1 Nephi Chapter 15

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Chapter 15

{Original 1830 Chapter IV—comprising Chapter 15}

1 And **it came to pass**
that after
  I [Nephi] had been carried away in the **Spirit**
and after [I [Nephi] had] **seen** ALL these **things**
I [Nephi] **returned** to the tent of my father

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

2 And **it came to pass**
that [A->B] I [Nephi] beheld my brethren
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 because of these **things** MUST unavoidably **come to pass**
      the GREAT **wickedness** of the children of men

5 And **it came to pass**
that I [Nephi] was overcome
because of my **afflictions**
for I [Nephi] considered that mine **afflictions** were GREAT above ALL
   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. 02 – Plurals amplification “afflictions”]
[Heb. 01 – Use of “and” to mean “but”]
[Heb. 03 – Use of “above ALL” in comparison]
And it came to pass after I had received strength I spake unto my brethren desiring to know of them the cause of their disputations.

And they said unto me: We have NOT for the Lord maketh NO such thing (KNOWN unto us).

Behold I said unto them: How is it that ye do NOT (keep the commandments of the Lord)?

And if ye will ask Me in faith believing that ye shall receive with diligence in keeping My commandments surely these things shall be made KNOWN unto you.

Behold I say unto you that the house of Israel was compared unto an olive tree by the Spirit of the Lord which was in our father.
And behold are we not broken off from the house of Israel? and are we not a branch of the house of Israel?

[Note: According to Greg Wright (1976:9) and Donald Parry (1992:26), a chiastic parallelism can be overlaid on the preceding verses. A simple chiastic outline of the pertinent parallel elements is as follows:

7
[A] (our father)
[B] (olive tree)

9
[C] (known unto us)

10
[D] (keep the commandments of the Lord)
[E] (hardness of your hearts)

11
[F] (Do ye NOT REMEMBER the thing which the Lord hath said)?

[D] (keeping my commandments)
[C] (KNOWN unto you)

12
[B] (olive tree)
[A] (our father)


The Covenant Tribe of Joseph Will Be Restored
The Covenant House of Israel Will Be Restored
The Abrahamic Covenant Will Be Fulfilled

13 And now the thing which our father meaneth [that you cannot understand – see v. 7] concerning the grafting in of the natural branches through the FULNESS of the Gentiles is that in the latter days when our seed shall have dwindled in unbelief yea for the space of MANY years and [for the space of] MANY generations after The Messiah shall be manifested in body unto the children of men

[Note* In P; the above line read: after that the Messiah hath manifested himself in body unto the children of men]

then shall the FULNESS of the gospel of The Messiah come unto the Gentiles and from the Gentiles unto the remnant of our seed

[Par. dd – Chiastic or Extended inverted parallelism]
14 And at that day shall they [the remnant of our seed] KNOW that they are of the house of Israel and that they are the covenant people of The Lord.

15 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 Their Redeemer which was ministered unto their fathers by Him. Wherefore shall they [the covenant people of The Lord] come to the KNOWLEDGE of Their Redeemer and shall [come to] the KNOWLEDGE of the gospel of Their Redeemer and shall come to the KNOWLEDGE of the very points of His doctrine that they may KNOW how to come unto Him and how to be saved. Yea at that day will they not rejoice and give praise unto Their Everlasting God Their Rock and Their Salvation? Yea will they not receive the strength and nourishment from The True Vine? Yea will they not come unto The True Fold of God? Behold I say unto you my brethren. Yea they shall be numbered/remembered again among the House of Israel. They shall be grafted in being a natural branch of the Olive-tree into The True Olive-tree.
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 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 unto the Gentiles for the very cause / reason 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 our father hath NOT spoken of our seed ALONE but [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 concerning the restoration of the Jews

>or concerning the restoration of the House of Israel

and after [that] they were restored 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 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.” 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 [Nephi] did speak unto [my brethren] many words unto [my brethren] 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 [Nephi] did speak unto me again saying

What meaneth this thing which our father saw in a dream? What meaneth the tree which he our father saw?

22 And [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 [Nephi] said unto them [my brethren]

that it [the rod of iron] was the word of God and whosoever would hearken unto the word of God and whosoever would hold fast unto it they would NEVER perish
NEITHER could the temptations and [NEITHER could] the fiery darts of The Adversary 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 I [Nephi] did exhort them [my brethren] to give heed unto the word of the Lord

**

[A] Yea I [Nephi] did exhort them [my brethren] with ALL the energies of my soul
[B] and I [Nephi] did exhort them [my brethren] with ALL the faculty which I possessed

[A] that they [my brethren] would give heed to the word of God

and [that they my brethren would] REMEMBER to keep His [God’s] commandments ALL ways [duality]
in ALL things

26 And they [my brethren] said unto me What meaneth the river of water

which our father saw?

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 from the Tree of Life

and also from the saints of God

[Par. ** -- Simple chiastic or inverted parallelism]
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 I [Nephi] said unto them [my brethren] that 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 ascendeth up unto God forever and ever

and [which fire] hath NO end

31 And they [my brethren] said unto me

[Par. jj – Questions to make a point]

[Par. kk – Circular repetition “things”]

[Par. LL – Circular repetition “must . . . be”]

32 And it came to pass that I [Nephi] said unto them [my brethren] that it [the things] [this fire & divide] was a representation of 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 yea even the works which were done by the temporal body in their days of probation
Wherefore, [1] they [my brethren] should die in their wickedness

if they [my brethren] MUST be cast off also

as to the things which are spiritual
which 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 filthy

[then] they [my brethren] MUST needs be filthy

and if they [my brethren] can NOT dwell in the kingdom of God

[then] it MUST needs be filthy

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

But behold [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

And there IS a place of filthiness prepared of which [Nephi] have spoken

yea even that awful Hell

of which [Nephi] have spoken

and the Devil is the propirator of it

preparator

foundation

[1920]

proprietor

[conjecture]

Wherefore [4] the final state of the souls of man ^men is to dwell in the kingdom of God

or to be cast out of the kingdom of God

because of that justice

of which [Nephi] have spoken

[Par. mm – Like initiators “Wherefore” – also Heb. Use of “wherefore”]
[Par. nn – Repeated alternating “If / then”]
[Par. oo – Circular repetition “filthy”/“filthiness”]
[Par. pp – Like endings “the kingdom of God”]
Wherefore the wicked are rejected from the righteous and the wicked are separated also
from That Tree of Life Whose Fruit is MOST Precious and MOST Desirable of Above ALL Other Fruits
and it is MOST Precious Above ALL Other Fruits and is The GREATest of ALL the Gifts of God

And thus [Nephi] spake unto my brethren Amen

{Original 1830 Chapter Break—end of Chapter IV}