

“Many” and “Few” Enter Captivity

Randall P. Spackman

This appendix examines key elements of the chronology of Lehi’s escape proposed by John P. Pratt.¹ The appendix is composed of three parts. In this part, I interpret two prophetic texts in the Book of Mormon that were identified by Pratt as having chronological significance (1 Nephi 1:13; 17:43). Part 2 deals with Pratt’s proposed history of the destruction of Jerusalem in 601 B.C. and part 3 examines Pratt’s adopted speculation that Jehoiakim was known to Nephi as Zedekiah. Pratt’s chronology of the escape is not “traditional;”² it is forced by two fundamental beliefs. These beliefs or *a priori* assumptions are not of immediate concern in determining what the Book of Mormon says about the time of Lehi’s escape; so, my plan is that they will be addressed in subsequent chapters of this source book.

Pratt’s first *a priori* assumption was that the calendar used by the Nephites (apparently to be assumed in every spot where the words *year* and *years* appear in Nephite history) was a 365-day calendar.³ There is evidence for a 365-day calendar being used by the Nephites throughout a significant part of their history,⁴ but not for the purpose of measuring Lehi’s prophecy that the Messiah would be born 600 years after Lehi escaped from Jerusalem (1 Nephi 10:4; 19:8; 2 Nephi 25:19).⁵ Pratt’s other foundational belief was that the Messiah was born on Thursday, 8 April (J), 6 April (G), 1 B.C. JDN 1721156.⁶ This assumption might be characterized best as a belief that has become widespread in The Church of Jesus Christ of Latter-day Saints through its repetition in connection with a lofty phrase referring to A.D. 1830 in D&C 20:1. From the viewpoint of Book of Mormon chronology, it is important to note that the belief is not based on the text of the Book of Mormon, but on an external source (D&C 20:1). That source, when examined with a rational interpretive process, cannot be viewed reasonably as the Lord’s revelation of his birth-date.⁷

By adopting these *a priori* assumptions, rather than beginning with the Book of Mormon text itself, Pratt was constrained to make several exotic proposals related to the time of Lehi’s escape.

¹ See, e.g., John P. Pratt, “Lehi’s 600-year Prophecy of the Birth of Christ,” *Meridian Magazine*, an online publication accessed at www.meridianmagazine.com/sci_rel/000331sixhundred.html; idem, “The Nephite Calendar,” *Meridian Magazine*, accessed at www.meridianmagazine.com/sci_rel/040114nephte.html.

² See Chart II in this chapter for my description of the “traditional” chronology of Lehi’s escape, as set forth in the text of the Book of Mormon.

³ See Pratt, “The Nephite Calendar,” paragraph entitled “365-Day Year,” where he noted that the “latter-day apostle Orson Pratt first proposed that the Nephite calendar probably had exactly 365 days.”

⁴ See, e.g., Randall P. Spackman, “Interpreting *Forty and Two Years* in the Book of Mormon” (2010), which appears in the “Occasional Papers” section of this source book; idem, “Introduction to Book of Mormon Chronology: The Principal Prophecies, Calendars, and Dates,” FARMS Preliminary Studies (Provo, Utah: FARMS, 1993), 20-26, 51-56, 60-61, 69-70.

⁵ See, e.g., Randall P. Spackman, “The Jewish/Nephite Lunar Calendar,” *Journal of Book of Mormon Studies* 7/1 (1998):48-59; idem, “Interpreting *Forty and Two Years*,” 15-23.

⁶ For Pratt, April 6, 1 B.C. is “the implied date of the Savior’s birth according both to modern prophets and other evidence.” Pratt, “Lehi’s 600-year Prophecy,” first introductory paragraph. For support, Pratt cited his article, “Passover, Was it Symbolic of His Coming?” *Ensign* (Jan 1994): 38-45, which may be accessed at www.lds.org. See also James E. Talmage, *Jesus the Christ*, 32nd ed. (Salt Lake City, Utah: Deseret Book, 1962), 102-104; John C. Lefgren, *April Sixth* (Salt Lake City, Utah: Deseret Book, 1980).

⁷ I dealt briefly with this topic in my “Introduction to Book of Mormon Chronology,” 70, 72-74.

First, he had no choice but to place Lehi's escape in 601 B.C., while Jehoiakim reigned as the king of Judah.⁸ Pratt supported this speculation with the further speculation that Jerusalem was destroyed by Babylonia late in 601 B.C. He supported both of these speculations with a variety of proof-texts, brief references to scriptural and ancient secular texts that will be examined in this appendix. While doing so, he apparently acknowledged the speculative nature of this part of his chronology. His so-called "first destruction of Jerusalem by Babylon" had "generally been entirely overlooked in histories of this period."⁹

Pratt's chronological speculations also were contradicted by Nephi's reference to the first year of the reign of Judah's king Zedekiah in 1 Nephi 1:4 and by Mormon's preface in the book of Third Nephi. Instead of addressing these matters through textual analysis (as this chapter has done), Pratt adopted another speculation (one promoted earlier by Joseph L. Allen¹⁰): "*the king whom Nephi called 'Zedekiah' must have been Jehoiakim*" (emphasis in the original).¹¹ Again, instead of following through with textual analysis, Pratt adopted the "several plausible explanations"¹² approach that multiplies unexamined possibilities and uses proof-texts as sufficient evidence to make it seem as though at least one of the explanations will uphold the speculation.

Was Jerusalem destroyed twice in the lifetime of Lehi? In this part, I examine Pratt's two principal proof-texts from the Book of Mormon that supposedly prop up his "two destructions" speculation. According to Pratt, the "first destruction" occurred late in 601 B.C., after which "many" (1 Nephi 1:13) were taken as captives to Babylonia. The "well-known second and final destruction of Jerusalem by Babylon [occurred] over thirteen years later in 587 B.C.," after which "a few only" (1 Nephi 17:43) were taken captive. "Knowing that there were two destructions of Jerusalem clarifies those details. That is, Lehi's prophecy that 'many' would be taken captive had already been fulfilled in 597 B.C. In Bountiful, Nephi spoke of the final destruction of Jerusalem, which would occur in 587 B.C., at which time only 'few' would be taken captive."¹³

Pratt's choice of the word "knowing" is unfortunate because speculation is "guessing," rather than "knowing." Guessing about two destructions, even if based on well-intentioned beliefs, is not the best way to clarify the details in 1 Nephi 1:13 and 17:43. The principle of thoroughness demands a broader inquiry into the text than just a brief reference to a couple of words, especially if those words are important to the interpretation. Since I have used these same texts in other parts of this chapter, it is necessary for me to be thorough in examining Pratt's proposals. So, in this part of the appendix, I will examine what the two prophecies say (in context) and I will consider the ways in which the two prophecies are similar and different, while rejecting the rationally untenable notion that the prophecies are to be clarified by speculation.

