi 22:24-26) |                       |

(Robert E. Parsons, "The Prophecies of the Prophets," in The Book of Mormon: First Nephi, The Doctrinal Foundation, p. 278-279)]

[Note\* According to Monte Nyman, in 1 Nephi 22:15-17 we find evidence of a section of scripture found on the Plates of Brass but not in the King James Version of the Bible. Nyman notes: "As Nephi commented on Isaiah 49 in 1 Nephi 22:15-17, he quoted or paraphrased three verses from 'the prophet,' obviously Isaiah. We do not have these verses in the present Bible text, but they fit very well into the context of Isaiah 49 and 50. We can illustrate this by placing (1 Nephi 22:15-17) between the last verse of chapter 49 and the first verse of chapter 50." (Monte Nyman, Great Are the Words of Isaiah, p. 191)]



*[1 Nephi 22]*

## Some Notes on the General Literary Structure of the Entire Book of First Nephi

In 1972, having discovered that a number of verses, chapters and books in the Bible had been structured chiastically (see the “Sources” portion of my Introduction to Volume 1), John Welch wrote an article titled “Chiasmus in the Book of Mormon” (*New Era*, Feb. 1972, p. 6). In this article he proposed that similar chiastic structures are found in the Book of Mormon. Until John Welch’s articles were published, there had been no satisfactory reason given for the division of Nephi’s history into two books--First Nephi and Second Nephi. John Welch proposed that the general structure of First Nephi was a large and complex chiasm from beginning to end:

- Ch. 1           a. Lehi’s dream leads him to PROPHECY WARNINGS to the Jews.
- Ch. 2           b. The DEPARTURE from Jerusalem.
- Ch. 3—5       c. Nephi accomplishes a great FEAT in obtaining the brass plates; the brothers are **confounded**. (1 Nephi 3:7)
- Ch. 7           d. ISHMAEL joins the group with his daughters.
- Ch. 8           e. The TREE of LIFE
- Ch. 10          f. Lehi prophesies about the OLD WORLD and the coming of the Lamb.
- Ch. 11          g. **Nephi and the Spirit of the Lord.**
- Ch. 12—14     f’ Nephi prophesies about the NEW WORLD and the coming of the Lamb.
- Ch. 15          e’ The TREE of LIFE interpreted
- Ch. 16          d’ The sons of Lehi marry the daughters of ISHMAEL and Ishmael dies.
- Ch. 17          c’ Nephi accomplishes a great FEAT by building a ship; the brothers are **confounded**. (1 Nephi 17:3)
- Ch. 18          b’ The DEPARTURE from the Old World.
- Ch. 19—22 a’ Nephi WARNS the Jews and quotes the PROPHECIES of Isaiah.

John Welch writes:

Should we consider it contrived that ISHMAEL is mentioned only twice [or only in two chapters] in the entire Book of Mormon, and that these two occurrences just happen to fall symmetrically around 1 Nephi 11 (in chapters 7 and 16)? How else, except by chiasmus, can we explain the postponed interpretation of the vision of the TREE of LIFE [chapter 15]? One would expect the interpretation to follow immediately after the dream [chapter 8], as most interpretive passages in the Book of Mormon do, and not several chapters later [in chapter 15].

Are we to believe that the unruly brothers of Nephi really waited nine chapters to marry the daughters of Ishmael: are we to neglect such specific parallels between the first half of 1 Nephi and its second half--e.g. 3:7 and 17:3--or again the fact that Nephi wrote two books (1 Nephi and 2 Nephi) instead of just running it all together into one, except by reference to the individual structure of each book?

In July 1975, Wallace King presented an article in which he reviewed John W. Welch's *BYU Studies* chiastic approach to the structure of First Nephi, and then proposed his own chiastic structure. He writes:

The First Book of Nephi

In his discussion in "BYU Studies", Welch suggested that First Nephi contained elements of chiastic organization, and two elements were mentioned. In his next discussion in the "New Era", a brief outline of the book was presented.

With full respect for John Welch's great discovery of chiasmus within the Book of Mormon, the following material is submitted in order to provide a more complete and improved analysis of the structure of Nephi's first book, and to demonstrate that indeed, Nephi utilized chiasmus to organize the entire book. To know that he did this is exciting. To see how he did it is thrilling. And to imagine why he did it may even be inspiring.

The following elements, each containing a leading phase and a trailing phase, have been placed in parallel columns for ease of comparison.

[Note:\* Because of the space restrictions of indenting Wallace King's chiastic analysis, I am taking the liberty of not only using the full margins, but modifying some of the headings.]

FIRST ELEMENT

**1 Nephi 1:1-3**

1. Introduction--containing these sub elements:
  - a. An autograph. ("I Nephi")
  - b. A reference to his father.
  - c. Nephi testifies to the truthfulness of his record.
  - d. A reference to beginnings— (Nephi's birth)

**1 Nephi 22:29-31**

- 1'. Conclusion--containing these sub elements :
  - a. An autograph. ("I Nephi")
  - b. A reference to his father
  - c. Nephi testifies to the truthfulness of the record on the Brass Plates.
  - d. A reference to endings—  
"...endure to the end,... ...the last day."

SECOND ELEMENT

**1 Nephi 1:4**

2. Repentance-- "...they must repent, or the great city Jerusalem must be destroyed."

**1 Nephi 22:28**

- 2'. Repentance--"...all...people shall dwell safely . . . if...they will repent.

THIRD ELEMENT

**1 Nephi 1:5-8**

3. God reigns-- "(Lehi)...sees God sitting on his throne..."

**1 Nephi 22:26,27**

- 3'. God reigns--"...and the Holy One of Israel reigneth."

FOURTH ELEMENT

**1 Nephi 1:9-11**

4. Lehi comes to know the Savior-- "...he saw one descending out of heaven...his luster was above that of the sun at noon-day...and the first (Christ) came and stood before my father..."

**1 Nephi 22:24,25**

4' All the righteous will know the Savior-- "the righteous must be led up, and he (Christ) numbereth his sheep, and they know him."

FIFTH ELEMENT

**1 Nephi 1:12-19**

5. The heavens testify of the Savior-- Lehi reads from a heavenly book, which (vs.19) "...manifested plainly of the coming of a Messiah, and also the redemption of the world."

**1 Nephi 22:20-23**

5' The Prophet Moses testifies of the Savior-- Nephi cites the book of Moses, and then quotes, "this prophet of whom Moses spake was the Holy One of Israel..."

SIXTH ELEMENT

**1 Nephi 1:20, 2:1-3**

6. The Lord protects the faithful --"the tender mercies of the lord are over all them whom he hath chosen... to make them mighty even unto the power of deliverance."

**1 Nephi 22:13-19**

6' God protects the righteous--(vs. 16) ..for he will not suffer that the wicked shall destroy the righteous."

SEVENTH ELEMENT

**1 Nephi 2:4-24**

7. A part of the House of Israel is being scattered--"And (Lehi) left ... and took nothing with him save it were his family..." (vs.20) "...ye... shall be led to a land of promise.." shall be led to a land of promise."

**1 Nephi 22:3-12**

7' The House of Israel is to be scattered-- "...for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth."

EIGHTH ELEMENT

**1 Nephi 3—5**

8. The Brass Plates: the story of how they were obtained.

**1 Nephi 19:7 to 22:2**

8' The Brass Plates: Nephi quotes important things they contained.

NINTH ELEMENT

**1 Nephi 6**

9. The task of keeping records.

**1 Nephi 19:1-6**

9' The task of keeping records.

TENTH ELEMENT

**1 Nephi 7:1-19**

10. Narrative section with these sub-elements:  
a. The family of Ishmael.  
b. A wilderness journey.  
c. Rebellion against Nephi.

**1 Nephi 16:7 to 18:25**

10' Narrative section with these sub-elements:  
a. The family of Ishmael.  
b. The journey continues.  
c. Rebellions against Nephi.

ELEVENTH ELEMENT

**1 Nephi 7:20-22**

11. Nephi exhorts his brothers, and they turn to the Lord.

**1 Nephi 16:1-6**

11' Nephi exhorts his brothers, and they humble themselves before

TWELFTH ELEMENT

**1 Nephi 8**

12. Lehi's vision of the Tree of Life.

**1 Nephi 15**

12' Nephi gives the interpretation of Lehi's vision of the Tree of Life.

