

## Part 2

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

In his book, *Reading the Old Testament: Method in Biblical Study*, John Barton, a member of the Oxford Theology Faculty, writes the following on reading (or writing) scripture:

Structuralism might be called a ‘mechanics’ of literature. It shows how texts are enabled to convey meaning by the way they are constructed; and not only enabled, but constrained. . . . The text can only mean what its structures cause it to mean, and the reader can only appropriate this meaning, not find some completely different meaning in it. (John Barton, *Reading the Old Testament: Method in Biblical Study*, 1996, p. 198)

But then on page 209, Barton qualifies the above statement by asking: “But what is it about US [or we readers] that generates the meaning we find in texts?” implying that there is more to the process. Thus, the challenge is not just with the writer, but with the reader to examine their method of how they convey or receive scriptural KNOWLEDGE and TRUTH.

Here in my Introduction Part 2, I will define the various structures, word forms, quotations and thematic forms that are used in the text of the Book of Mormon, and that when understood can hopefully lead us to additional knowledge and truth.

#### **Structural Forms:**

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

#### **Word Forms:**

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

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

**Quotations:**

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

**Thematic Forms:**

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

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

So, let's begin.

## 2A. Types of Biblical Parallelistic Structural Forms

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

The first written LDS comments that I have on parallelistic structures in the Book of Mormon are brief. In 1939, E. Cecil McGavin and A. S. Reynolds published some short 3-4 page articles in *Liahona the Elders’ Journal* under the broad title “Joseph Smith an Inspired Translator.” In Article VIII: “Hebrew Poetry” (Vol. 37, p. 268-270) they write of couplets, or synonymous parallelism: “In this type of parallelism, the second line enforces the thought of the first by repeating it in a different form.” They give Mosiah 7:4, Alma 26:8 and 26:16 as examples. They also speak of antithetic parallelism where “the thought of the first line is emphasized, or confirmed by a contrasted thought expressed in the second line.” They quote 2 Nephi 9:29 and 9:39.

In 1947, Robert K. Thomas, who later became vice-president at BYU, would write a Bachelor’s thesis at Reed College in which he says the following:

Robert Lowth, and his *De Sacra Poesi Hebraeorum*, published in 1753, is still the definitive work on Hebraic parallelism. Bishop Lowth recognized three main forms of parallelism which he called synonymous, antithetic, and synthetic. . . . No feature of the Book of Mormon appears more authentically Hebraic than its constant use of these characteristic forms. (“A Literary Analysis of the Book of Mormon,” p. 84-85)

Yet Thomas would devote only 3 pages to parallelism before focusing on other things.

In 1956/1961 Franklin S. Harris, Jr.’s *The Book of Mormon: Message and Evidences* would be published by the Church of Jesus Christ of Latter-day Saints. In chapter 12: “The Book of Mormon as Literature,” Harris would only quote what McGavin and Reynolds had to say about parallelism in 1839.

In 1969, John Welch would write in *BYU Studies* on his discovery of chiasmus (a high form of parallelism) in the Book of Mormon. (“Chiasmus in the Book of Mormon.” *BYU Studies* 10 (Autumn 1969): 69-84.) Thus we might assume that Welch had a broad knowledge of biblical parallelism, yet he did not elaborate on the multiple other types of parallelism that might be found in the Book of Mormon. (See John W. Welch, “Forty-five Years of Chiasmus Conversations: Correspondence, Criteria, and Creativity,” 2012)

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

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

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

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

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

**Types**

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

- (18) **Extended Alternating Order Parallelism**
- (19) **Turning Around Parallelism**
- (20) **Chiasmus (Extended Inverted Parallelism)**
- (21) **Downward Gradation (Descent) Parallelism**
- (22) **Upward Gradation (Ascent) Parallelism**
- (23) **Climactic (step) Parallelism**
- (24) **Inclusion (“Bookends”)**
- (25) **Questions**
- (26) **Lines of “Clarification”**
- (27) **Allegory (Extended Metaphor)**
- (28) **Parable (Extended Simile)**
- (29) **No “And”s**
- (30) **Rhyming**
- (31) **Acrostic**
- (32) **Resumptive Repetition**
- (33) **Synonymous Words**
- (34) **A Part = the Whole (Merismus)**

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

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

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

Example: Alma 1:20

20	Yea, they	did	<u>persecute</u>	them
	and [they	did]	<u>afflict</u>	them
		with	ALL manner of	words

(Structural Forms)

Examples: Alma 4:8  
Alma 5:18  
Alma 5:21  
Alma 5:25  
Alma 5:27  
Alma 5:37  
Alma 5:51  
Alma 9:19  
Alma 9:20

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

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

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

James Duke writes:

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

Duke highlights four different types of word pairs:

1. Synonymous (the same or similar meanings)

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

2. Antithetical (directly opposed or contrasted meanings)

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

3. Correlative (examples of the same category)

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

4. Figurative (poetic emphasis)

Examples: great / abominable  
plain / precious  
true / living

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

<u>Word Pair (# of times in BofM)</u>	<u>Alma chapters 1-16 (Example)</u>
gold / silver (43)	Alma 1:29
wickedness / abominations (42)	Alma 4:3
wars / contentions (27)	Alma 3:25
great / marvelous (27)	Alma 9:6
power / authority (25)	Alma 5:3
priests / teachers (21)	Alma 14:18
faith / repentance (18)	Alma 12:30
justice / mercy (17)	NONE
great / terrible (15)	NONE
signs / wonders (14)	NONE
life / death (13)	Alma 11:45
prophecy / revelation (13)	Alma 4;20
mortal / immortal (12)	Alma 5:15
great / abominable church (12)	NONE
body / soul (11)	NONE
death / hell (10)	Alma 13:30
plain / precious things (10)	NONE
gift / power of God (10)	NONE
kept / preserved (10)	Alma 9:22