What did Lehi prophesy concerning Jerusalem? The prophecy of Lehi concerning the destruction of Jerusalem, as recorded in his son Nephi's small plates, was probably given to Lehi

⁸ Pratt, "The Nephite Calendar," section entitled "Proposed Solution" and throughout the article; idem, "Lehi's 600-year Prophecy," second introductory paragraph and throughout the article.

⁹ Pratt, "Lehi's 600-year Prophecy," section entitled "The First Destruction of Jerusalem."

¹⁰ Joseph L. Allen, Ph.D., *Exploring the Lands of the Book of Mormon* (Orem, Utah: S.A. Publishers, 1989), 22-25.

¹¹ Pratt, "Lehi's 600-year Prophecy," section entitled "Nephi's Account."

¹² Ibid., section entitled "Jehoiakim as Nephi's 'Zedekiah'."

¹³ Ibid., section entitled "'Few' Taken Captive."

in the first year of Zedekiah.¹⁴ Texts relating Lehi’s prophecy appear in 1 Nephi 1:12-14; 3:17; and 10:2-3 in the current (1981) LDS edition of the Book of Mormon. The original manuscript text for 1 Nephi 1:12-14 is not available because of its destruction.¹⁵ The text of the printer’s manuscript for this passage is reproduced in the original (1830) edition of the Book of Mormon.¹⁶ Between these two sources, there are no material issues of textual discrepancy.

The prophetic text in 1 Nephi 1:12-14 is preceded by brief descriptions of Lehi’s two visions. Following his first vision, which came as the Lord’s response to Lehi’s prayer “in behalf of his people” (1 Nephi 1:5-6), Lehi returned home and “cast himself upon his bed, being overcome with the Spirit and the things which he had seen” (1 Nephi 1:7). A second vision then unfolded: “he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels” (1 Nephi 1:8); following which, “he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.” This lustrous being “came and stood before my father, and gave unto him a book, and bade him that he should read” (1 Nephi 1:9, 11). Then Lehi’s prophecy is set forth. I have organized this text (and some others to be quoted below) in parallel lines to help me present the meaning.

And it came to pass that

A₁ as he read, he was filled with *the spirit of the Lord*,

B₁ and he read, saying, *Wo, wo unto Jerusalem!*

A₂ for *I* have seen thine abominations;

B₂ yea, and *many things* did my father read *concerning Jerusalem—*

C₁ that it should be *destroyed*,

D₁ and the *inhabitants* thereof,

C₂ many should *perish* by the sword,

D₂ and many should be *carried away captive* into Babylon.

And it came to pass that

B₃ when my father had read and saw *many great and marvellous things*,

A₃ he did exclaim many things unto *the Lord*; such as,

B₄ *Great and marvellous* are thy works,

A₄ *O Lord God Almighty!* Thy throne is high in the Heavens,

C₃ and thy power, and goodness, and *mercy* is over

D₃ all the *inhabitants* of the earth;

C₄ and because thou art *merciful*,

D₄ thou wilt not suffer *those who come unto thee* that they shall perish!¹⁷

The Lord is referenced in each of the “A” lines: the spirit of the Lord, I (because the Lord is speaking), the Lord and Lord God Almighty. The “B” lines introduce the things Lehi read and saw: wo for Jerusalem and many things that would cause such wo, as well as great and marvelous things and works of God. The “C” lines in the first stanza focus on punishments: Jerusalem will be

¹⁴ See my discussion of the time of Lehi’s calling as a prophet in part 1, pages 2-5, of this chapter.

¹⁵ See part 1, footnote 1, of this chapter.

¹⁶ Royal Skousen, ed., *The Printer’s Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts, Part One: 1 Nephi 1–Alma 17* (Provo, Utah: FARMS, 2001), 54; Joseph Smith, Jr., author and proprietor, *The Book of Mormon* (Palmyra, New York: E.B. Grandin, 1830; Independence, Missouri: Herald Heritage Reprint, 1970), 6.

¹⁷ Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon* (1830), 6 (emphasis added). My preference would be to modify the capitalization and punctuation in the B₄ and A₄ lines, with an exclamation point at the end of line B₄ and with a comma following “Almighty” and lower case “t” on the word “thy” in line A₄.

destroyed and many will perish by the sword. These are matched (in an antithetical parallel) by the “C” lines in the second stanza: God’s powerful mercy will be extended as well. Similarly, the “D” lines in the first stanza refer to the inhabitants of Jerusalem who will be carried away captive. In the second stanza, the “D” lines refer to all the inhabitants of the earth (including many in Judah, such as the families of Lehi and Ishmael) who will not perish if they come unto the Lord.

After the words *and* and *the*, the most frequently used word in this text is *many*. When *many* is used as an adjective, the phrase *many things* appears as the object of Lehi’s reading in line B₂ of the first stanza and as the object of Lehi’s exclaiming in line A₃ of the second stanza. The phrase *many great and marvelous things* is the object of Lehi’s reading and vision in line B₃ of the second stanza. By three times repeating the adjective *many* (along with repeating the phrase *great and marvelous* in lines B₃ and B₄ of the second stanza), Nephi implies that he has provided just the most sparse details of the *great and marvelous things* Lehi saw, read and exclaimed in connection with his vision of the heavenly book (see, e.g., 1 Nephi 1:19; 5:4-5).

From all the *many things* Lehi read about Jerusalem itself, he understood that the city *should be destroyed, and the inhabitants thereof*. The verb *should* (lines C₁, C₂ and D₂) means that the prophesied destruction would be not only just, but that it would occur as a result of the *abominations* mentioned by the Lord.¹⁸ This approaching destruction was how Lehi understood the heavenly book (1 Nephi 5:1-6; compare 1 Nephi 10:2-3). The text presents the prophecy of destruction in two parts. Jerusalem, as a physical structure, will be destroyed and the inhabitants of that ruined structure also will be destroyed. Then, Nephi uses *many* as the subject of two dependent clauses relating to the destruction of the inhabitants of the ruined city. Their devastation will come about in two ways: *many* will be killed and *many* will be deported into Babylonia (lines C₂ and D₂). The concept of perishing *by the sword* is clear; many will die as a direct result of the war. However, according to line D₄, *those who come unto* the Lord, whether located in Jerusalem or other places on the earth, shall not perish. The implication is that the Lord’s mercy will be extended to the exiles (line D₂) that *come unto* him in Babylonia (line D₄).

