

1 Nephi

Chapter 2

1 Nephi 2:1 **For Behold:**

Dennis and Sandra Packard note that at the end of 1 Nephi chapter 1 we read, "I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance." Nephi then proceeds in the second chapter to do just that, showing how the Lord's mercy in warning Lehi to flee from Jerusalem made Lehi "mighty even unto the power of deliverance." So Nephi isn't using the words "for behold" simply as a stylistic marker, but as a signal to the reader that he is about to explain how he knows the Lord supports those who place their trust in him. Connecting words like "for," "but," and "thus" imply relationships of explanation or contrast between passages; and we can miss these relationships if we don't as a matter of habit, ask ourselves why these connecting words are used.

[Dennis and Sandra Packard, "Pondering the Word," in Journal of Book of Mormon Studies, FARMS, Vol 8, Num 2, 1999, p. 58]

Question: Is the answer to Nephi's statement answered so quickly in one chapter or are more of his writings implied?

1 Nephi 2:1 **The Lord Spake unto My Father . . . Behold, They Seek to Take Away Thy Life:**

According to John Tvedtnes, that there was a conspiracy in Jerusalem in the days of Lehi is confirmed by Jeremiah 9:2-8, where we read of the "secret lying conspiracy" (the term is also used in Jeremiah 11:9; see 12:6). The Lord told Jeremiah that "a conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem" (Jeremiah 11:9). Ezekiel spoke of the same in these terms: "There is a conspiracy of [Jerusalem's false] prophets in the midst thereof . . . they have taken the treasure and precious things" (Ezekiel 22:25). Again, we are reminded that the goal of the conspirators among the Nephites was to murder and "get gain." The existence of a conspiracy is also suggested by the fact that Jeremiah's enemies said, "Come, and let us devise devices against Jeremiah" (Jeremiah 18:18).

Like Jeremiah and Ezekiel, Lehi and Nephi may have learned by revelation of the intrigues going on in Jerusalem in their day. Lehi spoke of the "abominations" in Jerusalem and prophesied its destruction (1 Nephi 1:13, 18-19). Nephi, noting that he had "dwelt at Jerusalem" also wrote of the "works of darkness" and "doings of abominations" he had observed there (2 Nephi 25:2, 6, 9-10).

Is it possible that the attempts to slay the prophets Jeremiah (Jeremiah 18:23) and Lehi (1 Nephi 1:18-2:1) resulted from such a conspiracy, designed to silence those who warned that Jerusalem would fall captive to Babylon?

There is, in fact, evidence from the Bible that there was such a secret combination in Jerusalem in Lehi's time. Ezekiel, a contemporary of Lehi, writing in the year 593 B.C. (or the sixth year of the captivity of Jehoiachin--Ezekiel 8:1), saw in vision a group of seventy elders in the temple, doing things "in the dark . . . for they say, The Lord seeth us not" (Ezekiel 8:11-12). He was then shown in vision a group of 25 men living at Jerusalem. They were worshiping the sun, with their backs toward the temple (Ezekiel 8:16). When next he saw the group of 25, he was told that these "princes of the people" were the men responsible for the impending fall of Jerusalem (Ezekiel 11:1-13). Of particular note are the facts that (1) these men evidently thought their actions to be secret (Ezekiel 11:5), and (2) they had slain many people (Ezekiel 11:6; cf. Jeremiah 5:26-28; Ezekiel 7:23).

[John A. Tvedtnes, "The Elders at Jerusalem in the Days of Lehi," in The Most Correct Book, pp. 67, 73] [See the commentary on 1 Nephi 1:19; 2:13; 10:5; Alma 51:8]

1 Nephi 2:2 **The Lord Commanded My Father, Even in a Dream:**

Nephi records that the Lord commanded his father, "even in a dream" (1 Nephi 2:2). According to Brant Gardner, the prophetic mode of communication by the Lord to Lehi seems to have been through the medium of dreams. Nephi even comments that his father had "written many things which he saw in visions and in dreams " but that he (Nephi) "shall not make a full account [of them]" (1 Nephi 1:16). In Old Testament times, dreams were an acceptable means of receiving communication from God. It is interesting that one of the most famous dreamers of the Old Testament was Joseph of Egypt (see Genesis 37:5-10). Joseph not only received dreams which indicated that he would eventually rule over his brethren, but also served as the dream interpreter for Pharaoh.

Dreams are full of images. These images can be symbolic, sometimes heavily so as with the Apocalypse of John. The difficulty in interpreting the symbolic dreams is probably one of the reasons why Lehi's family will not give him full support during the times of crisis. Not only will Laman and Lemuel deride their father as a "visionary man" (1 Nephi 2:11) but even his wife Sariah will emphasize her concerns by referring to him as such (see 1 Nephi 5:2). Even Nephi

will apparently struggle to understand that which his father saw (1 Nephi 2:16; 11:1). It might be for this reason that Nephi's accounts of his father's dreams, with the exception of the Tree-of-Life dream, are typically quite abbreviated, and relegated to a restatement of the purpose rather than the precise content of the dream.

[Brant Gardner, "Brant Gardner's Page, "http://www.highfiber.com/~nahualli/LDStopics/1Nephi/1Nephi2.htm, pp. 1-3]

1 Nephi 2:2 The Lord Commanded My Father Even in a Dream, That He Should Take His Family and Depart into the Wilderness:

Joy Osborn notes that in the Apocalypse of Baruch, treasured in the Legends of the Jews, we read that Baruch and *other pious men and prophets* were "sent away" by God, from Jerusalem, before the day of the destruction of the Temple by the Babylonians. The Lord also sent warning to the righteous Rechabites who fled into the desert before the Babylonians came and destroyed Jerusalem and the Temple. [See the commentary which follows.]

The Dead Sea Scrolls also tell of forgotten prophets who were driven out of Jerusalem because they prophesied of wicked Judah's destruction and of the coming of the Messiah.

In the Lachish Letters, Number 8, is a complaint "that the prophets of doom are undermining the morale of the people in town and country." These ancient letters, discovered in 1938, were written in the days of the prophet Jeremiah (and Lehi) just before the destruction of Jerusalem and they echo the warning of Jeremiah and other prophets who warned of the coming destruction of Jerusalem and Judah because they no longer believed in, nor looked forward to, the coming of the Messiah! [Joy M. Osborn, The Book of Mormon -- The Stick of Joseph, p. 171]

Richard Anthony writes some interesting items related to the Rechabites. He quotes first from the book of Jeremiah:

The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah king of Judah, saying,
Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. . . . And [Jeremiah] brought them into the house of the Lord . . . and set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents. . . .
[Thus] we have dwelt in tents and have obeyed and done according to all that Jonadab

our father commanded us.

But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come and let us go to Jerusalem for fear of the army of the Chaldeans, . . . so we dwell at Jerusalem.

Then came the word of the Lord unto Jeremiah, saying: thus saith the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. . . . [The Rechabites] obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

I have sent also unto you all my servants the prophets, rising up early and sending them, saying Return ye now every man from his evil way, and amend your doings, and **go not after other gods to serve them** . . . but ye have not inclined your ear, nor hearkened unto me.

Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus said the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever. (Jeremiah 35:1-19; emphasis added)

[Question: What does it mean to say that Rechab “shall not want a man to stand before me for ever” ? Does this mean that a faithful descendant will always be upon the earth? – Alan Miner Personal Notes]

Who were these Rechabites, and how do they relate to the Book of Mormon narrative? According to 1 Chronicles 2:55, the Rechabites were a branch of the Kenites. The Kenites were a Midianite tribe (Numbers 10:29; Judges 1:16; 4:11). The Kenites first appear as inhabitants of patriarchal Canaan (Genesis 15:19). Subsequently Moses became the son-in-law of a Kenite named Reuel [Jethro] (see Exodus 2:18).ⁱ



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According to Exodus 2:16-22, "the priest of Midian [Jethro] had seven daughters." One named Zipporah married Moses. They had a son named Gershom. Zipporah and Gershom were Kenites, as well as the other children of Moses. The other six daughters of Jethro were also Kenites, as were their offspring.



Jethro, Moses and Zipporah mimaryvee.blogspot.com

In Judges 1:16 we find that "the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad."ⁱⁱⁱ They dwelt on the southern frontier of the tribe of Judah (1 Samuel 15:6; 27:10; 30:29)ⁱⁱⁱ

But the "Rechabites--a nomadic tribe belonging to the Kenites of Hemath (1 Chronicles 2:55). . . in order to preserve their independence, chose a life in tents without a fixed habitation. Besides the branch of them associated with Judah, and extending to Amalek, there was another section at Kedesh, in Naphtali (Judges 4:11, 17)^{iv}



The Kenites were known for their zeal toward Jehovah. It is noteworthy that the Kenites were spared by Saul in his Amalekite war (1 Samuel 15:6), and David cultivated their friendship (1 Samuel 30:29)^v

The Kenite name means "smith," and the presence of copper southeast of the Gulf of Aqabah, the Kenite-Midianite region, confirms this interpretation.^{vi} Thus, the Kenites were metalsmiths:

In his comprehensive study of *Metallurgy in Antiquity* (1964:64-68), Forbes makes several observations about the smith in antiquity which are pertinent to an assessment of the Rechabite discipline. In a pre-industrial society, the smith had to be familiar with many technical procedures, the knowledge of which was handed down and guarded jealously from one generation to the next. . . Metallurgist in antiquity, as a rule, formed proud endogamous lines of families with length genealogies, which could account for the staying power of the biblical Rechabites, who apparently maintained their discipline

at least from the 9th to the 6th centuries B.C. . . . The nature of the work prevented the smith from establishing a permanent domicile or from engaging in agriculture. Smiths would stay in one general local from a few months up to several years, or until the supply of ore and/or fuel at that place was exhausted. . . . The smith's work required such skill and long practice that he could not farm. The Rechabite discipline might thus be seen as one appropriate to smiths. . . . Like other measures which were designed to guard the secrets of the trade, such as living apart from urban centers, so too might abstention from intoxicants be yet another safeguard to prevent "loosed lips" from "sinking ships"^{vii}

With this information about the Rechabites/Kenites in mind, Richard Anthony asks the following questions:

1. Considering the insistence of Nephi to repeatedly inform the reader that "my father dwelt in a tent" (1 Nephi 2:15; 9:1; 10:1, 6; 16:6), did Lehi have some connection to the Rechabites?
2. Lehi's family traveled in the wilderness to the Red Sea (near the Gulf of Aqaba), and their valley of Lemuel was probably located in the ancient land of Midian. Thus did Lehi have some connection to the Rechabites?
3. Nephi is constantly bringing up the name of Moses, whose father in law was a Kenite. Once again, did Lehi have some connection to the Rechabites?
4. In time, Lehi's family will finally get to the land Bountiful where the Lord commands Nephi to build a ship. Nephi's concern is where to find ore, but not what to do with the ore once he finds it (1 Nephi 17:9-10). Did Lehi have some connection to the Rechabites?
5. Eventually Nephi will take the sword of Laban and make many swords "after the manner of it" (see 2 Nephi 5:14). If the phrase "after the manner of it" refers to the metallurgical technique and not necessarily the size and shape, did Lehi have some connection to the Rechabites?
6. Nephi recorded his record on plates "which I have made with mine own hands" (1 Nephi 2:17). Did Lehi have some connection to the Rechabites?
7. Hugh Nibley states that "Lehi and his family were Rechabites."^{viii} He says that "Lehi was, no doubt, a friend of the Rechabites because he was close to Jeremiah. He was in the Jeremian party you might say."^{ix} Once again, did Lehi have some connection to the Rechabites?
8. If there was a connection between the Kenites (of whom the Rechabites were a branch) and the "Kenizzites"? (see Genesis 15:19)

[Note* According to *Strong's Exhaustive Concordance*, the word "Kenezite, Kenizzites" is patronymic from Qnaz, a Kenizzite or descendant of Kenaz -- Kenezite, Kenizzites. The ATS Bible Dictionary notes that the Kenizzites were an ancient people of Canaan, whose land God promised to the descendants of Abraham, Genesis 15:19.

the Lord made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Hivites, and the Girgashites, and the Jebusites."

They appear to have mingled with other Canaanites, and lost their distinctive name before the time of Joshua. They should be distinguished from the Kenezites, the children of Kenaz. Two men so named are mentioned in Bible history, both subsequent to the Kenizzites, Genesis 36:15,42; Joshua 14:6; 15:17.]

Later in the book of Jacob, chapter 5, there is made mention of an allegory of "Zenos." The name Zenos is possibly connected to the name Zenez or Kenaz (see the commentary on Jacob 5). Did Lehi have some connection to the Rechabites?

9. In Mosiah 7:8 we find the names of the four sons of king Mosiah: "Ammon, Aaron, Helem, and Hem." The nearest we come in the Bible scriptures to the name "Hem" is Hemath. According to the Bible, Hemath was a person or origin of the Kenites, and the "father" of the house of Rechab. (1 Chronicles 2:55) (B.C. 1445.) Did Lehi have some connection to the Rechabites?

10. In the book of Alma, in an account inserted into the narrative of the missionary labors of the sons of Mosiah among the Lamanites, one of the sons of Mosiah (Aaron) went among the Lamanites to the city of Jerusalem and began to preach, but he was challenged by "an Amalekite" (Alma 21:2-5) In view of the close connection of the Kenites with the Amalekites of the Old World, and also the Ammonites (located north of the land of Edom), did Lehi have some connection to the Rechabites?

[Richard D. Anthony, "Rechabites-Kenites-Kenizzites," Unpublished paper, 1997]

1 Nephi 2:2 **He Should Take His Family and Depart into the Wilderness:**

Lenet Read relates the following:

When I was a young girl I loved to read. . . . I often went to the library and chose books for which I had little guidance in reading. *Alice in Wonderland, Gulliver's Travels, Huckleberry Finn, The Scarlet Letter*--I loved them because of the adventure, the intrigue, and the beautiful language they contained. As years passed and I studied these

works again in school with a teacher as a guide, I learned that I had, on my own, missed much of the impact and meaning of these books. Many of the people, items, and events in them were used as *symbols* to portray perspectives or truths about life. Each book became much richer to me when I began to explore its full depth of symbolic meaning.

The scriptures make a great deal of the wilderness. Adam and Eve were cast out into the wilderness; Israelite groups wandered in the wilderness, were tempted in the wilderness, worshipped false images in the wilderness, and were fed and watered in the wilderness; while throughout, prophets cried repentance out of wildernesses. These events are history, but they are also similitudes. They illuminate the reality of man's mortal experience as a true wilderness, and of his relationship to the Savior.

[Lenet Hadley Read, "All Things Testify of Him--Understanding Symbolism in the Scriptures," in The Ensign, January 1981, pp. 5, 6]

1 Nephi 2:2 **He Should Take His Family and Depart into the Wilderness:**

The Lord warned Lehi in a dream to take his family and depart into the wilderness. Kelly Ogden writes, Why Lehi? What qualified this Judahite^x to lead a colony of Israelites through the wilderness to a new Promised Land? There are hints in the scriptural record that Lehi was wealthy. (1 Nephi 2:4; 3:16, 22.) The Mediterranean world was alive with mercantile activity in this period of time, Syria/Palestine being the hub of sea and commerce, the place where continents and cultures come together. Caravans traversed Judah from all directions: side roads off the Coastal Highway and the King's Highway, the distant Frankincense Trail, pilgrims' highways and trade routes connecting Moab, Edom, and Arabia with Gaza and Egypt. Lehi could have been a trained and experienced caravaneer and trader. He knew what provisions to prepare and what route to take. Knowing how God has worked in other periods of history, it is not unlikely that he selected a man who, in addition to his spiritual maturity and responsiveness, was already adapted to the particular task at hand, in this case one acquainted with the rigors of desert travel and survival. Here again was the right man for the right time.

[D. Kelly Ogden, "Answering the Lord's Call," in Studies in Scripture: Book of Mormon, Part 1, p. 21] [See the commentary on 1 Nephi 2:4]

1 Nephi 2:4 **He Departed into the Wilderness (Ogden Theory):**

According to Kelly Ogden, the word *wilderness* occurs over 300 times in the Book of Mormon and may at some later time in the western hemisphere refer to the thick forests or jungle, but not while in Judah and its neighboring deserts. Two Hebrew terms for wilderness are *midbar* and *jeshimon*. *Midbar* is generally land to the east of the central hills, east of the agricultural fields, out into the rain shadow, with a feeble vegetation. These are tracts for pasturing flocks. *Jeshimon* is the desolate wasteland beyond where little rain falls. The Judean

Desert through which Lehi and his family probably journeyed is at first *midbar* and then *jeshimon*. It is known scripturally as a place of flight and refuge. It is a frightening, foreboding place for the uninitiated.

[D. Kelly Ogden, "Answering the Lord's Call," in Studies in Scripture: Book of Mormon, Part 1, p. 22] [See the commentary on 1 Nephi 2:5]

1 Nephi 2:4 **He Departed into the Wilderness (Hilton Theory):**

The term "wilderness" (1 Nephi 2:4) is associated with either wandering away from civilization, traveling in desert valleys and rugged mountains, or traveling in the midst of a different political culture and environment. Whatever the case, the term "wilderness" is tremendously important to the development of a Book of Mormon geographical and cultural scenario and should be specifically defined at every step of the way through the book. Concerning the reference in 1 Nephi 2:4, eastward from Jerusalem is a very large and long *wadi* or desert valley that contains the Sea of Galilee, the Jordan River, and the Dead Sea, and that extends to the Gulf of Aqaba on the Red Sea. The southern extension of this giant rift is called Araba, which means "wilderness." Lehi could have taken a number of directions in traveling from Jerusalem to the Red Sea (see the commentary on 1 Nephi 2:5); however, according to the Hiltons (*In Search of Lehi's Trail*, p. 56), this route would be the quickest and most logical way for Lehi to go. Dropping down over 3000 feet to the shores of the Dead Sea, and proceeding south, Lehi would follow a well traveled "highway" that would lead him out of the land of Judah, whose southern political borders were by the tip of the Red Sea.

