

1 Nephi 1-7

Friday, January 17, 2020



Understanding the Political & Religious Context of 600 B.C.

אֲשֶׁרָה
'asherah

2 Kings 22 What was found?

2 Kings 23 What was removed from Israelite worship

Deuteronomy 12.1-5 One temple (hereafter Dtr.)

Dtr. 12.5,11,21 God's *name* dwells at the temple

Dtr. 12.21 Secular slaughter (no sac. outside Jerusalem!)

Dtr. 4.12 God is NOT seen!

Dtr. 4.15-19 Denial of heavenly bodies

Dtr. 29.29 No secret things!

הַקִּדְּשִׁים or קִדְּשׁ Haqadeshim or Qodesh

Josiah broke down the houses of the 'male cult prostitutes' in the temple precincts, where the women wove hangings for Asherah (2 Kgs 23.7). The Hebrew consonants for 'male cult prostitutes' are the same as those for holy ones, angels *qdsm*, and, given what is known about the censorship methods of the ancient scribes, reading the letters in this way could have been deliberate.

[H6944](#) Qodesh = Saints, holy ones קִדְּשׁ (468 times in the O.T.)

[H6945](#) Qadesh = Prostitute, unholy קִדְּשׁ (2 Kings 23.7)

Josiah swept away the ancient religion!

Josiah's breaking down the houses of the holy ones could have been his suppression of the cult of the heavenly host. These two elements alone indicate that Josiah abolished what is recognizable as the veneration of Wisdom and her seventy sons, the angels. Almost all that Josiah swept away can be matched to elements in the older religion, not in the cults of Canaan, but in the religion of the patriarchs and the prophets. As the history of Israel is presented in the Bible, the patriarchs before the time of Moses and the kings after him followed the religion that Josiah 'reformed' and Deuteronomy condemned. They set up altars under trees and built shrines all over the land, wherever the LORD had appeared to them (e.g. Gen. 12.6-7; Gen. 18.1; Gen. 26.25; Gen. 28.18; 1 Chron. 16.38-40; 2 Chron. 1.2-13).

(Margaret Barker, *The Great High Priest: The Temple Roots of Christian Liturgy*, p. 148-149)



1 Nephi 1 deals
with issues of 640
B.C.

Lehi's Theophany

Historical introduction (1 Nephi 1:4; Ezekiel 1:1–3)

Divine confrontation (1 Nephi 1:6; Ezekiel 1:4)

Throne-theophany (1 Nephi 1:8; Ezekiel 1:26–28)

Heavenly book (1 Nephi 1:11–12; Ezekiel 2:8–10)



Lehi's Theophany

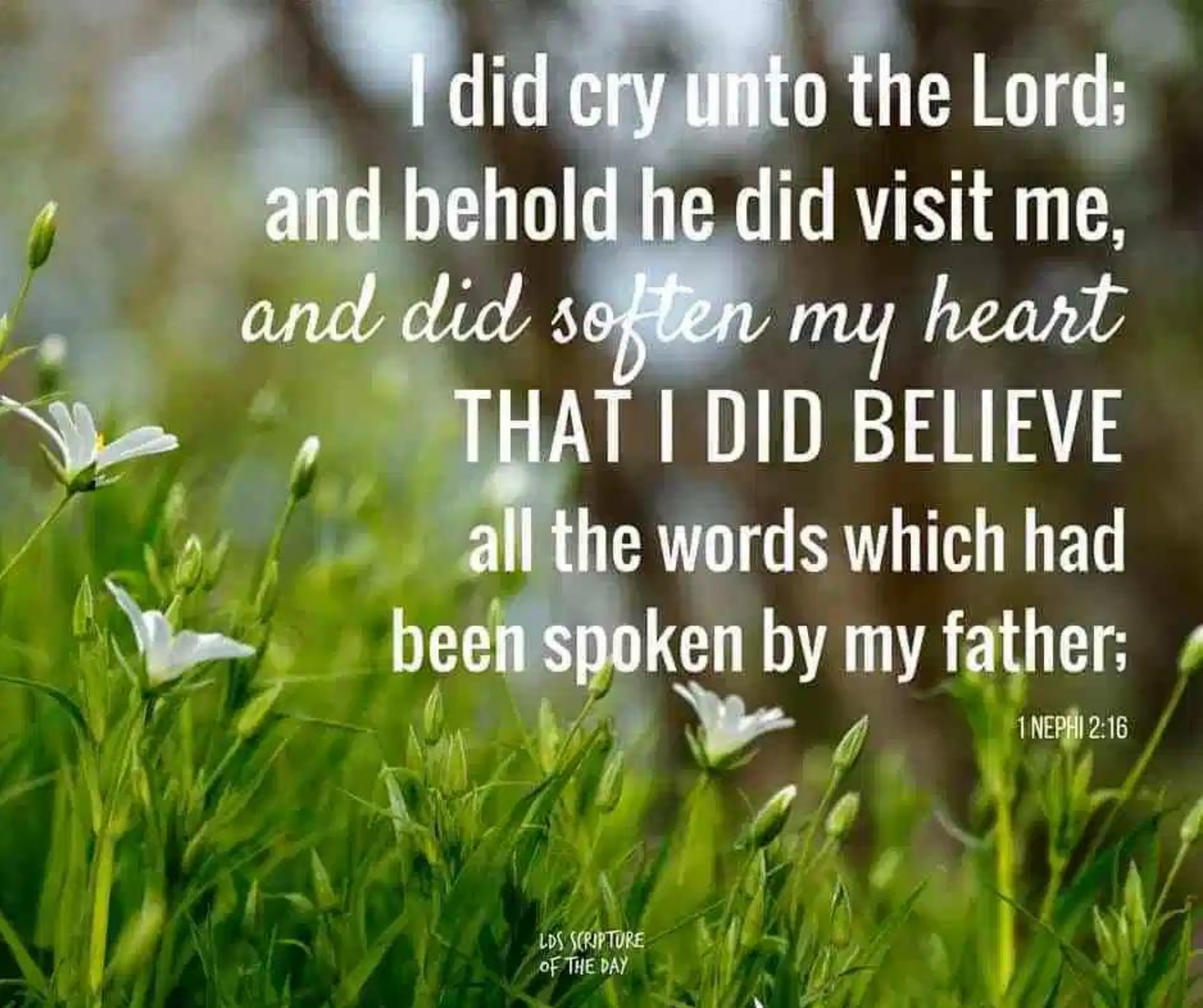
Angelic songs of praise (1 Nephi 1:14; Ezekiel 3:12)

