1 Nephi Chapter 14

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Source: Step by Step Through the Book of Mormon, Volume 1: Through the Wilderness to the Promised Land
Published: Springville, UT; Book of Mormon Central/Cedar Fort, Inc., 2017
Pages: 111-120

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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** **aa**

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 {AG}

that they [the **Gentiles**] shall **harden** NOT their hearts against **The Lamb of God**

2 And **if it so be**

that **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**

[\(P = \text{blessed}\)]

upon the **promised land**

forever

they **[the Gentiles]** shall **be** NO more brought down

into captivity

and the **house** of **Israel**

shall **be** **confounded**

[see 1 Nephi 15:20]

3 And **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”]
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 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 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 [Quote - expansion of Isaiah 29:14] which shall be everlasting

EITHER on the one hand

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] unto the hardness of their hearts and [to] the blindness of their minds

[and] unto their being brought down into captivity and also into destruction temporally and spiritually according to the captivity of The Devil of which I have spoken

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 [\(\varphi = \text{saith}\)]
he [the angel] said unto me [\(\varphi = \text{saith}\)]

Rememberest thou the covenants of the Father unto the house of Israel? ["est" added]

[and] I [Nephi] said unto him [\(\varphi = \text{saith}\)]

Yea

9 And it came to pass that [he [the angel]] said unto me [\(\varphi = \text{saith}\)]

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 [\(\varphi = \text{saith}\)]

Behold there are 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
Wherefore whoso belongeth NOT to the church of The Lamb of God belongeth to that GREAT church 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 and I [Nephi] beheld the whore of ALL the earth and she sat upon MANY waters [Heb. = had extensive limits] And she had dominion over ALL the earth 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 and their dominions upon ALL the face of the earth were small because of the wickedness of the GREAT whore whom [P = which]

13 And it came to pass that I [Nephi] beheld that the GREAT mother of abominations did gather together in / [ ] multitudes 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 descended upon the saints of the church of The Lamb
and upon the covenant people of The Lord who were scattered upon ALL the face of the earth
and they 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 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 belonging 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 ^founder / foundation is The Devil

Then at that day

A→B *the work of The Father shall *commence
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

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]
And the angel said unto me, Behold, one of the Twelve Apostles of The Lamb.

Behold he shall see and he shall write the remainder of these things. Yea and he shall also write also many things which have been.

And he shall also write concerning the end of the world.

Wherefore the things which he shall write are just and true. And behold they are written in the book which thou beheld proceeding out of the mouth of the Jew. (AG)

And at the time they 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.

And behold the things which this Apostle of The Lamb shall write are many things which thou hast seen.

And behold (of the things the remainder thou shalt see. [Par. hh – Repetition “write”] [Par. ii – Repetition “things”]
And behold thou shalt see hereafter thou shalt NOT write

for [He] the Lord God hath ordained the Apostle of The Lamb of God that he should write them

[these things]

And also [He] the Lord God hath ordained others who have been [≠ 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

And I Nephi heard bear record that the name of the Apostle of was John according to the word of the angel

And I Nephi am forbidden that I should write the remainder of the things

which I saw and [I Nephi] heard [≠ added in P]
Wherefore the things which I have written sufficeth me.

And I have NOT written but a small part of the things.

And I bear record that I saw the things which my father saw and that the angel of the Lord did make them known unto me.

And now I make an end of speaking concerning the things which I saw while I was carried away in the Spirit.

And [even] if ALL the things which I saw are NOT written [nevertheless] ALL the things which I 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 prefaced 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
“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):

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