[Lynn M. and Hope A. Hilton, In Search of Lehi's Trail, p. 56] [See the commentary on 1 Nephi 2:5]

1 Nephi 2:2 **He Should Take His Family and Depart into the Wilderness (Potter Theory):**

According to George Potter, the world of Nephi was partitioned into two spheres, the civilized world, and the rest, devoid of civilization, a political and cultural wilderness. What is important for understanding Nephi's text is that the nearest uncivilized part of the "known world" of Nephi's era, that is, lands outside the direct control of the dominant empires, was Arabia (see map--1 Nephi 2:4). In Nephi's period, Arabia was considered by the Jews to be a wilderness and a place of refuge when persecution and repression became too difficult. Northern Arabia was, for the most part, inhabited by nomads. Concerning this region of Arabia, the LDS Bible Dictionary states, "In northern Arabia were a large number of wandering tribes." To this day, the Arabian bedouins travel from camp to camp seeking fresh pasture for their goats and camels. Jeremiah referred to those living in this desert as "the Arabian in the wilderness" (Jeremiah 3:2).

Abu Hurairah, an early Islamic period geographer, wrote of the Jews who escaped into **northwest Arabia** to avoid the persecution of Nebuchadnezzar.^{xi} These Jews were Nephi's

contemporaries and compatriots.

[George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 12-13] [See the commentary on 1 Nephi 16:14]

1 Nephi 2:2 **He Should Take His Family and Depart into the Wilderness (Potter Theory):**

Lehi was commanded that he should take his family and depart into the wilderness" (1 Nephi 2:2). The text states that Lehi was obedient to this commandment, coming down by the Red Sea (1 Nephi 2:3-5) in what is now Arabia. According to George Potter and Richard Wellington, Jeremiah spoke of "the Arabian in the wilderness" (Jeremiah 3:2). Such prominent authorities as Joseph Fielding Smith, Jr.,^{xii} James E. Talmage^{xiii} and B. H. Roberts^{xiv} believed that Lehi fled into Arabia. Hugh Nibley also believed that the great Arabian desert was Nephi's wilderness. He reminded us that the word wilderness "has in the Book of Mormon the same connotation as in the Bible, and usually refers to desert country."^{xv} Nephi's reference to a wilderness beyond the Red Sea, Arabia, is totally correct because it was not only a physical wilderness, it was also considered a geopolitical one in Nephi's time.

The oral traditions of several Jewish colonies tell of other groups leaving Jerusalem and going into Arabia to avoid Nebuchadnezzar's captivity. Abu Hurairah, an early Islamic period geographer, wrote of the Jews who settled in northwest Arabia to escape the persecution of Nebuchadnezzar.^{xvi} This flight resulted in large numbers of Jews settling at towns of al-Hijr, Khaibar and **Medina**. According to Reuben Ahroni: "As a result of this prophecy of doom (Jeremiah 38:2), seventy-five thousand courageous men . . . who firmly believed Jeremiah's prophecy of impending national catastrophe accompanied by priest, Levites, and slaves . . . crossed the Jordan River and went into the desert . . . and arrived in the land of Eden. From there they turned south until they arrived in **Yemen**."^{xvii} A similar story of escape from Nebuchadnezzar is told by the descendants of a Jewish colony in India.^{xviii}



Arabia, Yemen

Concerning the cultural and geographical background against which the story of Lehi and Nephi is portrayed, the reader should be aware of the fact that until Arabia opened up to westerners after the discovery of oil, little was known about its interior. At the time Joseph Smith translated the Book of Mormon, only 25% of the supposed 1700 mile course that Lehi traveled through Arabia had been seen and subsequently described in writing by westerners (Verthema, Wild and Pitt). The accounts that do exist lacked specifics and were considered unreliable. The likelihood that Joseph Smith had access to these vague accounts is very unlikely. So scanty was the west's knowledge of even the northernmost 25% of the frankincense trail is brought out in the words of the distinguished explorer Sir Richard Francis Burton, who wrote of this area in 1878, "The eastern frontier is still unexplored, and we heard of ruins far in the interior."^{xix}

Lord Derby wrote of Burton that "before middle age he had compressed into his life more study, more hardship, and more successful enterprise and adventure, than would have sufficed to fill up the existence of half a dozen ordinary men."^{xx} By his death Burton had mastered 41 foreign languages. If the brilliant and scholarly Burton, who had traveled to Arabia

twice before, considered even the part of the trail that was seen by Varthema, Wild and Pitts, “unexplored” in 1878, what knowledge could Joseph Smith have had about this land? How could the twenty-four year old Smith, who had no formal education and had never left the farming communities of New England have known about such obscure and nebulous writings, or for that matter, how could he have even hoped to write about the other 75% of the trail which no westerner had ever reported seeing before 1830. Yet if the First Book of Nephi is true history, as they believe it is, it not only represents the oldest existing record on travel along the Gaza Branch of the ancient frankincense trail, but a record subject to verification. They believe they have provided that verification.

[George Potter & Richard Wellington, Discovering Nephi's Trail, Preface, p. ii, Chapter 1, pp. 5-6, Unpublished] [See the Potter commentary on 1 Nephi 2:5: Route #3 & 4]



1 Nephi 2:4 **He [Lehi] departed into the wilderness (Illustration):** After departing from the Jerusalem area, Lehi and his group spent the greater part of their Arabian journey in remote desert wastes. [Warren and Michaela Aston, In the Footsteps of Lehi, pp. 66-77]

1 Nephi 2:4 **He Left . . . the Land of His Inheritance:**

The Hiltons mention that one of their friends in Amman, Jordan who was familiar with the Book of Mormon speculated that Lehi may have lived on the "land of his inheritance" (1 Nephi 2:4), which perhaps was a number of miles outside Jerusalem. On these lands he could have raised goats, sheep, fruits and grains, with which he supplied one of the markets, or *suqs*, in the old walled city of Jerusalem. Another possibility is that Lehi's real wealth was related to

some business that took him into the desert frequently, such as buying supplies for Jerusalem markets from Arab caravans in the desert south of the city. Salim Saad pointed out that Jerusalem, like Mecca later, would most likely have been a tourist town, flooded by pilgrims on holy days. Consequently, its inhabitants would have been mostly innkeepers, priests, garrison soldiers, and specialized merchants, with a sprinkling of those who transported goods into the city. . . . All this is speculative, of course; but Lehi's dealing with desert people might explain several things: (1) why he apparently had sufficient tents and animals to move his family without making extraordinary preparations; (2) why his sons knew how to handle tents and travel in the wilderness; and (3) how he had sufficient knowledge of the main routes and waterholes to survive before receiving the Liahona in the Valley of Lemuel. It is also interesting to speculate that Lehi received the Liahona at a place on the trail where his desert experience failed him. [Lynn M. and Hope A. Hilton, Discovering Lehi, pp. 17, 19]

1 Nephi 2:4 **He Left His . . . Gold, and His Silver, and His Precious Things:**

The Hiltons make note of the fact that according to the Middle East Semitic mind, security was in material possessions. For Lehi to leave anything behind of monetary value was a statement that something profound had occurred. . . . Lehi's leaving of his ["gold, and his silver, and his precious things" (1 Nephi 2:4)] emphasizes the impact that visions and a heavenly messenger had on Lehi's soul. It was the most emphatic statement that Lehi could have made. [Lynn M. and Hope A. Hilton, Discovering Lehi, p. 18]

1 Nephi 2:4 **He Left . . . His Gold, and His Silver, and His Precious Things:**

Nephi said that his father left his possessions behind (see 1 Nephi 2:4), however he made no such claim for his mother's wearable wealth. According to Camille Fronk, in recent centuries nomadic women, such as Bedouin women, possessed one simple locked box to hold their valuables. Each woman wore the key on her headscarf.^{xxi} Even wives of the very wealthy had only one box, albeit a very lavish box. Bedouin women also wore their valuables, in the form of coins and jewelry, around their necks and wrists. One wonders whether Sariah did the same. The wealth around her neck or niceties in her box may have gradually disappeared as necessity to survive in the desert required trading or selling them. [Camille Fronk, "Desert Epiphany: Sariah & the Women in 1 Nephi," in Journal of Book of Mormon Studies, Vol. 9, Num. 2, 2000, FARMS, p. 8, 80]

1 Nephi 2:4 **Family, and Provisions, and Tents:**

Hugh Nibley claims that there is ample evidence in the Book of Mormon that Lehi was an expert on caravan travel. Consider a few general points. Upon receiving a warning dream,

he is ready apparently at a moment's notice to take his whole "family, and provisions, and tents" out into the wilderness (1 Nephi 2:4). While he took absolutely nothing but the most necessary provisions with him, he knew exactly what those provisions should be, and when he had to send back to the city to supply unanticipated wants, it was for records that he sent and not for any necessities for the journey. This argues a high degree of preparation and knowledge in the man, as does the masterly way in which he established a base camp in order to gather his forces for the great trek, in the best manner of modern explorers in Arabia. Up until Lehi leaves that base camp, that is, until the day when he receives the Liahona, he seems to know just where he is going and exactly what he is doing . . .

His family accuse Lehi of folly in leaving Jerusalem and do not spare his personal feelings in making fun of his dreams and visions, yet they never question his ability to lead them. They complain, like all Arabs against the terrible and dangerous deserts through which they pass, but they do not include ignorance of the desert among their hazards, though that would be their first and last objection to his wild project were the old man nothing but a city Jew unacquainted with the wild and dangerous world of the waste places.

Lehi himself never mentions inexperience among his handicaps. Members of the family laugh contemptuously when Nephi proposes to build a ship (1 Nephi 17:17-20), . . . but they never mock their brother's skill as a hunter or treat him as a duffer in the desert. The fact that he brought a fine steel bow with him *from home* and that he knew well how to use that difficult weapon shows that Nephi had hunted much in his short life.

[Hugh Nibley, Lehi in the Desert, F.A.R.M.S., p. 36]

1 Nephi 2:4 **Family, and Provisions, and Tents:**

In a F.A.R.M.S. article, John Tvedtnes disagrees with Nibley: "I do not believe that there is sufficient evidence to conclude that Lehi was involved in caravan trade." . . . I argue that [1 Nephi 2:4] bespeaks a man who was not prepared for a sudden journey into the wilderness. While most things are labeled (in true Hebraic style) "his . . . and his . . .," the pronoun's absence is striking when it comes to "provisions and tents," which are the very things one would expect a caravaneer to have on hand. Because the rest of the verse is so consistent in using the possessive pronoun, its absence here may mean that Lehi had to procure provisions and tents for the trip. If so, this would imply that he was not involved in the caravan trade. . . . Indeed, shortly after Nephi's group separated from that of his elder brethren, the Nephites began planting crops, raising herds and constructing buildings, including a temple (2 Nephi 5:11-17)--hardly typical of a nomadic life. Later, the Nephite pattern of settlement was to establish city-states, wherein cities would control the land surrounding them, hence giving rise to lands and cities having the same names in the Book of Mormon. This is typical of Judah of the time of Lehi, but not of nomadic peoples or of caravaneers. . . .

If Lehi and his family were metal-workers (living on a plot of land sufficiently large to grow crops as well), then the source of their wealth is readily explained. From Biblical passages (2 Kings 24:11-15; Jeremiah 24:1, 29:2) as well as the Assyrian and Babylonian documents of that era, we learn that craftsmen and smiths were considered in Lehi's day to belong to the upper class.

[John Tvedtnes, "Was Lehi a Caravaneer?," F.A.R.M.S., p. 1]

[Note* Consideration should be given here to the idea that Lehi was somehow connected to the Rechabite metalsmiths.]



1 Nephi 2:4 **He [Lehi] departed into the wilderness (Illustration):** Lehi's Family Leaving Jerusalem. [The Church of Jesus Christ of Latter-day Saints, Gospel Art, #301]

1 Nephi 2:4 **He [Lehi] departed into the wilderness (Illustration – same as above):** Lehi's Family Leaving Jerusalem. The Lord warned Lehi in a dream to "take his family and depart into the wilderness." Artist: Scott Snow. [Thomas R. Valletta ed., The Book of Mormon for Latter-day Saint Families, 1999, p. 4]

1 Nephi 2:4 **[Lehi Took] His Family, and Provisions, and Tents, and Departed into the Wilderness:**

George Potter and Richard Wellington note that some have suggested that Lehi was in the caravan business because Lehi had tents (1 Nephi 2:4) and camels. However, this would also be the case for most wealthy men in ancient Palestine (1 Nephi 3:25). Ownership of tents seems to have been very common amongst the descendants of Lehi also (for example, see Mosiah 2:5, 6) yet they were neither nomads nor long distance travelers. The wealthy families of Palestine maintained vineyards and pasture lands some distance from the city where their urban homes were located. An example of this form of commerce is the parable of the householder who planted a vineyard in a far off place (Matthew 21:33-34). Householders, such as the house of Lehi, would have required tents and camels for these operations. Even if Lehi had no provincial vineyards or pastures, he could have simply gone to the camel and tent markets and acquired these items on demand. To this day every sizeable town in the Middle East still has a camel market and a "souk" (market) where traditional goat hair tents can be purchased.

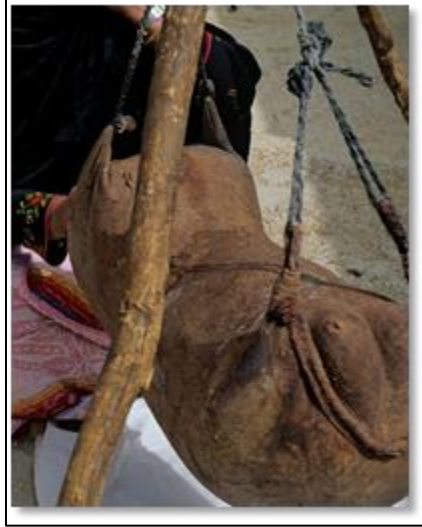
The text of the Book of Mormon seems to bring up a few things which put into question the idea that Lehi and his sons were anything but professional desert haulers:

1. While according to Middle Eastern tradition sons are trained in the occupation of the father, Laman and Lemuel are constantly murmuring and become convinced that they will perish in the wilderness (1 Nephi 2:11)
2. Contrary to a seasoned caravan captain, Lehi began "to murmur against the Lord" (1 Nephi 16:20) in times of difficulty.
3. Caravans did not take eight years to travel the frankincense trail.
4. During certain parts of the journey they became lost.

[George Potter & Richard Wellington, Discovering Nephi's Trail, Chapter 4, p. 7, Unpublished]

1 Nephi 2:4 **Provisions and Tents:**

According to the Hiltons, the living conditions of the Bedouin have changed little since 600 B.C., the possessions of the family they visited may be similar to what Lehi's group took with them on their journey. As they approached the Bedouin tent they could see everything they owned. There was a donkey in the dooryard, a horse and camel in the distance, sheep and a turkey walking underfoot. Entering the flap of the stiff black tent they saw handwoven baskets hanging on the center poles filled with cooking pots, some half-filled with waterskins. They could see their entire wardrobe in a box pushed into the corner.



Goatskin bag hanging in beduoin tent. ancient-hebrew.org

Lehi probably carried his provisions in goatskin bags, which are still used all along the trail in the Arabian peninsula. These bags typically hold about four gallons. These bags probably held such food as wheat, flour, barley, dried sour milk, olive or sesame oil, olives and dates. There also must have been bedding, weapons such as bows, arrows, and knives, and cooking utensils, although according to research, no spoons or forks were used in Lehi's day among the Hebrews or the Arabs.

[Lynn M. and Hope A. Hilton, *In Search of Lehi's Trail*, pp. 57-59]

1 Nephi 2:4 **Tents:**

The Hiltons comment that Lehi had "tents" (1 Nephi 2:4), had them at a time when making them was a laborious and time-consuming process of weaving. . . . And according to one of [their] guides, Salim Saad, an eminent historian, travelers in Judea generally camped in caves; tents were for desert travelers. Why would a city-dweller have tents in his possession, ready when he wanted to leave? . . . If Lehi had some type of dealing with desert people, it might explain several things: (1) why he apparently had sufficient tents and animals to move his family without making extraordinary preparations; (2) why his sons knew how to handle tents and travel in the wilderness; and (3) how he had sufficient knowledge of the main routes and water holes to survive prior to receiving the Liahona.

Historians say that the *beit shaar* (house of hair) has not substantially changed with the passing of time. The Old Testament describes tents as "black" (Song of Solomon 1:5), made of "goats' hair" and containing partitions of curtains (Exodus 36:14), with a "hanging for the door of the tent" (Exodus 26:36). The houses of hair we visited and studied were oblong and had a long pitched roof with drooping ends. The smallest tents had nine poles, the three tallest down the center with the three shorter ones running down each side. Guy ropes, also handwoven from

goats' hair, extended outward to stakes (also called *nails* anciently) driven in the ground. (See Judges 4:21.) Each tent was divided laterally into two or more living sections by a curtain or curtains: at least one section for the men and one for women and children.

[Lynn M. and Hope A. Hilton, In Search of Lehi's Trail, pp. 68-9]

1 Nephi 2:4 **Tents [Donkeys & Camels]:**

According to the Hiltons, when Lehi left Jerusalem, they probably used donkeys to carry their tents and provisions. The land around the city is very sharp and rocky; consequently, very few camels, with their soft padded feet, are in evidence. The Hiltons were assured by the Bedouins with whom they visited that each tent would weigh about 500 pounds and would have been packed separately as walls, partitions, and roof on three different donkeys. Thus, with three donkeys needed for one tent, and a donkey per person for provisions, one arrives at a minimum figure.

No matter which route Lehi might have used to leave Jerusalem, he would have run into camel markets where he could have traded his donkeys for camels. He might even have had money with him that he used--leaving his gold and silver behind does not mean that he departed penniless. Those camel markets are still there, large, dusty, and noisy with haggling buyers and sellers.

The unique qualities of the camel not only allow it to survive, but also to thrive under harsh desert conditions. Camels in Arabia are not the two-humped Bactrian animal from Asia, but the single-humped dromedary. To the Arabian desert dweller, the camel is more than the "ship of the desert." It represents a way of life, a special gift from God, a source of food, clothing, shelter, transportation--an animal so important that over seven hundred Arabic names exist to describe it in its numerous varieties, breeds, conditions, and stages of growth. Camels have a life expectancy of forty to fifty years, and female camels will lactate as long as four years after giving birth. Bedouins can and do live for months and even years at a time with nothing but camel's milk and dates as the staples of their diet.

