Type: Book Chapter

Types of Biblical "Hebraisms" (Word Forms)

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"**

    (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:

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

2nd Person = those **to whom** the speaker is speaking.

3rd 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.

Pers. Pron. Class.	Subjective	Objective	Possessive	Present Tense Verb Ending
1st Person. Singular	I	me	my/mine	(none)
1st Person. Plural	we	us	our	(none)
2nd Person Singular	thou	thee	thy/thine*	--est
2nd Person Plural	ye/you	you	your	(none)
3rd Person Singular	he/she/it	him/her/it	his/ her/its	--eth
3rd 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 15th 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 <u>ye</u> and <u>you</u> 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); and "Thou, Thee, and Archaic Grammar," by A. Davies, R. Lipton, D. Richoux et al. (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: <u>1 Nephi 2:19-20</u>

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]

<u>Example</u>: 1 Nephi 7:8

  And now
     I Nephi being grieved for____the **hardness** of their <u>hearts</u>
  therefore I [Nephi] **spake** unto them **saying**
   yea [I Nephi **spake**
        even unto Laman
       and unto Lemuel [**saying**]

    Behold **thou** art / **ye** are____ mine <u>elder brethren</u> [*P*, 1830 / ????]
    and How is it that **ye** _____[mine <u>elder brethren</u>]

         are so **hard** in____your <u>hearts</u>
      and [are]so **blind** in your <u>minds</u>

[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   <u>sorrowful</u>
                  because of the **hardness** of their <u>hearts</u>
  and now
    when they [**my brethren**] saw
      that I [Nephi]   **began to be** <u>sorrowful</u>
          they [**my brethren**] were   **glad**_____in their <u>hearts</u>
insomuch that they [**my brethren**] did   **rejoice** _____over me
        saying

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

Example: 1 Nephi 17:55

And now they [<u>my brethren</u>] 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** <u>fell down</u> before   me   *[plural]*
      and   [**they**] were about to <u>worship</u> me

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

      I [Nephi]_____am **thy** <u>brother</u>   *[singular]*
      yea   even **thy** younger <u>brother</u>   *[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:

The exhortation of Nephi to his brothers to refrain from their idolatrous act is thus made [in the singular] with all the force of an appeal to each of them individually. Each one was to judge of Nephi's humanity by the personal consciousness they individually had of their own humanity.

(Sources: T.W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 13 (December 1909): 117-21; Kevin L. Barney, "Enallage in the Book of Mormon." *Journal of Book of Mormon Studies* 3/1 (1994): 113-147. Stanford Carmack, "Why the Oxford English Dictionary (and not Webster's 1828)." *Interpreter: A Journal of Mormon Scripture* 15 (2015): 65-77)

(3) **The use of the Prophetic Perfect tense**

The prophetic perfect tense is a literary technique used in the Bible that describes future events that are so certain to happen that they are referred to in the past tense as if they already happened. This technique has been used consistently by the ancient prophets of God.

Examples:

1 Nephi 1:11   And   they [Christ and the Twelve Others]
                                    came down
                          *****and**   **went forth** upon the face of the earth

1 Nephi 5:5   But behold, **I have obtained a land of promise** in the which things I do rejoice

Note: To help comfort Sariah, Lehi initially uses the "prophetic perfect tense" or in other words he speaks of future things in the past tense as if they had already happened, or in essence, Lehi declares that they definitely will "obtain a new land of promise."

1 Nephi 10:17   the Son of God **was** The Messiah Who Should Come

1 Nephi 12:6   and He [The Lamb of God]   **came down**
                                    and   showed Himself unto them

1 Nephi 17:14   the Lord said also that **after ye** have **arrived** *in the* promised land
                          ye shall know that I the Lord AM God

(Sources: Wilhelm Gesenius, E. Kautzsch, and A. E. Cowley, *Gesenius' Hebrew Grammar.* Oxford: Clarendon Press, 1910; Robert K. Thomas, "A Literary Analysis of the Book of Mormon," Bachelor's thesis, Reed College, 1947, p. 59; Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(4) **Use of the initiator "And it came to pass"**

Mark Twain wrote that:

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."

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

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

1 Nephi 13:40	shall **establish** *[confirm]* the truth	{AL}
1 Nephi 13:41	shall be **established** 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," <u>Dressed to Kill</u>, 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 work**man**ship**. *[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** *[<u>discreet</u> sound principles or
                         doctrine]*
1 Nephi 18:11   *[Laman and Lemuel]* did treat me with much **harshness** *[cruelness]*
1 Nephi 18:12   *[then]*   the <u>**compass**</u>   *["compass" = something related to "circular"]*
1 Nephi 18:21   And it *[the <u>compass</u>]* 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 <u>scattered</u> **to and fro**   *[forward and backward]*
1 Nephi 22:13   *[they]* shall **turn upon** their own heads   *[turn against – see Matt. 7:6]*

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); KJV-Dictionary (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 <u>father</u>] **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** [<u>Laban</u>] that he [<u>Laban</u>] 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. Willliam 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:

<div align="center">

The Laura F. Willes Center for Book of Mormon Studies
Book of Mormon Onomasticon
</div>

