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Step by Step Through the Book of Mormon, A Covenant Record of Christ's People, Volume 1: Introduction

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*Step by Step
through
The Book of Mormon*

A Covenant Record of Christ's People

*Volume 1
Introduction*

Alan C. Miner

*Book of Mormon Central
and
Cedar Fort, Inc.
Springville, Utah*

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Foreword

The publication of *A Covenant Record of Christ's People* represents a bold next step into our search for understanding of the literary structure of the Book of Mormon text. This release comes on the tenth anniversary of Donald Parry's *Poetic Parallelisms in the Book of Mormon* (2007, first edition 1999). It also comes on the fiftieth anniversary of my discovery of chiasmus in the Book of Mormon as I was serving as a missionary in Germany.

To my delight, that discovery heralded a new literary consciousness among readers of the Book of Mormon, and the concept of scriptural parallelisms has captured the imagination of both scholars and general readers alike. It has been a joy to watch what has taken place as this painstakingly measured literary analysis has progressed in several quarters.

Donald Parry's book was a great advance in its time, but it only addressed parallelisms and was written without the help of colored fonts. Alan Miner has now developed a much more engaging style, innovatively using colors, alignments, spacings, and additional points of literary identification. It also makes use of recent advances in our understanding of the original dictation and earliest manuscripts of the Book of Mormon. His work has been years in development, and in my position as Chairman of Book of Mormon Central, I have been privileged to observe his steady progress. His work is worthy to be viewed by a wide-ranging field of thoughtful readers.

Our team at Book of Mormon Central consists of archivists, researchers, writers, editors, reviewers, illustrators, narrators, audio engineers, video engineers, web designers, web and mobile developers, graphic artists, and social media publishers, in addition to support personnel. Alan Miner admirably works alongside many of these operations, and this book has benefited from a growing body of talented and dedicated people.

Our mission is to communicate the wonders of the inspired masterpiece called the Book of Mormon. Our objectives are to build faith in Jesus Christ, to learn and cherish pure doctrine, "to remember the new covenant, even the Book of Mormon" (D&C 84:57), and to organize scholarly information and data to answer all kinds of questions about the Book of Mormon—so that people worldwide "may know the truth of all things" (Moroni 10:5). I am pleased how this book promotes those purposes.

I am thrilled with all the progress that continues to be made as we come to know and appreciate the Book of Mormon better and better. I hope you will be equally excited. I stand optimistically in awe as we contemplate what the next ten years, let alone the next fifty years, will bring.

John W. Welch

Table of Contents

	<u>Page</u>
Introduction (Volume 1)	1
Part 1 Methods Used to Make the Text More Understandable	5
(1) Headings:	8
(a) Original	
(b) Covenant-related	
(c) Geographical	
(2) Connectors:	9
(a) Initiating Phrases	
(b) Connecting Words	
(c) Time/Chronology Phrases	
(3) Indentation	10
(4) Parallel Underlined Words and Highlighted Phrases	11
(5) Color-coding	12
(a) Blue – Deity-related	
(b) Purple – First mention - person	
(c) Brown – Satan-related	
(d) Red – Geography & culture	
(e) Green – Chronology	
(f) Orange – Hebrew-related writing	
(6) Types of Ancient Hebrew-Related Parallelistic Structures	12
(7) Types of Ancient Hebrew-Related Language Forms (“Hebraisms”)	13
(8) Putting Back What Has Been Left Out	13
(a) Pronouns	
(b) Omitted Phrases	
(9) Covenant Words and ideas	15
(10) Bracketed Interpretation of Hard-to-understand Language	16
(11) Bracketed Notes	16
(12) Archaic Language and Grammar	16
(13) Significant Changes Made in the Text	17
(14) Quoted material	19
(15) Questions Still Outstanding	20
Part 2 Structural Forms, Word Forms, Quotations and Thematic Forms	23
A. Types of Biblical Parallelistic Structural Forms	25
(1) Couplets	27
(2) Simple Synonymous Parallelism	27
(3) Word Pairs	28
(4) Many “And”s	30
(5) Repetition of “Not,” “Neither,” “Nor,” “either,” “or”	31
(6) Circular Repetition	32
(7) Like Line Beginnings	32

(Contents)

(8) Like Line Endings	33
(9) Like Paragraph Beginnings or Endings	34
(10) General (Irregular) Repetition	35
(11) Enumeration List	36
(12) Detailing	37
(13) Distribution List	38
(14) Working Out List	41
(15) Simple Alternating Order Parallelism	43
(16) Repeated Alternating Order Parallelism	45
(17) Contrasting Parallelism	47
(18) Extended Alternating Order Parallelism	48
(19) Simple Turning Around Parallelism	50
(20) Chiasmus (Extended Inverted Parallelism)	51
(21) Downward Gradation (Descent) Parallelism	54
(22) Upward Gradation (Ascent) Parallelism	55
(23) Climactic (step) Parallelism	57
(24) Inclusion (“Bookends”)	58
(25) Questions	60
(26) Lines of “Clarification”	61
(27) Allegory (Extended Metaphor)	63
(28) Parable (Extended Simile)	65
(29) No “And”s	65
(30) Rhyming	65
(31) Acrostic	66
B. Types of Biblical “Hebrew-like” Word Forms	67
(1) The use of biblical personal pronouns	68
(2) Singular / Plural tense shifting of personal pronouns (Enallage)	70
(3) The use of the Prophetic Perfect tense	72
(4) The use of the initiator “And it came to pass”	72
(5) The use of “and” while meaning “but”	73
(6) The use of the initiator “Behold”	74
(7) The use of the words “therefore,” or “wherefore”	74
(8) The use of “and” between number units of hundreds, tens and ones	75
(9) The reversal of order of persons in a compound subject	75
(10) The use of archaic words	76
(11) The use of Hebrew idioms	78
(12) The use of “key words” to imply a covenant context or process	79
(13) The use of personal or place names with inherent meaning that provides insight	80
(14) The use of plurals	80
(15) The immediate duplication of a word or group of words	82
(16) The use of the word “above ALL” in comparisons	82
(17) The amplification or exaggeration of terms, most common in numbers, to intensify the message	83

(18) The use of a verb and a noun that derive from the same root (Cognates)	83
(19) The relating of two nouns by the word “of” instead of using adjectives	84
(20) Consecutive usage of the Construct State (connected nouns)	87
(21) The use of prepositional phrases to create adverbs	88
(22) Separated prepositions at the beginning and end of the object	88
(23) The use of compound prepositions or double prepositions	89
(24) Extended repetition of a preposition	90
(25) The use of passive participles with “of” instead of “by” as in normal English	92
(26) The use of active participles where the word “of” is inserted before the object	93
(27) The use of a preposition plus the word “that”	93
(28) The use of the words “caused that” or “caused to be” or “will cause”	93
(29) The use of the words “began to be” describing an action	94
(30) The insertion of the phrase “that I should,” “that he would” or “that perhaps I might”	95
(31) The use of the words “make an end” in conjunction with an end to speaking or writing	95
(32) The use of the words “make an oath” instead of the English “take an oath”	95
(33) The use of “simile” comparison using the words “like” or “as”	96
(34) Epithet	97
(35) A Wish or a Prayer	97
(36) Euphemism	98
(37) A diminishing of one thing to magnify another	98
(38) The use of metaphor symbolism	99
(a) Body parts:	99
1. Body	
2. Feet	
3. Arm	
4. Mouth	
5. Face	
6. Eye	
7. Hand	
8. Bowels	
9. Heart	
10. Finger	
(b) Names of God, Christ, the Holy Ghost, etc.	99
(c) Names of People, Places and Things	102
People (covenant symbolism)	102
Places (covenant symbolism)	103
Things (covenant symbolism)	104
(39) Double meanings (Duality)	104
C. Early Modern English Grammatical Word Forms	107
(1) The phrase “they <u>was</u> ”	110
(2) The phrase “them days”	110

(Contents)

(3) “Smitten” / “Smote”	111
(4) Plural noun / Singular verb	111
(5) Singular noun / Plural verb	112
(6) The phrase “faith on the Lord [Jesus Christ]”	112
(7) The phrase “it supposeth me”	112
(8) The past participle “arriven”	113
(9) The phrase “The more part of”	113
(10) The use of the phrase “beseech of you/thee”	114
(11) The phrase “much + plurals”	114
(12) The use of the phrase “did go”	115
(13) Miscellaneous examples	115
D. Quotations from Sacred History	117
(1) A Brief Discussion	117
(2) A Brief and Partial List of Biblical phrases in 1 Nephi chapter 1	123
E. Thematic Literary Forms	127
(1) Historical Narrative	127
(2) Genealogies	131
(3) Prophetic Dialogue	131
(4) Poetic language (memorable phrases)	131
(5) Epistles (formal directed messages)	132
(6) Scriptural Commentary & Sermons	133
(7) Prayers	133
(8) Sacred songs (Psalms)	133
(9) Reasoning	134
(10) Typology	135
(11) The Law	137
F. Author Attribution Parallels and Stylometry	145
Sources	153
A. A Brief History of the Knowledge of the Literary Structures and Language of Ancient Scripture Up Until the Time of the Book of Mormon	153
B. A Chronological List of English Reader-Friendly Sources on Hebrew-like Literary Language and Structures That Relate to the Book of Mormon	179
C. A Chronological List of Pertinent Writings on Bible Quotations and Language That Are Part of the Book of Mormon	243
Additional Structural Line Forms and Word Forms to Be Examined in Future Editions	263

A Covenant Record of Christ's People

Volume 1

Introduction



One in Mine Hand

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The word of the Lord came again unto me saying

Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions. Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick; and they shall become **one in thine hand**.

And when the children of thy people shall speak unto thee, saying:

Wilt thou not **SHEW** us what thou **MEANEST** by these?

Say unto them:

Thus saith the Lord God:

Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and

they shall be **one in mine hand**.

And the sticks whereon thou writest

shall be **one in thine hand** before their eyes. (Ezek. 37:15-20)

(Introduction)

So how do the Bible and the Book of Mormon become “one”? The most reasonable response would be that the message of the Bible somehow meshes with or confirms the message of the Book of Mormon. Yet while most readers tend to relate ‘becoming one’ directly with gospel teachings, there is another perspective worth considering--- the **artistic form** of the scriptures.

Richard Moulton, a noted Doctor of Biblical Literature, wrote the following:

By universal consent, the authors of the Sacred Scriptures included men who, over and above qualifications of a more sacred nature, possessed literary power of the highest order. But between their time and ours the Bible has passed through what may be called an Age of Commentary, extending over fifteen centuries and more.

During this long period, ___[**artistic form**] . . . was more and more overlooked; reverent, keen, minute analysis and exegesis, with interminable verbal discussion, gradually swallowed up the sense of literary beauty. When the Bible emerged from this Age of Commentary, its ___**artistic form**

WAS LOST.

Rabbinical commentators had divided it into ‘chapters,’ and medieval translators [had divided it] into ‘verses,’ which not only did not agree with, but often ran counter to, the original structure ___[or **artistic form**]. (Richard G. Moulton, *The Literary Study of the Bible: An Account of the Leading Forms of Literature Represented in the Sacred Writings*. Boston, New York, Chicago: D.C. Heath & Co., 1899, p. 45.)

Yet despite the loss in perception of such valuable means to interpretation, the King James Bible translators amazingly retained many of these **artistic forms**, although in what we might call, a “hidden manner.” In other words, within our modern-day biblical structure of chapters and verses, most readers do not recognize these wonderful means of expression. Nevertheless, since the publication of the King James Bible, scholars of biblical literature have rediscovered and catalogued these forms so that, when put forth together as a whole, they transform the **text** and set it apart from how we normally view scripture. Most significantly, the Book of Mormon **text** can be seen in a similar manner as the Bible. Indeed, I feel that by highlighting the various **artistic forms** in the Book of Mormon, it will once again establish itself to be a witness to the truth of the **Bible**, and possibly reveal many “plain and precious things” that have been “lost” (1 Nephi 13: 19--42).

Hebrew artistic forms can be viewed as “**Poetry**.” But what is a Hebrew poem? According to Hugh Nibley, “the word *poem* means, in fact, ‘**Creation**,’” and the Creation has been linked with temple worship, where covenants are made with the **Creators** of the world. So, Hebrew-like poetry helps to highlight and provide added meaning to those **Covenant** aspects of Scripture. Hugh Nibley further writes that, “rites of the temple are always a **repetition** of those [covenants] that marked its founding in the beginning of the world, telling how it all **came to be** in the first place.” (Hugh W. Nibley, “What Is a Temple?” (19-37), and “Looking Backward” (39-51), in Truman G. Madsen, editor, *The Temple in Antiquity*, 1984. Also Matthew B. Brown, *The Gate of Heaven*, 1999:24.)

A Covenant Record of Christ’s People is an attempt to give better “poetic” structure and understanding to the prophetic covenant-centered and Christ-centered text of the Book of Mormon. By

doing so, the reader can focus on the central message of the book. The Title Page declares that the two primary purposes of the Book of Mormon are:

(1)

“that they may know the covenants of the Lord”

and

(2)

“to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God”

By attempting to satisfy these purposes from an “artistic” perspective, I propose that the message and veracity of the text will be brought out as never before.

In my previous dealings with the text of the Book of Mormon, I was motivated to emphasize various words and phrases that had to do with people, places, culture, geography, chronology, covenants and the names of Deity. I also inserted my own headings to emphasize that the Book of Mormon is a covenant text between Christ and His people, especially those of the tribe of Joseph, the son of Jacob (Israel). In recent years, however, I came to the realization that what I also needed to do was to reestablish the emphasis on structure by featuring the text in a parallelistic manner, and also by identifying various word forms—forms and parallels that are similar to what has been discovered in the King James Bible. As one might expect (myself included) an attempt to structure the Book of Mormon in this manner is a very lofty goal. I fully realize this. But I believe it is worth doing.

In order to acquaint the reader with the newly structured text, this Introduction is divided into three parts:

Part 1: This section discusses the methods that I have used to make the text more understandable and the message more valid. This should be sufficient to give the reader a basic awareness of what this book is all about. Thus, after completing Part 1 of the Introduction, one will see the words: “(TEMPORARY END).” At this point the reader can skip to my version of the Book of Mormon text and begin reading with a basic knowledge of what my highlighting and structure mean. However, for those willing to seek out more insight into the method of Hebrew-influenced writing that has been found in the King James Bible, and also in the Book of Mormon, they can proceed to the lengthier Part 2 and Part 3.

Part 2: This section provides some brief explanations and illustrations relative to the variety of parallelistic line structures and Hebrew-like word forms that are contained in the Book of Mormon (and also the Bible). Early Modern English grammatical forms and Bible quotations are also discussed. The final part of this section addresses the various types of thematic literary forms. Part 2 is more scholarly. As a result, it will be subject to future changes and expansions as additional (new) parallelistic structures, word forms and literary forms are introduced to the reader.

Part 3 (Sources): I have included at the end of my Introduction to Volume 1 a lengthy list of written works that relate to Part 1 and Part 2. This section of “Sources” begins with a brief chronological history of the knowledge concerning the parallelistic line structures, the Hebrew-like word forms and the thematic literary forms of ancient scripture up until the time of the Book of Mormon. I then provide

(Introduction)

a chronological list of reader-friendly sources after 1830 that discuss these forms as they relate to the various editions of the Book of Mormon. Lastly, I include a chronological list of pertinent writings related to biblical quotations or related language that is part of the Book of Mormon.

With each successive volume of my parallelistic Book of Mormon text, I will provide a “new” Introduction in the same format. That is, while the format will be the same, all scriptural examples in the “new” Introduction will come from that particular section of scripture. (For example: Volume 2 will feature examples from 2 Nephi, Jacob and Enos instead of 1 Nephi.) Also, each successive Introduction will contain information and insights related to their particular volumes.

Updated volumes are scheduled to be published periodically.

PART 1

Methods Used to Make the Text More Understandable and the Message More Valid

GIVEN that:

- (1) the original language structure of the Old Testament books was Hebrew; and that
- (2) this Hebrew structure and language influenced the Greek translation of the Old Testament books (called the *Septuagint*) before the birth of Christ; such that
- (3) Christ and the Apostles quoted the popular *Septuagint* as “Scripture” to the extent that
- (4) the New Testament was written in this same Hebrew-influenced Greek; and that
- (5) the translators of the King James version of the Bible relied heavily not only on the ancient Hebrew texts, but also on the subsequent Greek translations that were patterned after the Hebrew; and that
- (6) the words and style of the King James Bible became popularized to such an extent that people identified the words and style as synonymous with “Scripture.” And given the fact that
- (7) the Book of Mormon abridgers also thought in the manner of Hebrew (though they used the characters of “Reformed Egyptian” – see Mormon 9:33);

THEN it is not too hard to imagine how and why Joseph Smith was inspired to translate the Book of Mormon in a style similar to that of the King James Bible.

But taking this a step further, **if** our modern Scripture is patterned after the King James version of the Bible, and **if** the King James Bible has been found to be full of Hebrew-influenced word forms and parallelistic patterns in writing; **then** would the reader not expect the text of the Book of Mormon to be similarly full of such parallelistic structures and word forms?

The answer should be: “Yes!” But why?

There are a few reasons I would like to discuss. More have been listed by Hugh Pinnock. (*Ancient Literary Forms in the Book of Mormon* (1999): 2-7.)

1. To fit the style of previous Scripture. Scripture should look and sound like scripture. Indeed, the scriptures themselves say that God “is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world.” (1 Ne. 10:18; see also Heb. 13:8.) Thus, God’s word should remain the same also. In this regard, while part of the reason for the popularity of the Greek Septuagint in New Testament times had to do with the universality of that language, another significant reason was because the Septuagint was able to retain much of the

(Methods)

Hebrew manner of recording sacred writings. Thus it is no surprise that the New Testament was not only written in Greek, but according to the same Hebrew-influenced language patterns and word forms as found in the Septuagint. But above all this, the Lord saw to it that His message was delivered in the same inspired manner.

2. To communicate the Scriptural message more fully. When recognizable words and phrases are repeated and patterned, the message is better understood.

3. To validate the proposed Scriptural writing. When words are structured in a complex but ordered manner, the form itself becomes a proof of the text. Take for example a group of people lining up for entrance into a sporting event. A visiting stranger might reasonably think that he could “butt in” to the front part of the line without notice. However, if unknown to the visitor, the composition of the line had been prearranged, his improper actions might be exposed. Let us assume that this particular line had been pre-structured so that every person was required to wear running shoes. Every second person in line was required to wear blue pants. Every third person needed to wear a yellow shirt or blouse. Every fourth person was expected to have blonde hair. Every fifth person was required to be female, etc. In this case, the various structural elements of the line would validate the order. As everyone associated with the line would be focused on the proper line order, the fact that a visiting stranger had “buted in” would almost immediately be discovered. So also is the case with words and phrases (“elements”) found in the lines of Hebrew-influenced scripture. The order and character of the words can be viewed as conforming to a scriptural pattern that is self-validating.

4. To help begin, connect, and end a thought. Although in English we have a system of capitalization and punctuation to help us begin, connect, and end a thought; ancient Hebrew record keepers did not use our system. More to the point, when Oliver Cowdery recorded the dictated translation of the Book of Mormon, he did so in almost one continuous flowing line of words with no standard system of capital letters, commas, periods, or paragraphs. Punctuation was added later— by the printer! The printer, John H. Gilbert, later wrote that: “Every chapter, if I remember correctly, was one solid paragraph, without a punctuation mark, from beginning to end. Names of persons and places were generally capitalized, but sentences had no end.” (John H. Gilbert, “Memorandum,” Sept. 8, 1892.) The chapters and verses that we are accustomed to were added in 1879 by Parley P. Pratt.

Thus the modern “structure” given to the text of the Book of Mormon, while seemingly correct by our way of thinking, might have in certain places disrupted the ancient Hebrew-influenced pattern of thought that was originally intended. Such situations have already been discovered “hidden” within the text of the King James Bible. Thus, given the fact that the language of the Book of Mormon is similar, we might not be reading (or receiving) the Book of Mormon message with the full perspective of Hebrew-influenced thought that was hoped for by the original Nephite abridgers.

5. To promote a testimony of the Lord’s words. When people’s appearance is ordered and they are nicely dressed, when someone’s physical form is admirable, when their speech is

clear and understandable, and when their words are carefully chosen for meaning and style, the impact can be impressive and powerful— even a beautiful encounter. Such an experience sparks emotions such as admiration, respect, friendship, dedication, even love. Such is the case with the Lord’s words. I certainly can remember the feelings I have received when I have read the Lord’s words. What is important to emphasize here is that Scripture becomes all the more beautiful and powerful when given a precise form that is ordered, and when the figures of speech are admirable and carefully chosen such that an idea is clearly communicated to the reader.

Now, this brings one back to the structured and highlighted version of the Book of Mormon:
A Covenant Record of Christ’s People.

I have developed a style of presenting the Book of Mormon text which, in some ways, is patterned after the Hebrew-influenced methods found in the Bible. This style is **not** the strict linear sentences that we read today, rather it emphasizes the “artistic” forms that have been “hidden.” My style incorporates continuous (but varied) parallelistic structures and word forms, with a characterized and color-coded text that ultimately increases the reader’s ability to understand and appreciate the message visually. While nobody (including me) would claim that what I have produced is the “correct structure” of the text, what I can propose is that what I have assembled will more fully confirm that the Book of Mormon was indeed meant to be structured similar to the Hebrew-influenced parallelisms and word forms found in the King James Bible.

A Covenant Record of Christ’s People is designed to be read in a manner similar to reading the lines of a poem, where elements match up not necessarily by rhyme (or corresponding sound), but by content (a correspondence in meaning), and where these elements repeat at various locations in the passages that follow. In order to illustrate this “poetic” structure, I have incorporated some simple, yet significant techniques in highlighting the content. I will first list them and then discuss them:

Subject

- (1) **Headings:**
 - (a) **Original**
 - (b) **Covenant-related**
 - (c) **Geographical**
- (2) **Connectors:**
 - (a) **Initiating Phrases**
 - (b) **Connecting Words**
 - (c) **Time/Chronology Phrases**
- (3) **Indentation**
- (4) **Parallel Underlined Words and Highlighted Phrases**
- (5) **Color-coding**
- (6) **Types of Ancient Hebrew-Related Parallelistic Structures**
- (7) **Types of Ancient Hebrew-Related Language Forms**
- (8) **Putting Back What Has Been Left Out**
 - (a) **Pronouns**
 - (b) **Omitted Phrases**
- (9) **Covenant Words and ideas**
- (10) **Interpretation of Hard-to-understand Language**

(Methods)

- (11) **Notes**
- (12) **Archaic Language and Grammar**
- (13) **Significant Changes Made in the Text**
- (14) **Quoted material**
- (15) **Questions Still Outstanding**

Note: At times I have colorized the Subject title of each section (1-14) according to what might appear in the text. The explanation of each section will also exhibit examples of the pertinent colorization and highlighting.

(1) **Headings: Original / Covenant-related / ~~~Geographical:**

(a) [Original Headings]

If the heading is original to the text, it will remain non-italicized and I will usually make note of it with the bracketed word [Preface], or [Comment] at the beginning in smaller orange font, and place three orange asterisks (* * *) at the end. There are also some formal endings before which I will insert [Ending]

Example: 1 Nephi 6:1-6

[Comment]

1. And now I Nephi do not give . . .

6. Wherefore I shall give commandment unto my seed that they shall not occupy these plates with things which are not of worth unto the children of men

* * *

Note: In this I am attempting to follow John Tvedtnes ("Colophons . . .": 1991, p. 32) who has made an attempt to identify many of the more formal "prefaces" "comments" and "endings" included by the abridgers of the Book of Mormon text. He has called these "colophons" – see my Introduction Part 2 for a discussion and listing.

(b) *Covenant-related Headings*
Centered, Capitalized and Italicized Headings.

In addition to the original headings, I have also added some of my own headings to help direct the reader toward the covenant-related themes of the text. Although the words are my own (and not part of the original text), I have NOT enclosed them in brackets as is customary. Instead my own headings are centered, capitalized and italicized.

Example: 1 Nephi 2:1

Lehi Is Obedient to His Covenants with the Lord

(c) ~~~ *Geographical Headings*

There are roughly two hundred different geographically-related settings or movements (and even more scriptural references) in the Book of Mormon that seem to require some sort of explanation or

illustrated map. I have prefaced each of these sections connected to a particular movement or setting with a geographical heading, which will be preceded by infinity signs, and will be centered, capitalized, and italicized in red font.