[Lynn M. and Hope A. Hilton, In Search of Lehi's Trail, p. 49, 52-53, 91]



1 Nephi 2:4 **Tents [Camels] (Illustration):** This stone relief from the palace of Sennacherib in ancient Nineveh illustrates the 701 B.C. (probable date) Assyrian capture of the city of Lachish in Judah . . . within 25 miles of Lehi's city of Jerusalem. It also shows how seventh-century B.C. Jews loaded a camel. Lehi and his group, once they were on the desert probably looked much like this. [Lynn M. and Hope A. Hilton, "In Search of Lehi's Trail -- Part 1: The Preparation," in The Ensign, September, 1976, p. 39]

1 Nephi 2:4 **Tents [Donkeys & Camels]:**

Did Lehi use camels to cross Arabia? According to George Potter, the answer is a given. Camels are the only way anyone could have crossed Arabia before the twentieth century. Donkeys and horses would have quickly broken down under the burden of the sands. Besides, there is neither enough water nor the proper fodder for such animals in most of Arabia. The camel is still highly admired in Arabia and it has only in relatively recent times been replaced as the prime mode of transport for long journeys. The English explorer H. St. J. Philby praised the camels he used in crossing Arabia: "To my companions and the great beast that bore us--hungering and thirsting but uncomplaining--the credit of a great adventure."^{xxii}

[George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 74]

1 Nephi 2:4 **Tents [Camels]:**

According to Potter and Wellington, for travel through the desert no animal can compare with the camel. It is singularly adapted for life in the desert. Even on the hottest day the camel hardly perspires. A fine layer of fur near the skin protects the camel from the sun and yet is ventilated in such a way as to allow sweat to evaporate. A shorn camel loses 50% more water than one with a long coat.

Man reacts to the heat by keeping body temperature steady and losing fluids constantly. He can control his temperature until finally the body fluids are so concentrated that the blood can no longer flow fast enough to dissipate the body's heat and very rapidly the body temperature rises resulting in death. On the other hand, the camel can vary its body temperature depending on the air temperature, thus making it unique amongst mammals. The body temperature of the camel can range from 34° C at night up to 40.7° C in the heat of the day without impairing its ability to function. By storing heat and then releasing it at night the camel needs to perspire much less than any other mammal.^{xxiii}

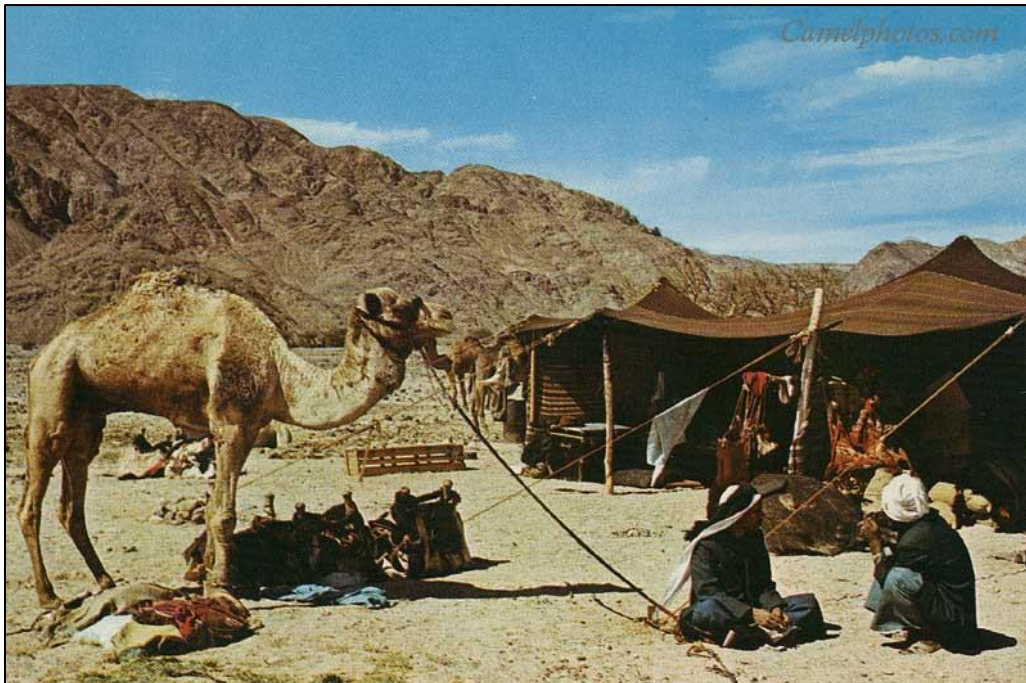
Camels can withstand severe dehydration far better than humans. Camels can lose up to 30% of their body weight without fatal consequences and when water is available they are able to drink huge quantities that would result in water intoxication in any other mammal. The camel can survive this because its red blood cells can expand up to 240 times their size in order to soak up every drop of water.^{xxiv}

The camel has an ingenious method of cutting water loss through the kidneys. While humans routinely expel urine which is 95% water, the camel does not excrete all its urea. Much of the urea passes to the rumen where microorganisms in the saliva are able to break it down, thus saving the camel considerable amounts of fluid loss. A study undertaken at the University of Riyadh compared camels with donkeys under desert conditions and found that by weight the donkey requires more than three times as much water as the camel. The kidneys of the camel are able to concentrate the urine far more efficiently than donkeys, which lose water in their feces and through sweating.^{xxv}

Not only is the camel superbly designed for life in the desert but it is also a strong pack animal. The Arabs use the camel to carry salt mined in Yemen (close to where Lehi's family would have passed). Each camel can carry two "skins," each weighing 150 to 200 pounds (for a total of 400 lbs). Lehi took tents with him into the desert (1 Nephi 2:1). In a visit to a traditional Middle Eastern tent maker in Dammam, Saudi Arabia, Potter and Wellington weighed a small goat hair tent. The 10' x 10' tent weighed 160 pounds, and with tent poles, guy ropes and tent pegs they estimated the total weight would have been in the region of 240 pounds. They postulated that because a camel can carry 240 pounds, but unlikely 480 pounds, then one camel could carry only one small tent. They reasoned that Lehi's party would have had multiple tents as well as supplies and would therefore have had multiple camels. [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, pp. 52-54]



1 Nephi 2:4 **Tents [Camels] (Illustration):** Camels can carry loads of up to 1,000 pounds, go two or three weeks without water, and survive in scorching heat of 140 degrees Fahrenheit. So important are camels "there are a thousand Arabic terms for (them) in various stages of growth. They still supply the desert nomad with *transport*, food, and wealth. He drinks their milk, eats their flesh, weaves their hair into *tents* and cloaks, burns their dung for fuel, uses their urine for medicine and hair tonic, and uses the beast to turn his waterwheel and pull his plow." The lack of mention of them in the record is not surprising, as they were the common means of transportation in the desert. [Scot and Maurine Proctor, *Light from the Dust*, p. 23]



Bedouins with camels and tents

camelphotos.com

1 Nephi 2:5 **He Came down by the Borders near the Shore of the Red Sea:**

Brant Gardner notes that one of the unasked questions about Lehi's flight is why he "came down by the borders near the shore of the Red Sea" (1 Nephi 2:5). Assuming that they were to eventually build and board a ship, why didn't Lehi flee west to the Mediterranean? The easy answer is that Lehi was fleeing, and to go in virtually any other direction led him into thicker civilization, and possibly into the waiting arms of enemies. Toward the desert was the sure path of escape, a route which had been an historical option for those fleeing difficulties in their cities (see Nibley, Lehi in the Desert, p. 82). [Brant Gardner, "Book of Mormon Commentary," 1Nephi/1Nephi2, p. 5]

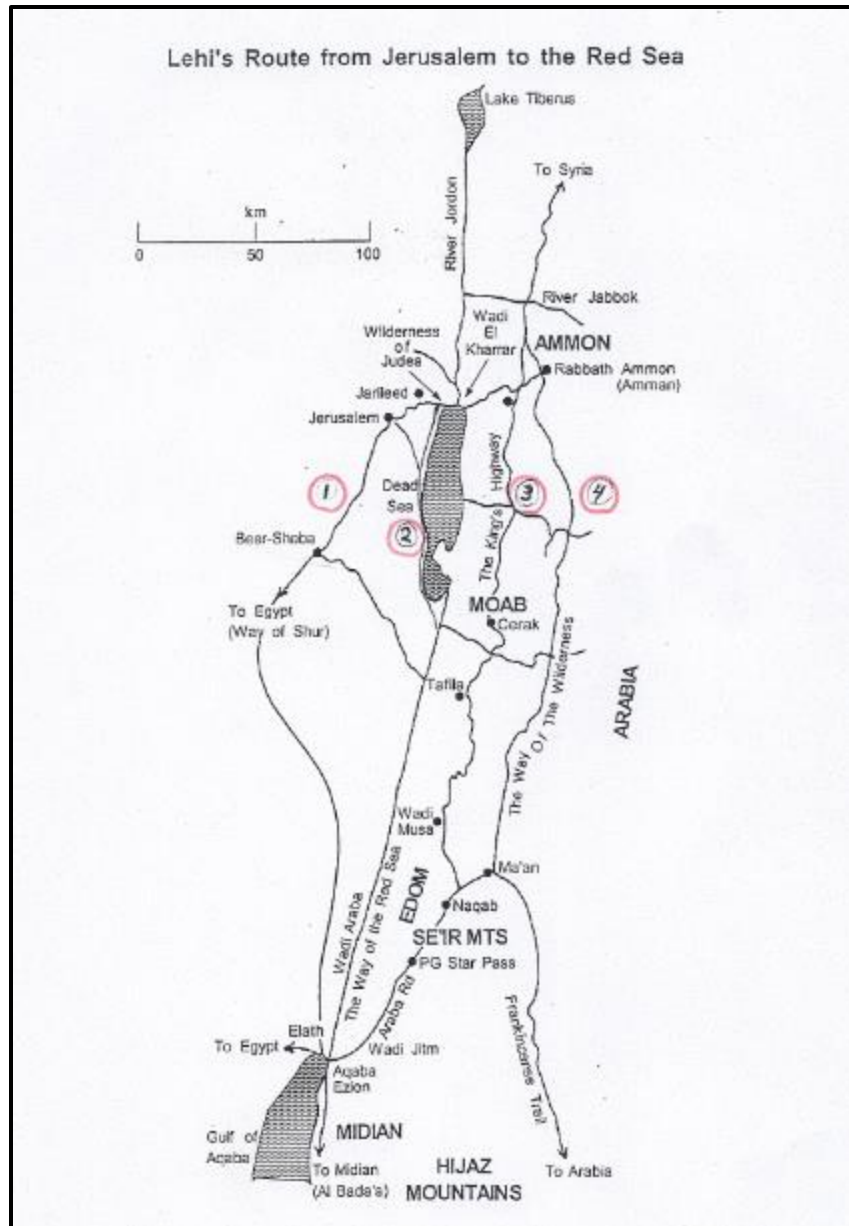
[Note* The first time that the text alludes to the fact that Nephi (and Lehi) had any idea that they would be going across any large body of water was in Nephi's dream in the Valley of Lemuel.

Alan Miner Personal Notes]

1 Nephi 2:5 **He Came down by the Borders near the Red Sea (Routes to the Red Sea)**

Nephi says that they departed "into the wilderness" (1 Nephi 2:4) and that they "came down by the borders near the Red Sea" (1 Nephi 2:5). According to Potter and Wellington, there are four possible routes of escape that Lehi could have used to reach the shores of the Red Sea (see illustration #1 below). These are:

- (1) Southwest from Jerusalem via Beersheba to Ezion-geber.
- (2) Eastward from Jerusalem to Jericho then south, passing to the west of the Dead Sea, through wadi Araba to Ezion-geber.
- (3) East from Jerusalem towards Heshbon, then south via the King's Highway to Ezion-geber.
- (4) East from Jerusalem to join the Way of the Wilderness, then southwest to join the King's Highway to Ezion-geber.

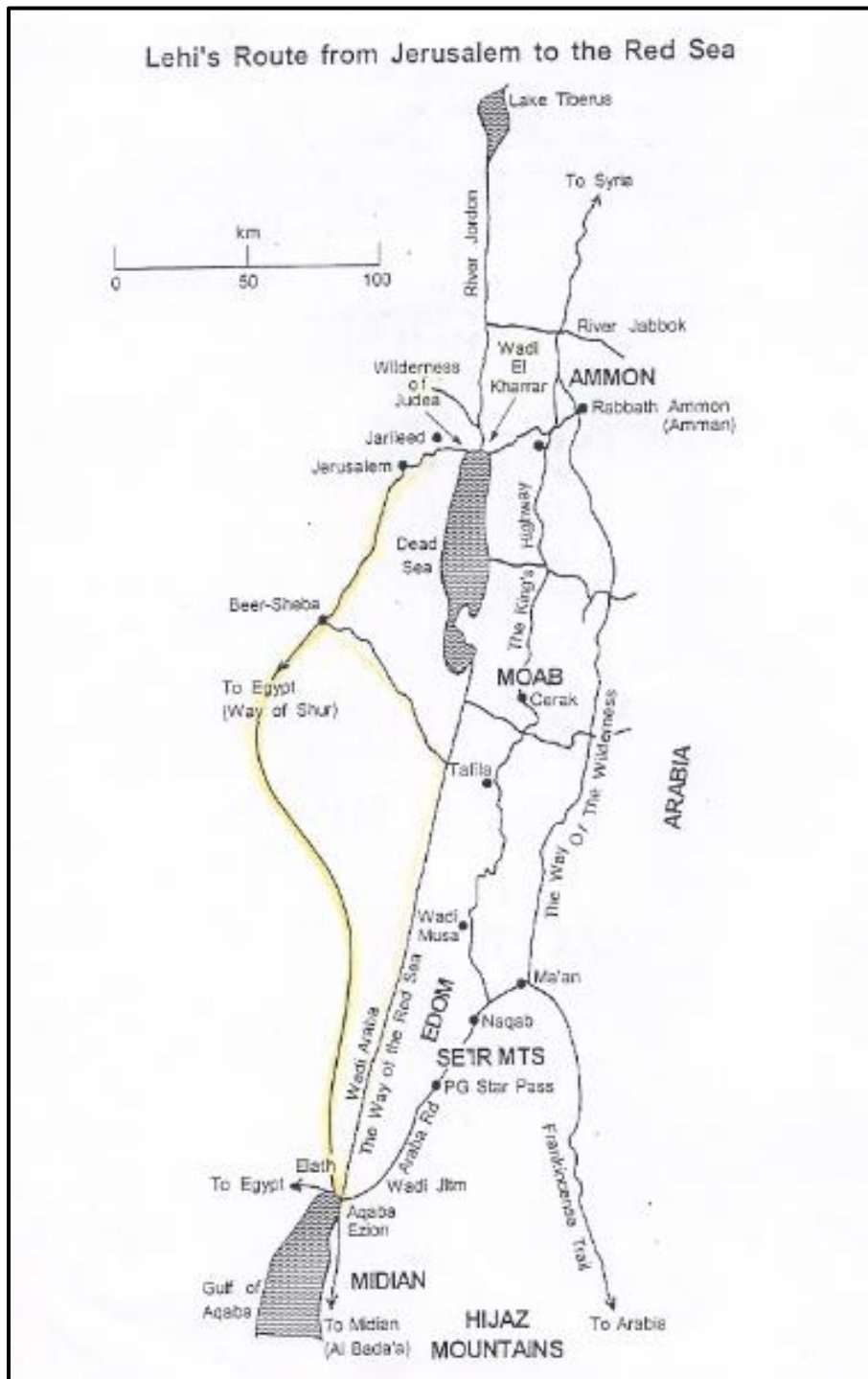


1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration]:** Lehi's Route from Jerusalem to the Red Sea. Four proposed routes of escape. [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, p. 8]

After leaving Jerusalem, apparently Lehi's family headed immediately for the wilderness on their way to Arabia. Lehi would have wished to travel quickly, so he would no doubt have chosen an existing route in order to escape Zedekiah's sphere of influence as quickly as possible. All of the routes mentioned above would have led the family to the Red Sea, however there are some problems to consider:

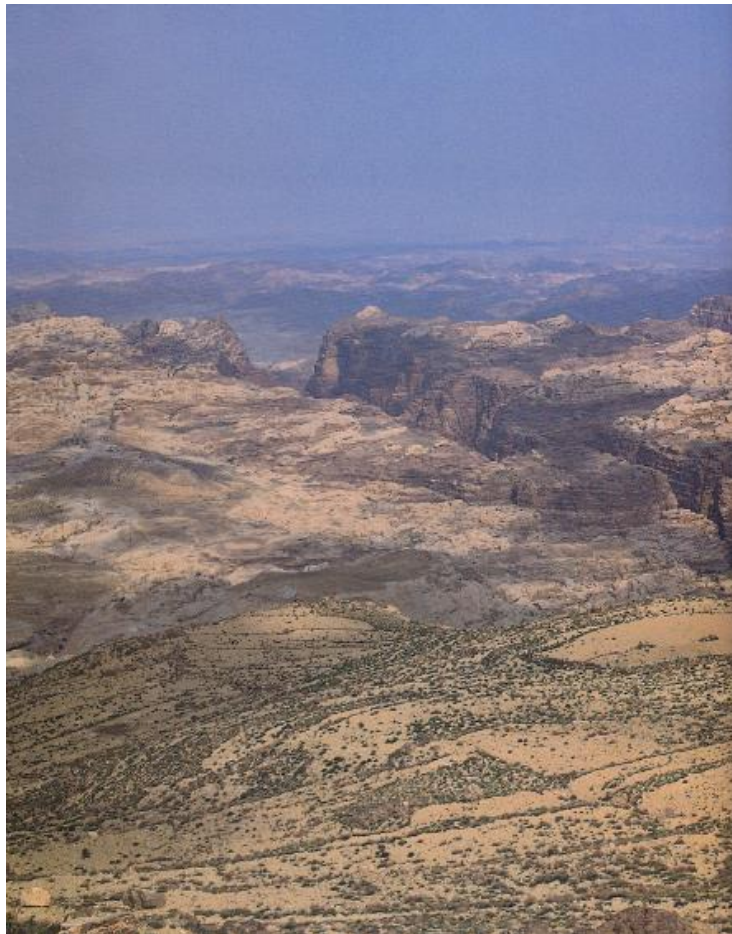
Routes 1 & 2: Since Lehi would have doubtless wanted to escape Judean influence as quickly as possible it seems unlikely he would have taken routes 1 or 2.