In Nephi’s narrative about Lehi continuing to prophesy to his family in the wilderness (1 Nephi 10:1-16), Lehi spoke to his sons “concerning the Jews” (1 Nephi 10:2):

A_{1A} How that after they were *destroyed, yea, even that great city Jerusalem*;
A_{2A} and that many were *carried away captive into Babylon*;
B that according to the own due time of the Lord,
C₁ they *should return* again;
C₂ yea, even *be brought back* out of captivity;
A_{2B} and after they are *brought back out of captivity*,
A_{1B} to *possess again the land of their inheritance* (1 Nephi 10:3).¹⁹

This text expands the scope of Lehi’s prophecies (set forth by Nephi in 1 Nephi 1:12-14) in three important ways. First, the people whose destruction is expected (*they* in line A_{1A}) are identified in Nephi’s introduction as *the Jews*. They will be destroyed, including their capitol city, *even that great city Jerusalem*. Thus, it is not only the city and its inhabitants who will be ruined, but the people of the kingdom of Judah. Second, the deportation will include *many* from the

¹⁸ “Jerusalem must be destroyed, because of the wickedness of the people” (1 Nephi 3:17).

¹⁹ Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon*, 22 (emphasis added). A number of attempts to smooth out this text (initiated by Joseph Smith for the 1837 edition of the Book of Mormon) and also immaterial errors in the transmission of the text are analyzed in Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part One* (Provo, Utah: FARMS, 2004), 194-200.

general populace of Judah, not just from the city itself. Third, those who come unto the Lord receive his mercy wherever they inhabit the earth; so, captives in Babylon will *return*. They will be *brought back* to possess *the land of their inheritance* (implied by the Lord after their repentance).

What is the meaning of “many” in the context of Lehi’s prophecies? The word *many* appears more than 100 times in Nephi’s writing in the small plates (including several times when Nephi quoted Isaiah; e.g., 2 Nephi 12:3-4; 15:9). *Many* is often used as an adjective, meaning a “great indefinite number” of something,²⁰ such as prophets (1 Nephi 1:4), hard words (1 Nephi 3:28) or houses (2 Nephi 15:9). When used as a subject, *many* may mean a “multitude” or “great number.”²¹ The subject *many* is used in 1 Nephi 1:13: *many should perish by the sword, and many should be carried away captive into Babylon*. In this verse, the subject *many* refers to the inhabitants of Jerusalem. The subject *many* also is used in 1 Nephi 10:3: *many be carried away captive into Babylon*, but in this instance, the reference is to a larger group of people, *the Jews*, the people of the land of Judah. Thus, Lehi prophesied that from among the inhabitants of Jerusalem and the populace of Judah, a “great number” or “multitude” would be *carried away captive*.

What did Nephi prophesy concerning Jerusalem? The prophecy of Nephi that Pratt cited (1 Nephi 17:43) was made by Nephi in a confrontation with his brothers when Nephi sought to enlist their help in building a ship. The entire episode is set forth in 1 Nephi 17:7-18:5. The original manuscript for this text is extant.²² In all material respects, the text of the original manuscript matches the text of the printer’s manuscript and they are reproduced in the 1830 edition of the Book of Mormon.²³ Hence, there are no significant issues related to textual consistency.

The ship-building narrative (1 Nephi 17:7-18:5) consists of fifty-three verses that I have organized into twenty stanzas, as set forth in the addendum at the end of this part of the appendix. The first three stanzas (1 Nephi 17:7-11) deal with the Lord’s command to build the ship, so that the Lord could “carry [Nephi’s] people across these waters” (1 Nephi 17:8) and with Nephi’s immediate response to find ore, make a bellows and build a fire to smelt the ore. In the next two stanzas, the text includes Lehi’s (or perhaps Nephi’s) wilderness prophecy (1 Nephi 17:12-14), which I discussed in part 6 of this chapter, and Nephi’s concluding report about his preparations to build the ship. Nephi “did strive to keep the commandments of the Lord,” by working the fire, bellows and ore to create the tools to build the ship (1 Nephi 17:15-16). In the center of the fifth stanza (and presumably, throughout his labors to prepare the tools), Nephi “did exhort [his] brethren to faithfulness and diligence,” the two critical issues the group had faced in the wilderness and that confronted them in Bountiful. If they would keep God’s commandments (1 Nephi 17:13), they would receive the nurture and knowledge to build the ship and cross the great waters.

In the sixth and seventh stanzas (1 Nephi 17:17-22), Nephi’s brothers respond. They murmur, complain, dispute even the need to have left Jerusalem, refer to the righteousness of the

²⁰ *The Compact Edition of the Oxford English Dictionary*, two vols. (Oxford: Oxford University Press, 1971), I: 1721 (“Many”).

²¹ *Ibid.*, I: 1722.

²² Royal Skousen, ed., *The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text* (Provo, Utah: FARMS, 2001), 138-45.

²³ Minor differences appear, such as, “land Bountiful” in the manuscripts and “land of Bountiful” in the 1830 edition; and the archaic “arriven to” in the original manuscript and the slightly less archaic “arrived to” in the printer’s manuscript and 1830 edition. Compare Skousen, ed., *The Original Manuscript of the Book of Mormon*, 138-45, with idem, *The Printer’s Manuscript of the Book of Mormon, Part One*, 114-22, and Smith, *The Book of Mormon* (1830), 42-47. See also Skousen, *Analysis of Textual Variants of the Book of Mormon, Part One*, 352-82.

people in the land of Jerusalem and their adherence to the law of Moses, and refuse to work. In the next five stanzas (1 Nephi 17:23-42), Nephi reminds them of the hardships of the exodus (and the murmuring and complaining). God provided a way through the Red Sea and manna and water in the desert. God redeemed their fathers from bondage in Egypt, protected them from the armies of pharaoh and scattered the wicked inhabitants in Canaan, the Israelites' land of promise.

