Type: Book Chapter

1 Nephi Preface

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THE BOOK OF MORMON   [Added in 1852/deleted in 1981]

THE FIRST BOOK OF NEPHI   ["First" added in 𝒫]

HIS REIGN AND MINISTRY

[Preface]   [to the First Book of Nephi]

An **account**   of _____ **Lehi**
     and [of] **his** wife_____ **Sariah**   01
     and [of] **his** four_____ **sons**
         being called
         beginning at the eldest **Laman**
            [**and**]   **Lemuel**
            [**and**]   **Sam**
            and   **Nephi**

The Lord warns **Lehi** to   *depart   *out of the land of **Jerusalem**   [duality]   02

because he [**Lehi**] **prophesieth** unto the[**covenant**]**people** [the **Jews**] concerning their **iniquity**
     ~~and~~ [**but**] they [the **covenant people**--the **Jews**] **seek to__destro**y **his life**
                              03   04

[Note: Above is an example of a Hebraism in which the word "and" can also mean "but."
The last two lines are an example of a type of Hebraism called "Irony." Ironically, when the covenant people are
warned that because of their "iniquity" they might be <u>destroyed</u> *(which is the covenant penalty for "iniquity"), rather*
than repent they seek to "<u>destroy</u>*" the messenger (Lehi).]*

He [**Lehi**] <u>taketh</u> **three days'** journey   *into the wilderness*
         with his **family**
[He] **Nephi**   <u>taketh</u> his **brethren**

and   [he **Nephi**]   return<u>eth</u> [_____ **days'** *journey*] to *the land of **Jerusalem***   [𝒫= returns]
            after the **record** of   the **Jews**

The **account** of **their** <u>suffering**s**</u>   05

     They take the   **daughters** of   **Ishmael**   aa
            to   wife
     They take their **families**

and   [**they**]   *depart _____   into the wilderness*

     Their <u>suffering**s**</u>
and   [**their**]affliction**s** _____   *in   the wilderness*

_____

[Heb. 01 – Repetition of possessive "his" in a list]   [Heb. 04 – Irony]
[Heb. 02 – Double & separated prepositions]   [Heb. 05 – Plurals amplify the meaning]
[Heb. 03 – The conjunction *"and" can also mean "but"]*   [Par. aa – Circular repetition of "they" & "their"]

[1 Nephi 1: Preface]

     The course of **their**   _____ *travels* *[in the wilderness]*   [duality]

       They   *come* _____ *to* *the large waters*

[Note: There is a duality here. The word "course" implies physical travel, but it also implies spiritual travel. Also, "large waters" are symbolic of chaos and separation from a new promised land – much like Moses.]

   [His] **Nephi**'s   **brethren** rebel **against** **him**   [𝒫= rebelleth] {AG}
    He [**Nephi**]____ **confoundeth**   **them**   *[amazes and surprises them]*
And [he **Nephi**]   **buildeth**   a **ship**

        They   call [the **name** of] *the place*   ***Bountiful***   [only in 1840, 1981]
        They   *cross* _____   *the large waters*
                             [in a **ship**]
                                into the ***Promised land*** &c./and so forth
                                         [𝒫/ 1981]

     This is according to
     the **account**
     of   **Nephi**
  >or in other   **words**   bb
     I   **Nephi** **wrote**
     this **record**

                          * * *

[Note: The above heading was part of The First Book of Nephi. I have also inserted my own headings in First Nephi, but I have NOT enclosed them in brackets—rather I have centered, capitalized and italicized them.]

_____

[Par. bb -- Clarification]

[Note: According to Grant Hardy, from a literary perspective, Nephi will state that his intention in making this covenant record is to "show" unto his readers that "the tender mercies of the Lord are over all those whom He hath chosen because of their faith [His covenant children] to make them mighty even unto the power of deliverance" (1 Ne. 1:20). Nephi also states that he writes to "persuade" his "brethren" "to believe in Christ and to be reconciled to God" (2 Ne. 25:23); and to "persuade" his "people" to "remember the Lord their Redeemer" (1 Ne. 19:18). One of the ways Nephi focuses on these goals is to shape his narrative in what Hardy calls "selective characterization," in which only selected characters are used in order to better illustrate the ramifications of covenant obedience and disobedience. In other words, Nephi will reduce thirty years of struggle over covenant obedience and disobedience among some two dozen covenant-family-related people (to say nothing of the elimination in the narrative of the names of most everyone else) to a conflict between two groups—the disbelieving covenant-disobedient "Lamanites," and the believing covenant-obedient "Nephites". (Grant Hardy, Understanding the Book of Mormon: A Reader's Guide, p. 32-34)