ROUTE #1 passes southwest via Beersheba in territory almost exclusively under the control of Zedekiah. (see illustration #1)

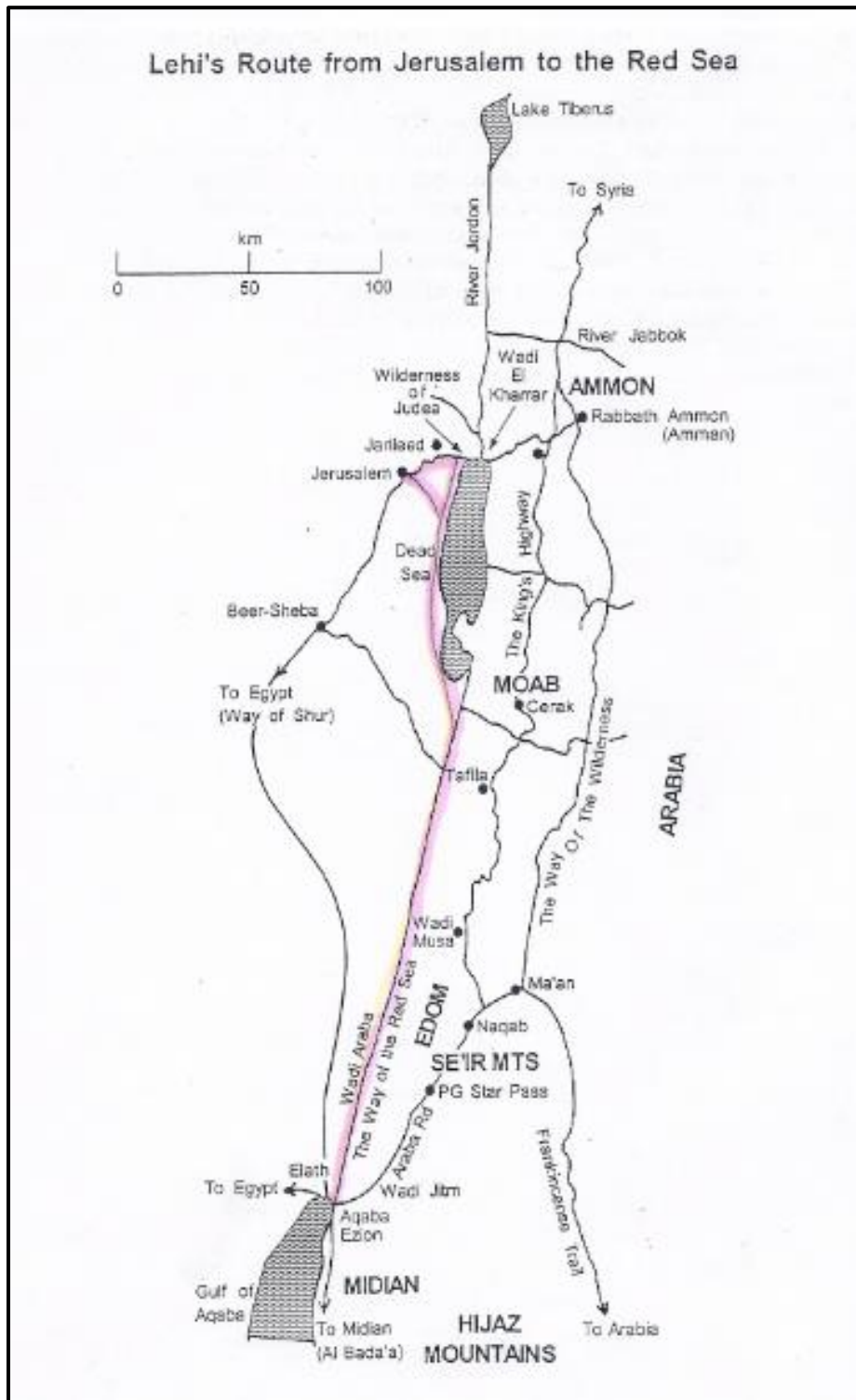


1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration #1]:** Lehi's Route from Jerusalem to the Red Sea. Route #1.(highlighted in yellow) [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, p. 8]

ROUTE #2 For route #2, both the Hiltons and Kelly Ogden have proposed that Lehi could have initially traveled eastward and then come down the west side of the Dead Sea to En-gedi, then southward by the "Way of the Red Sea," which runs through Wadi Araba, a large valley that leads from the Dead Sea south to the Gulf of Aqaba (see illustration #2). [see the comments of Kelly Ogden on the initial part of this route] They state "The very name 'Araba' means wilderness," giving exact conformation of the way Lehi was commanded to travel into the "wilderness." The problem here is twofold: (a) the initial journey down the west side of the Dead Sea would have been within the power of king Zedekiah, and (b) the rift valley of al-Araba was never traversed by any large transport route. Musil noted: "During the dry season many animals and human beings would have perished from the heat there, nor would it have been possible to avoid the steep ascent [or descent]. The transport routes of antiquity pass only through places which offer a minimum of obstacles."^{xxvi}



1 Nephi 2:5 **He came down by the borders near the shore of the Red Sea (Illustration):** The tremendous Dead Sea rift zone, of which this Wadi Al-Arabah gorge is part, extends through parts of Jordan and Israel . . . The Arabah is the deepest rift on the face of the earth and plunges to over 1,300 feet below sea level at the Dead Sea. [Scot and Maurine Proctor, Light from the Dust, pp. 26-27]



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration #2]:** Lehi's Route from Jerusalem to the Red Sea. Route #2. [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, p. 8]

1 Nephi 2:5 **He Came down by the Borders near the Shore of the Red Sea:**

Kelly Ogden notes that in recent years, researchers have ventured to describe the route Lehi and family took from Jerusalem to the Red Sea. In 1968, Sidney B. Sperry wrote as follows:

As for a route to the Red Sea, they had two choices they could go either directly south of Jerusalem by the road through Hebron and Beersheba and thence through the great wilderness to the northern tip of what is now the gulf of Aqaba, or they could go directly east across the Jordan until they struck the ancient "King's Highway" and then proceed south, or nearly so, until the Gulf of Aqaba was reached. Lehi probably used the western route." (Sidney B. Sperry, *Book of Mormon Compendium*, pp. 97-98)

Thus, according to Sperry the first two options are:

- (1) from Jerusalem southward past Hebron and Beersheba and then eastward to join the Rift Valley, called the Arabah; (ROUTE #1)
- (2) eastward from Jerusalem through the Judean Wilderness to the plateau on the eastern side of the Rift Valley to the King's Highway. (ROUTE #3)

In 1976, Lynn Hilton added another possibility to the previous two:

- (3) straight east to the northern end of the Dead Sea, past Qumran, En Gedi, Masada, and on the south to the Red Sea. (ROUTE #2)

The Hilton's saw the first option (Route *1) as improbable since the route remains in the hill country, near population centers, instead of entering the wilderness as the account says. They objected to the second option (Route #3), the King's Highway, because of passage through foreign lands with border complications, taxes, and so on. The Hiltons therefore concluded that the third option (Route #2) was the likely route. (Lynn and Hope Hilton, *In Search of Lehi's Trail*, p. 38)

Interestingly, Ogden states that during 1986-1987, accompanied by students and faculty from various Brigham Young University study groups, he walked the full distance from Jerusalem to the Red Sea and formulated certain opinions about the route from firsthand experience:

It seems to me unlikely that they would have used the King's Highway, or that they would have journeyed straight southward through populated centers like Hebron and Beersheba. The account specifically points to immediate entry into the wilderness. The Hiltons' preference, east to the area of Qumran, then south, however, is also most unlikely, as the fault escarpment of the Rift Valley drops down sharply and dramatically to the waters of the Dead Sea and allowed no passage to the south. There was no evidence of a road along the northwestern shore of the Dead Sea until the Israelis cut

and paved one in 1967. A viable course for Lehi's journey is southeast out of Jerusalem toward Tekoa and then along an ancient road to En Gedi (called the cliff or ascent of Ziz in 2 Chronicles 20:16), and thence southward through the Rift Valley, and Arabah. An alternate route could have been from Tekoa southward, passing between Juttah and Carmel, down into and across the eastern Negev to Mampsis, then eastward to the Arabah.

[D. Kelly Ogden, "Answering the Lord's Call," in Studies in Scripture: Book of Mormon, Part 1, pp. 22-23]

Note* Thus, Ogden added variations of ROUTE #2.:

A. southeast out of Jerusalem toward Tekoa and then along an ancient road to En Gedi (called the cliff or ascent of Ziz in 2 Chronicles 20:16), and thence southward through the Rift Valley, and Arabah.

B. southeast out of Jerusalem toward Tekoa and then from Tekoa southward, passing between Juttah and Carmel, down into and across the eastern Negev to Mampsis, then eastward to the Arabah.

1 Nephi 2:5 He came down by the borders near the shore of the Red Sea (Illustration): Map showing three routes from Jerusalem to the Red Sea. [Kelly Ogden, unpublished]

Routes 3 & 4: The quickest and safest initial route away from Zedekiah's influence and into the "wilderness" would have been east from Jerusalem to Jericho and then continuing on across the Jordan River. The recent discovery of the remains of churches at Wadi el-Kharrar (see illustration below), marking the place where John the Baptist ministered and where Elijah was caught up into heaven (see 2 Kings 2:11-13) would seem to add weight to the hypothesis that Lehi's family indeed went eastward "into the wilderness."^{xxvii} The scriptures tell us that John the Baptist was "preaching in the wilderness of Judea" (Matthew 3:1). Wadi el-Kharrar is a little over one mile east of the Jordan river across from Jericho. [See the commentary on 1 Nephi 10:9]



The remains of the church at wadi el-Kharrar marks the site where Elijah was taken up into heaven . [George Potter and Richard Wellington, *Lehi in the Wilderness*, p. 20]

1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration – not shown]:** Escape From Jerusalem. The ruins of the church at wadi El Kharrar which, according to tradition, marks the hill where Elijah was taken into heaven. On the opposite bank of the wadi are the ruins of another church which marks the spot where John the Baptist is supposed to have preached. This area immediately to the east of Jerusalem, was known in the New Testament as the "wilderness" (of Judea). [George Potter and Richard Wellington, *Discovering The Lehi-Nephi Trail*, Unpublished Manuscript, 2000, p. 20]

[Note* There is tremendous symbolism in this route. Joshua (Jeshua --- “Jesus”) led the children of Israel across the river Jordan (symbolizing baptism) into the covenant Land of Promise. Moses was left on Mount Nebo. Jesus chose this location of the river crossing of the children of Israel to be baptized. John the Baptist was apparently preaching in that area near. Jesus was to lead a “new” covenant people into the Land of Promise. He apparently left John on the Jordanian side in view of Mount Nebo.

Now Nephi and Lehi and their families were retracing this initial entrance by Joshua into the covenant Land of Promise and departing this covenant Land of Promise because the covenant people had broken the covenant.]



Jericho Map Jordan River

Michaelsguardian.blogspot.com



Route through Jericho, across the Jordan River and past Mr. Nebo danythomasholytour.blogspot.com

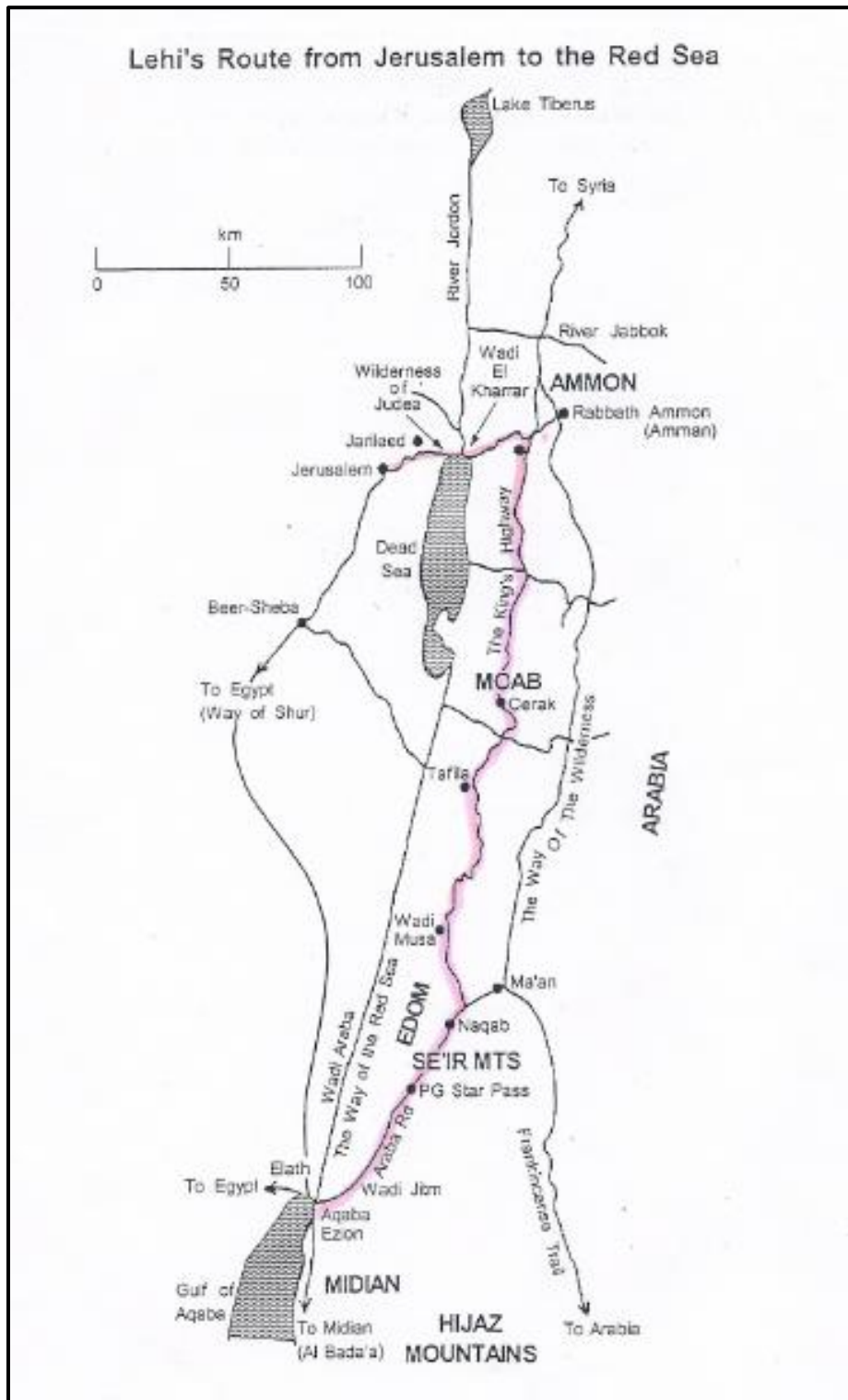


Mount Nebo is an elevated ridge in what is now modern Jordan

flickrriver.com

Nevertheless, according to Potter and Wellington, while these initial correlations with Lehi's travel route seem enlightening, there is a need for more information because after crossing the river Jordan and heading east, the family would have had to choose between two roads headed south, "The Kings Highway" (route #3) and "The Way of the Wilderness" (route #4).

ROUTE #3: After crossing the river Jordan, the first route leading south to the Red Sea would have been the "King's Highway" (Numbers 20:17; 21:22). (See illustration #3) The King's Highway would have been the most direct route out of Ammon and south into Moab, Edom and finally Midian. However, the part of the King's Highway south of Rabbath-Ammon (Amman) ran along high ground through good arable land or farmlands. Accordingly, Graeme Donnan notes: "all of the principle settlements south of Amman, with the notable exception of Ma'an lie astride the King's Highway."^{xxviii} In view of these farms and settlements, Nephi's description of traveling in the "wilderness" does not sound like a journey down the King's Highway south of Amman.



