A still life painting featuring a stack of books with metal handles, a rolled-up scroll, and a vase. The scene is set on a dark, textured surface. The lighting is dramatic, highlighting the textures of the books, the scroll, and the vase. The background is a dark, textured brown.

I Nephi 16-22

Come, Follow Me

Nephi patterned the entire book of First Nephi after the cosmic myth, that is, after the same chiastic pattern as the festival drama of the Feast of Tabernacles:

- A. Nephi and his family must leave home.
- B. They are given a seeming impossible task.
- C. They receive all necessary empowerment.
- D. Rebellion and starvation in the wilderness.
- C. The Liahona leads to a mountain top for sustenance.
- B. They travel to Bountiful to complete their task.
- A. They arrive at the promised land.

(LeGrand Baker, *Who Shall Ascend to the Hill of the Lord?*, p. 471)

TABLE 5
Chiasmus in 1 Nephi 1-9 (Lehi's Account)

1. Nephi discusses his record, and he testifies it is true (1:1-3).
2. Lehi's early visions are reported, followed by his preaching and prophesying to the Jews (1:6-15, 18-20).
3. Lehi takes his family into the wilderness (2:2-15).
4. The Lord speaks prophecies to Nephi about Lehi's seed (2:19-24).
5. Lehi's sons obtain the brass plates, and Nephi records the most striking example of the murmuring of his faithless brothers (3:2-5:16).
- 4'. Lehi, filled with the Spirit, prophesies about his seed (5:17-19; 7:1).
- 3'. Ishmael takes his family into the wilderness (7:2-22).
- 2'. Lehi's tree of life vision is reported, followed by his prophecies and preaching to Laman and Lemuel (8:2-38).
- 1'. Nephi again discusses his record, and he records his testimony (9:1-6).

Source: Noel B. Reynolds, "Nephi's Outline," in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: Religious Studies Center, Brigham Young University, 1982), 53-74.

TABLE 6
Chiasmus in 1 Nephi 10-22 (Nephi's Account)

1. Lehi expands on his great vision, detailing prophecies about the Jews and Gentiles (10:1-16).
2. Nephi explains that all men can know the mysteries of God by the power of the Holy Ghost (10:17-22).
3. Nephi reports the great visions and prophecies given to him (11-14).
4. Overcome by the hardness of his brethren, Nephi interprets the great vision to his family, rehearsing one of Isaiah's prophecies as support (15:2-16:5).
5. Lehi takes his family further into the wilderness (16:9-17:6).
6. Nephi builds a ship and records his most complete reply to the murmuring of his brothers (17:7-18:4).
- 5'. Lehi takes his family across the ocean in the ship (18:5-25).
- 4'. Concerned for those at Jerusalem, Nephi writes for his descendants and all the house of Israel and explains the ancient prophecies of a Redeemer (19:3-23).
- 3'. Nephi quotes chapters of a prophecy from Isaiah which parallels portions of his own great vision (20-21).
- 2'. Nephi explains to his brethren that prophecies are only to be understood by the same Spirit that also manifested these things to the prophets (22:1-3).
- 1'. Nephi offers a final summary of the prophecies about the Jews and the Gentiles, drawing primarily from the language of the great vision but also from the brass plates (22:3-28).

1 Nephi 16

Perfect match! – 1 Nephi 16.7 –
cross with 1 Nephi 7.6

Irritation precedes instruction –
broken bow 1 Ne. 16.18-30

Nahom – 1 Nephi 16.34



Gadgets


Gadgets – levels of ancient near eastern heavenly beings: 1. God & Spouse, 2. Pre-eminent son, 3. Bene Elohim, 4. Gadget makers (Kothar-wa-Hasis) – see 1 Ne. 16.10, 16, 28-29 and then read this midrash on this curious ball:

Alma 37.38-41 “small and simple”





“Nephi’s broken bow doubtless brought to him some irritation, but not immobilizing bitterness. After all, he was just trying to feed the extended family, so why should he have to contend as well with a broken bow? Yet out of that episode came a great teaching moment. **Irritation often precedes instruction.**” (Elder Neal A. Maxwell, *If Thou Endure It Well* [1996], 128).



