

## Outline:

### I. Nephi's introduction, 1N 1:1-17

- A. The Language and the Record, 1N 1:1-2
- B. Lehi's Prophetic Calling and Vision, 1:3-14
- C. The Makeup of the Records, 1:15-17

### II. Warning and Departure, 1N 1:18-32

- A. Lehi Prophesies the Messiah and the Destruction of Jerusalem, 1:18-25
- B. Command and Departure into the Wilderness, 1:26-32

### III. Wilderness Camp and Return Trip, 1N 1:33-157

- A. First Camp, 1:33-59
- B. The Lord Commands Lehi to Obtain the Plates of Brass, 1:60-66
- C. Retrieval of the Plates of Brass 1N 1:67-157

### IV. The Brass Plates, 1N 1:158-175

## The First Book of

# Nephi

## His Reign and Ministry

An account of Lehi and his wife Sariah and his four sons, being called, beginning at the eldest, Laman, Lemuel, Sam and Nephi.

The Lord warns Lehi to depart out of the Land of Jerusalem because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his family.

Nephi taketh his brethren and returns to the Land of Jerusalem after the record of the Jews.

The account of their sufferings.

They take the daughters of Ishmael to wife.

They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness.

The course of their travels. They come to the large waters. Nephi's brethren rebelleth against him. He confoundeth them and buildeth a ship.

They call the name of the place Bountiful.

They cross the large waters into the Promised Land, etc. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

1 I, Nephi, having been born of goodly parents, therefore,  
I was taught somewhat in all the learning of my father,  
And having seen many afflictions in the course of my days,  
nevertheless, having been highly favored of the Lord  
in all my days,  
Yea, having had a great knowledge of the goodness  
and the mysteries of God,  
Therefore, I make a record of my proceedings in my days;  
Yea, I make a record in the language of my father,  
which consists of the learning of the Jews,  
and the language of the Egyptians;

1:1 language of my  
father 1N 1:82; En 1:1;  
Mos 1:3-6  
1:1 favored of the Lord  
1N 1:64, 5:122; Mos 6:48;  
Al 15:34-35, 21:143  
1:1 language of the  
Egyptians Mos 1:5-6;  
Mn 4:98-99  
1:1 mysteries of God  
1N 3:28-30; Al 9:15-20,  
14:102-103; DC 6:3a-c  
1:1 Favor of the Lord  
1N 1:64

## Superscription

This synopsis or superscription was written by Nephi to introduce the reader to the highlights of his record. In 1830 the printer identified and italicized 22 superscriptions. Other passages that have been found to conform to the superscription style are italicized and noted in this work.

In 1830, the printer of The Book of Mormon First Edition was responsible for italicizing the headings which appear at the beginnings of, or several places within a few books, a form still retained in all editions today. These introductory summaries—or superscriptions—were written by the books' authors or the abridger and were translated from the original plates; however, they are often overlooked by readers as part of the record.

### I. Nephi's introduction, 1N 1:1-17

#### The Language and the Record, 1N 1:1-2

1:1 **taught**. Beginning his account this way, Nephi emphasizes the importance of the family and being taught by goodly (righteous) parents.

1:1 **days**. From the Hebrew word **yom** meaning in this context his **life**, Ps 39:4-5.

Hebraisms are distinctive Hebrew words, expressions and language patterns. The literal translation of the BoM into English has preserved many of these.

1:1 **language of my father**. Lehi had been taught Egyptian, Mos 1:5-6, so it was a second language to him. **language of the Egyptians**. Nearly a thousand years later, Moroni explained that altered Egyptian characters were used by the record keepers because they took less room, Mn 4:98-99.