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration #3]:** Lehi's Route from Jerusalem to the Red Sea--The King's Highway. Also showing wadi El-Kharrar and the Wilderness of Judea. [George Potter and Richard Wellington, *Discovering The Lehi-Nephi Trail*, Unpublished Manuscript, 2000, p. 8]

1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter)** [Illustration – not shown]: The King's Highway south of Rabboth Ammon ran through fertile farmlands where most of the settlements of the Ammonites and Moabites were situated. [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, p. 20]



Modern highway along the route of the ancient King's Highway in Jordan atlastours.net

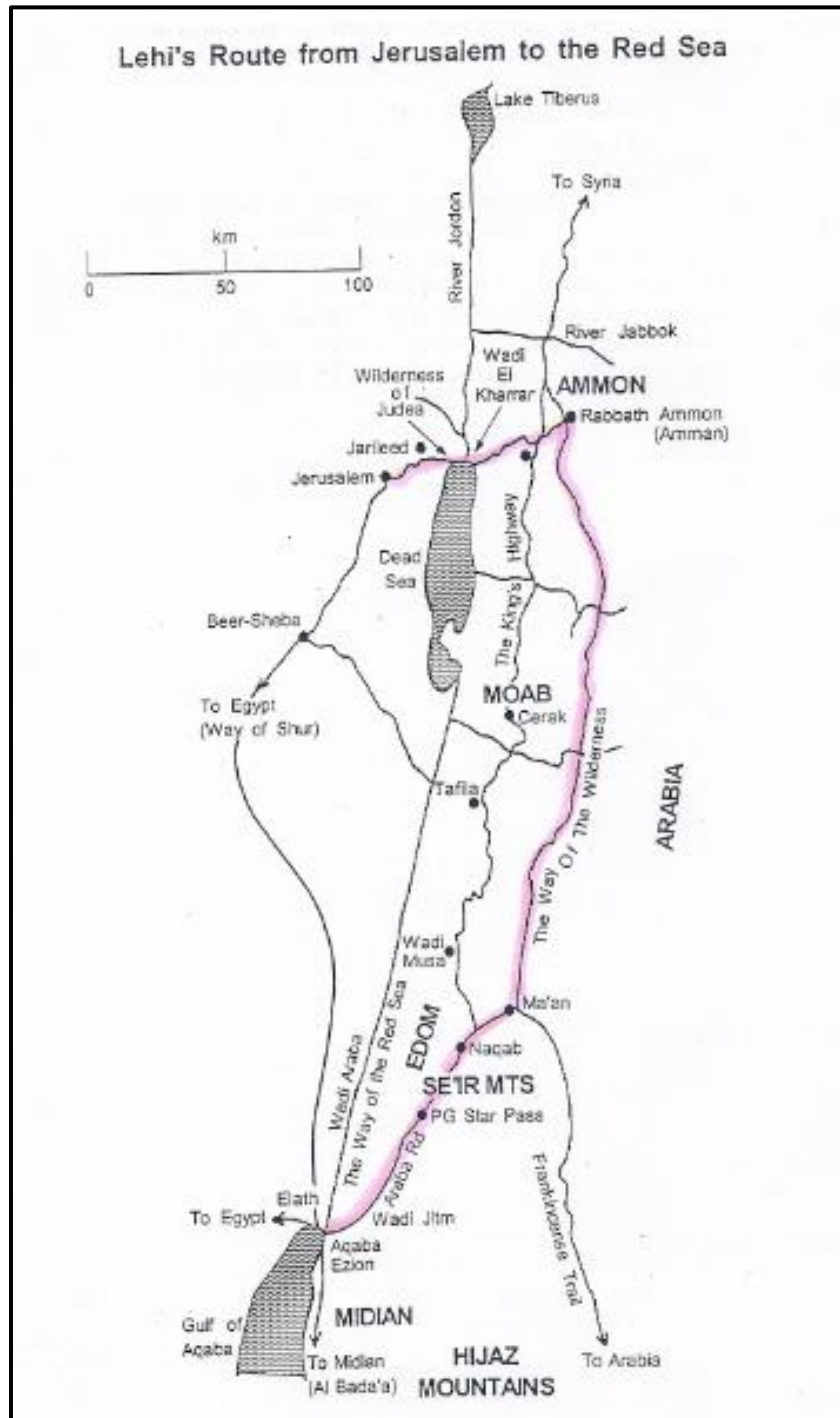


Kings Highway Modern-day Jordan

telegraph.co.uk

1 Nephi 2:4 **He departed into the wilderness (Illustration – not shown):** The ancient King's Highway in modern Jordan is a likely route for Lehi and his family to have traveled as they journeyed south. [Scot and Maurine Proctor, Light from the Dust, pp. 16-17]

ROUTE #4: By continuing about 5 miles further east of the King's Highway, Lehi would have reached a second major route leading south towards the Red Sea. This desert highway was known as "The Way of the Wilderness" (2 Samuel 15:23-28). (See illustration #5) This route avoided the settled areas of the King's Highway and seems to fit perfectly with Nephi's description of traveling in the wilderness (uninhabited desert areas). (See the illustration below) Taking The Way of the Wilderness south would have led to the oasis town of Ma'an, where mineral springs still flow. At Ma'an, rather than continue on south into Arabia, Lehi would have taken a branching route which led southwest from the Way of the Wilderness to join the King's Highway at Naqab in the Se'ir Mountains. From Naqab the King's Highway led along the "Araba Road" to the ancient town of Ezion-geber (Tell al Khalaifah), situated near the modern town of Elath, and 2 miles west of the modern town of Aqaba. This last 50-mile southern section of the King's Highway was out of the control of king Zedekiah with noticeably fewer settlements in desert terrain (see illustration). Thus, the "wilderness" route #4 seems to be the most logical route of escape for Lehi's family. It allowed Lehi the greatest freedom of movement and the least possibility of interception by Judean authorities.



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration #4]:** Lehi's Route from Jerusalem to the Red Sea--The Way of the Wilderness. Also showing wadi El-Kharrar and the Wilderness of Judea. [George Potter and Richard Wellington, *Discovering The Lehi-Nephi Trail*, Unpublished Manuscript, 2000, p. 8]

Potter and Wellington write:

Lehi “departed into the wilderness” (1 Ne 2:4) and “came down by the borders” (mountains) near the shore of the Red Sea (1 Ne 2:5).

By departing east from Jerusalem, Lehi would have passed the northern tip of the Dead Sea, the “wilderness of Judea” (Matt. 3:1), reaching the main route leading south, the “Way of the Wilderness” somewhere near Amman. This route led to the King’s Highway, which ran through the Se’ir mountains to Ezion geber and the Red Sea.

The Book of Mormon provides a perfect description of the quickest and safest route out of the land under Jewish control and to the Gulf of Aqaba.



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration]:** Lehi’s Route from Jerusalem to the Red Sea – The Way of the Wilderness south to the King’s Highway and on to Ezion geber at the Gulf of Aqaba. [George Potter and Richard Wellington, *Lehi in the Wilderness*, p. 14]



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration]:** The King's Highway at wadi Mojib. Here the river ARnon marked the border between ancient Ammon to the north and Moab to the south. An old Roman bridge sits at the bottom of the valley.. [George Potter and Richard Wellington, *Lehi in the Wilderness*, p. 26]



1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration]:** The modern road follows closely to the old route of the Way of the Wilderness, which passed through desert country. [George Potter and Richard Wellington, *Lehi in the Wilderness*, p. 23]

1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration – not shown]:** Escape from Jerusalem. The southern part of the King's Highway ran through the mountains, through far less fertile country than the northern part. This wadi marks the border between Moab and Edom. [George Potter and Richard Wellington, Discovering The Lehi-Nephi Trail, Unpublished Manuscript, 2000, p. 20]

There would also seem to be a historical precedent for the family escaping to the east. Burton MacDonald stated that the "Judaean fled east of the Jordan river when Nebuchadnezzar captured Jerusalem in 587 B.C. and scattered themselves among the lands of Ammon, Moab and Edom."^{xxxix} Abu Hurairah, an early Islamic period geographer, wrote of the Jews who settled in northwest Arabia to escape the persecution of Nebuchadnezzar.^{xxx} This flight resulted in large numbers of Jews living in al-Hijr, Khaibar and Medina. These Jews were contemporaries of Lehi's family. Additionally, as the walls of Jerusalem were being breached, we find that king Zedekiah and his sons tried to escape (2 Kings 25:4), but they were captured when they reached the plains of Jericho (Jeremiah 52:8). In other words Zedekiah was also heading east apparently to cross the river Jordan.

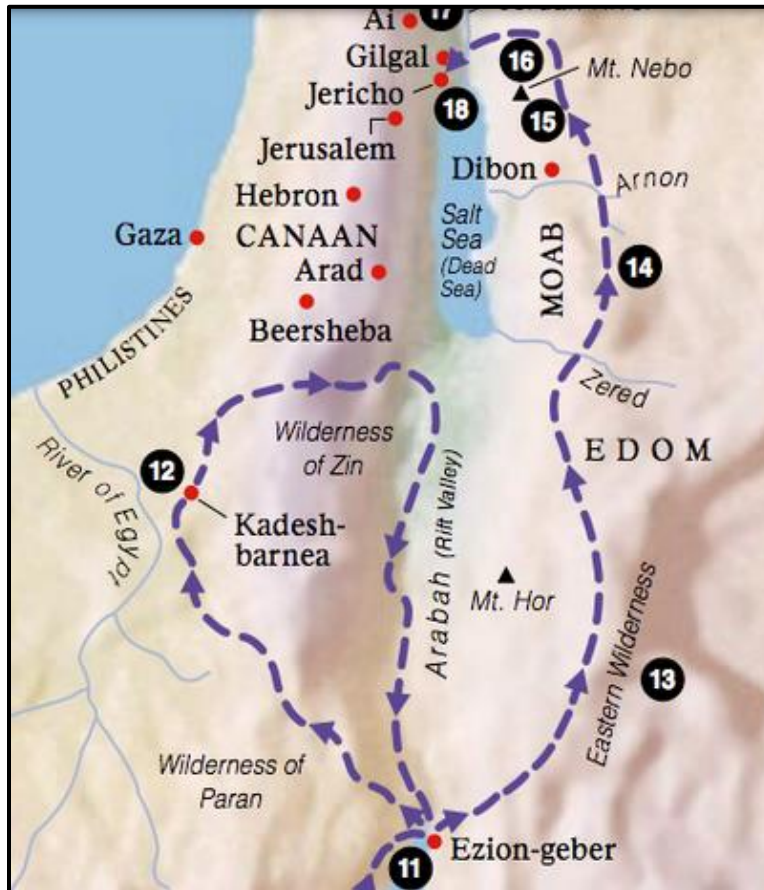
In 1949, operation "Flying Carpet" began in which some fifty thousand Yemenite Jews were flown back to Israel for resettlement.^{xxxi} These Yemenite Jews had no remaining written records of their history, all having been destroyed in numerous purges, or left behind as they escaped the mobs.^{xxxii} Thus their traditions were oral. A number of different traditions exist as to how they reached the Yemen but according to Reubon Ahroni:

The most prevailing tradition, however, relates that the earliest Jewish immigration to Yemen took place forty-two years *before* the destruction of the first temple [587 B.C. plus 42 years = 629 B.C]. This immigration, so it is claimed, was prompted by Jeremiah's proclamation: "He who remains in this city [Jerusalem] shall die by the sword, by the famine and by the pestilence: but he who goes forth to the Chaldeans shall live" (Jeremiah 38:2). As a result of this prophecy of doom, seventy-five thousand courageous men from the nobles of the tribe of Judah, who firmly believed Jeremiah's prophecy of impending national catastrophe, left Jerusalem accompanied by priests, Levites and slaves. This multitude, carrying their possessions with them, crossed the Jordan River and went into the desert in search of a place of refuge, *thus tracing back the route of their entry into Canaan*. They traveled eleven days in the desert and arrived in the land of Edom. From there they turned south until they arrived in Yemen.^{xxxiii}

Here we see an almost perfect description of Lehi's journey east from Jerusalem then southwards down the Way of the Wilderness for 135 miles, to join the King's Highway just before Naqab, the same route by which the children of Israel entered Canaan. (see the LDS Bible Dictionary Map 3 below); see also Deuteronomy 2:1-37); Numbers 20:14-17).^{xxxiv} Lehi would then have traveled the last 50 miles to the Gulf of Aqaba along the King's Highway, the final 23 miles of which passed through the Se'ir Mountains to Ezion-geber. It may well be that the precedent for Lehi's journey had already been set, and Lehi initially just followed a large

contingent of Judaeans who had already headed south.

Readers should note that a recurring theme in Nephi's account is that of the Exodus.^{xxxv} Nephi repeatedly uses it when attempting to call his brothers to repentance (1 Nephi 4:2-3; 1 Nephi 17:23-43). Further on in Nephite history, King Limhi will draw a parallel between the escape of the Israelites from Egypt and the departure of Lehi and his family from Jerusalem (Mosiah 7:19-20). Alma will use the same analogy when teaching his son Helaman (Alma 36:28-38). [George Potter and Richard Wellington, *Discovering The Lehi-Nephi Trail*, Unpublished Manuscript, 2000, pp. 9-18]



Exodus Route

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1 Nephi 2:5 **He came down by the borders near the Red Sea (Potter) [Illustration]:** The Route of the Exodus. This map shows that in retracing the route of the Exodus, the Jews would have headed east past Jericho, across the river Jordan into the wilderness and then south to the Red Sea. [Church of Jesus Christ of Latter-day Saints, LDS Bible Dictionary, Map 3]

1 Nephi 2:5 **He Came down by the Borders near the Shore of the Red Sea:**

Joseph Allen notes that while on tour retracing the steps of Lehi, most members of the group felt that it was more probable that Lehi crossed the Jordan River near Jericho, and then traveled south for two reasons. First, his family would have immediately been out of danger from the Jewish king, Jehoiakim-Zedekiah. Second, the well-marked Frankincense Trail (dated to before 900 B.C. along established caravan routes) would have streamlined their journey. [Joseph L. Allen, "LDS Group Blazes Lehi's Trail" in Joseph L. Allen ed. The Book of Mormon Archaeological Digest, Volume II, Issue V, 2000, p. 6]

Note* Once again, an additional but very important reason that they crossed near Jericho was that they were leaving the Promised Land that was about to be destroyed. I believe the Lord does things in very symbolic ways, and what better way than to have Lehi retrace the route of the Israelites under Joshua that entered the Promised Land near Jericho. Incidentally, this location where Jesus chose to be baptized --- on the Jordanian side of the River Jordan. He then would have symbolically crossed the Jordan River as the "new" Joshua or "Jesus" bringing with him a new Gospel and creating a "new" covenant House of Israel. [Alan Miner Personal Notes]

1 Nephi 2:5 **Borders near the Shore of the Red Sea:**

Before progressing further with our discussion of "borders" near the Red Sea, I would like to establish the general perspective of "borders." Borders can be man-made as is political or military borders which represent a man-made boundary. However, these boundaries often coincide with natural boundaries or "borders" such as mountains, rivers, or large bodies of water. As Lehi traveled to the northern tip of the Red Sea there are a number of options regarding "borders" that have been discussed by various authors. Perspectives can be gained by the various approaches.

The term "borders" is mentioned not only here in 1 Nephi 2:5, but also later on in regard to the Land of First Inheritance in the New World being "on the west in the *borders* by the seashore" (Alma 22:28, italics added), and later in reference to the cities or lands of Antionum, Moroni, Nephihah, Lehi, Morianton, Omner, Gid, Mulek, and Bountiful "all of which were on the east *borders* by the seashore" (Alma 31:3, italics added; 51:22, 26, 32). Once again, the Book of Mormon reader should be aware of the fact that although "borders" can be political, they usually involve some geographical features which by nature tend to separate people (such as rivers, mountains, and seas). In this instance, the political borders of Judah stopped at the tip of the Red Sea near where the ancient port cities of Elat and Ezion-geber were located. In modern times, there is a port city of Aqaba on the east and a port city of Eilat on the west of the northern tip of the Gulf of Aqaba (the Red Sea).

[Alan C. Miner, Personal Notes]



1 Nephi 2:5 **He came down by the borders near the shore of the Red Sea (Illustration):** Today the Jordanian port of Aqaba (foreground) and the Israeli town of Eilat (background) on the Red Sea mark the end of Wadi Arabah. [Warren and Michaela Aston, *In the Footsteps of Lehi*, pp. 66-77]

1 Nephi 2:5 **Borders Near the Shore of the Red Sea (Political Borders):**

Steve Rudd writes the following about the ancient city of Ezion-Geber and the city of Elat (Eloth) located nearby at what is now the ruins of tell el-kheleifeh



Elat (Eloth) (Ailath):

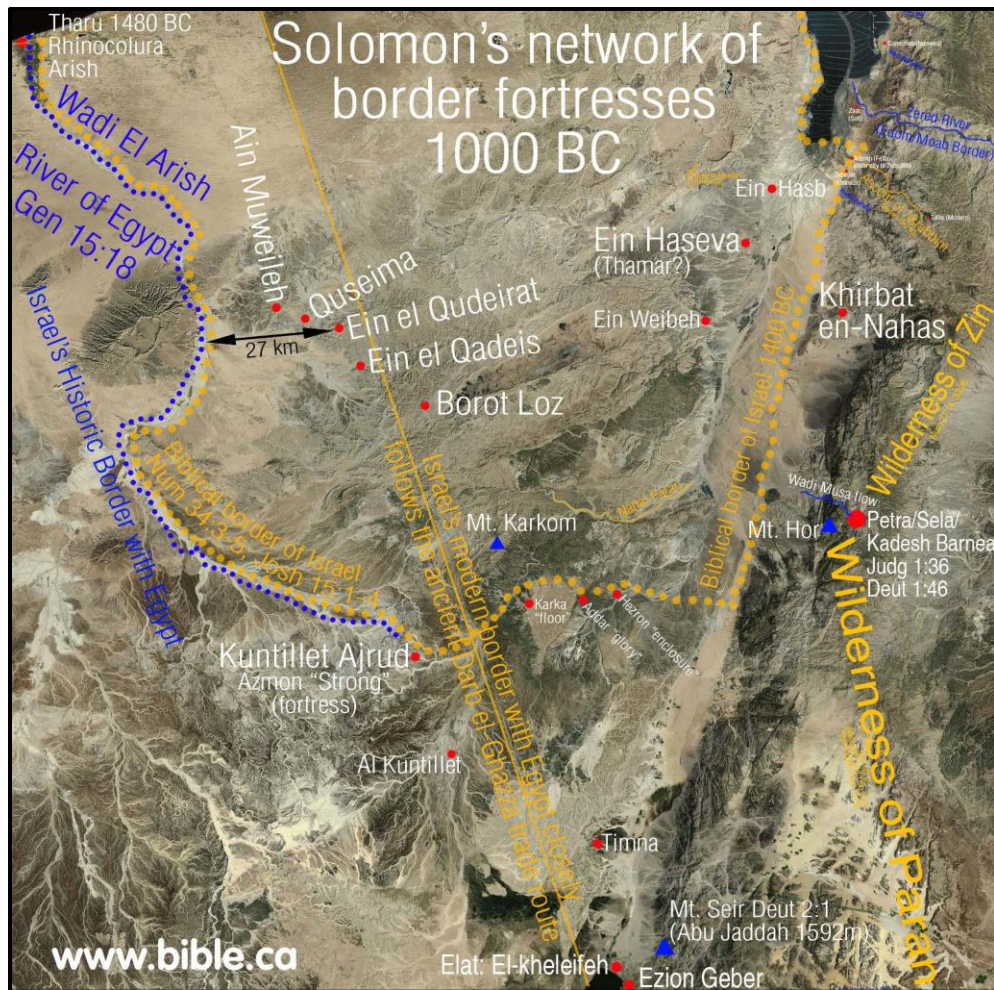
The Onomasticon or "Dictionary of Bible Places" was created in 325 AD by Eusebius of Caesarea

This ancient geographical dictionary of Bible towns, regions and wildernesses is the oldest in existence and the most complete. Eusebius recorded that: "Ailam (Ailath). Is situated at the extremity of Palestine between the southern desert and the Red Sea where cargo was transported by ship from both Egypt and India.

Elat was what is now the ruins of Tell el-Kheleifeh. Gary Pratico excavated the site and in 1985 wrote: "The Jordanian site of Tell el-Kheleifeh is located approximately 500 m from the northern shore of the Gulf of Aqaba, roughly equidistant between modern Eilat (Israel) and Aqaba (Jordan). The western side of the mound, today . . . demarcates the neutral zone between Jordan and Israel." (Excavations at Tell el-Kheleifeh: A Reappraisal, Gary D. Pratico, 1985 AD)

These ruins are located on a hill 500 meters from the shore of the Red Sea and less than 12 feet above current sea level. This proves sea levels have not changed much in 3000 years. Clear connections have been found between Tell el-kheleifeh and Solomon's copper mines at Timna 15 miles north, including copper fishhooks and copper slag.