THIRTEENTH ELEMENT

**1 Nephi 9**

13. Nephi discusses his two sets of records.  
"And thus it is. Amen."

**1 Nephi 14:20-30**

13' Nephi discusses two records, one by himself and one by the apostle John.  
"And thus it is. Amen."

FOURTEENTH ELEMENT

**1 Nephi 10:1-16**

14. Lehi prophesies about the coming of the Lamb of God and other future events.

**1 Nephi 11:1 to 14:19**

14' Nephi prophesies about the coming of the Son of God and other future events.

THE CENTRAL ELEMENT

A Chiasm Within A Chiasm

(1 Nephi 10:17-22)

**1 Nephi 10:17**

1. "... (Lehi) spake by the power of the Holy Ghost..."

**1 Nephi 10:22**

1' "And the Holy Ghost giveth authority that I (Nephi) should speak these things..."

**1 Nephi 10:17**

2. Nephi desired righteousness-- "...I, Nephi, was desirous also that I might see, and hear, and know of these things..."

**1 Nephi 10:20-21**

2' Fate of those who seek unrighteousness-- "...if ye have sought to do wickedly..."

**1 Nephi 10:17,18**

3.  
a. "... (the power of the Holy Ghost) is the gift of God unto all those who diligently seek him..."

**1 Nephi 10:19**

3'  
a. For he that diligently seeketh shall find... by the power of the Holy Ghost..."

- |                                                                           |                                                                                                       |
|---------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| b. "...in times of old, as in the time that he should manifest himself.." | b. "...as well in these times as in times of old, and as well in times of old as in times to come..." |
| c. "For he is the same yesterday, today, and forever..."                  | c. "..the course of the Lord is one eternal round."                                                   |

THE CENTER OF THE CENTER  
(1 Nephi 10:18)

“...and the way is prepared for all men from the foundation of the world,  
if it so be that they repent  
and come unto  
HIM.”

---

How beautiful in Mount Zion is this feat of Nephi’s, which bringeth us good tidings?

Thus we see that Nephi used the literary device of chiasmus to place the Messiah, the Savior of the world, the Holy One of Israel at the very center of his first book.

**Observations and Conclusions**

There is beauty in symmetry, and the symmetry of Nephi’s book is a joy to behold. The detail of organization reveals in a way nothing else could how much effort was spent, and how carefully the text was planned. It was written in response to a command of the Lord, who foresaw a special need to have a back-up record covering the history of Nephi’s lifetime. Nephi responded in faith, not knowing the Lord’s purpose (9:5), and he applied the most artful structure at his disposal to make the book special.

As Welch pointed out, Nephi is the only author in the Book of Mormon with two books. The reason for this has now become obvious in view of his desire to organize one book in chiasmic style. Consider the curious statement in the conclusion (22:29), “...for I durst not speak further as yet concerning these things.” He has much more to say, as seen in his second book, but he feels compelled to end the first one. Why did he dare not speak further as yet at that place in the record? Simply because it would have destroyed the chiasmic pattern he had just completed. The use of the word “durst” may be seen as a clue thrown out to us by Nephi, telling us, to look for something unusual within this book.

Notice how the theme of repentance, the main message of all prophets, is stressed by being placed at the opening (2), at the closing (2’), and right at the center.

Notice that within the central chiasm, the sub-elements (3a) and (3'a) form a chiasm. Also, sub-element (3'b) is an unusual example of chiasmus where all the elements are the same. The careful reader may discover other chiasms in some of the other books within the Book of Mormon. Analyze Alma chapter 36 for example.

Notice how Nephi sometimes waves a flag to mark the boundaries of matched elements, as in the thirteenth element -- "And thus it is. Amen." A more strained example occurs with element twelve. Nephi concluded (12') (15:36) with the words, "...that tree of life, whose fruit is most precious and most desirable above all other fruits...". He then appears to have felt the need to begin (12) (8:1) with similar words, "...and also of the seeds of fruit of every kind." However, verse one of chapter eight is totally out of context with both that which precedes and that which follows it. The location of that verse makes sense only in terms of chiastic form.

Consider also the importance of the fourth element, "to know the Savior", and how this was emphasized by Christ when he said the following in John 17:3--

"And this is life eternal, that they might know thee the only true God,  
and Jesus Christ, whom thou hast sent."

Since it has been shown that the first Book of Nephi was written as an integral unit, it may be regarded as a book standing alone. As a single book, how might it be characterized? A possible answer may lie in Deuteronomy 19:15 -- "...at the mouth of two witness (Lehi and Nephi) . . . shall the matter be established."

The first Book of Nephi is the testimony of two witnesses. Lehi and Nephi are introduced in the first element, in both the leading and trailing phases. Lehi's testimony is then given in Chapters 1, 8, and 10. Beyond the literary center, Nephi begins to testify, giving himself more space, because he is the author. His testimony is contained primarily in chapters 11 through 15 and 22. He then includes some scriptural support, in chapters 19 thru 21, and closes by testifying that these scriptures are also true (22:30). Nephi was complying with the Law of Moses by providing the world with a record of two witnesses to establish the "matter", namely that the Lamb of God, the Son of God, the Messiah, the Holy One of Israel, would come into the world, and that he would save the world and redeem all those who would repent and come unto him.

One might wonder and ask the question, why did Nephi choose to use the literary style of chiasmus? What did he wish to accomplish thereby? Did he use it merely because it had been used historically by Hebrew prophets? Actually, chiasmus provided Nephi with a type of a watermark. A watermark, seen by holding quality paper up to the light, may serve to identify the manufacturer of the paper, and may even indicate the date or period of manufacture. In an analogous way, chiasmus dates his book to ancient times, and though it does not identify the author, it does, along with the content of the message itself, identify the author as belonging to the Hebraic tradition.

Nephi also used chiasmus as a literary lens to focus the mind of the reader toward and to magnify the essential message of the book represented in the central chiasm.

Finally, it is interesting to speculate a little further as to Nephi's motives. Clearly he produced a very special book, and perhaps it is unique from the standpoint of religious records. It seems that he may have wished to create what could be described as a literary temple. Each element was fitted into the whole structure with the glory of God in mind. In the center of that "temple" is a very special room--"the Holy of Holies". And who dwells therein but God? And has not the way (the Savior) been prepared from the foundation of the world for all men who will repent in order to enter therein? If Nephi did not envision his first book in this or a similar manner, then he wrote better than he knew.

The clear presence of various chiastic structures within the Book of Mormon increases significantly the degree of knowledge of ancient literary styles which must be attributed to the author. This presence greatly increases the burden upon those critics who would maintain that it was Joseph Smith, or some other more learned man, who lived and wrote in the 1820's in upstate New York. . .

[Joseph Smith] translated better than he knew, for not only is the message coherently and consistently portrayed, but the real hidden structural patterns have been retained. Complex chiastic writing never happens by accident. It is the product of the author's knowledge and intention. . .

(Wallace B. King, "Notes on the Chiastic Structure of the First Book of Nephi: An Ancient Literary Style Speaks from the Dust," July 1975. Copied from [wallacebking.net/ON\\_MY\\_MIND/Chiastic\\_Nephi.html](http://wallacebking.net/ON_MY_MIND/Chiastic_Nephi.html) )

In 1980, Noel B. Reynolds added even further perspective on the structure of First Nephi (see "Nephi's Outline," *BYU Studies* 20, no. 2 (1980): 1-18 (131-149)). In this article, Reynolds proposed that there is "very strong support for dividing 1 Nephi into two parallel accounts, the first labeled "Lehi's account" (chapters 1—9), and the second "Nephi's account" (chapters 10—22). Reynolds divided each account into twelve sections of correspondence (p. 4).