In the thirteenth and fourteenth stanzas (1 Nephi 17:43-47), Nephi transitions from the time of the exodus to his own time. He confronts his brothers with the murderous conditions in Judah and with the Lord's many efforts to convince his brothers to follow the leadership of Lehi and Nephi. Stanza fifteen (1 Nephi 17:48) then opens with his brothers "angry" with him. They want to throw him "into the depths of the sea" and as they approach, he warns them that God will cause them to "wither even as a dried reed" if they touch him. Stanza sixteen (1 Nephi 17:49-52) ends the confrontation. Nephi tells them to "murmur no more against their father" and to stop withholding "their labor from me." God has commanded the ship to be built. He is an all-powerful being who will help them complete the task. His brothers are sufficiently frightened that they leave Nephi alone and "for the space of many days," they "durst" not "lay their hands upon [him] nor touch [him] with their fingers." Still, the ship does not get built.

In the following four stanzas (1 Nephi 17:53-55; 18:1-5), the Lord commands Nephi to stretch forth his hand again, whereupon the Lord shocks and shakes his brothers, so that they know it is the Lord who has commanded them to build the ship. They marvel at the Lord's power and seek to worship Nephi, but he prohibits it. Together, they worship the Lord and build the ship "after the manner which the Lord had shown" to Nephi. Then "the voice of the Lord came unto my father, that we should arise and go down into the ship." This new commandment from the Lord is parallel to the commandment Nephi received when the narrative began. At that time, Nephi was told: "Arise, and get thee into the mountain" (compare 1 Nephi 17:7; 18:5).

Following Nephi's speech about the exodus and settlement in Canaan, in the thirteenth stanza (1 Nephi 17:43-45) he turned his words to the situation in Judah and Bountiful.

A₁ And *now*, after all these things,
A₂ the *time has come*
B₁ that they have *become wicked*,
B₂ yea, *nearly unto ripeness*;
A₃ and I know not but they are *at this day*
C₁ *about to be destroyed*,
A₄ for I know that *the day must surely come*,
C₂ that they *must be destroyed*,
D₁ *save a few only*,
E₁ which shall be *led away into captivity*;
D₂ wherefore, the Lord commanded *my father*
E₂ that he should *depart into the wilderness*;
B_{3A} and *the Jews also sought to take away his life*;
B_{4A} yea, and *ye also have sought to take away his life*;
B_{4B} wherefore, *ye are murderers in your hearts*,
B_{3B} and *ye are like unto they*.
A₅ Ye are *swift* to do iniquity,
A₆ but *slow* to remember the Lord your God.²⁴

²⁴ Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon*, 45-46 (emphasis added).

The “A” lines refer to temporal concepts: now, time, day, swift and slow. The “B” lines relate to iniquity: ripening wickedness and murderous plans. Destruction is the theme of the “C” lines. The “D” and “E” lines contrast a few of the survivors with Lehi (and by implication, his tiny group). Those who remain and survive in Judah will be led away into captivity. The type of captivity (physical or spiritual) and the location of the captivity are not specified. The implication is that the few who escape with Lehi into the wilderness will remain free if they follow the Lord.

What is the meaning of “few” in the context of Nephi’s prophecy? The word *few* means “not many” or “amounting to a small number.” *Few* is an adjective usually “qualifying a plural [subject] expressed or to be supplied from context.”²⁵ The word *few* appears a dozen times in Joseph Smith’s translation of Nephi’s writings in the small plates (twice in passages quoted from Isaiah 10). For example, in Nephi’s prophetic vision of “the church of the Lamb of God,” Nephi mentioned that “its numbers were few,” but that they were “upon all the face of the earth” (1 Nephi 14:12). The plural subject *numbers* is expressed; so, it is clear what *few* is modifying. However, there were so many people in the church that they were on all the face of the earth. That number can be “a small number” only in relation to the total number of people on the earth. Similarly, Nephi quoted his father as referring to “these few words” (2 Nephi 2:30) that he gave to all his sons concerning the Lord’s plan of salvation (2 Nephi 2:4-29). That passage includes about 1,300 words, but in relation to all of Lehi’s words to his various sons and followers, only some of which Nephi recorded (2 Nephi 1:1-4:12), perhaps those 1,300 words were “a small number.” Hence, the word *few* typically modifies an expressed or implied plural subject, but the “small number” must be viewed in relation to the total number associated with that subject.

In 1 Nephi 17:43, one of the subjects is the plural word *they*, meaning the wicked who *must be destroyed, save a few only*. The break in stanzas makes it clear that *they* does not refer to the people of the preceding verse, who were *led forth by [God’s] matchless power into the land of promise* (1 Nephi 17:42). Those people were dead centuries before Nephi’s day. More likely, *they* refers to some of their descendants, “the people who were in the land of Jerusalem” (1 Nephi 17:22). Within the prophecy itself, Nephi referenced what probably was a very small number of them as *the Jews* who sought to take away Lehi’s life (1 Nephi 17:44). Thus, Nephi prophesied that the people in the land of Jerusalem (including those still inhabiting Jerusalem since there is no record that Lehi’s group had heard any reliable report about the city’s destruction) *must be destroyed, save a few only*. The actual number to be *led away into captivity* must be *few*, as viewed in relation to the total number of people in Jerusalem and the land of Judah.

Does Nephi’s prophecy also appear more than once in the text? In part 6 of this chapter, I referred to Nephi’s prophecy in 1 Nephi 17:43 because Nephi noted that some eight years after the escape, Lehi’s group still had heard no reliable word that Jerusalem had been destroyed. I pointed out that this lack of news (from hearing nothing or from hearing unreliable, perhaps false rumors) was possible in accordance with the principle of natural uniformity, whether or not Lehi escaped early or late in the reign of Zedekiah. I also noted that this was not the only place in the small plates where Nephi’s prophecy appeared (much like the situation with Lehi’s prophecy of destruction, which was recorded by Nephi in the two significant texts examined above and very briefly, in 1 Nephi 3:17).

In part 7 of this chapter, I examined the first major example of Nephi’s prophecy (1 Nephi 7:8-15) and the fulfillment of his prophecy (2 Nephi 25:9-10), where he referred to it as “my prophecy.” In a related text, Nephi asserted that he had begun prophesying shortly after his father left Jerusalem (2 Nephi 25:4). In 1 Nephi 7:14-15, Nephi prophesied:

²⁵ *The Compact Edition of the Oxford English Dictionary*, I: 990 (“Few”).