#### Scripture Application: Mysteries of God

Nephi had a knowledge of the mysteries of God, 2N 3:38, which are received by:

1. Repentance, coming unto Christ, and diligently seeking, 1N 3:28-30
2. Giving heed and diligence to God and not hardening hearts, Al 9:15-20
3. Being penitent (repentant, contrite), exercising faith, bringing forth good works, and praying continually without ceasing, Al 14:102-103
4. Keeping the commandments, seeking the cause of Zion and wisdom, DC 6:3a-c, 10:3a-c

- |   |   |
|---|---|
| <p>2 <b>And I know that the record which I make to be true,<br/>And I make it with mine own hand,<br/>And I make it according to my knowledge.</b></p>  | <p>1:2 <b>the record...is true</b><br/>1N 3:256; Mos 1:9-10;<br/>Al 1:110; 3N 4:1; Eth<br/>2:2; Mi 10:24-26; DC<br/>16:1b-c</p> |
| <p>3 <b>For it came to pass in the commencement of the first year<br/>of the reign of Zedekiah, king of Judah, my father Lehi<br/>having dwelt at Jerusalem in all his days,<br/>And in that same year there came many prophets prophesying<br/>unto the people that they must repent or that great<br/>City Jerusalem must be destroyed;</b></p> | <p>1:3 <b>Zedekiah, king</b> 1N<br/>1:161; Om 1:26; 2 Kin<br/>25:1-2</p>  |
| <p>4 <b>Wherefore, it came to pass that my father Lehi, as he went<br/>forth, prayed unto the Lord, yea, even with all his heart,<br/>in behalf of his people.</b></p>  | <p>1:4 <b>behalf of his<br/>people</b> Al 4:6</p>   |

**1:1-2 learning of the Jews.** Verses 1 and 2 are an important chiasm, a type of Hebrew poetry where the words are repeated in reverse order with a turning point. Learning of the Jews is the central and most important point of this chiasma and one of the keys to understanding the BoM. Chiasmus in the BoM highlights the Hebrew nature of the book.

A having a great knowledge

B I make a record

C the language of my father

D the learning of the Jews

C' the language of the Egyptians 1N 1:1

B' I know that the record

A' according to my knowledge 1N 1:2

Language and Culture: Chiasm This poetry structure was used by biblical writers until about AD 70 when the Romans invaded even their literature. Chiasmus had made the oral memorizing of scriptures much easier. From very simple to complex, they are woven throughout the BoM and are a profound witness of its Hebrew heritage. When the Bible was translated into English, most of the Hebrew structure was lost until this poetry form appeared in a Scottish book 10 years after Joseph Smith's death. However, many scholars were unaware of them until the 1970's.

### **Lehi's Prophetic Calling and Vision, 1:3-14**

**1:3 the commencement of the first year of the reign of Zedekiah, king of Judah.** Bible scholars cannot pinpoint the exact date for the commencement of Zedekiah's reign, but some place it circa 597 BC; 1N 1:159-163; Om 1:26; 2 Kin 24:17-18, 25:2-7; 2 Chr 36:10-11. **at Jerusalem.** This means in the **land of Jerusalem**, not just the city, 1N 1:38.

**many prophets prophesying.** Many prophets foretold the destruction of Jerusalem, 2 Chr 36:15-16. Jeremiah was a prophet in the beginning of the reign of Zedekiah, Jer 49:34 and about the time of the captivity of Israel by King Nebuchadnezzar in 586 BC, 2 Kin 24:10; Jer 34:1.

**great city.** The classification, or ranking of cities as great, is a pattern prominent in both the Bible and BoM, Josh 10:2; Al 7:4; Hel 1:19; 3N 4:29. It is associated with both influence and size. destroyed. Jerusalem's destruction, 2 Chr 36:17-21; Neh 1:3.

**Scripture Harmony: Lehi** This is the first mention of Lehi the prophet. He:

1. prophesied that the people should repent or the City of Jerusalem would be destroyed, 1N 1:18.
2. received prophecy of the Messiah, the Savior of the world, and witnessed of Jesus Christ, 1N 1:20, 3:4-6.
3. had his life threatened, 1N 1:22, 25.
4. was faithful, 1N 1:25.
5. left everything and traveled into the wilderness, 1N 1:26-29.
6. was a wealthy man, 1N 1:29.
7. was a contemporary of Jeremiah, 1N 1:163. Like Lehi, Jeremiah prophesied captivity and the destruction of Jerusalem, Jer 1:14-16. Jeremiah's life was also threatened, Jer 11:21, 38:16.
8. was a descendant of Joseph of Egypt through Manasseh, 1N 1:164-165; Al 8:3.