Example: 1 Nephi 2:3-4

~~~ *Lehi Takes His Family into the Wilderness*

*Historical Note:*

Summary chapter headings in the Book of Mormon were first added as a result of the recommendations of a committee headed by Elder James E. Talmage of the Council of the Twelve in 1920. These headings were apparently revised for the 1981 edition by a committee headed by Thomas S. Monson, Boyd K. Packer, and Bruce R. McConkie of the Council of the Twelve.

The 1920 summary headings (as well as the 1981 summary headings) have been **DELETED** from my structured text, and I will **NOT** make any reference to those deletions in my textual volumes.

(2) **Connectors:**

**(a) Initiating Phrases; and (b) Connecting Words**

Some words or phrases repeatedly initiate and/or connect statements in the Book of Mormon. In other words, rather than being assisted by capitalization and punctuation in sentences, or by organization into paragraphs, the structure of the text is guided by initiating words or connecting words. Some examples of these words and phrases are: **Behold, And, It came to pass, Wherefore, Therefore, Now, and, that, yea, for, but, insomuch that**, etc. These words are used separately or in combination to set off or connect thoughts, much like we use capital letters to set off a sentence, or indentations to set off a paragraph. (See Introduction Part 2.) In the structured text of the Book of Mormon, these initiators or connectors will appear in **bold font** at the left margins of the line or phrase. The words “wherefore” and “therefore” will have a background highlighted in gray. The phrase “it came to pass” will have a background highlighted in yellow. Thus the reader will see something similar to the following format in the text as illustrated below:

Example: 1 Nephi 15:32-33

32 **And it came to pass**

|             |                                                                                                                                                                                       |
|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>that</b> | I [Nephi] said unto them [my brethren]                                                                                                                                                |
| <b>that</b> | it [the <u>things</u> ] [ <i>this fire &amp; divide</i> ] was a representation<br>of <u>things</u> both <u>temporal</u><br><b>and</b> <u>spiritual</u>                                |
| <b>for</b>  | the day should come                                                                                                                                                                   |
| <b>that</b> | they [my brethren] must be _____ judged of their <u>works</u><br><b>yea</b> even the <u>works</u><br>which were done by the <u>temporal</u> body<br>in their <u>days of probation</u> |

33 **Wherefore**

|               |                                                                                                                                                                            |
|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <u>if</u>     | they [my brethren] should die in their wickedness                                                                                                                          |
| <u>[then]</u> | they [my brethren] must be _____ cast off also<br>as to the <u>things</u> which are _____ <u>spiritual</u><br>which <u>[things]</u> are pertaining to <u>righteousness</u> |

(Methods)

**Wherefore**

they [my brethren] must be \_\_\_\_\_ brought to stand before God  
to be judged of their works

**(c) Time/Chronology Phrases**

Another type of initiator or connector deals with time or chronology. For example, often following the initiator “And it came to pass” there will be another phrase like, “in the thirty and fourth year.” I have highlighted these phrases in **green** as follows:

Example: 1 Nephi 1:4-5

4. For **it came to pass**  
**in the commencement of the first year . . .**  
**and in that same year**  
there came many prophets prophesying

**(3) Indentation:**

The purpose of indentation can be illustrated when:

the first line with a segment of words is placed at the normal indentation  
**and** the next line with related words is placed at the same indentation.  
[And after a space]  
An indented next line of thought  
**and** a following parallel line of thought is placed at that corresponding indentation.

By reading the text in this indented and aligned format, related elements (“couplets”) immediately become apparent as they are a part of an “outline form.” In other words, in a very simplified scenario we have:

[A]  
[A]  
[B]  
[B]  
[C]  
[C]

Although this illustration is greatly simplified, it does show that by means of indentation, spacing, and alignment, the bulk of simple “couplet” lines with similar or contrasting elements can go without bracketed letters and still be recognized. While indentation is not always simple, or with sequential couplets, the indentation process does allow even the pattern of more complex parallelisms to be understood more readily. For example, a relatively more complex “inverted” form of parallelism would be represented as follows:

[A]  
 [B]  
 [C]  
 [D]  
 [D]  
 [C]  
 [B]  
 [A]

Again, the reader can readily see that structure can sometimes be seen simply by indentation, spacing and alignment.

**(4) Parallel Underlined Words and Highlighted Phrases:**

Although a couplet can have similar parallel underlined words and **highlighted phrases**, it does not end there. Matching elements and even matching lines can repeat themselves at various locations in the passages that follow. For example, in the illustration below of 1 Nephi 15:32-33, the colored word “**works**” appears in matching alignment after some intervening lines. These, as well as other matching repeated elements will be underlined or highlighted because these elements not only facilitate understanding, but also tend to confirm the authenticity and veracity of the text. That is, with each matching element, the text provides evidence that the book really is what it claims to be—an ancient Hebrew-influenced record written by inspired prophets.

Example: 1 Nephi 15:32-33

**32 And it came to pass**

**that** I [Nephi] said unto them [my brethren]  
**that** it [the things] [*this fire & divide*] was a representation  
of things both temporal  
and spiritual  
**for** the day should come  
**that** they [my brethren] must be \_\_\_\_\_ judged of their **works**  
**yea** even the **works**  
which were done by the temporal body  
in their days of probation

**33 Wherefore**

if they [my brethren] should die in their wickedness  
[then] they [my brethren] must be \_\_\_\_\_ cast off also  
as to the things which are \_\_\_\_\_ spiritual  
which [things] are pertaining to righteousness  
**wherefore**  
they [my brethren] must be \_\_\_\_\_ brought to stand before God  
to be judged of their **works**

(Methods)

(5) Color-coding:

Certain words and phrases have been colored in order to emphasize various significant things:

- (a) **Blue** Descriptive titles of Deity and references to heavenly beings are highlighted in blue. Many times Godly actions and attributes are also in blue (or **light blue**). The numerous emphasized titles facilitate the view that the Book of Mormon truly is a Christ-centered book.
- (b) **Purple** The first mention of a person or people is sometimes highlighted in purple. This provides a nice alert for the reader. The frequent mention of that same person can continue to be highlighted in purple; however, the names can continue in orange, or light blue, or brown.
- (c) **Brown** Satan, the Devil, Hell and people who represent them are highlighted in brown. The various actions that mimic or lead to Hell are also indicated in brown.
- (d) **Red** Geographical terms and phrases are displayed in red italics, while cultural terms appear in red but not italicized. These terms and phrases are important for understanding the historical, cultural and geographical setting.
- (e) **Green** The phrases that are significant to chronology appear in green. These are useful for understanding the timing of events and prophecies.
- (f) **Orange** The words, phrases and structures related to ancient Hebrew-influenced writing are marked in orange. These literary devices help give added understanding to the text. At the right margin, the different types of line forms will be identified with small letters (aa), and the word forms with small numbers (01). They will be named in corresponding footnotes.

(6) Types of Ancient Hebrew-Related Parallelistic Structures:

The Book of Mormon has multiple types of ancient King James Bible parallelistic structures. In the Introduction Part 2, a name and a definition will be given to these structures. Most of the numerous simple forms will be identified just by their indentation and alignment in the text. However, more complex forms will usually be marked with bracketed orange letters ([A], [B], etc.) at the left margins, with small letters toward the right margin, and then explained in footnotes at the bottom of the page.

Example: 1 Nephi 1:17

17 **But** [A] I [Nephi] shall make an **account** of my proceedings in my **days** aa  
**Behold** [B] I [Nephi] make an **abridgment** of the **record** of **my father** [Lehi]  
[C] upon **plates** which I [Nephi] have **made**  
[C] [**upon plates made**] with mine own hands  
**Wherefore**  
**after** [B] I [Nephi] have **abridged** the **record** of **my father** [Lehi]  
**then** [A] will I [Nephi] make an **account** of mine own **life**

[Parallelism aa – chiasmic parallelism]

### (7) Types of Ancient Hebrew-Related Word Forms (Hebraisms):

Many times the phrasing in the Book of Mormon reflects ancient Hebrew-influenced word forms called “Hebraisms.” In the Introduction Part 2 the various Hebraisms will be defined. In the text, the **words** will appear in orange or with an orange asterisk (\*). The type of Hebraism will be marked with numbers in small font at the right margin, and then identified at the bottom of the page.

Example: 1 Nephi 3:24

plates **of** brass [instead of brass plates]

01

[Hebraism 01 - 2 nouns connected by “of” = adjective]

Because these Hebraisms are numerous, just a few examples will be identified in the text. However, a more comprehensive listing will appear in Part 2. The reader will note that in those cases where later additional examples of either line forms or word forms are identified, I will place double asterisks at the right margin and also in the footnotes. \*\*

### (8) Putting Back in Brackets What Has Been Left Out (Omission):

There is a literary term that is used to describe an ancient Hebrew-influenced method of writing. It is called “ellipsis,” or “leaving out” which comes from the Greek meaning “a leaving out.” (E. W. Bullinger, *Figures of Speech Used in the Bible*, 1898/reprint 1968:1-130). Understanding this way of communicating has been a **KEY** in allowing me to see and **put back** the seemingly redundant text (from my initial perspective) that had been **left out**. The result has given me an increased awareness of the structure and parallelism of the Book of Mormon.

According to this approach, an author intentionally omits words or phrases that would ordinarily be included, but in a way that still allows for his thoughts to be understood. As one might have already concluded, this method fits perfectly with the style and necessity of the abridgers Nephi, Mormon, and Moroni, who were condensing many years of history, and laboriously inscribing it on metal plates.

While this concept will be developed further in Part 2 of the introduction (related to Structural Line Forms and Word Forms), a couple of examples (A & B below) are worth discussing here:

#### (A) Pronouns:

One example of “leaving out” is found in the use of pronouns. Routinely I have inserted the proper noun or phrases defining various pronouns like “it,” “they,” “he,” “them,” etc., in brackets. I have also added words in brackets from previous parallel lines and statements that are assumed (and thus left out).

Example: 1 Nephi 1:1-3

Briefly view the three verses listed below:

(Methods)

1 I Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

2 Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.

3 And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge

At first glance, one line seems to blend into the next with little emphasis on any message. But by substituting the noun for the pronoun and highlighting the text, the reader can see the following structured perspective:

|   |                     |                    |                                                                                                                                                                                                                     |
|---|---------------------|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 |                     | I <b>Nephi</b>     | having been born of <b>goodly parents</b>                                                                                                                                                                           |
|   | <b>therefore</b>    | I [ <b>Nephi</b> ] | was <b>taught</b> somewhat in <b>ALL</b> the <b>LEARNING</b> of <u>my father</u>                                                                                                                                    |
|   | <b>and</b>          | [I <b>Nephi</b> ]  | having seen <b>*many afflictions</b> in the course of <b>my days</b>                                                                                                                                                |
|   | <b>nevertheless</b> |                    | having been <b>*highly favored</b> of <b>the Lord</b> in ALL <b>my days</b>                                                                                                                                         |
|   | <b>yea</b>          | [I <b>Nephi</b> ]  | having had a <b>great</b> _____ <b>KNOWLEDGE</b> of the <b>goodness</b><br>and the <b>mysteries of God</b>                                                                                                          |
|   | <b>therefore</b>    | I [ <b>Nephi</b> ] | <u>make a</u> _____ <b>record</b> of my proceedings in <b>my days</b>                                                                                                                                               |
| 2 | <b>Yea</b>          | I [ <b>Nephi</b> ] | <u>make a</u> _____ <b>record</b> _____ in the <b>LANGUAGE</b> of <u>my father</u><br>which [ <b>record</b> ] consists of the <b>learning</b> of the <b>Jews</b><br>and the <b>language</b> of the <b>Egyptians</b> |
| 3 | <b>And</b>          | I [ <b>Nephi</b> ] | _____ <b>KNOW</b><br><b>that</b> the <b>record</b> which                                                                                                                                                            |
|   |                     | I [ <b>Nephi</b> ] | <u>make is</u> _____ <b>TRUE</b>                                                                                                                                                                                    |
|   | <b>and</b>          | I [ <b>Nephi</b> ] | <u>make it</u> [the <b>record</b> ] with mine own <b>hand</b>                                                                                                                                                       |
|   | <b>and</b>          | I [ <b>Nephi</b> ] | <u>make it</u> [the <b>record</b> ] according to my <b>KNOWLEDGE</b>                                                                                                                                                |

Note how the repeated mention of “Nephi” as the writer now stands out and can be aligned in the text. Also note how the word “record” can be aligned vertically on the page. This alignment also accentuates the pairing of covenant-related words like “knowledge” and “language.” Thus these restored proper nouns enhance and clarify the parallelistic structure of the text. I might note that in order to avoid misinterpretation of the pronoun or antecedent words, I have carefully inserted only those words from previous phrases that are identical.

(B) Omitted phrases that go unnoticed.

Sometimes whole phrases have been omitted from the abridged text.

Example: 1 Nephi 6:1

1 And now

I **Nephi**  
do NOT give \_\_\_\_\_ the genealogy of my fathers  
in this part of my **record**

NEITHER **at any time** shall  
I [**Nephi**] **give** it [the genealogy of my fathers] **after**  
**upon** these **plates** which

I [**Nephi**] am **writing**  
**for** it [the genealogy of my fathers] **is given**  
in the **record** [*the plates of Lehi*]  
which [**record**]  
has been **kept** by my **father**

**wherefore**  
I [**Nephi**]  
do NOT **write** it [the genealogy of my fathers] in this **work**  
[this **record**  
**kept** by \_\_\_me] [*the small plates of Nephi*]

In the above, the reinsertion of the phrase, “the genealogy of my fathers” not only adds parallelistic structure, but also distinguishes between two records: the plates of Lehi and the small plates of Nephi. The same can be said of the phrase, “this record kept by me.”

(9) Covenant Words and Ideas:

The Book of Mormon is a covenant text (see the Title Page); therefore, covenant words and phrases appear in bold letters to help the reader become familiar with their importance in repeatedly conveying the covenant theme of the Book of Mormon. Some of these are:

**keep my commandments, prosper in the land, pray, know, father(s), children, my people, knowledge, record, church, land of promise, mysteries, diligence, judgment, covenants, house of Israel, Jerusalem, faith, repent, come, way, baptize, servant, master, Lord, hear, preach, said, teach, word(s), hearken, brethren, disciple, friend, believe, spake, establish, etc.**

The concept of an ancient covenant language in the Book of Mormon began for me in the early 1990s with the teachings of Raymond Treat of the Zarahemla Research Foundation in Independence, Missouri.

I will remind the reader that I have likewise bolded “initiators” and “connectors” but they are always at the left margin.



(Methods)

As will be explained in Part 2, many of the names of people, places and things in the Book of Mormon have a covenant-related meaning.

(10) **Bracketed Interpretation of Hard-to-Understand Language:**

Many times there is a need, especially in the writings of Isaiah, to interpret what is being said at the moment of reading. I have done this by inserting a simple italicized interpretation or comment [*in brackets*—either within the text or following the text. In the interpretation of the Isaiah verses, I have used and adapted the comments of David J. Ridges in *Isaiah Made Easier* (1994, 2009) with his permission. In the definition of various archaic words, I have consulted the online KJV Dictionary on the King James Bible Page (av1611.com). These interpretations will appear in an italicized and smaller font.

(11) **Bracketed Notes:**

Routinely, a “*Note*” will appear in italics and brackets at the end of a verse to help clarify it and to focus the reader on the covenant theme of the text. These will always start with the word [*Note: . . .*] As with interpretations, I will also reduce the size of the font.

(12) **Archaic Language and Grammar:**

Because the King James Bible was translated in the early 1600s, and the translators used previous translations as source material, some of the words used had a different meaning than in our present-day English. According to Royal Skousen and Stan Carmack, there are words found in the Book of Mormon with archaic meanings traceable even to the times of Early Modern English. (See Royal Skousen ed., *The Book of Mormon: The Earliest Text*, 2009, p. xxxvii; Stan Carmack, “Why the Oxford English Dictionary (and not Webster’s 1828).” *Interpreter: A Journal of Mormon Scripture* 15 (2015): 65-77). (See my Introduction Part 2)

I will usually highlight this archaic language in **orange**, followed by the definition in bracketed italics and with an {AL} at the right margin. Usually the definition will be at the right margin.

Example: 1 Nephi 17:1

Our **women** did bear children *[wives]* {AL}

Skousen and Carmack have also discovered that not only do many archaic Early Modern English grammatical forms in the text of the Book of Mormon date to times even before the King James Bible (Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262), a number of them do not even appear in the Bible.

Most of these archaic grammatical forms were edited out of the text in 1837 when Joseph Smith standardized the grammar. There are hundreds of examples where the word “which,” referring to a person, was modernized to the word “who” or “whom,” or where the phrase “in the which” was modernized to either “in which” or just “which.” There are hundreds of deletions of the word “that” from

the word-form “after that,” leaving just the more modern “after.” Yet despite the numerous deletions, we find some of these Early Modern English phrases left intact—phrases such as “did go,” “much fruits,” beseech of thee,” “the more part of,” “faith on the Lord,” “if it so be,” “have arriven,” etc.

Hundreds of biblical personal pronouns and the verbs that correspond to them have been modernized, but some have been left unchanged—such as “thou,” “ye,” “thee,” “thy,” “thine” being changed to “you” and “your,” or their corresponding verbs such as “saith” or “cometh” being modernized to “said” or “says” or “comes.” Most instances of singular pronouns being coupled with plural pronouns or plural objects, or plural pronouns coupled with singular verbs (such as “they was”) have been changed. But I will try to cite a few examples. (For a more thorough perspective, see the works of Royal Skousen, Stanford Carmack and other authors listed in the Sources section, more especially Royal Skousen, *The History of the Text of the Book of Mormon: Parts One—Two, Grammatical Variation*. Provo, UT: FARMS and BYU Studies, 2016.) As Skousen and Carmack have discovered, these incongruencies were not necessarily what we might term “mistakes.” I do not classify these changes as significant, partly because Joseph Smith was doing the editing in 1837, and partly because the meaning remained unchanged.

While I will not attempt to identify all of these changed archaic grammatical forms in the text, I will attempt to identify some. I will do this by coloring the grammar in pink, implying that a change has been made to the text (see Method #13). Then at the right margin I will insert a pink {AG} along with the original grammatical form. With many of the deletions, I will color the restored archaic part of the word form in pink (such as “after that”), and will just have the word “deleted” in brackets at the right margin. [deleted] Where sometimes there is a lack of space in order to restore a deleted word (such as “that”) in my structuring, I will just insert a pink asterisk and identify the deleted word in brackets at the right margin.

I will discuss these grammatical forms in more detail in my Introduction Part 2.

Example: 1 Nephi 4:4 (“they was yet wroth” appeared in the original text but was changed)

4:4. Now when I had spoken these words they were yet wroth [“they was”] {AG}

Example: 1 Nephi 3:31

3:31 And after that the angel [of the Lord] had departed [deleted]

Example: 1 Nephi 18:8-9

18:8 And it came to pass  
that after we had ALL gone down into the ship . . . [deleted in 1837]  
18:9 And after\* we had been driven forth before the wind [“that” – del.]

(Methods)

### (13) Significant Changes Made in the Text:

I have used as my base text the 1920 edition of the Book of Mormon. Because its copyright has expired, I am allowed to use my structuring, which includes deletion of most of the punctuation, and selective capitalization. Additionally, as I have discussed in the previous section, there a number of words that were in the Original Manuscript or Printers Manuscript that have been changed or deleted. These have been painstakingly documented by Royal Skousen. (See Royal Skousen, *The Book of Mormon: The Earliest Text*, 2009. See also Royal Skousen, *Analysis of Textual Variants of the Book of Mormon*; 6 parts. Provo, Utah: FARMS, 2004-2009.)

I have documented a few of these changes so that the reader can form an opinion as to the extent of changed meaning or structure that has occurred in my structured text. However, I will NOT make a full-spectrum analysis, nor will I document all the variations in spelling that have been modernized. Yet I WILL attempt to document what Skousen terms the “significant” changes to the Book of Mormon text. (See Skousen, *The Earliest Text*, p. 745-789)

Some anti-Mormons might claim these changes as “mistakes,” (See Jerald and Sandra Tanner, [3,913 Changes in the Book of Mormon](#). Salt Lake City: Utah Lighthouse Ministry, Revised in 2012), but I do not. The Original Manuscript was a product of oral dictation to various scribes, who wrote from dictation, and according to the custom of times, mimicked the sound in various ways. For example, the following is a just a partial sampling of the variation in spelling of words in 1 Nephi:

vally, immoveable, heardness, reckord, favoured, spirite, serevents, herd, angil, murmer, Pharro, drownded, roth, unbelieve, boddy, armour, treasurey, intu, soposing, girted, ware, uppon, mennny, conserning, supposd, ceace, pressance, trenbel, citty, receivd, cece, shurely, courage, servand, promisd, desirus, journied, perrish, vission, prommis, returnd, surity, sacrafice, parants, rein, Zedeciah, juda, prophasies, Jeramiah, jenealeja, desendant, egipt, fammin, spirit, searcht, sofiseth, ritten, wherefor, wood, shew, “and” written as “&,” and “etc.” written as “&c.”

As mentioned previously, other “changes” involve grammatical constructions such as “which” to “who,” “which” to “that,” “hath” to “has,” “exceeding” to “exceedingly,” etc. And as also mentioned, most, but not all of the above were removed by Joseph Smith in his editing of the 1837 edition. However, some of those 1837 deletions have to do with peculiar grammar (see Method #12) or Hebraisms. I WILL try to identify these changes—changes that might affect my structuring of the text. (See “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter* 11 (2014): 209-262. See Skousen, *Analysis of Textual Variants of the Book of Mormon*.) For those readers that want to get back to the full “original” text, they should consult the work of Royal Skousen.

What follows below are examples of the format I will use to mark these textual changes:

<sup>^</sup>word / changed word in the text [^O / 1837]

or [word] in the text [deleted]

or current word [P= original word]



(Methods)

Chapters:

According to Royal Skousen, (*The Earliest Text*, p. xl) the word “chapter” “is never used by any writer within the Book of Mormon.” However, Joseph Smith would apparently mark certain breaks in the text while translating. For the 1830 edition these breaks were labeled as a “chapter.” In 1879, Orson Pratt further divided the book into many more chapters. The chapters have apparently remained unchanged since then.

In my structured text I will **NOT** attempt to colorize (in pink) the modern-day chapters that were added in 1879, NOR will I make any reference to those changes.

However, while I have used the present-day chapters, I have also marked below the present-day Chapter number the original 1830 Chapter # in brackets. For the “present-day” chapters of 1 Nephi you will see the following 1830 chapters marked in brackets:

**1 NEPHI**

| <u>1830</u> | <u>Present-day</u> | <u>1830</u> | <u>Present-day</u> | <u>1830</u> | <u>Present-day</u> | <u>1830</u> | <u>Present-day</u> |
|-------------|--------------------|-------------|--------------------|-------------|--------------------|-------------|--------------------|
| {I}         | 1-5                | {II}        | 6-9                | {III}       | 10-14              | {IV}        | 15                 |
| {V}         | 16:1->19:21        | {VI}        | 19:22->21:26       | {VII}       | 22                 |             |                    |

Verses:

There were no numbered verses in the Original Manuscript, the Printers Manuscript, the 1830 edition or other early editions of the Book of Mormon. In 1852, Brother Franklin D. Richards included some numbered verses in the various chapters already present from the 1830 edition. In 1879, Orson Pratt further divided the book into many more chapters and verses. The verses have apparently remained unchanged since then.

In my structured text I will **NOT** attempt to colorize (in pink) the modern-day verses that were added in 1879, NOR will I make any reference to those changes.

*Some Comparative Historical Notes on the Chapters and Verses of the Bible:*

The Masoretic Text is the authoritative Hebrew and Aramaic text for Rabbinic Judaism. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries CE. The Masoretic Text was used as the basis for translations of the Old Testament in Protestant Bibles such as the King James Version. The early Hebrew texts were divided into paragraphs that were identified by two letters of the Hebrew alphabet. The New Testament was divided into topical sections by the fourth century. However, it was the system of Archbishop Stephen Langton in the early 13<sup>th</sup> century on which the chapters of our English King James Bible were based.

As for verses, in the Masoretic Text the end of a verse was indicated by a small mark in its final word called a *silluq* (which means "stop"). With the advent of the printing press and the translation of the Bible into English, Old Testament versifications were made that correspond predominantly with the existing Hebrew full stops, with a few isolated exceptions.

The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541), but his system was never widely adopted. His verse divisions were far longer than those known today. In 1551, Robert Estienne created an alternate numbering of verses in his edition of the Greek New Testament. His system of division versification was widely adopted, and it is the system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first Bible in English to use both chapters and verses was the Geneva Bible published in 1560. The King James Bible was published in 1611. ([Wikipedia](#))

#### (14) Quoted material

The Book of Mormon does not use quotation marks to set off direct speech, or words and phrases that are quoted by someone. In this it is similar to the King James Bible. While quotation marks were just starting to be used in the 1600s, their use was not incorporated into the biblical text. In the text of the Book of Mormon, quoted material is usually preceded by various forms of the verb “say,” such as, “I Nephi say unto you,” or “I Nephi said unto them,” or “thus saith the Lord.” At other times, phrases such as “she cried,” or “he prayed,” or “he prophesied” might be used. Many times in the text repetition is used, such as: “He spake unto them saying.”

As part of my method for illustrating and structuring the text, I will highlight the words or phrases that precede (or follow) quoted material in gray. I will also usually underline the phrases. Thus, the examples that I have just used above would appear somewhat like this:

I Nephi **say** unto you

I Nephi **spake** unto them  
saying

Thus **saith** the Lord

Thus **prophesied** Lehi  
saying

she **cried**

These phrases can also be classified as “paragraph beginnings” (or “paragraph endings”), and as such they appear repetitively in the text.

#### (15) Questions Still Outstanding:

Despite all that I have categorized, there are a few places in the text that I have marked in **yellow** because the grammar, construction or meaning still remains a question. Many times I will place a

*(Methods)*

question mark in yellow [ ? ] at the right margin. For these questions I have delayed a permanent resolution pending further input. With some I have written a note of explanation.

### **Summary:**

I have employed multiple techniques to help the reader appreciate the sacred structure and language of the Book of Mormon. Keep in mind (as I have) that each ancient literary device highlighted is evidence, according to Ezekiel, that the Lord is going to “shew” and give “meaning” to “before [your] eyes” the connection between the Bible and the Book of Mormon; and to “show” and even “convince” the “remnant of the house of Israel” and also “Jew and Gentile” of the truthfulness of the Book of Mormon (Title Page). The only thing I ask of the reader is to study the text as I have prepared and structured it. Observe the multiple ways the message is conveyed. Pay attention to the page breaks or chapter breaks which might disrupt the illustrated parallelisms. If you will do this, I promise an increased understanding of the book’s message:

**Covenants**

and

**Christ.**

My intention has always been to make **THINGS** “so plain . . . that ye cannot err” in your understanding of what is truly important. (2 Ne. 25:20; Alma 5:43, 13:23)

It is also my hope that as you understand, you will gain an increased belief in the veracity of the message of the Book of Mormon because, as Moroni writes in a closing message, the most important or the real intent of the Book of Mormon is **FOR YOU TO RECEIVE** what has been written. (Moroni 10:4-33)

(TEMPORARY END – END OF PART 1)

## PART 2

### Structural Forms, Word Forms, Quotations and Thematic Forms

Here in my Introduction Part 2, I will define the various structures, word forms, quotations and thematic forms.

#### **Structural Forms:**

The “hidden” line structures can basically be divided into two categories: (1) according to the REPETITION of one or more segments (or “elements”) of thought on a line; and (2) according to the LOCATION of those related segments (or “elements”) somewhere else on the page. The location and frequency of repetition of the various related elements (“parallelism”) creates various types of “structures” that can be identified and named. These structures give emphasis to the message and validity of the text as ancient. Because they are contained in the King James Bible, they also validate the text as “Scripture.”

#### **Word Forms:**

Obscure word forms are “hidden” in plain sight because they are not understood well and the average reader tends to skip over them. Hebrew-influenced biblical language has its own set of word forms that make it identifiable. The particular use of prepositions, the methods of comparison, the use of allegory and parable, and the use of peculiar Hebrew idioms are all part of these “hidden” word forms. The idioms provide a good example on how something can be “hidden” in plain sight. The meaning of biblical phrases such as “he went in to cover his feet” (1 Samuel 24:3) and “the servant put his hand under the thigh of Abraham his master, and swore unto him” (Genesis 24:9) have been obscured by “word-for-word” translation. Yet they can be understood with help, just as English phrases like “eat your heart out,” “he is in a pickle,” or “he is down in the mouth” can be understood by a non-English speaker with a little help. (See George M. Peacock, *Unlocking the Idioms: An LDS Perspective on Understanding Scriptural Idioms*, 2009)

There are also a number of grammatical forms that have been identified as Early Modern English. Most of these have been edited out of the text, but they are more than worthy of discussion.

#### **Quotations:**

Technically, quotations can be listed with both line forms and word forms. However, since they have become such a focal-point for anti-Mormon attacks, I will address them separately.



(PART 2)

**Thematic Forms:**

Word forms and line forms are the structural building-blocks for larger thematic forms. Some of the various types of these broader forms will be discussed.

In *A Covenant Record of Christ's People*, I have attempted to highlight and identify the various line forms and word forms in the text of the Book of Mormon. Nevertheless, because some of these are numerous, I have chosen to highlight only a few examples. The remainder I will attempt to address here in the Introduction. For some of the more complex line forms I have inserted "Notes" in the text that offer some explanation. I have helped focus the reader on the thematic forms by inserting numerous headings which highlight the covenant-centered and Christ-centered themes.

So, let's begin.

## 2A. Types of Biblical Parallelistic Structural Forms

It has been difficult for me to ascertain just when LDS scholars began to recognize the parallelistic structure of the Book of Mormon. Certainly from the time of its publication, the Book of Mormon text was recognized as having been written in the “style” of Hebrew. But there is a scarcity of early LDS writing on the subject of parallelism in the Book of Mormon. (See the list of Sources)

At least from 1909 Thomas Brookbank was writing in the LDS *Improvement Era* about the Hebraic character of the Book of Mormon text, and quoting scholarly non-LDS authorities on the subject such as “Angus’ Bible Handbook” and “Green’s Hebrew Grammar.” Yet while William Henry Green was Professor of the Theological Seminary at Princeton, and his book, *Grammar of the Hebrew Language* was published in multiple editions from before 1861, Green’s book did not touch on Hebrew parallelism. Nevertheless, non-LDS scholar E.W. Bullinger wrote an 1100-page book published in 1898 that provided names, descriptions and biblical examples of over 500 different types of Hebrew “Figures of Speech” including many types of parallelism.

The first written LDS comments that I have on parallelistic structures in the Book of Mormon come from Robert K. Thomas in 1947, from his Bachelor’s thesis at Reed College. Thomas, who would later become vice-president at BYU wrote the following:

Robert Lowth, and his *De Sacra Poesi Hebraeorum*, published in 1753, is still the definitive work on Hebraic parallelism. Bishop Lowth recognized three main forms of parallelism which he called synonymous, antithetic, and synthetic. . . . No feature of the Book of Mormon appears more authentically Hebraic than its constant use of these characteristic forms. In the first type – synonymous parallelisms – the second line enforces the thought of the first by repeating it in a different form. Numbers 23:8 offers a good Biblical example of this style of construction:

How shall I curse, whom God hath not cursed?  
Or how shall I defy, whom the Lord hath not defied?

The second line may be parallel and similar to the first . . . The Book of Mormon is replete with this type of Hebrew poetry. (Robert K. Thomas, “A Literary Analysis of the Book of Mormon,” p. 84-85.)

Yet Thomas would devote only 3 pages to parallelism before focusing on other things. And while parallelism in the Book of Mormon might have been discussed, and even taught, I have very little evidence of it in writing. (See John W. Welch, “Forty-five Years of Chiasmus Conversations: Correspondence, Criteria, and Creativity,” 2012) A number of early articles were written on the Hebraic nature of the text, but I have yet to discover an early discussion of parallelism in the Book of Mormon in all its forms.

In 1969, John Welch would write in *BYU Studies* on his discovery of chiasmus (a high form of parallelism) in the Book of Mormon. (“Chiasmus in the Book of Mormon.” *BYU Studies* 10 (Autumn 1969): 69-84.) Thus we might assume that Welch had a broad knowledge of biblical parallelism, yet he did not elaborate on the multiple other types of parallelism that might be found in the Book of Mormon.

It wasn’t until 1986 that a full discussion on the multiple types of parallelisms in the Book of Mormon came from the pen of an LDS author—and then it was actually an RLDS author, Angela Crowell.

(Structural Forms)

Crowell wrote a couple of articles in the *Zarahemla Record* which named, defined, and gave examples of multiple types of parallelism in the Book of Mormon. These articles were reprinted in 1992 in the RLDS *Recent Book of Mormon Developments, Volume 2: Articles from the Zarahemla Record*.

From 1986 to the present, there have been a number of LDS articles and books on parallelistic forms in the Book of Mormon. There are perhaps five that are most prominent:

- (1) Donald W. Parry's 1988 "Poetic Parallelisms in the Book of Mormon" (Provo: FARMS).
- (2) Donald W. Parry's 1992 book, *The Book of Mormon Text Reformatted according to Parallelistic Patterns* (Provo: FARMS).
- (3) Hugh W. Pinnock's 1999 book, *Finding Biblical Hebrew and Other Ancient Literary Forms in the Book of Mormon*, (Provo: FARMS). Pinnock provides a good review of basic parallelistic patterns found in the Bible and the Book of Mormon but doesn't include the full text of the Book of Mormon. The same can be said of
- (4) James T. Duke's 2004 *The Literary Masterpiece Called the Book of Mormon* (Springville: Cedar Fort) in which he discusses and augments the parallelistic patterns of the Book of Mormon brought forth by Parry and Pinnock.
- (5) Parry's updated 2007 *Poetic Parallelisms in the Book of Mormon: The Complete Text Reformatted* (Provo: Neal A. Maxwell Institute). Parry provides a good basic review and includes the full text (with slightly more forms, with Greek terms being replaced with English terms, and a useful index included of all the structures found in the text. Perhaps I should note, however, that in reality Parry only formatted parts of the Book of Mormon text in parallelistic patterns (these being scattered through the full text).

Today we know that there are multiple types of parallelistic Hebrew-influenced line structures in the Book of Mormon that are also used in the King James Bible. I have selected some of the more basic understandable types of parallelism to discuss here and to illustrate in the text. They are as follows:

**Types**

- (1) **Couplets**
- (2) **Simple Synonymous Parallelism**
- (3) **Word Pairs**
- (4) **Many "And"s**
- (5) **Repetition of "Not," "Neither," "Nor," "either," "or"**
- (6) **Circular Repetition**
- (7) **Like Line Beginnings**
- (8) **Like Line Endings**
- (9) **Like Paragraph Beginnings or Endings**
- (10) **General (Irregular) Repetition**
- (11) **Enumeration List**
- (12) **Detailing**
- (13) **Distribution List**
- (14) **Working Out List**
- (15) **Simple Alternating Order Parallelism**
- (16) **Repeated Alternating Order Parallelism**
- (17) **Contrasting Parallelism**

- (18) **Extended Alternating Order Parallelism**
- (19) **Simple Turning Around Parallelism**
- (20) **Chiasmus (Extended Inverted Parallelism)**
- (21) **Downward Gradation (Descent) Parallelism**
- (22) **Upward Gradation (Ascent) Parallelism**
- (23) **Climactic (step) Parallelism**
- (24) **Inclusion (“Bookends”)**
- (25) **Questions**
- (26) **Lines of “Clarification”**
- (27) **Allegory (Extended Metaphor)**
- (28) **Parable (Extended Simile)**
- (29) **No “And”s**
- (30) **Rhyming**
- (31) **Acrostic**

(1) **“Couplets”**: Although “couplets” might not necessarily be considered by some as a category of parallelism, I do think the concept is worth discussing. The text of the Book of Mormon can be viewed as if the authors wrote, for the most part, in what I term loosely as parallel elements or “couplets.” That is, they would state a thought on the first line or lines using a series of segments or “elements,” and then on the subsequent line or lines they would “parallel” the elements of thought, either in a synonymous manner, a contrasting manner, or a related manner. Whatever the case, these “couplets” are simple and should be readily recognized in my formatted text because I have spaced the segments out and aligned the elements as follows:

[A] The first \_\_\_\_ line of a “couplet”

[A] The following line of a “couplet”

(2) **Simple Synonymous Parallelism**: This is a parallelistic form where some of the words on line one are synonymous with words on line two. Isaiah is known for his simple synonymous parallelisms. I will not always identify this parallelistic form with bracketed letters ([A] [A]), but rather make the indentations similar. Sometimes parallel synonymous words will be underlined.

Example: 1 Nephi 21:7

[Simple Synonymous Parallelism]

Thus saith The Lord  
The Redeemer of Israel  
His [Israel’s] Holy One  
to him whom man despiseth  
to him whom the nation abhorreth

Multiple Examples:

1 Nephi chapter 20 and chapter 21 (the writings of Isaiah, chapters 48-49)

(Structural Forms)

(Sources: E[benezer] W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated*. Originally published in 1898 by Messrs. Eyre and Spottiswoode, in London. Reprinted in 1968 by Baker Book House Company, Grand Rapids, Michigan, p. 324, 349; Angela M. Crowell, "Hebrew Poetry in the Book of Mormon." *Zarahemla Record* 32 and 33 (1986): 2-9. Reprinted in *Recent Book of Mormon Developments, Volume 2: Articles from the Zarahemla Record*, 1992, p. 13; Donald W. Parry, *The Book of Mormon Text Reformatted according to Parallelistic Patterns*. Provo, Utah: FARMS, 1992, p. iii; Hugh W. Pinnock, *Finding Biblical Hebrew and Other Ancient Literary Forms in the Book of Mormon*. Provo, Utah: FARMS, 1999, p. 50, 56)

(3) **Word Pairs:** A number of simple synonymous parallel structures involve what are called "word pairs." Angela Crowell writes:

Frequently used word-pairs found in Hebrew poetry (e.g. day/night, gold/silver, Jacob/Israel) occur in parallel lines and belong to the same grammatical class (verb, noun, etc.) Biblical scholars have found more than 1,000 fixed word-pairs of synonymous words or phrases in Ugaritic poetry which were also used in Hebrew poetry. These word-pairs were handed down from one generation to another and were usually used in the same order. . . . Studies have shown 3,168 identified word-pairs in Isaiah and 1,474 in the book of Job (Watters 1976:154).

James Duke writes:

I have identified a total of 81 word pairs that arise at least four times each in the Book of Mormon. I also recognize 13 triplets (three complementary words) occurring four times each, with another five triplets appearing three times. There are also 11 quadruplets . . . used at least two times each.

Duke highlights four different types of word pairs:

1. Synonymous (the same or similar meanings)

Examples:       flocks / herds  
                      sins / iniquities  
                      prophecy / revelation  
                      wicked / perverse  
                      firm / steadfast

2. Antithetical (directly opposed or contrasted meanings)

Examples:       heaven / earth  
                      night / day  
                      quick / slow  
                      temporally / spiritually  
                      first / last  
                      old / young  
                      bond / free

### 3. Correlative (examples of the same category)

Examples: blind / lame  
gold / silver  
eat / drink  
fear / tremble  
broken heart / contrite spirit

### 4. Figurative (poetic emphasis)

Examples: great / abominable  
plain / precious  
true / living

Duke provides an extensive list. The following is a brief excerpt from a chart I have made from that list, illustrating a few examples from First Nephi:

| <u>Word Pair</u> (# of times in BofM) | <u>First Nephi</u>                                    |
|---------------------------------------|-------------------------------------------------------|
| gold / silver (43)                    | 2:4; 2:11; 3:16; 3:22; 3:24; 13:7; 13:8; 18:25        |
| wickedness / abominations (42)        | 1:19; 14:4; 14:12                                     |
| wars / contentions (27)               | 9:4; 12:3; 19:4                                       |
| great / marvelous (27)                | 1:14 (3), 1:18 (2), 14:2 (2), 22:8-9 (6)              |
| power / authority (25)                | None                                                  |
| priests / teachers (21)               | None                                                  |
| faith / repentance (18)               | None                                                  |
| justice / mercy (17)                  | None                                                  |
| great / terrible (15)                 | 12:18; 18:13                                          |
| signs / wonders (14)                  | 19:13                                                 |
| life / death (13)                     | None                                                  |
| prophecy / revelation (13)            | None                                                  |
| mortal / immortal (12)                | None                                                  |
| great / abominable church (12)        | 13:6, 8 (3); 13:26, 28; 14:3; 14:9, 15, 17, 22:13, 14 |
| body / soul (11)                      | 15:31; 19:7                                           |
| death / hell (10)                     | None                                                  |
| plain / precious things (10)          | 13:29 (2)                                             |
| gift / power of God (10)              | Title Page (2); 10:17; 13:35, 37;                     |
| great / last day (10)                 | None                                                  |
| revelation / prophecy (10)            | None                                                  |
| kept / preserved (10)                 | None                                                  |
| fast / pray (10)                      | None                                                  |
| spiritual / temporal (10)             | 14:7; 15:32; 22:3;                                    |

(Sources: Angela M. Crowell, "Hebrew Poetry in the Book of Mormon." *Zarahemla Record* 32 and 33 (1986): 2-9; Kevin L. Barney, "Poetic Diction and Parallel Word Pairs in the Book of Mormon." *Journal of Book of Mormon Studies* 4/2 (1995):15-23; John A. Tvedtnes, "Word Groups in the Book of Mormon," *Journal of Book of Mormon Studies* 6/2 (1997): 263-268; James T. Duke, "Word Pairs and Distinctive Combinations in the Book of Mormon." *Journal of Book of Mormon Studies* 12/2 (2003): 32-41,112-113.)

(Structural Forms)

(4) **Many “And”s**: This type of parallelism features a set of “connecting initiators,” – a lengthy repetition of the conjunction "and." It is usually found introducing related successive words or phrases, whether those words or phrases are at the first part, the middle, or the last part of a line. Thus the word “and” binds words, phrases or lines together into a unified idea, many times forming a list. In English when we make a list, we usually just use commas after each similar word or phrase, with the “and” appearing only before the item at the end of the list. However, in Hebrew and in the language of the King James Bible, an “and” is placed before each item. Normally the word “and” is classified as a “connector,” which I have bolded in black (**and**). But when there are “many ands,” I will highlight the word **and** in orange or with an orange asterisk (**\*and**) and identify the parallelism at the right margin.

Example: 1 Nephi 19:11-12

[Many “and”s]

11 **For thus** spake the prophet [Zenos]

The Lord God surely shall visit ALL [of] the house of Israel  
at that day

[The Lord God surely shall visit] SOME [of the house of Israel]

with His voice, because of their righteousness

unto their great joy

**and** [unto their] salvation

**and** OTHERS with the thunderings [many ands]

[with] the lightnings of His power

[**and**] by tempest

[**and**] by fire

**and** by smoke

[by] vapor of darkness

**and** by the opening of the earth

**and** by mountains which shall be carried up

12 **And** ALL these things must surely come [to pass]  
saith the prophet Zenos

**And** the rocks of the earth must rend

**and** because of the groanings of the earth . . .

Examples:

1 Ne. 1:9-11

1 Ne. 12:2-4

1 Ne. 13:5, 7, 8

1 Ne. 16:35-37

1 Ne. 18:25

1 Ne. 19:11

In 1 Nephi 8:13—9:1 each verse begins with “And.”

In 1 Nephi 11:8-36 there are multiple lines beginning with “And.” These would also be classified as “like beginnings.”

*Note: This type of parallelism also qualifies at times as a “like beginning” or a circular repetition.*

*Note: Because the word “and” in various instances can have a slightly different meaning I have also put part of this discussion among the Hebrew Language Word Forms (SEE Part 2: Hebraisms).*

(Sources: Bullinger 1898/1968:208; Crowell, 1992:4; Parry 1992: xxxviii; Pinnock, 1999:21)

(5) **Repetition of “Not,” “Neither,” “Nor,” “either,” “or”**: This type of parallelism involves the repetition of initiators or connectors similar to the many “ands,” but using the words “not,” “neither,” or “nor.” The same can also be said for the words “either” and “or.” In most cases I will use ALL CAPS to highlight this type of parallelism rather than color the words.

Example: 1 Nephi 21:10

[Repetition of NOT, NOR, NEITHER]

They shall NOT hunger  
NOR thirst

NEITHER shall the heat  
NOR [shall] the sun smite them

*Note: H. Clay Gorton finds that the conjunction “or” seems to have four applications, each of which is used extensively in the Book of Mormon (“If There Be Faults.” Latter-day Digest 2/2 (1993): 30-38)*

1. to identify opposites: (2 Nephi 2:27) [SEE Contrasting ideas]
2. To identify equivalents: (Alma 9:20) [SEE Simple parallelism]
3. To restate: (1 Nephi 8:2)
4. To aid in clarifying or possibly even correcting a statement: (Alma 24:19) [SEE Clarification – “no erasers”]

Examples:

|                  |                                                       |
|------------------|-------------------------------------------------------|
| 1 Nephi 2:13     | not / neither                                         |
| 1 Nephi 5:19     | never / neither                                       |
| 1 Nephi 6:1-3,5  | not / neither/ not/ not / not/ not/ not/ do/ not/ not |
| 1 Nephi 13:30-32 | not/ neither/ neither                                 |
| 1 Nephi 15:20    | no/ neither                                           |
| 1 Nephi 15:24    | never/ neither/ neither                               |
| 1 Nephi 17:18    | not/ not/ neither                                     |
| 1 Nephi 17:49    | no/ neither                                           |
| 1 Nephi 17:52-55 | not/ neither/ nor/ not/ not/ not/ not                 |
| 1 Nephi 18:1     | not/ neither                                          |
| 1 Nephi 21:10    | not/ nor/ neither/ nor                                |

(Sources: Bullinger 1898/1968:238; Parry 1992:xxxix; Pinnock 1999:27)



(6) **Circular Repetition:** In this form the word or phrase is repeated at intervals on seemingly every line of a section of verses. This form is a more condensed repetition. While this term usually pertains to elements in the middle of a line, it can also “technically” be applied to similar forms called “like line beginnings” and “like line endings.”

Example: 1 Nephi 7:16

[Circular repetition]

16 And it came to pass

|                                 |                   |                                                         |
|---------------------------------|-------------------|---------------------------------------------------------|
|                                 | <b>that when</b>  | I Nephi, had spoken these words                         |
|                                 |                   | unto <b>*my brethren</b>                                |
|                                 |                   | they [ <b>my brethren</b> ] were angry with me          |
| <b>And it came to pass that</b> |                   | they [ <b>my brethren</b> ] did lay their hands upon me |
|                                 | <b>for behold</b> | they [ <b>my brethren</b> ] were exceedingly wroth      |
|                                 | <b>and</b>        | they [ <b>my brethren</b> ] did bind me with cords      |
|                                 | <b>for</b>        | they [ <b>my brethren</b> ] sought to take away my life |
|                                 | <b>that</b>       | they [ <b>my brethren</b> ] might leave me              |
|                                 |                   | in the wilderness                                       |
|                                 |                   | to be devoured by wild beasts                           |

Examples: (A partial list of the 70 examples found in the text of First Nephi)

- |                     |              |                        |
|---------------------|--------------|------------------------|
| 1 Ne. Preface       | their/ they  |                        |
| 1 Ne. 1:1-2         | record       |                        |
| 1 Ne. 1:15-16,18-19 | things       |                        |
| 1 Ne. 2:2-11        | my father    | (also like beginnings) |
| 1 Ne. 3:6-7         | Nephi        |                        |
| 1 Ne. 3:11-12       | Laman        |                        |
| 1 Ne. 3:24-26       | Laban        |                        |
| 1 Ne. 3:25-26       | our property |                        |
| 1 Ne. 4:8-10        | I Nephi      | (also like beginnings) |
| 1 Ne. 4:9           | sword        |                        |
| 1 Ne. 4:14-20,23-27 | I Nephi      | (also like beginnings) |
| 1 Ne. 4:20-27       | the servant  |                        |

(Sources: Bullinger 1898/1968:342; Parry 1992:xlj; Pinnock 1999:33)

(7) **Like Line Beginnings:** This structure can be identified with both extended synonymous parallelism and also circular repetition. It is defined by an identical word or words that are repeated (after the “initiators”) at the beginning of consecutive lines. Sometimes it even involves the initiators.

Example: 1 Nephi 17:25-29 (“Ye know that”)

[Like line beginnings]

|    |            |                          |                                                |
|----|------------|--------------------------|------------------------------------------------|
| 25 | <b>Now</b> | <b>Ye know that</b>      | the children of Israel were in bondage         |
|    | <b>and</b> | <b>Ye know that</b> they | [the children of Israel] were laden with tasks |

