

Additional Notes on Line Forms and Word Forms

Additional Notes on Hebrew-like Word Forms

The following are some additional notes on Hebrew-like Word Forms.

A. WORD FORMS

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

According to Donald Parry, the following are additional examples in the Hebrew text that have not been translated into the English text:

King James Version

Literal Rendering from the Hebrew Bible

Let the earth bring forth grass
when I bring a cloud
fell a lusting
swear an oath
It shall blossom abundantly
O Lord . . . cast forth lightning

Let the earth grass grass (Genesis 1:11)
I will cloud a cloud (Genesis 9:14)
desired a desire (Numbers 11:4)
swear a swearing (Numbers 30:2)
it will blossom blossoming (Isaiah 35:2)
O Lord . . . lightning a lightning (Psalm 144:5-6)

(Donald W. Parry, *Preserved in Translation: Hebrew and Other Ancient Literary Forms in the Book of Mormon*, 2020, p. 106.)

(#41) **The use of “and” as parentheses markers:**

According to David E. Bokovoy and John A. Tvedtnes, “since biblical Hebrew does not rely upon punctuation, the conjunction serves as a marker of parenthesis.” That is, “the words that would traditionally appear inside parentheses in English are preceded by the letter *waw* [“and,” “now,” “for,” “that,” “then,” etc.] in Hebrew. At the conclusion of this marker, the subsequent phrase is then introduced by the same conjunction.

In 1 Nephi 10:17, I have inserted modern parenthesis markers in orange font to highlight this word form. Notice also that by reinstating the phrase “And it came to pass,” which was taken out in the editing of the 1837 edition, the Hebrew word form is restored intact. (*Testaments: Links between the Book of Mormon and the Hebrew Bible*, 2003, p. 222-223)

Note* I have made a “rough” search of the 1920 edition of the Book of Mormon, and while the placing of parentheses was at the discretion of the printer in 1830, I have not compared the two texts.

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Nevertheless, this is what I found (I will use an asterisk if the parenthesis possibly fits what is described above):

1 Nephi Preface
1 Nephi 1:4
Mosiah 18:8*
Alma 8:17
Alma 14:23*
Alma 16:5*
Alma 19:37
Alma 24:11
Alma 30:2
Alma 34:29
Alma 37:16
Alma 42:11
Alma 46:13*
Alma 50:30
Alma 50:35
Alma 52:12
Alma 56:10
Helaman 1:4
Helaman 3:8
3 Nephi 3:19
3 Nephi 5:20*
3 Nephi 11:18*
3 Nephi 12:1*
4 Nephi 1:19
4 Nephi 1:21*
4 Nephi 1:37
4 Nephi 1:47
Mormon 1:5
Mormon 6:11
Ether 3:1
Ether 10:9
Moroni 3:3
Moroni 9:12*

I need to evaluate this further. I have not searched beyond the parentheses in the 1920 edition.

Additional Notes on Parallelistic Line Forms

The following are some additional notes on parallelistic Line Forms.

B. LINE FORMS:

(#17) **Contrasting Parallelism (Opposites):**

The contrasting of opposites is an extremely important principle of illustration, both in art and in literature. Although I have previously treated “Contrasting Opposites” as one of the examples of structural parallelism in my Introduction, and have given a few examples, I have subsequently felt the need to expand the scope of my analysis. Over the course of my many editings of the text, I have come to appreciate more fully the propensity of the various writers to contrast opposites in a variety of manners and in a number of different line forms. Thus, I have compiled a much more expanded list than what appears in the “Contrasting Opposites” section of my Introduction. I have tried to illustrate in what follows about 32 examples from Volume 5 of the text.

Volume 5 [32]

Helaman 2:1 after [he] Moronihah had established again the peace
between the Nephites
and the Lamanites . . .

there began to be a contention again
among the people

Helaman 5:8 that ye may NOT do these things
that ye may boast

but that ye may do these things
to lay up
for your selves
a treasure
in heaven

yea and [a treasure] which is eternal
[a treasure] which fadeth NOT away

Helaman 5:10-11 [He the Lord
should come]
to redeem them
FROM their sins . . .
therefore He hath sent His angels

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to declare the tidings
of the conditions
of repentance

Helaman 7:7 and they [his(people)] were slow to be led to do iniquity)
quick to hearken)
unto the words
of the Lord

Helaman 7:19 And behold instead of gathering you
EXCEPT ye will repent
behold He [the Lord]
shall scatter you

Helaman 9:13 and they were brought
and behold they were the five
who were sent

Helaman 11:13 and [wilt Thou]
send forth rain
upon the face of the earth
that she may bring forth her fruit

Helaman 12:4 and how quick to do iniquity
and how slow to do good
are the children of men

Yea how quick to hearken
unto the words
of the Evil One

and [how quick] to set their hearts
upon the vain things
of the world

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Helaman 12:26 there are **some** who shall be cast out
Yea **who** shall be cast off
from the presence of the Lord
Yea **who** shall be consigned
to a state of endless misery
fulfilling the words
which sayeth
They that have done good
shall have _____ everlasting life
and **they** that have done evil
shall have _____ everlasting damnation

Helaman 13:7 **and** **he** [the angel of the Lord]
did **bring** glad tidings
to my soul
And behold **I** [Samuel]
was **sent** unto you
to **declare** it

Helaman 13:38 the _____ **day** of your salvation ...
is everlastingly too late
and your destruction
is **made sure**