**1:3 Lehi.** Lehi means jawbone or cheek in Hebrew. The name Lehi is mentioned in the OT as the place where Samson killed 1,000 Philistines with a jawbone, Judg 15:13-19.

**1:4 prayed... with all his heart.** Mi 7:53. Lehi had charity. He believed the words of the prophets and prayed earnestly for the welfare of the people. This was the background for his calling as a prophet.

**1:5 pillar of fire.** Lehi's experience is similar to Moses' burning bush experience, Ex 3:2. In both cases this divine encounter signals the beginnings of their prophetic callings.

#### **Archaeological Note: and it came to pass**

This is an important Hebraism and affirms the literal translation of the BoM.

1. Similar to many ancient writings, the original manuscript of the BoM had no punctuation.
2. **And it came to pass** indicated changes in ongoing textural structure in ancient Hebrew, Ex 2:11.
3. This phrase is also found in ancient Maya glyphs and was used the same way.
4. As with other ancient texts, **and it came to pass** was often used to abbreviate long texts the BoM. For example, Moroni, who abridged the Jaredite record, uses and it came to pass 164 times in the Book of Ether. However, it is not present in his own work.

**5 And it came to pass as he prayed unto the Lord there came a pillar of fire and dwelt upon a rock before him, And he saw and heard much; And because of the things which he saw and heard, he did quake and tremble exceedingly.**

**6 And it came to pass that he returned to his own house at Jerusalem and he cast himself upon his bed, being overcome with the Spirit and the things which he had seen;**

**7 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, And he thought he saw God sitting upon His throne surrounded with numberless concourses of angels in the attitude of singing and praising their God**

1:7 saw God Al 17:20  
1:7 singing and praising their God  
Mos 1:66; Al 17:20; Mn 3:29  
1:7 angels, 1N 3:81

#### **Scriptural Harmony: Angels relate to mankind by:**

1. Ministering to them, 1N 3:81; He 2:113; 3N 9:15-16
2. Making known things to come, 1N 3:181-189
3. Speaking the words of Christ, 2N 14:3
4. Talking with people, Al 7:30
5. Declaring the Lord's instructions, Al 7:39
6. Crying repentance, Al 8:29
7. Preparing our hearts for His coming, Al 10:23
8. Declaring glad tidings of salvation, Al 10:17-20; He 5:126
9. Bringing the plan of salvation, Al 14:38
10. Giving conditions of repentance, He 2:73
11. Manifesting the coming of Christ, Mi 7:21
12. Appearing by faith, Mi 7:41

- 8 And it came to pass that he saw One descending  
out of the midst of heaven,  
And he beheld that His luster was above that of the sun  
at noonday;
- 9 And he also saw twelve others following Him,  
And their brightness did exceed that of the stars  
in the firmament;  
And they came down and went forth  
upon the face of the earth.
- 10 And the first came and stood before my father and gave  
unto him a book and bade him that he should read it.
- 11 And it came to pass that as he read, he was filled  
with the Spirit of the Lord;  
And he read, saying:  
"Wo, wo unto Jerusalem, for I have seen thine  
abominations!"
- 12 Yea, and many things did my father read concerning  
Jerusalem - that it should be destroyed,  
And the inhabitants thereof - many should perish  
by the sword,  
And many should be carried away captive into Babylon.
- 13 And it came to pass that when my father had read  
and saw many great and marvelous things, he did  
exclaim many things unto the Lord, such as:  
"Great and marvelous are Thy works,  
O Lord God Almighty!  
Thy throne is high in the heavens!  
And Thy power and goodness and mercy are over  
all the inhabitants of the earth;  
And because Thou art merciful, Thou wilt not suffer those  
who come unto Thee, that they shall perish!"

