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## 1 Nephi Chapter 10

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## Chapter 10

{Original 1830 Chapter III—comprising Chapters 10-14}

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

1 **And now** I **Nephi** **proceed** to give an **account** upon these **plates**  
of **my proceedings** 01  
**and** [of] **my reign**  
**and** [of] **my** **ministry**

**Wherefore** to **proceed** with mine **account** [upon these **plates**]  
I [**Nephi**] **MUST** **speak** somewhat  
of the **things** of **my father**  
**and also** of **my brethren**  
*[See the note at the end of the chapter]*

*Lehi Prophecies That Some Jews Will Return to Jerusalem*

2 **For behold**  
**it came to pass** [**that**] **after** [all deleted in 1837] aa  
[he] **my father** had **made an end** bb 02  
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**— cc

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

*Lehi Prophecies 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**—  
[*yea*] **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** 03  
**of Whom He Had Spoken**  
**>or This Redeemer of the World**

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

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

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

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]  
[Heb. 03 – Metaphor/ Epithet – Title of Christ]

[Par. ee – Circular repetition of “should”]

and make His paths straight  
for there standeth **One Among You** 04  
**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** [O= saith]  
[that] he [this **prophet**]**should baptize** [deleted] ff gg  
*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](http://biblestudy.com) for the meaning of the name of Joshua.]

and he [my father] also **spake / ^said** [O / ^1837]  
**that** he [this **prophet**]**should baptize**  
with water 05  
[**yea**] even **that** he [this **prophet**]**should baptize** **The Messiah** hh  
with water

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** 06  
**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**] [O= that]  
 had \_\_\_\_\_ **slain** **The Messiah**  
 \***Who Should Come**

**And after** [that] **He [The Messiah]** [O= that]  
 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 1<sup>st</sup> Nephi and 2<sup>nd</sup> 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  
 and also concerning the **Gentiles**  
 concerning the **House of Israel**

**that** they [the **House of Israel**]  
**should be compared** ii  
**like** unto an **Olive-tree** 07

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** [\*O= that]  
 they[the **House of Israel**] **should be gathered** together **again**

**>or in fine** [to sum up] **\* after** the **Gentiles had** received the **fulness** {AL} jj  
 of the **Gospel**

**>or** the **natural branches** of the **Olive-tree**  
 the **remnants** of the **House of Israel**

**should be grafted in**  
**>or** come to the **knowledge** kk  
 of **The True Messiah**  
**Their Lord**  
**and Their Redeemer** 08

15 **And after** this [covenant] manner  
 of **language**

[see 1 Ne. 1:15, 3:21, 5:3,6,8; 17:22]

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** [O= was]  
**as** **my father** **dwelt** in \_\_\_\_\_ a tent \_\_\_\_\_ *in the valley of Lemuel*

[Par. jj – Clarification of “gathered” ]  
 [Par. kk – Clarification of “grafted in”]

[Heb. 08 – Repetition 3 times = highest knowledge of God]

The Messiah Is the Son of God  
Yesterday, Today, and Forever, the Covenant Way  
Has Been Prepared for All Men to Come unto God

17 And **it came to pass**

[that] **after** I **Nephi** having **heard** ALL the **words** of [O= that]

my **father** concerning the **things**

**which** he [my **father**] **saw** in a **vision**

**and also** [concerning] the **things**

**which** he [my **father**] **spake**

by the **power** of **the Holy Ghost**

**which power** [of **the Holy Ghost**]

he [my **father**] **received**

by **faith on** **the Son of God** {AG}

**and\*** ( **the Son of God was** **The Messiah** 09  
**Who Should Come**)

[\*see the note\* at the end of the chapter]

[And **it came to pass**

**that**] [deleted in 1837]

I **Nephi** was **desirous** also

**that** I [**Nephi**] might **see**

**and** [that I [**Nephi**] might] **hear**

**and** [that I [**Nephi**] 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** {AG}

**and** **come** unto **Him**

19

**For** he that **diligently seeketh** **Him**

shall **find** \_\_\_\_\_ **Him**

[Heb. 09 – Prophetic perfect tense “was”]

and the mysteries of God  
 shall be unfolded unto them  
 by the power of the Holy Ghost

as well in this time / ^these times  
 as in times of old

[O / ^1830]

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

10

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)]



[1 Nephi 10]

[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).

(Garold N. Davis, "Pattern and Purpose of the Isaiah Commentaries in the Book of Mormon," in Davis Bitton ed. *Mormons, Scripture, and the Ancient World*, F.A.R.M.S., 1998, p. 281-282)

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 metaphysically 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.

(Steven L. Olsen, "Prophecy and History: Structuring the Abridgment of the Nephite Records," in *Journal of Book of Mormon Studies* 15/1 (2006): 18-29.)

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 chiasmic 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.)