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1 Nephi Chapter 17

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Chapter 17

{Original 1830 Chapter V – continued}

~~~ Eastward to Bountiful and the Sea Irreantum

1 And **it came to pass**

that we did again *take \_\_\_\_\_ our journey in the wilderness*  
and we did *travel nearly eastward from that time forth*

aa

And we did *travel*  
and [we did] wade through MUCH affliction *in the wilderness*

and our women [wives] did bear **children** *in the wilderness*

01 bb

2 and so GREAT *were* the blessings of **the Lord** upon us [{"P= was"}] {AG}  
that **while** we did live upon **raw meat** *in the wilderness* [sun-dried meat] 02

our women [wives] did give plenty of suck for their **children**

and [they our women] were strong yea even like unto the **men**

and they [our women] **began to** bear their *journeyings*

without <sup>^</sup>murmuring / s

{^O / P}

3 And **thus** we see  
that the **commandments** of **God** MUST be fulfilled

And **if it so be that** the children of men **keep**  
the **commandments** of **God**

{AG}

[then] He[God] doth **nourish** them

cc

and [He God doth] **strengthen** them

[^O / "ways and" deleted in P]

and [He God doth] **provide** <sup>^</sup>ways [ways = covenant ways]  
and means

whereby they can **accomplish** the thing  
which [thing]

He[God] **has** **commanded** them

[see 1 Ne. 3:7]

[P= hath]

**Wherefore**

He[God] did **provide** <sup>^</sup>ways  
and means / means for us [{"^O / "ways and" deleted in P}]

**while** we did *sojourn \_\_\_\_\_ in the wilderness*

[Par. aa – Circular repetition “in the wilderness”]

[Heb. 01 – Idiom “women” = wives]

[Par. bb – Circular repetition “women”]

[Heb. 02 – Idiom “raw meat” = sun-dried with spices]

[Par. cc – Circular repetition “He God”]

[1 Nephi 17]

4 And we did sojourn for the space of MANY years dd  
Yea even eight years

[we did sojourn] \_\_\_\_\_ In the wilderness

5 And we did come to the land  
which we called Bountiful  
because of its MUCH fruit  
and also [because of its MUCH] wild honey

and ALL these things were prepared of the Lord  
that we might NOT perish  
[in the wilderness]

And we beheld the sea ee  
which we called Irreantum  
which  
being interpreted is MANY waters

6 And it came to pass

that we did pitch our tents by the seashore  
and NOTwithstanding we had suffered  
MANY afflictions  
and MUCH difficulty

yea even [so MANY afflictions 03  
and] so MUCH [difficulty]

that we can NOT write them ALL

we were exceedingly rejoiced [“we was”] {AG}  
when we came to the seashore  
and we called  
the place Bountiful

[and also because of its MUCH fruit 04  
because of its MUCH wild honey]

*~~~Lehi's Group Tarries at Bountiful  
Nephi Is to Build a Ship after the Manner of the Lord  
That they May Cross the Many Waters*

7 And it came to pass

that after I Nephi had been in the land of Bountiful  
for the space of MANY days

[Par. dd – Circular repetition “we”]

[Heb. 03 – Double repetition = increased intensity]

[Par. ee – Circular repetition “sea”]

[Heb. 04 – Double repetition = increased intensity]

the voice of the Lord  
*came* unto ME  
saying

[See the chiasmic structure at the end of the chapter]

[A] Arise \*\*  
 [B] and get thee *into the mountain* [duality – covenant temple]

And it came to pass

[A] that I [Nephi] arose ff  
 [B] and I [Nephi] *went up* *into the mountain* 05  
 and I [Nephi] cried unto the Lord

8 And it came to pass

that the Lord spake \_\_\_\_\_ unto ME gg  
saying

Thou [Nephi] shalt \_\_\_\_\_ construct a ship  
 after the manner

which I [the Lord] shall *show* thee [P= shew]  
 that I [the Lord] may *carry* thy people *across these waters*

9 And I [Nephi] said [Extended alternating parallelism] [P= saith]

[A] Lord  
 [B] *whither shall I go*

[C] that I [Nephi] may find ore to molten  
 [D] that I [Nephi] may make tools to construct the ship  
 after the manner

which Thou [Lord] hast shown unto ME ?