1:8 **One** 1N 3:112

1:9 **twelve others** 1N  
3:78, 88, 113, 115, 165-167

1:9 **twelve** Luke 6:13

1:12 **destroyed** 1N 1:78,  
3:2; 2N 1:4; He 3:55; 2  
Chr 36:17-20, Jer 39:1-9

1:13 **great and  
marvelous** 2N 3:31; 3N  
8:17-18, 13:43-44; Eth  
1:111-113  
1:13 **marvelous are Thy  
works** 2N 3:31; Jac 3:9;  
Mos 5:84; Mn 4:77; Rev  
15:3; DC 76:8a  
1:13 **Lord God Almighty**  
Ex 6:2-3

1:13 **goodness** 1N 1:149;  
Mos 3:4; Al 3:67  
1:13 **come unto Thee** 3N  
12:33-34; 2 Pet 3:9  
1:13 **Great and  
marvelous** SH, Jac 3:9  
1:13 **goodness of God**  
SA, 2N 6:24  
1:13 **mercy** SA, Jac 4:6, 9  
1:13 **suffer** = to permit  
or allow, Ex 22:18

**1:8 One descending.** God gives Nephi the same vision with interpretation and identifies One as the Lamb of God, 1N 3:112 [3:38-256].

**1:11 Wo, wo.** An expression for great wo, much wo, exceeding wo. Repetition was commonly used in Biblical Hebrew for emphasis or to intensify an attribute.

See Eccl 7:24 where exceeding deep reads deep, deep in the Hebrew text.

**1:12 destroyed.** The prophecies concerning the destruction of Jerusalem and the Babylonian captivity were fulfilled circa 587 BC, approximately 13 years after Lehi and his family left Jerusalem.

**1:13 mercy/merciful.** Lehi's praise focuses on the merciful nature of God, a recurrent theme throughout the book

14 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 which he had seen, yea,  
which the Lord had shown unto him.

15 And now I, Nephi, do not make a full account of the things  
which my father hath written,  
For he hath written many things which he saw in visions  
and in dreams;

16 And he also hath written many things which he prophesied  
and spake unto his children, of which I shall not make  
a full account,  
But I shall make an account of my proceedings in my days.

17 Behold, I make an abridgment of the record of my father  
upon plates which I have made with mine own hands;  
Wherefore, after that I have abridged the record of my  
father, then will I make an account of mine own life.

1:17 made with mine  
own hand 1N 5:218-219;  
3N 2:95

### Language and Culture: synonymous parallelism

Vision and dreams and other word pairs having about the same or related meaning are called synonymous parallelism because the first word or phrase is restated with different, yet related words. This device is used to emphasize, define or explain an idea.

Word-pairs are evident in Hebrew poetry:

1. chastening/correction, Prov 3:11;
2. transgressions/iniquity, Mos 8:20; Al 8:28; Job 14:17; Isa 53:5; Ps 89:32;
3. Jacob/Israel, 1N 6:36; 2N 9:68; Ps 81:4, 105:10;
- 4 . visions/dreams, 1N 2:41; Num 12:6.

1N 1:15-16 is a chiasm:

A And now I, Nephi, do not make a full account  
B of the things which my father hath written,  
C which he saw in visions  
C' and in dreams; 1N 1:15  
B' And he also hath written many things  
A' of which I shall not make a full account 1N 1:16

### The Makeup of the Records, 1:15-17

**1:15-16 full account.** Lehi wrote his own account which was written on the large plates of Nephi and called the Book of Lehi. While that book is not in the present BoM, Joseph Smith indicates in the 1830 edition that the first pages he translated, which were later lost, were from the Book of Lehi. The remaining record contains Lehi's dreams, visions, and prophecies, 1N 1:15-16; a genealogy of Lehi's fathers, 1N 2:1; and was abridged by Nephi, 1N 1:17.

**1:17 Behold.** The Hebrew word for behold is *hinneh*. It is used for pointing out persons, things, places and actions, and occurs over a thousand times in the Hebrew text of the OT. Behold is used even more frequently in the BoM and can be found on almost any page. Its common use gives evidence of a literal rendering of Hebrew into English.