A₁ For, behold, *the spirit of the Lord ceaseth* soon to strive with them;
 B₁ for, behold, they have *rejected the prophets*,
 C₁ and Jeremiah have they *cast into prison*.
 C₂ And they have *sought to take away the life* of my father,
 B₂ insomuch that they have *driven him out of the land*.
 B₃ Now, behold, I say unto you, that *if ye will return unto Jerusalem*,
 C₃ ye shall also *perish* with them.
 B₄ And now, *if ye have choice, go up to the land*,
 B₅ and remember the words which I speak unto you, that *if ye go*,
 C₃ ye will also *perish*;
 A₂ for thus the *spirit of the Lord constraineth* me that I should speak.²⁶

In this prophetic text, the “A” lines refer to actions by the Spirit of the Lord. The “B” lines are about human actions (rejecting, driving out, returning and going) entirely or significantly connected with antagonism to the Lord’s will. Lines C₁ and C₂ seem to be about attempted killings, again contrary to the Lord’s will. The C₃ lines prophesy what will happen to any from Ishmael’s or Lehi’s families who return to Jerusalem. They will perish with those at Jerusalem.

Nephi introduced (in 2 Nephi 25:1-10) his prophetic compilation in 2 Nephi 25-30, in part by describing the fulfillment of the prophecies of destruction (2 Nephi 25:9-10):

A₁ And as one generation hath *been destroyed* among the Jews,
 B₁ because of *iniquity*,
 A₂ even so have they *been destroyed*, from generation to generation,
 B₂ according to their *iniquities*;
 A₃ and never hath any of them *been destroyed*,
 C₁ save it were *foretold them*
 D₁ by the *Prophets of the Lord*.
 C₂ Wherefore, it hath been *told them*
 A₄ concerning *the destruction*
 C₃ which should *come upon them*,
 D₂ immediately after *my father* left Jerusalem;
 B₃ nevertheless, they *hardened their hearts*;
 D₃ and *according to my prophecy*,
 A₅ they have *been destroyed*,
 A₆ save it be those which are *carried away captive* into Babylon.²⁷

The “A” lines in the foregoing text are about the destruction of the people of Judah from time to time, including the most recent destruction by Babylonia. The “B” lines supply the theological reason for such destruction: hearts hardened against the Lord and other iniquities. In the “C” lines, prophetic warnings from the Lord about impending destruction are emphasized and in the “D” lines the carriers of those warnings are identified: Prophets of the Lord who spoke out at various times in the past and in the present; the writer’s father, Lehi; and the writer himself, Nephi.

How do Nephi’s prophecies compare with Lehi’s prophecies, as recorded by Nephi? The answers to this question are apparent in the following summary.

²⁶ Capitalization, punctuation and spelling are as set forth in Smith, *The Book of Mormon*, 17 (emphasis added).

²⁷ *Ibid.*, 103 (emphasis added).

Prophecies of Destruction

	Lehi's Prophecies	Nephi's Prophecies
What will be destroyed?	Jerusalem (1 Nephi 1:13; 3:17; 10:2-3)	Jerusalem (1 Nephi 7:13)
Who will be destroyed?	Jerusalem's inhabitants (1 Nephi 1:13; 10:2-3) People in the land of Judah (1 Nephi 10:2-3)	Jerusalem's inhabitants (1 Nephi 7:15) People in the land of Judah (1 Nephi 17:22, 43-44; 2 Nephi 25:9)
Why will they be destroyed?	Abominations; wickedness (1 Nephi 1:13; 3:17)	Wickedness; iniquity (1 Nephi 17:43-45; 2 Nephi 25:9) Hearts hardened (2 Nephi 25:10) Prophets rejected (1 Nephi 7:14) Murderous intent (1 Nephi 7:14; 17:44) Jeremiah cast into prison (1 Nephi 7:14) Spirit of the Lord soon ceases to strive with them (1 Nephi 7:14)
When will they be destroyed?	After the commencement of the first year of the reign of Zedekiah (1 Nephi 1:4-14)	Immediately after Lehi left Jerusalem (2 Nephi 25:10)
How will they be destroyed?	Many will perish by the sword (1 Nephi 1:13) Many will be carried away captive into Babylon (1 Nephi 1:13; 10:3)	Perish (1 Nephi 7:15) Some number were carried away captive into Babylon (2 Nephi 25:10) A few only will be led away into captivity (1 Nephi 17:43)

As to what will be destroyed and who will be destroyed, the answers given in Lehi's and Nephi's prophecies are the same: the structures and people of Jerusalem and Judah. The reasons for the destruction are clear: abominations, wickedness, iniquity, hard hearts, rejected prophets, murderous activities and the imprisonment of Jeremiah. Following these actions by the rebellious, the Spirit of the Lord will soon withdraw and they will be left to suffer the effects of their actions. As to when the city and people will be destroyed, a range of time is identified: sometime between the commencement of the first year of the reign of Zedekiah and immediately after Lehi escaped.

As to how the people will be destroyed, Lehi's prophecy employs the phrase *perish by the sword*, while Nephi's prophecy uses only the word *perish*. The infinitive *to perish* means (with respect to a living being) "to come to a violent, sudden, or untimely end; to suffer destruction; to lose its life, cease to exist, be cut off."²⁸ Hence, these prophecies are the same. Lehi's is just a bit more descriptive: many will suffer untimely deaths as a direct result of *the sword* of war. According to Lehi's prophecy, *many* also would be *carried away captive into Babylon*. Nephi was familiar with this prophecy because he recorded its fulfillment by referring to *those which are carried away captive into Babylon*. Nephi also prophesied that *a few only* would be *led away into captivity*.

²⁸ *The Compact Edition of the Oxford English Dictionary*, II: 2135 ("Perish").

Is there a material difference between being “carried away captive” and being “led away into captivity”? The infinitive *to carry* usually means “to transport, convey while bearing up,” but it can also mean “to take away or win from the enemy,” “to take by force” and in an archaic sense, “to conduct, escort, lead, ‘take’ (a person) with one.” The phrase *carry away* means “carry off” and “to break off and remove by force.”²⁹ These definitions indicate that the phrase *carried away captive* means to be captured by force and carried off somewhere else. Paraphrasing Lehi’s prophecy, the Babylonian empire will take captives by force from the kingdom of Judah and the captives will be removed from Judah and escorted to Babylonia.