10 And it came to pass

[A] that the Lord told ME  
 [B] *whither I should go*  
 [C] to find ore  
 [D] that I [Nephi] might make tools

11 And it came to pass

[A] that I [Nephi] did make a bellowses / bellows [ O, P / ^1837 ] {AG} \*\*  
 [B] wherewith to blow the fire of the skins of beasts hh

[A] and *after\** I [Nephi] had made a bellowses / bellows [\*P= that]  
 that I [Nephi] might have  
 [B] wherewith to blow the fire

[Par. \*\* – Simple synonymous parallelism]

[Par. gg – Circular repetition “the Lord”]

[Par. ff – Circular repetition “I Nephi”]

[Par. \*\* -- Simple synonymous parallelism]

[Heb. 05 – Compound preposition “up into”]

[Par. hh – Circular repetition “fire”]

[1 Nephi 17]

that I [Nephi] did smite two stones together [duality]  
I [Nephi] might make \_\_\_\_\_ fire [duality]

[Note: If one considers this a symbolic, dualistic verse, then there is an allusion to “fire” or revelation coming about by means of “two stones” which most probably would refer to the Urim & Thummim.]

12 For [He] the Lord had NOT hitherto suffered  
that we should make MUCH fire  
for He [the Lord] said as we journeyed in the wilderness [P= saith]

13 And I [the Lord] will make\*thy food\*become sweet that ye cook it NOT [\*P= that, shall] 06  
and I [the Lord] will also be Your Light in the Wilderness [duality]  
and I [the Lord] will prepare The Way before you  
if it so be  
that ye shall keep My commandments II

**Wherefore**  
inasmuch as ye shall keep My commandments  
ye shall be led towards the promised land [duality – covenant]  
and ye shall KNOW  
that it is by Me  
that ye are led

14 Yea and the Lord said also  
that after ye have arrived to / in the promised land [O / 1920] 07  
ye shall KNOW [“arriven”] {AG}  
that I the Lord AM God  
and that I the Lord did deliver you from destruction  
yea that I [the Lord] did bring you out of the land of Jerusalem [duality]

[Note: By using the title “I . . . AM God”, Nephi makes allusion to the Lord delivering Moses and the Children of Israel out of the bondage and destruction of Egypt. When called to perform this task, Moses asked by what name he would claim authority. “And God said unto Moses, ‘I AM THAT I AM; . . . say . . . I AM hath sent me.’” (Exodus 3:13-14)]

15 **Wherefore**  
I Nephi did strive  
to keep the commandments of the Lord [to “keep” = to “heed”]  
and I [Nephi] did exhort my brethren  
to faithfulness  
and [to] diligence

[Note: Here Nephi repeats what he recorded in 1 Nephi 16:28 that by these “small means” (faith, diligence and heed) the Lord “can bring about great things.”]