**abridgment.** Lehi's record, the Book of Lehi, was used by Nephi to make an abridgement through 1N 3:20.

18 Therefore, I would that ye should know that after the Lord had shown so many marvelous things unto my father Lehi, yea, concerning the destruction of Jerusalem, Behold, he went forth among the people and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

19 And it came to pass that the Jews did mock him because of the things which he testified of them, for he truly testified of their wickedness and their abominations;

20 And he testified that the things which he saw and heard and also the things which he read in the book manifested plainly of the coming of a Messiah and also the redemption of the world;

1:20 **coming of a Messiah** 1N 3:25; 2N 1:116, 11:35, 61; Jar 1:25; Mos 8:11; He 3:46

21 And when the Jews heard these things, they were angry with him, Yea, even as with the prophets of old whom they had cast out and stoned and slain;

22 And they also sought his life, that they might take it away.

23 But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all them whom He hath chosen, because of their faith, to make them mighty, even unto the power of deliverance.

1:23 **tender mercies** 1N 1:13, 2:47; Eth 3:14

### Warning and Departure, 1N 1:18-32

#### Lehi Prophecies the Messiah and the Destruction of Jerusalem, 1:18-25

##### 1:18 Lehi concerning the destruction of Jerusalem

1:19 **Jews did mock him** 2 Chr 36:15-16

1:21 **prophets of old ... slain.** Two prophets who were killed but not mentioned in the OT were Zenoch and Zenos. Zenoch was stoned to death, Al 16:188-189, and Zenos was slain for testifying boldly, He 3:53-54. Nephi indicates that their accounts are recorded on the plates of brass, 1N 5:240-242, 264.

1:22 **sought his life.** The Bible records that prophets who foretold the destruction of Jerusalem and the coming of the Messiah were persecuted and slain, Jer 26:8-11. Other instances of persecuting prophets: Matt 5:14 [12KJV]; Acts 7:52.

Notable Verse: [T]he 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. 1N 1:23  
1:23 **tender mercies.** Jared's people thanked the Lord with tears of joy for His tender mercies, Eth 3:14. After Lehi's vision he exclaimed, "because Thou art merciful, thou wilt not suffer those who come unto Thee that they shall perish", 1N 1:13. Nephi illustrates this deliverance by the Lord's tender mercy through faith, 1N 2:23, and calls on this mercy to save him from darkness, 1N 2:47. chosen because of faith. The principle was expressed in Jesus Christ's prayer for His chosen, 3N 9:28. Nephi's intent is to testify that the Lord makes His faithful chosen mighty unto deliverance.

**Scriptural Harmony: Messiah** This is the first mention of Messiah in the BoM. It represents the Hebrew word mashiah, literally the anointed one. Christ is the central witness of the BoM, 1N 3:127. The name Christ is mentioned 503 times in the RCE BoM (including Christ, Jesus Christ, Christ Jesus and Jesus). When all the names for Christ are taken together, Christ is mentioned over 800 times in the BoM.

#### **Some Names of Christ in the BoM**

Beloved Son	Jesus, Jesus Christ	Redeemer
Christ, Christ Jesus	Keeper of the Gate	Redeemer of All
Creator	Lamb	Redeemer of Israel
First Fruit unto God	Lamb of God	Redeemer of the World
Good Shepherd	Lord Jesus Christ	Savior
Great Mediator	Lord God Omnipotent	Savior of the World
Holy Being	Messiah	Son of the Most High God
Holy Child	One Shephard	Son of our great God
Holy Messiah	Only Begotten of the Father	Son of the living God
Holy One	Only Begotten Son	Son of Righteousness
Holy One of Israel	Prince of Peace	True Messiah
Immanuel	Prophet Moses spoke of	Word of Truth

**24 For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and saith unto him:**

**"Blessed art thou, Lehi, because of the things which thou hast done;**

**25 And because thou hast been faithful and declared unto this people the things which I commanded thee, Behold, they seek to take away thy life."**

**26 And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.**

**27 And it came to pass that he was obedient unto the word of the Lord; Wherefore, he did as the Lord commanded him.**

**1:24 things which thou hast done.** The Lord preserved Lehi's life because he was obedient and warned the people as he had been commanded. Preserving the righteous (obedient) is an important theme throughout the BoM, 1N 1:24-25, 27, 7:36; Al 20:68. **in a dream.** The Lord has communicated warnings through dreams in scripture.