This definition for the phrase *carried away captive* can be applied meaningfully in other Book of Mormon verses. For example, Nephi’s brother Jacob stated, “For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive” (2 Nephi 6:8). Also, Nephites from the defeated city of Ammonihah were “carried away captive into the wilderness” by their Lamanite conquerors (Alma 16:4). Nephi quoted Lehi, in his last discourse to his sons, as saying that unbelief and rejection of the Lord are “awful chains” that “bind the children of men, that they are carried away captive down to the eternal gulf of misery and woe” (2 Nephi 1:13). A descendant of Jacob named Amaleki reported that “Zedekiah, king of Judah, was carried away captive into Babylon” (Omni 1:15).³⁰

With respect to Nephi’s phrase *led away into captivity*, the analysis begins with the infinitive *to lead*. Two of its meanings are “to cause to follow in one’s path” and “to cause to go along with oneself.” The phrase *lead away* is defined as “induce to follow unthinkingly,” “yield to enthusiasm” and “give credence to misrepresentation.”³¹ Thus, from the standpoint of the person being led, these definitions describe that person going away with or following another as a result of a cause (such as a physical captivity or a misrepresentation, inducement or enthusiasm that captures the mind or emotions).

The Book of Mormon includes the concept of being *led away captive*. For example, Nephi’s brother Jacob spoke against “the wickedness and abominations” of certain Nephite husbands who also had begun cohabiting with unmarried women. Jacob prophesied that the Lord would not suffer “that the cries of the fair daughters of this people, which I [the Lord] have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts. For they shall not lead away captive the daughters of my people because of their tenderness” (Jacob 2:32-33). Thus, wicked men were commanded by the Lord not to *lead away captive* the unmarried women whom they had enticed or induced into emotional, spiritual and perhaps physical captivity. Similarly, when the resurrected Messiah appeared to the Nephites, he warned them, “ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him” (3 Nephi 18:15). By giving into the devil’s temptation, the people would be captured by the devil, after which they could be *led away captive* by the devil. Thus, *led away captive* is synonymous with *carry away captive*, but neither phrase is the one used in Nephi’s prophecy.

The infinitive *to lead* also can mean “to accompany and show the way to.”³² Survivors of the destruction in Judah could not independently accompany and show the way to the Babylonian’s captives. Survivors might relinquish their freedom and become voluntary captives (perhaps to accompany and assist captured relatives or other loved ones). Alternatively,

²⁹ Ibid., I: 344-45 (“Carry”).

³⁰ Compare 2 Kings 25:4-7.

³¹ Ibid., I: 1588 (“Lead”).

³² *The Compact Edition of the Oxford English Dictionary*, I: 1588 (“Lead”).

Babylonian captives from an earlier exile might have been conscripted to accompany and show the way to the new captives. Either way, all the captives would be escorted by, and forced to follow, their Babylonian captors. They would all be *led away captive* or *carried away captive into Babylon*. Having entered captivity already, none could be led *into* captivity.

Thus, Nephi's prophecy does not refer to any of the foregoing groups. His prophetic phrase in 1 Nephi 17:43 does not mention those who were to be *carried away captive* or *led away captive*. Nephi describes a very specific group: *a few only, who shall be led away into captivity*. The infinitive *to lead* additionally may mean "to conduct, guide, esp. to direct or guide by going on in advance."³³ By this definition, someone might go in advance to a new location and send back directions or guidance for another to follow. Thus, a few survivors of the great destruction of Judah initially might remain free in the land, but later they would follow the deportees into Babylonia. Perhaps, they would follow escapees into neighboring nations where they had fled. In either case, these few would be led into what would become captivity in their new location. (Nephi's prophecy does not specify either the place or type of captivity.)

This interpretation is consistent with the narrative in Ether 6:23. When the Jaredite people sought to have a king, "this was grievous unto [Jared and his brother]. And the brother of Jared said unto them: Surely this thing leadeth into captivity." That is, the current adoption of a monarchical form of government surely would lead *into* a future captivity.

More importantly, this interpretation is consistent with the parallelism in Nephi's prophecy itself (see the quotation on page 6 above). In 1 Nephi 17:43, lines D₁ and E₁ refer to *a few only* who will be *led away into captivity*. In lines D₂ and E₂, Nephi refers to *my father* being commanded by the Lord to *depart into the wilderness*. Unlike the few survivors who would be led into captivity, Lehi's tiny group would be led by the Lord into the wilderness and ultimately, to a promised land. They escaped physical and spiritual captivity by following the Lord's commandments. The threat to the Lord's plan for Lehi in Judah came from those who *sought to take away his life* (line B_{3A}). In the wilderness, it came from Lehi's rebellious sons who sought the same thing (line B_{4A}). This ripening wickedness (lines B₁ and B₂), this willingness to murder (lines B_{4B} and B_{3B}), is an example of the *iniquity* (line A₅) that leads to destruction (lines A₃, C₁, A₄ and C₂). By implication, Nephi's brothers are told to help him build the ship or they too will become captives.

Lehi prophesied that many would be killed or deported because of their wickedness. Nephi prophesied that a few would escape destruction, but later they would be led into captivity (because, it may be inferred, they would not heed the Lord's commands). This rational, text-based interpretation does not support the idea that there were two separate destructions of Jerusalem in the lifetime of Lehi. Rather it indicates that there would be two types of captives: *many*, whose captivity was part of the great destruction of Jerusalem and Judah; and *few*, whose freedom would be forfeited by following others into captivity. Such an interpretation allows for reasonable meanings to be given to existing and valid distinctions in the text (*many* vs. *few*, and *carried away captive* vs. *led away into captivity*) and to the parallelisms within the text of 1 Nephi 17:43 itself. The words *many* and *few* in 1 Nephi 1:13 and 17:43 do not carry or imply distinctions that support Pratt's speculation about "two destructions."

In the next part of this appendix, I will summarize information available from sources external to the Book of Mormon that relate to Pratt's historical speculation that Jerusalem was destroyed in 601 B.C. and that more than three years later, *many* captives from that destruction were *carried away captive into Babylon*.

³³ Ibid.

Addendum
Building the Ship (1 Nephi 17:7-18:5)*

Stanza One: Commanded to construct a ship

- 7 And it came to pass that
A after I, Nephi, had been in the land of Bountiful
B for the space of many days,
C the voice of the Lord came unto me, saying:
D Arise, and get thee into the mountain.
And it came to pass that
D I arose and went up into the mountain,
C and cried unto the Lord.
- 8 And it came to pass that
C the Lord spake unto me, saying:
E Thou shalt construct a ship,
E after the manner which I shall shew thee,
A that I may carry thy people across these waters.