which [tasks] were grievous to be borne

wherefore **Ye know that** it must needs be a good thing  
**for** them [the children of Israel]  
**that** they [the children of Israel]  
should be brought out of bondage

26 **Now and** **Ye know that** Moses was commanded of the Lord to do that great work  
**Ye know that** by his word the \_\_\_\_\_ *waters of the Red Sea* were divided hither  
and thither

**and** they [the children of Israel] passed through on dry ground  
27 **But** **Ye know that** the Egyptians were drowned *in the Red Sea*  
who were the armies of Pharaoh

28 **And** **Ye also know**  
**that** they [the children of Israel] were fed with manna *in the wilderness*

29 **Yea and** **Ye also know**  
**that** Moses  
by his word  
according to the power of God which was in him  
smote the rock and there came forth water  
**that** [they] the children of Israel might quench their thirst

Examples:

- 1 Ne. 1:1-3 I Nephi
- 1 Ne. 1:5-19 he my father Lehi
- 1 Ne. 2:1-4 it came to pass
- 1 Ne. 2:2-11 my father
- 1 Ne. 4:4-35 I Nephi
- 1 Ne. 7:8-12 How is it that ye
- 1 Ne. 12:1-7, 11-23 I Nephi
- 1 Ne. 15:19-32 they my brethren
- 1 Ne. 17:25-29 Ye also know

(Sources: Bullinger 1898/1968:199; Watson 1984:276; Crowell 1992:15; Parry 1992:xxxvi; Pinnock 1999:18)

(8) **Like Line Endings:** This structure of parallelism can also be listed with both extended synonymous parallelism and circular repetition. It is defined by the repetition of an identical word or words at the end of successive lines.

Example: 1 Nephi 17:17

[Like line endings]

17 **And when** [they] my brethren saw that I was about to **build a ship**  
they [my brethren] began to murmur against me saying

Our brother is a fool for he thinketh that he can **build a ship**  
**Yea and** he [our brother] also \_\_\_\_\_ thinketh that he can cross these great waters [**in a ship**]

(Structural Forms)

18 **And thus** my brethren did complain against me  
**and** [my brethren] were desirous that they might NOT labor [to **build a ship**]  
**for** they [my brethren] did NOT believe that I could **build a ship**  
 NEITHER would they believe  
 that I was instructed of the Lord [to **build a ship**]

Other Examples:

- 1 Ne. 2:4-6 in the wilderness
- 1 Ne. 4:33-38 into the wilderness
- 1 Ne. 10:9-10 with water
- 1 Ne. 13:1--13 the many waters
- 1 Ne. 14:23 proceeding out of the mouth of the Jew
- 1 Ne. 16:7 to wife
- 1 Ne. 16:9-12, 14 into the wilderness
- 1 Ne. 16:27 did fear and tremble exceedingly
- 1 Ne. 17:17-19 build a ship
- 1 Ne. 22:7-9 Gentiles

(Sources: Bullinger 1898/1968:241; Watson 1984:276; Crowell 1992:17; Parry 1992:xlili; Pinnock 1999:36)

(9) **Like Paragraph Beginnings or Endings:** This parallelistic form features a recurring phrase found at intervals, but always at the end or beginning of a paragraph. This type of parallelism can also be listed broadly under “circular repetition” (although it is not as frequent), or under “like beginnings” or “like endings,” (although they are further apart than each line). Because of the length of interval in-between these forms, they are sometimes hard to distinguish. Thus, I have highlighted the background of some of the more important ones in gray.

Example: 1 Nephi 18:22, 23 [Like “paragraph” ending “the Promised Land”]

22 **And it came to pass**  
 that I Nephi *did guide the ship*  
 that **we** *sailed again towards* the Promised land

23 **And it came to pass**  
 that *after* **we** had *sailed for the space of many days*  
**we** *did arrive ^to / at* the Promised land

**and** **we** *went forth upon the land*  
**and** [we] *did pitch our tents*  
**and** **we** *did call it* the Promised Land

Other Examples:

- 1 Ne. 3:18 “the land of Jerusalem” (like sentence ending)
- 1 Ne. 4:22 & 27 “the elders of the Jews” (beginning & ending)
- 1 Ne. 4:24, 26, 27 “elder brethren” (ending)

- |       |               |                                                               |
|-------|---------------|---------------------------------------------------------------|
| 1 Ne. | 8:19---9:1    | ("and" begins almost each verse)                              |
| 1 Ne. | 10:12, 13, 14 | "should be scattered upon all the face of the earth" (ending) |
| 1 Ne. | 18:22, 23     | "the Promised Land" (ending)                                  |

(Sources: Bullinger 1898/1968:343; Parry 1992:xliv; Pinnock 1999:38)

(10) **General (Irregular) Repetition:** This is a category for all repetition that is not labeled something else. In this form of parallelism, the recurrence of the same expression appears at odd intervals through a large section of text. It is not quite as tightly repetitive as circular repetition. It doesn't consistently begin a line or end a line. Because various types of repetitive parallelism blend into one another, the reader shouldn't be overly concerned about whether the repetition is labeled "circular repetition," or "like beginnings," or "like endings," or "like paragraph endings," or just plain "general repetition."

Example: 1 Nephi chapter 14

[General repetition]

1. . . . the Gentiles shall hearken unto **The Lamb of God** in the day that He [**The Lamb of God**] . . .
2. . . . harden not their hearts against **The Lamb of God** . . .
3. . . . saith **The Lamb of God**
4. . . . before Him [**The Lamb of God**]
6. . . . against **The Lamb of God** for the time cometh, saith **The Lamb of God**
10. . . . the church of **The Lamb of God** . . . the church of **The Lamb of God** . . .
12. . . . the church of **The Lamb of God** . . . the church of **The Lamb**
13. . . . to fight against **The Lamb of God**
14. . . . the power of **The Lamb of God** . . . the church of **The Lamb**
20. . . . the Twelve Apostles of **The Lamb**
24. . . . this Apostle of **The Lamb**
25. . . . the Apostle of **The Lamb of God** . . .
26. . . . which [truth] is in **The Lamb** . . .
27. . . . the Apostle of **The Lamb** was John . . .

Examples:

- |       |          |                    |
|-------|----------|--------------------|
| 1 Ne. | 2:9-15   | Laman and Lemuel   |
| 1 Ne. | 3:5-7    | thing(s), the Lord |
| 1 Ne. | 6:1-6    | I Nephi            |
| 1 Ne. | 8:19-25  | the Tree           |
| 1 Ne. | 11:28-35 | multitudes         |
| 1 Ne. | 13:30-41 | the (thy) seed     |
| 1 Ne. | 14       | The Lamb (of God)  |
| 1 Ne. | 14:21-30 | write, things      |
| 1 Ne. | 16:4-11  | the Lord           |
| 1 Ne. | 22:8-9   | marvelous work     |

(Sources: Bullinger 1898/1968:263; Parry 1992:xli; Pinnock 1999:30)

(Structural Forms)

(11) **Enumeration List:** This is a form of extended synonymous parallelism, where repeated words on three or more lines fit into (or are synonymous with) the same broad related category. Many times the beginning parts of line three and beyond are unwritten but assumed from the line above, and thus this parallelism appears like an extended list of related people, places or items. This type of listing is often mixed with “many ands,” or **repeated** prepositions, or the repetition of “not,” “neither,” and “nor.”

Example: 1 Nephi Preface

[Enumeration list]

An account of Lehi  
and [of] his wife Sariah  
and [of] his four sons  
being called at the eldest Laman  
Lemuel  
Sam  
and Nephi

Example: 1 Nephi 2:4

[Enumeration list]

4 **And it came to pass**

that he [my **father**] *departed into the wilderness*  
and he [my **father**] left his house  
and [he my **father**] [left] the land of his inheritance  
and [he my **father**] [left] his gold  
and [he my **father**] [left] his silver  
and [he my **father**] [left] his precious things

Example: 1 Nephi 12:4

[Enumeration list]

4 **And it came to pass**

that I [**Nephi**] saw a **mist of darkness** on the face of *the land of promise*  
and I [**Nephi**] saw lightnings  
and I [**Nephi**] heard thunderings  
and [I **Nephi** heard] earthquakes  
and [I **Nephi** heard] all manner of tumultuous noises

Examples: 1 Nephi 16:15 (see also 16:23)

[Enumeration list]

15 **And it came to pass**

that *we did travel* **for the space of many days**  
slaying food by the way  
with our bows  
and [with] our arrows  
and [with] our stones  
and [with] our slings

(12) **Detailing:** Some might refer to enumeration as “Detailing,” which would fit with our modern interpretation of the term, but not necessarily with Bullinger’s definition. On page 394 he writes that Detailing is “A Returning for Repetition and Explanation”:

The figure is so called because after the mention of two or three words or subjects together, there is a return to them again, and they are repeated separately for purposes of definition or explanation. . . . [as in John 16:8-11]:

*“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:--*

*“Of sin, because they believe not on me;*

*“Of righteousness, because I go to my Father, and ye see me no more;*

*“Of judgment, because the prince of this world is judged.*

Here, after the mention of the three words together, “sin,” “righteousness,” and “judgment,” the Lord returns to them again, and repeats them separately, for the purpose of explaining and more particularly defining them.

Perhaps the following passages in the Book of Mormon are examples of Detailing according to Bullinger:

Example: 1 Nephi 13:7-8

[Detailing]

|   |            |                    |                        |                                              |
|---|------------|--------------------|------------------------|----------------------------------------------|
| 7 | <b>And</b> | I [ <b>Nephi</b> ] | also saw               | <u>gold</u>                                  |
|   |            |                    | <b>and</b>             | <u>silver</u>                                |
|   |            |                    | <b>and</b>             | <u>silks</u>                                 |
|   |            |                    | <b>and</b>             | <u>scarlet</u>                               |
|   |            |                    | <b>and</b>             | <u>fine-twined linen</u>                     |
|   |            |                    | <b>and</b>             | <u>all manner of precious clothing</u>       |
|   | <b>and</b> | I [ <b>Nephi</b> ] | <b>saw</b>             | <u>many harlots</u>                          |
|   |            |                    |                        |                                              |
| 8 | <b>And</b> | [ <b>he</b> ]      | <b>the angel spake</b> | unto me                                      |
|   |            |                    | <b>saying</b>          |                                              |
|   |            |                    | <b>Behold</b>          | <u>the gold</u>                              |
|   |            |                    | <b>and</b>             | <u>the silver</u>                            |
|   |            |                    | <b>and</b>             | <u>the silks</u>                             |
|   |            |                    | <b>and</b>             | <u>the scarlet</u>                           |
|   |            |                    | <b>and</b>             | <u>the fine-twined linen</u>                 |
|   |            |                    | <b>and</b>             | <u>the precious clothing</u>                 |
|   |            |                    | <b>and</b>             | <u>the harlots</u> are <b>the desires of</b> |
|   |            |                    |                        | <b>this great and abominable church</b>      |

(Structural Forms)

Example: 1 Nephi 14:10

[Detailing]

10      **And**    **he** [**the angel**] **said** unto me [**Nephi**]

**Behold**    there are save two churches only

the one    is the church                      of **The Lamb of God**

**and**    the other is the church                      of **The Devil**

**wherefore**    whoso    belongeth NOT    to the church                      of **The Lamb of God**

belongeth to    that great church                      [of **The Devil**]

which is the mother of abominations

**and**    she is the whore of all the earth

(Sources: Bullinger 1898/1968:324, 394-395, 436; Watson 1984:288; Parry 1992:vii, xlix)

(12) **Distribution List:** This form is basically an enumeration but with a difference— sometimes distinct, and sometimes not so distinct. It is a listing of the parts of the whole after the whole is stated first. That is, after the whole of something is mentioned, the parts are then mentioned. The idea is similar to Enumeration. However, in Distribution the list of “parts” mentioned tends to establish the limits or boundaries or “distribution” of the whole. They are not just a list of descriptive things or items. They add dimension to the primary statement. Sometimes I refer to this form as the “whole = the parts.”

Example: 1 Nephi 1:14

[Distribution list]

**Thy** throne is high in \_\_\_\_\_ **the heavens**

**and**    **Thy** power

**and**    [**Thy**] goodness

**and**    [**Thy**] mercy are over ALL the inhabitants of the earth

Example: 1 Nephi 2:5

[Distribution list]

5. . . .

**and**    he [**my father**]    *did travel in*    *the wilderness*

with his family

which    [**family**] consisted of

[my father- **Lehi**]

my mother **Sariah**

**and**    my elder    **brothers**

who were **Laman**

[**and**]    **Lemuel**

**and**    **Sam**

[**and**    my self-    **Nephi**]

Example: 1 Nephi 5:18

[Distribution list]

18. . . .

and [he my **father**] began to **prophesy** concerning his seed—  
that these plates of brass should **go forth** unto

all nations  
[and] [all] kindreds  
[and] [all] tongues  
and [all] people  
who were of his seed

Example: 1 Nephi 8:1

[Distribution list]

8:1 And it came to pass

that we had gathered together all manner of seeds of every kind  
**both** of **grain** of every kind

**and also** of the seeds of **fruit** of every kind

Example: 1 Nephi 8:27

[Distribution list]

27 **And** it [the great and spacious **building**]  
was filled with people

both **old** / and **young**  
both **male** / and **female**

Example: 1 Nephi 11:36

[Distribution list]

**And** [he] **the angel of the Lord** spake unto me **again**  
saying

**Thus** shall be the **destruction**

of ALL nations  
[of ALL] kindreds  
[of ALL] tongues  
and [of ALL] people

that shall **fight against** the **Twelve Apostles** of **the Lamb**

Example: 1 Nephi 14:11

[Distribution list]

11 And it came to pass

that I [**Nephi**] looked

and [I **Nephi**] beheld

**the whore of all the earth**  
and she **sat** upon many waters  
And she had **dominion**  
over all the earth  
among all nations  
[all] kindreds  
[all] tongues  
and [all] people



(Structural Forms)

Example: 1 Nephi 18:7

[Distribution list]

7 And now

my father had begat two sons \_\_\_\_\_ *in the wilderness*  
the elder [son] was called **Jacob**  
and the younger [son] was called **Joseph**

Example: 1 Nephi 18:25

[Distribution list]

25 And it came to pass

**that** we did find upon the land of promise  
**as** we journeyed in the wilderness

**that** there were beasts in the forests  
of every kind  
**both** **the cow**  
**and** **the ox**  
**and** **the ass**  
**and** **the horse**  
**and** **the goat**  
**and** **the wild goat**  
**and** all manner of wild animals  
which [animals] were for the use of men

**And** we did find all manner **of ore**  
**both** **of gold**  
**and** **of silver**  
**and** **of copper**

Note: In classifying the above as "Distribution," it brings with it the unknown of whether these were the limits of beasts in the forest that were for the use of man. The same applies to the ore.

Example: 1 Nephi 21:12

[Distribution list & Working out]

12 **And then** **[in the days of this gathering]** O house of Israel  
**Behold** these \_\_\_[gathering] children of Israel] **shall come from far**

**and** lo [look, see, behold]

[and] **these from the north** \_\_\_\_\_ [shall come]  
[and] **these from the east** \_\_\_\_\_ [shall come]  
**and** **[these] from the west** \_\_\_\_\_ [shall come]  
**and** **these from the land of Sinim** [the south] [shall come]

Note: While the above can be classified as Distribution, the working through of the gathering blends in with the form called "working out," which will be discussed in the next section.

Example: 1 Nephi 21:13

[Distribution]

13 **Sing**

O heavens

and **Be joyful,**

O earth

**for** the feet of those who are in the east [*gathered Israel*] shall be established [on the earth]  
**and** break forth into singing O mountains [which reach into the heavens]

Example: 1 Nephi 22:23

[Distribution + Detailing]

*Note: This final example seems to represent the whole = the sum of its part. However, the "whole" is stated at the end, rather than the beginning. Additionally, all the parts are defined in parallel couplets which blends with the form of Detailing.*

23

**For** **the time speedily**

**shall come**

**that** ALL [those] churches which are **built up**

**to get gain**

**and** ALL those \_\_\_\_\_ who are **built up**

**to get power over the flesh**

**and** [ALL]those \_\_\_\_\_ who are **built up**

**to become popular in the eyes of the world**

**And** [ALL] those \_\_\_\_\_ who **seek the lusts** \_\_\_\_\_ **of the flesh**

**And** [ALL those \_\_\_\_\_ who **seek**] [**to do**] **the things** \_\_\_\_\_ **of the world**

**and to do ALL manner of iniquity**

**yea in fine**

ALL those \_\_\_\_\_ who **belong** to the **kingdom** \_\_\_\_\_ **of the Devil**

Are they \_\_\_\_\_ who need [to] **fear**

**and** [to] **tremble**

**and** [to] **quake**

they are those who must be **brought low** **in the dust**  
they are those who must be **consumed** **as stubble**

**and** this [**prophecy**] is according to the **words**  
of the **prophet**

(Source: Bullinger 1898/1968:435)

(14) **Working Out:** In this form, words of a similar signification are repeated to make plainer, or to amplify the sense of what has been mentioned before. This is similar to a synonymous enumeration or descriptive list, but rather than just words or things, expressions of sense are used which illustrate the emotion of what has been previously mentioned. It has to do with reasoning.

(Structural Forms)

Example: 1 Ne. 1:20 (This is **working out** how the people treated Lehi & the prophets)

- [1] they were angry with them
- [2] they cast them out
- [3] they stoned them
- [4] they had slain them
- [5] thus they sought Lehi's life "that they might take it away"

Example: 1 Ne. 4:11 (This is **working out** a list of reasons to slay Laban)

- [1] the Lord . . . hath delivered him into thy hands
- [2] he had sought to take away mine own life
- [3] he would NOT hearken unto the commandments of the Lord
- [4] he also had taken away our property

Example: 1 Ne. 5:2 (This is **working out** the reasons for Sariah's complaining to Lehi)

- [1] thou hast led us forth *from the land of our inheritance*
- [2] my sons are NO more
- [3] we perish \_\_\_\_\_ *in the wilderness*

Example: 1 Ne. 12:22-23 (This is **working out** the character traits of the future Lamanites)

- [1] they dwindled in unbelief
- [2] they became a "dark" people (not living by the light of the gospel)
- [3] they became a loathsome people (to the faithful people of Nephi)
- [4] they became a filthy people (not morally clean)
- [5] they became full of idleness (they weren't productive)
- [6] they became full of abominations (they became immersed in sin)

Example: 1 Ne. 13:5 (This is **working out** the actions of the Great and Abominable Church)

- [1] it slayeth the saints of God
- [2] it tortureth them
- [3] it bindeth them down
- [4] it yoketh them with a yoke of iron (the false word of God)
- [5] it bringeth them down into captivity

Example: 1 Ne. 16:35 (This is **working out** the reasons the daughters of Ishmael murmured)

- [1] they lost their father
- [2] they were afflicted in the wilderness
- [3] Lehi brought them out of Jerusalem
- [4] they had wandered much in the wilderness
- [5] they had suffered much affliction
- [6] they had suffered much hunger
- [7] they had suffered much thirst
- [8] they had suffered much fatigue
- [9] they must perish in the wilderness

Example: 1 Ne. 16:37-38 (This is **working out** Laman's false reasons for wanting to kill Nephi)

- [1] he has taken it upon himself to be our ruler and teacher
- [2] he lies to us
- [3] he tells us these things
- [4] he worketh many things by his cunning arts to deceive
- [5] he thinks to lead us away into some strange wilderness
- [6] he thinks to make himself a king and a ruler over us
- [7] he desires to do according to his will and pleasure

Example: 1 Ne. 18:6-8 (This is **working out** the preparations before departing & departing)

- [1] we had prepared all things according to the Lord's commandment
- [2] we did go down into the ship with our loading
- [3] every one went down into the ship according to age with wives and children
- [4] we did put forth into the sea
- [5] we were driven before the wind towards the promised land

Example: 1 Ne. 20:20-21 (This is **working out** the response to redemption from captivity)  
20 . . . with a **voice** of singing

- [1] **Declare** ye [my message]
- [2] **Tell** this [message]
- [3] **Utter** [this message] to the end of the earth
- [4] **Say** ye  
[He] **the Lord** hath **redeemed** his servant **Jacob** [Israel]

(Sources: Bullinger 1898/1968:399; Pinnock 1999:136)

(15) **Simple Alternating Order Parallelism:** This form consists of basic phrases placed in an alternating pattern where two thoughts (A & B) repeat in alternating order. The elements of the "A" lines correspond, and the elements of the "B" line correspond. As with Simple synonymous parallelistic forms, the writings of Isaiah contain multiple examples of this form.

Example: 1 Nephi 5:1 **[Simple alternating order]**

Note: The basic alternating pattern is illustrated below in an A-B, A-B format, with an additional backslash inserted at times to separate and identify lines "A" and "B." However, most of the time there will be only indentation to identify this form.

[A] he [our **father Lehi**] /  
[B] was **filled with joy**  
**and also** [A] my **mother Sariah** /  
[B] was **exceedingly glad**

(Structural Forms)

Example: 1 Nephi 5:4

[Simple alternating order]

if I had NOT seen /  
the things of God in a vision  
[then] I should NOT have known /  
the goodness of God

Note: Sometimes I have chosen to leave the whole AB line intact. Thus, the above alternating pattern will be seen as follows:

If I had NOT seen / the things of God in a vision  
[then] I should NOT have known / the goodness of God

Example: 1 Nephi 17:19

[Simple alternating order]

We knew /  
that ye could NOT construct a ship  
**for** we knew /  
that ye were LACKING in judgment  
**wherefore** [we knew /  
that] thou canst NOT accomplish so great a work

Example: 1 Nephi 17:36

[Simple alternating order]

[He] the Lord hath created *the earth* /  
that it [*the earth*] should be inhabited  
**and** He [the Lord] hath created His children /  
that they [His children] should possess it [*the earth*]

Example: 1 Nephi 20:8

[Simple alternating order]

**for** I [the Lord] **KNEW** /  
**that** thou wouldst **deal very treacherously**  
**and** [I the Lord] **KNEW** /  
**that** thou] wast called a **transgressor** from the womb

Example: 1 Nephi 21:9

[Simple alternating order]

**That** **thou** mayest **say** to the prisoners [that sit in darkness] /  
**Go forth** [out of darkness into the light]  
**[That** **thou** mayest **say]** to them that sit in darkness /  
**Show yourselves** [to the light]

Examples:

1 Nephi chapter 20 and chapter 21

(Sources: Bullinger 1898/1968:351; Crowell 1992:14; Parry 1992: ix; Pinnock 1999:73)

(16) **Repeated Alternating Order Parallelism:** This form is basically a continuation of basic alternating phrases. Again, one of the examples to look for here is the “if/then” alternates:

Example: 1 Nephi 7:15

[Repeated alternating order]

15 Now behold

I [Nephi] say unto you

that if ye will return \_\_\_\_\_ unto Jerusalem  
 [then] ye shall also perish with them

And now if ye have **choice** {correct judgment, discernment}  
 [then] go up to the land [of Jerusalem]  
 and remember the words which

I [Nephi] speak unto you

that if ye \_\_\_\_\_ go [up to the land of Jerusalem]  
 [then] ye will also perish [with them]

for thus the Spirit of the Lord **constraineth** me [compels me]  
 that I [Nephi] should speak

Example: 1 Nephi 15:33

[Repeated alternating order]

33 Wherefore

if they [my brethren] should die in their wickedness  
 [then] they [my brethren] must be cast off also

as to the things which are \_\_\_\_\_ spiritual  
 which\_\_ [things] are pertaining to righteousness

wherefore they [my brethren] must be brought to stand before God  
 to be judged of their works

and if their works have been filthiness  
 [then] they [my brethren] must needs be filthy

and if they [my brethren] be filthy  
 [then] it must needs be that they [my brethren] CANNOT dwell in the kingdom of God

(Structural Forms)

if SO  
[then] the kingdom of God must be filthy also

Example: 1 Nephi 17:50-51 [Repeated alternating order]

50 And I [Nephi] said unto them  
if God had \_\_\_ commanded me  
to do ALL things  
[then] I could do them  
  
that if He [God] should command me  
I [Nephi] should say unto this water  
be thou earth  
[then] it [this water]  
should be earth  
  
and if I [Nephi] should say it  
[then] it would be done

51 And now  
and if the Lord has such great power  
[if] the Lord has wrought so many miracles among the children of men  
[then] How is it that He [the Lord] cannot instruct me,  
that I should build a ship?

Example: 1 Nephi 19:9 [Repeated alternating order]

9 ... wherefore  
they scourge Him  
and He suffereth it  
they smite Him  
and He suffereth it  
yea they spit upon Him  
and He suffereth it

Example: 1 Nephi 19:10 [Repeated alternating order]

10 ...  
to be lifted up  
according to the words of Zenoch  
and to be crucified  
according to the words of Neum  
and to be buried in a sepulchre  
according to the words of Zenos

Other Examples:

1 Ne. 4:32-34  
1 Ne. 16:3

(Sources: Bullinger 1898/1968:355; Crowell 1992:14; Parry 1992:xii; Pinnock 1999:77)





(Structural Forms)

(18) **Extended Alternating Order Parallelism:** This structure is different than a “repeated alternating order parallelism. An “extended alternating order” parallelism is basically two long parallel thoughts presented in matching segments or “elements.” The first long thought is stated with all its “elements” (A-B-C-D), and then the second long thought follows with all its parallel matching “elements” (A-B-C-D).

Example: Title Page

[Extended alternating order]

Written

and [A] sealed up

[B] and hid up unto the Lord that they might NOT be destroyed—

[C] to come forth

by the gift

and power of God

[D] unto the interpretation thereof

[A] sealed by the hand of Moroni

[B] and hid up unto the Lord

[C] to come forth in due time by the way of Gentile

[D] the interpretation thereof by the gift

of God

Example: 1 Nephi 3:19-20

[Extended alternating order]

19 And behold

[A] it is wisdom in God

[B] that we should obtain these records

[C] that we may preserve unto \_\_\_\_\_ our children

[D] the [covenant] language of our fathers

20 And also

[A] [it is wisdom in God]

[B] [that we should obtain these records]

[C] that we may preserve unto them [our children]

[D] the [covenant] words which have been spoken  
by the mouth of all the holy prophets

[D'] which [covenant words]\_\_\_\_ have been delivered  
unto them [the holy prophets]

by the Spirit

and [by the] power of God

since the world began  
even down unto this present time

Example: 1 Nephi 4:3 [Extended alternating order]

3 . . . Let us go up [again  
 unto Jerusalem]  
 the Lord is able to deliver us  
 even as our fathers

and [Let us go \_\_\_\_ up again  
 unto Jerusalem]  
 the Lord is able] to destroy Laban  
 even as the Egyptians

Example: 1 Nephi 5:12-13 [Extended alternating order]

12 And also

[A][gave] a record  
 [B] of the Jews  
 [C] from the beginning  
 [D] even down to  
 [E] the commencement of  
 [F] the reign of Zedekiah king of Judah

13 and also

[A][gave a record]  
 [B] [of] the prophecies of the holy prophets  
 [C] from the beginning  
 [D] even down to  
 [E] the commencement of  
 [F] the reign of Zedekiah

Example: 1 Nephi 9:3-5 [Extended alternating order]

Note: These verses (3—>5) can be arranged in a compound complex extended alternating form. That is, there is a complex series of extended alternating lines (marked with **small letters**) that describe the purposes for two (“compound”) sets of plates (the small plates (C) and the large plates (C’ ). And all this is set inside another two (“compound”) series of extended alternating lines (marked in **CAPITAL LETTERS**) about a commandment from the Lord with a special or wise purpose. What follows below is my attempt to demonstrate this “complex form within a form.”

3 Nevertheless,

[A] I [Nephi] have received a **commandment** of **the Lord**  
 [B] that I should **make**  
 [C] these [small] **plates**  
 [D] for the special **purpose**

that [a] there should be an account engraven  
 [b] of the **ministry**  
 [e] of my **people**

(Structural Forms)

4 [and that] [C'] upon the other [large] **plates**  
 [a] [there] should be **engraven an account**  
 [c] of the **reign** of the kings  
 and [d] [of] the **wars** and contentions  
 [e] of my **people**

**wherefore** [C] these [small] **plates** are for the more part  
 [b] of the **ministry**  
 [e] [of my **people**]

[C'] and the other [large] **plates** are for the more part  
 [c] of the **reign** of the kings  
 and [d] [of] the **wars** and contentions  
 [e] of my **people**

5 Wherefore

[A] **the Lord** hath **commanded** me [Nephi]  
 [B] to **make**  
 [C] these [small] **plates**  
 [D] for a wise **purpose** in **Him**

Other Examples:

- 1 Ne. 13:7-8
- 1 Ne. 13:12-13
- 1 Ne. 16:31-32
- 1 Ne. 19:1
- 1 Ne. 21:21

(Sources: Bullinger 1898/1968: 356; Crowell 1992:14; Parry 1992:xiii; Pinnock 1999:79)

(19) **Simple Turning Around Parallelism:** This is a short style of inverse parallelism that involves repeating a phrase in reverse order (A-B-B-A). In a pure exact form you would have: “You like it; it likes you” and “Fair is foul and foul is fair” etc. This simple type of inverse parallelism was known very early on. Benjamin Keach wrote about it in 1682 and termed it “Epanodos, regression or turning back” (p. 201 of the 1972 reprint).

Example: 1 Nephi 21:1

[A] [He]**the Lord** hath **called me**  
 [B] **from the womb** [or foreordained me]  
 [B] **From the bowels of my mother** hath  
 [A] **He [the Lord]**\_\_\_\_\_ **made mention** of my name

- Examples:
- 1 Nephi 8:8-9
  - 1 Nephi 15:25
  - 1 Nephi 20:21
  - 1 Nephi 21:1

(Sources: Bullinger 1898/1968:301; Parry 1992:xxxii; Pinnock 1999:92)

(20) **Chiasmus (Extended inverted parallelism)**: In 1898, E. W. Bullinger termed this form of parallelism “Introverted Correspondence,” meaning that multiple elements or lines step (or repeatedly indent) toward a center line or element that is the most important. Then a “corresponding” series of elements step away from the center line. The Greeks called this structure “Chiasmus” and the Latins called it “Chiasmus” for the same reasons-- the letter “X” (“chi,” in Greek ) has half the lines of the letter converging toward the middle and then the other half diverging back out.

Bullinger wrote that this form “is by far the most stately and dignified presentation of a subject; and is always used in the most solemn and important portions of the Scriptures.” Thus, as I see it, the chiasmic structure is viewed as a highest (most difficult) form of parallelism to create. Therefore, it tends to confirm the truth of the passage better than any other form. Yet while the central line or central idea of a chiasmic structure can be quite powerful, in my view this doesn’t necessarily mean that the chiasmic structure as a whole conveys more parallelistic details in its structure, nor the most complete interpretation. In my method of patterning the text, I have found that in most cases it is more beneficial to present all the multiple details and parallelistic elements of the text first, then in a note after to present the chiasmic framework that confirms the truth of that section of scripture.

I would caution against the overzealous search for chiasmic forms as if their form presented the highest form of interpretation. For if the interpretation is considered the highest, then it would follow that the structure should be held to the highest degree of exactness, which would eliminate much of what has been proposed. In regard to the overzealous proposals for chiasmic structures, John Welch has written an article in which he defines fifteen criteria one can use to measure the strength or weakness of a proposed chiasmic pattern in a given text. (See the list of sources below)

In my text, I will identify each chiasmic line with an orange capital letter in brackets at the left margin, then I will enclose the simple matching word phrases (or “elements”) within orange parentheses. At the end of these verses I will illustrate the chiasmic structure in a note.

I should also add that themes of chapters and books can also be arranged in a chiasmic manner.

Example: 1 Nephi 1:1-3

[Chiasmic parallelism]

|                     |                    |                                                                      |                       |
|---------------------|--------------------|----------------------------------------------------------------------|-----------------------|
| 1                   | I <b>Nephi</b>     | having been born _____ of                                            | <b>goodly parents</b> |
| <b>therefore</b>    | I [ <b>Nephi</b> ] | was <b>taught</b> somewhat in <b>ALL</b> the <b>LEARNING</b>         | of <u>my father</u>   |
| <b>and</b>          | [I <b>Nephi</b> ]  | having seen <u>*many afflictions</u> in the course of <b>my days</b> |                       |
| <b>nevertheless</b> |                    | having been <u>*highly favored</u> of <b>the Lord</b> in <b>ALL</b>  | <b>my days</b>        |

(Structural Forms)

[A] yea [I Nephi] having had a great \_\_\_\_\_ (KNOWLEDGE) of the goodness and the mysteries of God

[B] therefore I [Nephi] make a \_\_\_\_ (record) of my proceedings \_\_\_\_ in my days

2 [C] Yea I [Nephi] make a \_\_\_\_ record \_\_\_\_ in the \_\_\_\_\_ (LANGUAGE) of my father

[D] which [record] consists of the (learning of the Jews) and the (language) of the Egyptians

3 [B] And I [Nephi] \_\_\_\_\_ KNOW

that the record which

I [Nephi] make is TRUE

and I [Nephi] make it [the record] with mine own hand

[A] and I [Nephi] make it [the record] according to my (KNOWLEDGE)

\* \* \*

[Note: According to Raymond Treat (1988: 1) some of the above can also be arranged in chiasmic or inverse parallelism. A simple outline is as follows:

- [A] (knowledge)
- [B] (record)
- [C] (language)
- [D] (learning of the Jews)
- [C] (language)
- [B] (record)
- [A] (knowledge)]

Example: 1 Nephi 1:17 [Chiasmic parallelism]

Note: This is a chiasmic structure embedded in the text—no additional note is required.

17 But [A] I [Nephi] shall make (an account) of my proceedings in my days

Behold, [B] I [Nephi] make an abridgment of the (record) of my father

[C] (upon plates) which I have made

[C] [(upon plates) made] with mine own hands

wherefore,

after [B] I [Nephi] have \_\_\_\_ abridged \_\_\_\_ the (record) of my father

then [A] will I [Nephi] make (an account) of mine own life

[Adapted from Parry:1992:2]

Example: 1 Nephi 15:6-12

[Chiastic parallelism]

6 And it came to pass

that after I [Nephi] had received strength  
I [Nephi] spake unto my brethren

desiring to know  
of them [my brethren]  
the cause of their disputations

7 And they [my brethren] said  
Behold,

[A] we CANNOT understand the words which (our father) hath spoken  
[B] concerning the natural branches of the (olive tree)  
and also concerning the Gentiles

8 And I [Nephi] said unto them [my brethren]  
9 Have ye [my brethren] inquired of the Lord ?

And they [my brethren] said unto me  
We [thy brethren] have NOT

[C] for the Lord maketh NO \_\_\_\_\_ such thing \_\_\_\_\_ (known unto us)

10 Behold  
I [Nephi] said unto them [my brethren]

[D] How is it  
that ye do NOT (keep the commandments \_\_\_\_\_ of the Lord) ?

[E] How is it  
that ye will perish because of the (hardness of your hearts) ?

11 [F] (Do ye NOT remember the thing which the Lord hath said) ?

[E] If ye will NOT (harden your hearts)  
And if ye will] ask Me in faith  
believing

[D] that ye shall receive  
with diligence  
in (keeping My commandments)  
[C] [then] surely these things shall be made (KNOWN unto you)

12 Behold  
I [Nephi] say unto you [my brethren] that \_\_\_\_\_ the house of Israel

[B] was compared unto an (olive tree)  
by the Spirit of the Lord

[A] which [Spirit of the Lord]  
was in (our fathers)

(Structural Forms)

And behold are we not broken off from the house of Israel ?  
and are we not a branch of the house of Israel ?

Note: According to Donald Parry, some of the preceding verses can be arranged in a *chiastic* framework. The simple chiastic outline of the pertinent parallel elements is as follows:

7  
 [A] (our father)  
 [B] (olive tree)  
 9 [C] (known unto us)  
 10 [D] (keep the commandments of the Lord)  
 [E] (hardness of your hearts)  
 11 [F] (Do ye NOT REMEMBER  
 the thing which the Lord hath said)?  
 [E] (harden your hearts)  
 [D] (keeping my commandments)  
 [C] (KNOWN unto you)  
 12 [B] (olive tree)  
 [A] (our father) [Parry:1992:26]

Other Examples:

- 1 Ne. 3:3-12
- 1 Ne. 8:22-24
- 1 Ne. 13:29-30
- 1 Ne. 13:39-42
- 1 Ne. 14:15-16
- 1 Ne. 16:1-3
- 1 Ne. 16:28-29
- 1 Ne. 19:13-14
- 1 Ne. 21:24-25
- 1 Ne. 22:1-3

Note: The references above have either been marked or noted in the text.

(Sources: Bullinger 1898/1968:374; John W. Welch, "Chiasmus in the Book of Mormon." *BYU Studies* 10 (Autumn 1969): 69-84; also Crowell 1992:15; Parry 1992:xxxii; Pinnock 1999:100; John W. Welch, "Criteria for Identifying and Evaluating the Presence of Chiasmus." *Journal of Book of Mormon Studies* 4/2 (1995): 1-14 ; Dan Vogel, "The Use and Abuse of Chiasmus in Book of Mormon Studies." Paper delivered at the Sunstone Symposium, Salt Lake City, August 2001)

(21) **Downward Gradation (Descent) Parallelism**: This poetical device reflects a graded lowering of thought from one level to the next (or from one line to the next). It is not always easy to identify this structure because the descriptive lines do not necessarily have synonymous terms. I will identify each gradation step with an underlined capital letter in orange font at the left margin.





(Structural Forms)

Example: 1 Nephi 2:19-20

[Upward gradation]

19 And it came to pass

that the Lord spake unto me [Nephi]  
saying

Blessed art thou, Nephi,

A

because of thy faith  
for [because of thy faith]

B

thou [Nephi] hast sought Me diligently

C

with lowliness of heart

20

And

D

inasmuch as ye [plural] shall keep My commandments

E

ye [plural] shall prosper

F

and [ye plural] shall be led to a land of promise

G

yea even a land which I [the Lord] have prepared for you

H

yea \_\_\_\_\_ a land which is choice above ALL other lands

Example: 1 Nephi 17:49-52

[Upward gradation]

49 And it came to pass

A

that I Nephi said unto them [my brethren]  
that they should murmur NO more against their father

B

NEITHER should they withhold their labor from me [to build a ship]

C

for God had commanded me\_\_that I should build a ship

50

And I [Nephi] said unto them

D

If God had commanded me to do ALL things  
[then] I could do them

E

that If He [God] should command me  
I [Nephi] should say unto this water  
[then] be thou earth  
it [this water]  
should be earth

F

and if I [Nephi] should say it  
[then] it would be done

51

And now,

G

if the Lord has such great power  
and [if the Lord] has wrought so many miracles among the children of men  
[then] How is it that He [the Lord] cannot instruct me  
that I should build a ship?

52 And it came to pass

that I Nephi said many things unto my brethren  
insomuch

H that they were **confounded** [perplexed, ashamed]  
and [they] could NOT contend against me

(Sources: Bullinger 1898/1968:429; Crowell 1992:13; Parry 1992: xxi, Pinnock 1999:85)

(23) **Climactic (Step) Parallelism**: This is a form of gradation parallelism in which the ending element in line one begins line two. And the ending element in line two begins line three, and so forth. This duplication of thought creates a continuation from one line to the next. In the text the significant element is identified with an orange asterisk. At the left margin, I will indicate the transformation with an arrow between two capital letters.

Example 1 Nephi 13:12

[Climactic (step) parallelism]

12.

A→B I [**\*Nephi**] beheld **\*the Spirit of God**  
B→C that it [**\*the Spirit of God**] came down and wrought upon the **\*man**  
C→D and he [**\*the man**] went forth upon the **\*many waters**  
D→E even [upon the **\*many waters**] unto the **\*seed** of my brethren  
E→F [the **\*seed** of my brethren] who were in **\*the promised land**

Example: 1 Nephi 13:13-14

[Climactic (step) parallelism]

13 And it came to pass that

A→B I [**\*Nephi**] beheld **\*the Spirit of God**  
B→C that it [**the Spirit of God** came down and] wrought upon other **\*Gentiles**  
C→D and they [the **\*Gentiles**] went forth out of **captivity**  
upon the **\*many waters**

14 And it came to pass that I [**Nephi**] beheld many multitudes of the **Gentiles**

D→E [that had come upon the **\*many waters** and]  
who were] upon **\*the land of promise**

Example: 1 Nephi 13:23

[Climactic (step) parallelism]

23

he [**the angel**] said unto me

A→B The **\*book** that thou beholdest is a **\*record** of the **Jews**  
B→C which [**\*record**] contains the **\*covenants** of **the Lord**  
C→D which [**\*covenants**] **He [the Lord]** hath made  
unto the **\*house of Israel**

(Structural Forms)

Example: 1 Nephi 14:17

[Climactic (step) parallelism]

17 And when the day cometh

that the wrath of God is poured out upon the mother of harlots  
which is the great and abominable church of all the earth  
whose founder is the Devil

then, at that day,

A→B \*the work of The Father shall \*commence  
B→C \*[commence] in \*preparing The Way  
C→D \*[preparing The Way] for the fulfilling of \*His covenants  
D→E \*which [covenants] He [The Father] hath made to \*His people  
E→F \*[His people] who are of \*the house of Israel

Example: 1 Nephi 15:2-3

[Climactic (step) parallelism]

2 And it came to pass that

A->B \*I [Nephi] beheld \*my brethren  
and B->C they [\*my brethren] were disputing \*one with another  
C->D [\*one with another] concerning the \*things my father had spoken unto them  
3 For D->E he [\*my father] truly spake many great things unto them  
which [things] were \*hard to be understood  
E->F [\*hard to be understood] save a man should \*inquire of the Lord

Examples:

- 1 Nephi 7:20-22
- 1 Nephi 13:12
- 1 Nephi 13:13-14
- 1 Nephi 13:23
- 1 Nephi 14:17
- 1 Nephi 15:2-3

(Sources: Bullinger 1898/1968:257; Crowell 1992:13; Parry 1992:xvii; Pinnock 1999:83)

(24) **Inclusion (“Bookends”)**: In this form the same word or phrase is repeated at both the beginning and at the end of a “paragraph” or longer section of verse, and all that is in-between is “included.” Sometimes the phrase repeats itself more than once. This form of repetition could just as easily be labeled “like beginning and end.” As such it is similar to a chiasmic structure, yet the elements “in-between” do not necessarily correspond to a chiasmic framework. I will illustrate the idea of “blending structures” below by superimposing “bookends” on a chiasmic structure containing repetition (“my brethren”), like beginnings (“If ye”), alternating parallelism (“if / then”) in addition to the simple parallelisms.

Example: 1 Nephi 16:1-3

[Bookends]

1 And now it came to pass

that after I **Nephi** had **made an end**  
of speaking to **my brethren**  
behold they [**my brethren**]  
said unto **me**

01

[A] \*(**Thou** hast **declared** unto **us** **HARD things**) [*initial beginning Bookend*]  
more than we [**thy brethren**]  
are able to bear

aa

2 And it came to pass

that I [**Nephi**] said unto **them**  
[B] that I [**Nephi**] knew

that I [**Nephi**] had spoken HARD things against the **wicked** [*repeated beginning Bookend*]  
according to (the **truth**)  
[C] and the \_\_\_\_ (**righteous**) have I \_\_\_\_ **justified**

[D] and[that I **Nephi** had] testified  
that (they [the **righteous**] should be **lifted up**) at **the last day**

[E] **wherefore** the **guilty** taketh (the **truth**  
to be **HARD**) [to bear]

[E] **for** it (the **truth**)  
**cutteth** them) [the **guilty**]  
to the very center

3 And now \_\_\_\_\_ **my brethren**

bb

[D] if (ye [**my brethren**] were **righteous**)  
and [if ye **my brethren**] were willing to **hearken** \_\_\_ to \_\_\_\_\_ the **truth**  
and [if ye **my brethren** were willing to] **give heed** unto it [the **truth**]  
[C] **that** ye [**my brethren**] might (**walk uprightly**) before **God**

cc

[B] then ye [**my brethren**] would NOT \_\_\_\_\_ **murmur**  
because of (the **truth**)  
and [then] [ye **my brethren** would NOT] **say**

[A] (**Thou** **speakest** HARD things against us) \*\* [*\*\* final Bookend*]

Example: 1 Nephi 5:17-18

[Bookends]

[he my father] began to prophesy concerning his seed—

18

that these plates of brass should go forth unto

all nations

[all] kindreds

[all] tongues

and [all] people

who were of his seed

(Sources: Bullinger 1898/1968:345; Crowell 1992:17; Pinnock 1999:110)

(25) **Questions:** Sometimes questions are repeated in a parallelistic manner that gives perspective to an idea

Example: 1 Nephi 7:8-12

[Questions]

8 How is it that ye are so hard in your hearts . . . ?

9 How is it that ye have not hearkened unto the word of the Lord ?

10 How is it that ye have forgotten that ye have seen an angel of the Lord ?

11 **Yea, and**

How is it that ye have forgotten how great things the Lord hath done for us . . . ?

12 **Yea, and**

How is it that ye have forgotten that the Lord is able to do all things . . . ?

Example: 1 Nephi 15:8-12

[Questions]

9 Have ye inquired of the Lord ? . . .

10 How is it that ye do not keep the commandments of the Lord ?

How is it that ye will perish because of the hardness of your hearts ?

11 Do ye not remember the thing which the Lord hath said ? . . .

12 Are we not broken off from the house of Israel ?

Are we not a branch of the house of Israel ?

Example: 1 Nephi 15:21, 23, 26,

[Questions]

21 . . . What meaneth the thing which our father saw in a dream ?

What meaneth the tree which he [our father] saw ?

23 . . . What meaneth the rod of iron which our father saw . . . ?

26 . . . What meaneth the river of water which our father saw ?

Other Examples:

1 Ne. 3:29, 31

1 Ne. 4:3

1 Ne. 4:34



(Structural Forms)

Example: 1 Nephi 10:4

[Clarification]

4 Yea even

*six hundred years from the time*

that [he] my father left \_\_\_\_\_ Jerusalem

A Prophet would The Lord God raise up  
among the Jews—

even A Messiah

>or in other words A Savior of The World

Example: 1 Nephi 10:14

[Clarification]

14

And after the House of Israel should be scattered  
they[the House of Israel] should be gathered together again

>or in fine [to sum up]

after the Gentiles had received the fulness of the Gospel  
the natural branches of the Olive-tree  
>or the remnants of the House of Israel

should be grafted in  
>or come to the knowledge  
of The True Messiah  
Their Lord  
and Their Redeemer

Example: 1 Nephi 19:4

[Clarification]

4 Wherefore

I Nephi did make a record  
upon the other [large] plates  
which [record] gives an \_\_\_\_\_ account  
>or which [record] gives a greater account

of the wars  
and [of the] contentions  
and [of the] destructions  
of My people

Example: 1 Nephi 19:7

[Clarification]

7

which

For the things  
some men esteem to be of great worth

both to the body  
and [to the] soul

others set \_\_\_\_\_ at naught [nothing]  
and trample under their feet

Yea even

[He] The Very God of Israel do men trample under their feet  
I [Nephi] say trample under their feet

>but I [Nephi] would speak in other words—

They [men] **set Him** \_\_\_\_\_ **at naught**  
And [they men] **hearken NOT** to the **voice of His counsels**  
[the counsels of]

[The Very God of Israel]

Note: H. Clay Gorton finds that the conjunction “or” seems to have four applications, each of which is used extensively in the Book of Mormon (“If There Be Faults,” Latter-day Digest 2/2 (1993): 30-38)

1. to identify opposites: (2 Nephi 2:27) [SEE Contrasting ideas]
2. To identify equivalents: (Alma 9:20) [SEE Simple parallelism]
3. To restate: (1 Nephi 8:2)
4. To aid in clarifying or possibly even correcting a statement: (Alma 24:19) [SEE Clarification – “no erasers”]

(Source: Dennis Heater, “No Erasers,” *Recent Book of Mormon Developments*, Volume 2. Zarahemla Research Foundation, 1992: 197-200)

(27) **Allegory (Extended Metaphor)**

In the scriptures, we find that an allegory refers to a story that implies that the one thing is the other. Thus, an allegory is an amplification of a metaphor. (Bullinger 1898/1968:748) But while the term “allegory” is usually identified with a story, an “allegory” as a figure of speech applies to much shorter statements. For example, in Luke 9:62 we find:

“No man, having put his hand to the plough,  
and looking back, is fit for the kingdom of God.”

According to Bullinger, this is a brief “allegory.” However, perhaps a more illustrative example can be found in the Book of Mormon by looking among the repetitive descriptive titles of the Lord. These repetitive metaphors amplify, or tell the story of who He really is.

Example: 1 Nephi 10:4

[Allegory]

4 Yea even **six hundred years from the time**  
that [he] my **father** left \_\_\_\_\_ **Jerusalem**  
**A Prophet** would **The Lord God** raise up  
among the **Jews**—  
even **A Messiah**  
>or in other words **A Savior of The World**

For other possible examples, see the list of descriptive “Names of God, Christ, the Holy Ghost, etc.” in the Structural Forms section: Type #38 (“The use of metaphor symbolism”).



(Structural Forms)

According to E. W. Bullinger,

Few figures have been the subject of greater controversy than Allegory; or have been more variously defined. One class of Rhetoricians declare that it is a continued metaphor: and another class declare that it is not. But, as is often the case under such circumstances, neither is quite correct, because both have a part the truth and put it for the whole. Neither of the contending parties takes into consideration the existence of Hypocatastasis [see definition below]. And this fact accounts for the confusion, not only with regard to Allegory, but also with regard to Metaphor.

Bullinger goes on to state:

All three figures are based on comparison.

- [1] Simile is comparison by resemblance;
- [2] Metaphor is comparison by representation;
- [3] Hypocatastasis is comparison by implication.

In the first [Simile] the comparison is stated;

In the second [Metaphor] it is substituted;

In the third [Hypocatastasis] it is implied.

Thus Allegory is a continuation of the latter two [#2 & #3]. . .

while Parable is a continuation of the Simile [#1].

Bullinger explains:

The Allegory, therefore, is of two kinds;

[A] One in which it is a continued Metaphor (as in Psalm 23) where the two things are both mentioned (Jehovah, and the Shepherd's care), and what is asserted belongs to the principal object.

[B] The other, in which it is continued Hypocatastasis (Psalm 80:8-15), where only one thing is mentioned (the vine), and what is asserted belongs properly to the secondary object; viz., to Israel. Israel whom it really refers, is not mentioned, but only implied.

*Allegory* thus differs from *Parable*, for a *parable* is a *continued Simile*.

It [*Parable*] never departs from the simple statement that one thing resembles another.

While the *Allegory* represents, or implies, that the one thing **is** the other. . . .

(Source: Bullinger 1898/1968:748)





## 2B. Types of Biblical “Hebraisms” (Word Forms)

Many times, the words and phrasing in the Book of Mormon reflect that of the King James Bible in that things are said in ways that we wouldn’t say them in modern English. These wordings I have classified under the general term of “Hebraisms,” meaning similar to the Hebrew-like forms in the Bible. Because “Hebraisms” are so numerous, I will only touch on the most identifiable types. Even with just these types, I have only highlighted just a few representative examples in the text. Hopefully, once explained, the Hebraisms in the text will become self-explanatory (i.e., “plates **of** brass” instead of “brass plates”).

In the text, I will usually highlight the Hebraism in orange font or with an orange asterisk, and then identify it at the right margin of the page. The following are some of the pertinent types of Hebraisms found in the Book of Mormon. I will first list them and then discuss them:

### Types

- (1) **The use of biblical personal pronouns**
- (2) **Singular / Plural tense shifting of personal pronouns (Enallage)**
- (3) **The use of the Prophetic Perfect tense**
- (4) **The use of the initiator “And it came to pass”**
- (5) **The use of “and” while meaning “but”**
- (6) **The use of the initiator “Behold”**
- (7) **The use of the words “therefore,” or “wherefore”**
- (8) **The use of “and” in numbers composed of tens and units**
- (9) **The reversal of order of persons in a compound subject**
- (10) **The use of archaic words**
- (11) **The use of Hebrew idioms**
- (12) **The use of “key words” to imply a covenant context or process**
- (13) **The use of personal or place names with an inherent meaning that provides insight**
- (14) **The use of plurals**
- (15) **The immediate duplication of a word or group of words**
- (16) **The use of the word “above ALL” in comparisons**
- (17) **The amplification or exaggeration of terms, most common in numbers, to intensify the message**
- (18) **The use of a verb and a noun that derive from the same root (Cognates)**
- (19) **The relating of two nouns by the word “of” instead of using adjectives (Construct State)**
- (20) **Consecutive usage of the Construct State (connected nouns)**
- (21) **The use of prepositional phrases to create adverbs**
- (22) **Separated prepositions at the beginning and end of the object**
- (23) **The use of compound prepositions or double prepositions**
- (24) **Extended repetition of a preposition or a definite article**
- (25) **The use of passive participles with “of” instead of “by” as in normal English**
- (26) **The use of active participles where the word “of” is inserted before the object**
- (27) **The use of a preposition plus the word “that”**
- (28) **The use of the words “caused that” or “caused to be” or “will cause”**

(Word Forms)

- (29) The use of the words “began to be” describing an action
- (30) The insertion of the phrase “that I should,” “that he would” or “that perhaps I might”
- (31) The use of the words “make an end” in conjunction with an end to speaking or writing
- (32) The use of the words “make an oath” instead of the English “take an oath”
- (33) The use of “simile” comparison using the words “like” or “as”
- (34) Epithet
- (35) A Wish or a Prayer
- (36) Euphemism
- (37) A diminishing of one thing to magnify another
- (38) The use of metaphor symbolism

A. Body parts:

- 1. Body
- 2. Feet
- 3. Arm
- 4. Mouth
- 5. Face
- 6. Eye
- 7. Hand
- 8. Bowels
- 9. Heart
- 10. Finger

B. Names of God, Christ, the Holy Ghost, etc.

C. Names of People, Places and Things

- (39) Double meaning (Duality)

(1) The use of biblical personal pronouns

A “pronoun” is a word that “stands in for” a noun or noun-phrase. A “personal pronoun” is one which stands for a person. Personal pronouns are classified as to the following:

1<sup>st</sup> Person = the speaker **himself**, and any others he may include as part of his group.

2<sup>nd</sup> Person = those **to whom** the speaker is speaking.

3<sup>rd</sup> Person = those **about whom** the speaker is speaking.

Hebrew has special poetic forms of personal pronouns (see Gesenius' *Hebrew Grammar*, sect. 2,q-r; etc.). Although these forms of personal pronouns have dropped out of our normal “every-day” Modern English, they were used frequently during the period of Early Modern English (abt. 1470-1700) during which times the King James Bible was written.

The following represents the “standardized forms” of personal pronouns in our present-day King James Bible.

| <u>Pers. Pron. Class.</u>        | <u>Subjective</u> | <u>Objective</u> | <u>Possessive</u> | <u>Present Tense</u><br><u>Verb Ending</u> |
|----------------------------------|-------------------|------------------|-------------------|--------------------------------------------|
| 1 <sup>st</sup> Person. Singular | I                 | me               | my/mine           | (none)                                     |
| 1 <sup>st</sup> Person. Plural   | we                | us               | our               | (none)                                     |
| 2 <sup>nd</sup> Person Singular  | thou              | thee             | thy/thine*        | --est                                      |
| 2 <sup>nd</sup> Person Plural    | ye/you            | you              | your              | (none)                                     |
| 3 <sup>rd</sup> Person Singular  | he/she/it         | him/her/it       | his/ her/its      | --eth                                      |
| 3 <sup>rd</sup> Person Plural    | they              | them             | their             | (none)                                     |

Subjective = case of the subject

Objective = case of the object or indirect object of the verb, or object of a preposition

Possessive = case of possessing or sourcing