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." (Dictonary.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 suffering**s**
1 Ne.	Pref.	[their]affliction**s** in the wilderness
1 Ne.	1:13	I [Lehi] have seen thine abomination**s**
1 Ne.	2:11	because of the foolish imagination**s** of his heart
1 Ne.	9:4	[there] should be engraven an account of the **reign** of the king**s**
		and [of] the war**s** and contention**s** of my people
1 Ne.	11 :28	the multitude**s** were gathered
1 Ne.	11:31	I [Nephi] beheld multitude**s** of people who were sick
1 Ne.	11:34	I [Nephi] saw the multitude**s** of the earth
1 Ne.	12:1	I [Nephi] beheld multitude**s** of people
1 Ne.	12:2	I [Nephi] beheld war**s**
		and rumor**s** of war**s**
		and great slaughter**s**
1 Ne.	12:3	after the manner of war**s**
		and [after the manner of] contention**s** in the land
1 Ne.	12 :4	and I [Nephi] saw lightning**s**
		and I [Nephi] heard thundering**s**
		and [I Nephi heard] earthquake**s**
		and [I Nephi heard] all manner of tumultuous noise**s**
1 Ne.	15:5	I [Nephi] was overcome because of my affliction**s**
1 Ne.	15:5	because of the destruction**s** of my people
1 Ne.	18:6	we had prepared ALL things much fruit**s**
1 Ne.	18:17	they [my brethren] did breathe out much threatening**s**

   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 a*nd its double plural bellowes. . . .
   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 form Old English *kin* and refer to relatives,
      namely, *kindred* and *kinsfolk* and their double plural forms *kindreds* and *kinsfolks*.

   Examples:

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

   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, "Hebraisims 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 **work**manship

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.

Examples: Phrase	1st mention	Phrase	1st mention
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	imaginations 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

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

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

(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** **war**s
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 sentenced, 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

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3 Nevertheless
        I [Nephi] have received a ____ commandment _____ **of**   the Lord
   that   I [Nephi]_____should make
        these   [small] plates _____for the special   purpose
        that there should be   an <u>account</u> engraven
                           of   the ministry
                           of my people

4 [and that]   upon the other[large] plates
      [there] should be   engraven an <u>account</u> **of** the reign of the kings
                        and   [**of**] the wars
                        and   [**of** the] contentions
                           of my people
  wherefore   these   [small] <u>plates</u> are for the more part **of** the ministry
                           [**of** my people]
     and   the other[large] <u>plates</u> are for the more part **of** the reign of the kings
                      and   [**of**] the wars
                      and   [**of** the] contentions
                         of my people

<u>Example</u>: 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:
favored 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 **prais**ing of **His God**

Example: 1 Nephi 11:8

and   the beauty thereof was   far beyond
                              yea   **exceed**ing 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

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 <u>seeds</u>

(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**

(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

1 Ne.	13:15	exceedingly] beautiful **like** unto My people
1 Ne.	13:23	a record **like** unto the engravings which are upon the plates of brass
1 Ne.	15:30	brightness thereof was **like** unto the brightness of a flaming fire
1 Ne.	17:2	[they our women] were strong yea even **like** unto the men
1 Ne.	17:20	thou [Nephi] art **like** unto our father
1 Ne.	17:22	our brother [Nephi] is **like** unto him[our father Lehi]
1 Ne.	17:44	and ye are **like** unto them
1 Ne.	17:45	he [the angel] has spoken unto you **like** unto the voice of thunder
1 Ne.	19:23	I [Nephi] did **liken** ALL scriptures unto us
1 Ne.	19:24	**liken** them [the words of Isaiah] unto yourselves
1 Ne.	20 :19	The offspring of thy bowels [would have been] **like** the gravel thereof
1 Ne.	21:2	He [the Lord] hath made my mouth **like** a sharp sword
1 Ne	22:8	it [this marvelous work] is **likened** unto their being nursed by the Gentiles
1 Ne	22:20	A Prophet shall the Lord Your God raise up unto you **like** unto Me

(Sources: Bullinger 1898/1968:726-733)

(34) Epithet

This is a naming of something in the way it is described. For example, in Luke 22:41 we find the term "a stone's-throw" for a distance.

Example: 1 Nephi 16:10

"a round **ball** "

The descriptive titles of Diety can also be referred o as "epithets," (See the section on "metaphor symbolism" – "Titles of Diety")

(Source: Bullinger 1898/1968:440)

(35) A Wish or a Prayer

These are sometimes preceded by words such as "God forbid," "God be praised," or "Thank God."

Example: 1 Nephi 7:17   ("O Lord")

17   I [Nephi] **prayed** unto **the Lord saying**

          O **Lord** according to my **faith** which is in me / ^Thee   [$O*$ / $^O C$]
          [O **Lord**] wilt **Thou deliver** me from _____the **hands** *[symbolic of evil power]*
              of **my brethren**
yea   [O **Lord**] even   **give me strength**
          that   I [Nephi] may burst these   **bands**

(Source: Bullinger 1898/1968:479)

(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 <u>brought down to lie low in the dust</u>
  (They were being pushed toward a premature death as a result of actions by Laman and Lemuel.)

(Sources: Bullinger 1898/1968:684)

(37) **A <u>diminishing</u> 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** <mark>**it came to pass**</mark>
    that   I [Nephi]   <u>**beheld**</u>   the **church**   of **The Lamb of God**
        and   its numbers were **few**
            <u>because of the</u>   **wickedness**
        and   <u>[because of the]</u>   **abominations**
            of   <u>**the [GREAT] whore**</u>
        who   <u>sat</u> upon *MANY waters*

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

(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)

The God of Abraham and the God of Isaac	
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	
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	
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	
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	
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	
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)

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: 1ˢᵗ 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.