Elat and Ezion-Geber were "sister cities": distinct, but very close to each other. under the modern city of Aqaba, Jordan. Both Elat and Ezion-Geber were initially two different border fortresses built by Solomon (see Map): "King Solomon built a fleet of ships in Ezion-geber, which is near Eloth (Elat) on the shore of the Red Sea, in the land of Edom." (1 Kings 9:26) The mining operations of Timna were not far to the north.



Ezion-geber

The general location of Ezion-Geber is on the east shore of the Red Sea in modern Jordan as indicated on a map from the "Aqaba Special Economic Zone" Business guide printed by the Jordanian government in 2004. Ezion-geber is mentioned a number of times in the Bible:

"King Solomon also built a fleet of ships in Ezion-geber, which is near Elath on the shore of the Red Sea, in the land of Edom." 1 Kings 9:26

"Then Solomon went to Ezion-geber and to Elath on the seashore in the land of Edom." 2 Chron 8:17

"All the people of Judah took Azariah, who was sixteen years old, and made him king in the place of his father Amaziah. He built Elath and restored it to Judah after the king slept with his fathers." 2 Kings 14:21-22

A few years before the Assyrian captivity of 722 BC, the Edomites recaptured Elat again from Edom, after Azariah died: "At that time Rezin king of Aram recovered Elath for Aram, and cleared the Judeans out of Elath entirely; and the Arameans (Edomite) came to Elath and have lived there to this day." 2 Kings 16:6

[Steve Rudd, "Solomon's Fortress at Elat: Elat and Ezion-geber: Twin cities," "www.bible.ca/archeology/bible-archeology-exodus-route-ezion-gebe3r-elat-aqaba.htm). See also Steve Rudd, "The Exodus Route," <http://www.bible.ca/archeology/bible-archeology-exodus-route.htm>]

Sidenote* Steve Rudd additionally writes that the ancient location of Ezion-geber is a critical key in determining the Exodus route of Moses:

Ezion-Geber is the only "stop" of the exodus route that is known for sure where it is located. (Num 33:36) Scripture says it was located on the shore of the Red Sea, in the land of Edom, very near Elat. Both Elat and Ezion Geber are located at the north end of the Gulf of Aqaba.

One of the critical factors in the location of Ezion-Geber, is that it was one stop before the 11 day journey from Mt. Sinai to Kadesh Barnea (Deut 1:2), by way of Mt. Seir. The theory that Mt. Sinai was located at Jebel Al-Lawz in modern Saudi Arabia and Kadesh Barnea was located at or near Petra fits perfectly, given that Moses would pass right by Mt. Seir, the seat of transjordan Edomite territory.

Notice that Ezion Geber is on the shore in the land of Edom: (see 1 Kings 9:26; 2 Chron 8:17). This means that Ezion Geber was located in transjordan in modern Jordan and not in the modern Egyptian Sinai Peninsula. We know this, because the Edomites never lived

in the Negev until after the Babylonian captivity of 586 AD. Therefore, Ezion Geber was located on the east shore of the northern tip of the Gulf of Aqaba.

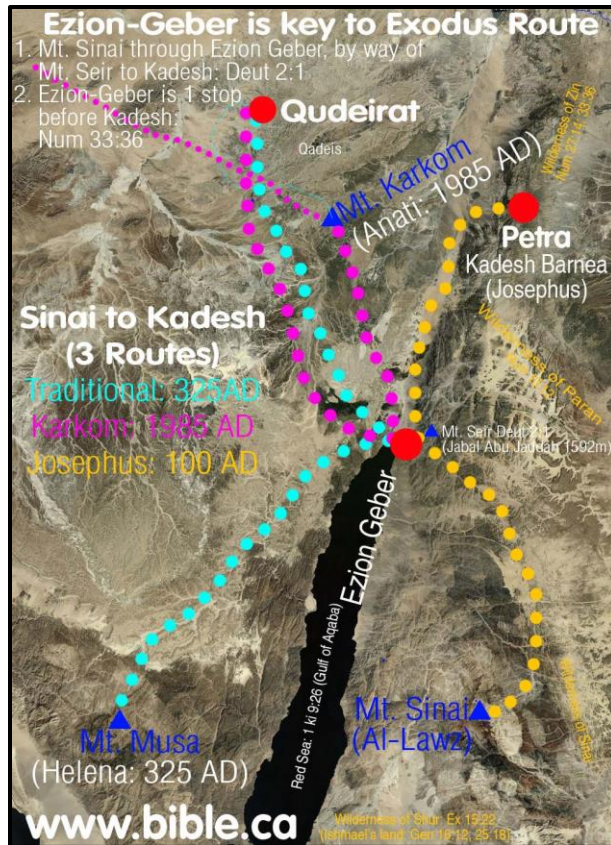
All theoretical routes of the Exodus must run through Ezion Geber. Israel traveled from Mt. Sinai, THROUGH Ezion-Geber, passing beside Mt. Seir, en route to Kadesh Barnea: (see Deut 1:2.)

Ezion-Geber is one stop before Kadesh Barnea: (see Num 33:36) The only route that fits is from Mt. Lawz to Petra. Josephus said that Kadesh was located at Petra in 110 AD. Although it is 100 km from Ezion-geber, they traveled up the Arabah Valley to get to Kadesh at Petra. Since the Arabah Valley had no towns or outstanding geologic features that the Hebrews took note of, it makes perfect sense for them to not mark any stops in the Arabah itself. We have no doubt that they made several camps as they made the 100 km journey, just that Moses didn't take note of it. The same thing happened in the route from Goshen to the crossing of the Red Sea. Moses noted only one stop between Goshen and the Red Sea-- Succoth, even though it is 380 km trip. Therefore we have a precedence for why Ezion-geber could be only one stop from Petra (Kadesh) and yet be a 100 km journey.

The traditional route from Mt. Sinai (Mt. Musa in the modern Sinai Peninsula) to Kadesh Barnea (Qudeirat) makes little sense, since they would not travel way out of their way, through the mountains to get to Ezion-Geber, then north to Qudeirat. They would not travel east to Ezion-geber, but north from Mt. Musa directly through the easy to travel through desert to Qudeirat.

If Mt. Musa really was Mt. Sinai, as Queen Helena "saw in a vision" in 325 AD, then they certainly would never travel through Ezion-geber.

The only exodus route that can harmonize an 11 day journey from Mt. Sinai through Ezion Geber to Kadesh Barnea is the route from Mt. Lawz in Saudi Arabia (Sinai) to Petra (Kadesh Barnea). This fits nicely with the exodus route since Ezion Geber is a direct line path between the two.



Ezion Geber is only one stop from Kadesh Barnea:

Ezion-geber is also one stop removed from Kadesh Barnea and Mt Hor. Ezion-geber is within the land of Edom. This is also near the wilderness of Zin. Mt. Hor is on the eastern transjordan mountain range that flank the Arabah Valley.

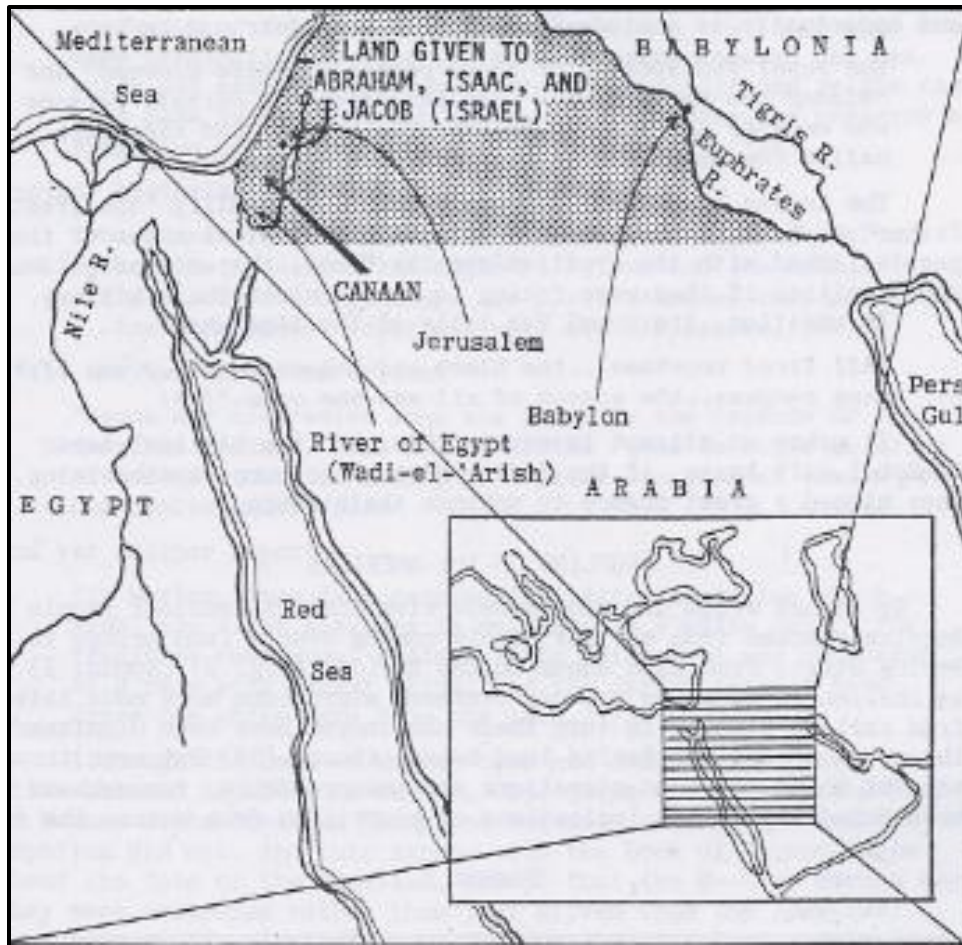
"They journeyed from Abronah and camped at Ezion-geber. They journeyed from Ezion-geber and camped in the wilderness of Zin, that is, Kadesh. They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom. " Numbers 33:35-37

[Steve Rudd, "Solomon's Fortress at Elat: Elat and Ezion-geber: Twin cities," "www.bible.ca/archeology/bible-archeology-exodus-route-ezion-geber-elat-aqaba.htm]. See also Steve Rudd, "The Exodus Route," <http://www.bible.ca/archeology/bible-archeology-exodus-route.htm>]

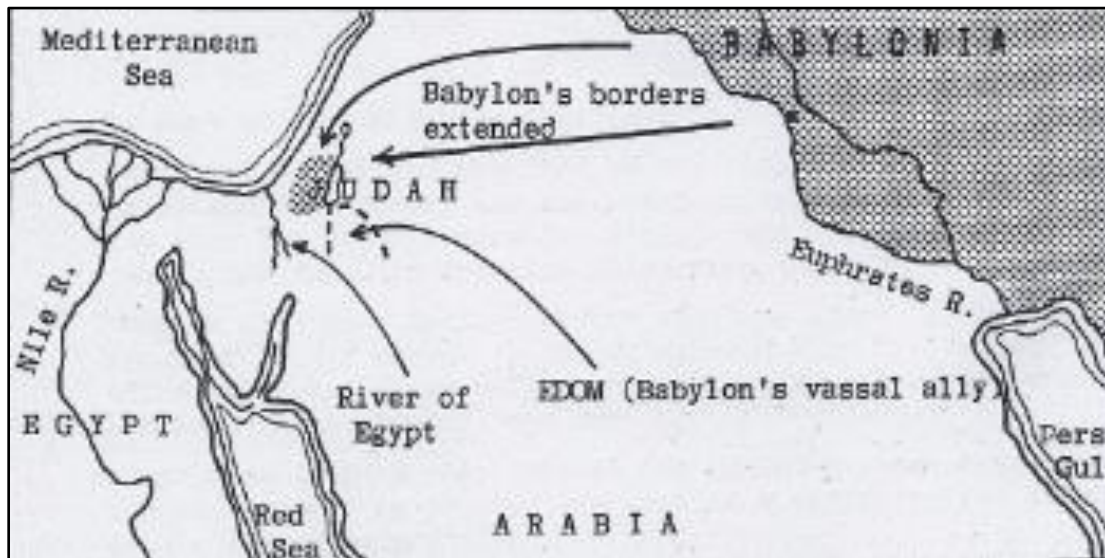
1 Nephi 2:5 **Borders near . . . Nearer:**

1 Nephi 2:5 says that "[Lehi] came down *by* the borders *near* the shore of the Red Sea; and he traveled in the wilderness *in* the borders which are *nearer* the Red Sea" (italics added). Keith Christensen theorizes that a close look at this statement about borders shows that it deals with Lehi's travel *before* he reached the Red Sea/Gulf of Aqaba and does not describe a route after reaching it. A border is "a dividing line or territory between two countries, states, etc." When Lehi left Jerusalem, Judah was weak as shown by the Babylonians placing Zedekiah on Judah's throne. Whenever Judah was weak the Edomites took control of the territory of Elath near the tip of the Red Sea called Elath. They would also take control of a port at the tip of the Red Sea called Ezion-geber. Following the time of King Solomon, the activity of this port (Ezion-geber) was a key to the prosperity of the land. Those kings of Judah who desired to show themselves powerful attempted to re-establish the fleet out of Ezion-geber.

So, if the Edomites were in control of their own land (which would have been the circumstances at the time of Lehi) this would have resulted in there being an Edomite border north of Ezion-geber. Lehi would have come to this border at some point. The phrase relating that Lehi was "by" borders could refer to this political border or to arriving at the edge of the geographic borders in which he subsequently traveled. Either way, the description in 1 Nephi 2:5 would reflect the progress in Lehi's journey from the wilderness frontier south of Beersheba, going near and then nearer the Red Sea. [Keith Christensen, The Unknown Witness, pp. 237-238, unpublished]



1 Nephi 2:5 **Borders near . . . nearer (Illustration):** Figure 1 [Keith Christensen, The Unknown Witness, p. 33, unpublished]

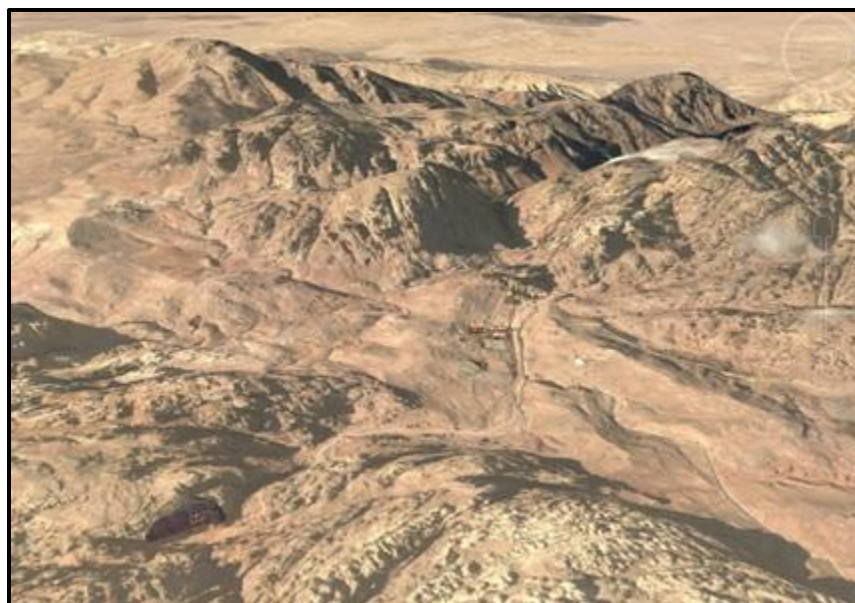


1 Nephi 2:5 **Borders near . . . nearer (Illustration):** Figure 3 [Keith Christensen, The Unknown Witness, p.41, unpublished],

1 Nephi 2:5 **He Came down by *the Borders* near the Shore of the Red Sea (Natural Borders):**

In 1 Nephi 2:5, Nephi mentions "the borders" twice. According to Hugh Nibley that should be capitalized because that's what that area has been called, the Jabal, which means "the Borders." Joseph Smith didn't know that. Neither did Oliver Cowdery, so they left it uncapitalized. But that area in which they went was the Jabal. Jabal is the range of mountains that separates one country from another. This had the name, Jabal. So they went down into the Borders.

[Hugh W. Nibley, Teachings of the Book of Mormon, Semester 1, p. 122]



Mt. Seir Petra

bermuda-triangle.org

According to Wikipedia, Mount Seir was a mountainous region stretching between the Dead Sea and the Gulf of Aqabah, demarcating the southeastern border of Edom with Judah. It may also have marked the older historical limit of Egypt in Canaan

Mount Seir was named for Seir, the Horite, whose offspring had previously inhabited the area (Genesis 14:6, 36:20). The children of Esau (the Edomites) battled against the Horites and destroyed them (Deuteronomy 2:4-5, 12, 22). It is specifically noted as the place where Esau made his home (Genesis 32:3; 33:14, 16; 36:8; Joshua 24:4).

The prophet Balaam, predicting Israelite victories over the Trans-Jordanian nations at the end of their Exodus from Egypt, stated "Edom shall be a possession; Seir also, his enemies, shall be a possession" (Numbers 24:18).

[[Wikipedia](https://en.wikipedia.org/wiki/Mount_Seir)]

1 Nephi 2:5 **He came down by the borders near the shore of the Red Sea (Illustration – not shown):** The Wadi al 'Araba runs between Aqaba and the Dead Sea. During a rainy period, the *wadi* is filled with water; when it is dry, it becomes a trail through the desert area. [Lynn and Hope Hilton, In Search of Lehi's Trail, pp. 54-55]

1 Nephi 2:5 **He Came down by the *Borders* Near the Shore of the Red Sea (Potter Theory):**

In the first six verses that describe the first camp of Lehi's family in the wilderness, Nephi used the word "borders" three times (1 Nephi 2:5-10). Knowing what Nephi meant by the term "borders" is an important key for identifying the location of the valley of Lemuel. As one traveled south from the land of Jerusalem in Nephi's day, the final outpost of civilization was a shipping port called Ezion-Geber on the tip of the northeastern branch of the Red Sea (known today as the Gulf of Aqaba). Today the town of Aqaba is a mile east of the ruins of that biblical city (Ezion-Geber).