In a very thorough historical review, Lyle L. Fletcher shows, however, that this “standardization” of personal pronouns was not present in the 1611 printing, but only after the major re-editing of the text in 1769. He writes that the use of plural pronouns in a singular way, or vice-versa (“pronominal shifting”) was part of a complex paradigm in the English of the later 15<sup>th</sup> century forward (p. 163). He writes, for example, that:

in the 1611 King James translation of the Bible, there was considerable variation in usage between ye and you as well as the remaining pronominal shiftings occasioned by the speaker’s addressing his audience as if he were addressing an individual rather than a group. That some of this variation in usage has been edited out in later years shows that the Bible did not escape the intolerance of the prescriptive grammarians.

In view of his historical review, Fletcher writes:

Pronominal shiftings occur both in the Bible and in the Book of Mormon. . . . The pronominal shiftings in the Bible are due to the literal translation of the original, but these variations in pronoun use also were allowable in English at the time the Bible was translated. . . . The pronominal shiftings and variations in pronoun usage found in the Book of Mormon closely parallel these variations in pronoun usage in the Bible (p. 192-193).

Surely one would have to be severely intolerant, linguistically speaking, to find fault with Joseph Smith’s use of [personal] pronouns, especially since he was not a learned man as were Scott (1771-1832), Carlyle (1795-1881), Tennyson (1809-92), and Melville (1819-91). All of these men were contemporaries of Joseph Smith and all had pronominal shiftings in their writings and varied in other ways in their use of second person pronouns (p. 165).

(Sources: Lyle L. Fletcher, “Pronouns of Address in the Book of Mormon.” Master’s thesis, BYU, 1988. "Thou, Thee, Thy and Thine," by Richard Anthony ([www.ecclesia.org/truth/thou.html](http://www.ecclesia.org/truth/thou.html)); and "Thou, Thee, and Archaic Grammar," by A. Davies, R. Lipton, D. Richoux et al. ([http://alt-usage-english.org/pronoun\\_paradigms.html](http://alt-usage-english.org/pronoun_paradigms.html)) Also the King James Bible Page at av1611.com)

(Word Forms)

## (2) Singular / Plural tense shifting of personal pronouns (Enallage)

Thomas W. Brookbank, on the authority of “Dr. Angus in the *Bible Hand Book*: paragraph 277,” writes:

When more than one was to share in a thought, or sentiment, the plural was sometimes used to show that the single individual chiefly in mind was not the only one to whom it was applicable, and, conversely, when more than one was to be included, the singular could be substituted for the plural to show, among other things, that those to whom the thought or command, etc., was directed, were not viewed collectively only, but as individuals also, who separately composed the mass.

This Hebrew literary device was termed “enallage.” In the text, I will make note of these pronominal shiftings by highlighting the personal pronouns in orange font or with a yellow background.

Example: 1 Nephi 2:19-20

### 19 And it came to pass

that the Lord spake unto me [Nephi] saying  
Blessed art **thou** Nephi [singular]  
because of **thy** faith [singular]  
for [because of **thy** faith]  
**thou** [Nephi] hast sought Me diligently  
with lowliness of heart

20

And  
inasmuch as **ye** [plural] shall **keep My commandments**, [covenant terms]  
**ye** [plural] shall **prosper**  
and [**ye** plural] shall be **led to a land of promise**  
yea even a land which I [the Lord] have prepared for you  
yea \_\_\_\_\_ a land which is choice above all other lands

[Note: The Lord first addresses Nephi in the singular (“thou”), and then when citing the covenant terms the Lord uses the plural “ye” to include everyone in Nephi’s expanded group]

Example: 1 Nephi 7:8

### And now

therefore I [Nephi] spake unto **them** saying  
yea [I Nephi] spake  
**even** unto Laman  
**and** unto Lemuel [saying]

Behold **thou** art / **ye** are \_\_\_\_\_ mine elder brethren [?, 1830 / ???]  
and How is it that **ye** \_\_\_\_\_ [mine elder brethren]

and are so **hard** in \_\_\_\_\_ your hearts  
[are]so **blind** in your minds

[Note\* This is a special case in which either option has its merits. The phrase "thou art" represents a figure of speech called "enallage." However, by correcting the pronoun to "ye" it blends better into the figure called "repetition."]

Example: 1 Nephi 17:19

And now it came to pass

that I Nephi was exceedingly sorrowful  
because of the hardness of their hearts

and now

when they [my brethren] saw

that I [Nephi] began to be sorrowful

they [my brethren] were glad in their hearts

insomuch that they [my brethren] did rejoice over me  
saying

We knew

that ye could NOT construct a ship

for we knew

that ye were LACKING in judgment

wherefore [we knew

that] thou canst NOT accomplish so great a work  
[as to build a ship]

Example: 1 Nephi 17:55

And now they [my brethren] said

We know of a surety that the Lord is with thee  
for we know that it is the power of the Lord that has shaken us [plural]

And they fell down before me [plural]

and [they] were about to worship me

but I [Nephi] would NOT suffer them saying [plural]

I [Nephi] am thy brother [singular]

yea even thy younger brother [singular]

wherefore Worship The Lord Thy God [singular]

and Honor thy father [singular]

and thy mother

that thy days may be long in the [promised] land [singular]  
which [promised] land

The Lord Thy God shall give thee

Brookbank comments concerning what has been written above:





Whenever he [Joseph Smith] found his speech growing too modern – which was about every sentence or two—he ladled in a few such scriptural phrases as “exceeding sore,” “and it came to pass,” etc. . . . “And it came to pass” was his pet. If he had left that out, his Bible would have been only a pamphlet.” (Samuel L. Clemens, *Roughing It*. New York: The American Publishing Company, 1872.)

In 1947, Robert K. Thomas wrote:

“And it came to pass” is the most conspicuous summarizing phrase in the Book of Mormon (or the Bible). It is authentically Hebraic and is used extensively in the early books of the Old Testament. . . . It represents definite evidence of summarization which should be apparent in those sections of the work specifically designated as abridged material. In Exodus, it appears eight times between verses five and nineteen of the thirty-ninth chapter. Yet it disappears in the later books of the Old Testament which are obviously not abridged. In the Book of Mormon . . . “it came to pass” tend[s] to be absent in unabridged portions. (Robert K. Thomas, “A Literary Analysis of the Book of Mormon,” Reed College, Bachelor’s thesis, pp. 62-64)

According to Royal Skousen, there are 1,494 instances of “come to pass” in the original text of the Book of Mormon. The phrase “come to pass **that**” occurs 1,004 times. The phrase “it came to pass” is repeated **over 200 times** in First Nephi alone. Intriguingly, Skousen found the case of an additional “that” in 1 Nephi 11:9: “and it came to pass **that** after **that** I had seen the tree.” He also found an instance of resumptive repetition in 1 Nephi 10:17: “and **it came to pass that** after I Nephi having heard all the words of my father . . . and **it came to pass that** I Nephi was desirous also that I might see and hear and know of these things by the power of the Holy Ghost.”

In the King James Bible there are no instances where “that” is lacking after “come to pass,” while in the Book of Mormon there are two instances. Skousen notes that “for the 1837 edition of the Book of Mormon, 47 instances of the narrative connector “it came to pass” were removed from the standard text. One instance came from 1 Nephi 10:17, which was just cited above as having resumptive repetition of the phrase in the original text. In regard to Mark Twain’s facetious comment (see above), Skousen writes that the removal of all the phrases or related phrases of “it came to pass” from the Book of Mormon would only result in an estimated reduction of 3 percent of its length.

(Sources: Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16; Robert F. Smith, “‘It Came to Pass’ in Bible & Book of Mormon,” Preliminary Report, FARMS, 1984; Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One* (2016), p. 149--175.)

##### (5) The use of “and” while meaning “but”

There are many times when the universal Hebrew connector “and” is used, but its meaning can be conveyed better in modern English with the word “but.” Additionally, the Hebrew “and” can mean that is,” “even so,” “or,” “then,” or “therefore.”

(Word Forms)

Example: 1 Nephi 16:2

2 I knew I had spoken hard things against the wicked  
and [but] the righteous have I justified

Example: 1 Nephi 17:37, 38

37 And He [the Lord] raiseth up a righteous nation  
And [but] [He the Lord] destroyeth the nations of the wicked

38 And He [the Lord] leadeth away the righteous into precious lands  
and [but] the wicked  
He [the Lord] destroyeth,

Other Examples:

Preface to First Nephi  
1 Nephi 15:4  
1 Nephi 17:48  
1 Nephi 21:21

(Source: Brookbank: February 1914: pp. 366-367)

**(6) The use of the initiator “Behold”**

Angela Crowell writes:

*Hinneh* is the Hebrew word for “lo,” “behold” or “see.” It is used for pointing out persons, things, places, and actions. *Hinneh* occurs over a thousand times in the Old Testament Hebrew text. In English usage, we consider it unnecessary. “Behold” is used frequently in the Book of Mormon and can be found on almost any page. Its common use gives evidence of a literal rendering of Hebrew into English.

In First Nephi the word “behold” occurs nearly 150 times.

(Source: Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

**(7) The use of the words “therefore,” or “wherefore”**

The word “therefore” means “for that or this reason, referring to something previously stated” (AV1611.com), or “in consequence of that,” or “as a result of that,” or “consequently.” (Dictionary.com)

The word “wherefore” can mean “For which reason” as in “Wherefore by their fruits ye shall know them” (Matthew 7). But it can also mean “Why; for what reason,” as in “Wherefore didst thou doubt?” (Matthew 14) (KJV Dictionary (AV1611.com))

The usage of these two words in Scripture to set off a statement is abundant and clear. However, there is a special usage of these words at times to mean “to resume.” This meaning of “to resume” for the word “therefore” or “wherefore” is not normally used in English and thus can be considered a peculiar “Hebraism.” After an explanatory parenthetical phrase which interrupts the original flow of thought, a Hebrew author will sometimes use the word “therefore” or “wherefore” meaning “as I said before” or “to resume” in order to continue with the original flow of thought.

Examples:

- 1 Ne 6:5 (connects to verse 3)
- 1 Ne 13:28 (connects to verse 26)
- 1 Ne 19:1-2
- 1 Ne 22:8 (connects to verse 6)

(Source: Brookbank: October 1914: pp. 1149-1151)

**(8) The use of “and” between number units of hundreds, tens and ones**

In Hebrew, they would write:

“**thirty and two years old**” (Ether 7:4)

In modern English, we would write: “thirty-two years old.”

There are no examples in First Nephi, but the examples are plentiful in the remaining text of the Book of Mormon.

(Sources: Sidney B. Sperry, “Hebrew English.” *Improvement Era* (March 1935): 140-141, 187-188, p. 187; also, Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

**(9). The reversal of order of persons in a compound subject (I and . . . )**

Unlike English, in Hebrew when a compound subject consists of two persons, the first person precedes any others.

Example: 1 Nephi 3:10

**I and** my brethren did consult . . .

In modern English we would say, “My brothers and I consulted.”

Other Examples:

- 1 Ne. 5:20 **I and** my father had kept the commandments
- 1 Ne. 5:21 And we [**I and** my father] had obtained the records
- 1 Ne. 7:22 **I and** my brethren

(Word Forms)

This type of compound subject can also be viewed from a parallelistic perspective. In other words, each person would be listed on a separate line one above the other and connected by the word “and.”

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(10) The use of **archaic words**

This subject was discussed previously in Part 1, but it is worth repeating here. Although the King James Bible was translated in the early 1600s, the translators used previous translations or commentaries as source material. Thus, some of the Early Modern English words used in the translation were old to begin with and consequently might have a different meaning than the same words in our present-day Modern English. According to Royal Skousen and Stan Carmack, some of these words are found in the Book of Mormon. (Although Carmack contends that there are a number of word-meanings in the Book of Mormon that are not found in the Bible, I was able to find the proper definitions from Biblestudytools.com and KJV-dictionary.com for most of the words that he listed from First Nephi.) The following is a list of “archaic words” in First Nephi for which I have supplied a definition **and marked {AL}** for “Archaic Language.”

Examples:

|               |                                                                                                                             |      |
|---------------|-----------------------------------------------------------------------------------------------------------------------------|------|
| Title Page:   | who were <b>scattered</b> [separated – dispersed from their homeland]                                                       | {AL} |
| Title Page    | at the time the Lord <b>confounded</b> the language (see 1 Nephi 15:20)                                                     | {AL} |
| 1 Nephi 4:2   | and they [the waters of the Red Sea] divided <b>hither</b> [to this side] <b>and thither</b> [to that side]                 | {AL} |
| 1 Nephi 4:19  | and [I Nephi] put them [his garments] upon mine own body<br>Yea even <b>every whit</b> [ALL of them—even to the last “bit”] | {AL} |
| 1 Nephi 4:25  | I [Nephi] also <b>bade</b> unto him [the servant] [bade = asked, invited]                                                   | {AL} |
| 1 Nephi 4:36  | <b>lest</b> [or to avoid the risk that] they [the Jews] should pursue                                                       | {AL} |
| 1 Nephi 3:6   | for I [Nephi] <b>desire</b> the room [on these small plates] [desire = require]                                             | {AL} |
| 1 Nephi 7:1   | it was NOT <b>meet</b> [proper] for him [my father] Lehi                                                                    | {AL} |
| 1 Nephi 7:21  | I [Nephi] did <b>frankly</b> [freely] forgive (see Luke 7:42)                                                               | {AL} |
| 1 Nephi 8:14  | from <b>whence</b> it [the river of water] came [from what place]                                                           | {AL} |
| 1 Nephi 8:14  | <u>they</u> knew NOT <b>whither</b> [to what place] they should go                                                          | {AL} |
| 1 Nephi 8:21  | that they [the people] might <b>obtain</b> the path [reach-realize a goal – see Rom. 11:7]                                  | {AL} |
| 1 Nephi 8:38  | he [my father] <b>bade</b> them [asked, invited]                                                                            | {AL} |
| 1 Nephi 10:14 | or <b>in fine</b> [to sum up] after the Gentiles had received the fulness of the Gospel                                     | {AL} |
| 1 Nephi 11:6  | <b>Hosanna</b> to <b>The Lord</b>                                                                                           | {AL} |

*Note: In the Bible the word “Hosanna” originally appears in the book of Psalms as an appeal for deliverance (Heb. hosia na, Please save- Psalm 118:25). The word came into liturgical usage to serve as an expression of joy and praise for deliverance granted or anticipated, and interestingly was only associated with Passover. (biblestudytools.com)*

|               |                                                                 |      |
|---------------|-----------------------------------------------------------------|------|
| 1 Nephi 13:40 | shall <b>establish</b> [confirm] the truth                      | {AL} |
| 1 Nephi 13:41 | shall be <b>established</b> in One [confirmed – see Num. 30:13] | {AL} |

1 Nephi 15:20 they should NO more be **confounded** {AL}

*Note: One of the definitions of “confound” according the King James Bible Dictionary, is “to mingle and blend different things, so that their forms or natures cannot be distinguished; to mix in a mass or crowd, so that individuals cannot be distinguished.” If the Lord’s covenant way is what we are talking about, then it is not just the Jews or the House of Israel who have been confounded or “blended in” to other people, but it is the Lord’s doctrines and the meaning of the Lord’s covenant language that have also been “blended in” to other beliefs and thus have been corrupted.*

1 Nephi 15:24 and [NEITHER could] the **fiery darts** of The Adversary {AL}

*Note: What were “fiery darts”? And why would “The Adversary” use them? There were different types of arrows used by the military in Bible times. First, there were plain arrows that were similar to the arrows that one would shoot from a bow today. Next, there were arrows (or “darts”) that were dipped into tar, set on fire, and then shot through the air. Fire-bearing arrows (or “darts”) were reserved to inflict damage upon a fortified place (with fortified walls) during a time of siege before the active invasion. In other words, if the army under attack had fortified its position so that the enemy could not easily break in to destroy it, then the enemy would revert to using the long-range deadly arrows of fire as a means of destruction (Rick Renner, “The Shield of Faith,” Dressed to Kill, 229). In Ephesians 6:16 we find: “Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.”*

1 Nephi 16:21 and their bows having **lost their springs** [lost their power] {AL}

1 Nephi 16:23 **Whither** shall I go to obtain food ? [To what place, result or condition] {AL}

1 Nephi 17:1 Our **women** [wives] did bear children

1 Nephi 17:26 ye know that by his word the waters of the Red Sea were divided **hither** and **thither**

1 Nephi 17:45 in a **still** small voice [a whisper]

1 Nephi 17:45 as if it [the earth] were to divide **asunder** [apart]

1 Nephi 17:52 they were **confounded** [perplexed, ashamed – this is different than in 1 Ne. 15:20]

1 Nephi 18:1 of **curious workmanship**. [exceedingly fine]

1 Nephi 18:9 **insomuch** [to the extent]

1 Nephi 18:9 to speak with much **rudeness** [crudeness]

1 Nephi 18:9 they had been brought **thither** [to that place]

1 Nephi 18:10 I Nephi began to speak to them with much **soberness** [discreet sound principles or doctrine]

1 Nephi 18:11 [Laman and Lemuel] did treat me with much **harshness** [cruelness]

1 Nephi 18:12 [then] **the compass** [“compass” = something related to “circular”]

1 Nephi 18:21 And it [the **compass**] did work **whither** [in that place or situation] I [Nephi] desired {AL} it [the compass to work].

1 Nephi 18:24 we were blessed **in abundance** [bountifully]

1 Nephi 19:7 They [men] set Him at **naught** [nothing]

1 Nephi 19:14 [they shall] become a **hiss** [an expression of scorn] and a **byword** [a notorious example]

1 Nephi 20:2 they do NOT **stay** themselves [or rely] upon The God of Israel

1 Nephi 21:21 and [but] removing **to and fro** [forward and back] [or scattered]

1 Nephi 22:4 they [the tribes of Israel] are **scattered to and fro** [forward and backward]

1 Nephi 22:13 [they] shall **turn upon** their own heads [turn against – see Matt. 7:6]

(Word Forms)

I will highlight these archaic words in orange or mark the words with an orange asterisk. I will follow with the definition in bracketed italics and then identify this language at the right margin with {AL}, as I have said previously.

(Sources: Royal Skousen ed., *The Book of Mormon: The Earliest Text*, 2009, p. xxxvii; Stan Carmack, "Why the Oxford English Dictionary (and not Webster's 1828)." *Interpreter: A Journal of Mormon Scripture* 15 (2015): 65-77. Bible Study Tools ([biblestudytools.com](http://biblestudytools.com)); KJV-Dictionary ([KJV-dictionary.com](http://KJV-dictionary.com)).

(11)The use of Hebrew idioms

An "idiom" is a phrase whose meaning is found outside of the literal meaning of the phrase. For example, when an American says, "He kicked the bucket," it has nothing to do with kicking a bucket, but rather means that the man "died." When an American says that "it is raining cats and dogs," he doesn't mean it literally, he simply means that it is raining hard. Where needed in the text, I will supply a proper meaning in italicized brackets. The following is a partial list of Hebrew idioms found in my Volume 1 (1 Nephi).

Examples:

|               |                                                                                                      |
|---------------|------------------------------------------------------------------------------------------------------|
| 1 Nephi 1:6   | "dwelt" rather than "sat" on a rock                                                                  |
| 1 Nephi 2:8   | he [my father] called the name of the river Laman                                                    |
| 1 Nephi 2:12  | stiffneckedness [stubborn]                                                                           |
| 1 Nephi 2:16  | large in stature [having excellent character traits]                                                 |
| 1 Nephi 2:18  | hardness of their hearts [set in their way -- unrepentant]                                           |
| 1 Nephi 2:19  | lowliness of heart [humble]                                                                          |
| 1 Nephi 3:24  | [we] desired him [Laban] that he [Laban] would give unto us [requested of him]                       |
| 1 Nephi 3:31  | a mighty man [mighty" refers to having multiple powers--physical, military, political, mental, etc.] |
| 1 Nephi 16:10 | curious workmanship [fine workmanship]                                                               |
| 1 Nephi 16:14 | for the space of a time                                                                              |
| 1 Nephi 17:1  | women [wives]                                                                                        |
| 1 Nephi 17:2  | raw meat [sun-dried with spices]                                                                     |
| 1 Nephi 18:17 | breathe out much threatenings [give life to evil with words] [see Psalm 27:12]                       |
| 1 Nephi 19:8  | hearken NOT to the voice of His counsels                                                             |
| 1 Nephi 20:4  | thy neck is an iron sinew [stiffnecked - stubborn]                                                   |
| 1 Nephi 20:4  | thy brow [is] brass [it is hard to get anything through your thick hard skulls]                      |
| 1 Nephi 20:13 | My right hand [covenant hand] hath spanned [or governed] the heavens                                 |
| 1 Nephi 21:5  | in the eyes of [before]                                                                              |

(Sources: John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey." *BYU Studies* 11/1 (1970): 50-60, p. 57-59; Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16. George M. Peacock, *Unlocking the Idioms: An LDS Perspective on Understanding Scriptural Idioms*. Springville: CFI, 2009.)

Note\* In the previous two categories above listing “archaic words” and “Hebrew-like idioms,” I am not attempting to be overly specific or totally correct. Such specificity is beyond my ability and purpose. The following bit of history might serve to clarify the dilemma that I am trying to address.

William Aldis Wright was librarian and vice-master of Trinity College, Cambridge. He was one of the editors of the *Journal of Philology* from its foundation in 1868, and helped with a revision of the Old Testament. In 1884 he published his revised and enlarged edition of *The Bible Word Book: A Glossary of Archaic Words and Phrases in the Authorised Version of the Bible and Book of Common Prayer*. In this book, as the title implies, he listed and defined hundreds of “archaic” words found in the A.V. Bible. It still remains a valuable scholarly tool to this day. However, in 1902, William Rosenau would present a PhD. Dissertation at Johns Hopkins University in which he would further define and clarify what people considered “Hebraisms.” This dissertation was published as *Hebraisms in the Authorized Version of the Bible*. In this dissertation he attempted to show the influence of Hebrew on English. That is, he shows how the words of the Hebrew writers of the Old Testament and the Christian Hebrews of the New Testament had influenced the style of modern English. He writes that the Bible is replete with expressions foreign to English. Yet in searching the A.V. for all the “Hebraisms” that had been retained in the translation, he also attempts to establish their origin.

In chapter 5 (p. 75, 79) he writes that before discussing “Hebraisms” in the A.V. Bible, it is necessary to establish two points:

1. Not all expressions which seem strange to us, speaking modern English, are to be regarded as Hebraisms.
2. Biblical books, the original text of which is other than Hebrew [primarily the N.T.], are not to be considered free from Hebraisms. . . .

Great precaution must be taken in distinguishing between Hebraisms and archaisms. William Aldis Wright, frequently consulted by the writer, goes to the other extreme in his “Bible Word Book,” London, 1884, of regarding every phrase, which is strange to persons speaking modern English, as archaic.

#### (12) The use of “key words” to imply a covenant context or process

This theme has been previously covered in my Methods because I was instructing the reader that these words would appear in bold font in the text. But for emphasis I will list these words again because one of the two main purposes of the Book of Mormon as explained on the Title Page is “that we might **know** the **covenants** of the Lord.” The following are covenant words which are plentiful in the Book of Mormon:

**baptize, believe, brethren, children, church, covenants, diligence, disciple, establish, faith, father(s), friend, hear, hearken, judgment, keep my commandments, know, knowledge, land of promise, Lord, master, my people, mysteries, pray, preach, prosper in the land, record, said, servant, spake, words, etc.**

(Sources: Raymond Treat personal communications 1990s; personal research)



(Word Forms)

(13) **The use of personal or place names with an inherent meaning that provides insight**

Example: 1 Nephi 16:34

**Nahom** = “mourning” This was where Ishmael was buried.

This subject will be covered in more depth under section #34 “The use of metaphor symbolism.” However, for now, in lieu of my own discussion, I will refer the reader to the following Internet Site:

The Laura F. Willes Center for Book of Mormon Studies  
Book of Mormon Onomasticon

*Note: The word "onomasticon" means "a list or collection of proper names," or "a list or collection of specialized terms, as those used in a particular field or subject area." (Dictionary.com).*

(Source: <https://wwi.lib.byu.edu/onoma/index.php/Introduction>)

(14) **The use of plurals**

Hebrew frequently uses nouns in the plural where in modern English we would only use the singular form.

Examples:

- |       |        |                                                                                                                                                        |
|-------|--------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 Ne. | Pref.  | Their sufferings                                                                                                                                       |
| 1 Ne. | Pref.  | [their]afflictions in the wilderness                                                                                                                   |
| 1 Ne. | 1:13   | I [Lehi] have seen thine abominations                                                                                                                  |
| 1 Ne. | 2:11   | because of the foolish imaginations of his heart                                                                                                       |
| 1 Ne. | 9:4    | [there] should be engraven an account of the reign of the kings<br>and [of] the wars and contentions of my people                                      |
| 1 Ne. | 11 :28 | the multitudes were gathered                                                                                                                           |
| 1 Ne. | 11:31  | I [Nephi] beheld multitudes of people who were sick                                                                                                    |
| 1 Ne. | 11:34  | I [Nephi] saw the multitudes of the earth                                                                                                              |
| 1 Ne. | 12:1   | I [Nephi] beheld multitudes of people                                                                                                                  |
| 1 Ne. | 12:2   | I [Nephi] beheld wars<br>and rumors of wars<br>and great slaughters                                                                                    |
| 1 Ne. | 12:3   | after the manner of wars<br>and [after the manner of] contentions in the land                                                                          |
| 1 Ne. | 12 :4  | and I [Nephi] saw lightnings<br>and I [Nephi] heard thunders<br>and [I Nephi heard] earthquakes<br>and [I Nephi heard] all manner of tumultuous noises |
| 1 Ne. | 15:5   | I [Nephi] was overcome because of my afflictions                                                                                                       |
| 1 Ne. | 15:5   | because of the destructions of my people                                                                                                               |
| 1 Ne. | 18:6   | we had prepared ALL things much fruits                                                                                                                 |
| 1 Ne. | 18:17  | they [my brethren] did breathe out much threatenings                                                                                                   |

According to Royal Skousen (Variants, p. 268) The Original text has three types of words that involve double plurals.

The first type refers to tools that occur in pairs. Although words like *scissors* do not occur in the Book of Mormon, there is the word *bellows* and its double plural *bellowses*. . . .

The second type refers to Hebrews plurals like *cherubim* and *seraphim*, which occur in the original Book of Mormon text as double plurals, *cherubims* and *seraphims*.

[The third type] involves English words that derive from Old English *kin* and refer to relatives, namely, *kindred* and *kinsfolk* and their double plural forms *kindreds* and *kinsfolks*.

Examples:

1 Ne. 17:11      And it came to pass that I Nephi did make Bellowses / bellowses/ bellows [O]      / [P, 1830] / [1837...]

According to Skousen, while the King James Bible uses the spelling “bellows” (Jeremiah 6:29), there are multiple instances of “bellowses” in Early Modern English.

1 Ne. 5:18      all nations **kindreds** tongues and people (For other examples of “kindreds,” see also: 1 Nephi 11:36; 13:40; 14:11; 14:15; 15:18; 22:9,10; 22:28.)

There is, however, one example of the word “kindred,” but it is juxtaposed against singular nouns in “every nation, kindred, tongue, and people” (1 Nephi 19:17) where “every” becomes a singular universal quantifier.

According to Skousen, “the King James Bible uses both *kindreds* and *kindred*, and in much the same way as the Book of Mormon.” (Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One* (2016), p. 268-278.)

John Tvedtnes writes the following:

Certain Hebrew words are treated differently in regards to number than their English correspondences. The plural form of “God” (*el*), for example, is *elohim*, which (except where referring to pagan gods) takes a singular verb (see Gen. 1:1), reminding us that Joseph Smith speaks of a “council of the Gods.” A council would be a single body, and would therefore take a singular verb. (This would explain why the Father, Son, and Holy Ghost are said to be one God—*elohim*—in the Book of Mormon; see 2 Nephi 313:21; Mosiah 15:4; Alma 11:44; 3 Nephi 11:27,28,36; Alma 28:10; Mormon 7:7)

Some Hebrew words have no singular form at all, but always appear in the dual or the plural. On such is *hayyim*, “lives,” which is generally translated as “life,” though Joseph Smith said that it should always be rendered “lives” in the expression “eternal life”—referring to the eternal increase in posterity for those who attain exaltation. Two words that exist only in the dual form are *samayim* (“heavens”) and its related word *mayim* (“waters”). The author can find no examples of “heaven” (singular) in the Book of Mormon and “water” is most often rendered in the plural. (“Hebraisms in the Book of Mormon,” p. 51-52)

In his editing for the 1837 edition of the Book of Mormon, Joseph Smith changed many of these plurals to the singular form.

(Word Forms)

(Sources: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 17 (January 1914): 189-92; John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey," *BYU Studies* 11 (Spring 1970): 50-60. Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16); Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One* (2016), p. 268-278.)

(15) **The immediate duplication of a word or group of words**

When the same word or words are repeated (such as "**Wo Wo**"), it intensifies the meaning of the word.

Example: 1 Nephi 1:13

**Wo Wo** unto Jerusalem for I [Lehi] have seen thine abominations

(Source: Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(16) **The use of the words "above ALL" in comparisons**

Examples:

- 1 Ne. 2:20 a land which is choice **above ALL** other lands
- 1 Ne. 8:11 [the Fruit thereof] was Most Sweet **Above ALL** that I Ever Before Tasted
- 1 Ne. 8:12 the Fruit] was Desirous **Above ALL** Other Fruit
- 1 Ne. 8:15 the Fruit, Which Was Desirable **Above ALL** Other Fruit
- 1 Ne. 11:6 [He is God] Even **Above ALL**
- 1 Ne. 11:9 The Tree Which Is ^Most Precious **Above ALL**
- 1 Ne. 11:15 [most] fair **above ALL** other virgins
- 1 Ne. 11:22 [The Tree] is the Most Desirable **Above ALL** Things
- 1 Ne. 13:5 most abominable **above ALL** other churches
- 1 Ne. 13:30 [who] have been lifted up . . . **above ALL** other *nations*  
**above ALL** other *lands*
- 1 Ne. 15:5 mine afflictions were great **above ALL**
- 1 Ne. 15:36 Most Desirable **Above ALL** Other Fruits

In modern English one might say instead: "the choicest of all"

(Sources: Bullinger, 1898/1968:427; Brookbank, 1914:5)

(17) **The amplification or exaggeration of terms (most common in numbers), to intensify the message**

Example: 1 Nephi 3:31

How is it possible that the Lord will deliver Laban into our hands?

Behold he is a mighty man  
And he can **command fifty** [amplification]  
Yea even he can **slay fifty**  
then why not us?

Example: 1 Nephi 4:1

**1 And it came to pass**

that I **spake** unto my brethren **saying**

Let us go up again unto Jerusalem and  
let us be faithful in keeping the commandments of the Lord

**for behold**

**He [the Lord] is Mightier Than All the Earth**  
then why not mightier than Laban and **his fifty**  
**yea** or even [mightier] than **his tens of thousands?**

(Sources: Bullinger 1898/1968:423; Angela M. Crowell, "Hebrew Poetry in the Book of Mormon." *Zarahemla Record* 32 and 33 (1986): 2-9)

(18) **The use of a verb and a noun in the same phrase that derive from the same root**

Examples:

- 1 Ne. 2:23 I [the Lord] will **curse** them even with a sore **curse**  
1 Ne. 3:2 Behold I [your father] have **dreamed** a **dream**  
1 Ne. 5:9 [and they did] **offer** burnt **offerings** unto the Lord  
1 Ne. 8:2 Behold I [Lehi] have **dreamed** a **dream**  
1 Ne. 10:1 I Nephi, **proceed** to give an account upon these plates of my **proceedings**  
1 Ne. 13:5 and [which] **yoketh** them with a **yoke** of iron  
1 Ne. 14:7 I will **work** a great and a marvelous **work** among the children of men  
1 Ne. 16: 28 there was also **written** upon them a new **writing** . . .  
1 Ne. 16: 28 and it [the new **writing**] was **written** and changed from time to time  
1 Ne. 18:1 we did **work** timbers of curious **workmanship**

(Word Forms)

Biblical examples:

- Genesis 27:34 cried with a great and exceeding bitter cry
- Genesis 40:8 we have dreamed a dream
- Judges 11:30 vowed a vow
- 1 Samuel 7:10 thundered with a great thunder
- 2 Samuel 1:17 lamented with this lamentation

Unfortunately, there are other examples in the Hebrew text, but have not been translated into the English text. Among them:

- 2 Samuel 12:16 David “fasted a fast” (translated as “they are in great fear”)
- Psalms 14:5 “feared a fear” (translated as “they are in great fear”)
- Lamentations 1:8 “sinned a sin” (translated as “grievously sinned”)
- 2 Chronicles 25:27 “conspired a conspiracy” (translated as “made a conspiracy”)
- Ezra 10:1 the people “wept a great weeping” (translated as “wept very sore”)
- Job 3:25 “feared a fear” (translated as “the thing which I greatly feared”)
- Jeremiah 46:5 “fled a flight” (translated as “and are fled apace”)
- Hosea 2:6 “wall a wall” (translated as “make a wall”)

(Sources: Brookbank: 1914: section 4; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60, p. 57; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

**(19) The relating of two nouns connected by the word “of” instead of using adjectives**

This particular Hebraism is referred to as the “**Construct State**” because two nouns or concepts are joined in “construction” of a larger idea.

(Word Forms)

| <u>Examples: Phrase</u>   | <u>1st mention</u> | <u>Phrase</u>                 | <u>1st mention</u> |
|---------------------------|--------------------|-------------------------------|--------------------|
| learning of my father     | 1:1                | mercies of the Lord           | 1:20               |
| mysteries of God          | 1:1                | word of the Lord              | 2:3                |
| language of my father     | 1:1                | land of his inheritance       | 2:4                |
| learning of the Jews      | 1:2                | shore of the Red Sea          | 2:5                |
| language of the Egyptians | 1:2                | river of water                | 2:6                |
| reign of Zedekiah         | 1:4                | altar of stones               | 2:7                |
| king of Judah             | 1:4                | name of the river             | 2:8                |
| pillar of fire            | 1:6                | fountain of the Red Sea       | 2:9                |
| concourses of angels      | 1:8                | fountain of all righteousness | 2:9                |
| face of the earth         | 1:11               | commandments of the Lord      | 2:10               |
| record of my father       | 1:17               | stiffneckedness of Laman      | 2:11               |
| redemption of the world   | 1:19               | land of their inheritance     | 2:11               |
| prophets of old           | 1:20               | imaginings of his heart       | 2:11               |

|                                  |      |                            |       |
|----------------------------------|------|----------------------------|-------|
| dealings of that God             | 2:12 | God of Jacob               | 6:4   |
| words of the prophets            | 2:13 | heart of Ishmael           | 7:5   |
| valley of Lemuel                 | 2:14 | daughters of Ishmael       | 7:6   |
| land of promise                  | 2:20 | sons of Ishmael            | 7:6   |
| presence of the Lord             | 2:21 | word of the Lord           | 7:9   |
| tent of my father                | 3:1  | destruction of Jerusalem   | 7:13  |
| record of the Jews               | 3:2  | Spirit of the Lord         | 7:15  |
| genealogy of my forefathers      | 3:3  | head of the river          | 8:17  |
| plates of brass                  | 3:3  | rod of iron                | 8:19  |
| house of Laban                   | 3:4  | bank of the river          | 8:29  |
| children of men                  | 3:7  | head of the fountain       | 8:20  |
| land of Jerusalem                | 3:9  | mist of darkness           | 8:23  |
| genealogy of my father           | 3:12 | fruit of the tree          | 8:24  |
| land of our father's inheritance | 3:16 | words of my father         | 8:29  |
| wickedness of the people         | 3:17 | name of Nephi              | 9:2   |
| words of the prophets            | 3:18 | plates of Nephi            | 9:2   |
| language of our fathers          | 3:19 | ministry of my people      | 9:3   |
| commandments of God              | 3:21 | reign of the kings         | 9:4   |
| land of our inheritance          | 3:22 | contentions of my people   | 9:4   |
| servants of Laban                | 3:26 | things of my father        | 10:1  |
| hands of Laban                   | 3:26 | end of speaking            | 10:2  |
| cavity of a rock                 | 3:27 | time of the Lord           | 10:3  |
| word of Laman                    | 3:28 | Savior of the world        | 10:4  |
| angel of the Lord                | 3:29 | Redeemer of the world      | 10:5  |
| armies of Pharaoh                | 4:2  | way of the Lord            | 10:7  |
| law of Moses                     | 4:15 | Lamb of God                | 10:10 |
| voice of the Spirit              | 4:18 | sins of the world          | 10:10 |
| treasury of Laban                | 4:20 | branches of the olive tree | 10:14 |
| keys of the treasury             | 4:20 | remnants of the house      | 10:14 |
| voice of Laban                   | 4:20 | power of the Holy Ghost    | 10:17 |
| elders of the Jews               | 4:22 | Son of God                 | 10:17 |
| brethren of the church           | 4:26 | gift of God                | 10:17 |
| city of Jerusalem                | 4:30 | times of old               | 10:17 |
| strength of the Lord             | 4:31 | foundation of the world    | 10:18 |
| name of the servant              | 4:35 | course of the Lord         | 10:19 |
| things of God                    | 5:4  | days of your probation     | 10:21 |
| goodness of God                  | 5:4  | judgment-seat of God       | 10:21 |
| God of Israel                    | 5:9  | city of Nazareth           | 11:13 |
| books of Moses                   | 5:11 | condescension of God       | 11:16 |
| mouth of Jeremiah                | 5:13 | Son of the Eternal Father  | 11:21 |
| descendant of Joseph             | 5:14 | love of God                | 11:22 |
| son of Jacob                     | 5:14 | fountain of living waters  | 11:25 |
| land of Egypt                    | 5:14 | tree of life               | 11:25 |
| God of Abraham                   | 6:4  | multitudes of people       | 11:31 |
| God of Isaac                     | 6:4  | apostles of the Lamb       | 11:34 |

*(Word Forms)*

|                               |       |                                |       |
|-------------------------------|-------|--------------------------------|-------|
| sand of the sea               | 12:1  | covenant people of the Lord    | 15:14 |
| rumors of war                 | 12:2  | knowledge of their forefathers | 15:14 |
| plains of the earth           | 12:4  | knowledge of the gospel        | 15:14 |
| multitudes of the earth       | 12:13 | gospel of their redeemer       | 15:14 |
| seed of thy brethren          | 12:14 | knowledge of their Redeemer    | 15:14 |
| fountain of filthy water      | 12:16 | fold of God                    | 15:15 |
| depths of hell                | 12:16 | rejected of the Jews           | 15:17 |
| temptations of the devil      | 12:17 | restoration of the Jews        | 15:20 |
| justice of the Eternal God    | 12:18 | representation of the tree     | 15:22 |
| pride of my seed              | 12:19 | word of God                    | 15:24 |
| kingdoms of the Gentiles      | 13:3  | darts of the adversary         | 15:24 |
| nations of the Gentiles       | 13:4  | word of the Lord               | 15:25 |
| saints of God                 | 13:5  | filthiness of the water        | 15:27 |
| yoke of iron                  | 13:5  | torment of the body            | 15:31 |
| wrath of God                  | 13:11 | days of probation              | 15:31 |
| record of the Jews            | 13:23 | state of the soul              | 15:31 |
| covenants of the Lord         | 13:23 | death of the temporal body     | 15:31 |
| fulness of the gospel         | 13:24 | place of filthiness            | 15:34 |
| understanding of the children | 13:29 | souls of men                   | 15:35 |
| mixture of thy seed           | 13:30 | paths of righteousness         | 16:5  |
| state of blindness            | 13:32 | ball of curious workmanship    | 16:10 |
| gospel of the Lamb            | 13:34 | remainder of our provisions    | 16:11 |
| kingdom of the Lamb           | 13:37 | seed of every kind             | 16:11 |
| book of the Lamb              | 13:38 | space of four days             | 16:13 |
| mouth of the Lamb             | 13:41 | name of the place              | 16:13 |
| destruction of the soul       | 14:3  | place of Shazer                | 16:14 |
| captivity of the devil        | 14:4  | directions of the ball         | 16:16 |
| hardness of their hearts      | 14:7  | parts of the wilderness        | 16:16 |
| blindness of their minds      | 14:7  | space of a time                | 16:17 |
| covenants of the Father       | 14:8  | loss of my bow                 | 16:18 |
| mother of abominations        | 14:9  | want of food                   | 16:19 |
| church of the Lamb            | 14:10 | energy of my soul              | 16:24 |
| whore of all the earth        | 14:10 | depths of sorrow               | 16:25 |
| saints of God                 | 14:12 | blessings of the Lord          | 17:2  |
| saints of the church          | 14:14 | land of Bountiful              | 17:7  |
| kindreds of the earth         | 14:15 | armies of Pharaoh              | 17:27 |
| mother of harlots             | 14:16 | children of the land           | 17:32 |
| church of all the earth       | 14:17 | timbers of curious workmanship | 18:1  |
| work of the Father            | 14:17 | timbers of the ship            | 18:1  |
| end of the world              | 14:22 | manner of men                  | 18:2  |
| word of the angel             | 14:27 | afflictions of their mother    | 18:19 |
| fulness of the Gentiles       | 15:13 | hearts of my brethren          | 18:19 |
| space of many years           | 15:13 | plates of ore                  | 19:1  |
| gospel of the Messiah         | 15:13 | prophecies of my father        | 19:1  |
| remnant of our seed           | 15:13 | record of my father            | 19:2  |

|                         |       |                         |       |
|-------------------------|-------|-------------------------|-------|
| voice of his counsels   | 19:7  | name of the Lord        | 20:1  |
| thing of naught         | 19:9  | God of Israel           | 20:1  |
| words of Zenock         | 19:10 | Lord of Hosts           | 20:2  |
| words of Neum           | 19:10 | furnace of affliction   | 20:10 |
| words of Zenos          | 19:10 | pastors of my people    | 21:1  |
| isles of the sea        | 19:10 | bowels of my mother     | 21:1  |
| lightnings of his power | 19:11 | tribes of Jacob         | 21:6  |
| vapor of darkness       | 19:11 | palms of my hand        | 21:16 |
| opening of the earth    | 19:11 | land of thy destruction | 21:19 |
| rocks of the earth      | 19:12 | dust of thy feet        | 21:23 |
| groanings of the earth  | 19:12 | captives of the mighty  | 21:25 |
| God of Nature           | 19:12 | prey of the terrible    | 21:25 |
| quarters of the earth   | 19:16 | Mighty One of Jacob     | 21:26 |
| doings of the Lord      | 19:22 | eyes of the world       | 22:23 |
| house of Jacob          | 20:1  | lusts of the flesh      | 22:23 |
| name of Israel          | 20:1  | things of the world     | 22:23 |
| waters of Judah         | 20:1  | calves of the stall     | 22:24 |
| waters of baptism       | 20:1  | Holy one of Israel      | 22:24 |

(Sources: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 17 (August 1914), 972-75; Sidney B. Sperry, "Hebrew English." *Improvement Era* 38 (March 1935):140-141, 187-188, p. 187; John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey." *BYU Studies* 11/1 (1970): 50-60, p. 55; also Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16.)

## (20) Consecutive usage of the Construct State (connecting nouns)

Thomas Brookbank writes that according to Greene's *Hebrew Grammar*, par. 255,3, "three, four, or even five nouns are sometimes joined together in the relation of the construct state."

### Examples:

|               |                                                                                                         |
|---------------|---------------------------------------------------------------------------------------------------------|
| 1 Nephi 1:4   | "the commencement <b>of</b> the first year <b>of</b> the reign <b>of</b> Zedekiah king <b>of</b> Judah" |
| 1 Nephi 5:12  | "down to the commencement <b>of</b> the reign <b>of</b> Zedekiah king <b>of</b> Judah"                  |
| 1 Nephi 8:24  | "caught hold <b>of</b> the end <b>of</b> the rod <b>of</b> iron"                                        |
| 1 Nephi 13:33 | "unto the visiting <b>of</b> the remnants <b>of</b> the house <b>of</b> Israel"                         |
| 1 Nephi 19:12 | "many <b>of</b> the kings <b>of</b> the isles <b>of</b> the sea"                                        |
| 1 Nephi 22:9  | "the making known <b>of</b> the covenants <b>of</b> the Father <b>of</b> heaven"                        |

(Source: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 17 (September 1914): 1061-63.)



(Word Forms)

(21) A preposition followed by a condition equals an adverb

Examples:

- 1 Ne. 12:11 **in righteousness** = “righteously”  
1 Ne. 12:12 **in righteousness** = “righteously”  
1 Ne. 15:11 ye shall receive **with diligence** in keeping My commandments = “diligently”  
1 Ne. 17:55 We know **of a surety** that the Lord is with thee = “surely”  
1 Ne. 18:6 **in abundance** = “abundantly” or “bountifully”  
1 Ne. 18:11 **with much harshness** = “harshly”  
1 Ne. 18:24 **in abundance** = “abundantly” or “bountifully”

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60; p. 55)

(22) Separated prepositions at the beginning and end of the object

Examples:

- Title Page **by** [the] way **of** commandment  
and also **by** the spirit **of** prophecy  
and [**by** the spirit] **of** revelation
- 1 Ne. 2:6 **by** the side **of** a river **of** water  
1 Ne. 2:8 **near** the mouth [**of** the Red Sea]  
1 Ne. 2:24 **in** the ways **of** remembrance  
1 Ne. 3:20 **by** the mouth **of** all the holy prophets  
1 Ne. 4:18 [I Nephi] took Laban **by** the hair **of** the head  
1 Ne. 8:8 traveled **for** the space **of** many hours  
1 Ne. 12:3 **after** the manner **of** wars  
1 Ne. 13:23 proceedeth **out of** the mouth **of** a Jew  
1 Ne. 13:24 proceeded forth **from** the mouth **of** a Jew  
1 Ne. 16:7 took one **of** the daughters **of** Ishmael **to** wife  
1 Ne. 20:1 come forth **out of** the waters **of** Judah

According to Royal Skousen (Part One: p. 235-251 “In the Book of Mormon text we frequently find prepositional phrases appearing in unexpected places within a sentence.” . . . “Sometimes typesetters and editors have used punctuation to show that the prepositional phrase has been displaced. And in a couple of cases, later editors have moved the prepositional phrase to a different place in the sentence, to a position where the prepositional phrase is now closer to the predicate that it is associated with. (p. 235)

Example:

- 1 Ne. 3:14 but Laman . . . told the things which Laban had done **unto** us

(Sources: T. W. Brookbank, “Hebrew Idioms and Analogies in the Book of Mormon.” *Improvement Era* 18 (December 1914): 136-43; Sidney B. Sperry, “Hebrew Idioms in the Book of Mormon.” *Improvement Era* 57 (October 1954): 703, 728-29, p. 728); Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One* (2016), p. 235-278.)

**(23) The use of compound prepositions or double prepositions**

In Hebrew prepositions not only express location, but direction in more detail than in modern English.

For the most complete listing of all prepositions, including (1) Single Words, (2) Multiple words, (3) Archaic words, and (4) Postpositions, I would recommend going to “List of English prepositions,” Wikipedia.

Examples:

|                                |       |                                   |       |
|--------------------------------|-------|-----------------------------------|-------|
| carried away in a vision       | 1:8   | went forth upon                   | 13:12 |
| he came down by the borders    | 2:5   | went forth out of captivity, upon | 13:13 |
| cut off from the presence of   | 2:21  | had gone out of captivity         | 13:19 |
| we went up again unto the      | 3:23  | carried forth among them          | 13:20 |
| we went in unto Laban          | 3:24  | proceeded forth from the mouth    | 13:24 |
| out of captivity on dry ground | 4:2   | proceeded forth from the mouth    | 13:24 |
| went forth towards the house   | 4:5   | gone forth through the hands      | 13:28 |
| went forth into the treasury   | 4:20  | goeth forth unto all              | 13:29 |
| fled from before my presence   | 4:28  | gone forth out of captivity       | 13:29 |
| about to flee from before me   | 4:30  | taken away out of                 | 13:29 |
| go down in the wilderness      | 4:33  | gone forth out of captivity       | 13:30 |
| thou wilt go down into the     | 4:34  | lifted up by                      | 13:30 |
| go down into the wilderness    | 4:35  | come forth unto                   | 13:35 |
| bring them down again unto us  | 5:5   | taking away of                    | 14:1  |
| even down to the               | 5:12  | down into captivity               | 14:7  |
| even down to the               | 5:13  | [down] into destruction           | 14:7  |
| led out of captivity           | 5:15  | out of wood                       | 16:23 |
| I give it after upon these     | 6:2   | out of a straight stick           | 16:23 |
| I Nephi did again with my      | 7:3   | brought down into                 | 16:25 |
| go forth into the wilderness   | 7:3   | go forth up into the top          | 16:30 |
| we went up unto the house      | 7:4   | went up into the mountain         | 17:7  |
| down into the wilderness       | 7:5   | driving out of the                | 17:32 |
| driven him out of the land     | 7:14  | driven out by our fathers         | 17:33 |
| fell away into forbidden paths | 8:28  | away into captivity               | 17:43 |
| cast off from the presence     | 8:36  | hand again unto                   | 17:53 |
| down out of heaven             | 11:27 | they fell down before me          | 17:55 |
| cast him out from among        | 11:28 | go down into the ship             | 18:6  |
| carried away in the Spirit     | 11:29 | did all go down into the ship     | 18:6  |
| from before my face            | 11:29 | all gone down into the ship       | 18:8  |
| going forth among the          | 11:31 | driven forth before               | 18:9  |
| lifted up upon the cross       | 11:33 | flow out of                       | 20:21 |
| down into captivity            | 13:5  |                                   |       |
| down into captivity            | 13:5  |                                   |       |

(Word Forms)

(Sources: Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon." *Improvement Era* 57 (October 1954): 703, 728-29, p. 703; Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16; also my personal word search)

(24) Extended repetition of a preposition or a definite article

In Hebrew, when there are multiple things listed as objects of a verb, a preposition tends to precede each thing. In English we would not do so.

Example : Title Page:

Written by [the] way of commandment  
and also by the spirit of prophecy  
and [by the spirit] of revelation

Example: 1 Nephi 7:6

and the two Sons of Ishmael and their families  
did rebel against us  
yea [they did rebel]  
against me Nephi  
and [against] Sam  
and [against] their father Ishmael  
and [against] his Wife  
and [against] his three other daughters

Example: 1 Nephi 9:2-4

2 And now  
as I [Nephi] have spoken concerning  
these [small] plates  
behold they [these small plates]  
are NOT the [large] plates  
upon which [large plates] I make a full account  
of the history  
of my people  
for \_\_\_\_\_the [large] plates  
upon which [large plates] I make a full account of my people  
I have given the name \_\_\_\_\_ of Nephi  
wherefore they [the large plates]  
are called the [large plates] \_\_\_\_\_ of Nephi  
after mine own name  
and these [small] plates  
also are called the [small] plates \_\_\_\_\_ of Nephi

3 Nevertheless  
 that I [Nephi] have received a \_\_\_\_ commandment \_\_\_\_\_ **of** the Lord  
 I [Nephi] \_\_\_\_\_ should make  
 these [small] plates \_\_\_\_\_ for the special purpose  
 that there should be an account engraven  
**of** the ministry  
**of** my people

4 [and that] upon the other [large] plates  
 [there] should be engraven an account **of** the reign of the kings  
 and **[of]** the wars  
 and **[of]** the contentions  
**of** my people

wherefore these [small] plates are for the more part **of** the ministry  
**[of]** my people ]  
 and the other [large] plates are for the more part **of** the reign of the kings  
 and **[of]** the wars  
 and **[of]** the contentions  
**of** my people

Example: 1 Nephi 18:6

we did go down into the ship  