I Nephi 16.10, 16, 28-29

Kingship/Throne/Relics/Temple

The relevant relics associated with the Ark and the High Priest were as follows: in **the Ark** were the stone tablets God had touched during the Exodus, and according to the Epistle to the Hebrews, also **Aaron's rod** that budded and a **pot of manna**. .. the High Priest's (had the) Urim and Thummim and breastplate, which attached to a garment referred to as the ephod.

Cumorah's "ark" contained the plates, the breastplate and interpreters, the Liahona, and the sword of Laban. The most obvious identification... is that of breastplate with breastplate, and interpreters with Urim and Thummim. Only slightly less obvious is the parallel of scriptural stone tablets with scriptural golden plates—or, golden tablets.

(Manna)

... **in the morning** the dew lay round about the host.
And when the dew that lay was gone up, behold, **upon the face [ground]** of the wilderness **there lay a small round thing** ... And when the children of Israel saw it, they said one to another, It is manna: **for they wist not what it was.**

(Liahona)

16 And it came to pass that as my father arose **in the morning**, and went forth to the tent door, to his **great astonishment** he beheld **upon the ground a round ball** of curious workmanship;

Kingship/Throne/Relics/Temple

What became of **Goliath's sword** after David ensured that Goliath would no longer need it? You'll probably remember the story of David fleeing into the temple while pursued by Saul, and being helped by one of the temple priests:

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it [is here] **wrapped in a cloth behind the ephod**: if thou wilt take that, take [it]: for [there is] no other save that here. And David said, [There is] none like that; give it me. (1 Samuel 21:9)

Kingship/Throne/Relics/Temple

Israelite Ark of the Covenant

Urim & Thummim

Breastplate

Sword of Goliath

Stone tablets

Aaron's rod

Nephite Ark

Urim & Thummim

Breastplate

Sword of Laban

Golden tablets

Liahona

Source: Don Bradley, [Piercing the Veil: Temple Worship in the Lost 116 Pages](#). See also: Mike Day, [The Nephite Ark](#).

Lessons from Nahom – I Nephi 16.34-39

Lessons about trials

The inscriptions found at Mārib and elsewhere add assurance that the Nihm region was known by that name when Lehi's family would have been there to bury Ishmael and mourn his death, and the **overall correlation between Nihm and Nahom is striking**. Although the Nihmite altars, discovered in the late 1990s, do not say, in effect, "Lehi slept here" or "Ishmael was buried here," this historical data is significant and should not go unnoticed by anyone tracking the trail that Lehi and his party followed down the western coast of the Red Sea.

(Book of Mormon Central, [Who Called Ishmael's Burial Place Nahom?](#))



The Ship

Ancient Hebrew writers consistently repeated and alluded to previous narratives, and the Nephites did the same. This chart highlights one specific instance of this. **Nephi's account of the construction of his ship closely parallels three other narratives about beginnings: the creation, the flood, and the construction of the biblical tabernacle.** This suggests that Nephi purposefully included allusions to these biblical texts when recounting his own story of creation, a practice consistent with ancient Hebraic writing.