## Lehi's Account Compared to Nephi's Account

### (A) Nephi 1-9 (Lehi's Account)

#### (B) 1 Nephi 10-22 (Nephi's Account)

- 1A.** Nephi makes a record (or account) of his proceedings but first gives an abridgment of Lehi's record (1:1-3, 16-17).
- 1B.** Nephi now commences to give an account of his proceedings, reign, and ministry but first "must speak somewhat of the things of [his9] father, and . . . brethren" (10:1).
- 2A.** Nephi gives a brief account of Lehi's prophecies to the Jews, from visions he received in Jerusalem (1:5-15, 19).
- 2B.** Nephi reports Lehi's prophecies about the Jews, as given to Laman and Lemuel in the wilderness (10:2-15).
- 3A.** Lehi is commanded to journey into the wilderness. He pitches his tent in the valley he names Lemuel (2:1-7).
- 3B.** Nephi desires to see, hear, and know these mysteries; he is shown a great vision by the Spirit of the Lord and by an angel (10:17-14:30).
- 4A.** Lehi teaches and exhorts his sons, and they are confounded (2:8-15).
- 4B.** Nephi instructs and exhorts his brothers, and they are confounded (15:6—16:6).
- 5A.** Nephi desires to know the mysteries of God; he is visited by the Holy Spirit and is spoken to by the Lord (2:15—3:1)
- 5B.** Lehi is commanded to journey further into the wilderness, and he pitches his tent in the land he names Bountiful (16:9—17:6)
- 6A.** Lehi is commanded in a dream to send his sons for the brass plates of Laban; this he does (3:2—5:22).
- 6B.** Nephi is commanded by the voice of the Lord to construct a ship; this he does (17:6—18:4).
- 7A.** In response to a command from the Lord, Lehi sends for Ishmael's family (7:1-22).
- 7B.** In response to a command from the Lord, Lehi enters the ship and then sails (18:5-23)
- 8A.** They gather seeds of every (8:1).
- 8B.** Lehi's family plants the seeds and reaps in abundance (18:24).
- 9A.** Lehi reports to his sons the great vision received in the wilderness (8:2-35).
- 9B.** Nephi details the distinctions between the two sets of plates (19:1-7).
- 10A.** Lehi exhorts Laman and Lemuel, preaching and prophesying to them (8:36-38).
- 10B.** Nephi preaches and prophesies to Laman and Lemuel, his descendants, and all Israel (19:7—21:26).
- 11A.** Nephi makes a distinction between the two sets of plates (9:1-5).
- 11B.** To explain Isaiah's prophecies to his brothers, Nephi draws on the great vision given to him and Lehi (22:1-28).
- 12A.** Nephi ends with a general formulation of this thesis and the formal punctuation: "And thus it is. Amen" (9:6)
- 12B.** Nephi ends with the highest formulation of his thesis, focusing on the salvation of man, and with the formal punctuation: "And thus it is Amen" (22:29-31).

But as exemplified by my coloration, Reynolds asks: “Why are elements 3, 5, 9, and 11 rearranged in Nephi’s account? Reynolds goes on to show that each account can generally be viewed as an extended alternating parallel of the other, yet parts of each account can be further divided in a chiasmic manner. In other words, in Lehi’s account, steps 3A, 4A, and 5A form the first leg of a chiasm, and in Nephi’s account, steps 3B, 4B, and 5B form the last leg. (See below) Also in Lehi’s account, steps 9A, 10A, and 11A form the first leg of a chiasm, and in Nephi’s account, steps 9B, 10B, and 11B form the last leg. (See below)

(Lehi’s Account)

**3A.** Lehi is commanded to journey into the wilderness, and he pitches his tent in the valley he names Lemuel (2:1-7)

**4A.** Lehi teaches and exhorts his sons, and they are confounded (2:8-15).

**5A.** Nephi desires to know the mysteries of God; he is visited by the Holy Spirit and is spoken to by the Lord (2:15—3:1)

(Nephi’s Account)

**3B.** Nephi desires to see, hear, and know these mysteries; he is shown a great vision by the Spirit of the Lord and by an angel (10:17-14:30).

**4B.** Nephi instructs and exhorts his brothers, and they are confounded (15:6—16:6).

**5B.** Lehi is commanded to journey further into the wilderness, and he pitches his tent in the land he names Bountiful (16:9—17:6)

(Lehi’s Account)

**9A.** Lehi reports to his sons the great vision received in the wilderness (8:2-35).

**10A.** Lehi exhorts Laman and Lemuel, preaching and prophesying to them (8:36-38).

**11A.** Nephi makes a distinction between the two sets of plates (9:1-5).

(Nephi’s Account)

**9B.** Nephi details the distinctions between the two sets of plates (19:1-7).

**10B.** Nephi preaches and prophesies to Laman and Lemuel, his descendants, and all Israel (19:7—21:26).

**11B.** To explain Isaiah’s prophecies to his brothers, Nephi draws on the great vision given to him and Lehi (22:1-28).

Now, fitting this information back into the whole, we see the following extended alternating parallelism with chiasmic patterns:

*[The Structure of 1 Nephi]*

(A) 1 Nephi 1-9 (Lehi's Account)

- 1A. Nephi makes a record (or account) of his proceedings but first gives an abridgment of Lehi's record (1:1-3, 16-17).
- 2A. Nephi gives a brief account of Lehi's prophecies to the Jews, based on visions he received in Jerusalem (1:5-15, 19).
- 3A. Lehi is commanded to journey into the wilderness, and he pitches his tent in the valley he names Lemuel (2:1-7)
- 4A. Lehi teaches and exhorts his sons, and they are confounded (2:8-15).
  
- 5A. Nephi desires to know the mysteries of God; he is visited by the Holy Spirit and is spoken to by the Lord (2:15—3:1)
  
- 6A. Lehi is commanded in a dream to send his sons for the brass plates of Laban; this he does (3:2—5:22).
- 7A. In response to a command from the Lord, Lehi sends for Ishmael's family (7:1-22).
  
- 8A. They gather seeds of every (8:1).
  
- 9A. Lehi reports to his sons the great vision received in the wilderness (8:2-35).
  
- 10A. Lehi exhorts Laman and Lemuel, preaching and prophesying to them (8:36-38).
  
- 11A. Nephi makes a distinction between the two sets of plates (9:1-5).
  
- 12A. Nephi ends with a general formulation of this thesis and the formal punctuation: "And thus it is, Amen" (9:6).

(B) 1 Nephi 10-22 (Nephi's Account)

- 1B. Nephi now commences to give an account of his proceedings, reign, and ministry but first "must speak somewhat of the things of [his] father, and . . . brethren" (10:1).
- 2B. Nephi reports Lehi's prophecies about the Jews, as given to Laman and Lemuel in the wilderness (10:2-15).
  
- 3B. Nephi desires to see, hear, and know these mysteries; he is shown a great vision by the Spirit of the Lord and by an angel (10:17-14:30).
- 4B. Nephi instructs and exhorts his brothers, and they are confounded (15:6—16:6).
  
- 5B. Lehi is commanded to journey further into the wilderness, and he pitches his tent in the land he names Bountiful (16:9—17:6)
- 6B. Nephi is commanded by the voice of the Lord to construct a ship; this he does (17:6—18:4).
  
- 7B. In response to a command from the Lord, Lehi enters the ship and then sails (18:5-23)
  
- 8B. Lehi's family plants the seeds and reaps in abundance (18:24).

**9B.** Nephi details the distinctions between the two sets of plates (19:1-7).

**10B.** Nephi preaches and prophesies to Laman and Lemuel, his descendants, and all Israel (19:7—21:26).

**11B.** To explain Isaiah's prophecies to his brothers, Nephi draws on the great vision given to him and Lehi (22:1-28).

**12B.** Nephi ends with the highest formulation of his thesis, focusing on the salvation of man, and with the formal punctuation: "And thus it is Amen" (22:29-31)

On page 15, Reynolds writes: "Lehi's account focuses on the murmuring; Nephi's account centers on his own response to that murmuring. Together these focal points give in microcosm the story of 1 Nephi . . . It contains Nephi's tireless, ingenious, and inspired effort . . . to convince [his audience] that Jesus would be the Christ and that through the power of the Atonement [one] could overcome the effects of all the evil in the world"

In an effort to support the complex chiasmic nature of First Nephi, Reynolds also proposed separate chiasmic structures for the story about obtaining the Brass Plates, and also for the story about constructing the ship.

**In 1982**, Noel Reynolds would republish "Nephi's Outline" in a book he edited. (see *Book of Mormon Authorship: New Light on Ancient Origins*. Provo: Religious Studies Center, 53-74. Reprint Provo: Utah: FARMS, 1986).

**Also in 1982**, Raymond Treat would write the following in an article titled, "Another Ancient Pattern: Chiasms in the Book of Mormon":

A Chiasm is a statement containing two or more parts followed by a restatement in reverse order (ABC C'B'A'). The word chiasm is derived from the Greek letter *chi* (X) and the Greek word *chiazeim* (to mark with an x) because a two part chiasmic statement may be diagrammed in the form of an X.