**with** all our loading  
**and** **[with]** our seeds  
**and** **[with]** whatsoever thing we had brought with us . . .

**wherefore**

we did ALL go down into the ship  
**with** our wives  
**and** **[with]** our children

In English, we would probably just say: “with all our loading, seeds, and whatsoever . . . “

This kind of word repetition is usually structured into multiple parallel layers which most times are somewhat synonymous and connected by many ‘and’s. So, in structure we would claim this verse to have “synonymous parallelism” and “many ‘and’s.” And in Hebrew word form we would say that this verse exemplifies “repetition of a preposition.” Thus, the verse can be classified in three different ways.

According to Royal Skousen, “The repeated “the” is very common in the Book of Mormon text. There are numerous examples where two nouns are conjoined as in the ubiquitous phrase ‘the Nephites and the Lamanites.’” Skousen goes on to list examples where three or more conjoined nouns are repeated, each with a repeated “the.”

(Word Forms)

Example: 1 Nephi 13:8  
8 **And** [he]the angel spake unto me

saying

**Behold** the gold  
**and** the silver  
**and** the silks  
**and** the scarlet  
**and** the fine-twined linen  
**and** the precious clothing  
**and** the harlots are the desires  
of this great and abominable church

Example: 1 Nephi 18:25

25 **And it came to pass**

that we did find upon the land of promise  
as we journeyed in the wilderness

that there were beasts in the forests  
of EVERY kind  
**both** the cow  
**and** the ox  
**and** the ass  
**and** the horse  
**and** the goat  
**and** the wild goat

(Sources: E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi." *Improvement Era* 64 (July 1961): 496-97, p. 497; Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16.); Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One* (2016), p. 196-228.)

## (25) The use of passive participles with "of" instead of "by" as in normal English

Examples:

avored **of** the Lord 1 Ne 3:6  
blessed **of** the Lord 1 Ne 3:8  
instructed **of** the Lord 1 Ne 17-18

(Source: Brookbank: October 1914: p. 1148)

**(26) The use of active participles where the word “of” is inserted before the object**

In Hebrew, we find phrases like: “knowing of the prophecies” (Alma 43:23) The word “of” is inserted in a translation of Hebrew. This Hebrew construction is used instead of modern English, where we might just say: “knowing the prophecies.”

Example: 1 Nephi 1:15

**And** after this manner was the language of my father [Lehi]  
in the **praising of His God**

Example: 1 Nephi 11:8

**and** the beauty thereof was far beyond  
**yea** **exceeding of** ALL beauty

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60; p. 55)

**(27) The use of a preposition plus the word “that”**

Examples: (Almost all of these examples were deleted in 1837, thus they are colored in pink here.)

- 1 Ne. 2:11,11 because **that** he [my father (2) (deleted in 1837)
- 1 Ne. 3:30,31 after **that** he the angel (2) (deleted in 1837)
- 1 Ne. 19:2 Wherefore before **that** I [Nephi] made these small plates (deleted in 1837)

After **that**: 1 Ne. 3:30, 31 (2); 1 Ne 4:19,20 (2); 1 Ne. 10:11, 11 (2); 1 Ne. 13:26, 34, 34, 34 (4);  
1 Ne. 16:14, 17 (2); 1 Ne. 18:21 (1); 1 Ne. 19:3 (1); 1 Ne. 22:1 (1)

Before **that**: 1 Ne. 13:15 (1); 1 Ne. 19:2 (1)

(Sources: Brookbank: 1914: section 4; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey,” *BYU Studies* 11/1 (1970): 50-60; p. 58; *Book of Mormon Critical Text*, Vol. I, FARMS, 1986)

**(28) The use of the words “caused that” or “caused to be” or “will cause”**

The words “caused that” to imply a causative factor are not normally used in English.

Example: 1 Nephi 4:5

**And** it was by night  
**and** I [Nephi] **caused that** they [my brethren] should hide themselves

(Word Forms)

In English we would just say, “I asked my brethren to hide,” or “my brethren hid themselves.”

Other Examples:

- 1 Ne. 17:46 by his word he can **cause that** rough places (deleted in 1837)  
1 Ne. 21:8 **cause to** inherit

(Sources: Brookbank: 1914: section 4; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60; p. 58)

(29) The use of the words “**began to**” describing an action (also “**began to**”)

This wording is omitted in English where it does not describe an apparent process. For example in Hebrew one would say: “He began to be frightened.” Whereas in English one would just say, “he became frightened” or “he was afraid.”

Examples:

- 1 Ne. 1:18 and [he my father Lehi] began to\* prophesy  
1 Ne. 1:18 and [he my father Lehi began] to\* declare unto  
1 Ne. 3:14 and we began to\* be exceedingly sorrowful  
1 Ne. 3:31 and Lemuel again began to\* murmur  
1 Ne. 4:30 he began to\* tremble  
1 Ne. 5:17 began to\* prophesy  
1 Ne. 8:8 I [Lehi] **began to** pray unto the Lord  
1 Ne. 8:12 I [Lehi] **began to** be desirous that my family should partake  
1 Ne. 14:16 And as there **began to** be wars and rumors of wars  
1 Ne. 16:20 my father **began to** murmur against the Lord  
1 Ne. 16:21 it **began to** be exceedingly difficult  
1 Ne. 17:2 and they [our women] **began to** bear their journeyings  
1 Ne. 17:17 I was about to build a ship they **began to** murmur  
1 Ne. 17:19 I [Nephi] **began to** be sorrowful  
1 Ne. 18:9 their wives **began to** make themselves merry  
1 Ne. 18:9 that they **began to** dance  
and [**began**] to sing  
and [**began**] to speak with much rudeness  
1 Ne. 18:10 I Nephi **began to** speak to them with much soberness  
1 Ne. 18:13 they [Laman and Lemuel] **began to** be frightened exceedingly  
1 Ne. 18:14 the tempest **began to** be exceedingly sore  
1 Ne. 18:15 my brethren **began to** see that the judgments of God were upon them  
1 Ne. 18:18 near to\* be  
1 Ne. 18:24 and we **began to** plant seeds

(Sources: Brookbank: 1914: section 4) (online )

**(30) The insertion of the phrase “that I should” or “that he would” or “that perhaps I might”**

In places where modern English would just use an infinitive (i.e. “to write”), Hebrew inserts phrases like “that I should” or “that perhaps I might.” For example, in 1 Nephi 14:28: “I, Nephi, am forbidden **that I should** write the remainder of the things which I saw and heard.” In modern English we would just say, “I am forbidden to write the remainder . . . “

Examples:

1 Nephi 1:11  
1 Nephi 2:2  
1 Nephi 7:20  
1 Nephi 3:24  
1 Nephi 8:8  
1 Nephi 8:13  
1 Nephi 14:28  
1 Nephi 17:36

(Source: Brookbank: May 1914: p. 624)

**(31) The use of the words “make an end” in conjunction with an end to speaking or writing**

In English thought or writing, the “end” of a speech happens when the words cease. Sometimes we begin a final paragraph with the words, “In summary.” However, a Hebrew “makes” an “end.”

Examples:

1 Ne. 7:1 after my father Lehi had **made an end** of prophesying  
1 Ne. 10:2 after [he] my father had **made an end**  
1 Ne. 14:30 And now I [Nephi] **make an end** of speaking  
1 Ne. 16:1 after I Nephi had **made an end** of speaking to my brethren  
1 Ne. 22:29 And now I Nephi **make an end** for I durst NOT speak further

(Source: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 18 (December 1914): 136-43)

**(32) The use of the words “make an oath” instead of the English “take an oath”**

English speakers will say that they “take an oath,” or that they “swear by an oath.” In Hebrew, they “make an oath.”

Examples:

1 Ne. 4:35 he [Zoram] also **made an oath** unto us  
1 Ne. 4:37 when [he] Zoram had **made an oath** unto us



(Word Forms)

(Source: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 18 (December 1914): 136-43)

(33) The use of "simile" comparison using the words "like" or "as"

In Hebrew, similes are at times used in repetition.

Example: 1 Nephi 20:18-19

O that thou hadst hearkened to my commandments  
Then had thy peace been **as** a river  
And thy righteousness **as** the waves of the sea  
Thy seed also had been **as** the sand  
The offspring of thy bowels **like** the gravel thereof

[Note: This characteristic of Hebrew writing can also be classified under parallelistic forms. It would take the form of a repeating alternate. For example:

[A] Then had thy peace been  
[B] **as** a river  
and [A] thy righteousness [had been]  
[B] **as** the waves of the sea  
[and] [A] thy seed also had been  
[B] **as** the sand  
[and] [A] the offspring of thy bowels [had been]  
[B] **like** the gravel thereof

Examples of "as"

1 Ne. 4:3 the Lord is able] to destroy Laban, even **as** the Egyptians  
1 Ne. 11:11 I [Nephi] spake unto Him **as** a man speaketh  
1 Ne. 11:11 He [the Spirit] spake unto me **as** a man speaketh with another  
1 Ne. 12:1 **as** many [people] **as** the sand of the sea  
1 Ne. 17:48 shall wither even as a dried reed  
1 Ne. 19:10 according to the words of the angel **as** a man in-to the hands of wicked men

Examples of "like":

1 Ne. 2:9 O that thou mightest be **like** unto this river  
1 Ne. 2:10 O that thou mightest be **like** unto this valley  
1 Ne. 2:13 they [Laman and Lemuel] were **like** unto the Jews  
1 Ne. 2:16 I [Nephi] did NOT rebel against him [my father] **like** unto my brothers  
1 Ne. 4:2 Let us be strong **like** unto Moses  
1 Ne. 4:33 a free man **like** unto us  
1 Ne. 10:12 they [the House of Israel] should be compared **like** unto an Olive-tree  
1 Ne. 11:8 it was **like** unto The Tree which my father had seen  
1 Ne. 11:35 spacious building, **like** unto the building which my father saw  
1 Ne. 12:11 white even **like** unto the Lamb of God



(Word Forms)

(36) **Euphemism**

The use of pleasant wording rather than what is harsh.

Example: 1 Nephi 18:18

**yea** their [my parents'] **grey hairs** were about to be brought down to lie low in the dust  
(They were being pushed toward a premature death as a result of actions by Laman and Lemuel. )

(Sources: Bullinger 1898/1968:684)

(37) A **diminishing** of one thing to magnify another

This is where the value of one thing is lowered in order to emphasize and increase the value of another. For example, in Genesis 18:27 we find:

“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” [Bull. P. 155]

Example: 1 Nephi 14:12

12 And **it came to pass**  
 that I [**Nephi**] **beheld** the church of The Lamb of God  
 and its numbers were **few**  
 and because of the **wickedness**  
[because of the] **abominations**  
 of the [GREAT] whore  
**who** sat upon MANY waters

Nevertheless  
 I [**Nephi**] **beheld** the church of The Lamb[of God]  
who were the saints of God  
were also upon ALL the face of the earth  
 and their dominions upon[ALL] the face of the earth  
were small  
because of the **wickedness**  
 of the GREAT whore

(Source: Bullinger 1898/1968:155)

(38) The use of **metaphor** symbolism

(a) **Body parts:** A major example of metaphor symbolism in the scriptures is body parts.

1. **Body:** 1 Ne. 15:13

**God's body:** 15:13

2. **Feet:** 1 Ne. 11:17; 19:7; 21:13, 23.

3. **Arm(s) :** 1 Ne. 20:14; 21:22; 22:6, 10, 11.

**God's Arm:** 20:14; 22:10, 11.

4. **Mouth:** 1 Ne. 3:20; 5:13; 13:23, 24, 38, 41; 14:23; 20:3; 21:2.

**God's Mouth:** 13:41; 20:3.

5. **Face:** 1 Ne. 11:29

6. **Eye(s):** 1 Ne. 8:13, 17, 25, 26; 12:17; 13:27; 16:38; 21:7, 18; 22:10, 11, 23.

7. **Hand (s):** Title Page (4); 1 Nephi 3:26, 29, 31; 4:11, 12, 17; 5:5, 8, 14; 7:11, 16, 17, 18, 19; 13:19, 26, 28, 34; 17:23, 48, 52, 53; 19:10; 22:6, 13.

**God's Hands:** 20:13; 21:2; 21:16, 22; 22:6, 13.

8. **Bowels:** 1 Ne. 20:19; 21:1

9. **Heart(s):** 1 Ne. 1:5, 15; 2:11, 16, 18, 19; 4:10; 7:5, 8, 19; 11:1, 22; 12:17; 13:27; 14:2, 6, 7; 15:3, 4, 10, 11; 16: 22, 38; 17:19, 20, 30, 41, 42, 44, 46, 47; 18: 19, 20; 19:13, 14, 15; 21:21; 22:5, 15.

10. **Finger:** 1 Ne. 8:27, 33; 17:52.

(Sources: These sources come from word searches of Volume 1. See also Pinnock: p. 121-126)

(b) **Names of God, Christ, the Holy Ghost**, etc. (These Names come from my own research article: "That Ye Might Know the Name of the Lord")

Titles of Deity (1 Nephi)

(First mention in the Book of Mormon)

|                                           |                    |
|-------------------------------------------|--------------------|
| God                                       | (1 Ne. 1:1)        |
| The Lord                                  | (1 Ne. 1:1)        |
| Their God                                 | (1 Ne. 1:8; 18:18) |
| One                                       | (1 Ne. 1:9)        |
| One Descending out of the Midst of Heaven | (1 Ne. 1:9)        |
| Him                                       | (1 Ne. 1:10)       |
| Lord God Almighty                         | (1 Ne. 1:14)       |
| His God                                   | (1 Ne. 1:15)       |
| A Messiah                                 | (1 Ne. 1:19)       |
| He                                        | (1 Ne. 1:20)       |
| That God Who Had Created Them             | (1 Ne. 2:12)       |
| The Lord Our God                          | (1 Ne. 2:7)        |
| The Fountain of All Righteousness         | (1 Ne. 2:9)        |
| Mightier Than All the Earth               | (1 Ne. 4:1)        |
| One Man                                   | (1 Ne. 4:13)       |
| The God of Israel                         | (1 Ne. 5:9)        |
| That Same God Who Had Preserved Them      | (1 Ne. 5:15)       |

*(Word Forms)*

|                                                                        |               |
|------------------------------------------------------------------------|---------------|
| The God of Abraham and the God of Isaac<br>and the God of Jacob        | (1 Ne. 6:4)   |
| The God of Abraham                                                     | (1 Ne. 6:4)   |
| The God of Isaac                                                       | (1 Ne. 6:4)   |
| The God of Jacob                                                       | (1 Ne. 6:4)   |
| The Lord Their God                                                     | (1 Ne. 7:21)  |
| A Tree Whose Fruit Was Desirable<br>to Make One Happy                  | (1 Ne. 8:10)  |
| The Lord God                                                           | (1 Ne. 10:4)  |
| A Prophet                                                              | (1 Ne. 10:4)  |
| A Savior of the World                                                  | (1 Ne. 10:4)  |
| This Messiah of Whom He Had Spoken                                     | (1 Ne. 10:5)  |
| This Redeemer of the World                                             | (1 Ne. 10:5)  |
| This Redeemer                                                          | (1 Ne. 10:6)  |
| The Messiah                                                            | (1 Ne. 10:7)  |
| Mightier Than I Whose Shoe's Latchet<br>I Am Not Worthy to Unloose     | (1 Ne. 10:8)  |
| One Among You Whom Ye Know Not                                         | (1 Ne. 10:8)  |
| The Lamb of God                                                        | (1 Ne. 10:10) |
| The Messiah Who Should Come                                            | (1 Ne. 10:11) |
| Their Lord and Their Redeemer                                          | (1 Ne. 10:14) |
| Their Lord                                                             | (1 Ne. 10:14) |
| Their Redeemer                                                         | (1 Ne. 10:14) |
| The True Messiah                                                       | (1 Ne. 10:14) |
| The True Messiah Their Lord<br>and Their Redeemer                      | (1 Ne. 10:14) |
| The Son of God                                                         | (1 Ne. 10:17) |
| The Same Yesterday Today and Forever                                   | (1 Ne. 10:18) |
| Above All                                                              | (1 Ne. 11:6)  |
| God over All the Earth                                                 | (1 Ne. 11:6)  |
| The Lord, the Most High God                                            | (1 Ne. 11:6)  |
| The Most High God                                                      | (1 Ne. 11:6)  |
| The Son of the Most High God                                           | (1 Ne. 11:6)  |
| A Man Descending out of Heaven                                         | (1 Ne. 11:7)  |
| A Man                                                                  | (1 Ne. 11:7)  |
| The Tree Which Bore the Fruit<br>Which thy Father Tasted               | (1 Ne. 11:7)  |
| The Tree Which Is Precious Above All                                   | (1 Ne. 11:9)  |
| The Son of the Eternal Father                                          | (1 Ne. 11:21) |
| The Tree of Life                                                       | (1 Ne. 11:25) |
| The Fountain of Living Waters                                          | (1 Ne. 11:25) |
| The Son of the Everlasting God                                         | (1 Ne. 11:32) |
| The Lamb                                                               | (1 Ne. 12:11) |
| The Eternal God                                                        | (1 Ne. 12:18) |
| The Messiah . . . Lamb of God of Whom<br>the Holy Ghost Beareth Record | (1 Ne. 12:18) |
| My Rock and My Salvation                                               | (1 Ne. 13:36) |
| My Rock                                                                | (1 Ne. 13:36) |
| MY Salvation                                                           | (1 Ne. 13:36) |
| The Savior of the World                                                | (1 Ne. 13:40) |

|                                                |                               |
|------------------------------------------------|-------------------------------|
| The Son of the Eternal Father                  |                               |
| and the Savior of the World                    | (1 Ne. 13:40)                 |
| One God                                        | (1 Ne. 13:41)                 |
| One Shepherd over All the Earth                | (1 Ne. 13:41)                 |
| Their Everlasting God                          | (1 Ne. 15:15)                 |
| Their Everlasting God Their Rock               |                               |
| and Their Salvation                            | (1 Ne. 15:15)                 |
| Their Rock                                     | (1 Ne. 15:15)                 |
| Their Salvation                                | (1 Ne. 15:15)                 |
| The True Vine                                  | (1 Ne. 15:15)                 |
| Thy Seed                                       | (1 Ne. 15:18)                 |
| The Greatest of All the Gifts of God           | (1 Ne. 15:36)                 |
| That Tree of Life Whose Fruit Is Most Precious |                               |
| and . . . Desirable                            | (1 Ne. 15:36)                 |
| The Lord His God                               | (1 Ne. 16:20)                 |
| Lord                                           | (1 Ne. 17:9)                  |
| Your Light in the Wilderness                   | (1 Ne. 17:13)                 |
| I                                              | (1 Ne. 17:14)                 |
| I the Lord                                     | (1 Ne. 17:14)                 |
| The Lord Their God Their Redeemer              | (1 Ne. 17:30)                 |
| The True and Living God                        | (1 Ne. 17:30)                 |
| The Lord Your God                              | (1 Ne. 17:45)                 |
| His Almighty Word                              | (1 Ne. 17:46)                 |
| The Almighty God                               | (1 Ne. 17:48)                 |
| The Lord Thy God                               | (1 Ne. 17:55)                 |
| My God                                         | (1 Ne. 18:16)                 |
| The Very God of Israel                         | (1 Ne. 19:7)                  |
| The God of Abraham and of Isaac                |                               |
| and the God of Jacob                           | (1 Ne. 19:10)                 |
| The God of Abraham and of Isaac                | (1 Ne. 19:10)                 |
| The God of Nature                              | (1 Ne. 19:12)                 |
| The Holy One of Israel                         | (1 Ne. 19:14)                 |
| The Salvation of the Lord                      | (1 Ne. 19:17)                 |
| The Lord Their Redeemer                        | (1 Ne. 19:18)                 |
| The God of Israel, Who Is the Lord of Hosts    | (1 Ne. 20:2)                  |
| The Lord of Hosts                              | (1 Ne. 20:2)                  |
| I Am He I Am the First and I Am Also the Last  | (1 Ne. 20:12)                 |
| The Last                                       | (1 Ne. 20:12)                 |
| The First                                      | (1 Ne. 20:12; cf. 1 Ne. 1:11) |
| The Lord Thy God Who Teacheth Thee to Profit   |                               |
| Who Leadeth Thee . . . ,                       | (1 Ne. 20:17)                 |
| The Lord Thy Redeemer the Holy One of Israel   | (1 Ne. 20:17)                 |
| Thy Redeemer                                   | (1 Ne. 20:17)                 |
| My Name                                        | (1 Ne. 21:1)                  |
| My Servant                                     | (1 Ne. 21:3)                  |
| Israel                                         | (1 Ne. 21:3)                  |
| The Lord—That Formed Me from the Womb          | (1 Ne. 21:5)                  |
| His Holy One                                   | (1 Ne. 21:7)                  |
| The Lord the Redeemer of Israel His Holy One   | (1 Ne. 21:7)                  |
| The Redeemer of Israel                         | (1 Ne. 21:7)                  |
| The Lord That Is Faithful                      | (1 Ne. 21:7)                  |

(Word Forms)

|                                 |               |
|---------------------------------|---------------|
| He That Hath Mercy on Them      | (1 Ne. 21:10) |
| The Mighty One of Jacob         | (1 Ne. 21:26) |
| Thy Savior and Thy Redeemer     |               |
| the Mighty One of Jacob         | (1 Ne. 21:26) |
| Thy Savior                      | (1 Ne. 21:26) |
| The Father of Heaven            | (1 Ne. 22:9)  |
| The Mighty One of Israel        | (1 Ne. 22:12) |
| Their Savior and Their Redeemer |               |
| the Mighty One of Israel        | (1 Ne. 22:12) |
| One Shepherd                    | (1 Ne. 22:25) |

(c) **Names of People, Places and Things**

In the text of the Book of Mormon, there are numerous places where I have noted a “duality” which implies that there is a hidden meaning related to the covenant aspect of the text. In other words, in view of the fact that the Book of Mormon is a covenant text of Christ’s people, it is not insignificant that many of the names of the people, places or things mentioned in the text are linked to, or associated with the Lord’s covenant process and with the journey of Lehi’s family through the wilderness to the Promised Land. The following are some examples (see my Commentary <step-by-step through the Book of Mormon> or <alancminer.com> for a more complete explanation along with illustrations and maps):

**People (covenant symbolism)**

Mormon – name associated with the valley where the covenant church was restored.

Nephi – name associated with the restoration of covenant temple rites at Jerusalem

    The meaning is also associated with “good” or “goodly.”

    Also linked to leading a chosen people through the wilderness to the Promised Land.

Moses – linked with guiding the covenant people through the wilderness to the Promised Land.

Zedekiah – name meaning "the Lord/Yahweh is my righteous justice." (Thus Jerusalem was destroyed.)

Lehi – name associated with the Abrahamic covenant, and the well at Beer-lahai-roi (Genesis 16).

Sariah – “Princess of the Lord.” The name is linked to Abraham’s wife Sarai and the covenant

Laman – Linked to the Lihyanite civilization in Midian, the location of the “River of Laman.”

Lemuel – a rather mysterious poetic substitute for Solomon, but also associated with worship of the Babylonian “Sin” or moon-god. The “Wilderness of Sin” is where the children of Israel wandered and murmured—near Midian, the location of the valley of Lemuel.

Sam – name linked to Shem (Melchizedek). Abraham received the covenant priesthood from Melchizedek.

Laban – name linked to the foolish Nabal’s (Laban spelled backward) rejection of young “king” David, similar to young Nephi.

Zoram – The brothers of Nephi sought security by hiding in the cavity of a rock outside the walls while Nephi trusted in the Lord and ultimately was helped by Zoram. The name Zoram partly means “walls” and also means “God was their Rock.” Thus, there might be an implied meaning in the name Zoram. Nephi trusted in the Lord (Nephi’s “Rock”) and that “Invisible One” (or Spirit of the Lord) led him to obtain the covenant records of the tribe of

Joseph. These covenant records were entrusted to the servant of the “Rock of Israel.”  
Moreover, as the Book of Mormon tells us, the covenant records of the tribe of Joseph would eventually be hidden in the cavity of a rock and sealed up by Mormon and Moroni.  
Isaiah – “God is Salvation.” (Salvation comes through the covenant process.)  
Ishmael – meaning “God has heard,” -- linked with Abraham & Beer-lahoi-roi  
House of Israel – Isra-el = “he who rules as God.” Thus, house of Israel = God’s people.  
Abraham, Isaac, Jacob – associated with the covenant Patriarchal order.  
Jeremiah – the name Jeremiah means “exaltation of the Lord.” Jeremiah was associated with hiding up all the holy things and records of the Lord in a cave at Mt. Horeb (Sinai) at the time of destruction of Jerusalem – a task similar to that of Mormon and Moroni with the Nephites, and Ether with the Jaredites. Jeremiah was also considered the most accomplished prophet in using literary devices in his writings.  
Zenoch, Zenos, Neum – The name Zenoch means “pillory” implying persecution. Zenos corresponds to “stranger, or sojourner,” befitting either a Levite or someone doomed to be cast out of their own land. The name Neum may mean “declaration of Yahweh” or a “visionary decree.” (Book of Mormon Onomasticon) At least Zenoch and Zenos were slain because they testified of Christ (Alma 33:16-17; Helaman 8:19). Thus, they provide a three-fold symbol of the prophets of old.

### **Places (covenant symbolism)**

Jerusalem – symbolizes “Zion” with the its covenant temple ordinances.  
Israel – symbolizes the covenant land of Inheritance or Promised Land.  
Wilderness – symbolizes man’s mortal journey before reaching the Promised Land.  
Red Sea – related to Moses & the Exodus from Egypt.  
Egypt – a symbol of bondage and captivity (similar to Hell).  
Babylon – a symbol of bondage and captivity (similar to Hell)  
Valley of \*Lemuel – “firm steadfast, immovable” in keeping the Lord’s commandments.  
River \*Laman – “continually flowing into the fountain of all righteousness.”  
Treasury of Laban – The term actually means a library of records.  
High Mountain – related to Mt. Sinai. Here much was seen and done related to the covenant work of the Lord.  
Tent – a term of duality not only related to one’s abode while traveling through the wilderness, but also related to the Tabernacle which was the source of covenant renewal.  
Shazer – has a meaning of “Trees” implying a suitable place for Lehi to stop.  
Nahom – the name signifies “mourning” which gives added emphasis for Ishmael’s death.  
Bountiful – related to an abundance of fruit.  
Irreantum – a foreign term, the first part possibly an Arab term meaning much water, and the last part possibly related to a Mesopotamian word for Goddess of the heavens.  
Thus, the many waters ruled over by the God of heaven.  
Promised Land – a covenant land where one can raise a posterity in the covenant gospel with access to a covenant temple.



(Word Forms)

### Things (covenant symbolism)

Tent – a term of duality not only related to one’s abode while traveling through the wilderness, but also related to the Tabernacle which was the source of covenant renewal.

Liahona (“ball”) – symbol of kingship rule Also associated with something circular and something directional.

Sword of Laban – symbol of kingship (protection of the covenant).

Garments of Laban – symbol of one’s covenant office or ALL one is promised by a covenant.

Bow – symbol of strength and leadership.

Ship – Symbolizing something that will take people over the waters of chaos to the Promised Land.

(Sources: Book of Mormon Onomasticon; Also, multiple sources in my Commentary: “step-by-step through the Book of Mormon” or “alancminer.com”)

### (39) Double Meaning (Duality)

A word or phrase susceptible to two interpretations, both of which are true. There are many instances of these in the text. Some I have simply identified with the word “*duality*” in brackets situated to the right – [*duality*]. In a few instances I have also added a note of explanation.

Example: First Nephi: Preface

The Lord warns Lehi to depart \_\_\_\_\_ \*out of the land of Jerusalem [*duality*]

because he [Lehi] prophesieth unto the [covenant] people [the Jews] concerning their iniquity and [but] they [the covenant people--the Jews] seek to \_\_destroy his life

[*Note: The term “land of Jerusalem” is readily identified as a geographical place. However, Jerusalem was where the Temple was located, and Jerusalem was also the center-place of the covenant-people of the Lord.*]

Example: 1<sup>st</sup> Nephi 1: Preface

The course of their \_\_\_\_\_ travels in the wilderness [*duality*]

They come \_\_\_\_\_ to the large waters

[*Note: There is a duality here. The word “course” implies physical travel, but it also implies spiritual travel. Also, “large waters” are symbolic of chaos and separation from a new promised land – much like Moses*]

**Structural Line Forms and Word Forms Summary:** While I have given a number of examples of ancient Hebrew-like structural line forms (parallelisms) and word forms, I have not listed every type. I expect to expand this list in the future. The examples that I have presented are those that I feel I can explain clearly. Again, because many of these forms are plentiful, I have only labeled a sufficient number to validate the text. However, readers are welcome to search on their own, and compile lists of examples of the various types of structural line forms and word forms. Hopefully a database can be developed.

*(Word Forms)*

## 2C. Early Modern English Grammatical Forms

In analyzing the earliest text of the Book of Mormon, Royal Skousen and Stan Carmack have developed a hypothesis that “the linguistic fingerprint of the Book of Mormon, in hundreds of different ways, is Early Modern English.” (“Joseph Smith Read the Words,” *Interpreter* 18 (2016:41-64). As to whether that hypothesis will become theory is a matter of debate. In other words, according to the 2010 *Random House Kernerman Webster's College Dictionary*:

A hypothesis is a conjecture put forth as a possible explanation of phenomena or relations, which serves as a basis of argument or experimentation to reach the truth . . . . A theory in technical use is a more or less verified or established explanation accounting for known facts or phenomena.

However, I must add that I consider Royal Skousen and Stanford Carmack to be the most pre-eminent linguistic scholars regarding the text of the Book of Mormon. But before I continue with their ideas, let me answer the question: What is Early Modern English?

In a September 12, 2014 blog, Kirk Magleby wrote: “Scholars of English demarcate eras in the evolution of the language.” He then lists the following eras:

A.D. 450 was the beginning of Old English which continued until A.D. 1100 - 1170.

A.D. 1100 - 1170 was the beginning of Middle English which continued until A.D. 1300.

A.D. 1300 was the beginning of Late Middle English which continued until A.D. 1470 - 1500.

A.D. 1470 - 1500 was the beginning of Early Modern English which continued until A.D. 1670 - 1700. (Some even put the end of Early Modern English as late as A.D. 1800.

A.D. 1670 - 1700 was the beginning of Modern English aka Late Modern English which has become Earth's lingua franca.

(Source: Kirk Magleby, “Early Modern English,” <http://bookofmormonresources.blogspot.com>)

In Part 1 of the 3-part Volume 3 of *The History of the Text of the Book of Mormon: Grammatical Variation* (2016), Royal Skousen writes [p. 3]:

The Book of Mormon, when it was first published in 1830 (Palmyra, New York), was immediately recognized as written in a biblical style but also filled with numerous instances of nonstandard English. As might be expected, that earlier text has undergone grammatical editing over the years, especially by Joseph Smith when he prepared the book for its second edition in 1837 (Kirtland, Ohio), along with additional editing by him for the third edition published in 1840 (Cincinnati, Ohio/Nauvoo, Illinois). Virtually all subsequent editions have continued the editing.

*(Early Modern English)*

On page 13 Skousen continues:

In quite a few cases, the Book of Mormon usage is restricted to Early Modern English and died out by the 1700s. One surprising finding is that nearly all the Book of Mormon usages that many have thought to be simply Joseph Smith's Upstate New York dialect have actually been identified as Early Modern English. In other words, the original Book of Mormon text is archaic English (dating from Early Modern English) rather than Joseph Smith's dialectal English.

Stanford Carmack writes that much of what we know concerning Early Modern English comes from the KJV Bible. Yet there are multiple Early Modern English grammatical forms in the Book of Mormon that are not found in the Bible, or their usage percentage in the Book of Mormon is not equivalent with that found in KJV Bible text. These grammatical forms in the Book of Mormon have been previously treated as poor English, and edited to a more "acceptable" grammatical form, even by Joseph Smith. However, these phrases, once scorned by critics, now become support for two very important ideas. That

- (1) the KJV Bible is a very important companion to the Book of Mormon in phrasing; yet
- (2) the Book of Mormon does not represent a plagiarism of the KJV.

Carmack writes:

I would assert that it is no longer possible to argue that the earliest text of the Book of Mormon is defective and substandard in its grammar. . . . [Moreover] Even if the composition of the book had been consciously manipulated by [Joseph] Smith and his associates in order to create a structurally and lexically plausible work of scripture based on the Bible they knew; the evidence is abundantly clear that the language is broader in scope and in many cases deeper in time than what might possibly have been derived from the KJV.

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 258-259)

Although Stanford Carmack and Royal Skousen have published a number of articles (see the list of "Sources" in this Introduction), their work on Early Modern English as it relates to the Book of Mormon is ongoing. Thus I have set aside this special section of my Introduction. My purpose is neither to prove or disprove their hypothesis, as I do not lay claim to any formal training in languages, especially Early Modern English. Rather my intention is to provide a limited perspective of their proposed "discoveries" as they relate to my structured parallelistic text, in the hope that further insight can be achieved and catalogued.

To begin with, and for the benefit of the reader, what follows in this section is mainly derived from Carmack's article, "A Look at Some 'Nonstandard' Book of Mormon Grammar."

*[Note: As of this date, part 3 of Volume 3 of The History of the Text of the Book of Mormon: Grammatical Variation, which treats the Early Modern English in the text of the Book of Mormon, has not been published.]*

I will first list some of the topics he covers, and then give more detail.

- (1) The phrase “they was”
- (2) The phrase “them days”
- (3) “Smitten” / “Smote”
- (4) Plural noun / Singular verb
- (5) Singular noun / Plural verb
- (6) The phrase “faith on the Lord [Jesus Christ]”
- (7) The phrase “it supposeth me”
- (8) The past participle “arriven”
- (9) The phrase “the more part of”
- (10) The use of the phrase “beseech of you/thee”
- (11) The phrase “much + plurals”
- (12) The use of the phrase “did go”
- (13) Miscellaneous examples

As I have previously mentioned in Part 1 of this Introduction (Method #13), as I list the textual examples from the categories listed above in which there has been a change from Early Modern English to Modern English, I will sometimes color the modern grammar in pink, then a slash, and then the change in pink that has been made to the text. Then at the right margin I will insert a pink {AG}. Other times I will color the present text in pink and insert at the right margin the original grammatical form in pink in brackets, followed by a pink {AG}. I will also alert the reader to the fact that there are some instances in which the archaic grammar is still present in the text. In those cases, I will just color the text in pink and place the customary {AG} (“Archaic Grammar”) at the right margin. Sometimes I will note when the archaic grammar was deleted, which in most instances was during the extensive editing of 1837.

[deleted in 1837]

Examples: (For 1 Nephi 4:4)

[Original text] 1 Nephi 4:4: they was yet wroth

[Present text] 1 Nephi 4:4 they were yet wroth

Example #1: Now when I had spoken these words they was/were yet wroth {AG}

Example #2: Now when I had spoken these words they were yet wroth [“they was”] {AG}

Example #3: 1 Nephi 16:1

- 1 Thou hast declared unto us HARD things  
more than that which we [thy brethren] [deleted in 1837] {AG}  
are able to bear

(Early Modern English)

(1) The phrase “**they was**”:

According to Stanford Carmack, the phrase “**they was**” is uncommon in the Book of Mormon. It occurs five times, while “they were” occurs 628 times. Yet it is well attested in Early Modern English where plural pronouns we, ye, you, and they were used with the singular “was.”

Example #1: 1 Nephi 4:4

**they were** yet wroth [“they was”] {AG}

Example #2: 1 Nephi 17:6

**we were** exceedingly rejoiced [“we was”] {AG}

Note: In the original text, the phrase “we was” occurs once (1 Nephi 17:6), but “we were” occurs 35 times.

In the original text, the phrase “there was” followed by a plural noun occurs 30 times in the Book of Mormon, compared to 120 instances of the phrase “there were.”

Example # 3: 1 Nephi 18:25

there **were** beasts in the forests of every kind [“there was”] {AG}

Originally, the Book of Mormon contained a construction “there were no” followed by a singular noun (see 3 Nephi 4:4; 3 Nephi 11:3; Mormon 1:12). All of these have since been standardized. According to Carmack, the KJV doesn’t have any such examples of this construction.

(Source: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 217, 221-225)

(2) The phrase “**them days**”:

According to Stanford Carmack, we see the phrase “them days” twice in the original text of the Book of Mormon. While not normal Early Modern English, it is not abnormal either.

Example: 1 Nephi 1:20 is similar

20 . . . the **tender mercies** of **the Lord is / are** over ALL **them / those** [P, 1830 / 1837] {AG}  
whom **He [the Lord]** hath **chosen**

Other Similar Examples: 1 Nephi 22:20; 22:23

(Source: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 217)

(3) “Smitten” / “Smote”:

According to Stanford Carmack, the past-participial *smitten* is used 42 times in the Book of Mormon. In the original text, the past-participial form “had smote” is used 6 times.

Example: 1 Nephi 4:19

And after I had smitten off his head

[“had smote”] {AG}

Interestingly, the Oxford English Dictionary (OED) informs us that “smote” functioned as a past participle for centuries in English, beginning in the 16<sup>th</sup> century.

(Source: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 219)

(4) Plural noun / Singular verb:

According to Stanford Carmack, in modern-day noun phrases, we correlate a plural noun with a singular verb. In Early Modern English, this is not always the case:

Examples: (What follows is from the original text):

1 Nephi 2:5 he traveled in the wilderness, in the borders which was nearer the Red Sea

1 Nephi 5:11 Adam and Eve which was our first parents

1 Nephi 10:16; 13:17; 16:30; 17:2; 17:30; 18:15; 18:24; 18:25

Third-person plural subjects used with archaic third-person singular inflection:

Example: Preface of First Nephi (archaic forms still present in the 1920 edition)

|                      |            |
|----------------------|------------|
| Nephi & his brethren | returneth  |
|                      | rebelleth  |
|                      | dieth      |
|                      | yieldeth   |
|                      | sleepeth   |
| Flames               | ascendeth  |
| Hearts               | delighteth |
| Gentiles             | knoweth    |
| Men                  | hath       |
| Many                 | hath       |

(Sources: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 217, 234. *Book of Mormon Critical Text*, Vol. 1, FARMS, 1986.)



(Early Modern English)

(5) **Singular noun / Plural verb:**

According to Stanford Carmack, the original text of the Book of Mormon not only contains examples of a singular noun used with a plural verb, but some of those examples have never been changed.

Example #1: 1 Nephi 14:23 thou beheld (this example has never been changed) {AG}

Example #2: 1 Nephi 14:8 Remember thou the covenants of the Father

[originally: "Rememberest thou"] {AG}

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 230-231)

(6) **The phrase "faith on the Lord [Jesus Christ]:**

Although the Book of Mormon parallels the Bible in using phrases such as "faith in God," "faith in the Lord," and "faith in him," according to Carmack, ONLY the Book of Mormon uses phrases like "faith on the Lord," or "faith on the name of the Lord."

Example: 1 Nephi 10:17: he received by faith on the Son of God {AG}

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 235-236)

(6) **The phrase "it supposeth me":**

According to Stanford Carmack, phrases like "it supposeth me," "it sorroweth me," and "it whispereth me" are found in the Book of Mormon, but not in the KJV Bible.

Examples: There are NO examples in 1 Nephi

Examples: it supposeth me: Jacob 2:8, Words of Mormon 1:2, Alma 54:11

it sorroweth me: 3 Nephi 27:32

it whispereth me: Words of Mormon 1:7

[Note: The phrase "it repenteth me" is found in Genesis 6:7 and 1 Samuel 15:11.]

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 237-238)

**(8) The past participle “arriven”:**

According to Stanford Carmack, the verb “arrive” or the past participle “arriven” is not used in the KJV, yet Acts 20:15 and Luke 8:26 contain the past tense arrived. The past participle “arriven” (Early Modern English) is used five times in the Earliest Text edition of the Book of Mormon:

Example: 1 Nephi 17:14:

After ye have **arriven / arrived** to the promised land [P, 1830 / 1837] {AG}

(Source: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 238)

Note: In the past-participle form of a verb, the verb form can usually be preceded by the word “had” or “have” (“he has come,” “she has arrived,” “they have “given”). However, according to Royal Skousen, the Original Manuscript contained many instances where the tense of the verb differs from what we might consider “standard English.” Yet these forms were part of “the history of the English language, from Early Modern English to dialectal English today.” Skousen lists thirty-six of these nonstandard forms and the number of times they appear in the Original Manuscript. Some examples of using the “simple past-tense” form instead of the standard form are as follows: [had] awoke (4 times) instead of [had] awakened; [had] became (5 times) instead of [had] become; [had] began (6); [had] came (13); [had] drew (1); [had] drank (2); [had] forgat (3); [had] gave (4); [had] went (1); [had] overcame (3); [had] smote (6); [had] spake (13); [had] wrote. Examples of other variances are: [had] arriven (5) instead of arrived, or [had] proved instead of [had] proven.

Skousen writes that “In virtually all instances, the nonstandard past-participial forms in the earliest Book of Mormon text have been grammatically emended.”

(Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Grammatical Variation, Part One*. Provo, Utah: The Foundation for Ancient Research and Mormon Studies, Brigham Young University Studies, 2016, p. 592-593)

Examples:

|       |      |                                |                                                      |
|-------|------|--------------------------------|------------------------------------------------------|
| 1 Ne. | 5:1  | after we had <b>came/come</b>  | <span style="float: right;">[O, P/ 1852]</span>      |
| 1 Ne. | 8:27 | those who had <b>came/come</b> | <span style="float: right;">[changed in 1837]</span> |
| 1 Ne  | 18:7 | my father had <b>begat</b>     |                                                      |

(Source: *Book of Mormon Critical Text*, Vol. I. FARMS, 1986)

**(9) The phrase “The more part of”:**

According to Stanford Carmack, while the KJV uses the phrase “the more part” twice (Acts 19:32, 27:12), the full phrase, “the more part of” does not appear in the KJV. Yet it does appear numerous times in the Book of Mormon:

(Early Modern English)

Example: 1 Nephi 9:4

Wherefore these plates are for **the more part** of the ministry {AG}

Example: 1 Nephi 22:4

Yea **the more part** of all the tribes have been led away {AG}

Apparently, the phrase was in use from about 1380 to about 1610.

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, pp. 240-241)

**(10) The use of the phrase "beseech of you/thee":**

In the KJV we find the following pattern: " I/we beseech you/thee . . . . would / might"

In the Book of Mormon we find: **I beseech of you / thee** . . . should

Thus the "of" is left out in the KJV Bible, but the "of" is included in the Book of Mormon.

Example: There are NO examples in 1 Nephi

Other Examples:  
Jacob 6:5  
Alma 34:33  
Alma 36:33  
Moroni 7:9

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 243)

**(11) The phrase "much + plurals":**

According to Stanford Carmack, in the earliest text of the Book of Mormon we find the singular modifier "much" connected with a number of plurals, in much the same manner as in Early Modern English.

Example: 1 Nephi 18:6: after we had prepared . . . **much fruits** {AG}

*Note: In the KJV we find an example of this construction in Luke 12:19: "much goods."*

(Source: Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 253)

(12) The use of the phrase “did go”:

According to Stanford Carmack, the grammatical form “did go” is very recognizable from the Book of Mormon. It is used in Early Modern English for emphasis and contrast. The phrase “did + infinitive appears more than 1,000 times in the Book of Mormon, and 54 times as “did go” or didst go.” In comparison, the KJV never uses “did(st) . . . go”, but rather “went” or “wentest”—more than 1400 times.

Example: 1 Nephi 16:30

I Nephi **did go** forth up into the top of the mountain

{AG}

Other Examples: 1 Nephi 16:14  
1 Nephi 18:1  
1 Nephi 18:3  
1 Nephi 18:6  
1 Nephi 18:11

(Source: Stanford Carmack, “A Look at Some ‘Nonstandard’ Book of Mormon Grammar.” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262, p. 255)

(13) Miscellaneous examples:

Some of the other Early Modern English word uses in the Book of Mormon are as follows:

|                  |               |                                                                                                                                    |
|------------------|---------------|------------------------------------------------------------------------------------------------------------------------------------|
| <u>Examples:</u> | Title Page    | Written by <b>the</b> way of commandment                                                                                           |
|                  | Title Page    | to come forth in due time by <b>the</b> way of the Gentile                                                                         |
|                  | 1 Nephi 3:2   | I have dreamed a dream <b>in the which</b>                                                                                         |
|                  | 1 Nephi 5:5   | <b>in the which</b> things I do rejoice                                                                                            |
|                  | 1 Nephi 13:42 | And the time <b>cometh</b> [present tense to represent the future]                                                                 |
|                  | 1 Nephi 14:6  | For the time <b>cometh</b>                                                                                                         |
|                  | 1 Nephi 14:17 | And when the day <b>cometh</b>                                                                                                     |
|                  | 1 Nephi 22:7  | the time <b>cometh</b>                                                                                                             |
|                  | 1 Nephi 22:15 | the day <b>cometh</b>                                                                                                              |
|                  | 1 Nephi 2:24  | And <b>if it so be</b> that they [ <i>thy seed</i> ]                                                                               |
|                  | 1 Nephi 7:13  | And <b>if it so be</b> that we are faithful to Him                                                                                 |
|                  | 1 Nephi 22:17 | even <b>if it so be</b> as by Fire                                                                                                 |
|                  | 1 Nephi 13:30 | <b>The Lord God</b> will NOT suffer that the Gentiles will <b>NOT</b> utterly<br>destroy the mixture of thy seed [double negative] |

*Note: Intriguingly, while the phrase “if it so be” is found 9 times in Volume 1 and 11 times in Volume 2 (the writings of Nephi), it is NOT found at all in Volumes 3, 4a, 4b, 4c, or 5 from the abridgment of Mormon.*

(Source: “Use of Early Modern English” in the Editor’s Preface, page xxxvii, *The Book of Mormon: The Earliest Text*, edited by Royal Skousen, 2009.)

*(Early Modern English)*

Note: In an intriguing comment submitted by David Brown on January 8, 2016 in response to Stanford Carmack's article, "Joseph Smith Read the Words" (*Interpreter A Journal of Mormon Scripture* 18 (2016): 41-64) he writes:

Neurolinguistic research conducted at the University of Liverpool has looked at different brain responses to different forms of text. Phillip Davis and his team have discovered that of all the different forms of English, Early Modern English stimulates the brain like no other. While current English texts tend to lull the brain into relative inactivity, EmodE texts excite the brain into a deep, self-assessing state.

A summary of Davis' work stated that, "The research also found that reading poetry in particular, increases activity in the right hemisphere of the brain, an area concerned with 'autobiographical memory', helping the reader to reflect on and reappraise their own experiences in light of what they have read.

## 2D. Quotations from Sacred History

### (1) A Brief Discussion

Quotations can be considered as a parallel line form, even though they match scriptural passages from another book. Short parallel scriptural phrasings can also be considered as Hebraisms. In his exhaustive 1898 *Figures of Speech Used in the Bible: Explained and Illustrated*, E. W. Bullinger listed quotations as one of his figures, and said the following:

The subject of scriptural quotations in the Bible is a large subject and many volumes have been written upon it, both in ancient and in recent times. . . . It is a fact that there are variations between the quotations and the Text quoted from. . . . Sometimes they are direct quotations; at other times, they are composite quotations of several passages joined in one; while others are mere allusions. Consequently, it is difficult for anyone to make a list or table of such quotations which shall agree with those made by others.

The general fact seems to be that there are 189 separate passages quoted (the Lord Jesus Himself referred to 22 out of our 39 Old Testament books). In Matthew, there are references to 88 passages in 10 Old Testament books. In Mark to 37 passages in 10 books. In Luke to 58 passages in 8 books. In John to 40 passages in 6 books.

Deuteronomy and Isaiah, the two books most assailed by the Higher Critics, are referred to more often than any other Old Testament books.

In Romans, there are 74 references. Corinthians, 54. Galatians, 16. Ephesians, 10. Hebrews, 85.

In all, out of 260 chapters in the New Testament, there are 832 quotations, or references, or allusions to the Old Testament Scriptures.

Every Old Testament book is referred to with the exception of Ezra, Nehemiah, Esther, and Canticles.

(Source: Bullinger 1898/1968:778-779)

Quotations are numerous in the Book of Mormon. Indeed, as Hugh Nibley wrote in the Church News in 1961 (July 29, pp. 10, 15):

Any biblical scholar knows that it would be extremely suspicious if a book purporting to be the product of a society of pious emigrants from Jerusalem in ancient times did not quote the Bible. No lengthy religious writing of the Hebrews could conceivably be genuine if it was not full of scriptural quotations.

But why does the wording of these quotations match the KJV Bible? Nibley writes:

(Quotations)

As to the "passages lifted bodily from the King James Version," we first ask, "How else does one quote scripture if not bodily?" And why should anyone quoting the Bible to American readers of 1830 not follow the only version of the Bible known to them?

Actually, the Bible passages quoted in the Book of Mormon often differ from the King James Version, but where the latter is correct there is every reason why it should be followed. When Jesus and the Apostles and, for that matter, the Angel Gabriel quote the scriptures in the New Testament, do they recite from some mysterious Urtext? Do they quote the prophets of old in the ultimate original? Do they give their own inspired translations? No, they do not. They quote the Septuagint, a Greek version of the Old Testament prepared in the third century B.C. Why so? Because that happened to be the received standard version of the Bible accepted by the readers of the Greek New Testament. When "holy men of God" quote the scriptures, it is always in the received standard version of the people they are addressing.

We do not claim the King James Version of the Septuagint to be the original scriptures—in fact, nobody on earth today knows where the original scriptures are or what they say. Inspired men in every age have been content to accept the received version of the people among whom they labored, with the Spirit giving correction where correction was necessary.

Since the Book of Mormon is a translation, "with all its faults," into English for English-speaking people whose fathers for generations had known no other scriptures but the standard English Bible, it would be both pointless and confusing to present the scriptures to them in any other form, so far as their teachings were correct. (*The Prophetic Book of Mormon: The Collected Works of Hugh Nibley: Volume 8 The Book of Mormon*. Salt Lake City: Deseret Book Company, and Provo: FARMS, 1989, p. 215)

Since the time of Bullinger (1898) and Nibley (1961), and as the computer age has moved forward, many more of these "intertextual" passages have come to light. We not only should expect this increased awareness, but in keeping with their role as figures of speech, we should also expect that these parallelisms add to the message of both the Book of Mormon and the Bible.

In their 2007 *Commentary on the New Testament Use of the Old Testament* that has become a standard for bible scholars, the editors G. K. Beale and D. A. Carson address some perspectives that might be of use to Book of Mormon students seeking understanding from parallel bible quotations and phrasing. They write:

All O[ld] T[estament] citations in the N[ew] T[estament] are analyzed as well as all probable allusions. . . . The editors have encouraged each contributor to keep in mind six separate questions where the NT cites or clearly alludes to the OT . . . :

1. What is the NT context of the citation or allusion? . . .
2. What is the OT context from which the quotation or allusion is drawn? . . .
3. How is the OT quotation or source handled in the literature of . . . early Judaism? . . .
4. What textual facts must be borne in mind as one seeks to understand a particular use of the OT? . . .
5. What is the nature of the connection as the NT writer sees it? . . .

6. To what theological use does the NT writer put the OT quotation or allusion? . . .  
(Introduction, pp. xxiii-xxv)

Sadly, modern-day detractors of the Book of Mormon do not think this way. They do not focus on these scriptural parallelisms as a teaching form. They would rather focus on the “fact” that many of these lines and phrases are seemingly non-chronological or “anachronistic.” In other words, in the Book of Mormon there are parallels to biblical scripture not written until many years later.

In view of these attacks on the validity of the Book of Mormon text, I would like to offer a few very brief perspectives on what might be missing in the focus and understanding of those who dismiss these phrases as “plagiarism.”

In the very first verse of the very first chapter of 1 Nephi, we encounter the phrase “mysteries of God.” This phrase can be linked to Mark 4:11. It can also be linked to 1 Corinthians 2:7, 4:1, 14:2; Colossians 1:27, 2:2, 4:3; 1 Timothy 3:16; Revelation 10:7. But rather than viewing this as plagiarism, let’s view this as a chance to gain understanding, for that is why scriptural quotations and phrases are considered figures of speech.