According to the theory of George Potter, as Lehi led his family south of this site, he would have "departed into the wilderness" (1 Nephi 2:4). (see illustration) South of the port of Aqaba, the ancient caravan route passed by mountains on the east. Thus according to George Potter, the mountains of northwest Arabia are the "borders" described by Nephi. Sir Richard Burton called these borders, the "kingly Mountains of Midian"^{xxxvi} (the "land of Midian" being the name that the region was called by in Bible times during the life of Moses--see Exodus 2:15). Potter notes several reasons why the term "borders" should be correlated with mountains:

(1) The wilderness itself distinguished political borders.

(2) The mountains form the natural borders that separate the tribal lands of this region.

(3) The Hebrew word *gebul* means border. *Gebul* cognates with Arabic *jabal* (colloquial *jebel*) which means mountain.^{xxxvii} Hugh Nibley explains:

It mentions "the borders" twice in the fifth verse [1 Nephi 2:5]. That should be capitalized because that's what the area has been called, the *Jabal*, which means "the Borders." Joseph Smith didn't know that. Neither did Oliver Cowdery, so they left it uncapitalized. But that area in which they went was the *Jabal*. *Jabal* is the range of mountains that separates one country from another. This had the name *Jabel*.^{xxxviii}

(4) Another name given to the mountains in this part of Arabia is "Hegaz" or "Hijaz," meaning "the Borders or Barriers."^{xxxix} Hijaz ("Borders") is still today the place name used for these mountains, and its label stands as a testament to the purity of Joseph Smith's translation.

(5) The Semitic language association of mountains to borders is illustrated in the language of the Old Testament when the children of Israel were commanded of the Lord: "go

not up into the mount, or touch the border of it" (Exodus 19:12)

[George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, pp. 17-20, 22, 24]

1 Nephi 2:5 **He came down by the *Borders* near the shore of the Red Sea (Illustration – not shown):** The Borders near the Red Sea. [George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 34]

1 Nephi 2:5 **BY the Borders Near the Seashore (Potter Theory):**

George Potter notes that according to the text, Nephi traveled "by the borders near the seashore" (1 Nephi 2:5). According to Potter, to fully appreciate the historical accuracy of this statement, one needs to consider the geography of northwestern Arabia. Assuming that the term "borders" means "mountains" (as discussed previously), as a traveler moved southward along the historic camel trail from the northern end of the Red Sea or Gulf of Aqaba into Arabia, he found on his right the waters of the Red Sea, and on his immediate left he found mountains ("borders"). Thus he was traveling "by" the mountains or borders on his left. The area in which he traveled (between the sea and the mountains) was a narrow, relatively flat coastal plain called the Thema. As Nephi entered Arabia at sea level, the mountain peaks rose on the east (his left) to a height of 3570 feet. By the second day of his journey, the peaks were towering over 6,000 feet above the plain. [George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 22, 24]



1 Nephi 2:5 **BY the borders near the seashore (Illustration):** The shore of the Red Sea or Gulf of Aqaba going south into Arabia. The reader should notice the mountain "borders" on the left (east). Photo by George Potter. [George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 24]

1 Nephi 2:5 **The Borders Near . . . Nearer the Red Sea (Hilton Theory):**

Nephi talks about coming down "by the borders near the shore of the Red Sea" and traveling "in the wilderness in the borders which are nearer the Red Sea" (1 Nephi 2:5). What distinction was he making? The Hiltons note: once we arrived on the site it became clearer what Nephi might have meant.

Traveling south from Aqaba, the western Arabian *Tihama* or coastal plain is squeezed into the area lying between the Red Sea and the mountains of the Arabian peninsula. Called Tihama by the local residents, this coastal plain is the location of the ancient route of the frankincense trail and the most logical route for Lehi's party as well--we believe the only route possible.

We went straight south from Aqaba down the coast in the Tihama about eighteen miles to Wadi Umm Jurfayn, which comes down (westward) through the steep mountainside to a small oasis on the Red Sea called al-Humaydah. This oasis is, in one sense, the end of the Tihama or plain, since a little ways south, steep cliffs fall precipitously, straight into the sea, obviously blocking the trail farther down the beach. The geographically logical thing to do--indeed, the only thing to do--is to turn away from the Red Sea and go east up the hills in Wadi Umm Jurfayn through the mountain range in wide, sweeping bends. Storms have long ago filled in the rough places with a sand and gravel "roadbed" for all of the twenty miles to the head of the wadi (elevation 3,135 feet). This is the route of the ancient frankincense trail and in more recent centuries the Egyptian Hajj trail down the Red Sea coast to Mecca.

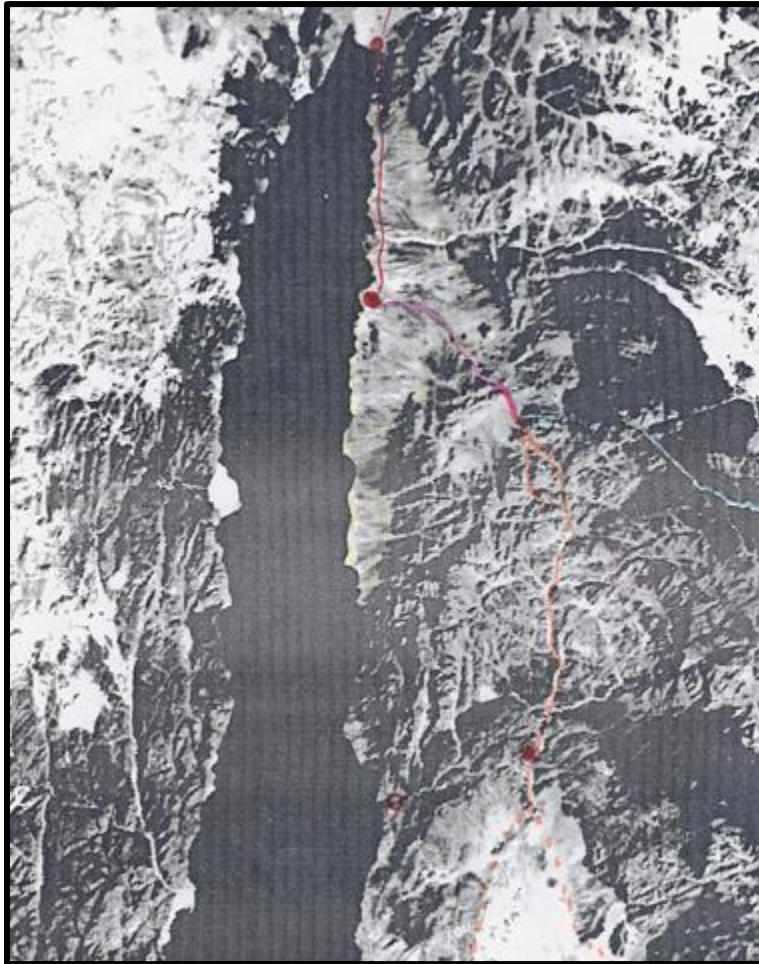
At the summit of Jurfayn, the wadi branches. One branch leads out to the desert on the east toward Tabuk, while the other wadi (Wadi al-Afal) slopes downhill to the south in a sweeping curve all the way to the Red Sea shore. . . . We drove down Wadi al-Afal, which we think represents the "borders near" the Red Sea, in contrast to the actual beach of Tihama which Nephi could have referred to as "borders nearer" the Red Sea. We finally stopped at Wadi Afal's only oasis, a major village called al-Bad, Saudi Arabia. . . .

Once again, we believe the borders "nearer" the Red Sea are the eighteen miles between Aqaba and al-Humaydah, where the trail is right on the beach. The borders "near" would have been the route where Nephi turned east and then south through the 58 miles of the Wadi Umm Jurfayn and Wadi al-Afal to al-Bad.

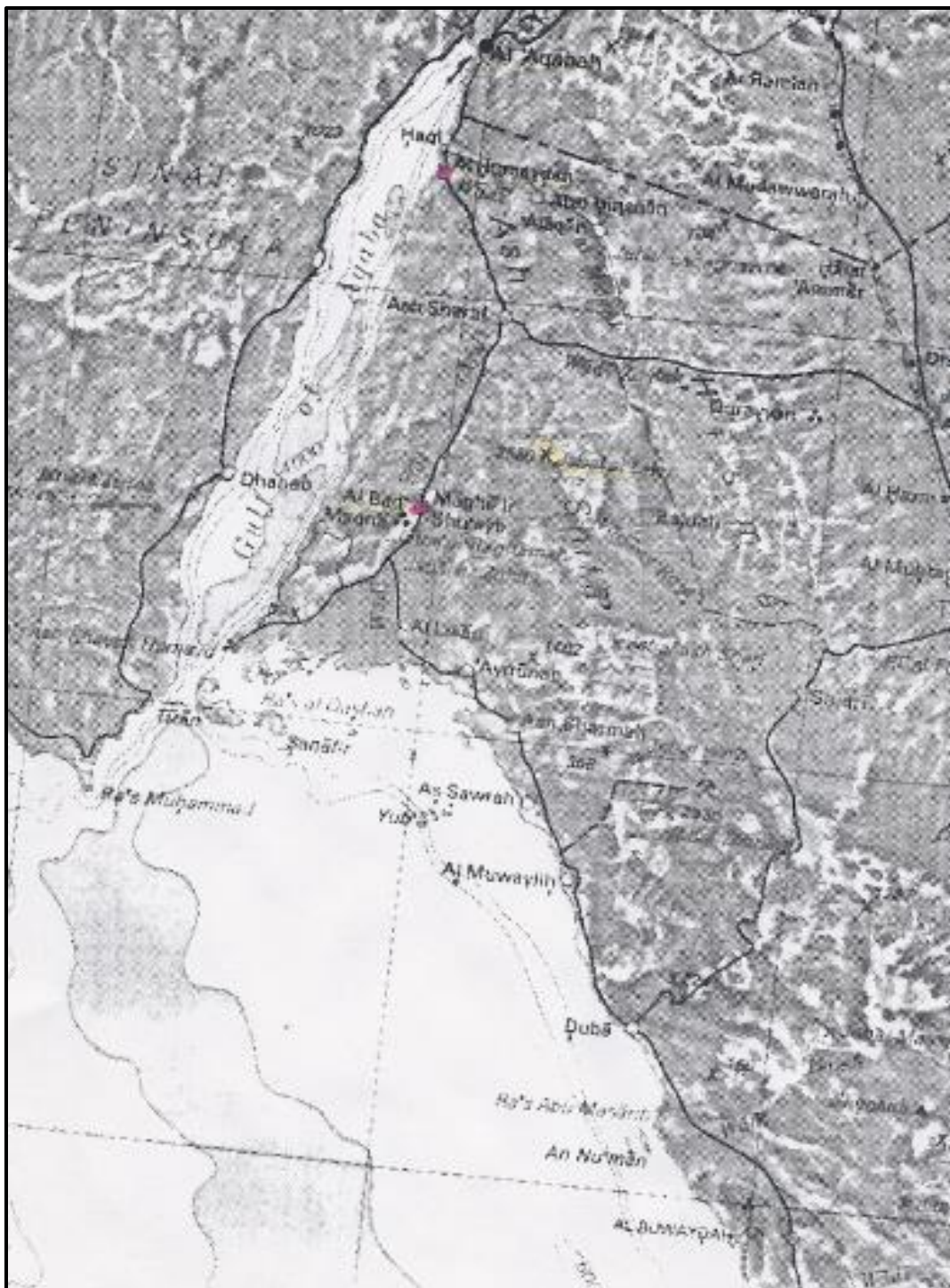
[Note* Some might say that the Hilton's have the term's "nearer" and "near" in reverse chronological order, however they try to clarify.]

When Lehi's party finally broke camp in the valley of Lemuel and traveled further on down the seacoast from al-Bad, then they would have returned to the Tihama trail and been in

the "borders nearer" the Red Sea again. When Nephi, after his family moved on past "Shazer," again referred to "keeping in the borders near the Red Sea" (1 Nephi 16:4), he was probably designating the area about halfway down the coastal plain where the trail widens near Jiddah; they were once again traveling farther inland from the coast itself. [Lynn M. and Hope A. Hilton, Discovering Lehi: New Evidence of Lehi and Nephi in Arabia, pp. 49-51]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Hilton Theory) [Illustration]:** Adapted from a photograph, taken from space, of northwest Arabia near the Gulf of Aqaba. Those geographical places mentioned by the Hiltons in describing Lehi's journey to the valley of Lemuel are highlighted and labeled. Photo by Landsat, US Geological Survey, EROS Data Center. [Lynn M. and Hope A. Hilton, Discovering Lehi: New Evidence of Lehi and Nephi in Arabia, p. 50]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Hilton Theory) [Illustration]:** Modern Road from Aqaba through al-Bad. The modern highway mostly follows the ancient trail. Map from the Saudi Arabian Ministry of Petroleum. [Lynn M. and Hope A. Hilton, *Discovering Lehi: New Evidence of Lehi and Nephi in Arabia*, p. 52]

1 Nephi 2:5 He Came down BY the Border(S) Near the Red Sea . . . He Traveled IN the Wilderness Nearer the Red Sea (Potter Theory):

Nephi talks about coming down "by the borders near the shore of the Red Sea" and traveling "in the wilderness in the borders which are nearer the Red Sea" (1 Nephi 2:5). One might ask, What distinction was he making? George Potter notes that on leaving the port town of Ezion Geber (Port Aqaba), Lehi would have been traveling on the eastern shoreline of the Red Sea, still on the shores of the Gulf of Aqaba. Between the shoreline and the mountains (or "borders") on his left was a sandy plain never more than three miles in width. Nephi's description defines exactly this topography along this shoreline. That is, he says that they "came down BY the borders [mountains] NEAR the shore of the Red Sea."

One next finds that after traveling southward along the shoreline for about twenty miles, the mountains (or borders) that parallel the coast on one's left split into two parallel ranges (see illustration). While both branches or ranges continue to parallel the shoreline southward, and while the eastern range is a little over 20 miles inland, the western branch continues to be on one's immediate left. Thus, one can continue to travel another 25 miles southward along the shoreline and still be "by the borders near the shore of the Red Sea."

At a point 45 miles from Aqaba, one runs into a blocked trail caused by the mountain range immediately on the left running into the sea (see illustration). Potter describes the situation Lehi would have faced at this blockage:

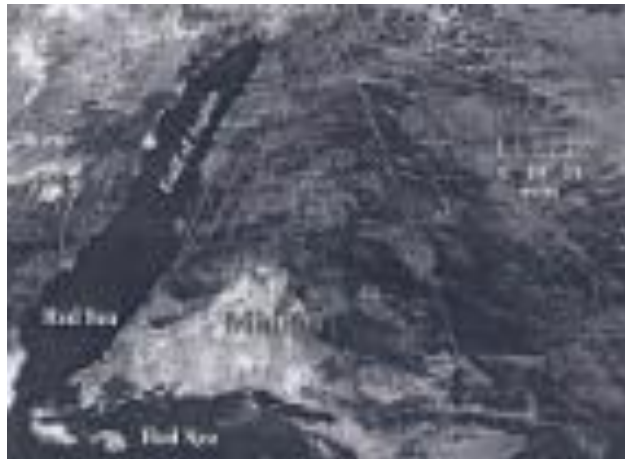
In front of him the trail was blocked by the borders/mountains. To his left were mountains towering over six thousand feet. His only realistic option was to turn into the mountains. Apparently, this seems to be what Lehi did . . . we rather unsurprisingly found the only valley or wadi that leads from the shoreline and into the mountains. . . As we explored the wadi, it narrowed to where at points we were certain it was a dead end, however, around each bend, we were delighted that the trail would continue on deeper [southward] into ["in"] the mountains [or "borders nearer the Red Sea"]. What we also found was that the wadi "in the borders" provided a good camel trail that had a level gravel bed and a smooth upward grade. . . . We learned from the Bedouins in the area that the valley's name was Wadi Tayyib al-Isim, the *Wadi of the Good Name*. . . . We had wondered how Lehi and his family could have traveled "in" the mountains of Midian on camels. Here was the answer, a straight level wadi with an ideal camel trail of sand and gravel. A trail near the shore, yet still "in the borders." (see illustration)

Thus the text is correct when it says that after Lehi traveled "by the borders [or mountains] which were near the Red Sea," he then traveled "in the wilderness IN the borders NEARER the Red Sea" [or in the branch of parallel mountains which was nearer to the Red Sea]. [George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, pp. 24-31]

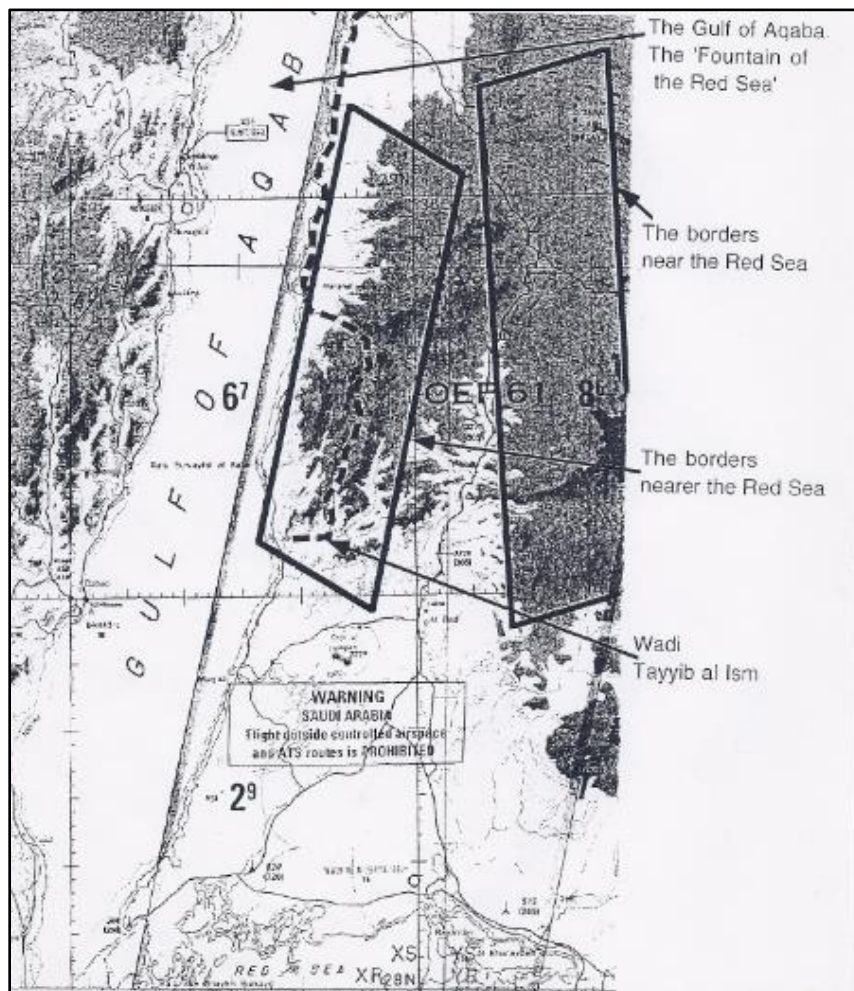


1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** The two mountain ranges of Midian.
 Map: *The Ancient World at the Time of the Patriarchs*. [The Church of Jesus Christ of Latter-day Saints, LDS King James Bible, 1979 edition]