Dr. Noel Freedman, Ph.D., Director of Program on Studies in Religion, University of Michigan and General Editor of the *Anchor Bible* and *Biblical Archaeologist* discusses two kinds of chiasms in his preface to *Chiasmus in Antiquity*. One kind deals with words and the other with ideas. . . . The type of chiasm dealing with ideas is more difficult to identify because there may be disagreement over which ideas form the foundation of the chiasmic structure. The author of this type of chiasm may use it to focus the attention of the reader (or hearer) on the central idea or turning point. A good example of this from the Book of Mormon is found in the First Book of Nephi:

*[The Structure of 1 Nephi]*

- A. Introduction
- B. Repentance
- C. God reigns
- D. Lehi comes to know Christ
- E. Testimony of Christ
- F. God protects the chosen
- G. A part of the House of Israel is being scattered
- H. Obtaining the Plates of Brass
- I. Keeping records
- J. A narrative about the family of Ishmael, a journey, and rebellion against Nephi
- K. Nephi exhorts his brothers and they turn to the Lord
- L. The Tree of Life
- M. Two sets of records
- N. Prophecy of coming of Christ and other events
- O. ". . . [Lehi] spake by the power of the Holy Ghost . . ."
- P. Nephi desires righteousness "I, Nephi, was desirous also that I might see, and hear, and know of these things . . ."
- Q. (a) ". . . the power of the Holy Ghost . . . is the gift of God unto all those who diligently seek him . . ."
- (b) ". . . in times of old as in the time that he should manifest himself . . ."
- (c) "For he is the same yesterday, to-day, and for ever."
- R. "And the way is prepared from the foundation of the world, if it so be that they repent and come unto him;"**
- Q' (a) "For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them by the power of the Holy Ghost"
- (b) "as well in this time as in times of old; and as well in times of old as in times to come;"
- (c) "Wherefore, the course of the Lord is one eternal round."
- P' Those who desire wickedness". . . if ye have sought to do wickedly in the days of your probation,"
- O' "And the Holy Ghost giveth authority that I [Nephi] should speak these things and deny them not."
- N' Prophecy of coming of Christ and other events
- M' Two sets of records
- L' The Tree of Life
- K' Nephi exhorts his brothers, they humble themselves before the Lord
- J' A narrative about the family of Ishmael, a journey, and rebellion against Nephi
- I' Keeping records
- H' Information from the Plates of Brass
- G' The House of Israel is to be scattered
- F' God protects the righteous
- E' Testimony of Christ
- D' All the righteous will know Christ
- C' The Holy One of Israel reigneth
- B' Repentance
- A' Conclusion

(Raymond C. Treat, "Another Ancient Pattern: Chiasms in the Book of Mormon," *Zarahemla Record* 17, 18 (Summer/Fall 1982):8-12. Subsequently published in *Recent Book of Mormon Developments*, Vol. 1 (1984): 64, 66.)

[Note\* From the material that I have presented to you, there is no doubt that despite their differences, these authors agree that there are parallels involved in the general structure of First Nephi. However, while agreeing with the idea of parallels, along came a writer that disagreed with the fact that the end of First Nephi was the rightful ending point that divided Nephi's thematic writing.]

In 1986, Frederick Axelgard wrote that this division comes between 2 Nephi chapter 5 and 2 Nephi chapter 6. (see Frederick W. Axelgard, "1 and 2 Nephi: An Inspiring Whole," *BYU Studies* 26/4 (Fall 1986): 53-65.) His reasoning was that all material before that junction represented historical writings. The material after that point represented spiritual writings. On pages 54-55 he writes:

Everything Nephi has to offer in the way of historical information is presented between 1 Nephi 1 and 2 Nephi 5. . . . These passages thus give two main purposes for Nephi's record: one historical, to inform his descendants of their Israelite heritage; and one spiritual, to give them the gospel of Jesus Christ.

The basis for Axelgard's theory stems from his interpretation of 1 Nephi 19:5:

And an account of my making these plates shall be given hereafter. **And then behold**, I proceed according to that which I have spoken; and this I do that the *more sacred things* may be kept for the knowledge of my people.

In 1987, Noel Reynolds would add yet another perspective about the structure of First Nephi (see "The Political Dimension in Nephi's Small Plates," *BYU Studies* 27/4 (Fall 1987): 15-37). On page 15 he writes:

Every people needs to know that its laws and rulers are legitimate . . . When Nephi undertook late in his life to write a third account of the founding events of the Lehiite colony, it appears that he wanted to provide his descendants with a document that would serve this function. His small plates systematically defend the Nephite tradition concerning origins and refute the competing account advanced by the Lamanites. Several factors indicate that Nephi carefully structured his writings to convince his own and later generations that the Lord had selected him over his elder brothers to be Lehi's political and spiritual successor. Thus, the writings of Nephi can be read in part as a political tract or a "lineage history," written to document the legitimacy of Nephi's rule and religious teachings.

According to Reynolds, Nephi establishes his legitimacy from a number of perspectives:

1. A series of six stories that emphasize Nephi's obedience to, and divine deliverance by the Lord.
2. The testimony of Christ.
3. Prophecy

[The Structure of 1 Nephi]

A fourth, and perhaps more powerful perspective (parallelistic structuring) is only slightly hinted at with a chiastic analysis of 1 Nephi 3—5 shown on page 23.

On page 36, Reynolds summarizes his thoughts on the matter:

First Nephi is not the travel diary of a youngster. Nor is it possibly a figment of young Joseph Smith's imagination. It is a highly complex and passionate account, purposefully written by a mature man of great culture and vision, to defend those things that he believes most worth defending. Nephi's writings were composed at a time when Nephi could see the need to provide his people with an account that would explain, document, and justify his ascent to leadership. For Nephi's people, his writings long served both as an extremely sophisticated political tract — something of a founding constitution for the Nephite people — and as an elaborate and compelling witness of Jesus Christ. In all these functions, the books of Nephi call on the reader to believe, as their author does, "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" (1 Nephi 1:20).

In 1997, H. Clay Gorton would author a book proposing multiple chiastic structures in the Book of Mormon (see *A New Witness for Christ: Chiastic Structures in the Book of Mormon*. Bountiful, Utah: Horizon Publishers, 1997). From pages 23, 24, 29 and 82 I have selected the following excerpts:

The book of First Nephi is composed of layer upon layer of chiastic structures. There are two astounding global chiasma overlying one another, one literal and one conceptual. . . .

Ascribing the authorship of the complex chiastic structures in First Nephi to Nephi is akin to attributing the authorship of the Book of Mormon to Joseph Smith. A viable alternative to the individual authorship of chiasma in the Book of Mormon would be that the chiastic structure may have been imposed by the Lord as part of and as a mark of the Divine inspiration under which it was written. . . .

**The global literal chiasmus** (based on research by Dayton E. Conway) contains an astounding 164 elements repeated in reverse order, extending from "the Lamb of God" (1 Nephi 14:3) as the central element. [see illustration]

| GLOBAL LITERAL CHIASMUS OF 165 REPEATED ELEMENTS IN 1 NEPHI <sup>1</sup> |      |                         |                         |       |
|--------------------------------------------------------------------------|------|-------------------------|-------------------------|-------|
| 165                                                                      | 1:1  | father                  | father                  | 22:31 |
| 164                                                                      | 1:1  | I                       | I                       | 22:31 |
| 163                                                                      | 1:3  | the record which I make | plates of brass         | 22:30 |
|                                                                          |      | is true                 | are true                |       |
| 162                                                                      | 1:4  | repent                  | repent                  | 22:28 |
| 161                                                                      | 1:5  | people                  | people                  | 22:26 |
| 160                                                                      | 1:6  | quake                   | quake                   | 22:23 |
| 159                                                                      | 1:6  | tremble                 | tremble                 | 22:23 |
| 158                                                                      | 1:9  | one                     | Holy One of Israel      | 22:18 |
| 157                                                                      | 1:13 | destroyed               | destruction             | 22:17 |
| 156                                                                      | 1:14 | those who come          | righteous               | 22:17 |
|                                                                          |      | unto me                 |                         |       |
| 155                                                                      | 1:16 | children                | children                | 22:15 |
| 154                                                                      | 1:18 | destruction             | destroyed               | 22:14 |
| 153                                                                      | 1:19 | abominations            | abominable              | 22:13 |
| 152                                                                      | 1:19 | Messiah                 | Savior                  | 22:12 |
| 151                                                                      | 1:20 | deliverance             | out of captivity        | 22:12 |
| 150                                                                      | 2:5  | brethren                | brethren                | 22:6  |
| 149                                                                      | 2:11 | led them                | led away                | 22:4  |
| 148                                                                      | 2:11 | Jerusalem               | Jerusalem               | 22:4  |
| 147                                                                      | 2:13 | prophets                | prophets                | 22:2  |
| 146                                                                      | 2:14 | spirits                 | spiritual               | 22:1  |
| 145                                                                      | 2:15 | dwelt                   | dwelt                   | 21:20 |
| 144                                                                      | 2:20 | land of promise         | land of thy destruction | 21:19 |
| 143                                                                      | 3:3  | engraven                | graven                  | 21:16 |
| 142                                                                      | 3:4  | house of Laban          | house of Israel         | 21:12 |
| 141                                                                      | 3:4  | wilderness              | desolate heritages      | 21:8  |
| 140                                                                      | 3:17 | wickedness              | wickedness              | 21:1  |
| 139                                                                      | 3:21 | commandments            | commandments            | 20:18 |
| 138                                                                      | 3:27 | hid                     | secret                  | 20:16 |
| 137                                                                      | 3:29 | chosen                  | chosen                  | 20:10 |
| 136                                                                      | 4:1  | commandments            | commanded               | 20:5  |
| 135                                                                      | 4:5  | city                    | Holy City               | 20:2  |
| 134                                                                      | 4:7  | house                   | house                   | 20:1  |

