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

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!
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 *qds* *m*, 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 שְׁקֵדֶּשׁ (468 times in the O.T.)

**H6945** Qadesh = Prostitute, unholy שְׁקָדֶשׁ (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
v. 28-29

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.
### Parallel Passages in 1 Samuel and 1 Nephi

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<td>1 Samuel 17:54</td>
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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](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

Zebra  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


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.


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

