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

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## 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

**and** [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**]

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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]the angel</b>	<b>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)

(17) **Contrasting Parallelism:** This parallelism contrasts various things. I have also included in this category what some term “antitheticals” or contrasting lines in which opposite words are used. This form is often identified with alternating or repeated alternating parallelism. It is characterized by opposing thoughts, or opposing aspects of a theme. Many times a feature of contrasting parallelism is the connector “but.”

Example: 1 Nephi 1:1 [Contrast]

1 and [I Nephi] having seen \*many afflictions in the course of my days nevertheless having been \*highly favored of the Lord in ALL my days

Example: 1 Nephi 4:1, 3 [Contrast]

for behold

[if] He [the Lord] is Mightier Than All the Earth then why not \_\_\_\_\_ mightier than Laban

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 6:5 [Contrast]

5 Wherefore I [Nephi] do NOT write the things which are pleasing \_\_\_ unto the world but the things which are pleasing unto God and unto those who are NOT of the world [I Nephi DO write].

Example: 1 Nephi 17:37 [Contrast]

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

Example: 1 Nephi 17:45 [Contrast]

Ye are swift to do iniquity But [ye are] slow to remember the Lord your God

(Sources: Bullinger 1898/1968:351; Crowell 1992:13; Parry 1992:xxvi; Pinnock 1999:94)

(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 “Chiasmos” 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 chiastic 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 chiastic structure can be quite powerful, in my view this doesn’t necessarily mean that the chiastic 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 chiastic framework that confirms the truth of that section of scripture.

I would caution against the overzealous search for chiastic 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 chiastic 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 chiastic pattern in a given text. (See the list of sources below)

In my text, I will identify each chiastic 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 chiastic structure in a note.

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

Example: 1 Nephi 1:1-3

[Chiastic 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)  
[C] 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.

Example: 1 Nephi 4:30

[Downward gradation]

30 And it came to pass

- A that **when** **the servant** of **Laban** beheld my brethren  
B he [**the servant**] began to tremble  
C **and** [he **the servant**] was about to flee from before me [**Nephi**]  
D **and** [he **the servant**] [was about to] return to the city of Jerusalem.

Example: 1 Nephi 17:16-18

[Downward gradation]

16 And it came to pass

- A **that** I [Nephi] did make tools of the ore  
which [tools]  
I [Nephi] did molten out of the rock

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

C **Our brother is a fool** for he thinketh that he can build a ship

D **yea and** he [our brother] also thinketh that he can cross these great waters

18 **And thus** my brethren did **complain** against me  
E **and** [my brethren] were **desirous** that they might **NOT labor**

F **for** they [my brethren] **did NOT believe**  
that I could build a ship

G **NEITHER** would they **believe**  
that I was **instructed** of **the Lord**

Example: (not marked in the text)

1 Nephi 12:19-23

(Sources: Bullinger 1898/1968:432; Crowell 1992:13; Parry 1992:xxiii; Pinnock 1999:89)

(22) **Upward Gradation (Ascent) Parallelism**: In contrast to the previous form, this poetical device reflects a progressive movement higher from one level of thought to another. Again, this form is sometimes hard to identify because the lines do not necessarily contain synonymous terms. I will identify each line with an underlined capital letter in orange font. Keep in mind that although the flow of the written text is downward, the flow of thought is continually upward.

(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

be thou earth

[then] 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

- 1 Ne. 11:2, 4
- 1 Ne. 13:21
- 1 Ne. 15:15
- 1 Ne. 17:23-24
- 1 Ne. 17:33-34
- 1 Ne. 20:6, 14
- 1 Ne. 22:1

(Sources: Bullinger 1968:943; Crowell 1992:19)

(26) **Lines of “Clarification”**: A category called “Lines of Clarification” has been created because words or phrases have been identified that initiate clarification in the text. That is, they initiate a new line that is similar or parallel to the previous line. In some cases, these new lines are termed “no erasers” because they seem to reflect the result of a correction on metal plates. That is, some feel that a “clarification” line was inserted because the record keeper could not simply “erase” what had been incised. In my view, lines of “clarification” allow a thought to go in a slightly different direction for contrast or poetic structural purposes.

I will identify these forms in the text by an orange horizontal caret (>), and then at the right margin I will identify the clarification. The following are examples of phrases or words that indicate a line of clarification:

- “>Because I mean”
- “>For I mean”
- “>I mean”
- “>I do not mean” . . . “but I mean”
- “>Or”
- “>Or I would say”
- “>Or, in other words”
- “>Or rather, in other words”
- “>Or in fine”
- “>Or I would say in other words”
- “>But I would speak in other words”
- “>But behold I mistake”

Example: 1 Nephi 8:2

[Clarification]

2 . . .

**Behold** I [Lehi] have dreamed a dream  
>or in other words  
I [Lehi] have seen \_\_\_\_ a vision



(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 **For** the **things**  
**which** 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)

(28) **Parable (Extended Simile)**

In the scriptures, the word “parable” is used to describe a story that implies that one thing resembles or is “like” another. Thus, a parable is an amplification of a simile. But as a figure of speech the term “parable” also describes repeated or continued phrases in which one thing is likened to another. (Bullinger 1898/1968:751)

Example: 1 Nephi 20:18-19 [Parable]

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 the repeating alternate parallelistic form. 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

(Source: Bullinger 1898/1968:751)

(29) **No “And”s**

This is basically a list of things without any conjunctions connecting them.

Example: 1 Nephi 20:20 [No “and”s]

. . . with a voice of singing     declare ye  
tell this  
utter to the end of the earth  
say ye

(Source: Bullinger 1898/1968:137)

(30) **Rhyming**

Although we are accustomed to seeing English poets write in a meter or cadence that accentuates words with the same sound (rhyme), one wouldn’t expect to see rhyme come through in a translation of an ancient document based on Hebrew thought but written in reformed Egyptian script. However, I have been surprised at times.

(Structural Forms)

Example: 1 Nephi 10:13

[Rhyming]

13 Wherefore \_\_\_\_\_ **he** [my father] said  
**[that]** it must needs **be**  
**that we**  
should **be**

led with one **accord**  
**into** the land of promise  
**unto** the fulfilling  
of the **word**  
of the **Lord**

(Source: Bullinger 1898/1968:307)

(31) **Acrostic**

This is the repetition of the same letter, or a structured sequence of letters at the beginning of words that initiate successive lines.

Example: 1 Nephi 7:9-12

[Acrostic]

9 **H**ow is it that ye have NOT hearkened unto the word of the Lord?  
10 **H**ow is it that ye have forgotten  
that ye have seen an angel of the Lord?  
  
11 **H**ow is it that ye have forgotten  
**h**ow great things the Lord hath done for us  
in delivering us out of the hands of Laban  
and also that we should obtain the record [of Laban]?  
  
12 **H**ow is it that ye have forgotten

(Source: Bullinger 1898/1968:180)

A self-explanatory non-scriptural example is:

**A**  
**C**arefully  
**R**easoned  
**O**rdered  
**S**entence  
**T**ells  
**I**t  
**C**learly

(Source: angelaspoems.com)