[Heb. 06 – Metaphor symbolism “Your Light”] [Heb. 07 – Prophetic perfect tense “arrived”]  
[Par. ii – Circular repetition “ye shall”]

*Covenant Faith Is a Mystery  
Understood Only by the Righteous  
Nephi's Disobedient Brethren Bear False Witness*

16 And **it came to pass**

**A** that I [**Nephi**] did **make** tools of the ore JJ  
which I [**Nephi**] did molten out of the **rock**

17 And **when** [they] **my brethren** saw that I was about to **build a ship** kk LL  
**B** they [**my brethren**] **began to murmur** against me mm  
**saying**

**C** Our **brother** is a **fool**  
for he **thinketh** that he can **build a ship**  
**D** **yea and** he [our **brother**] also **thinketh**  
that he can **cross** these **GREAT waters** [**in a ship**]

18 And **thus** **my brethren** did \_\_\_ **complain** against me  
**E** **and** [**my brethren**] were \_\_\_ **desirous**  
**that** they [**my brethren**]  
might **NOT labor** [to **build a ship**]

**F** **for** they [**my brethren**] did NOT **believe** that I could **build a ship**  
**G** NEITHER would they \_\_\_ **believe**  
that I **was** **instructed** of **the Lord** [to **build a ship**] ["were" O, P] {AG}

19 And now **it came to pass**

that I [**Nephi**] was exceedingly **sorrowful** [added in 1981]  
because of the **hardness** of their **hearts**

and now  
**when** they [**my brethren**] saw  
**that** I [**Nephi**] **began to be** **sorrowful**  
they [**my brethren**] were **glad** \_\_\_ in their **hearts**

insomuch  
**that** they [**my brethren**] did **rejoice** \_\_\_ over me  
**saying**

We **knew**  
that ye could NOT **construct a ship**  
**for** we **knew**  
that **ye** were LACKING in **judgment**  
**Wherefore** [we **know**  
that] **thou** canst NOT **accomplish** so **GREAT** a **work**  
[as to **build a ship**]

[Par. jj – Downward gradation]

[Par. kk – Circular repetition “my brethren”]

[Par. LL – Circular repetition “build a ship”]

[Par. mm – Detailing “murmur”]

[1 Nephi 17]

20 And [Nephi]thou art like unto our father [Lehi] led away by the foolish imaginations of his heart 08 nn

yea he [our father] hath led us out of the land of Jerusalem

and [after] we have wandered in the wilderness for these MANY years 00

and our women have toiled being big with child pp

and they [our women] have borne children in the wilderness

And [they our women have]suffered ALL things SAVE it were death

and it would have been better that they [our women] died before they [our women] came out of [the land of] Jerusalem than [our women]to have suffered these afflictions

21 Behold these MANY years we have suffered in the wilderness which time

we might have enjoyed our possessions and [we] [might have enjoyed] the land of our inheritance yea and we might have been happy qq

22 And we know that the people who were in the land of Jerusalem [P= which] were a righteous people rr ss For [we know that] they [the people] keep / ^kept the statutes [O / ^1830] and the judgments of the Lord

[Note: The fact that they are complaining that they "might have" "enjoyed" or "been happy" in Jerusalem implies that Jerusalem had not been destroyed.]

and [we know that] they [the people] kept ALL His [the Lord's] commandments according to the law of Moses

Wherefore we know that they [the people] are a righteous people [false covenant witness]

and our father hath judged them [falsely] and [our father] hath led us away [falsely]

[Heb. 08 – Simile "like" comparison]

[Par. nn – Detailing why Nephi is wrong]

[Par. oo – Circular repetition "have"]

[Par. pp – Circular repetition "our women"]

[Par. qq – Circular repetition "we"]

[Par. rr – Circular repetition "know"]

[Par. ss – Circular repetition "people"]

because **we** [his **sons**] would **hearken** unto **his words**  
 yea and **our brother** [**Nephi**] is **like** unto  
 him[**our father** **Lehi**]

09

**And** after this manner \_\_\_\_\_ of **language** [see the note on 1 Ne. 5:6]  
 did my **brethren** and **murmur**  
 and **complain against** us

[Note: The word “know” is a covenant word associated with covenant faith, obedience, perseverance and subsequent blessings by the Lord. Thus Nephi’s brethren are bearing false witness when they say “we know” because they lack the faith, the obedience, and the spirit of the Lord that would confirm the fact that they “know.”]

*Nephi Compares His Trials with Those of Moses  
 He Condemns His Disobedient Brethren with Covenant Words  
 The Lord Will Destroy the Covenant Disobedient*

23 **And it came to pass**  
 that **I Nephi** **spake** unto them  
**saying**

**Do ye** believe

tt

**that** [they] **our fathers**

who were the **\*children of Israel**

uu

would have been **led away out** of the **hands** of **the Egyptians**

**if** they [**our fathers**]

had NOT **hearkened** unto the **words** of **the Lord** ?