Three Biblical Archetypes Compared to Nephi's Construction of the Ship

Work Declared Good	"God saw everything that he had made, and, behold, it was very good" (Gen. 1:31).	God establishes a covenant (Gen. 9:11–17).	"Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it" (Ex. 39:43).	"After I had finished the ship, according to the word of the Lord, my brethren beheld that it was good" (1 Ne. 18:4).
Completion Formula	"Thus the heavens and the earth were finished, and all the host of them" (Gen. 2:1).	"Thus did Noah; according to all that God commanded him, so did he" (Gen. 6:22; cf. 7:5).	"The children of Israel did according to all that the Lord commanded Moses, so did they" (Ex. 39:32; cf. 39:43; 40:33).	"I had finished the ship, according to the word of the Lord" (1 Ne. 18:4).
Blessing Pronounced	"God blessed the seventh day, and sanctified it" (Gen. 2:3).	"God blessed Noah and his sons" (Gen. 9:1).	"Moses blessed them" (Ex. 39:43).	"We were blessed in abundance" (1 Ne. 18:24).
Multiply and Fill the Earth	"God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen 1:2).	"Bring forth with thee every living thing . . . that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth" (Gen. 8:17; cf. 9:1).	"The whole congregation of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Josh. 18:1).	"We did begin to till the earth, and we began to plant seeds" (1 Ne. 18:24).
Curious Workmanship	The variety of species is emphasized (Gen. 1:11–12, 20–22, 24–25).	Divine pattern for building the ark specified (Gen. 6:14–16).	"I have filled [Bezaleel] with the spirit of God, in wisdom, . . . and in all manner of workmanship, to devise cunning works . . . in gold, and in silver, and in brass" (Ex. 31:3–4).	"We did work the timbers of curious workmanship. And the Lord did show me from time to time after what manner I should work the timbers of the ship" (1 Ne. 18:1; cf. 18:2).
Mountain Theophany			"The Lord said unto Moses, Come up to me into the mount, and be there. . . . And Moses rose up, and . . . went up into the mount of God" (Ex. 24:12–13).	"The voice of the Lord came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord" (1 Ne. 17:7; cf. 17:8).

Rods used by God in Instructing Laman

1. Shake frames – 1 Nephi 2.14
2. The Tears of Women – 1 Nephi 7.19-21
3. The Voice of God – 1 Nephi 16.39
4. Shock! – 1 Nephi 17.52-55
5. Chaos of the Sea – 1 Nephi 18.15-20

What signs has the Lord given Laman & Lemuel thus far? Can you name some of them?

The Hero's Journey

The hero is required to leave the safety of home.

The hero receives a difficult mission to perform.

The hero encounters extremely overwhelming opposition.

The hero is victorious, peace is restored.

The hero returns home, knowing that evil is put down and order restored.

Second Explanation of the Plates – 1 Ne. 19

After explaining the construction of the plates (again) in his narrative, Nephi explains that he is putting in the **plain** and **precious** parts (1 Nephi 19.3). Note what he talks about next: 1 Nephi 19.6-24



Isaiah 48-49/1 Nephi 20-21

First Temple Israelite Temple Drama

Nibley reminded us, “Every name is an epithet designating some peculiar attribute or function of an individual. It is possible for persons even in our society to have more than one name, each name calling attention to a different aspect of the individual: for to have many forms and functions is to have many names.” In ancient Israel there were some covenant names that were much more significant than others, just as some covenants were much more long-lasting than others. **The most important publicly known covenant name was “son”—the one formally bestowed on the king at the time of his coronation.** It was the epitome of those because his adoption as a son of God contained the implicit assurance that his sonship would not terminate with his death. It was that name that established the eternal covenant relationships between the king and God, and by extension, between the people, the king, and God. (LeGrand Baker, *Who Shall Ascend?*, p. 368)

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Overview of the First Israelite Temple Drama

Posted on [2020/01/24](#) by [mikedayherriman](#)

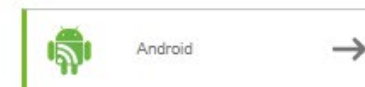
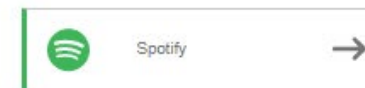
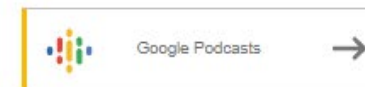
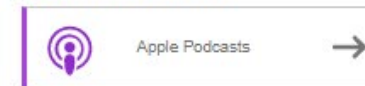
The Feast of Tabernacles

Overview of the Ancient Temple Drama



The ancient temple drama was a kind of generic version of the *sode* experience that Israelite prophets experienced anciently^[1]. This drama, also called the Festival of Yahweh, was held in the autumn at Jerusalem,^[2] and was called by the king of Israel.^[3] The festal drama was an invitation not