In 1 Corinthians 2:7 we find: "But we speak the wisdom of God in a **mystery**, even the **hidden** wisdom, **which God ordained before the world** unto **our** glory."

Mark 4:10,11 states the following:

10 And when he [Jesus] was alone, **they that were about him with the twelve** asked of him the parable.

11 And he said unto them, unto **you** it is given to **know** the **mystery** of the kingdom of God: but unto them that are without, all these things are done in parables

Question: What other religion besides the LDS religion believes in a pre-existence (“before the world”), where things were done by "ordination," and where the way for “our glory” was apparently planned?

Answer: No other religion that affords man his free agency.

Question: And who can refute the Savior’s own words that "knowledge of the mysteries of the kingdom of God" (or in Paul’s words, “hidden wisdom”) was to come only to those who would become disciples of Christ (which involved covenant ordinances like baptism and obedience to those covenants)?

Answer: Presumably nobody that believes the Bible.

In the Book of Mormon, the phrase "mysteries of God" appears thirteen times. In view of this, it is not surprising that in the beginning of his record Nephi states:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, **having had a great knowledge of the goodness and the mysteries of God**, therefore I make a record of my proceedings in my days. (1 Nephi 1:1)



(Quotations)

It is also not surprising that when Paul wrote to the "saints" in Ephesus, he said something that gives more insight into what has previously been quoted by Paul and Nephi:

1:1 Paul, an [ordained] apostle of Jesus Christ, by the will of God, to the "saints" [or covenant followers] which are at Ephesus . . .

1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ

1:4. According as he hath chosen **us** to him **before the foundation of the world**, that we should be holy and without blame before him in love,

1:5. Having predestinated [or foreordained] **us** unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will [or the Plan of Salvation which was presented by Christ to us in the pre-existence or "before the foundation of the world"].

3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward.

3:3 How that by **revelation** he made **known** unto me the **mystery**; (as I wrote afore in few words,

3:4 Whereby, when ye read, **ye** may understand **my knowledge** in the **mystery** of Christ.)

(Ephesians 1:1-5; 3:2-4)

*[Note\* The translated word "predestinated" has come to be understood as an outcome of our lives that has no bearing on our actions. A better word would be "foreordained, which implies promised blessings on the condition of good behavior and covenant obedience.]*

Thus, according to Paul and Nephi, knowledge of the mysteries of God can be obtained by revelation from God, not just by themselves, but by "US" ("ye") also. In fact, they want us to know.

When Jesus Christ appeared to the people in the New World, he "expounded all the scriptures in one."

1 And now it came to pass that when Jesus had told these things he **expounded** them unto the multitude; and he did **expound all things** unto them, both great and small. (3 Nephi 26:1)

14 And now it came to pass that when Jesus had **expounded all the scriptures in one**, which they had written, he commanded them that they should teach the things which he had expounded unto them. (3 Nephi 23:14)

if Jesus Christ is the chief author of the Book of Mormon,  
and if Mormon and Moroni said that they were writing to the people of OUR day and time (Moroni 1:4),  
and if at the time of the translation of the Book of Mormon, "OUR scripture" was the King James Version of the Bible;  
then would not Jesus (the chief author) also try to "expound all the scriptures in one" by using the King James language throughout the Book of Mormon?

And if Jesus truly is the First and the Last, the Beginning and the End (Isaiah 41:4, 44:6, 48:12, Revelations 22:13)

And if Jesus Christ knows all things, or He can SEE the end from the beginning, (Isaiah 44:7-8, 45:21, 48:3,5, John 18:4, Exodus 18:1, 2 Samuel 14:20),

then chronology becomes irrelevant, and the word “anachronistic” is meaningless.

If God or Jesus knows ALL things

and if Jesus wanted to speak in the scriptural “language” of OUR time,

then could He not inspire Nephi, Mormon and Moroni to write in such a way, and inspire Joseph Smith to “translate” in such a way that the “language” of the King James Bible could be used in the Book of Mormon to help expound His teachings in ONE (see Ezekiel 37: 15-20)? What better method in the writing and translation of a concise “abridgment” such as the Book of Mormon than to insert key quotations of words and phrases that intentionally connect the “language” of the Book of Mormon with the “scripture” of our day? Some might call this “plagiarism,” but when the extremely complex structure and setting of the Book of Mormon text is taken into consideration, I believe it constitutes an opportunity for us to learn more about the teachings of Christ.

We have the choice of either rejecting this opportunity or accepting it. Hopefully we won’t proclaim, as Nephi prophesied:

“And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.” (2 Nephi 29:3)

As Moroni wrote:

I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? (Moroni 10:27)

LDS authorities and scholars have been aware of the biblical quotations and language in the Book of Mormon from its publication in 1830. In 1981, John Hilton and Kenneth Jenkins identified thousands of parallel words and phrases common to both the Bible and the Book of Mormon. However, most were random and trivial with regard to content. In 1986, the Foundation for Ancient Research and Mormon Studies published a 3-volume *Book of Mormon Critical Text*. In these volumes, hundreds of biblical phrases and quotations were footnoted. So now I believe that our ongoing intertextual focus should be to increase our understanding of what these parallel phrases teach us.

*Note: For a chronological list of pertinent articles on this subject, see the Sources section.*

*(Quotations)*

**(2) A Brief and Partial List of Biblical Phrases in 1 Nephi chapter 1.**

In order to give the reader some idea of the intertextual correspondences between the Bible and the Book of Mormon, I have prepared the following list of quoted verses. Most of the references have been taken from the 1986 *Book of Mormon Critical Text*. Because of the length of the list, I have chosen only those phrases coming from chapter 1 of First Nephi.

First Nephi chapter 1

1 Nephi 1:1 “goodly parents”

Compare Psalm 16:6 “I have a goodly heritage”

1 Nephi 1:1 “highly favored of the Lord”

Compare Luke 1:28 “Hail, thou that art highly favoured, the Lord is with thee”

1 Nephi 1:1 “the mysteries of God”

Compare 1 Corinthians. 4:1 “the mysteries of God”

Compare Revelation 10:7 “In the days . . . of the seventh angel . . . the mystery of God should be finished”

1 Nephi 1:2 “the language of the Egyptians”

Compare Acts 7:22 “And Moses was learned in all the wisdom of the Egyptians, and he was mighty in words and deeds.”

1 Nephi 1:3 “I know that the record which I make to be true”

Compare John 8:14 “Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go”

Compare John 19:34-35 “But one of the soldiers with a spear pierced his side . . . And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

Compare John 21:24 “This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true”

Compare 3<sup>rd</sup> Epistle of John 1:12 “and we also bear record; and ye know that our record is true.”

1 Nephi 1:3 “I make it with mine own hand”

Compare Judges 7:2 “lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.”

Compare 1 Samuel 25:33 “avenging myself with mine own hand”

Compare 1 Corinthians 16:21 “The salutation of me Paul with mine own hand”

Compare Galatians 6:11 “Ye see how large a letter I have written unto you with mine own hand”

Compare 2 Thessalonians 3:17 “The salutation of Paul with mine own hand, which is the token in every epistle: so I write”

Compare Philemon 1:19 “I Paul have written it with mine own hand”

1 Nephi 1:4 “for it came to pass” (1398 times in the Book of Mormon)

Compare 388 times in the Old Testament, and 65 times in the New Testament.

*(Quotations)*

- 1 Nephi 1:4 “in the commencement of the first year of the reign of Zedekiah, king of Judah”  
Compare 2 Kings 24:17-18 “And the king of Babylon made Mattaniah his father’s brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem.  
Compare 2 Chronicles. 36:10 “ made Zedekiah his brother king over Judah and Jerusalem”  
Compare Jeremiah 37:1 “
- 1 Nephi 1:5 “with all his heart”  
Compare Old Testament (The elements of this phrase appear 15 times)  
Compare New Testament (The elements of this phrase appear 3 times)
- 1 Nephi 1:5 “pillar of fire”  
Compare Old Testament (The elements of this phrase appear 8 times)  
Compare New Testament (The elements of this phrase appear 1 time)
- 1 Nephi 1:7 “being overcome with the Spirit”  
Compare Rev. 1:10 “I was in the Spirit on the Lord’s day”
- 1 Nephi 1:7 “things which he had seen”  
Compare Luke 9:36 “those things which they had seen”
- 1 Nephi 1:8 “carried away in a vision”  
Compare Ezekiel 11:24 “the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea”  
Compare Ezekiel 37:1 “The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones.”  
Compare Acts 8:39 “the Spirit of the Lord caught away Philip”  
Compare Revelation 17:3 “So he carried me away in the spirit into the wilderness”
- 1 Nephi 1:8 “He saw the heavens open”  
Compare Ezekiel 1:1  
Compare 6 times in the N.T. (Matt. 3:16, Mark 1:10, Luke 3:21, John 1:51, Acts 7:56 , Revelation 19:11)
- 1 Nephi 1:8 “he saw God sitting upon his throne surrounded with numberless concourses of angels in the attitude of singing and praising their God”  
Compare 1 Kings 22:19 “I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left”  
Compare Isaiah 6:1,3 “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple”  
Compare Luke 2:13 “a multitude of the heavenly host praising God”  
Compare Revelation 5:11 “And I beheld and I heard the voice of many angels round about the throne . . . and the number of them was ten thousand times ten thousand and thousands of thousands”
- 1 Nephi 1:9 “one descending out of the midst of heaven”  
Compare 1 Thessalonians 4:16 “the Lord himself shall descend from heaven”
- 1 Nephi 1:11 “their brightness did exceed that of the stars in the firmament”  
Compare Daniel 12:3 “they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.”  
Compare Matthew 13:43 “Then shall the righteous shine forth as the sun in the kingdom of their Father”  
Compare Revelation 12:1 “ And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars”
- 1 Nephi 1:11 “the first came and stood before my father, and gave unto him a book”  
Compare Ezekiel 2:6-10 “And thou, son of man, be not afraid of them . . . And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein”

Compare Rev. 5:1 "And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals. "

Compare Revelation 10:1-2 "And I saw another mighty angel come down from heaven . . . and his face was as it were the sun . . . and he had in his hand a little book open"

1 Nephi 1:11 "face of the earth "

Compare Old Testament (The elements of this phrase appear 61 times)

Compare New Testament (The elements of this phrase appear 5 times)

Compare Book of Mormon (The elements of this phrase appear 74 times)

1 Nephi 1:12 "filled with the spirit of the Lord"

Compare Ephesians 5:18 "be filled with the spirit"

Compare Exodus 28:3 "unto all that are wise hearted, whom I have filled with the spirit of wisdom"

1 Nephi 1:13 "carried away captive into Babylon"

Compare Jeremiah 39:9 "Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the 3 people that remained in the city"

See also Jeremiah 13:19, 27:3-22, 29:7-14; 2 Chronicles 36:12-13

1 Nephi 1:14 "Great and marvelous are thy works, O Lord God Almighty"

Compare Revelation. 15:3 "Great and marvelous are thy works, O Lord God Almighty"

Compare Tobit 13:7; 1 Enoch 39:12-13

1 Nephi 1:14 "the inhabitants of the earth"

Compare Psalm 33:13-14 "The Lord looketh from heaven; he beholdeth all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth."

Compare Jeremiah 25:29 " I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts"

Compare Daniel 4:35 "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand"

1 Nephi 1:16 "I Nephi do not make a full account of the things which my father hath written"

Compare the details of Revelation, chapters 4-15

1 Nephi 1:17 "I make an abridgment"

Compare 2 Maccabees 2:25-32

1 Nephi 1:18 "things which I had both seen and heard"

Compare 1 John 1:3 "that which we have seen and heard declare we unto you"

1 Nephi 1:19 "And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of . . . of the coming of a Messiah, and also the redemption of the world.

Compare Matthew 27:29 "And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

1 Nephi 1:19 "a Messiah"

Compare Daniel 9:25-26 "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks . . . and after threescore and two weeks shall Messiah be cut off, but not for himself"

Compare John 1:41 "We have found the Messias, which is, being interpreted, the Christ"

Compare John 4:25 "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

*(Quotations)*

1 Nephi 1:20 "the prophets of old whom they had cast out and stoned and slain"

Compare Jeremiah 26:8-11 "Then spake the [wicked] priests and the [false] prophets unto the princes and to all the people, saying, This man [Jeremiah] is worthy to die; for he hath prophesied against this city, as ye have heard with your ears."

Compare Matthew 5:12 "Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

Compare Matthew 23:31 "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."

Compare Romans 11:3 "Lord, they have killed thy prophets, and digged down thine altars"

1 Nephi 1:20 "the tender mercies"

Compare Psalm 25:6 "Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old."

Compare Psalm 40:11 "Withhold not thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me."

Compare Proverbs 12:10 "

Compare Luke 1:77-78 "To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us"

Compare James 5:11 "the Lord is very pitiful, and of tender mercy"

1 Nephi 1:20 "He hath chosen them because of their faith"

Compare James 2:5 "Hath not God chosen the poor of this world rich in faith"

Compare 2 Thessalonians 2:13 "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

## 2E. Thematic Literary Forms

In the Book of Mormon, the multiple parallelistic line forms and Hebrew-like word forms become a part of larger thematic literary forms. In his 1947 *Our Book of Mormon*, Sidney B. Sperry would introduce the Book of Mormon reader to these multiple thematic literary forms. These forms would be addressed individually in various articles and books in the decades that followed. Indeed, the pertinent chapters from Sperry's 1947 book would also be reprinted in 1995 (*Journal of Book of Mormon Studies*, 4/1). In 1997 Richard Dilworth Rust would bring forth his book: *Feasting on the Word: The Literary Testimony of the Book of Mormon*. In 2004, James T. Duke (*The Literary Masterpiece Called the Book of Mormon*) would also review these thematic literary forms. Among the thematic forms that were addressed are the following:

- (1) Historical Narrative
- (2) Genealogies
- (3) Prophetic Dialogue
- (4) Poetic language (memorable phrases)
- (5) Epistles (formal directed messages)
- (6) Scriptural Commentary & Sermons
- (7) Prayers
- (8) Sacred songs (Psalms)
- (9) Reasoning
- (10) Typology
- (11) The Law

1. **Historical Narrative:** According to the Title Page, the historical narrative in the Book Mormon is structured around covenant themes and Christ, with parallels to sacred history. But how does one go about analyzing this narrative? Can we correlate the narrative with covenant themes? Can we see Christ woven into the narrative? Can we correlate the narrative with "real" history and geography? And finally, does the narrative withstand modern-day literary scrutiny in the general manner of presentation? In other words, are the writings of First Nephi not only put together with high literary standards, but more importantly, are they true? From reading a vast number of volumes and articles that have been published over literally centuries, I would have to answer: "Much more than you would ever suspect!" The narrative testifies of itself in an astoundingly complex manner.

Perhaps the most detailed literary analysis of the Book of Mormon, at least by modern-day academia perspectives regarding general literature, has been authored by Grant Hardy (*Understanding the Book of Mormon: A Reader's Guide*, Oxford University Press, 2010.) His 273 pages of analysis and over 52 pages of notes amounts to what I consider a "must-read" for anyone interested in literary narrative analysis.



*(Literary Forms)*

In saying this, I acknowledge that I don't have the space here to adequately review his findings, other than to say that he has written to reach that middle-ground between believer and non-believer. What I can say is that in my "Sources" section of this Introduction, I have tried to list a vast amount of excellent material on the literary aspects of the Book of Mormon that, to my knowledge, have come forth, especially in the last few decades.

Grant Hardy has acknowledged that the effort to understand the Book of Mormon is continuous. He writes:

There is much more to discover in terms of narrative techniques, connections between various people and events, thematic development, and the specific language employed by different speakers. . . . Understanding the book on its own terms, recognizing its structure and form, and identifying the means by which it conveys its message are the first steps to any further inquiries, whether they be historical, literary, or religious. (p. 268-269)

To be precise, Grant Hardy was only attempting to put forward a literary narrative analysis of the Book of Mormon without attempting to address the idea of whether it was fact or fiction.

Another outstanding scholarly historical narrative analysis of the Book of Mormon has been made by Terry L. Givens (*By the Hand of Mormon: The American Scripture that Launched a New World Religion*, Oxford University Press, 2002), but from a different and more general perspective. In his "Editor's Note" he writes:

My focus in any case has not been on whether the Book of Mormon or the account of it given by Joseph Smith is true. Rather, I have tried to examine why the Book of Mormon has been taken seriously—for very different reasons—by generations of devoted believers and confirmed skeptics . . . as the resources of archaeology, literary analysis, evangelical polemics, and varieties of textual and cultural studies are increasingly brought to bear on this historically contentious and influential document . . .

In trying to understand the "real" history and culture of the Book of Mormon, hundreds of books and articles have been published. I have listed (and recorded the comments of) many of these works in my writings posted on my cultural and geographical commentary website ([alancminer.com](http://alancminer.com) or search "Step-by-Step through the Book of Mormon"). However, for Volume 1 (1 Nephi), perhaps a "must-read" in this "historical and cultural" category is authored by George Potter and Richard Wellington (*Lehi in the Wilderness*, Cedar Fort, 2003).

In their book they claim "81 new, documented evidences that the Book of Mormon is a true history." These evidences concern Nephi's account in First Nephi of their travels through Arabia from Jerusalem to Bountiful, situated on the shores of the Indian Ocean, where Nephi acquired the materials and skills to build an ocean-going ship, and the knowledge to navigate that "one-of-a-kind" ship from the Old World across thousands of miles of sea under many threatening conditions to the New World.

Some of the 81 evidences they document in detail are as follows (see *Lehi in the Wilderness*, p. 174-177):

# CLAIM

- 1 There was a logical route to flee from Jerusalem that could be described as traveling in “the wilderness” (1 Ne. 2:2, 4) . . .
- 3 There are two sets of “borders”—one “near” and one “nearer” the Red Sea (1 Ne. 2:5) . . .
- 7 The Valley of Lemuel is in the mountains “nearer” the shore (1 Ne. 2:5-8) . . .
- 11 The valley is a three-day journey into the wilderness (1 Ne. 2:6).
- 12 The valley contains a river of running water (1 Ne. 2:6).
- 13 The river flows “continually” (1 Ne. 2:9) . . .
- 17 The river empties into the “fountain” of the Red Sea (1 Ne. 2:8-9) or the Gulf of Aqaba . . .
- 23 There exists a place named Shazer (1 Ne. 16:13-14) . . .
- 36 The “most fertile” areas are along a trail that runs south-southeast from Shazer . . .
- 44 Bow-wood grows in Arabia (1 Ne. 16:30) . . .
- 47 There exists in southern Arabia the place-name Nahom (1 Ne. 16:34) . . .
- 51 There is a trail that runs nearly eastward from Nahom (1 Ne. 17:1) . . .
- 55 The eastward trail from Nahom leads from the hinterland to the ocean of “many waters” (1 Ne. 17:6).
- 56 The eastward trail from Nahom leads to a land that can be called Bountiful for its abundant and wide variety of fruits (1 Ne. 17:5; 18:6) . . .
- 63 Near the place Bountiful it is possible to build a ship (1 Ne. 17:2) . . .
- 71 The honey in the land Bountiful is from wild bees . . . (1 Ne. 17:5) . . .
- 75 Bountiful had flint, for Nephi made a fire using stones (1 Ne. 17:11) . . .
- 79 Bountiful was a place where Nephi could learn seamanship (1 Ne. 18).
- 80 Bountiful had a harbor that provided protection from cross winds and high seas of the ocean.
- 81 The weather pattern of prevailing winds, a storm blowing in the opposite direction, Doldrums, and then the return of the original prevailing winds can be found at sea near Bountiful (1 Ne. 18:13-21).

George Potter and Richard Wellington write (p. 171):

In concluding our six-year study, we are convinced that Arabia and its history holds straight-forward and compelling evidence that Joseph Smith could not have authored the Book of Mormon. Rather the prophet had to have been amongst the greatest, if not the greatest, translator of ancient script who has ever lived. So perfect is the work that every First Nephi place-name in Arabia can now be readily identified with a potential site that fits with complete harmony the Book of Mormon narrative. . . . Yet in 1830, each of these nine remote desert places, *The Borders*, *River of Laman*, *Valley of Lemuel*, *Shazer*, *the Most Fertile Parts*, *the More Fertile Parts*, *Nahom*, *Land Bountiful* and *Place Bountiful* (where the ship was built), would have been known only to the Arabs living in the immediate vicinity of each of these places. We had to travel in the desert back roads of Arabia for nearly six years to find these places. How could Joseph Smith have known about them in upstate New York in 1830?

*(Literary Forms)*

As for the covenant themes conveyed in the Book of Mormon, and more especially First Nephi, some “must-reads” are the writings of Steven L. Olsen (see my “Sources” section). Steven and I have been corresponding on this theme from shortly after I was first introduced to it by Raymond Treat (Ray and Mary Lee Treat, “Survey of the Covenants and Principles of the Book of Mormon,” *Zarahemla Research Foundation*, 1991). From the last chapter of a lengthy 1994 unpublished manuscript titled, “Covenants in the Book of Mormon,” Steven Olsen writes the following (p. 245-254) (Used by permission of the author):

This study has demonstrated how most if not all of the contents and structure of the Book of Mormon text can be explained in terms of a system of covenants, whose central symbols are the promised land, the chosen people, and Christ’s gospel. (p. 245) . . .

Chapters four through six illustrate the extent to which historical, geographical, ecclesiastical, doctrinal, social, military, biographical, and other details of the abridgments of Mormon and Moroni can be explained in terms of these covenants. (p. 246) . . .

As I proceeded with this study, I was frankly surprised to discover how thoroughly Nephi, Mormon, and Moroni used repetition to drive home their central messages in a variety of powerful and unmistakable ways. It is not accidental, therefore, that the four most frequently used nouns in the Book of Mormon are land(s), people(s), God, and Lord. Each appears in the text well over one thousand times—respectively 1444, 1774, 1681, and 1578 times, not including their various synonyms. (p. 247) . . .

From this perspective, the central, unifying message of the Book of Mormon seems to be that salvation is available to all who will make and keep the divine covenants of establishing Zion (Promised land), gathering Israel (Chosen people), and building up Christ’s church (Christ’s gospel). (p. 247) . . .

In short, the covenants of the promised land, the chosen people, and Christ’s gospel receive systematic and complementary treatment throughout the Book of Mormon along a series of significant dimensions, at once temporal and eternal, material and spiritual. The extent to which and the complexity with which they are developed systematically within the text strongly suggests that the contents and organization of the text are neither accidental nor incidental. (p. 250) . . .

What is surprising is not that the authors of the Book of Mormon were conscious of the book’s spiritual purpose and capable of achieving it through their literary skills, but rather that this intent, clearly stated and faithfully fulfilled, should have remained hidden from systematic analysis for so long. (p. 254)

In the years since 1994, Steven Olsen has continued his study of the covenant-related structure of the Book of Mormon, and refined the ideas and concepts of these early writings to produce multiple published articles. (again, see the “Sources” section of this Introduction)

As for my efforts in the matter of covenant themes, the reader will notice that most all of my headings in my 9-volume text of the Book of Mormon are covenant-oriented.

2. **Genealogies:** Genealogies establish legitimacy. While the most prominent genealogy in the Book of Mormon is found in the book of Ether (Ether 1:6-32), in the preface to 1 Nephi we find the following:

An **account** of \_\_\_\_\_ **Lehi**  
and [of] his wife \_\_\_\_\_ **Sariah**  
and [of] his four \_\_\_\_\_ **sons**  
being called  
beginning at the eldest **Laman**  
[and] **Lemuel**  
[and] **Sam**  
and **Nephi**

Nephi also notes in 1 Nephi 5:14 that:

he was a descendant **of Joseph**;  
**yea** even that **Joseph** who was \_\_\_\_\_ the **son of Jacob**;  
who was sold **into \_\_\_\_\_ Egypt**  
and who was **preserved by the hand of the Lord**

3. **Prophetic Dialogue:** There are passages in the Book of Mormon that appear to quote dialogue between individuals, usually associated with a prophet.

Examples:

1 Nephi 3:2-7: Lehi instructs Nephi concerning the plates.

1 Nephi 4:10-13: Nephi struggles with the Spirit.

1 Nephi 4:22-27: Nephi speaks with Zoram.

1 Nephi 5:2-6: Lehi answers the complaints of his wife Sariah.

1 Nephi chapters 11→14: Nephi is instructed by the Spirit of the Lord

1 Nephi 15:6→16:5: Nephi talks to his brethren about their disputations.

1 Nephi 17:7-10: Nephi converses with the Lord.

1 Nephi 17:17-52: Nephi converses with Laman and Lemuel about the ship.

4. **Poetic language (memorable phrases):** While there is continued debate on what constitutes “poetry,” or the length of that “poetry,” there are some memorable poetic phrases that exemplify principle and imagery. James T. Duke (*The Literary Masterpiece Called the Book of Mormon*, 2004, p. 192-204) lists the following memorable phrases:

Examples (Principle):

1 Nephi 3:7: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things which he commandeth them.

1 Nephi 4:13: It is better that one man should perish than that a nation should dwindle and perish in unbelief.

1 Nephi 7:12: The Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him.

1 Nephi 10:19: He that diligently seeketh shall find.

(Literary Forms)

- 1 Nephi 15:34: The kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God.
- 1 Nephi 16:2: The guilty taketh the truth to be hard, for it cutteth them to the very center.
- 1 Nephi 17:35: The Lord esteemeth all flesh in one; he that is righteous is favored of God.
- 1 Nephi 19:7: For the things which some men esteem to be of great worth, both to the body and soul, others set at naught and trample under their feet.
- 1 Nephi 20:22: There is no peace, saith the Lord, unto the wicked.
- 1 Nephi 22:17: Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.
- 1 Nephi 22:19: For the time surely must come that all they who fight against Zion shall be cut off.
- 1 Nephi 22:31: Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.

Examples: (imagery): 1 Nephi 16:24: The energy of my soul.

1 Nephi 9:28: They fell away into forbidden paths and were lost.

1 Nephi 9:33: They did point the finger of scorn at me.

1 Nephi 9:37: He did exhort them with all the feeling of a tender parent.

1 Nephi 10:19: The course of the Lord is one eternal round.

1 Nephi 17:20: foolish imaginations of his heart.

1 Nephi 17:41: fiery flying serpents

1 Nephi 17:45: still small voice

1 Nephi 22:6: lifted up his hand upon the Gentiles and set them up for a standard.

5. **Epistles (formal directed messages):** The Book of Mormon contains the contents of a number of formal letters or epistles. These epistles can be classified by their setting (i.e., “pastoral,” “prophetic,” “war,” etc.)

Examples: There are no examples in 1 Nephi. However, the Title Page can be classified as an “epistle” to the future readers of the Book of Mormon. It contains the prophetic warning:  
“And now, if there are faults they are the mistake of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.”

Sometimes, despite not being in the form of a formal epistle, prophets are inspired to direct comments to a particular group as if they were present.

Examples: 1 Nephi 19:24: Hear ye the words of the prophet, ye who are a remnant of the house of Israel.  
1 Nephi 21:1: Listen, O isles, unto me.

- 6. **Scriptural Commentary and Sermons:** A prophet who is writing or giving a sermon explains covenant aspects or doctrinal ideas by using and interpreting scripture.

Examples: 1 Nephi 10→15: If Lehi’s vision (1 Ne. chapter 8) can be considered “scripture,” then Nephi’s vision and commentary (1 Ne. chapters 10→15) applies here.  
 1 Nephi 22: Nephi discusses and explains the writings of Isaiah contained in the previous chapters (1 Ne. 20-21).

- 7. **Prayers:** Although short prayers can be classified as word forms, extended prayers can be classified as thematic literary forms. Some of the more prominent prayers in the Book of Mormon are:

The apostate prayer of the Zoramites (Alma 31:15-18).  
 The Lord’s Prayer (3 Ne. 13:9-13).  
 Jesus’s prayers to the Father (3 Ne. 19:20-23).  
 The brother of Jared’s prayers concerning their journey (Ether 2:18-29; 3:2-5).  
 The sacramental prayers (Moroni 4, 5).

There are multiple references to prayer in 1 Nephi.

See: 1 Nephi 1:5-6; 2:16  
 1 Nephi 7:17  
 1 Nephi 7:21  
 1 Nephi 8:8-9  
 1 Nephi 18:3, 19, 21

However, the only prayer that is quoted is found in 1 Nephi 7:17:

17 **But it came to pass**  
**that** I [Nephi] **prayed** unto **the Lord**  
**saying**  
 O **Lord**, according to my **faith** which is in **me / ^Thee**  
 [O **Lord**] wilt **Thou deliver** me from \_\_\_\_\_ the **hands**  
 of **my brethren**  
**yea** [O **Lord**] even **give me strength**  
**that** I [Nephi] may burst these \_\_\_\_\_ **bands**  
 [of **my brethren**]  
 with which **[bands]**  
 I [Nephi] \_\_\_\_\_ am **bound**

- 8. **Sacred songs (Psalms):** A Psalm is a passage of scripture that contains expressions that could be recited, much like the lyrics of a song. Perhaps the most famous, and most lengthy is the “Psalm of Nephi (2 Nephi 4:16-35). Another example is “The Song of the Vineyard” from Isaiah that is quoted by Nephi (2 Ne. 15:1-7). Other possible songs are found in Alma 26:8, 16, and 2 Nephi 9.

Examples: None in 1 Nephi that I am aware of at present

(Literary Forms)

- 9. **Reasoning:** These are usually associated with a series of “wherefore” beginnings, a series of “if/then” statements, or a series of hypothetical questions followed by a “thus we see” or a “therefore” initiated statement.

Example: 1 Nephi 4:32→ 4:34

32 And it came to pass

that I [Nephi] spake with\_ him [the servant]  
 that if he [the servant] would hearken unto my words

[then] as [he]the Lord liveth  
 and as I [Nephi] live

even so that if he [the servant] would hearken unto our words  
 [then] we would spare his life [a covenant oath]

33 And I [Nephi] spake unto him [the servant]  
 even with an [covenant] oath

that he [the servant] need not fear  
 that he [the servant] should be a free man  
like unto us

if he [the servant] would go  
*down* [O/ ^conjecture]  
*in / ^into the wilderness*  
with us

34 And I [Nephi] also spake unto him [the servant]  
 saying

Surely the Lord hath commanded us to do this thing  
 and Shall we NOT be diligent in keeping the commandments of the Lord ?

Therefore

if thou [the servant] wilt go  
*down* into the wilderness  
 to my father  
 [then] thou [the servant] shalt *have place* with us [duality]

Other Examples:

- 1 Nephi 7:8→7:15
- 1 Nephi 15:32→15:36
- 1 Nephi → 1 Nephi 16:1 → 16:28 →17:3: And thus we see . . . And thus we see
- 1 Nephi 17:49→17:51

10. **Typology:** “Typology . . . is the assumption that there is some meaning and point to history, and that sooner or later some event or events will occur which will indicate what that meaning or point is.” “All intensified language sooner or later turns metaphorical,” thus “literature is not only the obvious but the inescapable guide to higher journeys of consciousness.” (Northrup Frye, *Words with Power: Being a Second Study of the Bible and Literature*, 1990, p 28, 80)

The following series of lengthy quotes come from Richard Dilworth Rust in his book, *Feasting on the Word*, and are being used here with his permission. I would recommend the book to every reader. He writes:

Erich Auerbach in his *Mimesis: The Representation of Reality in Western Literature* (1953: 73-74) sees a conception of history such as this as being structured vertically rather than horizontally. Two events are horizontal to each other if they are linked by time or causality. A vertical connection, however, “can be established only if both occurrences are vertically linked to divine Providence.” God alone “is able to devise such a plan of history and supply the key to its understanding.” . . . With typology, “the here and now is no longer a mere link in an earthly chain of events, it is simultaneously something which has always been, and which will be fulfilled in the future; and strictly, in the eyes of God it is something eternal.

Essentially every event or person in the Book of Mormon may well remind us of another event or person; the book is like a beautifully composed symphony with repeated themes and motifs. . . . Most significantly, all God-given events or God-directed persons in the Book of Mormon are reminders of Jesus Christ or his gospel.

In both the Old Testament and the Book of Mormon, Joseph is a notable type of Christ. (Hugh Nibley, *Since Cumorah*, p. 202-205). Like Joseph, Nephi is [also] a suffering servant, is resisted by older brothers who do not want him to be a ruler over them, is bound and threatened with death, fulfills his father’s mission, and helps preserve the lives of those who earlier tried to take his life.

Desiring to “be strong like unto Moses” (1 Nephi 4:2), Nephi several times likens his situation to [that of] Moses . . . and like Moses he (and Lehi) guides his people towards the promised land.

Richard Rust cites George Tate, who makes the following parallels:

| <u>Exodus</u>                | <u>1 Nephi</u>                                                                                                                               |
|------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| Flee bondage into wilderness | flee Jerusalem into wilderness (Nephi refers to Israel’s exodus (1 Ne. 4:2; 17:26)                                                           |
| Guidance: light/cloud        | Lehi sees pillar of fire on rock, (1 Ne. 1:6); Lord as light (1 Ne. 17:13) Liahona (1 Ne. 16:10); Nephi refers to Exodus light (1 Ne. 17:30) |
| Water                        | They cross ocean (Nephi refers to Red Sea – 17:26)                                                                                           |
| Enemies destroyed            | Jerusalem destroyed. Nephi refers to destruction of Egyptian host (1 Ne. 17:27)                                                              |
| Manna                        | Food miraculously provided (1 Ne. 16:23, 31); Nephi refers to manna (1 Ne. 17:28)                                                            |
| Water from rock              | Nephi refers to water from rock (1 Ne. 17:29)                                                                                                |
| Mountain / law               | Nephi is instructed on a mountain (1 Ne. 16:30; 17:7; 18:3)                                                                                  |
| Text (ark)                   | Plates of Laban, Nephi’s plates (Nephi refers to the Pentateuch and Isaiah-5:11)                                                             |



(Literary Forms)

|                    |                                                                                           |
|--------------------|-------------------------------------------------------------------------------------------|
| Tabernacle         | Nephi builds a ship according to the Lord's instruction (1 Ne. 17:8; 18:2)                |
| Order / governance | Nephi sees in vision the 12 apostles (1 Ne. 12:9)                                         |
| Brazen serpent     | Nephi refers to the brazen serpent (1 Ne. 25:20) & Prophecies healing (1 Ne. 26:9)        |
| Promised land      | Nephi is led to a promised land (1 Ne. 5:5) Nephi refers to crossing Jordan (1 Ne. 17:32) |

Yet Tate doesn't stop here, he continues the parallels through other places and characters in the Book of Mormon, not just with Moses, but also with Christ. Rust concludes: "The Book of Mormon is itself the word of God, meant to be feasted on . . . through its literary elements that engage the senses, Jesus bids his disciples to 'come unto me, that ye might feel and see' (3 Nephi 18:25)."

In 1999, John W. Welch and J. Gregory Welch would cite even more correspondences:

| <u>1 Nephi</u>      | <u>Exodus</u>        | <u>Motifs Common to both Accounts</u>           |
|---------------------|----------------------|-------------------------------------------------|
| 1:6                 | 3:2                  | fire present at calling of Lehi and Moses       |
| 1:6; 16:16          | 13:21                | Lord's guidance                                 |
| 1:20                | 1:11-16              | oppressive conditions                           |
| 2:2                 | 3:7-18               | Lord's command to depart                        |
| 2:6-7               | 3:18; 15:22; 20:25   | sacrifice to the Lord after three days' journey |
| 2:11-12; 5:2; 16:20 | 15:24; 16:2-3        | murmuring against the Lord                      |
| 2:15; 3:9; 10:16    | 18:7; 33:8           | dwelling in tents                               |
| 2:20                | 3:17                 | promise of a new land of inheritance            |
| 4:12                | 17:8-13              | victory over enemies                            |
| 7:6-7               | 14:12                | rebellious desire to return                     |
| 9:1-4               | 17:14                | a record of the journey                         |
| 11:1—14:27          | 19:19—31:18          | instruction from God on a high mountain         |
| 15:6—16:5           | 19:3-25              | prophet who teaches with divine instruction     |
| 16:10               | 7:98-21; 8:16; 14:16 | miraculous objects (Liahona, rod)               |
| 16:34               | Joshua 24:32         | a burial                                        |
| 17:3-5              | 16:11-18             | Lord's provision of ready-to-eat food           |
| 17:4                | 16:35; Deut. 8:2     | prolonged wandering in the wilderness           |
| 17:6                | 16:3; 17:1           | afflictions in the wilderness                   |
| 17:26; 18:8-23      | 14:21-22,29; 15:19   | crossing a sea                                  |
| 17:52               | 34:30                | a transfiguration                               |
| 17:55               | 14:31; 20:12         | acknowledgment of the Lord's power              |
| 18:7                | 18:3-4               | two sons born in the wilderness                 |
| 18:8                | 14:21                | Lord's providential wind                        |
| 18:9                | 32:18-19             | wicked revelry                                  |
| 18:20               | 32:10                | death warnings from the Lord                    |
| 18:23-25            | Joshua 11:23         | inheritance of a promised land                  |
| 19:11               | 20:18                | thunderings and lightnings at God's presence    |

(Sources: George Tate, "The Typology of the Exodus Pattern in the Book of Mormon," *Literature of Belief: Sacred Scripture and Religious Experience*, 1981, p. 245-262; S. Kent Brown, "Nephi and the Exodus," *Ensign*, April 1987, p. 64-65; Terrence L. Szink, "Nephi and the Exodus," in *Rediscovering the Book of Mormon*, 1991, p. 38-51; S. Kent Brown, "The Exodus: Seeing It as a Test, a Testimony, and a Type," *Ensign*, Feb. 1990, p. 54-57; S. Kent Brown, "The Exodus Pattern in the Book of Mormon," *BYU Studies* 30/3 (1990): 111-126; Richard Dilworth Rust, *Feasting on the Word: The Literary Testimony of the Book of Mormon*, 1997, p. 196, 200-201, 206-207, 245; Mark J. Johnson, "The Exodus of Lehi Revisited," in *Pressing Forward with the Book of Mormon*, 1999, p. 54-58; John W. Welch and J. Gregory Welch, *Charting the Book of Mormon*, 1999, chart 94.)

## 11. The Law

Note\* This literary theme was not discussed by either Sidney Sperry or James Duke. While the study of the Law in the scriptures is ancient, the association of legal issues in the scriptures with literary criticism is relatively modern. In view of the legal studies that have been made in the last number of decades with the text of the Book of Mormon, I have chosen to add “The Law” to my list of literary forms.

Perhaps the foremost LDS scholar with respect to legal issues and the Book of Mormon is John W. Welch. In the Foreword to his book, *The Legal Cases in the Book of Mormon* (2008: xi-xxv), he gives a detailed chronological review of the progression he has made in his understanding, in his education, and in his writings on this theme. I would refer all readers to that Foreword and that book for a much greater perspective of this literary theme.

In that Foreword John Welch writes:

The legal cases reported in the Book of Mormon, as in the Bible, are not just about crime and punishment in a secular sense. To the men and women who experienced those legal confrontations, those cases are all about the ultimate definitions of righteousness and wickedness, the open differentiation of truth from falsity, and the firm recognition of righteous authority as opposed to unjust imposition. Reading the scriptures in light of ancient laws, principles, practicalities, purposes, and sympathies enriches appreciation for issues and contexts out of which many of the plain messages of the prophetic Book of Mormon arose. [xii]

In regard to 1 Nephi (Volume 1), there is the legal matter of the slaying of Laban (see 1 Nephi 4). John Welch writes:

The Spirit told Nephi that the Lord had delivered Laban into Nephi’s hands and that it was better for Laban to die than for an entire nation to perish because of unbelief (see 1 Nephi 4:11-13). Though this case is extremely rare, ancient Israelite laws authorized the slaying of a particular man at least two other times: the beheading of the rebel Sheba (2 Samuel 20 – abt. 100 B.C.) and the execution of King Jehoiakim (see 2 Kings 24 – abt. 598 B.C.). Five conditions were present in each of these instances (the conditions in 1 Nephi 4 being noted in parenthesis):

- (1) The recognized leader of Israel pronounced judgment upon – (Jehovah)
- (2) a specifically named person— (Laban)
- (3) who was guilty of some form of rebellion or disobedience— (disobedience)
- (4) that would result in the destruction of at least part of Israel— (nation will perish)
- (5) unless the innocent people turned the traitor over for execution. (Nephi)

(Sources: John W. Welch and Heidi Harkness Parker, “Better That One Man Perish,” FARMS Update, *Insights* (June 1998): 2. John W. Welch and J. Gregory Welch, *Charting the Book of Mormon*. Provo, UT: FARMS, 1999, chart 115.)

Near the end of his book (*The Legal Cases in the Book of Mormon*), John Welch provides a lengthy 34-page Bibliography of related non-LDS and LDS sources. The following is my attempt to provide a chronological list of those LDS-related written works: (Those pertaining to Volume 1 are in red)

*(Literary Forms)*

- 1957 Hugh Nibley, *An Approach to the Book of Mormon*. Salt Lake City: Deseret News Press, 1957. Republished in 1988, p. 95-131.
- 1980-2002 Papers written for Law 607 (“Ancient Legal Systems and the Scriptures”), taught by Professor John W. Welch, J. Reuben Clark Law School, BYU. (See John W. Welch, “Bibliography of Hebrew Law in the Book of Mormon,” *Studia Antiqua: The Journal of the Student Society for Ancient Studies* (BYU (Summer 2003): 181-186.
- 1981 John W. Welch, “Ancient Near Eastern Law and the Book of Mormon” (paper presented to the regional meeting of the Society of Biblical Literature in Denver, Colorado and published as a FARMS Preliminary Report, 1981.
- 1981 Fred Essig and H. Daniel Fuller, “Nephi’s Slaying of Laban: A Legal Perspective,” FARMS Preliminary Report. Provo, UT: FARMS, 1981.
- 1981 Mark J. Morrise, “Simile Curses in the Ancient Near East, Old Testament and Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1981.
- 1981 James L. Rasmussen, “Blood Vengeance in the Old Testament and the Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1981.
- 1981 David Warby, “The Book of Mormon Reveals the Forgotten Law of False Prophecy,” FARMS Preliminary Report. Provo, UT: FARMS, 1981.
- 1982 Roy Johnson, “A Comparison of the Use of the Oath in the Old Testament and the Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1982.
- 1982 Richard McGuire, “Prophetic Lawsuits in the Hebrew Bible and Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1982.
- 1983 David Warby and Lisa B. Hawkins, “The Crime of False Prophecy under Ancient Israelite Law, FARMS Preliminary Report. Provo, UT: FARMS, 1983.
- 1983 John W. Welch, “Judicial Process in the Trial of Abinadi,” FARMS Preliminary Report. Provo, UT: FARMS, 1983.
- 1987 John W. Welch, “If a man’ . . . The Casuistic Law Form in the Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1987.
- 1987 John W. Welch, “Series of Laws in the Book of Mormon,” FARMS Preliminary Report. Provo, UT: FARMS, 1987.
- 1989 John W. Welch, “Theft and Robbery in the Book of Mormon and in Ancient Near Eastern Law,” FARMS Preliminary Report. Provo UT: FARMS, 1989.

- 1989 John W. Welch, "Lehi's Last Will and Testament: A Legal Approach," in Monte S. Nyman and Charles D. Tate eds. *The Book of Mormon: Second Nephi, the Doctrinal Structure*. Provo, UT: Religious Studies Center, BYU, 1989, p. 61-82.
- 1990 John W. Welch, "Law and War in the Book of Mormon," in Stephen D. Ricks and William J. Hamblin eds. *Warfare in the Book of Mormon*. Salt Lake City: Deseret Book and FARMS, 1990, p. 46-102.
- 1990 John W. Welch, "Chiasmus in Biblical Law: An Approach to the Structure of Legal Texts in the Hebrew Bible," *Jewish Law Association Studies* 4 (1990): 5-22.
- 1991 John W. Welch, "Sherem's Accusations against Jacob." *Insights* vol. 11, no. 1 (January 1991): 2.
- 1992 David Rolph Seely, "The Ten Commandments in the Book of Mormon," in Bruce A. Van Orden and Brent L. Top eds., *Doctrines of the Book of Mormon: The 1991 Sperry Symposium*. Salt Lake City: Deseret Book, 1992, p. 166-181.
- 1992 John W. Welch ed., *Reexploring The Book of Mormon: The F.A.R.M.S. Updates*, Salt Lake City: Deseret Book Co. and Provo: FARMS, 1992.
- John W. Welch, "Statutes, Judgments, Ordinances, and Commandments," p. 62-65  
John M. Lundquist and John W. Welch, "Kingship and Temple in 2 Nephi 5—10," p. 66-68  
John W. Welch, "Jacob's Ten Commandments," p. 69-72.  
John W. Welch, "Abinadi and Pentecost," p. 135-138.  
John W. Welch, "The Law of Mosiah," p. 158-161.  
John W. Welch, "The Destruction of Ammonihah and the Law of Apostate Cities,  
p. 176-179.  
John W. Welch, "Exemption from Military Duty," p. 189-192.  
"The Case of an Unobserved Murder," p. 242-244.  
"Thieves and Robbers," p. 248-249.  
John W. Welch, "The Execution of Zemnarihah," p. 250-252.
- 1992 John W. Welch, "Legal Perspectives on the Slaying of Laban," *Journal of Book of Mormon Studies* 1, no. 1 (1992): 119-141.
- 1992 Daniel H. Ludlow ed., *Encyclopedia of Mormonism*. 5 vols. New York: Macmillan, 1992.  
Lew W. Carmer, "Abinadi," vol. 1, p. 5-7.  
John W. Welch, "Book of Mormon Religious Teachings and Practices," vol. 1, p. 201-205.  
Noel B. Reynolds, "Book of Mormon, Government and Legal History in the," vol. 1, p. 160-162.  
Douglas H. Parker and Ze'ev W. Falk, "Law of Moses," vol. 2, p. 810-812.
- 1996 John W. Welch, "Unintentional Sin in Benjamin's Discourse." *Insights* vol. 16, no. 4 (April 1996): 2.
- 1996 John W. Welch, *Law in the Book of Mormon: The Nephite Court Cases*. Provo, Utah: J. Reuben Clark Law School, BYU, 1996. For student classroom use; updated 2000, 184 pp.

(Literary Forms)

- 1997 Three-day conference sponsored by the Liberty Fund to study the concept of justice in the Book of Mormon. (See Noel B. Reynolds, "The Coming Forth of the Book of Mormon in the Twentieth Century," *BYU Studies* 38, no. 2 (1999): 6-47.)
- 1998 John W. Welch and Heidi Harkness Parker, "Better That One Man Perish." *Insights* vol. 18, no. 6 (June 1998): 2.
- 1998 John W. Welch, "The Laws of Eshnunna and Nephite Economics." *Insights* vol. 18, no. 12 (December 1998): 2.
- 1998 John W. Welch, "Cursing a Litigant with Speechlessness." *Insights* vol. 18, no. 10 (October 1998): 2)
- 1998 John Welch, "Doubled, Sealed, Witnessed Documents: From the Ancient World to the Book of Mormon," in Davis Bitton ed., *Mormons, Scripture, and the Ancient World: Studies in Honor of John L. Sorenson*. Provo, UT: FARMS, 1998, p. 391-444.
- 1998 John W. Welch, "Benjamin's Speech as a Prophetic Lawsuit," in John W. Welch and Stephen D. Ricks eds., *King Benjamin's Speech: "That Ye May Learn Wisdom."* Provo, UT: FARMS, p. 225-232.
- 1999 John W. Welch, *Illuminating the Sermon at the Temple and Sermon on the Mount*. Rev. ed. Provo, UT: FARMS, 1999.
- 1999 John W. Welch, "Weighing and Measuring in the Worlds of the Book of Mormon," *Journal of Book of Mormon Studies* 8/2 (1999): 36-45.
- 1999 John W. Welch and J. Gregory Welch, *Charting the Book of Mormon*. Provo, UT: FARMS, 1999, charts 114-127.
- 1999 John W. Welch and Melvin J. Thorne eds., *Pressing Forward with the Book of Mormon*. Provo, UT: FARMS, 1999.
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|                                                |            |
|------------------------------------------------|------------|
| Foreword and Personal Acknowledgments          | xi         |
| <b>Part I: Background Considerations</b>       | <b>1</b>   |
| 1. Entering the Ancient Legal Word             | 3          |
| 2. Queries and Prospects                       | 19         |
| 3. The Ideal of Righteous Judgment             | 57         |
| 4. Judicial Procedures in Biblical Times       | 77         |
| <b>Part II: Cases and Controversies</b>        | <b>105</b> |
| 5. The Case of Sherem                          | 107        |
| 6. The Trial of Abinadi                        | 139        |
| 7. The Trial of Nehor                          | 211        |
| 8. The Trial of Alma and Amulek                | 237        |
| 9. The Trial of Korihor                        | 273        |
| 10. Comparing Sherem, Nehor, and Korihor       | 301        |
| 11. The Case of Paanchi                        | 311        |
| 12. The Trial of Seantum                       | 323        |
| 13. Judicial Punishments: Types and Rationales | 335        |
| Bibliography                                   | 429        |



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*Note\** At present, the above entries in this bibliography of legal issues in the Book of Mormon are not part of the rhetorical and literary entries listed in my "Sources" section of this Introduction.

## 2F. Author Attribution Parallels and Stylometry

There are some related areas of study to what I have addressed here in this Introduction. These have to do with author attribution parallels and stylometry.

### *AUTHOR ATTRIBUTION*

A very good summary concerning the basis of these studies and the claims that have been made for, and against the Book of Mormon has been published relatively recently. As I don't claim to be a trained scholar in this area, I will rely on the words of the LDS author of this article. I hope he will indulge me in some lengthy quotes.

In 2013 Benjamin L. McGuire reviewed the methodology of some recent attempts to parallel passages in the Book of Mormon with certain biblical-style works that were published before 1830. He writes [p. 62]:

Over the past two centuries, there have been many lists of rules offered on the process of presenting parallels. . . . Most of these deal with the idea of direct borrowing—of situations where there is a proposed genetic connection between two texts. . . .

I will begin by providing a series of basic definitions.

### **Verbal Parallels: Words** [p. 69]

Parallels identified on the basis of the words used are called verbal parallels. In providing for the widest useful identification of verbal parallels, I have adopted the definition of Jon Paulien:

A Verbal parallel can be defined as occurring whenever at least two words of more than minor significance are parallel between [sources' . . . These two major words may be coupled together in a phrase or may even be separated, provided they are in clear relationship to each other in both passages of the suggested parallel. (Jon Paulien, "Elusive Allusions," *Bible Review* 3 (1988): 41-42)

### **Verbal Parallels: Shared Phrases** [p.70]

Of course, longer strings of identical text (much more than two words) provide a self-evident demonstration of their relationship to each other.

**Thematic Parallels** [p. 76]

Thematic parallels are parallels in thought, in doctrine, or in practice that go beyond the mere words used to convey that thought. Like words, there can be limitations to the range of these parallels.

**Structural Parallels** [p. 77]

Structural parallels generally are far more significant in determining genetic connections because they often imply that one text is modeled or patterned on another text. When we see two or more texts that follow a specific and identical pattern—when they both introduce similar language and themes in the same order – we have structural parallels. (note 17) As with the other kinds of parallels, the longer the pattern is sustained, the stronger the parallel becomes. Structural parallels can also include stylized forms (existing in poetic material), aesthetic appearances, and even sequences of sound when read aloud.

[Benjamin L. McGuire, “Finding Parallels: Some Cautions and Criticisms, Part Two.” *Interpreter: A Journal of Mormon Scripture* 5 (2013): 61-104]

In another article, Benjamin McGuire writes [p. 324]:

The history of author attribution is nearly as long as the history of reading and writing. (Harold Love, *Attributing Authorship*, 14-15) Within the field of literary studies, author attribution has developed into a field of scholarship, complete with its own history, its discussions on methodology, and even its own tightly contested difficult questions. This development has resulted in large reference volumes like the *Dictionary of Anonymous and Pseudonymous English Literature* (based on a work first published in 1882-3, and expanded twice to the current publication’s 9 volumes, with the most recent volume added in 1962.

[Yet] as an authority in the field, Harold Love, put it [p. 325]:

Today a phrase can be pursued almost instantaneously through the magnificent online LION archive which covers all fields of English and American drama and of authored volumes of poetry up to 1900, and in many cases beyond, and is rapidly expanding into prose . . . . Now that the capacity to multiply parallels – most of which will be misleading – is almost unlimited, intelligent selectivity has never been more important. . (Harold Love, *Attributing Authorship*, 90)

McGuire writes [p.324]:

Scholarly discussion of author attribution . . . is largely unknown within Mormon Studies, whose participants rarely come from a field of literary and textual criticism. This has lent a novel feel to those engaged in statistical approaches [“stylometry”] to the authorship of the

Book of Mormon, even though few of these techniques are really new. Most of the participants seem unaware of the body of scholarly work that already exists which often supports or points out critical flaws in current assumptions.

[Benjamin L. McGuire, "The Late War Against the Book of Mormon." *Interpreter: A Journal of Mormon Scripture* 7 (2013): 323-355]

There is also the incredibly interesting matter of authorial influence on the narrative. According to Joey Green (Mormon Blogsite "Literary Themes in the Book of Mormon"):