24 **Yea** **Do ye** suppose

**that** they [**our fathers**]

[who were the **children of Israel**]

would have been **led out** of **bondage**

vv

**if** **the Lord** had NOT **commanded Moses**

**that** he [**Moses**]

should **lead**

them [the **children of Israel**] **out** of **bondage** ?

25 **Now** **ye know that**  
**and** **ye know that**

the **children of Israel** were in **bondage**  
 they [the **children of Israel**] were laden with **tasks**  
 which [tasks]  
 were \_\_\_\_\_ **grievous to be borne**

ww

**Wherefore** **ye know that** it MUST needs be a good **thing**

**for** them [the **children of Israel**]

**that** they [the **children of Israel**]

should be **brought out** of **bondage**

[Heb. 09 – Simile “like” comparison]

[Par. tt – Questions to make a point]

[Par. uu – Circular repetition “have”]

[Par. vv – Circular repetition “bondage”]

[Par. ww – Like beginnings “ye know”]



[1 Nephi 17]

26 Now ye know that Moses was commanded of the Lord to do that GREAT work \*\*  
and ye know that by his word the waters of the Red Sea  
were divided **hither** {AL}  
and **thither**

27 But ye know that the Egyptians were drowned in the Red Sea  
who\* were the armies of Pharaoh [P= which] 10  
and they [the children of Israel] passed through on dry ground

28 And ye also know  
that they [the children of Israel] were fed  
with manna  
in the wilderness

29 Yea and ye also know  
that Moses  
by his word  
according to the power of God which was in him  
smote the rock and there came forth water  
that [they] the children of Israel might quench their thirst

[Note: Another name for Christ is “the Rock” or “my Rock” ( 2 Ne. 4:30,35) which gives a duality of meaning here.]

30 And NOTwithstanding they [the children of Israel] being led  
The Lord Their God Their Redeemer  
going before them [the children of Israel]  
leading \_\_\_\_\_ them [the children of Israel] **by day**  
and giving light unto them [the children of Israel] **by night**  
and [The Lord Their God] doing ALL things  
for them [the children of Israel]  
which [things] were expedient for man [P= was] {AG}  
to receive  
they [the children of Israel] hardened their hearts  
and [they the children of Israel] blinded their minds  
and [they the children of Israel] reviled against Moses  
and against the True and Living God

31 And it came to pass  
[A] that according to His Word \*\*  
[B] He did destroy them [the children of Israel]  
[A] and according to His Word  
[B] He did lead them [the children of Israel]

[Heb. \*\* – Passive participle with “of” meaning “by”]

[Par. \*\* Repeated alternating + inverse alternating par.]

[Heb. 10 – Pronoun “who” distant from the noun it modifies]

[A] and according to His Word  
 [B] He did do \_\_\_\_\_ ALL things  
 for them [the children of Israel]

[B] And there was NOT ANY thing done  
 [for them][the children of Israel]

[A] SAVE it were by His Word

*The Lord Esteemeth All Flesh In One  
 The Lord Will Raise Up a Righteous Nation by Covenant  
 Wicked Nations Who Reject His Words Are Destroyed*

32 And after they [the children of Israel] had crossed the River Jordan  
 He did make them [the children of Israel] mighty ["of" added]  
 unto the driving out of the children of the land xx  
 yea unto the scattering them [the children of the land]  
 to destruction

33 And now Do ye suppose \_\_\_\_\_ yy  
 that \_\_\_\_\_ [they] the children of this land [duality]  
 who were in the land of promise  
 who were driven out [P= which]  
 by our fathers

Do ye suppose \_\_\_\_\_  
 that \_\_\_\_\_ they [the children of this land]  
 were righteous ?

Behold I [Nephi] say unto you  
Nay

34 Do ye suppose \_\_\_\_\_  
 that our fathers would have been MORE choice  
 than they [the children of this land]  
 if they [the children of this land]  
 had been righteous ?

