
2 Nephi 1 — Lehi's Farewell, the Land of Promise, and 'Arise from the Dust'

Lehi's deathbed exhortation to Laman and Lemuel, c. 588 BC.

The aging patriarch gathers his older sons for the last time. He invokes Abrahamic and Mosaic deathbed forms: land covenant, conditional blessing, and the triple resurrection-cry *awake, awake, arise from the dust*. He preaches the constitutional Deuteronomic formula (v. 20) that will frame the entire Nephite political-theology, and he speaks the phrase *armor of righteousness* six centuries before Paul will write it. Zoram is folded into the inheritance by oath.

Ten Insights

1. **Land *qadash*-ed.** The land is *consecrated* with the same verb used of the Sabbath, the priesthood, and the tabernacle. Sanctuary-grade holiness applies to a continent.
2. **Migration as providence (v. 6).** *None come into this land save they shall be brought by the hand of the Lord*. Every covenant migration to the New World is the Lord's doing.
3. **The conditional clause (v. 7).** Liberty and prosperity follow obedience; captivity follows iniquity. The cursing falls on the land for the sake of the people, not the other way around.
4. **The constitutional sentence (v. 20).** *Inasmuch as ye shall keep my commandments ye shall prosper*. The formula every BoM prophet from here to Mormon will preach.
5. **Triple *awake* (vv. 13, 14, 23).** The resurrection verb *qum* applied to spiritual repentance. Lehi sees his sons as already in the dust of unbelief.
6. **Arise from the dust.** Isa. 26:19; 52:1–2; Dan. 12:2 — the resurrection idiom. Lehi is preaching covenant return in resurrection grammar.
7. **Armor of righteousness (v. 23).** *Kli tzedek* — weapons-of-righteousness imagery six centuries before Romans 13:12 and Ephesians 6:11.
8. **Generational chain breakable.** The choices of the older sons can be undone in the next generation; Lehi blesses the grandsons to break the chain.
9. **Zoram by oath (vv. 28–30).** The covenant household admits the manumitted servant by oath, not by genealogy. Covenant adoption is real.
10. **Patriarchal valedictory form.** The chapter sits inside the Gen. 49 / Deut. 33 / Josh. 24 deathbed tradition — the Hebrew form for transmitting covenant identity across generations.

Cross-References

Gen. 49 (Jacob blesses his sons); Deut. 33 (Moses blesses Israel); Josh. 24 (covenant at Shechem); 1 Kgs. 2:1–9 (David's charge to Solomon); Isa. 26:19; Isa. 52:1–2; Isa. 59:17 (armor of righteousness, breastplate); Dan. 12:2; Rom. 13:12; Eph. 6:11; 1 Ne. 2:20 (conditional first appearance); 1 Ne. 4:32 (chay-YHWH oath with Zoram); Alma 9:13; Hel. 12:1; D&C 113:7–10 (arise from the dust, latter-day Zion).

Apocryphal Correlations

Testaments of the Twelve Patriarchs. Each patriarch addresses his sons before death — Reuben, Simeon, Levi, Judah, etc. Same form as 2 Ne. 1–4.

Jubilees 22 (Abraham's blessing of Jacob). A patriarchal deathbed scene with land covenant, warnings, and a triple *awake* in the Ethiopic recension.

1 Enoch 91–94 (Enoch's farewell). Enoch addresses his sons; same form of covenant remembrance, woes, and final exhortation.

2 Esdras 14:28–36. Ezra gathers the people and warns them with the same Deuteronomic conditional Lehi uses.

Wisdom of Solomon 6:1–11. A discourse on land granted conditionally and swift judgment for unjust rulers. 2 Ne. 1 sits inside this wisdom tradition.

Hebrew Word Studies

qadash (קִדַּשׁ, "consecrate") — vv. 5–7. The land is set apart with the same verb used of the Sabbath, the tabernacle, the priests. Sanctuary-grade holiness.

cherut (חֵירוּת, "liberty") — v. 7. The land is a *land of liberty*; political freedom is the *fruit* of covenant fidelity.

qum (קָם, "arise") — vv. 14, 21, 23. The resurrection verb. *Awake, awake, arise from the dust* — Isa. 52:1–2.

kli tzedek (כְּלִי צְדָקָה, "armor of righteousness") — v. 23. Isa. 59:17 imagery; Rom. 13:12; Eph. 6:11. Lehi predates Paul by six centuries.

arar (אַרַּר, "to curse") — vv. 6–7. The covenant-curse verb (Gen. 12:3; Deut. 28). The chain is breakable in the next generation.

chay-YHWH (חַי־יְהוָה, "as the Lord lives") — vv. 28–30. Zoram bound to the covenant household by the gravest Hebrew oath form.

Personal Application

Two things. First, the land is consecrated. If you live on this continent you live inside a consecration that began before any modern political settlement. Read American history through Lehi's prophecy: every wave of migration brought by the Lord, every liberty conditional on covenant obedience. Second, arise from the dust. Whatever you are sleeping in — habit, despair, half-belief, postponement — Lehi is the voice in the dawn of the book speaking the resurrection verb over you. You are not asked to do the resurrection. You are asked to let the Lord raise you.