Helaman 14:4 **for** (ye shall know) /of the rising
of the sun
and [(ye shall know)] also /
of its setting

Helaman 14:16 are considered
as **dead**
both as to things temporal
and to things spiritual

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[A] but if ye will NOT do this
 [then] I [Giddianhi] swear unto you
 [B] with an oath

[C*] that on the morrow month
 I [Giddianhi]
 will command
 that my armies
shall come down

[1] and [that] they shall NOT stay against you their hand
 [2] and shall spare NOT [you]

[1] but [that they] shall slay you
 [2] and shall let fall the sword
 upon you

[c*] even until ye shall become extinct

3 Nephi 4:3 For the Nephites
 had left their lands desolate

and [the Nephites]
 had gathered . . . ALL their substance

3 Nephi 4:6-7 they should go up
 to battle
 against the Nephites

And it came to pass
 that they did come up
 to battle

3 Nephi 4:8 [they the Nephites]
 had ALL fallen to the earth
 and [they the Nephites]
did lift their cries
 to the Lord Their God

3 Nephi 4:12 they did fall back
 from before them

3 Nephi 4:33 And their hearts
were swollen with joy
unto the gushing out
of MANY tears

3 Nephi 5:24 as surely
as [He] the Lord liveth
[surely] will
He [the Lord] gather in
from the four quarters of the earth
ALL the remnant
of the seed of Jacob
who are scattered abroad
upon ALL the face of the earth

3 Nephi 6:13 Some were lifted up
in pride
and [but] others were exceedingly humble

3 Nephi 6:26 Now it came to pass
that they [the judges]
were taken
and brought up
before the judge

3 Nephi 8:19 and the quakings of the earth
did cease
for behold they did last for about the space of three hours

3 Nephi 9:18 I Am the Light
and the Life of the World
I Am Alpha
and Omega
the Beginning
and the End

(#20) **Chiasmus (Extended Inverted Parallelism):**

In 2020, in a well-written historical review of the criteria or standards that scriptural scholars have used to judge the merits of chiastic proposals, and after listing many of those criteria as they have been proposed over time by their various authors, including LDS scholar John W. Welch, Neal Rappleye summarizes and reduces the associated problems along with his solution as follows:

Clearly, there are a number of challenges within chiastic studies and the discussion about how to identify chiasms continues. But pointing out the many different lists of criteria floating around overstates the level of disarray and confusion. Even though there is no universally accepted set of criteria, several common threads run throughout the various proposals. Based on my survey of the literature, I have identified some of the most widely agreed upon criteria (shown in Table 11):

Table 11: Six Commonly Agreed on Criteria for Evaluating and Analyzing Chiasms

1. Chiasms should conform to natural literary boundaries.
2. A climax or turning point should be found at the center.
3. Chiasms should display a relatively well-balanced symmetry.
4. The structure should be based on major keywords, phrases, or themes.
5. Chiasms should manifest little, if any, extraneous repetition or divergent materials.
6. The chiastic order should typically not compete with other strong literary forms.

Does this list represent the very best set of criteria? Perhaps not. It does, however, represent the ideas that have proven to have broad utility in the eyes of several different analysts. As one set of criteria after another gets critically examined and replaced, these six criteria persist again and again in the literature, and some weight stands behind each of these criteria. . . .

It would seem that anything which accurately describes chiasmus can help to accurately prescribe chiasmus. But the catch is “accurately”—and this is where a deeper problem surfaces. In order to identify chiasms you have to know what a valid chiasm is. You can only know what a valid chiasm is, however, if you have identified valid chiasms to study. But you cannot identify valid chiasms without already knowing what a valid chiasm is and what it looks like. A certain amount of circularity exists in this process. . . .

Generally, the desire for rigorous methods of identifying chiasms must be tempered with the reality that artistic expression is rarely confined to the rules outsiders wish to impose on it. How to be rigorous in identifying chiasms while allowing ancient authors the flexibility to use this literary form as they saw fit will no doubt remain a subject of continued discussion and debate as this tool of literary criticism continues to be refined and moves forward.

(Neal Rappleye, “Chiasmus Criteria in Review,” in *Chiasmus: The State of the Art, 2020*, p. 289-309.)]

A Note About the Future:

As far as the future study of artistic “figures” in the text of the Book of Mormon is concerned, I will offer you a few thoughts penned over a century ago by E. W. Bullinger, and hopefully, we can liken them to ourselves at this point in time:

Jehovah has been pleased to give us the revelation of His mind and will in words. It is absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations. [p. v-vi]

The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible [and the Book of Mormon]. [p. xii]

A “figure” denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. [v-vi]

Man’s words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But “the words of the Lord are pure words.” All His works are perfect, and when the Holy Spirit takes up and uses human words, He does so, we may be sure, with . . . infinite wisdom, and perfect beauty. We may well, therefore, give all our attention to “the words which the Holy Ghost teacheth.” [p. xvi]

(E[benezer] W. Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated*.
Originally published in 1898 by Messrs. Eyre and Spottiswoode, in London.
Reprinted in 1968 by Baker Book House Company, Grand Rapids, Michigan.)

Although my “structuring” of the text of the Book of Mormon might seem overwhelming to some, I have only “scratched the surface.” Bullinger described and referenced hundreds of “figures.” He also testified that “no branch of [Scripture] study can be more important, or offer greater promise of substantial reward.” (p. vi) Yet the scope of this type of study goes beyond the reaches of any one man. It should beckon to all of us. **Thus, the challenge is laid before you.**

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