

1 Nephi 10 — The Coming Messiah, the Olive Tree in Seed, and Personal Revelation

Lehi prophesies the Messiah's coming and Nephi resolves to see for himself, c. 600–595 BC.

Lehi prophesies in twenty-two verses the captivity, the return, a Messiah six hundred years hence (the BoM's load-bearing chronological pillar), the Lamb of God who takes away the sins of the world (Jn. 1:29 grammar in 600 BC), Bethabara named in advance (Jn. 1:28), the slaying-and-rising as one paschal-zeugmatic event (Hos. 6:2), the olive-tree allegory in seed (Jacob 5; Rom. 11). And then Nephi makes a personal decision: *I, Nephi, was desirous also that I might see, and hear, and know*. Six theological strikes in one verse — the foundational Restoration epistemology.

Ten Insights

- 1. Babylon: testable prophecy (v. 3).** Captivity and return both announced before either happens. Anyone could check the prediction over the next hundred years.
- 2. *Be-itto* — in His season (v. 3).** Eccl. 3:1, 11. The Lord operates in seasons, not in our impatient years. The exile's seventy years was *be-itto*.
- 3. 600-year prophecy (v. 4).** Load-bearing chronological pillar of the BoM. 2 Ne. 5:34 → 3 Ne. 1:13 anchors the whole calendar.
- 4. *Mashiach* + *smitr* — interlingual gloss.** Hebrew cultic title + Greek salvific function = one Person. BoM Christology fuses both registers from its first verse.
- 5. *Avad* + *naphal* — the Fall in two verbs (v. 6).** Lost (sheep) + Fallen (Eden). Prodigal-Eden in compressed Hebrew. Both verbs are what the Atonement answers.
- 6. *Batach* — lean, not just believe (v. 6).** Salvation is posture, not opinion. You can *aman* a chair without sitting on it. Only *batach* means weight.
- 7. Bethabara named (v. 9).** Falsifiable place-name fulfilled exactly in Jn. 1:28 six centuries later. Specific geography of John the Baptist's ministry pre-named.
- 8. Lamb of God title (v. 10).** Isa. 53:7 → Brass Plates → Jn. 1:29 → Rev. 5:6. One figure across thirteen centuries of inscripturated revelation.
- 9. Paschal zeugma (v. 11).** Slain-and-rising in one breath. The hyphen between death and resurrection is what saves you. Lehi sees the hyphen six centuries early.
- 10. Olive Tree in seed (vv. 11–14).** Zenos's allegory anticipated. Jacob 5 long-form, 3 Ne. 16/21/22 application, D&C 86 latter-day fulfillment — all unpackings of these five verses.

Lehi's Six-Fold Gospel Compression — One Chapter, the Whole Story

Lehi compresses the gospel into six theological movements arranged in salvation-history order across vv. 3–14, with the slaying and rising at v. 11 as the paschal hyphen everything else orbits.

Movement	Verses	Doctrine
Captivity and return	v. 3	Jerusalem destroyed, 70-year exile, return under Cyrus — <i>be-itto</i> , in His season
Messiah six hundred years hence	vv. 4–5	<i>Mashiach</i> = <i>smitr</i> . The BoM's chronological pillar; fulfilled at 3 Ne. 1:13
Lost and fallen state	v. 6	<i>Avad</i> + <i>naphal</i> . Rely on this Redeemer (<i>batach</i> = lean, not just <i>aman</i>)
Forerunner; Lamb of God; Bethabara	vv. 7–10	Isa. 40:3 quoted; Bethabara pre-named; Lamb title in 600 BC
Slaying and rising (paschal zeugma)	v. 11	Death and resurrection as one event in two acts. The hyphen between is the gospel

Movement	Verses	Doctrine
Olive Tree allegory in seed	vv. 12–14	Israel scattered → Gentiles grafted → natural branches gathered. The Restoration arc

Cross-References

Gen. 49:24; Ex. 12 (Passover lamb); 1 Chr. 28:9 (*darash*); Eccl. 3:1, 11 (*be-itto*); Isa. 7:14; Isa. 40:3; Isa. 53:7; Jer. 29:10–13; Hos. 6:2; Mt. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:28–29; Acts 4:12; Rom. 11:17–24; Heb. 11:1; Rev. 5:6; Jacob 5; 2 Ne. 3; 3 Ne. 1:13; D&C 86; D&C 121:26–33.

Apocryphal Correlations

1 Enoch 46–48 (Similitudes). The Son of Man, before-the-foundation, light to the Gentiles. Pre-Christian Enochic Christology in Nephite shape.

Testament of Levi 18 / Testament of Judah 24. The Messianic priest-king who *shall save all the nations*. Priestly + royal Christology fusion.

Wisdom of Solomon 2:12–22. The suffering righteous one whom *the ungodly say... let us condemn with a shameful death*. Servant-typology Lehi reads forward to the Lamb.

4 Ezra 13:32–52. The Man from the sea — the eschatological Son who gathers scattered tribes. Same Olive-Tree gathering theology.

Sirach 48:10. *Elijah... to turn the heart of the father unto the son* — forerunner doctrine Lehi articulates as Bethabara.

Odes of Solomon 41:11–15. *The Messiah... was made firm in the love of his Father*. Cross-glory parallel to v. 11's paschal compression.

Didache 16:6–8. Signs of the coming — eschatological grammar Lehi anchors at six hundred years out.

Hebrew Word Studies

***be-itto* (בְּתִתּוֹ, "in his season")** — v. 3. Eccl. 3:1, 11. The Lord operates in seasons, not in our impatient years.

***mashiach* (מָשִׁיחַ, "anointed / Messiah")** — v. 4. Greek *messias* is Lehi's interlingual gloss. Cultic title + salvific function = one Person.

***avad* + *naphal* (אָבַד וְנָפַל, "lost and fallen")** — v. 6. The entire anthropology of the Fall in two Hebrew verbs — wandered and toppled.

***batach* (בָּטַח, "lean / trust by leaning")** — v. 6. Not cognitive assent (*aman*) but postural weight. Salvation is sitting down.

***zarah* (זָרָה, "scatter / sow")** — v. 12. Same root as *zera* (seed). Israel scattered is Israel sown. The diaspora is not punishment but planting.

***darash* (דָּרַשׁ, "inquire / seek diligently")** — vv. 17–19. Not casual asking — *to demand of God an answer* (Jer. 29:13). The cost of revelation is in the seeking-posture.

Personal Application

Two practices. First, v. 17 is not metaphor — it is a working epistemology. The Spirit is the gift of God unto all those who diligently seek him. ALL. Including you. Read scripture; fast; pray with all your heart; ask the Lord what Nephi asked: that I might see, and hear, and know of these things, by the power of the Holy Ghost. This is normal disciple practice. Second, the 600-year prophecy was fulfilled to the year. The God who made the calendar work is the same God working in your life today. The own due time of the Lord came at 4 BC, exactly as Lehi said. The own due time of the Lord will come in your life too, when He says, exactly when He says. Trust the calendar.