|     |      |                          |                            |       |
|-----|------|--------------------------|----------------------------|-------|
| 133 | 4:13 | perish                   | perished                   | 19:20 |
| 132 | 4:13 | nation                   | nation                     | 19:17 |
| 131 | 4:22 | elders of the Jews       | those who are at Jerusalem | 19:13 |
| 130 | 4:24 | carry thee               | carried up                 | 19:11 |
| 129 | 4:32 | wilderness               | wilderness                 | 19:10 |
| 128 | 4:34 | father                   | fathers                    | 19:6  |
| 127 | 4:38 | plates                   | plates                     | 19:6  |
| 126 | 5:2  | land of our inheritance  | possessed the land         | 19:3  |
| 125 | 5:5  | wilderness               | wilderness                 | 19:2  |
| 124 | 5:6  | father                   | father                     | 19:2  |
| 123 | 5:8  | wilderness               | wilderness                 | 19:1  |
| 122 | 5:10 | father                   | father                     | 19:1  |
| 121 | 5:10 | records                  | record                     | 19:1  |
| 120 | 5:10 | plates                   | plates                     | 19:1  |
| 119 | 5:15 | led out of               | brought from the           | 18:24 |
| 118 | 5:17 | seed                     | seeds                      | 18:24 |
| 117 | 5:21 | children                 | children                   | 18:19 |
| 116 | 5:22 | carry                    | carried out                | 18:18 |
| 115 | 6:1  | fathers                  | parents                    | 18:17 |
| 114 | 6:1  | father                   | father                     | 18:17 |
| 113 | 6:4  | unto the God             | unto my God                | 18:16 |
| 112 | 7:3  | brethren                 | younger brother            | 18:10 |
| 111 | 7:6  | wife                     | wives                      | 18:9  |
| 110 | 7:8  | younger brother          | brethren                   | 18:9  |
| 109 | 7:12 | children of men          | children                   | 18:6  |
| 108 | 7:14 | father                   | father                     | 18:5  |
| 107 | 7:15 | words                    | the word                   | 17:54 |
| 106 | 7:16 | lay their hands          | lay his hands              | 17:48 |
| 105 | 7:17 | saying                   | saying                     | 17:48 |
| 104 | 7:17 | hands                    | hands                      | 17:48 |
| 103 | 7:18 | words                    | words                      | 17:48 |
| 102 | 7:19 | hearts                   | hearts                     | 17:44 |
| 101 | 7:19 | take away my life        | take away his life         | 17:44 |
| 100 | 8:2  | father                   | father                     | 17:44 |
| 99  | 8:2  | wilderness               | wilderness                 | 17:41 |
| 98  | 8:8  | large and spacious field | earth                      | 17:39 |
| 97  | 8:11 | whiteness ?              | righteous nation ?         | 17:37 |
| 96  | 8:13 | river                    | river                      | 17:32 |
| 95  | 8:19 | rod of iron              | work                       | 17:31 |
| 94  | 8:19 | led                      | lead                       | 17:31 |
| 93  | 8:20 | rod of iron              | His word                   | 17:31 |
| 92  | 8:20 | fountain                 | water                      | 17:26 |
| 91  | 8:24 | rod of iron              | His word                   | 17:26 |
| 90  | 8:29 | words                    | words                      | 17:23 |
| 89  | 8:29 | father                   | fathers                    | 17:23 |
| 88  | 8:34 | words                    | words                      | 17:22 |
| 87  | 8:34 | father                   | father                     | 17:22 |
| 86  | 8:38 | commandments             | commandments               | 17:22 |



[The Structure of 1 Nephi]

|    |       |                         |                                |       |
|----|-------|-------------------------|--------------------------------|-------|
| 85 | 9:2   | people                  | people                         | 17:22 |
| 84 | 9:3   | commandments            | commandments                   | 17:15 |
| 83 | 9:6   | Lord knoweth            | shall know                     | 17:14 |
| 82 | 10:3  | land of their           | promised land                  | 17:13 |
| 81 | 10:8  | inheritance             | light in the wilderness        | 17:13 |
| 80 | 10:9  | water                   | waters                         | 17:8  |
| 79 | 10:11 | rise from the dead      | arise                          | 17:7  |
| 78 | 10:13 | land of promise         | land of bountiful              | 17:7  |
| 77 | 10:16 | tent                    | vents                          | 17:6  |
| 76 | 10:18 | men                     | men                            | 17:2  |
| 75 | 10:19 | course                  | travel eastward                | 17:1  |
| 74 | 10:22 | speaking these things   | voice of the Lord              | 16:39 |
| 73 | 11:1  | know                    | know                           | 16:38 |
| 72 | 11:8  | father                  | father                         | 16:35 |
| 71 | 11:13 | Jerusalem               | Jerusalem                      | 16:35 |
| 70 | 11:17 | his children            | our families                   | 16:31 |
| 69 | 11:25 | word of God             | ways of the Lord               | 16:29 |
| 68 | 11:27 | father                  | father                         | 16:26 |
| 67 | 11:31 | afflicted               | afflicted                      | 16:21 |
| 66 | 11:32 | everlasting God         | Lord his God                   | 16:20 |
| 65 | 11:34 | slain                   | slay                           | 16:18 |
| 64 | 11:35 | earth                   | wilderness                     | 16:14 |
| 63 | 11:36 | pride ?                 | wilderness ?                   | 16:14 |
| 62 | 12:1  | seed                    | seed                           | 16:11 |
| 61 | 12:2  | gathered                | gather                         | 16:11 |
| 60 | 12:4  | mist of darkness        | night                          | 16:9  |
| 59 | 12:10 | righteous forever       | ye were righteous              | 16:3  |
| 58 | 12:10 | garments are made white | righteousness have I justified | 16:2  |
| 57 | 12:12 | righteousness           | righteous                      | 15:36 |
| 56 | 12:16 | river                   | place of filthiness            | 15:34 |
| 55 | 12:17 | perish and are cast off | cast off                       | 15:33 |
| 54 | 12:18 | justice                 | judged                         | 15:32 |
| 53 | 12:18 | forever                 | forever                        | 15:30 |
| 52 | 12:23 | filthy                  | filthiness                     | 15:27 |
| 51 | 13:5  | yoke of iron            | rod of iron                    | 15:23 |
| 50 | 13:10 | my brethren             | my brethren                    | 15:20 |
| 49 | 13:12 | separated               | scattered                      | 15:20 |
| 48 | 13:12 | seed                    | seed                           | 15:18 |
| 47 | 13:13 | Gentiles                | Gentiles                       | 15:17 |
| 46 | 13:14 | Gentiles                | Gentiles                       | 15:17 |
| 45 | 13:14 | scattered               | scattered                      | 15:17 |
| 44 | 13:21 | knowest                 | know                           | 15:14 |
| 43 | 13:23 | covenants               | covenant                       | 15:14 |
| 42 | 13:23 | house of Israel         | house of Israel                | 15:14 |
| 41 | 13:24 | fulness of the Gospel   | fulness of the Gospel          | 15:13 |
| 40 | 13:25 | Gentiles                | Gentiles                       | 15:13 |
| 39 | 13:26 | Jews                    | House of Israel                | 15:12 |