Commission of the prophet (1 Nephi 1:18; 2:1; Ezekiel 2:2–3)

Rejection by his people (1 Nephi 1:19–20; Ezekiel 3:8–9)

Reassurance and a promise of deliverance (1 Nephi 1:20; Ezekiel 3:8–9)





I did cry unto the Lord;
and behold he did visit me,
and did soften my heart
THAT I DID BELIEVE
all the words which had
been spoken by my father;

1 NEPHI 2:16

LDS SCRIPTURE
OF THE DAY

v. 28-29



Ur-Nammu (left), king of Ur, approaches the god Sin to request permission to build a temple. Mesopotamian monarchs were seen as having special relationships with the gods.



Laman and Lemuel were angry with Nephi. They beat Nephi and Sam with a stick.

Symbol of the Rod = Right to Rule

The rod and ring are separate objects with unique characteristics that complement each other when combined. Whether conjoined or in solitary form, **the rod and ring are emblems of divinity.** Deities occasionally allow kings to touch the powers associated with the rod and ring. –

Mary Abram. "A New Look at the Mesopotamian Rod and Ring: Emblems of Time and Eternity." *Studia Antiqua* 10, no. 1 (2011).

<https://scholarsarchive.byu.edu/studiaantiqua/vol10/iss1/5> See also:

Kathryn E. Slanski, The Mesopotamian 'Rod and Ring': Icon of Righteous Kingship and Balance of Power between Palace and Temple, *Regime Change in the Ancient Near East and Egypt: From Sargon of Agade to Saddam Hussein*, 2007.



Relief image on the Tablet of Shamash, British Library room 55. Found in Sippar (Tell Abu Habbah), in Ancient Babylonia ; it dates from the 9th century BC and shows the sun god Shamash on the throne, in front of the Babylonian king Nabu-apla-iddina (888-855 BC)

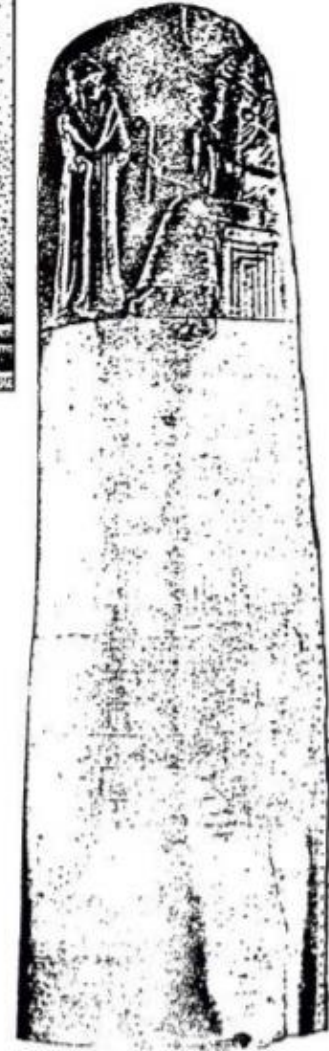


Ur-Nammu (left), king of Ur, approaches the god Sin to request permission to build a temple. Mesopotamian monarchs were seen as having special relationships with the gods.