1. He informed Abimelech that Sarah was Abraham's wife, Gen 20:3-8.
2. An angel of God prompted Jacob to leave Laban's land and return to the land of his kindred, Gen 31:10-13.
3. The wise men were warned not to return to Herod, Matt 3:12.
4. Omer was admonished to depart, Eth 4:3.

28 And it came to pass that he departed into the wilderness;  
 29 And he left his house and the land of his inheritance,  
 and his gold,  
 and his silver,  
 and his precious things,  
 And took nothing with him save it were his family  
 and provisions and tents,  
 And he departed into the wilderness;  
 30 And he came down by the borders near the shores  
 of the Red Sea;  
 31 And he traveled in the wilderness in the borders  
 which were nearer the Red Sea;  
 32 And he did travel in the wilderness with his family, which  
 consisted of my mother Sariah and my elder brethren,  
 which were Laman, Lemuel and Sam.

1:28 **wilderness** =  
 uncultivated land, Num  
 14:32-33; Judg 1:16, Ex  
 13:18

33 And it came to pass that when he had traveled three days  
 in the wilderness, he pitched his tent in a valley  
 beside a river of water.

34 And it came to pass that he built an altar of stones,  
 And he made an offering unto the Lord and gave thanks  
 unto the Lord our God.

1:34 **offering** EN, 1N 1:157

#### Command and Departure into the Wilderness, 1N 1:26-32

1:29 **land of his inheritance**. This was probably outside the City of Jerusalem, 1N 1:38.

1:32 **Sariah**. Sariah is one of only 6 women named in the BoM. The other 5 are Abish, Al 12:150; Eve, 2N 1:105; Isabel, Al 19:5; Mary, Mos 1:102, Al 5:19; and Sarah, 2N 5:71.

1:32 **Laman**. Arabic name.

1:32 **Lemuel**. Hebrew name. Lemuel was the name of a king in the OT, Prov 3:1, 14.

1:32 **Sam, Nephi**. Egyptian names. Jacob and Joseph, the two youngest brothers born during the 8 years in the wilderness, have house-of-Israel names, 1N 5:179. Lehi's family also included daughters, 2N 4:8.

1:34 **altar of stone**. Commandments to build stone altars are found in Ex 20:24-26 and Deut 27:5-6. These alters were, according to ancient law, piles of crude rocks and not formal altars, Josh 8:31. There was no handcrafted ornamentation on the altars of the people of God for using tools would pollute the altar. In this natural setting their offerings were to the one true God and not to idols or images created with tools.

#### Wilderness Camp and Return Trip, 1N 1:33-157

**First Camp**, 1:33-59

1:33 **pitched his tent**. First stop of the colony.

#### A Language and Culture: Lists

This is a classic example of Biblical Hebrew lists. When several nouns are joined by "and", the possessive pronoun must be repeated with each. Gen 36:6 itemizes: "...and **his** sons, and **his** daughters, and all the persons of **his** house, and **his** cattle, and all **his** beasts, and all his substance". Quite often the last item is the summary or topic of the list. In Gen 36:6 it is **all his substance**. The last item in 1N 1:29, **his precious things** is the theme or summary of the list.

**Historical Note: Three days**

Old Testament patriarchs also traveled three days to sacrifice: Abraham traveled with Isaac, Gen 22:4; the Lord told Moses: go to offer sacrifice, Ex 3:18; 8:27-28. The reason why is explained: "You shall not slaughter a clean ox or sheep or goat in all your towns, near to My temple [within] a distance of a three days' journey; nay, But inside My temple you shall slaughter it..." Dead Sea Scroll: 11QT 52:13-16. [11 stands for cave number Eleven at Qumran (Q). The T 52:13-16 identifies which manuscript.]