|    |       |                         |                          |       |
|----|-------|-------------------------|--------------------------|-------|
| 38 | 13:27 | harden the hearts       | hardness of your hearts  | 15:10 |
| 37 | 13:27 | children of men         | children of men          | 15:4  |
| 36 | 13:24 | seen                    | seen                     | 15:4  |
| 35 | 13:29 | understanding           | understood               | 15:3  |
| 34 | 13:29 | great many              | great many               | 15:3  |
| 33 | 12:30 | father                  | father                   | 15:1  |
| 32 | 13:13 | see                     | which I saw              | 14:28 |
| 31 | 13:32 | plain and most precious | truth                    | 14:26 |
| 30 | 13:33 | remnant                 | remainder                | 14:24 |
| 29 | 13:34 | plain and precious      | plain and pure           | 14:23 |
| 28 | 13:34 | in that day             | at the time              | 14:23 |
| 27 | 13:34 | gospel ?                | just and true ?          | 14:23 |
| 26 | 13:35 | write                   | write                    | 14:22 |
| 25 | 13:35 | many things             | many things              | 14:21 |
| 24 | 13:36 | written                 | write                    | 14:21 |
| 23 | 13:36 | the Lamb                | the way                  | 14:17 |
| 22 | 13:37 | at that day             | at that day              | 14:17 |
| 21 | 13:38 | came forth              | day cometh               | 14:17 |
| 20 | 13:39 | beheld                  | seest                    | 14:16 |
| 19 | 13:39 | power of the Lamb       | power of God             | 14:14 |
| 18 | 13:39 | earth                   | earth                    | 14:14 |
| 17 | 13:39 | the Lamb                | the Lamb                 | 14:14 |
| 16 | 13:40 | seen                    | beheld                   | 14:14 |
| 15 | 13:40 | Gentiles                | Gentiles                 | 14:13 |
| 14 | 13:40 | Savior                  | Lamb of God              | 14:12 |
| 13 | 13:40 | world                   | earth                    | 14:10 |
| 12 | 13:41 | Lamb                    | Lamb of God              | 14:10 |
| 11 | 13:41 | established in one      | the one                  | 14:10 |
| 10 | 13:42 | Jews                    | House of Israel          | 14:8  |
| 9  | 14:1  | stumbling blocks        | blindness                | 14:7  |
| 8  | 14:2  | harden not their hearts | hardness of their hearts | 14:7  |
| 7  | 14:2  | Lamb of God             | Lamb of God              | 14:6  |
| 6  | 14:2  | house of Israel         | house of Israel          | 14:5  |
| 5  | 14:2  | promised land           | covenants                | 14:5  |
| 4  | 14:2  | captivity               | captivity                | 14:4  |
| 3  | 14:3  | hell                    | hell                     | 14:3  |
| 2  | 14:3  | destruction             | destruction              | 14:3  |
| 1  | 14:3  | Lamb of God             |                          | 14:3  |

Global Literal Chiasmus of 165 Repeated Elements in 1 Nephi (Part 1).

[H. Clay Gorton, *A New Witness for Christ: Chiastic Structures in the Book of Mormon*, p. 24-27]

Clay Gorton continues:

**The global conceptual chiasmus** has been identified by Wallace B. King (“Notes on the Chiastic Structure of The First Book of Nephi,” LDS Church Historical Library, undated, unpublished). It has [18 elements and] has as its central element the phrase, “the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto [Christ] (1 Nephi 10:18). [see illustration]

Since 1 Nephi is composed of chiasma that image the concepts and words near the first of the book with their parallel counterparts near the end of the book, it could not have been started until after the concluding events had taken place. Thus the book was written no sooner than some 12 to 30 years or more after the colony arrived in the promised land.

| <b>GLOBAL CONCEPTUAL CHIASMUS IN 1 NEPHI</b>                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The global conceptual chiasmus in First Nephi has been identified by Wallace B. King, <sup>2</sup> and is reproduced below with the parallel elements side-by-side for easy comparison.                                                       |                                                                                                                                                                                                                                                                                                                                       |
| <p><b>1:1-3</b><br/>Introduction, containing the following sub-elements:<br/>a- an autograph<br/>b- a reference to his father<br/>c- Nephi testifies to the truthfulness of his record<br/>d- a reference to beginnings- (Nephi's birth).</p> | <p style="text-align: center;"><b>Element 18</b></p> <p><b>22:29-31</b><br/>Conclusion, containing the following sub-elements:<br/>a- an autograph<br/>b- a reference to his father<br/>dc- Nephi testifies to the truthfulness of the record on the Plates of Brass<br/>d- a reference to endings- "the end . . . the last day."</p> |
| <p><b>1:4</b><br/>Repentance: "they must repent, or the great city Jerusalem must be destroyed."</p>                                                                                                                                          | <p style="text-align: center;"><b>Element 17</b></p> <p><b>22:28</b><br/>Repentance: "all . . . people shall dwell safely . . . if . . . they will repent."</p>                                                                                                                                                                       |
| <p><b>1:5-8</b><br/>God reigns: "[Lehi] sees God sitting on his throne."</p>                                                                                                                                                                  | <p style="text-align: center;"><b>Element 16</b></p> <p><b>22:26-27</b><br/>God reigns: "and the Holy One of Israel reigneth."</p>                                                                                                                                                                                                    |
| <p><b>1:9-11</b><br/>Lehi comes to know the Savior: "he saw one descending out of the midst of heaven . . . his luster was above that of the sun at noon-day . . . and the first came and stood before my father."</p>                        | <p style="text-align: center;"><b>Element 15</b></p> <p><b>22:24-25</b><br/>All the righteous will know the Savior . . . "the righteous must be led up . . . and he numbereth his sheep, and they know him."</p>                                                                                                                      |
| <p><b>1:12-19</b></p> <hr/> <p>The heavens testify of the Savior: Lehi reads from a heavenly book which "manifested plainly of the coming of a Messiah, and also the redemption of the world."</p>                                            | <p style="text-align: center;"><b>Element 14</b></p> <p><b>22:20-23</b></p> <p>The prophet Moses testifies of the Savior. Nephi quotes from the book of Moses, and then states, "this prophet of whom Moses spake was the Holy One of Israel."</p>                                                                                    |
| <p><b>1:20 - 2:1-3</b><br/>The Lord protects the chosen who are faithful: "the tender mercies of the Lord are over all them whom he hath chosen, . . . unto the power of deliverance."</p>                                                    | <p style="text-align: center;"><b>Element 13</b></p> <p><b>22:13-19</b><br/>God protects the righteous: "for he will not suffer that the wicked shall destroy the righteous."</p>                                                                                                                                                     |

