1 Nephi Chapter 10

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Chapter 10

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

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

Wherefore to proceed with mine account [upon these plates] I MUST speak somewhat of the things of my father and also of my brethren.

[See the note at the end of the chapter]

Lehi Prophesies That Some Jews Will Return to Jerusalem

2 For behold it came to pass that after my father had made an end 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—

3 [how] that after they [the Jews] *should be destroyed* ["P=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 out of captivity they [the Jews] should possess again their land of / the land of their inheritance [^O / \]

Lehi Prophesies 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— [ya] 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 of Whom He Had Spoken >or This Redeemer of the World 03

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

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

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

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] [Par. ee – Circular repetition of “should”] [Heb. 03 – Metaphor/Epithet – Title of Christ]
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and make His paths straight
for there standeth One Among You
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 that he [this prophet] should baptize 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 for the meaning of the name of Joshua.

and he [my father] also spake / ^said
that he [this prophet] should baptize with water [O / ^1837]
[O = saith] [deleted] ff gg

[yea] even that he [this prophet] should baptize The Messiah
with water hh

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 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] had slain The Messiah *Who Should Come
And after [that] He [The Messiah] 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 1st Nephi and 2nd 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 concerning the Gentiles and also concerning the House of Israel

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

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 [ *= that] they [the House of Israel] should be gathered together again or in fine [to sum up] * after the Gentiles had received the fulness of the Gospel the natural branches of the Olive-tree or the remnants of the House of Israel should be grafted in or come to the knowledge of The True Messiah Their Lord and Their Redeemer (AL) jj

15 And after this [covenant] manner of language 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 as my father dwelt in a tent in the valley of Lemuel

[Par. jj – Clarification of “gathered” ] [Heb. 08 – Repetition 3 times = highest knowledge of God] [Par. kk – Clarification of “grafted in”]
17 And it came to pass after I Nephi having heard all the words of my father concerning the things which he saw in a vision and also concerning the things which he spake by the power of the Holy Ghost which power of the Holy Ghost he received by faith on the Son of God and* (the Son of God was the Messiah Who Should Come) [*see the note* at the end of the chapter]

And it came to pass that I Nephi was desirous also that I might see and [that] I might hear and [that] I 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 and come unto Him

19 For he that diligently seeketh Him shall find Him
and the mysteries of God shall be unfolded unto them by the power of the Holy Ghost as well in this time / ^these times [O / ^1830] as in times of old

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]

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)]
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[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).


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 metaphorically 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.


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 chiastic 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.)