1 Nephi Chapter 2

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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 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

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 the land of his inheritance [covenant duality – Israel] and left his gold and his silver and his precious things

[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

And [he my father] departed _____ into the wilderness

[O = he] ee

5 And he [my father] came down by the borders

near the shore ___ of the Red Sea

~~~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 elderBrethren/brothers [^O,P/P, 1830]
who were Laman

and 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
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
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 when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman saying [Quote]

O that thou mightest be like unto this river continually running into The Fountain of ALL Righteousness.

And he also spake unto Lemuel [^O / deleted on P & 1830]

O that thou mightest be like unto this valley* Firm and Steadfast and Immovable in keeping the commandments of the Lord.

Now this he spake because of the stiffneckedness of Laman and Lemuel.

for behold they did murmur in MANY things against their father because that he was a visionary man and because that he had led them out of the land of Jerusalem to leave [their house] [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 said because of the foolish imaginations of his heart.

And thus they being the eldest did murmur against their father.

[^O = immoveable] [O = immoveable] [AG] [Par. gg - Repetition "Laman and Lemuel"] [Heb. 06 - Separated compound prepositions "in" "near"] [Heb. 07 - Simile "like" comparison to "river"] [Heb. 08 - Metaphor "Fountain . . ."] [Heb. 09 - Idiom "stiffneckedness" = stubborn] [Heb. 10 - Plurals = amplified]
And they [Laman and Lemuel] did 

[against their father] because they [Laman and Lemuel] knew NOT the dealings of That God Who Had Created Them

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

And it came to pass that [he] my father did speak unto them in the *Valley of Lemuel [*O = valley] with power being filled with the Spirit until their frames did shake before him

And he [my father] did confound them [confound = shake] (AL)

Wherefore they [Laman and Lemuel] did [do] as he [my father] commanded them [deleted in 1837]

And [he] my father dwelt in a tent in the *Valley of Lemuel [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.]

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

And it came to pass that I Nephi [added in 1981] exceeding ly* young [added in 1981]

nevertheless being 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.

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.

The Lord Covenants with Nephi

19 And it came to pass that the Lord spake unto me saying

Blessed art thou Nephi [singular] because of thy faith for thou hast sought Me diligently with lowliness of heart.

20 And inasmuch as ye shall keep My commandments [covenant terms] ye shall prosper

and ye shall be led to a land of promise yea even a land which I [the Lord] have prepared for you yea a land which is choice above ALL other lands.

[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.]
[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 they shall be cut off from the presence of the Lord

22 And inasmuch as thou shalt keep My commandments thou shalt be made a ruler and a teacher over thy brethren

23 For behold in that day I will curse them even with a sore curse and they shall have NO power over thy seed except they shall rebel against Me also

24 And if it so be that they shall rebel against Me [then] they shall be a scourge unto thy seed [a scourge to stir them up in the ways of remembrance [the covenant way]]