|                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Element 12</b><br/>2:4-24<br/>A part of the house of Israel is being scattered: "And [Lehi] left his house . . . and took nothing with him save it were his family . . . ye shall be led to a land of promise."</p>                                                      | <p><b>Element 12</b><br/>22:3-12<br/>The house of Israel is to be scattered: "for it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth."</p>                                                                                            |
| <p><b>Element 11</b><br/>Chapters 3, 4 and 5<br/>An account of the obtaining of the scriptures recorded on the Brass Plates.</p>                                                                                                                                               | <p><b>Element 11</b><br/>19:7 - 22:2<br/>Nephi paraphrases and quotes from the scriptures recorded on the Brass Plates.</p>                                                                                                                                                               |
| <p><b>Element 10</b><br/>Chapter 6<br/>Nephi comments on his task of keeping records.</p>                                                                                                                                                                                      | <p><b>Element 10</b><br/>19:1-6<br/>Nephi comments on his task of keeping records.</p>                                                                                                                                                                                                    |
| <p><b>Element 9</b><br/>7:1-19<br/>A narrative section containing these sub-elements:<br/>a) The family of Ishmael<br/>b) A journey<br/>c) Rebellion against Nephi.</p>                                                                                                        | <p><b>Element 9</b><br/>16:7 - 18:25<br/>A narrative section containing these sub-elements:<br/>a) The family of Ishmael<br/>b) A journey<br/>c) Rebellions against Nephi.</p>                                                                                                            |
| <p><b>Element 8</b><br/>7:20-22<br/>Nephi exhorts his brothers and they turn to the Lord.</p>                                                                                                                                                                                  | <p><b>Element 8</b><br/>16:1-6<br/>Nephi exhorts his brothers, and they humble themselves before the Lord.</p>                                                                                                                                                                            |
| <p><b>Element 7</b><br/>Chapter 8</p>                                                                                                                                                                                                                                          | <p><b>Element 7</b><br/>Chapter 15</p>                                                                                                                                                                                                                                                    |
| <p>Lehi's vision of the Tree of Life.</p>                                                                                                                                                                                                                                      | <p>Nephi gives the interpretation of Lehi's vision of the Tree of Life.</p>                                                                                                                                                                                                               |
| <p><b>Element 6</b><br/>Chapter 9<br/>Nephi discusses his two sets of records. "And thus it is. Amen."</p>                                                                                                                                                                     | <p><b>Element 6</b><br/>14:20-30<br/>Nephi discusses two records, one by himself and one by the apostle John. "And thus it is. Amen."</p>                                                                                                                                                 |
| <p><b>Element 5</b><br/>10:1-16<br/>Lehi prophesies about the coming of the Lamb of God and the future events.</p>                                                                                                                                                             | <p><b>Element 5</b><br/>11:1 - 14:19<br/>Nephi prophesies about the coming of the Son of God and other future events.</p>                                                                                                                                                                 |
| <p><b>Element 4</b><br/>10:17<br/>"[Lehi] spake by the power of the Holy Ghost."</p>                                                                                                                                                                                           | <p><b>Element 4</b><br/>10:22<br/>"And the Holy Ghost giveth authority that I [Nephi] should speak these things."</p>                                                                                                                                                                     |
| <p><b>Element 3</b><br/>10:17<br/>Nephi desires righteousness: "I, Nephi, was desirous also that I might see, and hear, and know of these things."</p>                                                                                                                         | <p><b>Element 3</b><br/>10:20-21<br/>Fate of those who seek unrighteousness: "if ye have sought to do wickedly."</p>                                                                                                                                                                      |
| <p><b>Element 2</b><br/>10:17-18<br/>2A) "[the power of the Holy Ghost] is the gift of God unto all those who diligently seek him."<br/>2B) "in times of old, as in the time that he should manifest himself."<br/>2C) "For he is the same yesterday, today, and forever."</p> | <p><b>Element 2</b><br/>10:19<br/>2A) "For he that diligently seeketh shall find; . . . by the power of the Holy Ghost."<br/>2B) "as well in these times as in times of old, and as well in times of old as in times to come."<br/>2C) "the course of the Lord is one eternal round."</p> |
| <p><b>Element 1—Central Theme</b><br/>"and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto Him."</p>                                                                                                              |                                                                                                                                                                                                                                                                                           |

Global Conceptual Chiasmus in 1 Nephi.

[H. Clay Gorton, *A New Witness for Christ: Chiastic Structures in the Book of Mormon*, p. 29-31]

In 1998, Noel Reynolds would add to the First Nephi perspective of legitimate rulership with an article titled, "Nephite Kingship Reconsidered." (see Davis Bitton, ed., *Mormons, Scripture, and the Ancient World*. Provo, Utah: FARMS, 151-189). As part of this article he would show on page 31 a thematic chiasmic structure for 1 Nephi 17:7—18:4 in which the center element states: "God blesses the righteous and destroys the wicked. He esteems all flesh in one. Whoever is righteous is favored of the Lord."

In 1999, Richard G. Grant would post an article on his website providing a very good review of Noel Reynolds' articles along with his charts. (see "Nephi's Masterpiece: The Amazing Structure of First Nephi" at <http://www.cometozarahemla.org>) Interestingly, Grant posts the 1972 chiasmic model first proposed by John Welch, but with an added element (see below highlighted in red).

- Ch. 1 a. Lehi's dream leads him to PROPHECY WARNINGS to the Jews.
- Ch. 2 b. The DEPARTURE from Jerusalem.
- Ch. 3-5 c. Nephi accomplishes a great FEAT in obtaining the brass plates; the brothers are **confounded**. (1 Nephi 3:7)
  - \* The Brass Plates, a source of **spiritual** guidance as they travel through the wilderness of this life towards the **spiritual** promised land Heaven.
- Ch. 7 d. ISHMAEL joins the group with his daughters.
- Ch. 8 e. The TREE of LIFE
- Ch. 10 f. Lehi prophesies about the OLD WORLD and the coming of the Lamb.
- Ch. 11 g. **Nephi and the Spirit of the Lord**.
- Ch. 12-14 f' Nephi prophesies about the NEW WORLD and the coming of the Lamb
- Ch. 15 e' The TREE of LIFE interpreted
- Ch. 16 d' The sons of Lehi marry the daughters of ISHMAEL and Ishmael dies.
  - \* The Brass Ball, the Liahona, a source of **physical** guidance as they traveled through the wilderness on their way to the promised land America.
- Ch. 17 c' Nephi accomplishes a great FEAT by building a ship; the brothers are **confounded**. (1 Nephi 17:3)
- Ch. 18 b' The DEPARTURE from the Old World.
- Ch. 19-22 a' Nephi WARNS the Jews and quotes the PROPHECIES of Isaiah.

In summarizing his review, Grant writes the following:

There is a fourth dimension, both suggested and described in detail by Dr. Reynolds, which I will call the dimension of *structure*. As will be seen, Nephi masterfully structures this chapter of First Nephi. I see three important reasons for this structure: First, structure contributes to the

presentation and emphasis of the message. Nephi's structure helps us see clearly Nephi's intent — what was most important to him. Second, the structure gives a form of validation to the message. Today this structure validates the ancient origin of the record. For Nephi's descendants it would have served to verify the integrity of transmission of this text. It would seem that Nephi intended this to be a near legal document, a *constitution* for his people. The complexity of the structure served to minimize changes. Any change to a significant element would be obvious. Third, Nephi was writing what he knew to be a sacred record. He was passing on to his people and to us his testimony and witness of Jesus Christ and of the *condescension* of God. This was also his testimony of the triumph of Christ over evil, and the salvation, both spiritual and physical, granted to the faithful. Just as we use our finest material and workmanship in the construction of holy temples, Nephi employed his most intricate and sophisticated writing skills to craft the very finest piece of work of which he was capable. The result was a masterpiece!

In 2010, Grant Hardy would propose a type of extended alternating parallelism between First Nephi and Second Nephi based on the original chapter divisions in 1830 (see *Understanding the Book of Mormon: A Reader's Guide*, 2010). On pages 294-295 he writes:

The break between First and Second Nephi—which apparently takes place within a single family discussion—is unexpected, and requires some sort of explanation. Noel Reynolds has proposed that First Nephi was carefully constructed with multiple parallels and chiasmic features, and that Second Nephi was a “collection of odds and ends” that he could not fit into his tight literary structure. Noel B. Reynolds, “Nephi’s Outline,” *BYU Studies* 20, 2 (Winter 1980): 131-49; reprinted in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds and Charles D. Tate (Provo, UT: BYU Religious Studies Center, 1982). I have an alternative suggestion, based on the original chapter divisions, as to how Nephi may have tried to bring order and balance to his account (modern chapter numbers appear in parentheses):

FIRST NEPHI

SECOND NEPHI

|             |                                             |                |                                            |
|-------------|---------------------------------------------|----------------|--------------------------------------------|
| I-II (1-9)  | Lehi's teachings                            | I-II (1-3)     | Lehi's Teachings                           |
| III (10-14) | Lehi concludes, Nephi responds (his vision) | III (4)        | Lehi concludes, Nephi responds (his psalm) |
| IV (15)     | His brothers rebel                          | IV (5)         | His brothers rebel                         |
| V (16-19)   | Nephi rescues the family, preaches          | V-VII (6-10)   | Jacob preaches                             |
| VI (19-20)  | Isaiah chapters                             | VIII-X (11-24) | Isaiah chapters                            |
| VIII (22)   | Nephi's prophetic expansion                 | XI-XV (25-33)  | Nephi's prophetic expansion                |

In 2012, Marcus M. Ladd would continue to add perspectives about the general literary structure of the entire book of First Nephi (see *And He Spake Unto Me: Structural Revelations and Prophetic Pattern in 1 Nephi*, 2012). On page 12 he writes: “My proposed structure follows the general outline suggested by John Welch in his 1972 *New Era* article, though there are several significant additions and changes.”