John Lundquist, What is a temple? A Preliminary Typology, in *Temples of the Ancient World*, ed. Donald Parry, Deseret Book, 1994.



B.



A.

Figure 20. The famous basalt Stele of Hammurabi (A), c. 1700 B.C., depicts the actual ceremony that took place in the Holy of Holies of the Esagila where the sun god Shamash gives Hammurabi the ring and staff of dominion. The detail (B) from the Neo-Sumerian Urnammu Stele shows a close-up of the *canon*, or measuring rod (cf. Ezekiel 40:3), and the ring of coiled cord used in the process of laying out the temple ground plan.



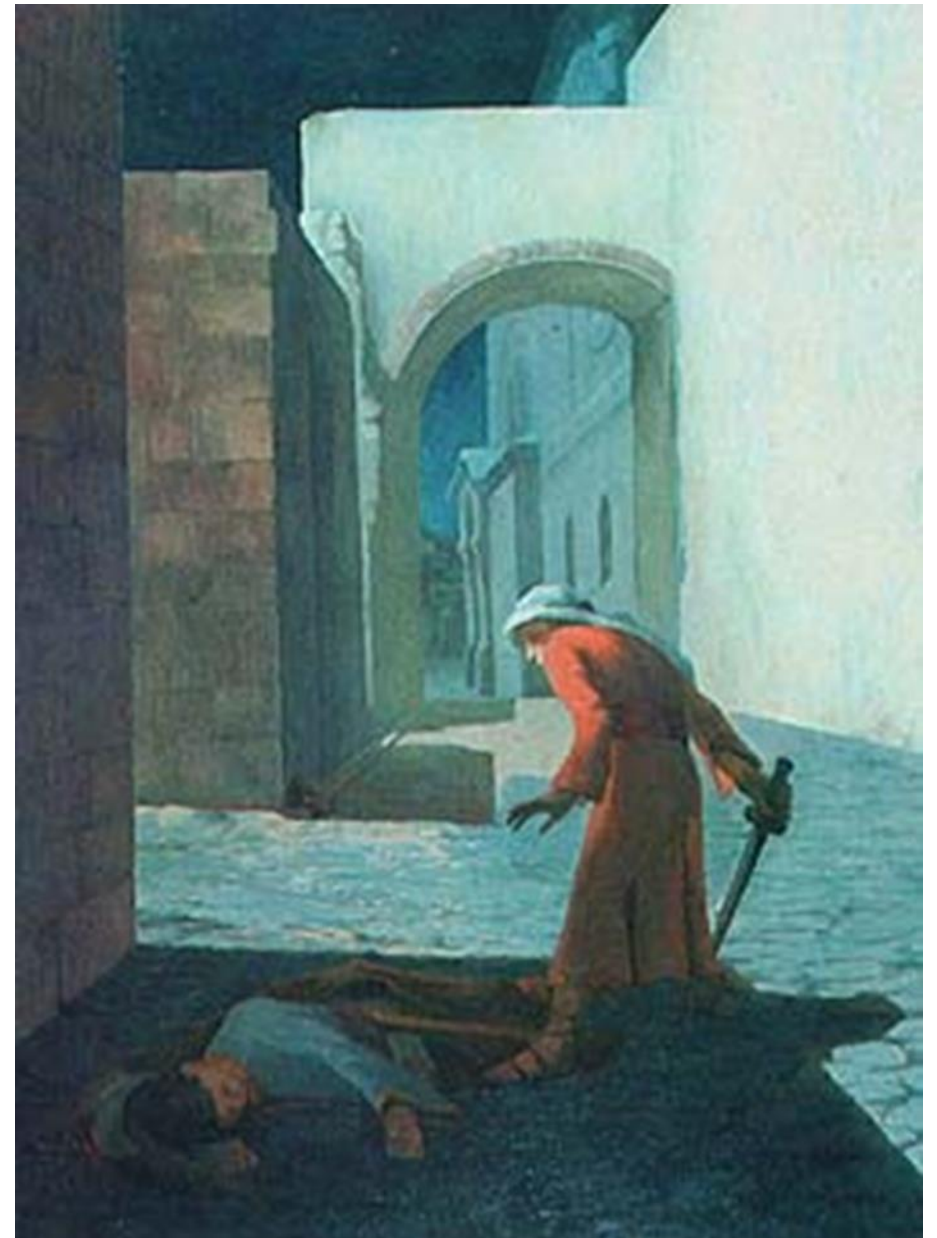
1 Nephi 4.8-19

Parallel Passages in 1 Samuel and 1 Nephi

1 Samuel 17:4–7, 11	1 Nephi 3:31
1 Samuel 17:32	1 Nephi 4:1
1 Samuel 17:34–37	1 Nephi 4:2–3
1 Samuel 17:45–46	1 Nephi 4:6, 10–12, 17
1 Samuel 17:51	1 Nephi 4:9, 18
1 Samuel 17:54	1 Nephi 4:19

McGuire, Ben (2009) "Nephi and Goliath: A Case Study of Literary Allusion in the Book of Mormon," *Journal of Book of Mormon Studies*: Vol. 18 : No. 1 , Article 12.

