
1 Nephi 19 — Zenock, Neum, Zenos, and the Hermeneutic of “Liken”

The editorial declaration of the small plates; three Brass-Plates prophets the Bible lost; the Restoration’s hermeneutic of likening.

Ten Insights

1. **Two records, two purposes.** Large plates = political-narrative (wars, reigns). Small plates = *things of my soul* and Brass-Plates scripture. **Both sacred; generically distinct.** Neither author knew the long arc — D&C 10:38–46 explains it 2,400 years later.
2. **Editorial errancy confessed.** V. 6 — *if I do err, even did they err of old*. The first BOM disclaimer of editorial infallibility. **The honesty deepens the authority.** Article of Faith 8 in seed.
3. **Christ in prophetic-present.** Vv. 7–9 — *they smite him, and he suffereth it; and they spit upon him, and he suffereth it*. Isaiah 53 in real time. Nephi has been shown the Lamb (ch. 11) and now narrates the Passion as occurring.
4. **Lifted up upon the cross in 595 BC.** V. 10 — Heb. *nasa* / Gr. *hypsoo* (Jn. 3:14; 8:28; 12:32). **Johannine cross-theology in the Brass Plates six centuries before John writes it.**
5. **Zenock the lifted-up prophet.** Cited again at Alma 33:15–16; 34:7; Hel. 8:20; 3 Ne. 10:16. Brass-Plates prophet of the lifted-up-Son and the unbelief-wrath doctrine. **The Hebrew canon lost him; the Restoration recovered him.**
6. **Neum names the crucifixion.** V. 10 — *spoken also by the prophet Neum, that he should be crucified*. In 600 BC, before crucifixion was Mediterranean-standard execution. **The mode of execution is specified centuries in advance.**
7. **Zenos’ cosmic-signs prophecy.** Vv. 11–12 — the most detailed pre-exilic prophecy of 3 Ne. 8 anywhere. Earthquakes, tempests, vapor of darkness, mountains carried up, rocks rent, isles of the sea exclaiming *the God of nature suffers*. **The prophetic seed of 3 Nephi.**
8. **Romans 11 in seed.** Vv. 13–17 — post-Christ Jewish *galut* and conditional gathering on recognition. **The Brass Plates carried Pauline ecclesiology before Paul.**
9. **Liken = damah.** V. 23’s foundation-verse for LDS scripture-reading. The disciple stands under the covenant grammar as a party, not a spectator. **Restoration hermeneutic is participatory, not historical.**
10. **A branch broken off.** V. 24 — every disciple of gathered Israel reads Isaiah from the position of the broken branch. **The Isaiah of chs. 20–21 is exilic comfort given to exiles — still applies.**

Chiastic Structure

- A Two records distinguished (vv. 1–6)
- B Editorial errancy confessed (v. 6)
- C World’s hardness against the Christ (vv. 7–9)
- D Christ lifted up — *hypsoo* (v. 10)
- E THE BRASS-PLATES PROPHETS — Zenock, Neum, Zenos (vv. 10–17)
- D’ Cosmic signs at the Crucifixion (vv. 11–12)
- C’ Israel’s *galut* and conditional gathering (vv. 13–17)
- B’ Persuade men to come unto the God of Abraham (v. 18)
- A’ *Liken* — the hermeneutic of participation (vv. 23–24)

Cross-References

Gen. 1:26 (*demuth*); Ex. 3:6 (God of Abraham); Deut. 18:18–19; Deut. 28:37; Ps. 119:126; Isa. 40–55 (Book of Consolation); Isa. 53; Jer. 24:9; 25:9; 29:18; Mk. 12:26; Jn. 3:14; 8:28; 12:32 (*hypsoo*); Rom. 11:25–26; 1 Cor. 10:11; Heb. 11:39–40; 1 Ne. 9:5 (wise purpose); 10:11; 11:33; 13:25–29; 15:12–18; 2 Ne. 25:1–8; Jacob 5 (Zenos’ long-form allegory); Alma 33:3–11, 15–16; 34:7; Hel. 8:19–20; 3 Ne. 8 (fulfilled signs); 3 Ne. 10:16; Article of Faith 8; D&C 10:38–46.

Apocryphal Correlations

Targum Pseudo-Jonathan on Isa. 53 — the Aramaic paraphrase adding explicit Messianic identification (*Behold, my servant the Messiah*); pre-Christian Jewish messianic reading of the Suffering Servant. **1 Enoch 46–48 (Similitudes)** — Son of Man before the foundation; cosmic-signs at the Elect One’s vindication. Closest parallel to Zenos in vv. 11–12. **Wisdom of Solomon 2:12–20** — the righteous one slain; the *son of God* mocked. **4 Ezra 7:28–29 (2 Esdras)** — a *dying Messiah* in pre-Christian apocalyptic. **2 Baruch 30:1–5** — the Messiah revealed at appointed time; the dead rise. **Testament of Levi 4:1** — rocks rent, sun quenched at the suffering of the Most High. **Ascension of Isaiah 9:14–18** — the Beloved crucified; cosmic rending. **Pesher Habakkuk (1QpHab)** — Qumran *pesher* method of reading prophecy as fulfilled in the current community; closest extra-biblical parallel to the *liken-hermeneutic* of v. 23.

Personal Application

Three practices follow. First, honor the editor’s confession. Read with v. 6 in your ear — the prophet is not infallible, nor unreliable, but commissioned-and-honest. The candor is the trust-warrant. Second, let the lost prophets matter. Cite Zenock, Neum, and Zenos in your teaching the way you cite Isaiah. They are part of the Restoration’s gift to scripture. Third, practice the liken-hermeneutic deliberately. Take an Isaiah chapter or a Minor Prophet today and ask: what would this say if it were written to me? The covenant grammar still applies.