[Behold] I [Nephi] say unto you  
Nay

35 Behold the Lord esteemeth ALL flesh in one \* [central chiastic message]  
he that is righteous is favored of God\* [see the chiastic structure at the end of the chapter] 11

[Par. xx – Circular repetition “the children of the land”]

[Par. yy – Questions to make a point]

[Heb. 11 – Use of the preposition “of” instead of “by”]

[1 Nephi 17]

But **behold** \_\_\_\_\_ this people **[the children of this land]**  
had **rejected** EVERY word of **God**  
and they **[the children of this land]**  
were **ripe in iniquity**

**and** the **FULNESS** of the **wrath** of **God**  
was upon them **[the children of this land]**

[A] **and** **[He the Lord]** did **curse** **the land** zz aaa bbb  
against them **[the children of this land]**

[B] **and** **[He the Lord]** did **bless** it **the land**  
unto our **fathers**

[A] **Yea** **He [the Lord]** did **curse** it **the land**  
against them **[the children of this land]**  
unto their **destruction**

[B] **and** **He [the Lord]** did **bless** it **the land**  
unto our **fathers**  
unto their obtaining **power** over it **the land**

36 **Behold**

[A] **[He the Lord]** hath **created** **the earth** *[duality – covenant land] [Quote – paraphrase of Isaiah 45:18]*  
[B] that it **the earth** should be inhabited

[A] **and** **He [the Lord]** hath **created** **His children**  
[B] that they **His children** should possess it **the earth**

37[A] **And** **He [the Lord]** raiseth up a **righteous** nation ccc  
[B] **and** **[He the Lord]** **destroyeth** the nations **of the wicked**

38[A] **And** **He [the Lord]** leadeth away the **righteous** into **precious lands**  
[B] and **the wicked**

**and** **[He the Lord]** **destroyeth**  
**and** **[He the Lord]** **curseth** \_\_\_\_\_ **the land**  
unto them **[the wicked]** for their sakes  
*[as a warning]*

39 **He [the Lord]** **ruleth** high in the **heavens**  
**for** it [the **heavens**] is **His throne** *[the seat of His power]* \*\*  
**and** **this earth** is **His footstool** *[that which is subject to His power]*

*[Note: There is an ancient parallelistic symbolism here concerning power. Many modern-day readers will understand the power of the throne, but not the footstool. Anciently when a king conquered an opposing king, he would symbolically put his foot on the conquered king’s neck as he lay prostrate before him. Thus a “footstool” upon which a king places his foot is seen to represent that power.]*

\_\_\_\_\_  
[Par. zz – Circular repetition “He the Lord”]  
Par. aaa – Circular repetition “the land”]

[Par. bbb – Alternating contrast “curse / bless”]  
[Par. ccc – Alternating contrast “raiseth up / destroyeth”]  
[Par. \*\* -- Distribution]



[1 Nephi 17]

and the labor\_ [of the **Way**]  
which **they**  
[our **fathers**] had to **perform**  
**was to look** [O, P = were] {AG}

and because of the simpleness of the **Way**  
or [because of] the easiness of it [the **Way**]

there were MANY **who perished** [P= which]

42 And **they** \*\*  
[our **fathers**] did **harden their hearts** **from time**  
**to time**  
and **they**  
[our **fathers**] did **revile against Moses**  
and also **against God**

Nevertheless

**ye** **know** that **they**  
[our **fathers**] were **led forth**  
by His [God's] matchless **power**  
into **the** land of promise

43 And now **after** ALL these **things**  
**the time has come**

that **they**  
[our **fathers**] have become **wicked**  
yea [they]  
our **fathers**] have become **wicked**] nearly unto **ripeness**

and I [**Nephi**] **KNOW** NOT but **they** are **at this day**  
about to be **destroyed** [covenant testimony]

for I [**Nephi**] **KNOW** that **the day MUST surely come**  
that **they** MUST be **destroyed**  
SAVE a few ONLY  
**who shall be led away** [P= which]  
into **captivity**

[Note: Chronologically, this verse tells us that the destruction of Jerusalem had not taken place yet.]