Available at: <https://scholarsarchive.byu.edu/jbms/vol18/iss1/12>



Contents of the Plates of Brass

Listed in 1 Nephi 5:11–14

1 Nephi 5:11 Five Books of Moses

creation of the world	2 Nephi 2:15
account of Adam and Eve	2 Nephi 2:18–19
law of Moses	2 Nephi 5:10

1 Nephi 5:12 A Record of the Jews to the Reign of Zedekiah Jacob 2:23

1 Nephi 5:13 Prophecies of the Holy Prophets

Isaiah	coming of Christ	2 Nephi 19:1–8
	scattering of Israel	2 Nephi 19:11–21
	day of the Gentiles	1 Nephi 20
	victory of God	1 Nephi 21
	burial of Christ	1 Nephi 19:10
Zenos	allegory of the olive tree	Jacob 5
	hymn on prayer	Alma 33:4–11
Zenock	crucifixion of Christ	1 Nephi 19:10
Neum	crucifixion of Christ	1 Nephi 19:10
Joseph	concerning his posterity	2 Nephi 4:2
Jeremiah	many prophecies	Helaman 8:20

1 Nephi 5:14 Genealogy of Lehi's Fathers Alma 10:3



PaRDeS – The Way to Read Scripture

Peshat - (pronounced peh-shaht' - meaning "simple")

Remez - (pronounced reh-mez' - meaning "hint" – it is alluded to but not overtly stated in the text, see Proverbs 20.10)

Derash - (pronounced deh-rahsh' also called "Midrash," meaning "concept"- consider Mormon's "and thus we see...")

Sod - (pronounced either sawd, or sood [like "wood"] - meaning "hidden"- think temple, coming into God's presence)

References

Mary Abram. "A New Look at the Mesopotamian Rod and Ring: Emblems of Time and Eternity." *Studia Antiqua* 10, no. 1 (2011). <https://scholarsarchive.byu.edu/studiaantiqua/vol10/iss1/5>

Margaret Barker, "[Joseph Smith and Preexilic Israelite Religion](#)," in *The Worlds of Joseph Smith: A Bicentennial Conference at the Library of Congress*, ed. John W. Welch (Provo, Utah: BYU Press, 2006), 70.

Kevin Christensen, "[The Temple, the Monarchy, and Wisdom: Lehi's World and the Scholarship of Margaret Barker](#)," in *Glimpses of Lehi's Jerusalem*, John W. Welch, David Rolph Seely, and Jo Ann H. Seely, eds. (Provo, Utah: FARMS, 2004), 452-457.

McGuire, Ben (2009) "[Nephi and Goliath: A Case Study of Literary Allusion in the Book of Mormon](#)," *Journal of Book of Mormon Studies*: Vol. 18 : No. 1 , Article 12.

Frank Moore Cross, *Canaanite Myth and Hebrew Epic*, Cambridge: Harvard, 1973, p. 274-289. Cross identified the idea of a pre- and post-exilic redaction of the text as the Jews sought to contextualize the destruction of the temple and answer the question regarding the collapse of Jerusalem and the temple.

Mike Day, [How did Josiah change the religion of the Jewish nation? LDSScriptureTeachings.org](#), August 2018.

References

Richard Elliot Freedman, *The Bible with Sources Revealed*, p. 5. Friedman states, “D is part of a longer work, known as the Deuteronomistic History (Dtr), which includes the books of Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings.

Martin Noth, *The Deuteronomistic History*, Sheffield, Department of Biblical Studies, University of Sheffield, 1957. Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School*, Eisenbrauns (April 1, 1992).

Donald Parry (ed.), *Temples of the Ancient World* (Provo: Deseret Book, 1994),

Neal Rappleye, [The Deuteronomist Reforms and Lehi’s Family Dynamics: A Social Context for the Rebellions of Laman and Lemuel](#), *Interpreter: A Journal of Mormon Scripture* 16 (2015): 87-99.

Kathryn E. Slanski, The Mesopotamian ‘Rod and Ring’: Icon of Righteous Kingship and Balance of Power between Palace and Temple, *Regime Change in the Ancient Near East and Egypt: From Sargon of Agade to Saddam Hussein*, 2007.

[Moseh Weinfeld, *Deuteronomy and the Deuteronomistic School*, Eisenbrauns; Reprint of 1972 edition \(February 26, 2014\).](#)