"All Things According to His Will

Lesson

2

1 Nephi 1-7

Summary

Scripture
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An account of Lehi and his wife Sariah and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life. He taketh three days' journey into the wilderness with his

family. Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews. The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth. This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

Lehi takes his family into the wilderness by the Red Sea—They leave their property—Lehi offers a sacrifice to the Lord and teaches his sons to keep the commandments—Laman and Lemuel murmur against their father—Nephi is obedient and prays in faith; the Lord speaks to him, and he is chosen to rule over his brethren.

Lehi's sons return to Jerusalem to obtain the plates of brass—Lahan refuses to give them up—Nephi exhorts and encourages his brethren—Lahan steals their property and attempts to slay them—Laman and Lemuel smite Nephi and are reproved by an angel.

Nephi slays Laban at the Lord's command and then secures the plates of brass by stratagem—Zoram chooses to join Lehi's family in the wilderness.

Sariah complains against Lehi—Both rejoice over the return of their sons—They offer sacrifices—The plates of brass contain writings of Moses and the prophets—They identify Lehi as a descendant of Joseph—Lehi prophesies concerning his seed and the preservation of the plates. [Between 600 and 592 B.C.]

Nephi writes of the things of God—His purpose is to persuade men to come unto the God of Abraham and be saved. [Between 600 and 592 B.C.]

Supplemental Holy Land and Jewish insights: **Keys to Understanding Scriptures:** The very first verse of the Book of Mormon reveals several keys to understanding God's will. There is a key in honoring "goodly parents." It is one of the basic commandments. (Exodus 20:12) There is a key in going back to the "learning of the fathers." The Hebrew word for "going back" is the same as "repent." "Say nothing but repentance . . . " (Doctrine & Covenants 6:9) There is a key in combining an

repentance . . . " (Doctrine & Covenants 6:9) There is a key in combining an understanding of the "Learning of the Jews" and knowing the "mysteries" of the Lord. "For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost . . . " (Nephi 10:19) In using the learning of his fathers, Nephi uses one of the typical ways of Jewish learning, to consider the "opposite" point of view.

Nephi, Son of Lehi

- 1. Goodly Parents 1 Nephi 1:1
- 2. Believed His Father 1 Nephi 2:16
- 3. Went to The Lord for Understanding 1 Nephi 2:16, 19
- 4. Willing to Do What Lord Commanded 1 Nephi 3:7
- 5. Refused to Return Without Records 1 Nephi 3:15
- 6. Knew The Lord Was Mightier 1 Nephi 4:14

<u>Laman & Lemuel, Sons of Lehi</u>

- 1. Murmured 1 Nephi 2:11-12, 1 Nephi 3:5, 1 Nephi 4:14
- 2. Didn't Believe 1 Nephi 2:13
- 3. Knew Not The Dealings of God 1 Nephi 2:12
- 4. Complained1 Nephi 2:16, 1 Nephi 3:5,1 Nephi 3:28, 1 Nephi 3:31, 1 Nephi 4:4
- 5. Wanted to Give Up 1 Nephi 3:14
- 6. Doubted The Lord 1 Nephi 3:31

"One Man Should Die to Save the People:" Nephi's experience with Laban and the subsequent slaying of Laban can be compared to two other occurrences. In Jesus' day, Caiaphas the high priest called for taking Jesus' life and then perpetrated a scheme to have Jesus crucified. In 1995, Yigal Amir planned a scheme and then was convicted of assassinating Yizhak Rabin, the Prime Minister of Israel. In each case the justification of taking a life was based on the premise that it would "save the people." There is only ONE who died to save us all.

Three Men Take Life, One is Justified: Nephi: "... the Lord hath delivered him into thy hands; Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief." (1 Nephi 4:12-14) Nephi's belated decision to take Laban's life came from true revelation and sanction from God. Caiaphas: "And one of them, named Caiaphas ... said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. (John 11:47-52) Caiaphas eagerly wanted Jesus dead because he and a few priests wanted to protect and keep power and position. Yigal Amir "YIGAL Amir completed his testimony in Tel Aviv District Court yesterday, declaring that he had indeed intended to kill Rabin, justifying his actions, and arguing with the judge." (Jerusalem Post, Rainemarcus, March 8, 1996) "... told Tel Aviv District Court that Halacha dictated he assassinate Yitzhak Rabin." (Jerusalem Post, News Agencies, March 5, 1996) Yigal Amir and others wanted Rabin dead based on their religious or political perception of protecting the people.

"Lehi" Cave Close to Jerusalem: A display in the Israel Museum of Jerusalem shows artifacts from a cave some twenty-three miles southwest of Jerusalem in an area known as *Lhi* (Lahi or Lehi). They are dated to six hundred years before Jesus' time and seem to connect to Lehi's family departing the area of Jerusalem. The oldest-known writing of the name Jerusalem and the spelling out of the name Jehovah appears in this cave.

Three Inscriptions Dating to 600 B.C. Three sentences on the cave walls suggest that the writer and those with him were: (1) Hiding from enemies seeking their lives, (2) seeking forgiveness for wrong doings, and (3) hoping for a salvation of Jerusalem. (Chapter: "Khirbet of Bet Lhi," Frank Moore Cross Jr, in a book dedicated to Israeli Archaeologist Nelson Glueck

Similar to Book of Mormon Narratives: (1) "And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us and we hid ourselves in the cavity of a rock . . ." (1 Nephi 3:27) (2) "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities?" (1 Nephi 3:29) (3)". . . (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed." (1 Nephi 1:4)

Records Link Jerusalem and Book of Mormon: Four brothers returned to retrieve their family and religious records. The record keeper sent his servants to kill them. Hiding in a cave, two brothers rebelled and then were called to repentance by a heavenly messenger. The youngest of these brothers later became a prophet and wrote of Jerusalem in latter days. "And now this I speak because of the spirit which is in me. And notwithstanding they have been carried away they shall return again, and possess the land of Jerusalem; wherefore, they shall be restored again to the land of their inheritance." (2 Nephi 25:11) Interestingly, that group was led by a man named Lehi and in archaeological records the cave is called "Khirbet (ruins) of Bet (house) LHI (Lehi).

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available FREE at www.HolyLandsRevealed.com. (Just click "LDS SUPPLEMENTS")

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