44 **Wherefore** [**He**] **the Lord** commanded **my father**  
that he [my **father**] should **depart**  
**into the wilderness**

[Par. \*\* - Repeated alternating parallelism]

and **the Jews** also sought to take away his life  
 yea and **ye** also have sought to take away his life fff

**Wherefore**

and **ye** \_\_\_\_\_ are **murderers** in your hearts  
 and **ye** are **like** unto **them\*** [P= they]  
 [that are about to be destroyed]

45 But **Ye** are **swift to do iniquity** ggg  
**ye** are **slow** to remember **the Lord Your God**

and **Ye** have \_\_\_\_\_ seen an **angel**  
**he** [the **angel**] **spake** unto you

yea **ye** have \_\_\_\_\_ heard **his voice** **from time to time**

and **he** [the **angel**] hath **spoken** unto you  
 in a **still** small **voice** [a whisper] {AL}

but that **ye** \_\_\_\_\_ were **past feeling**  
**ye** **could NOT feel** **his words**

**Wherefore**

**he** [the **angel**] **has\*spoken** unto you [duality] [\*P= hath] 13  
**like** unto the **voice** of **thunder** \*\*  
 which [voice of **thunder**]

did **cause the earth** to shake  
**as if** it [the **earth**] were to divide **asunder** [apart] {AL}

[Note: This will also happen at the time of the Atonement of Christ. It will also happen when Christ comes to the Nephites in America. The prophetic perfect tense "he has spoken" speaks of something in the future as if it were in the past because it is as good as done, or will surely be fulfilled.]

*Nephi Is Filled with the Power of God unto Deliverance  
 Nephi's Brethren Are Given a Sign and Testify  
 But a True Covenant Knowledge Is Still Lacking*

46 **And ye** also **know** that by the **power**  
 of **His Almighty Word**  
**he** can **cause the earth** that it shall pass away

[Par. fff – Circular repetition “ye”]

[Heb. 13 – Prophetic perfect tense]

[Par. ggg– Alternating contrast parallelism]

[Heb. \*\* – Simile comparison “like”]

Yea and **ye** know that by [the **power**  
of] **His[Almighty]Word**  
**he** can **cause** <sup>^that/the</sup> rough places iii  
to be made smooth ["to" = added]

and [**he** can **cause** <sup>that/the</sup>] smooth places [P/ 1837] \*\*  
shall be broken up

**O** then Why is it **that** **ye** can \_\_\_\_\_ be **so hard** in your hearts ?

47 **Behold** my soul is rent with anguish \*\*  
because of **you**  
and my heart is pained  
[because of **you**]

I [**Nephi**] fear **lest** **ye** shall be **cast off forever**

**Behold** I [**Nephi**] am full of the **Spirit of God**  
**insomuch** <sup>^as if / that</sup> my frame <sup>^had / has</sup> **NO strength** [^O / 1837] {AG}

48 And now **it came to pass**

**that when** I [**Nephi**] had **spoken** these **words**  
**they** were **angry** with me  
and [**they**]were **desirous to throw me**  
*into the depths of the sea*  
and **as** **they** came forth to **lay their hands upon me**

I [**Nephi**] **spake** unto **them**  
**saying**

In the **Name**  
of **the Almighty God**

I [**Nephi**] **command** **you**  
that **ye** touch me NOT

**for** I [**Nephi**] am filled with the **power** of **God**  
even unto the consuming of my flesh [\* P= their]

and **whoso** shall **lay his\* hands upon me**  
shall **wither**

**even as** a dried **weed / ^reed** [O / ^1830]

and **he** shall be  
**as naught** [nothing] {AL}

before the **power** of **God**  
for **God shall smite him**

[Par. iii – Alternating contrast]  
[Heb. \*\* -- Use of "cause that"]

[Heb. \*\* -- Word pair]  
[Heb. \*\* -- Simile "as a dried reed"]

49 And **it came to pass**

A **that** I [Nephi] **said** unto them [my brethren]  
**that** they **should murmur**  
 NO more **against** their **father**

jij  
 [P= saith]