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The Wedding

Drawing of water

The Lighting the candelabra

The building of the Sukkah

The Feast

Fertility, Peace, and Prospering in the Land

Overview of the Ancient Temple Drama



Solomon dedicates the temple by James Tissot

Isaiah 48/1 Nephi 20

Promise of connection – v. 8-9

Chosen-ness – v. 10

The name/glory – v. 11-12

The creation, stand up! – v. 13

The battle motif – v. 14

The call to come to the Lord – v. 16

The Lord instructs Israel – v. 17-18

The promise of seed – v. 19

Leave Babylon and come to the Rock – v. 20-22

Isaiah 49/1 Nephi 21

The Lord has called me from premortality – v. 1

This servant is hidden (regular Israel?) – see also Ps. 31.19-20 – v. 2

What the servant says – v.3-4

The servant will be victorious, prisoners will go free – v.5-9

The tree is right in this vision – v. 10 (see also Rev. 7.16, Rev. 22)

The feet will be established (kingship) – v. 13

God will not forget Israel – v. 14-17

God will clothe Israel – v. 18

The promise of seed –v. 19-26

The Ark & Establishing Feet

Designating the Ark as the footstool was not a sacrilege, because a footstool was an essential part of the throne, and no human feet would ever rest upon it except those of the anointed king, who was the adopted son and legal earthly heir of Jehovah. When the king and the Ark of the Covenant entered the Holy of Holies, Jehovah, having reestablished his earthly kingdom, symbolically returned to his own throne in the heavens and left the mortal king, his adopted son and heir, to preside in this world. The king's legitimacy was confirmed by his actually taking his seat upon the throne of God. This was important, for the king was still Adam. He had regained his garment of light, and could reclaim his place on the earthly throne of God. Symbolically everyone in the audience had also participated in all the rites of the drama.

The Ark & Establishing Feet

Thus, Jehovah had created a nation of priests and sacral kings. Therefore, sitting upon the throne under the wings of the cherubim represented not only priesthood power and temporal majesty but also security and peace, as is expressed in the 63rd psalm, “Because thou hast been my help, therefore in the shadow of thy wings will I rejoice” (Psalm 63:7). Mowinckel asserted: “In the cultic drama he represents David:

Yahweh is represented by His holy ark, by the ‘footstool’ before the throne on which He [God] is invisibly seated. ...It is the king who receives Yahweh’s promises, His blessings, and His power; and he transmits them to the community which he represents.”

The Ark & Establishing Feet

The sacred Ark of the Covenant, serving as the footstool to the throne of God, represented the authority of God in three ways: (1) It was the means—provided by Jehovah—by which the king ascended to the throne of God; (2) it contained within it the sacred emblems of kingship, priesthood, and the fruit of the tree of life; and (3) it was the place where the king's feet were “established” after his coronation. Johnson observes that “just as the Ark is the symbol of Yahweh's Person, so Mount Zion corresponds to the divine Mount of Assembly, and the Temple itself is the earthly counterpart of the divine King's heavenly Palace.” Thus the king's being on the throne with his feet securely planted on the Ark of the Covenant was a multi-faceted affirmation of his royal status and of his acceptability before God.

The Ark & Establishing Feet

This idea of kingship being represented by the “establishment” of one’s feet, is represented in a prophecy of Isaiah about the time of the restoration of the gospel. The verse was on the brass plates, but is not in the KJV of the Bible. It reads, “Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted” (1 Nephi 21:13). (Baker and Ricks, *Who Shall Ascend to the Hill of the Lord?*, 409-411)



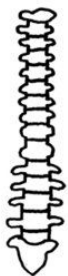
WILLOW



relates to the lips through which we speak out for others.

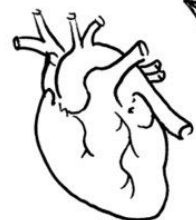
LULAV

represents the spine with which we stand strong.



ETROG

symbolizes the heart with which we feel for others.



MYRTLE

refers to the eyes with which we see those who are overlooked.



Lulav and Etrog

Symbolism of the 4 Species



Leviticus 23.39-43