- 35 And it came to pass that he called the name of the river  
Laman and it emptied into the Red Sea;  
And the valley was in the borders near the mouth thereof;
- 36 And when my father saw that the waters of the river  
emptied into the fountain of the Red Sea,  
he spake unto Laman, saying:  
"O that thou mightest be like unto this river, continually  
running into the fountain of all righteousness!"
- 37 And he also spake unto Lemuel, saying:  
"O that thou mightest be like unto this valley,  
firm and steadfast and immovable in keeping  
the commandments of the Lord!"
- 38 Now this he spake because of the stiff-neckedness  
of Laman and Lemuel,  
For behold, they did murmur in many things against their  
father because that he was a visionary man and that he  
had led them out of the Land of Jerusalem,  
To leave the land of their inheritance and their gold  
and their silver and their precious things  
and to perish in the wilderness;
- 39 And this they said that he had done because  
of the foolish imaginations of his heart.
- 40 And thus Laman and Lemuel, being the eldest,  
did murmur against their father;
- 41 And they did murmur because they knew not the dealings  
of that God who had created them;
- 42 Neither did they believe that Jerusalem, that great city,  
could be destroyed according to the words  
of the prophets;
- 43 And they were like unto the Jews which were at Jerusalem  
which sought to take away the life of my father.
- 44 And it came to pass that my father did speak unto them  
in the Valley of Lemuel with power,  
Being filled with the Spirit until their frames did shake  
before him;
- 45 And he did confound them, that they durst not utter  
against him;  
Wherefore, they did do as he commanded them;
- 46 And my father dwelt in a tent
- 1:36 **fountain of all righteousness** Eth 3:102; 1N 3:68
- 1:38 **stiff-neckedness** Jac 3:22; Ex 32:9; Deut 31:27; Isa 48:4  
1:38 **stiff-neckedness** SA, Jac 3:22  
1:38 **land** = ădâmâh = country
- 1:41 **created them** 2N 1:95; Mos 1:102, 2:13, 3:21; He 5:66; 3N 4:44; Mn 4:70; Col 1:16-17  
1:41 **created** SH, Mos 2:13  
1:43 **life of my father** 1N 2:23
- 1:44 **valley of Lemuel** 1N 1:37, 2:92, 3:22, 5:6  
1:45 **confound** 1N 5:160; 2N 2:26; 3:37; Jac 5:13; He 2:79

1:36 **fountain of the Red Sea.** Commonly believed to be the Gulf of Aqaba which is a finger of the Red Sea.

1:36-37 **righteousness, steadfast.** Lehi is pleading with his sons, Laman and Lemuel, to have these qualities. Although they did not heed their father's plea, God answered Lehi's prayers many years later in some of Laman's descendants, the people of Ammon, Hel 5:91-97.

1:38 **stiff-neckedness.** A Hebrew idiom for obstinate or stubborn, Ex 32:9.

**land of.** Translated literally it is land of the city of and therefore encompasses the larger area around the City of Jerusalem. Land of is a phrase stemming from the earlier political city-states. The phrase Land of Jerusalem, meaning the land around the City of Jerusalem, is found on the Egyptian Amarna Tablets found in 1887 which date to the 14th Century BC. This pattern of naming the area around the city the same as the city was carried over to the NW. For example, land and City of Nephi, Om 1:20; Mos 6:18.

**Land of Jerusalem.** AN, 1N 2:8.

**gold and silver.** Laman and Lemuel were complaining that they were leaving their gold and their silver; their inheritance. They did not believe the Lord that they were being led to a Promised Land, an inheritance, which turned out to be abundant in gold and silver, and plenty of other precious things, 2N 4:21, Jac 2:14.

1:41-42 **murmur.** Laman and Lemuel's real reason for murmuring was unbelief. They knew not the dealings of God. Alma prays for the souls that knew not God, Al 4:6; Mormon labors that the people might "again come to a knowledge of God" WM 1:12; "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

1:44 **speak the word...power...authority.** WM 1:26; Mos 7:107; Al 12:5; He 2:80, 123; Mi 8:18

1:46 **dwelt in a tent** Lehi had been a wealthy man and had a house with land near Jerusalem, gold, silver and precious things. He and his family left this behind to live in tents in the wilderness, 1N 1:29, for 8 years, and continued using tents many years after reaching the Land of Promise, 1N 5:213.