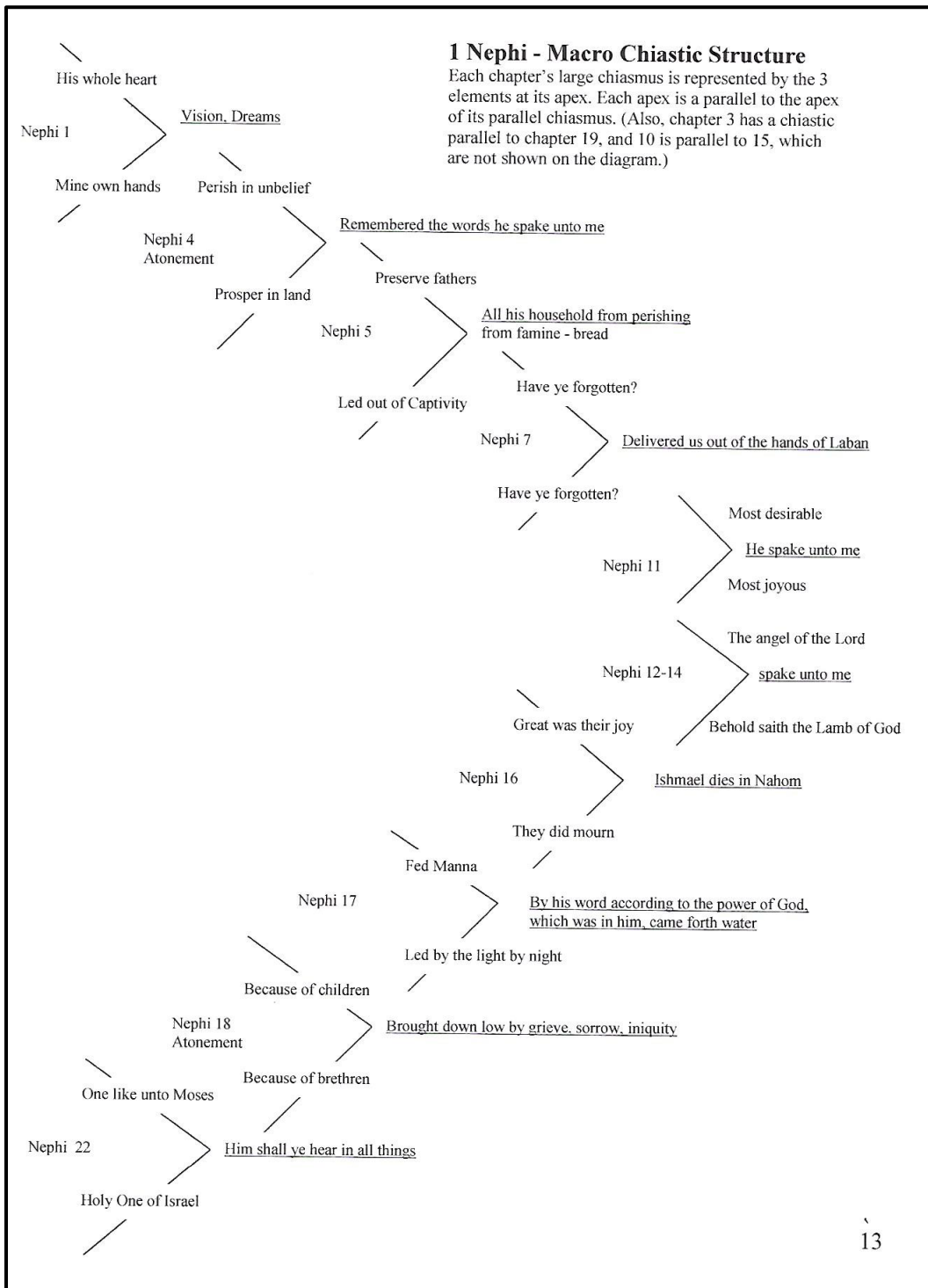
In essence, Marcus Ladd proposes what he calls a “macro chiastic structure” for First Nephi. He provides a diagram on page 13 in which chapters 1--11 are shown to be part of their own chiasmus. These multiple chiastic structures are then portrayed as the first leg of a “macro chiastic structure paralleling the second part of First Nephi (chapters 12—22). “Each chapter’s large chiasmus is represented by the 3 elements at its apex. Each apex is a parallel to the apex of its parallel chiasmus.”

In the same manner as John Welch, Marcus Ladd notes some very interesting evidence for his correspondence. I will cite just a few examples. On page 94 he notes that the phrase “wild beasts” is curiously used only twice by Nephi: once in 1 Nephi 7 (7:16) and the other in 1 Nephi 16 (16:31), and that these chapters parallel one another in his “macro chiastic structure.” In Appendix 14 he treats the parallel factors of 1 Nephi 2 and 1 Nephi 19—21. For example, he notes that the word “teach” is used just one time in First Nephi, being found in chapter 2 (2:22). The word “teacher” is also very unique, being found only twice in First Nephi. However, one of those occurrences is in the parallel chapter 19 (19:22). He notes that “the phrase ‘cut off’ is first used in 1 Nephi 2, and not again until its parallel, 1 Nephi 20!” He notes that the word “dealings” is only used once in First Nephi (1 Ne. 2:12). Interestingly, the word “deal” is also used only once, being found in the parallel chapter 19 (19:22). Another example he provides is the phrase “O that thou.” He notes that it is only found in chapter 2 (2:9) and in its parallel chapter 20 (20:18).

Ladd adds the following (which I would echo):

Though Nephi says of himself, “neither am I mighty in writing, like unto speaking” (2 Nephi 33:1) he is far, far too modest. The literary and poetical breadth of what Nephi has done is unprecedented and absolutely astounding.

For an illustration of Ladd’s theory, see the following page.



1 Nephi - Macro Chiastic Structure.

Marcus M. Ladd, And He Spake Unto Me: Structural Revelations and Prophetic Pattern in 1 Nephi, p. 13

In 2012, Joseph Spencer would write in support of Frederick Axelgard's 1986 theory to buttress his own ideas about the material in 2 Nephi (or rather the material beyond 2 Nephi 5). (see Joseph M. Spencer, *An Other Testament: On Typology*. Salem, Oregon: Salt Press, 2012) In review, Axelgard disagreed with the fact that the end of First Nephi was the rightful ending point that divided Nephi's thematic writing. Axelgard wrote that this division came between 2 Nephi chapter 5 and 2 Nephi chapter 6. His reasoning was that all material before that junction represented historical writings. The material after that point represented spiritual writings. In supporting those ideas, Joseph Spencer adds that "the core of Nephi's writings " are found in 2 Nephi 6-30. In so doing, he seems to dismiss Nephi's most profound final 3 chapters (2 Nephi 31-33) and all of First Nephi as "less sacred material."

In 2017 Noel Reynolds would produce a detailed rebuttal to the ideas of Axelgard and Spencer (see Noel B. Reynolds, "On Doubting Nephi's Break Between 1 and 2 Nephi: A Critique of Joseph Spencer's An Other Testament: On Typology." *Interpreter: A Journal of Mormon Scripture* 25 (2017): 85-102.). The main focus of Reynolds' argument is that Joseph Spencer interprets the phrase, "And then behold" in 1 Nephi 19:5 to be specifically chronological and isolated from existing norms of interpretation. Reynolds writes:

In other writings I have argued for a single rhetorical structure in 1 Nephi, built around two parallel chiasms. . . . 1 Nephi thus presents itself as a detailed demonstration that the Lord has kept the promise made to Lehi that if he and his family would obey the Lord, they would be led to a promised land. 2 Nephi shifts into a higher gear theologically . . . centered on the testimonies of Christ from those prophets who have seen him, and climaxing with what I have found to be the most complete and authoritative presentation of the doctrine or gospel of Christ to be found in any scripture.

This brings to an end, for now, my review of various authors' treatment of the parallelistic structure of the entire book of First Nephi. For much more detail, I would refer the reader to the articles that have been cited. My soon-to-be published volumes on the remaining text of the Book of Mormon will also hopefully provide the reader with additional insights.



## *About the Author*

Alan C. Miner is a retired Doctor of Medical Dentistry. Beyond his extensive gospel study, he has been involved in researching the cultural aspects of the Book of Mormon for decades. He has published numerous volumes regarding these details. (See his website: [alancminer.com](http://alancminer.com) or “Step by Step through the Book of Mormon”). He has published books and articles on the Book of Mormon through Cedar Fort Publishing, Foundation for Ancient Research and Mormon Studies, Book of Mormon Archaeological Foundation, Meridian Magazine, Ancient America Foundation, Book of Mormon Archaeological Forum, and Book of Mormon Central. He considers *A Covenant Record of Christ’s People* to be a culmination of a lifetime of learning and gained perspectives.

Look for the other volumes of this 9-volume set to be published soon.

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Thank you for your interest,

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