The beauty of language is that phrases, words, and concepts are often unique to individuals, demonstrating their creative influence on a particular work. For example, . . . Nephi is the only one to use the construction "plain and precious" – he uses it to refer to the plain and precious things he makes sure to add to his spiritual record (1 Ne. 19:3) after seeing in vision the plain and precious things taken out or held back from another spiritual record (1 Ne. 13:28, 29, 34, 35, 40). (March 3, "Authorial Influence: Introduction")

However, after Green stresses the uniqueness of phrases with Nephi, he then writes about his authorial influence on his brother Jacob:

When Nephi asks to be shown the things his father had seen in vision and to know the interpretation thereof, he is shown the birth of the Son of God to a fair virgin and asked, "Knowest thou the condescension of God?" (1 Ne. 11:16). . .

The concept of the condescension of God obviously impresses Nephi, for he uses it in his own 'Psalm' (2 Ne. 4:26). The only other time this word shows up again in the Book of Mormon is when it is used twice by Nephi's brother Jacob (2 Ne. 9:53; Jacob 4:7). That the word only shows up within the writings of two brothers demonstrates the influence Nephi's teachings must have had on Jacob. (Tuesday, March 4, 2008 "Authorial Influenced: Nephi and Jacob")

Other examples cited by Joey Green of the unique Nephi/Jacob thematic connection are as follows:

"A whore of all the earth"

Nephi: (1 Ne. 14:10-12; 1 Ne. 22:13-14; 2 Ne. 28:18)

Jacob: (2 Nephi 10:18)

"A blessed people"

Nephi: (1 Ne. 14:1-2;

Jacob: (Jacob 3:5-6)

"Nursing" scattering Israel

Nephi: (1 Ne. 21:23 --quoting Isaiah 49; 1 Ne. 22:6)

Jacob: (2 Ne. 6:7 – quoting Isaiah 49; 2 Ne. 10:9)

*(Author Attribution Parallels)*

In contrast to the concept of “authorial influence,” Marilynne Linford focuses on authorial “uniqueness.” To begin she writes:

By looking up each of the 1,558 words found only one time in the Book of Mormon, I found that more than 450 are found only in the Book of Mormon—not in the Old Testament, New Testament, Doctrine and Covenants, or Pearl of Great Price—meaning the Book of Mormon as an entity has a unique vocabulary. (p. 51)

The book of Lehi is a casualty of the stolen 116 pages . . . . In Heavenly Father’s foreknowledge, however, He inspired Nephi to include some of his father’s words in his books. As the Book of Mormon is configured today, the words of Lehi are found mostly in 1 Nephi 8 and 10 and in 2 Nephi 1—4. . . . there are at least twenty-eight [words] that are unique to him. (p. 55-56)

Lehi’s wife, Sariah, is not quoted as using any unique words, but she is quoted as using a unique phrase two times in 1 Nephi 5:8, wherein she bore her testimony: “I know of a surety,” and “I also know of a surety.” (p. 56)

So far in my search, I have found 141 words that are unique to Nephi . . . [yet a] noteworthy aspect of Nephi’s legacy is his phrase, “the tender mercies or the Lord.” (p. 58)

[Laman and Lemuel] use three unique phrases accusing Nephi of “foolish imaginations” (1 Ne. 2:11, 17:20), trying to deceive them with “cunning arts” (1 Ne. 16:38), and calling Nephi a “fool” (1 Ne. 17:17). (p. 59)

(Source: Marilynne Todd Linford, *The Book of Mormon Is True*, 2015.)

A list of related articles on this subject can be found in the “Sources” section, “Part C: A Chronological List of Pertinent Writings on Bible Quotations or Language Uses That Are Part of the Book of Mormon.” As to any conclusions that involve the idea that the Book of Mormon plagiarized some biblically-related work of the time, I will simply repeat what I have said before in the “Bible Quotations” section, that we have the choice of either rejecting the Book of Mormon or accepting it. Hopefully we won’t proclaim, as Nephi prophesied: “A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.” (2 Nephi 29:3)

## STYLOMETRY

According to Wikipedia, “Stylometry is the application of the study of linguistic style, usually to written language.” “Stylometry is often used to attribute authorship to anonymous or disputed documents. It has legal as well as academic and literary applications.”

The idea that certain words or phrases, or the frequency and pattern of such can identify an author has been around for a long time. When computers came into being, the ability to analyze the patterns of unique words and phrases used by an author (“wordprints”) took a great leap forward. However, the quantity of data consumed did not guarantee the quality of the analysis. Thus, proper and sound method became the focus of all future criticism regarding any experimentation involving stylometry. Efforts to improve the quality of stylometry in literary analyses have been at the forefront of this science.

Since a brief or simple explanation of all the technical advances that have taken place in this science is difficult, and since a very well-written and informative 17-page article, “Stylometric Analyses of the Book of Mormon: A Short History,” has already been written and is accessible on the Internet, I will just refer the reader to that article and give a chronological list of expanded sources here (as well as in the “Sources” section—although dispersed) that are relevant to the Book of Mormon and stylometry.

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*Note\** *The journal, Literary and Linguistic Computing was established in 1986 by the Association for Literary and Linguistic Computing (ALLC). The journal published papers on authorship, style, meaning, text processing, linguistics, and lexicometrics. In 2015, the journal name was changed to Digital Scholarship in the Humanities (DSH), and the journal took into account all digital scholarship in the Humanities in its widest meaning.*
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*(Stylometry)*

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### A. A Brief History of the Knowledge of the Literary Structures and Language of Ancient Scripture Up Until the Time of the Book of Mormon

In 1898, Ebenezer W. Bullinger, wrote the following in the Introduction to his classic work, *Figures of Speech Used in the Bible* (in which parallelistic structures are prominently featured):

The manifold forms which words and sentences assume were called by the Greeks "Schema" and by the Romans "Figura." Both words have the same meaning—a shape or figure. When we speak of a person as being "a figure" we mean one who is dressed in some peculiar style . . . Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis . . . No branch of Bible study can be more important, or offer greater promise of substantial reward [than the study of the figures of speech.] . . . it is the key to true interpretation . . . In fact, it is not too much to say that, in the use of these figures, we have, as it were, the Holy Spirit's own markings of our Bibles . . . Yet we may truly say that **there is no branch of [Scripture-study] which has been so utterly neglected.** (E. W. Bullinger, D.D., *Figures of Speech Used in the Bible: Explained and Illustrated*, Grand Rapids, Michigan: Baker Book House, 1898/ republished 1968, pp. v-xiii)

To illustrate this "neglect" of understanding regarding these various figures of speech with all their various repetitive line forms, I will quote the Reverend Martin T. Lamb from just a decade previous to Bullinger's statement above. Reverend Lamb was a Baptist minister whose lifetime spanned most of the century following the publication of the Book of Mormon and who became its premier critic. He wrote the following:

God stamps himself, his own infinite perfections upon everything He undertakes . . . Whether He records a history, utters a prophecy, or inspires a proverb or a psalm, He should do it in a way that will be true to Himself, stamp His own infinite nature upon it . . . The style will be found to be **simplicity itself** . . . This unapproachable ability to say a great deal in a few plain, simple words, prevails all through the Bible. It would appear to be God's way of writing, precisely what we might expect from a being of infinite perfection.

So according to Reverend Lamb, God chose simplicity (rather than parallelistic figures of speech). Thus in regards to the Book of Mormon, Reverend Lamb proudly proclaimed the following:

We are forced therefore to the conclusion that **all these senseless repetitions, this worse than useless verbiage**, is and must have been in the original [gold] plates, and not at all the result of Mr. [Joseph] Smith's ignorance and want of culture. And hence we must call in question the divine inspiration of those original plates, inasmuch as **such blundering repetitions** are directly at variance with all we have learned of God's manner of writing. (Rev. M. T. Lamb, *The Golden Bible, Or, The Book of Mormon. Is It From God?*, 1887: Chapter 1).

(Sources: *A Brief History to 1830*)

So why had the knowledge of biblical rhetoric, especially parallelism been neglected? The answer is that it had, and it hadn't. Where do I begin? Let me first confess that it has been hard for me to understand that the various devices of rhetoric, including parallelism, and the various forms of biblical "poetry," which include parallelism have not always been viewed as being joined-together as a means of communicating what is found in the Bible. Indeed, in 1820 John Jebb, a scholar of biblical poetry, was worried about proposing inverted parallelisms in the New Testament. This, despite the fact that similar structures had been named in the lists of Greek rhetorical devices for centuries—even millennia!

In order to explain this paradoxical situation a little better, I am first going to take the perspective of rhetoric by providing a brief timeline and a few examples. Then I will proceed with the evolution of understanding regarding biblical "poetry."

The Merriam-Webster Dictionary defines rhetoric as "the art of speaking or writing effectively." In other words, by (a) studying the principles and methods of composition formulated by critics of times past, one can (b) effectively speak or write as a means of communication or persuasion. Principles of rhetoric have existed since ancient times.

According to Jack Lundbom,

Hebrew rhetoric developed from an ancient pre-classical rhetorical tradition going back to the beginning of recorded history. Sumerian scribal schools, called "tablet houses," produced a literate class that has left behind a rich legacy of rhetorical discourse from early Mesopotamian society (\*c. 3000 BCE). The Sumerians wrote poetry having repetition, parallelism, epithets, [etc.] . . . A rhetorical tradition doubtless developed during the same period in Egypt, where scribal schools are known to have existed from the early third millennium, and where poetry also was written, but about this tradition little is known. (Jack R. Lundbom, *Biblical Rhetoric and Rhetorical Criticism*, 2012, p. 165-166.)

Lundbom goes on to say the following:

Ancient Hebrew rhetoric survives largely in the Hebrew Bible/Old Testament, from which it may be concluded that during the eighth-to sixth-centuries BCE it experienced its "golden age" a full three centuries and more before the art achieved classical expression by Aristotle in Greece . . . How they [the prophets and the scribes] received their schooling is not known, but it is reasonable to assume that they attended a Jerusalem school where writing and rhetorical skills were taught. Isaiah, Jeremiah, Ezekiel, and other Judahite prophets would have attended this school . . . Scribes appear as a professional class in the book of Jeremiah (Jer. 8:8), where we also meet up with individual scribes such as Baruch, called "Baruch, the scribe" (Jer. 36:26, 32), and Baruch's brother, Seraiah, the "quartermaster" of Zedekiah (Jer. 51:59-64) . . . In Jeremiah's time, it [the scribal school] . . . would have been attached to the palace or the temple, as in neighboring societies (cf. 2 Kgs 22:8-10). (Lundbom, *Biblical Rhetoric and Rhetorical Criticism*, p. 82-83, 166-167)

Lundbom further writes that "the prophet possessing the greatest rhetorical skill is unquestionably Jeremiah, who can hold rank with the best of the Greek and Roman rhetors, anticipating them as he does in style, structure, and modes of argumentation." (*Biblical Rhetoric*, p. 166.)

*Note\* Intriguingly, Nephi, the writer of the first part of the Book of Mormon, mentions that he “was taught somewhat in all the learning of my father.” (1 Nephi 1:1) He goes on to mention that they were blessed by the Lord to take along with them the brass plates and Laban’s scribe Zoram. (1 Nephi 4) Nephi records that the brass plates contained “a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah . . . and also many prophecies which have been spoken by the mouth of Jeremiah.” (1 Nephi 4:35-38; 5:10-16) Thus Nephi would have had access to teachers (his father and Zoram) and a text (the brass plates, which included the writings of Jeremiah) whereby he could gain the excellent training he needed to become a literary instrument in the hands of God. Even more intriguingly, Lundbom writes: “The term ‘new covenant’ occurs in Jeremiah 31:31, and only there in the Old Testament, denoting the basis on which a future relationship between God and his people will rest following the collapse of the Sinai (or Mosaic) covenant and Israel’s loss of nationhood in 587/6 BCE. This new relationship, which God himself will create, is anticipated in other terms by Jeremiah (24:7; 32:38-40; 50:5) and also by Ezekiel . . . Isaiah . . . and Malachi.” (Biblical Rhetoric, p. 303) Covenants and Christ are precisely the focus of all the Book of Mormon abridgers, starting with Nephi.*

*Note\* In some well-researched and footnoted blogs (Monday, January 3, 17, 2011, “The Nephite-Kenite Hypothesis”) Joey Green gives multiple scholarly perspectives on the scribes that produced the literary texts in ancient times, especially the sacred biblical texts of Israel. He proposes the possibility (citing Book of Mormon scriptural references) that Lehi and Nephi might have had scribal training even before they left Jerusalem.*

Now let’s return to our discussion. As for the Greeks, the following are a few excerpts from a timeline developed by Gideon O Burton, Brigham Young University (“Silva Rhetoricae” [rhetoric.byu.edu]). They illustrate that the principles of rhetoric were known by the Greeks from ancient times.

| <u>Author</u>       | <u>Work</u>                   | <u>Time</u> |
|---------------------|-------------------------------|-------------|
| Plato               | <u>Gorgias</u>                | ca. 385 BCE |
| Aristotle           | <u>Rhetoric</u>               | ca. 332 BCE |
| Cicero              | <u>De inventione</u>          | ca. 87 BCE  |
| Quintilian          | <u>Institutio Oratoria</u>    | 95 CE       |
| Augustine           | <u>De doctrina christiana</u> | 426 CE      |
| Alcuin              | <u>Disputatio</u>             | ca. 802     |
| Geoffrey of Vinsauf | <u>Poetria nova</u>           | 1210        |
| Melanchthon         | <u>Elements of Rhetoric</u>   | 1521        |
| Angel Day           | <u>The English Secretary</u>  | 1599        |

The Greeks had names for the various types of rhetorical devices, some of which apply to parallelism. For example, in an article titled “50 Rhetorical Devices for Rational Writing” by Mark Nichol (www.dailywritingtips.com/), we find a few of the Greek-related names for parallel devices:

**Anaphora** is the repetition of one or more words at the head of consecutive phrases or clauses, or sentences.

**Antimetabole** is the reversal of repeated words or phrases for effect.

**Chiasmus** is the reversal of grammatical order from one phrase to the next.

**Epistrophe** is the repetition of a word at the end of each phrase or clause.

**Polysyndeton** is the insertion of conjunctions before each word in a list.

(Sources: *A Brief History to 1830*)

Yet for centuries, these rhetorical devices seemed to be disconnected from the interpretation given in many instances of biblical verse by Bible scholars. One might ask, “Why?” The answer appears to be related to what came to be considered “poetry.”

Classic poetry is defined as a literary work in which special intensity is given to the expression of feelings and ideas by the use of distinctive style and emphasis (often associated with rhetorical figures of speech). Because it was thought that much of what was to be considered Hebrew poetry was designed to be chanted (and thus remembered or made part of sacred celebrations), Biblical “poetry” came to be solely defined by special emphasis on syllables (meter or cadence).

Meanwhile, there was debate on the extent to which parallelisms (and other related rhetorical devices dealing with similar or contrasting content) played a part in this “poetry.” In other words, there was a dichotomy (if not a paradox) of perspective. G. B. Gray writes that while the Rabbis were examining Scripture but not mentioning anything about parallelism, these same Jews were writing poems that were full of parallelistic forms. (*Forms of Hebrew Poetry*, p. 27)

James L. Kugel has written an excellent review of the evolution of thinking in regards to biblical “poetry” and parallelism (*The Idea of Biblical Poetry: Parallelism and Its History*, 1981), in which he explains this paradox. He writes that when the Jewish Rabbis were faced with a parallelistic sort of line (for example: “I will praise the Lord in my life / I will sing to my God while I live” - Psalm 146:2) they gave Part B a different meaning than Part A. According to Kugel, this manner of interpretation was “connected to the rabbinic conception of the Bible’s sanctity, and most notably to the principle of biblical ‘omniscificance.’” That is, “what the Rabbis looked for in the text was its highest reading.” “To say that this or that verse had been written for the purpose of parallelism ended discussion.” . . . “Every textual trait or peculiarity had to be examined as an individual case, in order to reveal what particular fine point of law or lore it was designed to communicate.” Thus, “under such circumstances, he who sought to explain line B’s resemblance to line A by so lame a principle as parallelism was little more than a fool.” Thus Kugel concluded: “This was, in our view, the most significant force behind the Jewish approach to parallelism until the late Middle Ages.” (*The Idea of Biblical Poetry: Parallelism and Its History*, pp. 97-109)

Kugel adds another perspective that complicates this paradox:

With the entrance of Hellenic political power into the territory of Israel, first under Alexander and then with successive regimes of Ptolemies and Seleucids, Greek culture began to penetrate every aspect of Jewish life. . . . Among the many new items Hellenization brought with it was its own peculiar concept – *poieisis*. What was this concept? The Greeks had used their meters for all sorts of compositions . . . (*The Idea of Biblical Poetry*, p. 127)

Kugel writes that “In Philo’s Alexandria, and even within Judea, the Greek norms of poetry were thus simply transposed onto Hebrew texts of suitable ‘genre’.” (*The Idea of Biblical Poetry* p. 129)

*Note: First of all, Philo (25 BCE – c. 50 CE) was a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt. He attempted to harmonize Greek philosophy with Jewish philosophy. Next, a “genre” is a type of literature characterized by a particular form, style, or content. In Biblical studies, genres were usually associated with whole books (with some scholars detecting numerous subgenres). The following basic Bible genres came to be “authoritatively” recognized:*

**Historical narrative:** *Origins of the world and world view.*

**The Law:** *Laws by which God's people live.*

**Wisdom:** *Inspirational stories to live by.*

**Psalms/Songs/Lamentations:** *Lyrics (“poetry”) intended for communal worship.*

**Prophecy:** *Words of God spoken by his prophets.*

**Apocalyptic:** *Future crises couched in symbolism and mystery.*

**Gospel:** *The “good news” about Jesus.*

**Epistle:** *Letters about theological issues.*

The following books of the Bible were generally associated with the above genres:

**Historical narrative:** *Genesis, Exodus (1st half), Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts.*

**The Law:** *Exodus (2<sup>nd</sup> half), Leviticus, Deuteronomy, also the Sermon on the Mount.*

**Wisdom:** *Job, Proverbs, Ecclesiastes.*

**Psalms/Songs/Lamentations:** *Psalms, Song of Solomon, Lamentations.*

**Prophecy:** *Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.*

**Apocalyptic:** *Daniel, Revelation.*

**Gospel:** *Matthew, Mark, Luke, John, and possibly Acts*

**Epistle:** *Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude*

(Sources: Wikipedia: “Biblical Genre”; An Introduction to Biblical Genres and Form Criticism,” by Felix Just. S. J., Ph.D. ([catholic-resources.org/Bible/Genres.htm](http://catholic-resources.org/Bible/Genres.htm)); J. Krejcir Ph.D, “What Are the Types of Literature Genres in the Bible?” *Into Thy Word Ministries* ([intothyword.org](http://intothyword.org)), 2006.)

Unfortunately, according to Kugel, because of this overwhelming Greek influence, only what the Greeks thought was “poetic” was called poetry in the Bible; and in classic literary Greek, “poetry” needed to be “metrical,” so the genre of biblical “poetry” became limited. (*The Idea of Biblical Poetry*, p. 128, 129) Thus Kugel notes:

In his work, *The Contemplative Life*, Philo attributed hexameters, trimeters, and other Greek meters to Hebrew poetry. . . . Josephus, that other chief purveyor of the metrical hypothesis in Hebrew poetry to the Greek-speaking world, was somewhat more specific about the Bible: in three separate instances in the *Jewish Antiquities* he names the meter of biblical compositions. (Ibid., p. 140)

Philo's flawed idea of “metrical poetry” was carried on by Jerome (347 - 420 AD), an Italian theologian and historian. Jerome is best known for his translation of the Bible into Latin (known as the “Vulgate Bible”) and his Gospel commentaries. According to Kugel (p. 153-154), while Jerome might have entertained doubts about the presence of meter in the Bible, he acquiesced to previous authority. Kugel laments that this false authoritative ‘metrical poetry’ definition “remained unchallenged in Christian circles into the Renaissance.” (Ibid., p. 156)

(Sources: *A Brief History to 1830*)

Nils W. Lund (*Chiasmus in the New Testament*, 1942, p. 4-6) adds one more perspective. He writes:

The attitude of the fathers of the church seems to have been that the gospel had been victorious over paganism not because of any perfection in rhetorical form but because of its simplicity . . . Indeed, Origen (184-254 AD) had suggested that if Jesus had selected as his messengers men with rhetorical training, “the divinity of his doctrine would not have manifested itself.”

Augustine (354-430 AD), who for years had been a teacher of rhetoric, made some observations on the style of the Scriptures, and supplied several interesting examples from Paul with which to illustrate the rhetorical skill of the apostle, . . . yet the rhetorician and the churchman were obviously at conflict in Augustine. Though the rhetorical qualities of these passages did not fail to impress a man of his literary training, he felt himself unable to admit that Paul was indebted to the schools for his skill.

Nils Lund continues on this perspective of “simplicity”:

Two centuries later Pope Gregory the Great (540-604 AD) exclaimed: “I am strongly of the opinion, that it is an indignity that the words of the oracle of heaven should be restrained by the rules of Donatus.” [Aelius Donatus was a 4th century AD Roman grammarian and teacher of rhetoric.]

In reality, it would not be until the middle of the eighteenth century before the rhetorical perspective, the Rabbinical perspective, and the false authoritative “metered poetry” perspective would **begin** to be resolved with Robert Lowth’s treatment of parallelism in his *Lectures on the Sacred Poetry of the Hebrews* (see the 1754 notation).

So now, very briefly, I would like to list some of the works by which the principle of parallelism and rhetorical figures of speech have expanded the view of scriptural “poetry,” not only to all parts of the Bible, but more especially to the Book of Mormon.

#### Ancient Hebrew Old Testament Manuscripts:

For the most part, the books of the Old Testament were originally written in Hebrew.

#### Greek Old Testament (Septuagint) ~200 BC

“The History of the Septuagint”

The word “Septuagint” is often used when referring to the Hebrew Bible, yet many people do not know what it refers to, or the very interesting story behind the text. Until about 200 BCE, the Hebrew Bible was only available in the original language in which it was written: Biblical Hebrew. After Alexander the Great died, his massive Greek Empire was split in two, and ultimately a ruler named Ptolemy II Philadelphus came to rule the southwestern portion of this empire, based in Egypt. Seeing the Hebrew Bible as a great philosophical and literary treasure, Ptolemy II Philadelphus decided that he wanted the entire Hebrew Bible to be translated into Greek to be placed in his library.

In order to accomplish his mission of translating the Bible from Ancient Hebrew into contemporary Greek, he picked 70 (some say 72) of the most renowned Jewish scholars. In fact,

the word “Septuagint” comes from the Latin word meaning “seventy.” He placed each scholar in a separate room on the Island of Pharos, and had them all translate the text. According to tradition, all of the scholars emerged with their completed translations on the same day and the translations were nearly identical, with just 13 differences between them all!

(Source: Biblical Hebrew: Unlock the Bible's Secrets." <http://www.bible-hebrew.com/> )

Whether the story is real or not, the Greek translation was subsequently put in circulation among the Alexandrian Jews who were fluent in Greek but not in Hebrew—Greek being the common language of Alexandria, Egypt and the Eastern Mediterranean at the time.

#### Greek New Testament (~100 AD)

Books comprising the New Testament were also written in Greek. This probably happened in part because of the spread of Christianity around the Mediterranean Sea, but another reason had to do with the “scriptures” that were already established— the Greek Septuagint Old Testament. The Septuagint was the most quoted version of the Old Testament quoted in the New Testament.

#### Latin “Vulgate” Bible ~350 AD

Following the rise of the Roman Empire, Latin became the most popular language. In the middle of the fourth century A.D. the Latin “Vulgate” Bible was written—“Vulgate” meaning “for the people.”

#### Middle English “Wycliffe” Bible ~1350 AD

In the fourteenth century, and with the growing influence of England, a religious scholar by the name of John Wycliffe, of Oxford University, supervised the translation of the Vulgate Bible into Middle English. This was the first complete English translation of the Bible.

#### “Gutenberg” Bible ~1450 AD

The moveable-type printing press was perfected around the year 1450 in Germany. At this time, the first “printed” bible was produced.

#### “Tyndale” Bible ~1530 AD

Persecutions that came with the Protestant Reformation in England caused scholar William Tyndale to leave Cambridge University and move to Germany in 1524. There he worked with Gutenberg’s foreman to produce the first Protestant translation and the first Printed English Bible. Tyndale’s Bible is credited with being the first English translation to work directly from Hebrew and Greek texts. Furthermore, it was the first English biblical translation that was mass-produced as a result of new advances in the art of printing. Because of the use of this Bible, a number of words and phrases became popularized in the English language.

Tyndale writes:

The properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needst not but to translate it into English word for word, when thou must seek a compass in the Latin, and yet shalt have much work to translate it well-favorably. . . . (William Tyndale, “The Obedience of a Christian,” *The Works of Master William Tyndale*. London: John Daye, 1572, p. 102)



(Sources: A Brief History to 1830)

### “Matthews” Bible

Despite the fact that William Tyndale was burned at the stake, the very next year the first English Bible was licensed by the government and printed in England. Significantly, it was two-thirds the work of Tyndale.

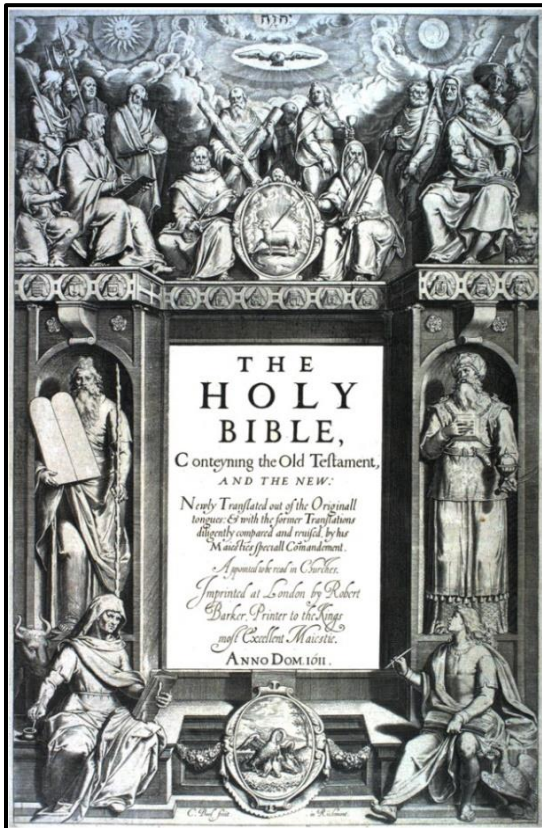
### “Geneva” Bible 1560 AD

The Geneva Bible was the first complete Bible to be divided into verses. It was also the first to use italics for words not found in the original languages but necessary to the English language.

### The “King James” Bible 1604—1611 AD

King James of Scotland ascended to the throne of England in 1603. On his trip to London, he was met by Puritans who complained about problems in previous translations of the Bible and suggested a review. Apparently influenced by their words, King James called for a special Church clerical conference the next year.

The translation was done by 47 scholars, all of whom were members of the Church of England. The New Testament was translated from Greek. The Old Testament was translated from Hebrew and Aramaic text. The result (referred to as the King James Version or “KJV”) was approved by the English Church authorities.



1611 King James Bible

imgarcade.com

Although extensively re-edited in 1769, the translation is widely considered one of the grand achievements in English literature. The phrasing is both beautiful and scholarly. It has become the standard version of scripture for English-speaking people and the most widely printed book in history.

In his book, *Defining the Word: Understanding the History and Language of the Bible*, (2006, p. 21,) John Tvedtnes writes that contrary to popular thinking, and significant to our discussion, the KJV was NOT written in the language of the time. The language was mostly taken from previous editions of the Bible. Upwards of eighty percent of the KJV comes from the Tyndale Bible language. This means that the language of the KJV was already eighty years old at the very least and probably a lot older than that by the time the KJV was published. Yet because of its popularity, the language of the KJV set the standard for what was considered to be the “language of the scriptures.”

Joseph Smith was brought up with the KJV Bible. According to John Tvedtnes, (*Defining the Word*, p. 22) it is possible that because the KJV Bible set the standard for scriptural structure and language, Joseph Smith was inspired and prompted by the Lord to use the KJV translation as part of his translation of the Book of Mormon. Whether anyone realized it at the time, the Lord could see that this language and structure would not only convey a familiar “sacred” tone, but would make it easier for readers to recognize when biblical books were being quoted, or to recognize when language similar to that of the biblical writers was used by the Book of Mormon record keepers.

To be sure, all these scriptural record keepers were themselves directed by the Lord Jesus Christ - Jehovah.

**1625** Solomon Glassius, *Philogia Sacra*

Bullinger writes that Solomon Glassius, a converted Jew and a distinguished theologian in Germany, published in 1625 his important work *Philogia Sacra*, that included an important treatise on Sacred Rhetoric. According to Bullinger, this was by far the fullest account of Biblical Figures ever published, but it was written in Latin and was never translated into any other language. (Bullinger 1898/1968:viii)

**1682** Benjamin Keach, *Tropologia; a key, to open Scripture metaphors, in four books. To which are prefixed arguments to prove the divine authority of the Holy Scriptures: Together with types of the Old Testament. London, England, 1682. Reprinted in 1779 and 1855.*

Benjamin Keach (1640 – 1704) was a Baptist preacher in London, England. In 1682, Benjamin Keach published his *Tropologia: a Key to open the Scripture metaphors . . . Together with types of the Old Testament*, which included much of Glassius’ work on Sacred Rhetoric with his own. Unfortunately, much of Keach’s work wasn’t taken seriously. Yet of his 43 works, this thousand-page work would be the best known.

After writing on the purpose of establishing the “Divine Authority” of the Bible, Keach begins Chapter 1 (or Part 1) with “Tropes and Figures.” Keach writes:

“Scripture Rhetoric, or Sacred Elocution, may be reduced to two principal heads or chapters. . . .

First, Tropes: which concern the sense of words . . .

(Sources: *A Brief History to 1830*)

Second, Figures . . . signifying the habit or ornament of speech. [They] do not alter or vary the sense of words, but embellish, beautify, or adorn them.”

Keach divides “Tropes” into four categories: Metonymy, Irony, Metaphor, Synecdoche. A few examples are given below:

#### METONYMY

“A sword is put for war or slaughter,” p. 6

“Gold and silver are put for things made of them,” p. 11

“The heart is put for wisdom,” p. 14

“Islands are put for inhabitants,” p. 15

“The name of God is put for God himself,” p. 28

#### IRONY

These are words used in a mocking attitude, where a word used previously is now used to mean something contrary.

#### METAPHOR

“Brass and iron denote hardness and solidarity,” p. 129

“Seed, of which a plant grows, metaphorically signifies the word of God,” p. 131

“Metaphors taken from the Olive Tree and its Fruit,” p. 135-136

“Metaphors from the Vine [Vineyard],” p. 136-138

#### SYNECDOCHE

“The whole is put for part, or part for the whole” p. 185

“The word all or every is put for the kinds of singulars” p. 185

“Time is put for part of time” – Solomon “of old” p. 187

In Chapter 2 Keach treats “Schemes and Figures” (p. 199). It is here where Keach touches on things that we might term **parallelistic**. He writes about the following:

“When the same word or sound is continued or repeated in the same sentence . . . Holy, Holy, Holy,” p. 200 [*Duplication*]

“Gradation, or a climbing by steps,” . . . when the last word of the former sentence is repeated in the beginning of the next,” p. 200 [*Climactic step parallelism*]

“Anaphora . . . to bring back or rehearse, is when the same word, or more, is repeated in the beginning of divers clauses or sentences”, p. 200 [*Like beginnings*]

“Epistrophe . . . when the same word or phrase is repeated in the end of divers sentences,” p. 200 [*Like endings*]

“When the same word or phrase both begins and ends a sentence,” p. 201 [*Inclusion*]

“Epanodos . . . turning back . . . is a figure when the same word is repeated in the beginning and middle, or in the middle and end, so as that there is an **inversion** of them.” p. 201 [*Simple chiasmatic or inversion parallelism*]

“When words of the same root . . . are used in a different termination,” p. 201 [*Cognates*]

“Antanaclasis . . . a figure when the word is repeated in a different, if not contrary signification” . . . “They are not all Israel which are of Israel,” p. 202-203 [*Word clashing*]

“Interrogation . . . asking a question,” p. 210 [*Questions*]

“Antithesis . . . when a thing is illustrated by its contrary opposite,” p. 215 [*Contrast*]

“Antimetabole . . . inversion . . . the Sabbath was made for man, and not man for the Sabbath,” p. 215 [*Inversion with contrast*]

“Distribution is when the whole is largely expounded by a deduction from the parts,” p. 216 [*Distribution*]

“When things of several species are piled or huddled together,” p. 216 [*Enumeration*]

“Anabasis . . . when the speech ascends by degrees from the lowest to the highest,” p. 216 [*Upward Gradation*]

Parallels of testimony “He hath borne our griefs and carried our sorrows,” p. 218 [*Simple synonymous parallelism*]

*[Note\* The fact that Keach addresses these figures of speech in the same Greek-derived terms as Bullinger, and that in 1898 Bullinger listed about 500 of these figures of speech by their Greek-derived names, makes me wonder just how many different figures of speech there were (beyond what he listed), that Keach was actually able to recognize in the Bible. Interestingly, Keach approached scriptural interpretation from a “Rhetorical” perspective, something that might not have resonated with scholars of “biblical poetry.”]*

On page 225 Keach discusses “Types and Parallels.” Keach gives multiple metaphorical types for God the Father, Christ, the Holy Ghost, the Word of God, etc. He also elaborates on them, citing and explaining scriptural references. A few examples are as follows:

GOD THE FATHER

“God a Father” p. 241

“God a Portion” p. 246

“God a Habitation” p. 250

JESUS THE CHRIST”

“Christ a Mediator” p. 314

“Christ a Surety” p. 318

“Christ a Bridegroom” p. 323

THE HOLY SPIRIT

“The Holy Ghost a Comforter” p. 492

“The Holy Spirit Compared to the Wind” p. 497

“The Holy Spirit Compared to the Oil of Gladness” p. 501

THE WORD OF GOD

“The Word of God Compared to Light” p. 526

“The Kisses of Christ’s Mouth” p. 567

(Sources: *A Brief History to 1830*)

"The Word of God Compared to a Net" p. 570

GRACES AND ORDINANCES

"The Girdle of Truth" p. 601

"The Breastplate of Righteousness" p. 605

"The Shield of Faith" p. 609

SIN AND THE DEVIL

"Sin a Thief" p. 894

"Sin a Debt" p. 897

"Sin a Heavy Burden" p. 905

"The Devil a Prince" p. 921

"The Devil a Hunter" p. 922

"The Devil a Fowler" p. 923

TYPES OF CHRIST

"Adam a Type of Christ" p. 972

"Noah a Type of Christ" p. 972

**1705** Samuel Mather, *The Figures or Types of the Old Testament*, 2<sup>nd</sup> ed., 1705  
Reprinted New York: Johnson Reprint Co., 1969.

**1742** J. A. Bengel, *Gnomon Novi Testamenti*, Tuebingen: Williams and Norgate, 1742.  
Republished in English in 1862.

According to Bullinger (1898), John Albert Bengel (1687-1752) was "the only commentator who has ever taken Figures of Language seriously into account as a key to the interpretation and elucidation of the Scriptures. This is what gives his commentary on the New Testament (which he calls *Gnomon*) such great value, and imparts such excellence to it, making it unique among commentaries." (Bullinger 1898/1968: viii) However, it was not translated from Latin into English until 1862.

John Welch writes:

Bengel is interesting because in 1742, he was perhaps the first to use the term chiasmus to describe the phenomenon in the Bible, yet his works had little influence on his contemporaries. . . . [He] mentions chiasmus in its glossary of literary devices found in the New Testament. Bengel includes 103 entries . . . the entry on chiasmus, being two and a half pages long, is one of the longest sections in his glossary. (John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?" *The FARMS Review* 15/1 (2003): 47-80, pp. 53-55)

**1754** Robert Lowth, *Praelectiones Academicae de Sacra Poesi Hebraeorum*. Oxford University, 1754.

Robert Lowth was born in Hampshire, Great Britain. In 1735, while still at Oxford, Lowth took orders in the Anglican Church and was appointed vicar of Ovington, Hampshire, a position he retained until 1741, when he was appointed Oxford Professor of Poetry. In 1754 he was awarded a Doctorate in Divinity by Oxford University, for his treatise on Hebrew poetry entitled *Praelectiones Academicae de Sacra Poesi Hebraeorum* (Academic Lectures on the Sacred Poetry of the Hebrews). This work was originally published in Latin. An English translation was published by George Gregory in 1787 as "Lectures on the Sacred Poetry of the Hebrews." Robert Lowth remained Bishop of Oxford until 1777 when he was appointed Bishop of London.

**1769** Revised edition of the King James Version of the Bible.

In 1769, the Oxford University Press published a revised edition of the King James version in which a number of changes were made:

1. The type was changed from a formal “black letter” font to roman type. All the words of the translation which were originally supplied to make the sense clear were now put in italics.
2. A number of changes were made to the text (in addition to the obvious errors).
3. Spelling was modernized and standardized. (For example: &/and, borne/born, bin/been)
4. The use of capital letters was standardized.
5. Punctuation was reduced.
6. More marginal notes were added. Many of the references to the Apocrypha were deleted.

The editions of the King James version published in our century generally reproduce the Oxford edition of 1769 with or without the marginal notes. (Source: bible-researcher.com/canon10)

**1783** Hugh Blair, *Lectures on Rhetoric and Belles Lettres*, 3 Volumes. Edinburgh, 1783.

After retiring from his position as Chair of Rhetoric and Belles Lettres at the University of Edinburgh in 1783, Blair published his lectures. [These lectures] serve[d] as a practical guide for youth on composition and language, a guide that makes Blair the first great theorist of written discourse. . . . [Yet] one of Blair’s more radical ideas [was] the rejection of Aristotelian figures of speech such as tropes. . . . [Blair’s work] enjoyed tremendous success for nearly a century, as 130 editions were published in numerous European languages. [Wikipedia]

**1787** Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, [*Praelectiones Academicæ de Sacra Poesi Hebraeorum*], translated into English by George Gregory. 2 vols. London, England, 1787.  
Reprinted in 1815.

An English translation of Robert Lowth’s book was published by George Gregory in 1787 as *Lectures on the Sacred Poetry of the Hebrews*. Lowth is given credit for being the first modern Bible scholar to notice or draw attention to the poetic structure of the Psalms and much of the prophetic literature of the Old Testament. In Lecture 19 he sets out the classic statement about parallelism as a key to understanding Hebrew poetry. He identifies three forms of parallelism: synonymous, antithetic and synthetic (i.e., a balance only in the manner of expression without either synonymy or antithesis). This statement has been influential in Old Testament Studies to the present day.

**1806** John Quincy Adams becomes the first Boylston Professor of Rhetoric at Harvard.

**1809** Samuel Knox, *A Compendious System of Rhetoric: Arranged in a Catechetical Format and Abstracted From Blair, Holmes, Stirling, &c. and the Best Authors on That Art*. Baltimore: Swain & Matchett, 1809.

(Sources: *A Brief History to 1830*)

In his 130-page book, written for the use of the students at Baltimore College, Principal Samuel Knox proposes and answers questions about Rhetoric and Language. He writes from page 31-130 about the various types of Figurative Language. After explaining each of 94 different types (most of which Greek names I was not acquainted with), he ends with a list from which I can cite only a few recognizable “Names.” Furthermore, his “Meanings” seem overly brief and vague to me:

| <u>Names</u>    | <u>Meaning</u>     |
|-----------------|--------------------|
| 1. Metaphor     | Translation        |
| 2. Metonymy     | Changing of names  |
| 3. Synecdoche   | Comprehension      |
| 6. Hyperbole    | Excess             |
| 8. Allegory     | Speaking otherwise |
| 21. Anaphora    | Rehearsal          |
| 22. Epistrophe  | A turning to       |
| 24. Epanalepsis | Repetition         |
| 26. Epanados    | A regression       |
| 28. Climax      | A scale or ladder  |
| 41. Inversion   | Inversion          |
| 94. Diaeresus   | A division         |

On page 110 we find Knox’s total comment on Epanados:

By *Epanados*, a sentence shifts its place,  
Takes first and last, and also middle space.

Ex[ample].

Whether the worst, the child accurs’d, or else the  
cruel mother?

The mother worst, the child accurst; as bad the one  
as t’other:

**1815** Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, [Praelectiones Academicae de Sacra Poesi Hebraeorum]. London, 1815.

There was a further edition of Lowth’s *Lectures* issued in 1815. This was republished in North America in 1829 with some additional notes. However, the 1829 edition cites many of the scriptural passages and notes in Latin. Lowth seems to have been the first modern Bible scholar to notice or draw attention to the poetic structure of the Psalms and much of the prophetic literature of the Old Testament. Although the book contains thirty-four lectures by Lowth, perhaps the most important and most pertinent one is Lecture XIX [19].

The following is taken from an unabridged facsimile of the 1839 edition of Lowth’s book, which was republished in 2005 by Adamant Media Corporation as part of their Elibron Classics series:

(p. 203) From the Jewish, the custom of singing in alternate chorus was transmitted to the Christian church, and was continued in the latter from the first ages: it was called “alternate or responsive.” (Plin. Lib. X. Epist. 97.—“They repeat alternate verses to Christ, as to a God.”)

(p. 204) [This alternation] pervaded the whole of the poetry of the Hebrews . . . among the Hebrews almost every poem possesses a sort of responsive form. . . . it prevailed no less in the Prophetic Poetry than in the Lyric and Didactic . . . [It is] evident from those very ancient specimens of poetical prophecy already quoted from the historical books.

(p. 205) The poetical conformation of the sentences which has been so often alluded to as characteristic of the Hebrew poetry, consists chiefly in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines, (or members of the same period,) thing for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This sometimes more accurate and manifest, sometimes more vague and obscure; it may, however on the whole, be said to consist of three species.

The first species is the **Synonymous parallelism**, when the same sentiment is repeated in different but equivalent terms. This is the most frequent of all, and is often conducted with the utmost accuracy and neatness: examples are very numerous . . .

(p. 210) The **Antithetic parallelism** is the next that I shall specify, when a thing is illustrated by its contrary being opposed to it. This is not confined to any particular form; for sentiments are opposed to sentiments, words to words, singulars to singulars, plurals to plurals, etc. . . .

(p. 211) There is a third species of parallelism, in which the sentences answer to each other not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction. To this, which may be called the **Synthetic or Constructive Parallelism**, may be referred all such as do not come within the two former classes.

(p. 215) Nothing can be of greater avail to the proper understanding of any writer, than a previous acquaintance with both his general character, and the peculiarities of his style and manner of writing: let them recollect, that translators and commentators have fallen into errors, upon no account more frequently than for want of attention to this article; and indeed I scarcely know any subject which promises more copiously to reward the labour of such as are studious of sacred criticism, than this one in particular.

[Note\* *Lowth does not write about any of the rhetorical terms Keach used to identify the various forms of scriptural parallelism.*]

**1818** Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. 3 volumes. London: T. Cadell and W. Davies, 1818.  
Reprint made in 2015 of the 1872 13<sup>th</sup> edition.



(Sources: *A Brief History to 1830*)

Thomas Horne was born in London. In his lifetime, he wrote more than forty works in Christian apologetics, Bible commentaries, and bibliographies. One of his best known works is the three-volume *Introduction to the Critical Study and Knowledge of the Holy Scriptures* that was published in 1818. This work enjoyed widespread circulation in Britain and North America and went through at least eleven editions during the nineteenth century. It was reissued in North America in 1970. (Wikipedia)

John Welch writes:

Horne's encyclopedic work covers a vast array of topics about the Bible, ranging from its history, culture, and contents to the original languages, manuscripts, editions, versions, variants, quotations, poetry, interpretation, metaphors, figurative language, typologies, morals, and inferential or practical readings. It contains a discussion of Hebrew poetry, based largely on the work of Lowth." An 1825 fourth edition would be printed in America and contain a discussion on chiasmus. He also produced a "Reader's Digest" version or "compendium" of the longer treatise. (John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?" *The FARMS Review* 15/1 (2003): 47-80, pp. 63-68)

**1820** John Jebb, *Sacred Literature*. London: T. Cadell and W. Davies, 1820.  
Reprinted in 1828.

John Jebb was born in Ireland. He was educated at Trinity College Dublin, where he became a lifelong friend of theologian Alexander Knox. He was ordained in 1799, and rose through the ranks to become Bishop of Limerick.

The following excerpts are taken from a recent historical reproduction of the 1828 edition of *Sacred Literature*, published by Bibliolife, LLC of Charleston, South Carolina. The book is divided into 24 sections, of which I will quote some of the most pertinent of John Jebb's comments.

(Section 1, p. 1) It is the design of the following pages, to prove by examples, that the structure of clauses, sentences, and periods, in the New Testament, is frequently regulated after the model afforded in the poetical parts of the Old . . .

(Section 1, p. 5) Having thus briefly stated what the distinguishing characteristic of Hebrew poetry **is not**, it remains, that, with still greater brevity for the present, I should endeavor to state what it is. In one word, then, **it is** what Bishop Lowth entitles PARALLELISM; that is, "a certain equality, resemblance, or relationship, between the members of each period; so that, in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other, by a kind of rule or measure."

(Section 2, p. 23-27) I now proceed to illustrate more particularly the poetical parallelism; which I shall do in the words, and chiefly by the examples of Bishop Lowth; derived from his

Nineteenth Praelection [19<sup>th</sup> Lecture]. . . [Jebb then recapitulates and quotes what Lowth said]

(Section 4, p. 53) It is the object of the present section to produce, and sometimes to observe upon, certain varieties in the poetical parallelism, unnoticed as such by Bishop Lowth, or by subsequent writers on the subject.

There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward or, to borrow a military phrase, from flanks to centre. This may be called the **Introverted parallelism** . . . [Scriptural examples are given]

(Section 4, p. 65) The figure of speech, for such it may be called, the grounds and reasons of which I have here attempted to explain, has not been unnoticed by commentators and critics; several, indeed, have observed the phenomenon; but not one, that I am aware of, has hitherto explored the rationale of it. Some are disposed to maintain that it is purely classical; and it does sometimes occur in Greek and Latin authors; but it is so prevalent, and so peculiarly marked, in the Sacred Volume, that it may be justly accounted a Hebraism; and, as I am disposed to believe, a feature of Hebrew poetry. Rhetoricians have given it various names; for example, . . .

**chiasmus, synchysis, epanodos**; the last is its most frequent appellation.

(Section 5, p. 75, 77, 79) Again, it is to be observed, that, with the exception of a few partial failures, the character and complexion of Hebrew poetry have been very competently preserved in that body of Greek translations, composed at different times, by different persons, and known under the name of the Septuagint Version. Nor should it be omitted, that the Hebraic parallelism occurs also, with much variety, in the Apocrypha . . . And on this ground alone, we may reasonably conclude, that a manner largely prevalent in the Old Testament, cannot be relinquished in the New. . . . It is not easy to imagine a particular, in which our blessed Lord could have more safely become, like his great follower, to the Jews a Jew, than in the adoption of a manner, at once familiar to their understanding, agreeable to their taste, and consecrated, by a thousand associations, with their best and happiest religious feelings. . . . [Scriptural examples are given]

[Note\* Here it seems that Jebb is struggling to admit that the study of Biblical rhetoric has merit.]

[Note: According to John W. Welch, Jebb's book was reviewed for British readers in December of 1820 and January of 1821. (See *British Critic* 14 (December 1820): 580-96; 15 (January 1821): 1-22 as quoted in John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?" *The FARMS Review* 15/1 (2003): 47-80)]

**1824** Thomas Boys, *Tactica Sacra: An Attempt To Develope, And To Exhibit To The Eye By Tabular Arrangements, A General Rule Of Composition Prevailing In The Holy Scriptures, Volume 1*. London: Hamilton, 1824.  
Digitized and Reprinted in 2010

John Welch writes:

Soon after Jebb published *Sacred Literature*, the Reverend Thomas Boys (M.A., Trinity College, Cambridge, and Curate of Widford, Hertfordshire) pushed the theory of "mutual correspondence in the members of sentences," as he termed parallelism, even further. . . . Boys openly acknowledged his indebtedness to Jebb, considering it "satisfactorily proved [by Jebb], that the rule of composition, recognized as prevailing in the Old Testament, prevails also in the New."<sup>49</sup> He also displayed Jebb's six basic Old Testament examples of introverted parallelism, followed by twenty-nine New Testament examples that Boys himself had noticed.<sup>50</sup>

(Sources: *A Brief History to 1830*)

In two separate volumes,<sup>51</sup> Boys discussed and demonstrated the principles of correspondence, his appellation for the notions of parallelism. He sought to apply these principles to longer, complete prosaic compositions or books within the Bible, not just individual verses or short passages.

Not widely circulated,<sup>52</sup> Boys's first volume, *Tactica Sacra*, consists mainly of hard-to-follow tabular arrangements—complete with parallel-columned Greek and English texts—of the epistles of 1 and 2 Thessalonians, 2 Peter, and Philemon.

#### NOTES

49. Boys, *Tactica Sacra*, advertisement before p. 1.

50. *Ibid.*, 3-7.

51. Boys, *Tactica Sacra* and *Key to the Book of Psalms*.

52. BYU's Interlibrary Loan office was unable to locate either of these books in any library in the United States at the time I wrote my thesis. I first saw these volumes in the Bodleian Library when I was studying at Oxford in 1970-72. I am aware of no evidence that these books or any knowledge of them reached America before 1829, although in theory that is possible. Recently one of my assistants found that Harvard's Hollis Library holds *Key to the Book of Psalms* (no acquisition date available) but has no copy of *Tactica Sacra*, "which seems to be entirely unknown in America," according to Lund, *Chiasmus in the New Testament*, 38.

(John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?," *FARMS Review* 15/1 (2003): 47-80, pp. 61-62)

Thomas Boys was born at Sandwich, Kent England in 1792. He attended Trinity College in Cambridge, receiving a degree in 1813. In 1816 he was ordained a deacon. He received a Masters degree from Trinity College in 1817. In 1822 he was ordained a Priest.

Thomas Boys established a reputation as a Hebrew scholar and was an avid writer. In 1824 he published his *Tactica Sacra*, detailing his ideas about the parallelistic format of the scriptures. In 1825 he published a *Key to the Psalms*. In 1827 he wrote *A Plain Exposition of the New Testament*.

In *Tactica Sacra* he writes the following:

#### **[Part I. Introduction]**

Plans [literary structures] without number of the various books both of the Old and New Testament are already before the public. Had they seemed to answer the purpose of developing any thing like regularity in the Sacred Writings, it is possible that the present work would never have appeared. . . (p. 1)

My principal object, in the present work, is to show that there prevails in the Scriptures a mode of general arrangement . . . (p. 1)

A friend put into my hands that interesting and learned work, "Sacred Literature," I was then but little acquainted with Bishop Lowth; and it is to "Sacred Literature" that I stand indebted for some of my first lights on the subject upon which I am now writing. Those principles which previous writers on parallelism have applied to short passages, are applied by me to long ones;

and I arrange chapter and whole epistles as they arrange verses. . . . what I have to offer is, in some measure, an extension of the principles of parallelism already before the public. (p. 1)

The following are the words of Bishop Jebb, who refers to Bishop Lowth:--

“In one word, then, it is what Bishop Lowth entitles Parallelism; that is, a certain equality, resemblance, or relationship, between the members of each period; so that, in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.” (*Sacred Literature*, page 5) . . . (p 2)

Thomas Boys then gives a number of examples of simple parallelism, one such being:

- a. Seek ye Jehovah, while he may be found;
- a. Call upon him, while he is near. (Isaiah lv. 6.) . . . (p. 2)

Boys writes:

An account is given in “Sacred Literature” of another kind of parallelism, differing somewhat from the last. “There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the introverted parallelism:-- (p. 3)

Boys then gives a number of examples, a couple of them are as follows:

- a. Make the heart of this people fat,
  - b. And make their ears heavy,
  - c. And shut their eyes;
  - c. Lest they see with their eyes,
  - b. And hear with their ears,
- a. And understand with their heart. (Isaiah vi, 10.) . . . (p. 3)
  
- a. Jesus saith unto him, Rise, take up thy bed, and walk.
  - b. And immediately the man was made whole,
  - c. And took up his bed, and walked.
  - d. And on the same day was the Sabbath.
  - d. The Jews therefore said unto him that was cured, It is the Sabbath day.
  - c. It is not lawful for thee to carry thy bed.
  - b. He answered them, He that made me whole,
- a. The same said unto me, Take up thy bed, and walk. (John v, 8-11.) . . . (p. 7)

Thomas Boys then writes:

These examples I have given from the New Testament, in order to show that the introverted form of composition was familiar to those who wrote that part of the Sacred Volume. We find it

(Sources: A Brief History to 1830)

used by them, not only in doctrine and discussion, but in narration and dialogue; not only where we might expect to meet with something like stanzas, in imitation of the prophets of the Old Testament; but where poetry, according to our ideas of it, is out of the question.

Indeed parallelism appears in parts of the Old Testament that are strictly historical, as well as those that are regarded as poetical. So, that I entertain doubts whether parallelism can be properly called the essential feature of the Hebrew poetry, seeing that it is to be found in those parts of the Bible which all agree to regard as prose. . . . (p. 8)

And now, as to what distinguishes the present publication from others, it is this: that I propose, in the body of the work, to reduce whole Epistles to the form of single parallelisms. . . . to bring out the Epistle in the simple form of one introverted parallelism . . . [they] are arranged by me as introverted parallelism of four, six, four, and eighteen members, respectively. . . . (p. 8-9)

In offering an analysis of an Epistle, I call it a parallelism of so many members; say, an introverted parallelism of eight members, A., B., C. D., D., C., B., A.—In order to prove, then, that this representation is correct, I arrange the Epistle in the following form:

A. . . . .  
    B. . . . .  
        C. . . . .  
            D. . . . .  
            D. . . . .  
                C. . . . .  
                B. . . . .  
                A. . . . . (p. 10)

In shorter parallelisms, the words or phrases answering to one another, have generally been called parallel terms. Thus, in the example already given,

My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Savior:

“My soul” and “My spirit” are parallel terms; so are “Doth magnify” and “Hath rejoiced;” as also “The Lord” and “God my Saviour.” Sometimes the correspondence appears in the form of a strongly marked antithesis; as in the following example:--

A wise son rejoiceth his father,  
But a foolish son is the grief of his mother. (Proverbs x. 1.)

Here “Every word hath its opposite: for the terms *father* and *mother* are as the logicians say, relatively opposite.” (Bishop Lowth on Isaiah, paged xxiv.)

The appellation “parallel terms,” I have not adopted: because, though it may apply very well in the case of shorter parallelisms, it seems to intimate a closer resemblance than we sometimes find in corresponding expressions used in corresponding members of such parallelisms as we are

now considering. As a general appellation, *corresponding terms* is that which I prefer. It serves to include every case of mutual reference, whether that of affinity or that of contrast. . . . (p. 11)

When a case occurs in which the correspondence is very close, the same words or nearly the same, being repeated, I call it a verbal correspondence. . . . (p. 11)

Correspondence lies sometimes in affinity, sometimes in antithesis, sometimes in words, sometimes in ideas, sometimes in construction. . . . (p. 12)

[Note\* In presenting his ideas on the various Epistles, Thomas Boys writes in divided columns. Where the correspondence (or parallelism) is simple, he writes in continuous columns. But when he writes of inverted parallelisms, he uses parallel columns with corresponding elements. He will have a two column page in Greek, and then a corresponding two-column page in English.]

On page 21, after a number of pages of discussion and illustration, Boys writes:

The following is a skeleton of the Epistle [2 Thessalonians], in conformity with the arrangement given at length at pages I, ii, in Part the Second.

- A. i. 1, 2 Epistolary.
- B. a. i, 3-10. Thanksgiving.
  - b. i, 11, 12. Prayer.
  - c. ii, 1-12. Admonition.
- B' a. ii, 13-15. Thanksgiving.
  - b. ii, 16,--iii,5. Prayer.
  - c. iii, 6-15. Admonition.
- A' iii, 16-18. Epistolary. (p. 21)

On page 37, after a number of pages of discussion and illustration, Boys writes:

The plan [for 2 Peter] may be exhibited in the following manner:

- A. i. 1-4. Epistolary.
- B. i. 5-11. Exhortations.
  - C. a. i. 12-15, St. Peter.
    - b. i. 15-21. Apostles and Prophets.
    - c. ii. 1-22. The wicked, &c.
  - C' a. iii. 1. St. Peter.
    - b. iii. 2. Prophets and Apostles
    - c. iii. 3-13. The wicked, &c.
- B' iii. 14-18—, Exhortation.
- A' iii. 18. Epistolary. (p. 37)

On page 57, after discussion and illustration, Boys writes the following:

The form of the first Epistle to the Thessalonians may be thus displayed.

- A. i. 1. Epistolary.
- B. i. 2—iii. 13. Alternate parallelism of four members, followed by prayer
- B' iv. 1—v. 25. Introverted parallelism of four members, followed by prayer.
- A' v. 26-28. Epistolary. (p. 57)

On page 67, after discussion and illustration, Boys writes the following:

In the Epistle to Philemon we have a very remarkable specimen of the introverted parallelism. Its general character maybe thus exhibited:

- A. 1-3. Epistolary.
- B. 4-7. Prayers of St. Paul for Philemon. –Philemon’s hospitality.
- C. 8. Authority.
- D. 9, 10-- Supplication.
- E. –10. Onesimus a convert of St. Paul’s.
- F. 11, 12--. Wrong done by Onesimus, amends made by St. Paul.
- G. –12. To receive Onesimus the same as receiving Paul.
- H. 13, 14. Paul, Philemon.
- I. 15. Onesimus.
- I. 16-- Onesimus.
- H. –16. Paul, Philemon.
- G. 17. To receive Onesimus the same as receiving Paul.
- F. 18, 19--. Wrong done by Onesimus, amends made by St. Paul.
- E. –19. Philemon a convert of St. Paul’s.
- D. 20. Supplication.
- C. 21. Authority.
- B. 22. Philemon’s hospitality. Prayers of Philemon for St. Paul.
- A. 23-25. Epistolary. (p. 67)

Thomas Boys summarizes:

#### CONCLUSION

Some of the preceding arguments may be thought by the reader to have little force, and some of the observations to be irrelevant. If this be so I can but express a hope that after he has stripped away all that is unsatisfactory or inconclusive, the facts which remain will be found sufficient to establish that which I am endeavouring to prove: namely, that there does prevail in the Epistles brought forward as specimens, such a mode of general arrangement as I allege. . . . (p. 69)

Some again will say that more of the results of parallelism should have been given: more instances where parallelism illustrates the sense, fixes doubtful meanings, decides controverted points. Many such instances I am prepared to give. I apprehend however that in offering them in the first instance, I should be going off my ground. The first object is to establish the fact: to prove the prevalence in the Sacred Writings of this larger kind of parallelism which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And lastly come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me. I will only mention one: an entirely new and independent series of testimonies upon that all-important subject, the proper Deity of our Lord and Saviour Jesus Christ: who with

ineffable glory unites in his person the two-fold name, Son of God and Son of man. As often as we repeat the word parallelism, we toll the knell of infidelity. At the very sound of parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position.

I know there are persons who will be disposed to regard the sort of discussions which the present work contains as uninteresting and unprofitable. They want something that will excite devotional feeling; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. . . . (p. 69)

You delight in your Bible. You find nothing so edifying as the reading of that Sacred Book. Give me leave to ask then, when your Bible is before you, do you always know what you are reading about? I venture to answer, NO. You understand single verses and sentences; or can make out their meaning by the help of commentators. But of the general bearing and tendency of what you are reading, the topics which the Sacred Writer means to urge, the drift of the passage, in a word, what it is about, of this you are often ignorant. It is the object, then, of parallelism to show you this. Hitherto you have travelled on, like a man making his way through a thicket: arrested perhaps occasionally by a flower growing at your feet; but utterly ignorant of the general character of the country through which you are passing. But parallelism takes you up; first sets you on an eminence and gives you a bird's-eye view of all the adjacent country; and then carries you through it by an open path. . . . (p. 70)

This investigation I know and am certain is of the first importance to all who read their Bibles, to the whole church of Christ. . . . (p. 70)

I have never before derived so much solid benefit and satisfaction from the Scriptures as I now desire. I have never before found them as profitable for doctrine, for reproof, for correction, for instruction in righteousness. . . . (p. 70)

At the same time it will be asked, and I have no objection to answer the question how far I have carried my inquiries, what portion of the bible I have examined, and how much of it I have reduced to parallelism. My answer is, I have not yet reduced any considerable portion of the Bible to the form of parallelism, much less the whole of it. Yet to confess the truth, I hope some day to see it done. The work however is slow, and requires much time or many hands to complete it. . . . I have however the whole of St. Paul's Epistles, except two, arranged entirely or in part. I have made considerable progress with the other Epistles: and some progress with other parts of the Scriptures. Though I have not yet carried a regular examination through the Bible, yet I have gone through the Old Testament as often as three or four times, and the New Testament as often as five or six times, with a constant reference to the subject of parallelism. And I have seen enough to convince me that parallelism prevails throughout: and constitutes, in fact, the biblical rule and method of regular composition. In the case, more particularly, of a construction so elaborate as that of the introverted parallelism, if we met with only a single instance we should feel inclined to call it the fruit of design. But I meet with instances, and that



*(Sources: A Brief History to 1830)*

on a cursory perusal, in every book and almost every chapter of the Bible. What can this be then but a prevailing rule of composition: especially if the closer I look, the more examples I find? (p. 70-71)

It may be asked, perhaps, What are the advantages of parallelism? What end is gained by making parallelism the prevailing rule of composition in the Bible? The advantages I answer are various. As a general observation it may be premised, that one great object of the alternate parallelism seems to be order; one great object of the introverted parallelism, energy or emphasis. . . . (p. 71)

If, instead of dividing parallelisms into alternate or continuous, and introverted, we choose to divide them into greater and smaller, according to the length of the passage which they include, we shall find that each of these kinds has its peculiar advantage—In the case of the smaller parallelisms, where there is any thing doubtful in a member, it may often be determined by something in that which corresponds to it. Thus when the parallelisms of the Bible have been properly investigated, and their nature and extent have been ascertained with some degree of precision, they will be found of incalculable service in recovering what is lost, in expelling what is superfluous, and in elucidating what is dark, in detecting what is hidden, in restoring what is perverted. If we have a new version of the Bible, it certainly ought not to be taken in hand till the subject of parallelism has been thoroughly sifted and settled. . . . (p. 71-72)

To conclude. Perhaps the best way of stating the principle of parallelism is this. So far as parallelism prevails in a book, every thing is double. Ideas are taken up twice over. The leading topic of a passage re-appears in another passage: with so much of variation, that there is no tautology; yet with so much of correspondence, that the mutual reference is unquestionable. Thus, whether the parallelism be a verse or two, or a whole epistle, it may always be reduced to the simple form of two passages parallel to one another. . . . (p. 72)

*[Note\* Tautology is “the saying of the same thing twice in different words.”]*

Whatever be the length or form of the parallelism, its principle is that of repetition: or rather that of resumption: for repetition seems to imply tautology. . . . (p. 73)

If then it be asked what degree of benefit we are to expect from the study of parallelism, I answer that in the infancy of the subject it is impossible to say. . . . (p. 73)

Critical studies [of parallelism] will not lead us, as too often, to contempt of the Sacred Text, but to far stricter and juster views of its particular inspiration than are now commonly entertained or even tolerated. . . . **the study of parallelism will be acknowledged the best study of the Bible.** (p. 73)

*[Note: According to John W. Welch, Thomas Boys’ Tactica Sacra would be reviewed in 1824 by two British journals. (See British Review 22 (August 1824): 176-85; and Eclectic Review 22 (1824): 359-66; as quoted*

in John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?" *FARMS Review* 15/1 (2003): 47-80, pp. 70-71.)

- 1825** Thomas Boys, *Key to the Book of Psalms*. London: L. B. Seeley, 1825.  
Digitized and Reprinted in 2010

John Welch writes:

Boys's second volume was entitled *A Key to the Book of Psalms*. Chapter 1 comprises a large portion of the book and deals with alternate parallelisms, although it also offers numerous examples of a-b-b-a and more complicated introverted arrangements in its lengthy introduction. Chapter 2 gives copious examples, including the Hebrew text, of short a-b-b-a word patterns in the psalms while suggesting a few larger patterns (usually involving large blocks of undifferentiated and unbalanced text). . . . The 1825 volume discussed only sixteen psalms.

(John W. Welch, "How Much Was Known about Chiasmus in 1829 When the Book of Mormon Was Translated?," *FARMS Review* 15/1 (2003): 47-80, pp. 62-63)

- 1828** Noah Webster, *An American Dictionary of the English Language: . . . By Noah Webster, LL.D. In Two Volumes . . .* New York: Published by S. Converse. Printed by Hezekiah Howe – New Haven, 1828.
- 1829** Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, [Praellectiones Academicae de Sacra Poesi Hebraeorum]. Translated by G. Gregory, new edition with notes by Calvin E. Stowe. Andover, Mass, 1829.

*(Sources: A Brief History to 1830)*

## B. A Chronological List of English Reader-Friendly Sources on Hebrew-like Literary Language and Structures That Relate to the Book of Mormon

In the chronological listing of articles and books, the following system of identification will be used:

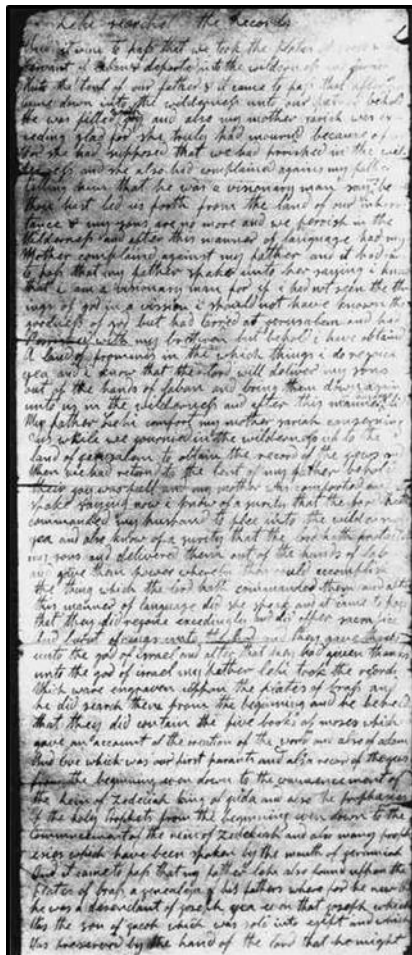
Year = after 1830, non-LDS scholarly

Year = after 1830, LDS

Year^ = anti-Mormon

### 1829-30 Original Manuscript of the Book of Mormon

As Joseph dictated, Oliver Cowdery and other scribes wrote the dictation on folded foolscap paper (6 5/8 x 16 1/2), line-after-line without significant punctuation, capitalization or paragraphs. Roughly 25 per cent of the Original Manuscript survives.



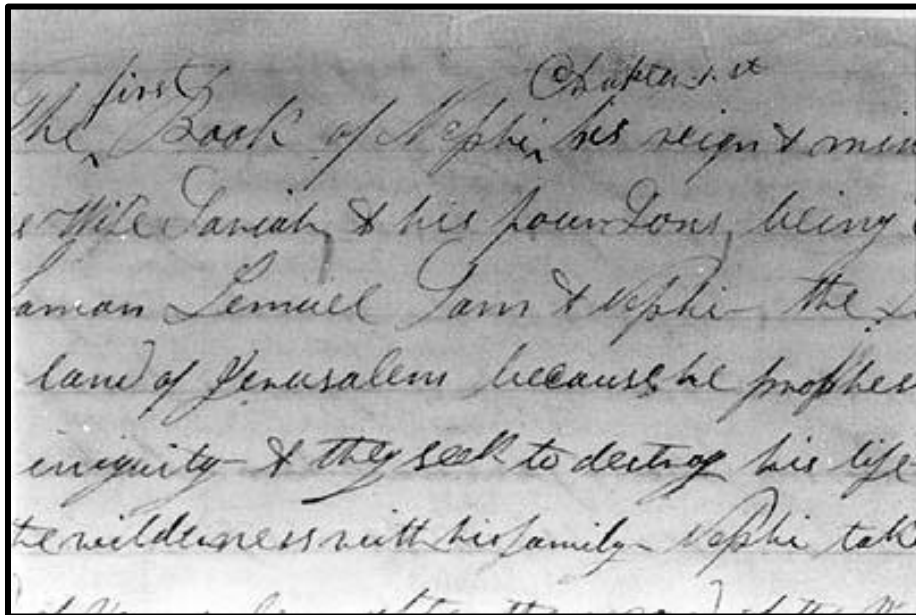
Original Manuscript lightplanet.com

(Sources: 1830 → Present)

(Sources Shirley R. Heater, "History of the Manuscripts of the Book of Mormon." In *Recent Book of Mormon Developments*, vol. 2, 1992: 80-88)

1830 Printer's Manuscript of the Book of Mormon

In preparation for printing, Joseph had Oliver copy the Original Manuscript into what is called the "Printer's Manuscript." According to Royal Skousen, the Printers Manuscript is not an exact copy of the Original Manuscript. Skousen found on the average three changes per Original Manuscript page. In Skousen's view, "these changes appear to be natural scribal errors; there is little or no evidence of conscious editing. Most of the changes were minor, and about one in five produced a discernible difference in meaning." The Printers Manuscript has wholly survived except for two lines. (Source: Royal Skousen, "Manuscripts of the Book of Mormon." In *To All the World: The Book of Mormon Articles from the Encyclopedia of Mormonism*, p. 179)



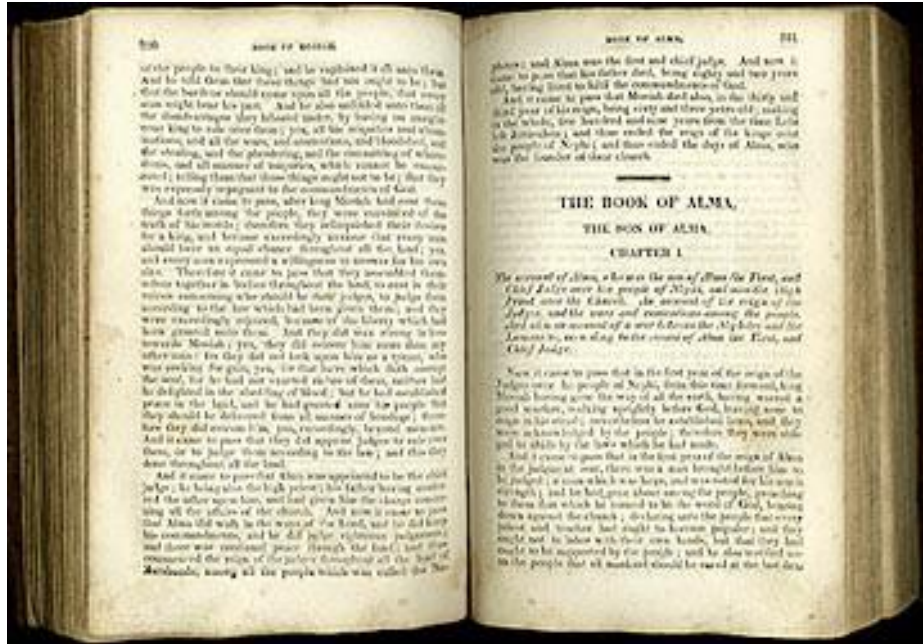
Printers Manuscript

stepbystep

1830 1830 Edition of *The Book of Mormon* (Palmyra)

Working for owner E.B. Grandin, printer John H. Gilbert added punctuation and determined the paragraphing for the first edition. The text appeared like a novel, with no verses. While most of the text was copied from the Printers Manuscript, the text from Helaman 13:17 to the end of the individual book of Mormon (Mormon 9:37) was set from the Original Manuscript.

Reprinted (facsimile edition) by Deseret Book in 1980 on the 150<sup>th</sup> anniversary.



1830 Edition

Pinterest.com

(Source: Shirley R. Heater, “The 1830 Edition: History and Manuscript Comparison.” In *Recent Book of Mormon Developments*, vol. 2, 1992: 89-98)

1834 Charles Forster editor, *Thirty Years' Correspondence, between John Jebb and Alexander Knox*. Vol. 2. London: James Duncan and John Cochran, 1834. Republished in Philadelphia: Esquire, 1835

1836 T. H. Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*. Philadelphia: Desilver Thomas & Company, 1836.

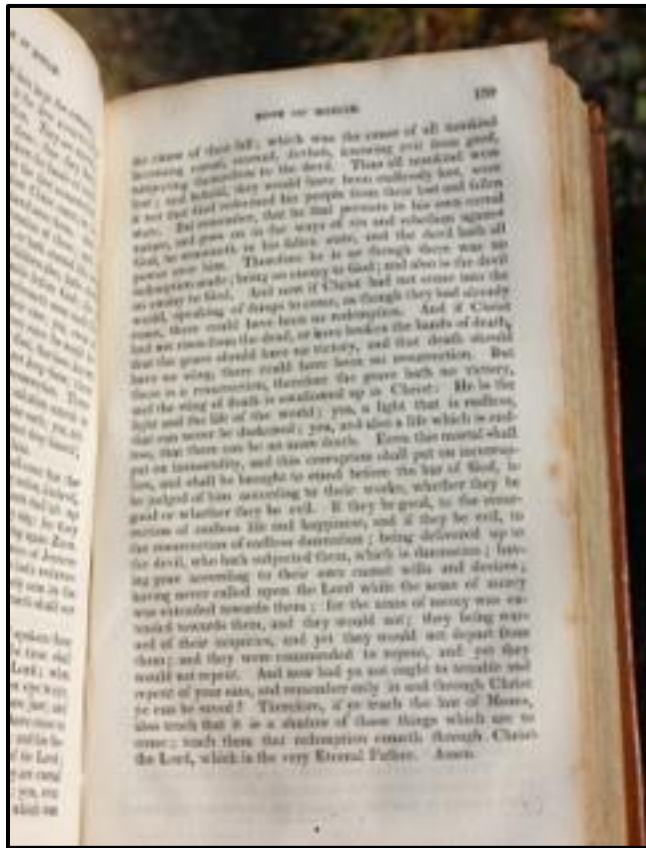
1837 1837 Edition of *The Book of Mormon* (Kirtland)

Using the printer’s manuscript and the 1830 edition as guides, hundreds of grammatical changes and a few emendations were made in the text. Royal Skousen, who is considered the expert on the history of changes to the Book of Mormon text, states the following regarding his “original text”:

One of the most striking characteristics of the earliest text of the Book of Mormon, at least initially to anyone reading the text, is its nonstandard grammar, such as “they was yet wroth” (1 Nephi 4:4) and “this shall be your language in them days” (Helaman 13:37). The most jarring examples of nonstandard English were removed by Joseph Smith in his editing for the second edition of the Book of Mormon (1837). At that time, he also modified grammatical conventions characteristic of the King James Bible that were no longer common in English, such as the use of the relative pronoun “which” to refer to people [rather than “who”] . . . Similarly in the editing for that edition,

(Sources: 1830 → Present)

953 other cases of “which” were changed to “who” or “whom” (Royal Skousen editor, *The Book of Mormon: The Earliest Text*, pp. xxxv-xxxvi)



1837 Edition

(Source: Shirley R. Heater, “The 1837 Edition Introduced Significant Editorial Changes.” In *Recent Book of Mormon Developments*, vol. 2, 1992: 99-105.)

1838 Stevenson MacGill, *Lectures on rhetoric and criticism: and on subjects introductory to the critical study of the Scriptures*. Edinburgh: W. Oliphant and Son, 1838.

1840 1840 Edition of *The Book of Mormon* (Nauvoo)

Joseph Smith restored some of the words from the Original Manuscript that had been changed while producing the Printer’s Manuscript.

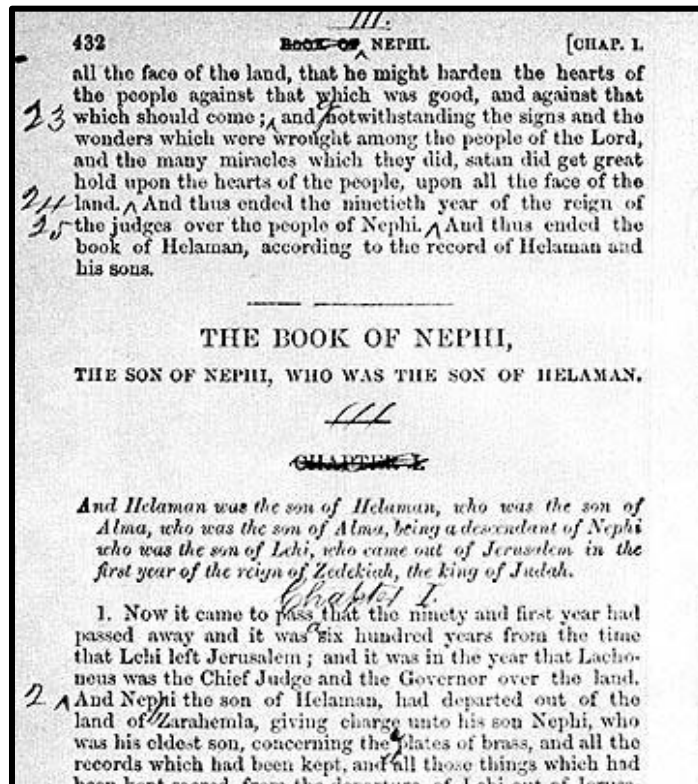
(Source: Shirley R. Heater, “Unique Differences in the 1840, 1874 [RLDS] and 1892 Editions [RLDS] Editions.” In *Recent Book of Mormon Developments*, vol. 2, 1992: 106-110.)

1841, 1849, 1852 Editions of the Book of Mormon (European)

While these editions were basically copies of the 1837 edition, in 1852 Franklin Richards added numbers to the paragraphs to aid in referencing the text.

- 1843 Joseph Smith, "Correspondence," *Times and Seasons* 5 (15 May 1843): 194.  
(Joseph interprets the word "Mormon" to mean "more good.")
- 1854 John Forbes, *Symmetrical Structure of Scripture*. Edinburgh: T. & T. Clark, 1854.
- 1855 Benjamin Keach, *Tropologia; A Key to Open Scripture Metaphors, Together With Types of the Old Testament*. London, England: William Hill Collingridge, 1855.  
Republished in 1972 as *Preaching from the Types and Metaphors of the Bible*.
- 1858 John Bengel, *Gnomon of the New Testament by John Albert Bengel: Now First Translated into English with Original Notes Explanatory and Illustrative*, edited and translated by Andrew R. Fausset. 5 volumes. Edinburgh: T&T Clark, 1858.
- 1879 1879 Edition of *The Book of Mormon* (Orson Pratt)

In editing this edition, Orson Pratt divided the original long chapters into multiple shorter ones. Whereas in the 1830 edition there were 114 chapters, Pratt created 239 chapters. Pratt also created "verses" and numbered them. These chapters and verses have been followed up to the present. There were also a few footnotes.



Orson Pratt, edited 1874 edition to prepare for the 1879 edition. lds.org

- 1880 George Reynolds, "Language of the Nephites," *Juvenile Instructor* 15 (15 August, 1880): 191-192.



(Sources: 1830 → Present)

- 1880 George Reynolds, "NepHITE Proper Names," *Juvenile Instructor* 15 (15 September 1880): 207-208.
- 1884 William Aldis Wright, *The Bible Word-Book: A Glossary of Archaic Words and Phrases in the Authorized Version of the Bible and Book of Common Prayer*. Second Edition. Revised and Enlarged. London: Macmillan and Co., 1884. Reprinted by Cambridge University Press. New York, 2010.
- 1887<sup>^</sup> Rev. M. T. Lamb, *The Golden Bible, Or, The Book of Mormon. Is It From God?* New York: Ward & Drummond, 1887: Chapter 1.
- 1890 E. W. Bullinger editor, *Key of the Psalms*. London: n.p., 1890.
- 1892 William Milligan, *Lectures on the Apocalypse*, 3<sup>rd</sup> ed. London: Murray, 1892.
- 1894 E. W. Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance*, 1894. Reprinted by Kregel Publications, Grand Rapids, Michigan, 1967.
- 1894 Henry A. Stebbins. *The Book of Mormon Lectures: Claims of the Book of Mormon Examined in the Light of History, Archaeology, Antiquity, and Science*. Independence, Missouri: Ensign House, 1894: Lecture 3. Reprinted in 1901.
- 1898 E[benezer] W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated*. London: Messrs. Eyre and Spottiswoode, 1898. Reprinted in 1968 by Baker Book House Company, Grand Rapids, Michigan.
- 1899 R. G. Moulton, *The Literary Study of the Bible*. Boston: D. C. Heath, 1899.
- 1901 Samuel G. Green editor, *A Handbook to Old Testament Hebrew*. London: Religious Tract Society, 1901.
- 1902 William Rosenau, "Hebraisms in the Authorized Version of the Bible," PhD. Dissertation, John Hopkins University, 1900. Baltimore, Maryland, 1902.
- 1904 B. H. Roberts, "Bible Quotations in the Book of Mormon and the Reasonableness of Nephi's Prophecies." *Improvement Era* 7 (January 1904: 179-96. See also *Book of Mormon Treasury*. Salt Lake City: Bookcraft, 1959 and 1976: 173-189.
- 1905 Frederic Clift, "Book of Mormon Language: Hebrew and Egyptian," *Improvement Era* 8 (January 1905): 168-176.

- 1907 B. H. Roberts, "Accounting for Evident Transcriptions of Bible Passages in the Translation of the Nephite Record." In *Defense of the Faith and the Saints*, 1:269-274. 2 vols. Salt Lake City: Deseret News, 1907, 1912.
- 1907 Annie E. Allen, "The Book of Mormon in Literature," *Saints Herald* 54 (23 October 1907): 969-971.
- 1908 1908 RLDS Edition of *The Book of Mormon (Authorized Version)*

In 1903 the Reorganized LDS Church acquired the printer's manuscript, which guided the 1908 edition. The grammatical changes made in the 1837 Kirtland edition were not altered. One of the major changes was the total re-versification of the text, increasing the number of verses to 8,701. As in all RLDS editions, the chapter numbers remained the same as the 1830 edition.

Reprinted 1992, 2002. Independence, Missouri: Community of Christ.



1908 edition

(Source: Shirley R. Heater, "Variances in the 1908 [RLDS] Edition." In *Recent Book of Mormon Developments*, vol. 2, 1992: 111-115.)

- 1909-10 T.W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." In the *Improvement Era* [series]:

(Sources: 1830 → Present)

- Improvement Era, Vol. 13  
December 1909, pp. 117-121.  
January 1910, pp. 234-239.  
February 1910, pp. 336-342.  
March 1910, pp. 418-420.  
April 1910, pp. 538-543.
- 1911 B. H. Roberts, "Higher Criticism and the Book of Mormon," *Improvement Era* 14 (June, July 1911): 665-667, 774-786.
- 1914 T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." In the *Improvement Era* [series]:  
Improvement Era, Vol. 17  
January 1914, pp. 189-192.  
February 1914, pp. 366-370.  
March 1914, pp. 471-475.  
May 1914, pp. 623-627.  
July 1914, pp. 881-884.  
August 1914, pp. 972-975.  
September 1914, pp. 1061-1063.  
October 1914, pp. 1147-1151.  
Improvement Era, Vol. 18  
December 1914, pp. 136-143.
- 1914 T. W. Brookbank, "Reply to a Recent Critic," *Millennial Star* 75 (July 9, 16, 1914): 440-445, 456-461.
- 1915 George Buchanan Gray, *The Forms of Hebrew Poetry*. London: Hodder and Stoughton, 1915. Reprinted in 1972.
- 1916 T. W. Brookbank, "A Study in American Hebraic Names." *Improvement Era* 20-21 [series]:  
December 1916: 166-170.  
January 1917: 224-236.  
February 1817: 328-335.  
June 1917: 669-676.
- 1918 William Popper, *Studies in Biblical Parallelism*. University of California, 1918-1923.
- 1920 1920 Edition of *The Book of Mormon* (Talmage)  
Supervising a committee, James Talmage changed the full-page format by dividing it into double columns. He put in chapter summaries and a few footnotes. Only minor editing took place.



1920 Edition

- 1923 Anonymous, "The Book of Mormon as a Literary Product," *Relief Society Magazine* 10 (September 1923): 432-435.
- 1924 T. W. Brookbank, "A Defense of the Book of Mormon." *Millennial Star* 86 (17 January 1924): 36-39, 52-55, 59-60.
- 1924 P. C. Sands, *Literary Genius of the Old Testament*. Oxford: Clarendon Press, 1924.
- 1925 J. M. Sjordahl, "The Name Moroni," *Improvement Era* 28 (October 1925): 1132-1134.
- 1927 J. M. Sjordahl, "Meaning of the word 'Mormon,'" *Improvement Era* 30 (March 1927): 433-434.
- 1929 James T. Meek, "The Structure of Hebrew Poetry." *Journal of Religion* 9 (1929): 523-550.
- 1932 P. C. Sands, *Literary Genius of the New Testament*. Oxford: Clarendon Press, 1932.
- 1932 John Henry Evans, "Form and Structure," *Relief Society Magazine* 19 (February 1932); 97-101.
- 1934 Franklin S. Harris, Jr. "Confirmatory Evidences of Mormonism: Transliteration—Hebrew in Reformed Egyptian." *Millennial Star* 96 (8 March 1934): 154-156.
- 1935 Sidney B. Sperry, "Hebrew English." *Improvement Era* 38 (March 1935): 140-141, 187-188.
- 1937 Moyle Q. Rice, *Language and Style of the Book of Mormon*. Lincoln: University of Nebraska, 1937.

(Sources: 1830 → Present)

- 1939 E. Cecil McGavin and A. S. Reynolds, "Literary Aspects of the Book of Mormon." *Millennial Star* 101 (19 October 1939): 667-668.
- 1940 Roy A. West, *An Introduction to the Book of Mormon*. Salt Lake City: LDS Department of Education, 1940: 13-16, 66-85.
- 1942 Nils Lund, *Chiasmus in the New Testament*. Chapel Hill: University of North Carolina Press, 1942.
- 1943 Evan Shute, "The Book of Mormon as Literature." *The Saints Herald*, (February 27, 1943): 7-9, 22.
- 1947 Robert K. Thomas, "A Literary Analysis of the Book of Mormon." Reed College, Bachelor's thesis, 1947.
- 1947 Sidney B. Sperry, *Our Book of Mormon*. Salt Lake City: Bookcraft, 1947.  
Note\* Although Sperry talks much about the Book of Mormon as literature, nothing is said of Hebrew parallelism or Hebraisms, but see his 1954 article.  
Excerpts reprinted in *Journal of Book of Mormon Studies* 4/1 (1995) along with his 1954 article.
- 1948 Harold Lundstrom, "Original Words of the Book of Mormon." *Improvement Era* 51 (February 1948): 84-85, 116.
- 1952 Hugh Nibley, *Lehi in the Desert and The World of the Jaredites*. Salt Lake City: Bookcraft, 1952.
- 1952 A. M. Honeyman, "Merismus in Biblical Hebrew," *Journal of Biblical Literature* 71/1 (March 1952): 11-18.
- 1952 Sidney B. Sperry, *Book of Mormon Testifies*, Salt Lake City: Bookcraft, 1952.
- 1953 Franklin S. Harris, Jr., *Book of Mormon: Message and Evidences*. Salt Lake City: Deseret Book, 1953: 123-138.
- 1953 Sidney B. Sperry, "The Book of Mormon as Translation English," *Improvement Era* 38 (March 1953, October 1954): 140-141, 187-188, 703.
- 1954 Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon." *Improvement Era* 57 (October 1954): 703, 728-729.
- 1954 J. N. Washburn, *The Contents, Structure and Authorship of the Book of Mormon*. Salt Lake City, Utah: Bookcraft, 1954.
- 1956 E. Kautzsch editor, *Gesenius' Hebrew Grammar*. 2<sup>nd</sup> edition. Translated by A.E. Crowley. Oxford: Clarendon Press, 1956.

- 1957 Hugh Nibley, "Lesson 6: 'Lehi's Affairs'." In *An Approach to the Book of Mormon*. Course of Study for the Melchizedek Priesthood Quorums of the Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret News Press, 1957: 58-69.
- 1958 Glade L. Burgon, "An Analysis of Style Variations in the Book of Mormon." Master's thesis, Brigham Young University, 1958.
- 1958 Sidney B. Sperry, *Knowledge is Power*. Salt Lake City: Bookcraft, 1958: 147-154.
- 1959 Charles S. Baldwin, *Ancient Rhetoric and Poetic*. Gloucester, Massachusetts: Peter Smith, 1959.
- 1960 Melvin R. Brooks, "Book of Mormon." In *L.D.S. Reference Encyclopedia*. Salt Lake City: Bookcraft, 1960: 51-54.
- 1960 E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi." Master's thesis, Brigham Young University, 1960.
- 1960 James L. Barker, "The Language of the Book of Mormon," *Improvement Era* 63 (June 1960): 388-389, 444, 446, 450-454.
- 1961 E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi." *Improvement Era* 64 (July 1961): 496-497.
- 1961 Hugh W. Nibley, "Literary Style Used in the Book of Mormon Insured Accurate Translation." *Deseret News Church Section* (29 July 1961): 10, 15.  
Reprinted in the *Collected Works of Hugh Nibley*, vol. 8 (1989), pp. 212-218.
- 1962 Glade L. Burgon, "The Book of Mormon and the Charge: 'The Product of One Man of Mediocre Ability.'" *Improvement Era* 65 (January-February 1962): 44-48, 108-109, 134-135.
- 1963 Francis W. Kirkham, "The Book of Mormon, Evidence that Jesus Is the Christ." *Instructor* 98 (February 1963): 70-71.
- 1965 John Sawyer, "What Was a Mošia'?" *Vetus Testamentum* 15 (1965): 475-86.
- 1967 Leopold Sabourin, *The Names and Titles of Jesus: Themes of Biblical Theology*. New York: Macmillan, 1967.
- 1967 Melvin Deloy Pack, "Possible Lexical Hebraisms in the Book of Mormon: the Words of Mormon to Moroni." M.A. thesis, Brigham Young University, 1967.

(Sources: 1830 → Present)

- 1968 E[benezer] W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated*. Originally published in 1898 by Messrs. Eyre and Spottiswoode, in London. Reprinted in 1968 by Baker Book House Company, Grand Rapids, Michigan.
- 1968 John W. Welch, "Chiasmus-A Structural Explanation of the Book of Mormon," Unpublished student paper, 1968. John W. Welch Chiasmus papers, BYU Special Collections, MSS 3776, Box 2, Folder 14.
- 1968 Douglas Wilson, "Prospects for the Study of the Book of Mormon as a Work of American Literature," *Dialogue* 3 (Spring 1968): 29-41.
- 1969 James Muilenburg, "Form Criticism and Beyond." *Journal of Biblical Literature* 88/1 (March, 1969): 1-18, p. 8.
- 1969 John W. Welch, "Chiasmus in the Book of Mormon," *BYU Studies* 10 (Autumn 1969): 69-84.
- 1969 Robert E. Nichols, "Beowulf and Nephi: A Literary View of the Book of Mormon," *Dialogue* 4 (Autumn 1969): 40-47.
- 1969 Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*. Independence, MO.: Herald, 1969.
- 196? Sandra Tanner, *Does the Book of Mormon Agree with the Bible?* Salt Lake City: n.p., 196?.
- 1969^ Jerald and Sandra Tanner, *3913 Changes in the Book of Mormon*. Salt Lake City: Modern Microfilm, 1969.
- 1970 John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey." *BYU Studies* 11 (Spring 1970): 50-60.
- 1970 Sidney B. Sperry, *Book of Mormon Compendium*. Salt Lake City: Bookcraft, 1970.
- 1970 John W. Welch, "A Study Relating Chiasmus in the Book of Mormon to Chiasmus in the Old Testament, Ugaritic Epics, Homer, and Selected Greek and Latin Authors." Master's thesis, Brigham Young University, 1970.
- 1970 John W. Welch, "Literary Structure of King Benjamin's Speech," in Book of Mormon Symposium program." Provo: Brigham Young University, 1970.
- 1970 John W. Welch, "Chiasmus in King Benjamin's Speech," in Institute of Book of Mormon Projects, 1970.
- 1971 Loretta M. Sharp, "The Mythic Machiavelli: The Prince and Mandragola. Mythic Patterns in a Portrait of the Artist as a Young Man; Archetypal Patterns in the Book of Mormon." M.A. thesis, Brigham Young University, 1971.

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Republished from the 1855 *Tropologia* printed in London, England.
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- 1972 David O. Peterson, "Chiasmus, the Hebrews, and the Pearl of Great Price."  
*New Era* 2 (August 1972): 40-43.
- 1972 Robert K. Thomas, "A Literary Critic Looks at the Book of Mormon." In *To the Glory of God:  
Mormon Essays on Great Issues*, edited by Truman G. Madsen and Charles D. Tate Jr.  
Salt Lake City: Deseret Book, 1972: 149–61.
- 1973 Melvin Deloy Pack, "Possible Lexical Hebraisms in the Book of Mormon."  
[Words of Mormon-Moroni], Master's thesis, Brigham Young University, 1973.
- 1974 Robert K. Thomas, "A Literary Critic Looks at the Book of Mormon." In *A Believing People:  
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Provo, Utah: BYU Press, 1974: 213-219.
- 1976 Arthur G. Pledger, "The W and I (Book of Mormon Names), *Ensign* 6 (September 1976): 24-25.
- 1977 B.H. Roberts, "Book of Mormon Difficulties." N.p., unpublished papers, 1977.
- 1976 Courtney J. Lassetter, "Lehi's Dream and Nephi's Vision: A Look at Structure and Theme in the  
Book of Mormon," in *Perspectives: A Journal of Critical Inquiry* (Winter 1976): 50-54.
- 1977 John A. Tvedtnes, "A Phonemic Analysis of Nephite and Jaredite Proper Names," *SEHA* 141  
(December 1977): 1-8.
- 1977 John W. Welch, "A Book You Can Respect," *Ensign* 7 (September 1977): 45-48.
- 1978 Susan Easton Black, "Names of Christ in the Book of Mormon," *Ensign* 8 (July 1978): 60-61.
- 1979 Robert J. Matthews, "The Bible and Its Role in the Restoration." *Ensign* 9 (July 1979): 40-45.
- 1979 LDS "Authorized" version of the Bible

In 1979, the LDS Church printed its "own" version of the KJV Bible. This version included extensive study tools, with revised chapter headings, expanded footnotes, a Bible dictionary, a topical guide, and maps. Some questioned the propriety of employing the



(Sources: 1830 → Present)

KJV Bible whose language is no longer current. Perhaps one of the best reasons for retaining the KJV is that we would otherwise lose the close connection between the Bible and other LDS scriptures.

- 1979 Mark Thomas, "Listening to the Voice from the Dust: Moroni 8 As Rhetoric." *Sunstone* 4 (January/February 1979): 22-24.
- 1979 Richard Dilworth Rust, "'All Things which Have Been Given of God—Are the Typifying of Him': Typology in the Book of Mormon." In *Proceedings of the Symposia of the Association for Mormon Letters, 1978–79*, 113–19. Salt Lake City: Association for Mormon Letters, 1979.
- 1979 Gregory G. Wright, *A Compilation of Large and Small Chiastic Structures in the Book of Mormon*. Unpublished, 1979.
- 1979 Ross W. Warner, "Prophecies in the Book of Mormon Relating to Our Times," in *A Symposium on the Book of Mormon*. SLC: Church of Jesus Christ of Latter-day Saints, 1979, p. 106-108.
- 1979 John R. Krueger, *An Analysis of the Names of Mormonism*. Bloomington: Selbstverlag Press, 1979.
- 1979 Bruce W. Jorgenson, "Reading the Book of Mormon as Typological Narrative." In *A Symposium on the Book of Mormon*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979, p. 64-79.
- 1980 Roger K. Petersen, "Joseph Smith: Prophet-Poet." In *The Eighth Annual Sidney B. Sperry Symposium*, 26 January, 1980. Provo, Utah: Religious Instruction: 265-279.
- 1980 Facsimile Reprint of the 1830 Edition of *The Book of Mormon* (Palmyra)  
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- 1980 Timothy L. Smith, "The Book of Mormon in a Biblical Culture," in *Journal of Mormon History* 7 (1980):3-21.
- 1980 Noel B. Reynolds, "Nephi's Outline," *BYU Studies* 20/2 (1980): 1-18 (131-149).
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- 1981 John W. Welch, *Chiasmus in Antiquity*, edited by John W. Welch. Hildesheim, West Germany Gerstenberg Verlag, 1981: 9.  
Reprinted by Research Press, 1999.  
John W. Welch, "Introduction," p. 9-16  
John W. Welch, "Chiasmus in the Book of Mormon," pp. 198-210
- 1981 George S. Tate, "The Typology of the Exodus Pattern in the Book of Mormon." In *Literature of Belief: Sacred Scriptures*, edited by N. Lambert. Provo, Utah: BYU Religious Study Center, 1981: 245-262.  
See the 1987 *Ensign* article.
- 1981 Bruce W. Jorgensen, "The Dark Way to the Tree: Typological Unity in the Book of Mormon." In *Literature of Belief: Sacred Scripture and Religious Experience*, edited by N. Lambert. Provo, Utah: BYU Religious Study Center, 1981: 217-231.
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|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| <p>comforteth you. Behold, who art thou, that thou shouldst be <sup>a</sup>afraid of man, who shall die, and of the son of man, who shall be made like unto <sup>g</sup>grass?</p> <p>13 And <sup>a</sup>forgettest the Lord thy maker, that hath <sup>b</sup>stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the <sup>c</sup>oppressor, as if he were ready to destroy? And where is the fury of the <sup>c</sup>oppressor?</p> <p>14 The <sup>a</sup>captive exile hasteneth, that he may be <sup>b</sup>loosed, and that he</p> |                                                                                                                                                                                                                                                                                                                                | <p>20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.</p> <p>21 Therefore hear now this, thou afflicted, and <sup>a</sup>drunken, and not with wine:</p> <p>22 Thus saith thy Lord, the Lord and thy God <sup>a</sup>pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.</p> <p>23 But <sup>a</sup>I will put it into the hand</p> |  |
| <p>7b <sup>to</sup> Reproach.<br/>c <sup>to</sup> Hate.<br/>8a Isa. 50: 9.<br/>9a Isa. 52: 1.<br/>b D&amp;C 113: 8 (7-8).<br/><sup>to</sup> Israel, Restoration of.<br/>c Ps. 89: 10; Isa. 27: 1.<br/>d Ezek. 29: 3.<br/>10a Isa. 35: 8 (8-10).<br/>11a <sup>to</sup> Israel, Restoration of.<br/>b <sup>to</sup> Israel, Gathering of.<br/>c Isa. 35: 10; Jer. 31: 12 (12-13).</p>                                                                                                                                                                                                                                  | <p>d Rev. 21: 4 (2-5).<br/>12a D&amp;C 133: 47; 136: 22.<br/>b Jer. 1: 8 (7-8).<br/>c Isa. 40: 6 (6-8);<br/>1 Pet. 1: 24 (24-25).<br/>13a Jer. 23: 27 (27-39).<br/>b Job 9: 8.<br/>c <b>IE Israel's captors, typifying evil rulers who oppress the righteous; see v. 14. <sup>to</sup> Oppression.</b><br/>14a Isa. 52: 2.</p> | <p>15a 1 Ne. 4: 2.<br/>16a <sup>to</sup> Israel, Mission of; Prophets, Mission of.<br/>b 1 Kgs. 8: 51; 2 Ne. 3: 9; 29: 14.<br/>17a Jer. 25: 15;<br/>b Luke 21: 24 (22-24).<br/>19a Rev. 11: 3 (3-12).<br/>21a 2 Ne. 27: 4.<br/>22a Jer. 50: 34.<br/>23a Joel 3: 16 (9-16);<br/>Zech. 12: 9 (2-3, 8-9);<br/>14: 12 (3, 12-15).<br/>[Between 559 and 545 n.c.]</p>                                                                                                                                                                                                         |  |

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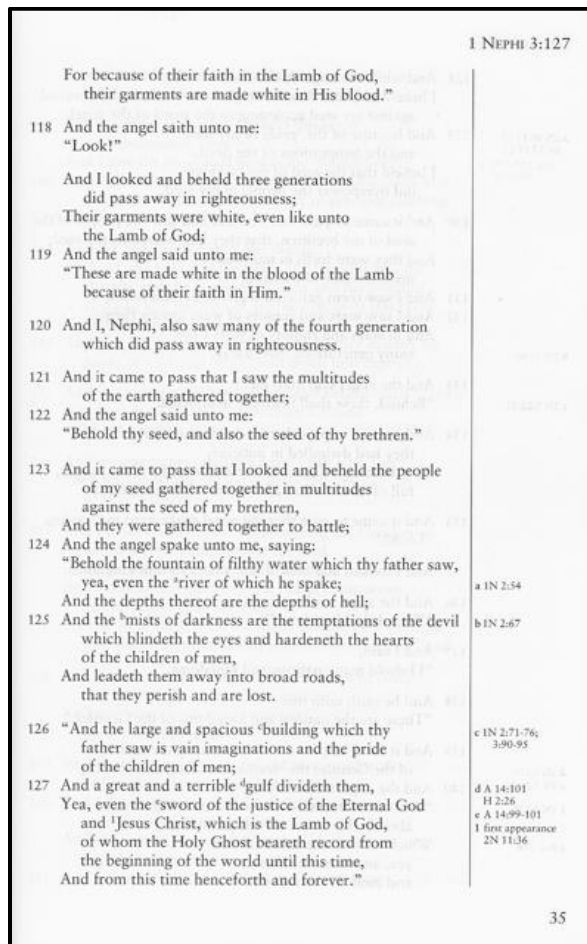
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On page viii of the Introduction we find the following:

The RCE is the most accurate, readable and comprehensible Book of Mormon text published to date. It features words and phrases restored from the Original and Printer’s manuscripts, a new text alignment based on a poetic style (following the natural phrasing of the text and grouping of thoughts), more readable punctuation, identification of overlooked superscriptions or headings, consistency of spelling and form, capitalization of pronouns and other nouns and names referring to Deity, capitalization of specific geography terms, a new cross reference system and marginal notes, a new date system, an improved concordance with a separate geography concordance, and the words of Christ in Third Nephi in red letters. The text of the RCE is the product of a meticulous word-for-word study of the manuscripts and eleven editions of The Book of Mormon, resulting from the discovery that no edition ever published contains an accurate rendition of the text.



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This book represents a big step forward in demonstrating the parallelisms in the text of the Book of Mormon. The title is somewhat of a misnomer, however, because much of the text is not formatted. The Introduction has a good explanation for each type of parallelism. The line forms in the text are indented and the parallel elements are underlined and identified by “A,” “B,” “C,” etc., which is very helpful. However, many of the various forms in the text are identified with Greek names, which makes understanding difficult as the Greek names are not easy to remember. There is no Title Page, and there are no chapter breaks, nor any chapter prefaces or chapter headings.

Page 11

1 Nephi prophesaying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they

2 might raise up seed unto the Lord in the land of promise. And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

3 And it came to pass

A that I, Nephi, did again, with my brethren, go forth into the wilderness

B to go up to Jerusalem.

4 C And it came to pass that we went up unto the house of Ishmael.

D and we did gain favor in the sight of Ishmael.

E insomuch that we did speak unto him the words of the Lord.

5 D And it came to pass that the Lord did soften the heart of Ishmael,

C and also his household.

B insomuch that they took their journey with us

A down into the wilderness to the tent of our father.

6 And it came to pass that as we journeyed in the wilderness, behold Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father,

7 Ishmael, and his wife, and his three other daughters. And it came to pass in the

8 which rebellion, they were desirous to return unto the land of Jerusalem. And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying, yea, even unto Laman and unto Lemuel: Behold ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea,

9 and set an example for you? *How is it that ye have* not hearkened unto the word of

10 the Lord? *How is it that ye have forgotten* that ye have seen an angel of the Lord?

11 Yea, and *how is it that ye have forgotten* what great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the

12 record? Yea, and *how is it that ye have forgotten* (anaphora) that the Lord is able to do all things according to his will, for the children of men, if it so be that they

13 exercise faith in him? Wherefore, let us be faithful to him. And if it so be that we are faithful to him, (epibole) we shall obtain the land of promise; and ye shall know at some future period that the word of the Lord

A shall be fulfilled

B concerning the destruction of Jerusalem:

C for all things which the Lord hath spoken

B concerning the destruction of Jerusalem

A must be fulfilled.

14 For behold, the Spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of

15 the land. Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit

16 of the Lord constraineth me that I should speak. And it came to pass that when I, Nephi, had spoken these words unto my brethren,

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*The Book of Mormon: Complete Text Reformatted* 2 Nephi 1:31-2:8 | 61

31 Wherefore, because thou hast been faithful thy seed shall be blessed with his seed, that they dwell in prosperity long upon the face of this land; and nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

32 Wherefore, if ye shall keep the commandments of the Lord, the Lord hath consecrated this land for the security of thy seed with the seed of my son.

**Chapter Two**

1 And now, Jacob, I speak unto you: Thou art my first-born in the days of my tribulation in the wilderness. And behold, in thy childhood thou hast suffered afflictions and much sorrow, because of the rudeness of thy brethren.

2 Nevertheless, Jacob, my first-born in the wilderness, thou knowest the greatness of God; and he shall consecrate thine afflictions for thy gain.

3 Wherefore, thy soul shall be blessed, and thou shalt dwell safely with thy brother, Nephi; and thy days shall be spent in the service of thy God. Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer; for thou hast beheld that in the fulness of time he cometh to bring salvation unto men.

4 And thou hast beheld in thy youth his glory; wherefore, thou art blessed even as they unto whom he shall minister in the flesh; for the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free.

5 And men are instructed sufficiently that they know good from evil.

And the law is given unto men.  
And by the law no flesh is justified;  
or, by the law men are cut off.  
Yea, by the temporal law they were cut off;  
and also, by the spiritual law they perish from that which is good,  
and become miserable forever. (progression)

6 Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

7 Behold, he offereth himself a sacrifice for sin,

A to answer  
B the ends of the law  
C unto all those  
D who have a broken heart  
D and a contrite spirit;  
C and unto none else  
B can the ends of the law  
A be answered. (chiasmus)

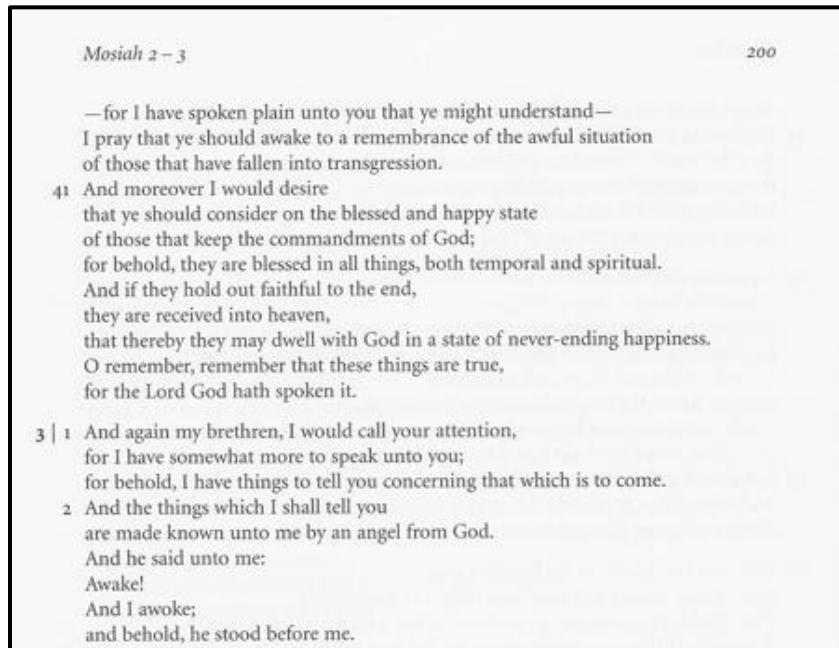
8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

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Repetition of the word "and" in the Book of Mormon  
Adverbials in the Book of Mormon  
Antenantiosis in the Book of Mormon  
Chiasmus in the Book of Mormon  
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Colophons in the Book of Mormon  
Conjunctions in the Book of Mormon  
Cognates in the Book of Mormon  
Construct state in the Book of Mormon  
The divine feminine in the Book of Mormon  
Hebrew legal issues and the Book of Mormon  
The phrase "It came to pass" in the Book of Mormon  
Use of numbers in the Book of Mormon  
Ancient poetry and the Book of Mormon  
Prepositions and the Book of Mormon  
Pronouns and the Book of Mormon  
The "land of Jerusalem" in the Book of Mormon  
Hebrew forms of parallelism in the Book of Mormon  
Use of the plural in the Book of Mormon  
Repetition of the Definite Article in the Book of Mormon  
Simile curses in the Book of Mormon  
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**Notes on Sources:** I acknowledge the help of Faye Shaw, who is the caretaker of the works of Angela Crowell. Shirley Heater has helped me with those articles from the Zarahemla Research Foundation. I found multiple sources in Donald W. Parry, Jeanette W. Miller, and Sandra A. Thorne eds., *A Guide to Publications on the Book of Mormon*, Provo: FARMS, 1996. Also, their 2004 edition (*A Comprehensive Annotated Book of Mormon Bibliography*) was valuable. I was able to superficially examine the John W. Welch collection of articles in the Harold B. Lee Library, BYU, Special Collections. Much of this is now posted on the Internet ([chiasmusresources.org](http://chiasmusresources.org)). Scot Hanson and Daniel McKinlay have assembled a nice collection of sources in "A Selective Bibliography of Book of Mormon Literary Features." *Journal of Book of Mormon Studies* 16/2 (2007): 88-91. The Book of Mormon Foundation provided help as well as some sources on their website ([bomf.org](http://bomf.org)). Finally, Lyle Fletcher has been a great help in editing. I still have a pending list of additional sources, but what I have listed should be sufficient for your needs. If the reader knows of any citation that is missing from my list, please contact me.

The following are some useful websites:

Step-by-Step through the Book of Mormon ([alancminer.com](http://alancminer.com))

A collection of cultural commentary on the Book of Mormon

Neal A. Maxwell Institute

Archive of FARMS and other publications on the Book of Mormon.

BYU Studies

Archive of publications on the Book of Mormon.

Book of Mormon Foundation

Archive of the *Zarahemla Record* and publications.

Interpreter

Archive of original Articles on the Book of Mormon



(Sources: 1830 → Present)

### Book of Mormon Resources

Archive of old and new articles on the Book of Mormon

### Chiasmus Resources by John W. Welch

Archive of publications on chiasmus.

Perhaps more than with any other parallelistic line form, there is a continuing effort to collect, categorize and evaluate all new proposals regarding chiasmus in the Book of Mormon. Much of this effort can be attributed to John W. Welch, who first discovered these forms in the text. What follows is an alphabetical listing of those authors and corresponding articles (mostly unpublished) that propose Book of Mormon chiastic structures and that are part of the private collection of John W. Welch papers and books, etc. Most all of what is listed resides in the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University Provo, Utah. BYU Library Special Collection files (MSS 3776). They are also listed on the Chiasmus Resources Website, along with formally published articles.

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### C. A Chronological List of Pertinent Writings on Bible Quotations and Language Uses That Are Part of the Book of Mormon

In his well-researched book, *Mormons and the Bible*, Harvard-trained Philip L. Barlow, a noted scholar on American religious history, writes the following:

The Bible's broad influence in America from the time of the initial English settlements seems intuitively obvious . . . the scriptures were prominent from the first (see Hath and Noll, eds., *The Bible in America*). . . In 1816, a national organization had formed in order to—as its constitution put it—“claim our place in the age of Bibles.” In less than four years the American Bible Society had distributed nearly one hundred thousand copies of the Holy Book. (see Whitney R. Cross, *The Burned-Over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850*, p. 127)

After some further discussion Barlow writes:

All their lives the Smiths were a Bible-believing family in a Bible-believing culture. Into such a family, at the turn of the nineteenth century, Joseph Smith Jr., the future Mormon prophet, was born. . . . He produced more scripture—scripture that at once challenged yet reinforced biblical authority, and that echoed biblical themes, interpreted biblical passages, shared biblical content, corrected biblical errors, filled biblical gaps, was built with biblical language, and restored biblical methods, namely the prophetic process itself.

(Source: Philip L. Barlow, *Mormons and the Bible: The Place of the Latter-day Saints in American Religion*. Oxford: Oxford University Press, 1991, p. 3-5, 10-12.)

In view of such conditions, it was not surprising that from the very beginning, questions arose as to the biblical content of the Book of Mormon. Thus, what follows is a chronological list of some pertinent sources that led up to the publication of the Book of Mormon. This will be followed by a chronological list of pertinent sources up to the present that present various claims, both for and against the LDS claims relative to the Bible and the Book of Mormon text.

(year = LDS source)

(year^ = anti-Mormon source)

(year = non-LDS scholarly)

*Note: On my website ([alancminer.com](http://alancminer.com) or [step-by-step through the Book of Mormon](http://step-by-step-through-the-book-of-mormon.com)), and the website of [Book of Mormon Central](http://BookofMormonCentral.com), I have compiled a chronological list of most all the pertinent thematic publications (with lengthy excerpts) that were published before 1830 regarding Book of Mormon themes. I have done the same with all the publications after 1830 including explanations and excerpts of their various theoretical views – See “A Chronology of Thought on (1) Indian Origins; (2) Geography; (3) Lehi’s Travels; (4) the Mulekites; (5) the Jaredites; (6) Polynesian Origins.” In my book, [The Liahona: Miracle by Small Means](#) I have also chronicled some of the pertinent history of ocean travel relative to the compass.*

(Sources: Bible Quotations)

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1816 Elias Boudinot, *A Star in the West; or, a Humble Attempt to Discover the Long Lost Ten Tribes of Israel*. Trenton, 1816.

1823 Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*. Poultney, Vermont: Smith & Shute, 1823.

1828 Noah Webster, *An American Dictionary of the English Language*. 1828

#### **A list of books in the style of the King James Bible (before 1830)**

1744 Robert Dodsley ("Nathan Ben Saddi"), *The Chronicles of the Kings of England*  
This is a book on English history written in scriptural style by Robert Dodsley under the pen name "Nathan Ben Saddi".

1755 Benjamin Franklin, *A Parable Against Persecution*  
This is a hoax text composed in scriptural style by Benjamin Franklin.

1796 Richard Snowden, *The American Revolution: written in scriptural, or, ancient historical style*  
This is an account of the American Revolution written in scriptural style by Richard Snowden (1753-1825).

1809 "Eliakim the Scribe," *The First Book of Napoleon*  
This is a history of Napoleon Bonaparte and the Napoleonic Wars written in scriptural style under the pen name "Eliakim the Scribe".

1816-19 Gilbert J. Hunt, *The Late War, Between the United States and Great Britain, From June, 1812, to February, 1815. Written in the Ancient Historical Style*. New York: Daniel D. Smith, 1819.

1822 Roger O'Connor translator?, *The Chronicles of Eri*

This is a collection of purported ancient Irish manuscripts written in scriptural style which detail the history of Ireland, purportedly translated by Roger O'Connor.

1824 Alexander Campbell, *The Third Epistle of Peter, to the Preachers and Rulers of Congregations*. Pittsburgh, PA: Printed for the Publisher by John McFarland, 1824.

1830^ Abner Cole (Obadiah Dogberry Esq. [pseud.]), "The Book of Pukei.—Chap. 1," *The Reflector*. Palmyra, NY., 3d series, no. 5 (12 June 1830): 36-37; "The Book of Pukei—Chap. 2." 3d series, no. 8 (7 July 1830): 60.

(Source: "List of Books in the Style of the King James Bible," Wikipedia; Church Historical Document Corpus.)

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### 1830

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1834^ Eber D. Howe, *Mormonism Unveiled, or, a Faithful Account of That Singular Rise to the Present Time*. Painesville, OH: Printed and Published by the Author, 1834.

1857^ John Hyde, Jr., Chapter IX: "Analysis of Internal Evidences of Book of Mormon." In *Mormonism: Its Leaders and Designs*. New York: W. P. Fetridge & Company, 1857: 210.

1885 Orson Pratt, "The Ancient Prophecies," *Journal of Discourses* 2 (January 7, 1855): 284. Pratt addresses Nephi's "sealed book" prophecy in 2 Nephi 27 (see Isaiah 29).

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## Additional Structural Line Forms and Word Forms to Be Examined in Future Editions

### A Note About the Future:

As far as the future study of artistic “figures” in the text of the Book of Mormon is concerned, I will offer you a few thoughts penned over a century ago by E. W. Bullinger, and hopefully, we can liken them to ourselves at this point in time:

Jehovah has been pleased to give us the revelation of His mind and will in words. It is absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations. [p. v-vi]

The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible [and the Book of Mormon]. [p. xii]

A “figure” denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. [v-vi]

Man’s words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But “the words of the Lord are pure words.” All His works are perfect, and when the Holy Spirit takes up and uses human words, He does so, we may be sure, with . . . infinite wisdom, and perfect beauty. We may well, therefore, give all our attention to “the words which the Holy Ghost teacheth.” [p. xvi]

(E[benezer] W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated*.

Originally published in 1898 by Messrs. Eyre and Spottiswoode, in London.

Reprinted in 1968 by Baker Book House Company, Grand Rapids, Michigan.)

Although my “structuring” of the text of the Book of Mormon might seem overwhelming to some, I have only “scratched the surface.” Bullinger described and referenced hundreds of “figures.” He also testified that “no branch of [Scripture] study can be more important, or offer greater promise of substantial reward.” (p. vi) Yet the scope of this type of study goes beyond the reaches of any one man. It should beckon to all of us. **Thus, the challenge is laid before you.**



## *About the Author*

Alan C. Miner is a retired Doctor of Medical Dentistry. Beyond his extensive gospel study, he has been involved in researching the cultural aspects of the Book of Mormon for decades. He has published numerous volumes regarding these details. (See his website: [alancminer.com](http://alancminer.com) or “Step by Step through the Book of Mormon”). He has published books and articles on the Book of Mormon through Cedar Fort Publishing, Foundation for Ancient Research and Mormon Studies, Book of Mormon Archaeological Foundation, Meridian Magazine, Ancient America Foundation, Book of Mormon Archaeological Forum, and Book of Mormon Central. He considers *A Covenant Record of Christ's People* to be a culmination of a lifetime of learning and gained perspectives.

Look for the other volumes of this 9-volume set to be published soon.

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Thank you for your interest,

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