Stanza Two: Make tools

- 9 A And I saith, Lord, whither shall I go,
B that I may find ore to molten,
C that I may make tools
D to construct the ship,
D after the manner which thou hast shown unto me?
- 10 And it came to pass that
A the Lord told me
B whither I should go to find ore,
C that I might make tools.

Stanza Three: Make a bellows and fire

- 11 And it came to pass that
A I, Nephi, did make bellowses
B wherewith to blow the fire,
C of the skins of beasts;
A and after that I had made bellowses,
B that I might have wherewith to blow the fire,
C I did smite two stones together
D that I might make fire;

* Capitalization, punctuation and spelling are as set forth in Joseph Smith, Jr., author and proprietor, *The Book of Mormon* (Palmyra, New York: E.B. Grandin, 1830; Independence, Missouri: Herald Heritage Reprint, 1970), 42-47. Textual presentation is organized into stanzas with labeled parallel concepts. Modern verse numbers and the introductory phrases “And it came to pass that” and “And now it came to pass that” are minimized with lighter text.

Stanza Four: Keep my commandments

- 12 A for the Lord had not hitherto suffered that we should make much fire,
B as we journeyed in the wilderness;
A for he saith, I will make that thy food shall become sweet, that ye cook it not;
- 13 A And I will also be your light
B in the wilderness;
A and I will prepare the way before you,
C if it so be that ye shall keep my commandments;
C wherefore, inasmuch as ye shall keep my commandments,
D ye shall be led towards the promised land;
E and ye shall know that it is by me
D that ye are led.
- 14 D Yea, and the Lord said also, that after ye have arrived to the promised land,
E ye shall know that I, the Lord, am God;
D and that I, the Lord, did deliver you from destruction;
D yea, that I did bring you out of the land of Jerusalem;

Stanza Five: Faithfulness and diligence

- 15 A wherefore, I, Nephi, did strive to keep the commandments of the Lord,
B and I did exhort my brethren to faithfulness and diligence.
- 16 A And it came to pass that
A I did make tools of the ore which I did molten out of the rock.

Stanza Six: Murmur and complain

- 17 A And when my brethren saw that I was about to build a ship,
B they began to murmur against me, saying: Our brother is a fool,
C for he thinketh that he can build a ship;
C yea, and he also thinketh that he can cross these great waters.
- 18 B And thus my brethren did complain against me,
B and were desirous that they might not labor,
C for they did not believe that I could build a ship;
C neither would they believe that I was instructed of the Lord.
- 19 A And now it came to pass that
D I, Nephi, was exceedingly sorrowful,
C because of the hardness of their hearts;
D and now when they saw that I began to be sorrowful,
C they were glad in their hearts,
D insomuch, that they did rejoice over me, saying:
C We knew that ye could not construct a ship,
B for we knew that ye were lacking in judgment;
A wherefore, thou canst not accomplish so great a work;

Stanza Seven: Foolish imaginations

20 A and thou art like unto our father,
B led away by the foolish imaginations of his heart;
C yea, he hath led us out of the land of Jerusalem;
D and we have wandered in the wilderness for these many years;
E and our women have toiled, being big with child;
E and they have borne children in the wilderness,
E and suffered all things, save it were death;
E and it would have been better that they had died,
C before they came out of Jerusalem,
E than to have suffered these afflictions.
21 D Behold, these many years we have suffered in the wilderness,
E which time we might have enjoyed our possessions,
C and the land of our inheritance;
B yea, and we might have been happy;
22 B and we know
C that the people which were in the land of Jerusalem,
C were a righteous people;
E for they kept the statutes
F and judgments of the Lord,
E and all his commandments,
F according to the law of Moses;
B wherefore, we know
C that they are a righteous people;
B and our father hath judged them,
B and hath led us away because we would hearken unto his words;
A yea, and our brother is like unto him.
A And after this manner of language did my brethren
A murmur and complain against us.

Stanza Eight: Blessings for Israel in the wilderness

23 And it came to pass that
A I, Nephi, spake unto them, saying:
B Do ye believe that our fathers,
C which were the children of Israel,
D would have been led away out of the hands of the Egyptians,
E if they had not hearkened unto the words of the Lord?
24 B Yea, do ye suppose
D that they would have been led out of bondage,
E if the Lord had not commanded Moses
D that he should lead them out of bondage?
25 B Now ye know
D that the children of Israel were in bondage;
B and ye know
D that they were laden with tasks,
F which were grievous to be borne;
B wherefore, ye know
F that it must needs be a good thing for them,
D that they should be brought out of bondage.
26 B Now ye know
E that Moses was commanded of the Lord
D to do that great work;
B and ye know
E that by his word,
D the waters of the Red Sea were divided hither and thither,
C and they passed through on dry ground.
27 B But ye know
C that the Egyptians were drowned in the Red Sea,
C which were the armies of Pharaoh;
28 B and ye also know
C that they were fed with manna, in the wilderness;
29 B yea, and ye also know
E that Moses, by his word
E according to the power of God which was in him,
D smote the rock, and there came forth water,
C that the children of Israel might quench their thirst;

Stanza Nine: Destruction for Israel in the wilderness

- 30 A and notwithstanding they being led,
B the Lord their God, their Redeemer,
C going before them,
C leading them by day,
C and giving light unto them by night,
C and doing all things for them which was expedient for man to receive,
D they hardened their hearts,
D and blinded their minds,
D and reviled against Moses
B and against the true and living God.
- 31 And it came to pass that
C according to his word, he did destroy them;
C and according to his word, he did lead them;
C and according to his word, he did do all things for them;
C and there was not any thing done, save it were by his word.

Stanza Ten: Blessings for righteousness in the land of promise

- 32 A And after they had crossed the river Jordan,
B he did make them mighty,
C unto the driving out the children of the land,
C yea, unto the scattering them to destruction.
- 33 D And now do ye suppose
E that the children of this land,
E which were in the land of promise,
E which were driven out by our fathers,
D do ye suppose
E that they were righteous?
F Behold, I say unto you, nay.
- 34 D Do ye suppose
E that our fathers would have been more choice than they,
E if they had been righteous?
F I say unto you, nay,

Stanza Eleven: God blesses righteousness

35 A behold, the Lord esteemeth all flesh in one:
B He that is righteous, is favored of God.
C But, behold, this people had rejected every word of God,
C and they were ripe in iniquity;
D and the fulness of the wrath of God was upon them;
D and the Lord did curse the land against them,
B and bless it unto our fathers;
D yea, he did curse it against them
E unto their destruction;
B and he did bless it unto our fathers,
E unto their obtaining power over it.
36 A Behold, the Lord hath created the earth,
B that it should be inhabited;
A and he hath created his children,
B that they should possess it.
37 B And he raiseth up a righteous nation,
E and destroyeth the nations of the wicked.
38 B And he leadeth away the righteous into precious lands,
E and the wicked he destroyeth,
E and curseth the land unto them for their sakes.
39 A He ruleth high in the Heavens, for it is his throne,
A and this earth is his footstool.
40 B And he loveth them which will have him to be their God.