B NEITHER **should** they withhold their labor  
 from **me**

C **for God** had **commanded** \_\_\_\_\_ **me**  
**that** I [Nephi] **should** \_\_\_\_\_ **build a ship**

[bookend #1]

50 And I [Nephi] **said** unto them [my brethren]

[P= saith]

D **if** [He] God had **commanded** \_\_\_\_\_ **me**  
 to **do** ALL **things**  
**[then]** I [Nephi] **could** **do** **them\***

[P= it = ALL things] kkk

E **if** **He** [God] **should command** \_\_\_\_\_ **me**  
**that** I [Nephi] **should say** unto this **water**  
**be thou** \_\_\_\_\_ **earth**  
**and [then]** \_\_\_\_\_ it [this **water**]

[deleted in P] {AG} \*\*

**should be** \_\_\_\_\_ **earth**

F **and if** I [Nephi] **should say** it  
**[then]** it **would be done**

51 And now

G **if** [He] the Lord **has** such GREAT **power**  
**and [if]** [He] the Lord **has wrought**

[P= hath]

so MANY **miracles** among the children of men

**[then]** How is it

**that** **He** [the Lord] **canNOT instruct** \_\_\_\_\_ **me**

**that** I [Nephi] **should** \_\_\_\_\_ **build a ship ?**

[bookend #2]

52 And **it came to pass**

**that** I [Nephi] **said** MANY **things** unto **my brethren**  
**insomuch**

H **that** **they** were **confounded** [*perplexed, ashamed*]  
**and** **[they]** **could** **NOT contend against** \_\_\_\_\_ **me**  
**NEITHER**

{AL}

LLL

durst

**they** **lay their hands** upon **me**

**NOR**

[durst

**they]** **touch** \_\_\_\_\_ **me**

with their fingers

**even for the space of MANY days**

[Par. jij – Upward gradation]

[Par. LLL – Not /Neither/ Nor]

[Par. kkk – Repeated alternating “if / then”]

[Heb. \*\* -- Original “and” = Hebraism]



[1 Nephi 17]

Now **they** durst NOT **do this**  
Lest **they** should **wither** before **me**  
SO **powerful**  
was the **Spirit of God**  
and thus it had **wrought** upon them [**my brethren**]

53 And **it came to pass**

that [**He**] **the Lord** said \_\_\_\_\_ unto **me**  
[A] \*Stretch forth thine **hand again** unto **thy brethren** mmm  
[B] and they shall NOT **wither** before \_\_\_\_\_ **thee**  
[C] but I [**the Lord**] will **shock / ^shake them** [O / ^conjecture - v. 54, 55]  
saith  
[**He**] **the Lord**  
and this will I [**the Lord**] do  
that they may **KNOW**  
that I Am **the Lord Their God**

54 And **it came to pass**

[A] that I [**Nephi**]  
stretched forth my **hand** unto **my brethren**  
[B] and they did NOT **wither** before **me**  
[C] but **the Lord** did **shake them**  
even according to the **word**  
which **He** [**the Lord**] had **spoken**

55 And now they [**my brethren**] **said**

We **know** of a surety  
that **the Lord** is with **thee**  
for we **know** that it is the **power**  
of **the Lord** that **has** **shaken us** [ $\mathcal{P}$ = hath]  
And they fell down before **me**  
and were about to worship **me**  
but I [**Nephi**] would NOT suffer them  
saying  
I [**Nephi**] \_\_\_\_\_ am thy **brother**  
yea even thy younger **brother**

[Par. mmm – Extended alternating parallelism]

**Wherefore**

Worship \_\_\_\_\_ The Lord Thy God  
and Honor thy father  
and thy mother

that thy days may be long in the [promised] land  
which [promised land]  
The Lord Thy God shall give thee

[End of Chapter 17]

[Note: According to Donald Parry, a fine example of **Chiastic Parallelism** is found in 1 Nephi 17:48-52. I have slightly adapted his structure as follows:

48 And now it came to pass that when I had spoken these words, they were angry with me, and were desirous to throw me into the depths of the sea;

(A) and as they came forth to lay their hands upon me

(B) I [Nephi] spake unto them [my brethren], saying:

(C) In the name of The Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God,  
for God shall smite him.