[Note* Notice the skewing of the “Egyptian Empire” eastern border away from the Gulf of Aqaba in order to allow for Mt. Musa in the lower middle of the Sinai Peninsula to be Mount Sinai. Also notice the skewed borders and the skewed location of Kadesh-barbera just as Steve Rudd has pointed out. See his articles on “The Exodus Route bible.ca]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** Blue boxes denote the two mountain ranges in Midian. [George Potter & Richard Wellington, *Discovering Nephi's Trail*, Chapter 1, p. 3, Unpublished]

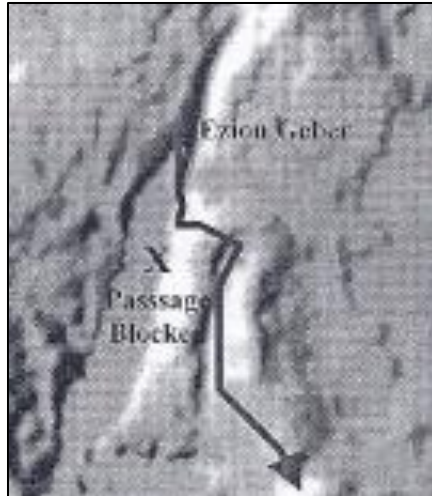


[Note* The previous photograph is small., so I will include a photo from Potter & Wellington's unpublished manuscript [Discovering The Lehi-Nephi Trail](#), 2000, p. 26 that helps clarify what they are talking about]

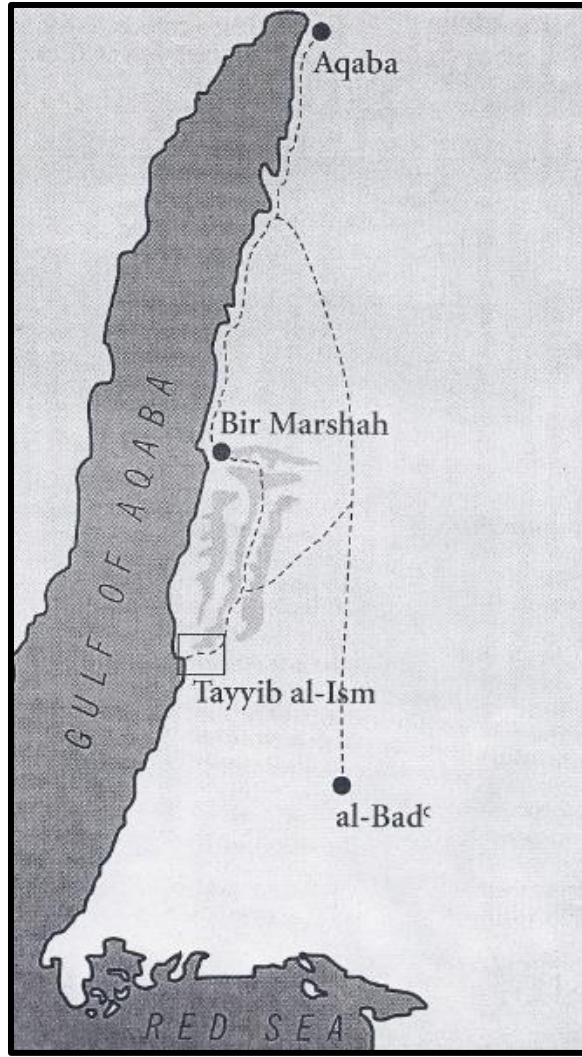
1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** Mountain range or borders slightly inland from the shoreline of the Red Sea. The second and more easterly mountain range is twenty to thirty miles inland, and its peaks reach a height of over 7,800 feet. [George Potter with Richard Wellington, [Following the Words of Nephi: Part One: Discovering the Valley of Lemuel](#), Unpublished Manuscript, 1999, p. 25]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** Shoreline of the Gulf of Aqaba as one approaches the mountains near the well Bir Marshah that block further travel south. Note the valley in the center of the photograph which leads eight miles upward to a pass that connects to the upper valley. Photo by George Potter. [George D. Potter , "A New Candidate in Arabia for the Valley of Lemuel," *Journal of Book of Mormon Studies*, vol. 8, num. 1, , 1999, p. 56]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** Diagram of how the trail deviates eastward, because of the trail blockage, into the wadi . [George Potter with Richard Wellington, Following the Words of Nephi: Part One: Discovering the Valley of Lemuel, Unpublished Manuscript, 1999, p. 25]



1 Nephi 2:5 **The borders near . . . nearer the Red Sea (Illustration):** Hilton Theory and Potter Theory compared: According to the Hilton Theory, Lehi took another branch of the trade route from Aqaba to al-Bada'a. Adapted from a general map of the area of the travels of George Potter and Craig Thorsted. (George D Potter, "A New Candidate in Arabia for the Valley of Lemuel," in Journal of Book of Mormon Studies, Vol. 8, Num. 1, FARMS, 1999, p. 58) [Alan C. Miner, Personal Collection]

1 Nephi 2:5 **He Did Travel in the Wilderness with His Family:**

Although Nephi refers to his "family" (1 Nephi 2:5), there are no sisters listed. Yet in 2 Nephi 5:6, sisters are included in the list of those accompanying Nephi in his flight to the land of Nephi. How old were these sisters? Were these sisters married to the sons of Ishmael who joined the group later? [See the commentary on 2 Nephi 5:6]

1 Nephi 2:5 **Sariah:**

According to research by Jeffrey Chadwick, the Book of Mormon introduces "Sariah," the faithful wife of the prophet Lehi and mother of Nephi and his brothers (1 Nephi 2:5). The conjectural Hebrew spelling of *Sariah* would be *sryh* and would be pronounced something like *sar-yah*. The skeptic might suggest that this name was an invention of Joseph Smith, since *Sariah* does not appear in the Bible as a female personal name. However, in a significant historical parallel to the Book of Mormon, the Hebrew name *Sariah*, spelled *sryh*, has been identified in a reconstructed form as the name of a Jewish woman living at Elephantine in Upper Egypt during the fifth century B.C. [Jeffrey R. Chadwick, "Sariah in the Elephantine Papyri," in Journal of Book of Mormon Studies, Fall 1993, F.A.R.M.S., p. 196]

Daniel Ludlow writes the following:

George Reynolds and Janne Sjodahl explain that the name of Lehi's wife, Sariah, is probably a compound of two Hebrew words: "Sarah-Jah" meaning literally "Princess of the Lord." (*Commentary on the Book of Mormon* [Deseret News, 1955], 1:25) The "Jah" suffix often appears as "iah" and was frequently used by the Hebrews to refer to the name of God. This suffix is found in such biblical names as *Isaiah*, *Jeremiah*, and *Zedekiah*.

[Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 92]

1 Nephi 2:5 **My Elder Brothers [Which] Were:**

Throughout the 1837 edition of the Book of Mormon, the modifier "which" was changed to "who" for grammatical reasons. Most of these changes have been retained to the present day. The Hebrew word *asher* may be translated either "which" or "who."

[Zarahemla Research Foundation, Study Book of Mormon, p. 6]

1 Nephi 2:5 **Laman:**

Hugh Nibley comments that the only example of the name of "Laman" (1 Nephi 2:5) to be found anywhere to the writer's knowledge is its attribution to an ancient *Mukam*, or sacred place, in Palestine. Most of these *Mukams* are of unknown date, many of them of prehistoric. In Israel only the tribe of Manasseh [from which Lehi descended--Alma 10:3] built them.

[Hugh Nibley, Lehi in the Desert, F.A.R.M.S., pp. 41-42]

1 Nephi 2:5 **Lemuel:**

Hugh Nibley asserts that the name of "Lemuel" (1 Nephi 2:5) is not a conventional Hebrew one, for it occurs only in one chapter of the Old Testament (Proverbs 31:1,4), where it is

commonly supposed to be a rather mysterious poetic substitute for Solomon. It is, however, like Lehi, at home in the south desert, where an Edomite text from "a place occupied by tribes descended from Ishmael" bears the title, "The Words of Lemuel, King of Massa." [Hugh Nibley, Lehi in the Desert, F.A.R.M.S., p. 41]

1 Nephi 2:5 **Sam:**

According to Cleon Skousen, the name "Sam" (1 Nephi 2:5) is not an abbreviation for Samuel as many have supposed, but it is a pure Egyptian name of great dignity. It is the Egyptian word for *Shem*, son of the prophet Noah. It also takes this same form in the Arabic (Nibley, An Approach to the Book of Mormon, pp. 62-63). This is of particular significance when it is realized that the highest order of the priesthood among the Egyptians was the "holy priesthood" after the order of Sam (Shem). The great Rameses, himself, belonged to the order of Sam (Reynolds, Commentary on the Book of Mormon, Vol. I, p. 26). The original Pharaohs were of that lineage which could not hold the true Priesthood but they claimed it through their ancestor, Ham (Abraham 1:27). It is highly interesting that they later attributed their priesthood to Shem or Sam, apparently intending to give it an air of greater authenticity.

[W. Cleon Skousen, Treasures from the Book of Mormon, Vol. 1, p. 1031]

1 Nephi 2:5 **Sam:**

Hugh Nibley claims that there have been discovered lists of the names of prisoners that Nebuchadnezzar brought back to Babylon with him from his great expedition into Syria and Palestine. These represent a good cross section of proper names prevailing in those lands in the days of Lehi, and among them is a respectable proportion of Egyptian names, which is what the Book of Mormon would lead us to expect. . . . Himni, Korihor, Paanchi, Pakumeni, SAM, Zeezrom, Ham, Manti, Nephi and Zenoch are all Egyptian hero names.

[Hugh Nibley, An Approach to the Book of Mormon, F.A.R.M.S., p. 246]

NOTES

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- i. *The Illustrated Bible Dictionary*, Vol. 2, p. 848.
- ii. Tell Arad has been located 30 kilometers northeast of Beersheba. It was excavated from 1962 to 1974 by Y. Aharoni and R. B. K. Amiran. A large fortified city existed in the Early Bronze Age (Lower city), then the site was deserted until Iron Age I, when a mound at one side was occupied. Here a fortress was built in the 10th century B.C. that was used until the 6th century. During several phases of remodeling a shrine [temple] with stone altars and pillars existed in one corner. (The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1. Wheaton: Tyndale House Publishers, 1980, pp. 86-87)
Note* This article is accompanied by three interesting illustrations: (1) A plan of Arad, showing the Iron Age citadel (late 8th century B.C.) and the Early Bronze Age II lower city; (2) A reconstruction (cutaway) of the Israelite temple excavated at Arad. 10th century B.C. (Solomonic); and (3) Two stone incense-altars which stood at the entrance to the holy of holies in the temple at Arad. Late 9th century B.C..
- iii. Keil-Delitzsch, Vol. 8, p. 89.
- iv. A. Commentary, Vol. 2, p. 122.
- v. *The Illustrated Bible Dictionary*, Vol. 2, p. 848.
- vi. *The Illustrated Bible Dictionary*, Vol. 2, p. 848.
- vii. *The Anchor Bible*, Vol. 5, pp. 630-633.
- viii. Hugh Nibley, *Teachings of the Book of Mormon*, Semester 1, p. 75.
- ix. Hugh Nibley, *Teachings of the Book of Mormon*, Semester 1, p. 77.
- x. Lehi learned that he was a descendant of Joseph. But living in the kingdom of Judah, he was a Jew by nationality. We know that with Jeroboam's religious excesses in the North, righteous people from various tribes migrated to the southern kingdom. Especially with the fall of Israel in 721 B.C., did members of the other tribes take up residence in the land of Jerusalem. First Chronicles 9:3 adds: "In Jerusalem dwelt of the children of Ephraim, and Manasseh." Lehi, Laban, and Ishmael were all from the Joseph tribes.
- xi. Abdulla al-Wohaibi, "The Northern Hijaz," in *The Writings of the Arab Geographers A.D. 800-1150*, Al-Risalah, Beirut, 1973, pp. 196-197.
- xii. Joseph Fielding Smith, *The Way to Perfection*, p. 193.
- xiii. James E. Talmage, *The Great Apostasy*, Notes, Chapter 1, Note 5 (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1968).
- xiv. B. H. Roberts, *Defense of the Faith and the Saints*, Vol. 1 (Salt Lake City: Deseret News, 1907-1912), p. 409.
- xv. Hugh Nibley (1), p. 135.

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- xvi. Abdulla al-Wohaibi, *The Northern Hijaz, in the Writings of the Arab Geographers 800-1150 (AD)* (Beirut: Al-Risalah, 1973), pp. 196-197.
- xvii. Reubon Ahroni. 1986. *Yemenite Jewry* (Indiana University Press: Bloomington, 1986) p. 25.
- xviii. Richard Meyer, American Asian Kashrus Services, November 22, 2001, <http://www.kashrus.org/asian/cochin.html>
- xix. Richard Francis Burton, *The Gold-Mines of Midian, and the Ruined Midianite Cities* (1878) (Cambridge, England: Oleander, 1979), p. 105.
- xx. Zahra Freeth & Victor Winston, *Explorers of Arabia, From the Renaissance to the End of the Victorian Era*, (London: George Allen & Unwin, 1978), p. 121.
- xxi. See Charles M. Doughty, *Travels in Arabia Deserta* (New York: Random House, 1936), 268.
- xxii. Andrew Taylor, *Traveling the Sands*, Dubai: Moviate, 1995, p. 105.
- xxiii. Angelo Pesce and Elviro Galbatyo Pesce, *The Camel in Saudi Arabia*, (Jeddah: Immel Publishing, 1984), 14.
- xxiv. G. Uwe, *In the Deserts of This Earth* (London, 1978), 198.
- xxv. I. S. Kawashti and M. M. Omar, *Water Economy and Water Metabolism of Camels and Donkeys under Desert Conditions*, Proceedings of the 1st conference on the biological aspects of Saudi Arabia, Mathematics and Science Center, Riyadh. January 15th-17th, (Riyadh: riyadh University Press, 1977).
- xxvi. Alois Musil, *The Northern Hijaz-A Topographical Itinerary* (New York: Published under the patronage of the Czech Academy of Sciences and Arts and of Charles R. Crane, 1926), 254.
- xxvii. A team from the Department of Antiquities of Jordan has conducted systematic excavations in the area since March 1997, and these continue under the supervision of Dr. Mohammed Waheeb.
- xxviii. Graeme Donnan, *The King's Highway* (Amman: Al Kutba Publishers, 1994), 18.
- xxix. Burton MacDonald, *Ammon, Moab and Edom* (Amman: Al-Kutba Publishers, 1994), 46.
- xxx. Abdulla al-Wohaibi, *The Northern Hijaz, in the Writings of the Arab Geographers 800-1150 (A.D.)* (Beirut: Al-Risalah, 1973), 196-197.
- xxxi. This fascinating story of the history and eventual return of the Jews of Yemen to their homeland can be read in Reubon Ahroni's *Yemenite Jewry* (Bloomington, Indiana: Indiana University Press, 1986)
- xxxii. Saphir also records that the Jews of Sanaa had written genealogies which were destroyed in the mid eighteenth century by Rabbi Shalom Iraqi, a prominent Jew from Egypt, whose son was denied marriage to one of their daughters because he could not prove his descent from one of the ancient and noble families. Jacob Saphir 1866. *Even Sappir*, Vol. 1, 101.

xxxiii. Reubon Ahroni, *Yemenite Jewry* (Bloomington, Indiana: Indiana University Press, 1986), 25.

xxxiv. The Good News Bible translates this verse: "So we moved on and left the road that goes from the towns of Elath and Ezion-geber to the Dead Sea, and we turned northeast toward Moab." *The Good News Bible*, American Bible Society, New York.

xxxv. S. Kent Brown (3), "The Exodus Pattern in the Book of Mormon," in *From Jerusalem to Zarahemla*, Religious Studies Center (Provo, Utah: Brigham Young University), 75-98. A summary of those papers which have dealt with this subject are included below, as taken from footnote 1/ of S. Kent Brown (3), *Ibid.*, 90:

1. Notable are George S. Tate, "The Typology of the Exodus Pattern in the Book of Mormon," in *Literature of Belief Sacred Scripture and Religious Experience*, ed. Neal E. Lambert (Provo, Utah: Religious Studies Center, Brigham Young University, 1981), 246-62; a summary of work by George S. Tate, John W. Welch, and Avraham Gileadi in "Research and Perspectives: Nephi and the Exodus," *Ensign*, April 1987, 64-65; Noel B. Reynolds, "the Political Dimension in Nephi's Small Plates," *BYU Studies* 27, no. 4 (Fall 1987): 15-37, particularly the Moses-Nephi typology on 22, 24, 29, 33; Terrance L. Szink, "To a Land of Promise" (1 Nephi 16-18), " in *Studies in Scripture*, Vol. 7: 1 Nephi to Alma 29, ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1987), 60-72; and three essays in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and F.A.R.M.S., 1991); Terrance L. Szink, "Nephi and the Exodus," 35-51; Alan Goff, "Mourning, Consolation, and Repentance at Nahom," 92-99; and David R. Seely, "The Image of the Hand of God in the Book of Mormon and the Old Testament," 140-50.

xxxvi. Richard Francis Burton, *The Gold-Mines of Midian, and the Ruined Midianite Cities (1878)*, Oleander, Cambridge, 1979, p. 65.

xxxvii. Anonymous, F.A.R.M.S. review notes to the author, July 1998.

xxxviii. Hugh W. Nibley, *Teachings of the Book of Mormon: Semester 1*, F.A.R.M.S., Provo, 1988-1990, p. 122.

xxxix. William Facey, *The Kingdom of Saudi Arabia*, Ninth Ed., London: Stacy International, 1993, p. 49.