Stanza Twelve: He loved our fathers

40 A Behold, he loved our fathers;
B and he covenanted with them,
A yea, even Abraham, Isaac, and Jacob;
B and he remembered the covenants which he had made;
C wherefore, he did bring them out of the land of Egypt,
41 C and he did straighten them in the wilderness with his rod,
D for they hardened their hearts, even as ye have;
C and the Lord straightened them,
D because of their iniquity.
C He sent fiery-flying serpents among them;
E and after they were bitten,
C he prepared a way,
E that they might be healed;
C and the labor which they had to perform, was to look!
F and because of the simpleness of the way,
F or the easiness of it,
G there were many which perished.
42 D And they did harden their hearts from time to time,
D and they did revile against Moses, and also against God;
A nevertheless, ye know that they were led forth by his matchless power,
G into the land of promise.—

Stanza Thirteen: Ripening in wickedness

- 43 A And now, after all these things,
A the time has come
B that they have become wicked,
B yea, nearly unto ripeness;
A and I know not but they are at this day
C about to be destroyed,
A for I know that the day must surely come,
C that they must be destroyed,
D save a few only,
E which shall be led away into captivity;
44 D wherefore, the Lord commanded my father
E that he should depart into the wilderness;
B and the Jews also sought to take away his life;
B yea, and ye also have sought to take away his life;
B wherefore, ye are murderers in your hearts,
B and ye are like unto they:
45 A Ye are swift to do iniquity,
A but slow to remember the Lord your God.

Stanza Fourteen: The power of his almighty word

- 45 A Ye have seen an angel,
B and he spake unto you;
A yea, ye have heard his voice from time to time;
B and he hath spoken unto you in a still, small voice,
C but ye were past feeling,
C that ye could not feel his words;
B wherefore, he hath spoken unto you like unto the voice of thunder,
C which did cause the earth to shake
C as if it were to divide asunder.
46 A And ye also know,
B that by the power of his Almighty word,
C he can cause the earth that it shall pass away;
A yea, and ye know
B that by his word,
C he can cause the rough places be made smooth,
C and smooth places shall be broken up.
A O, then, why is it,
C that ye can be so hard in your hearts?
47 D Behold, my soul is rent with anguish because of you,
E and my heart is pained:
D I fear lest ye shall be cast off forever.
D Behold, I am full of the Spirit of God,
E insomuch as if my frame had no strength.

Stanza Fifteen: As naught before the power of God

48 And now it came to pass that
A when I had spoken these words,
B they were angry with me,
B and were desirous to throw me into the depths of the Sea;
B and as they came forth to lay their hands upon me,
A I spake unto them, saying:
C In the name of the Almighty God,
D I command you that ye touch me not,
C for I am filled with the power of God,
E even unto the consuming of my flesh;
D and whoso shall lay their hands upon me,
E shall wither even as a dried reed;
E and he shall be as nought
C before the power of God,
E for God shall smite him.

Stanza Sixteen: Wrought upon by the Spirit of God

49 And it came to pass that
A I, Nephi, saith unto them,
B That they should murmur no more against their father;
B neither should they withhold their labor from me,
C for God had commanded me that I should build a ship.
50 A And I saith unto them,
C If God had commanded me to do all things,
D I could do it.
C If he should command me that I should say unto this water, Be thou earth,
D it should be earth;
C and if I should say it,
D it would be done.
51 C And now, if the Lord hath such great power,
C and hath wrought so many miracles among the children of men,
B how is it that he cannot instruct me,
B that I should build a ship?
52 And it came to pass that
A I, Nephi, said many things unto my brethren,
B insomuch that they were confounded,
B and could not contend against me;
C neither durst they lay their hands upon me,
C nor touch me with their fingers,
E even for the space of many days.
C Now they durst not do this,
C lest they should wither before me,
D so powerful was the spirit of God;
D and thus it had wrought upon them.

Stanza Seventeen: Stretch forth thine hand

- 53 And it came to pass that
A the Lord said unto me,
B Stretch forth thine hand again unto thy brethren,
C and they shall not wither before thee,
D but I will shock them,
A saith the Lord;
D and this will I do,
E that they may know that I am the Lord their God.
- 54 And it came to pass that
B I stretched forth my hand unto my brethren,
C and they did not wither before me;
D but the Lord did shake them,
A even according to the word which he had spoken.

Stanza Eighteen: We know of a surety

- 55 A And now, they said,
B We know of a surety,
C that the Lord is with thee,
B for we know
C that it is the power of the Lord that hath shaken us.
D And they fell down before me,
D and were about to worship me,
A but I would not suffer them, saying:
D I am thy brother,
D yea, even thy younger brother;
C wherefore, worship the Lord thy God,
D and honor thy father and thy mother,
C that thy days may be long in the land
C which the Lord thy God shall give thee.

Stanza Nineteen: I did pray oft unto the Lord

- 1 And it came to pass that
A they did worship the Lord,
A and did go forth with me;
B and we did work timbers
C of curious workmanship.
A And the Lord did show me from time to time,
C after what manner
B I should work the timbers of the ship.
- 2 B Now I, Nephi, did not work the timbers
C after the manner which was learned by men,
B neither did I build the ship
C after the manner of men;
B but I did build it
C after the manner which the Lord had shewn unto me;
C wherefore, it was not after the manner of men.
- 3 A And I, Nephi, did go into the mount oft,
A and I did pray oft unto the Lord;
C wherefore the Lord shewed unto me great things.

Stanza Twenty: Go down into the ship

- 4 And it came to pass that
A after I had finished the ship
B according to the word of the Lord,
C my brethren beheld that it was good,
C and that the workmanship thereof was exceeding fine;
B wherefore, they did humble themselves again before the Lord.
- 5 And it came to pass that
B the voice of the Lord came unto my father,
A that we should arise and go down into the ship.—