49 And it came to pass that I, Nephi said unto them

(D) that they should murmur no more against their father; neither should they withhold their labor from me, \_\_\_\_\_ for God had commanded me that I should build a ship.

50 And I said unto them:

(E) If God had commanded me to do ALL things

(E') I could do them.

(D) If He [God] should command me

that I should say unto this water, be thou earth, it should be earth;  
and if I should say it, \_\_\_\_\_ it would be done.

51 And now,

(C) if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

52 And it came to pass that

(B) I, Nephi, said many things unto my brethren,

(A) insomuch that they were confounded and could not contend against me;  
neither durst they lay their hands upon me nor touch me with their fingers,  
even for the space of many days.

(Donald W. Parry, *The Book of Mormon Text Reformatted according to Parallelistic Patterns*, F.A.R.M.S., p. 34-35) ]

[1 Nephi 17]

[Note: One of the literary devices used in the narrative of 1 Nephi is that of "typology" or the allusion to some aspect of sacred history. Nephi likens his experiences to those of Moses. Nephi also uses multiple parallels between himself and the biblical Joseph, the son of Jacob—the eventual ruler over the covenant house of Jacob (Israel). Here in 1 Nephi 17:23-42, Nephi compares his trials to those of Moses, who led the children of Israel through the wilderness to the Promised Land. In 1 Nephi 17:55, we find Nephi's brothers bowing down to him as Joseph's brothers did (see Genesis 43:26; 44:14). For an expanded discussion and listing of those parallels, see the "Typology" section under "Literary Forms" in my Introduction to Volume 1.]

[Note: According to Noel Reynolds, the ship-building story of 1 Nephi 17—18 is an elaborate chiasm dealing with Nephi's response to the murmuring of Laman and Lemuel. The chiasmic structure of this story testifies of its importance and probable role in the oral tradition that the early Nephites established to refute the Lamanite claim against Nephi's ruling authority.

- A. Nephi is summoned to the mountain, where he speaks to the Lord (17:7)
- B. Nephi is told to construct a ship after the manner the Lord will show him (17:8)
- C. The Lord shows Nephi where to find ore to make tools (17:10).
- D. The Lord will miraculously bless them in the wilderness so they will know it was he who delivered them. Nephi keeps the commandments and exhorts his brethren to faithfulness (17:12-15).
- E. Nephi's brethren murmur against him and withhold their labor from him (17:17-18).
- F. Nephi is exceedingly sorrowful (17:19).
- G. Nephi's brethren present the details of their case against him and their father (17:19-21).
- H. Nephi's brethren defend the Jews of Jerusalem for their righteousness (17:22)
- I. Although the Lord by miracles led "our fathers," the Israelites, out of Egypt and through the wilderness to the promised land, they hardened their hearts and reviled against both Moses and God (17:23-30).
  - J. God blesses the righteous and destroys the wicked. He "esteemeth all flesh in one." Whoever is righteous is favored of the Lord (17:31-5).
  - J' The Lord blesses the righteous and destroys the wicked. He loves whoever will have him to be their God (17:36-40)
  - I' Even though the Lord loved "our fathers," covenanted with them, led them out of Egypt, and straitened them by miraculous means in the wilderness, still they hardened their hearts and reviled against both Moses and God (17:40-2).
  - H' Nephi prophesies the destruction of the Jews of Jerusalem for their wickedness (17:43).
  - G' Nephi presents the case against his brethren (17:44-6).
  - F' Nephi's soul is rent with anguish (17:47).
  - E' Nephi's brethren are angry with him, but he commands them not to withhold their labor from him (17:48-9).
  - D' The Lord miraculously shocks Nephi's brethren so they will know the Lord is their God. Nephi tells them to obey specific commandments (17:53-5).
  - C' The Lord shows Nephi how to work timbers for the ship (18:1).
  - B' Nephi builds the ship after the manner the Lord has shown him (18:2).
  - A' Nephi often goes to the mount to pray to the Lord (18:3).

(Noel B. Reynolds, "Nephite Kingship Reconsidered," in *Mormons, Scripture, and the Ancient World*, FARMS, p. 179-180.)]