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fast / pray (10)	Alma 5:46
spiritual / temporal (10)	Alma 7:23
forever / ever (9)	Alma 12:17
famine / pestilence (9)	Alma 10:22
eat / drink (9)	Alma 5;34
sins / iniquities (9)	NONE
statutes / judgments (9)	Alma 8:17
saw / bear record (8)	NONE
flesh / blood (8)	NONE
last / first (8)	Alma 11:39
strait / narrow path ( 8)	NONE
true / living God (8)	Alma 5:13
king / ruler (8)	NONE
will / pleasure (8)	Alma 12:31
riches / vain things of world (8)	Alma 1:16
henceforth / forever (8)	NONE
lost / fallen (8)	Alma 9:30
just / true (7)	NONE
rights / privileges (7)	Alma 2:4
driven / slain (7)	Alma 2:37
life /light of the world (7)	NONE
wars / rumors of wars (7)	NONE
oaths / covenants (7)	NONE
in / through (7)	Alma 13:5
iniquities / abominations (7)	NONE
smitten / afflicted (7)	NONE
wives / concubines (7)	NONE
vain / foolish (7)	NONE
hunger / thirst (7)	Alma 14:22
poor / needy (6)	NONE
broken heart / contrite spirit (6)	NONE
power / glory (6)	NONE
great / eternal (6)	NONE
faith / diligence (6)	NONE
wicked / perverse (6)	NONE
heed / diligence (5)	Alma 7:26
liberty / freedom (5)	NONE
meek / lowly (5)	NONE
unbelief / wickedness (5)	NONE
beginning / end (5)	NONE
light / knowledge (5)	NONE
mourning / lamentation (5)	NONE
quake / tremble (5)	NONE
rock / salvation (5)	NONE



fear / tremble (5)	Alma 1:4
good / bad (4)	NONE
joy / gladness (4)	NONE
gall of bitterness / bonds of iniquity (4)	NONE
strong / mighty (4)	NONE
steadfast / immovable (4)	Alma 1:25
pain / anguish (4)	NONE
kindreds / friends (4)	Alma 10:4
just / holy (4)	NONE
justice / equity (4)	NONE
lawyers / judges (4)	NONE
faith / works (4)	NONE

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

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

Example: Alma 4:12

[some]	turning	their	backs			
			upon	the	needy	
		<b>and</b>	[upon]	the	naked	
		<b>and</b>	[upon]	those who were	hungry	
		<b>and</b>	[upon]	those who were	athirst	
		<b>and</b>	[upon]	those who were	sick	
		<b>and</b>	[upon	those who were]	<b>afflicted</b>	

(Structural Forms)

Examples: Alma 1:29  
Alma 2:12  
Alma 3:5  
Alma 4:6  
Alma 7:27  
Alma 8:13  
Alma 10:7  
Alma 10:11  
Alma 12:15  
Alma 14:27  
Alma 16:18

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

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

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

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

Example: Alma 5:38-39

38 . . . the **Good Shepherd** doth call you  
yea and in **His Own Name**  
**He** doth call you . . .

**and if** ye will NOT **hearken**  
unto **the voice**  
**of The Good Shepherd**  
[**and if** ye will NOT **hearken**] to **the Name by Which Ye Are Called**  
[**then**] **behold**  
ye are NOT **the sheep** of **The Good Shepherd**

39 **And now**  
**if** ye are NOT **the sheep** of **The Good Shepherd**  
[**then**] \_\_\_\_\_ of what fold  
are ye ?

Examples: Alma 1:19, 20, 21  
Alma 1:30, 31, 32, 33

Alma 5:11,  
 Alma 5:28, 29, 31  
 Alma 5:35, 36, 37, 38, 39  
 Alma 5:57-62  
 Alma 7:6-8  
 Alma 7:20  
 Alma 8:11, 12  
 Alma 9:3, 4, 5  
 Alma 9:12, 13, 14  
 Alma 9:18, 19  
 Alma 11:36, 37  
 Alma 12: 13, 14, 15  
 Alma 12:18  
 Alma 12: 32-36  
 Alma 13:30, 31

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

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

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

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

Example: Alma 3:8 (might)

8	<b>And</b>	this	was	done
	<b>that</b>		their	seed
			<b>might</b>	be distinguished
		from	the	<b>seed</b> of their <b>brethren</b>
	<b>that</b>	thereby	[He] the Lord God	
			<b>might</b>	preserve His people
	<b>that</b>	they	_____	[His people]

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might NOT mix  
 and [that they might NOT] believe in incorrect traditions  
 would prove which [incorrect traditions ]  
 their destruction

<u>Examples</u>	<u>Word (s)</u>	<u>Repetitions</u> [Circular Repetition]
Alma 1:3	ought	4 times
Alma 1:5	began to	5 times
Alma 2:1	being	4 times
Alma 2:29	contended	6 times
Alma 2:36	wilderness	5 times
Alma 3:2	many	8 times
Alma 3:8	might	4 times
Alma 3:13	set a mark	4 times
Alma 4:6	because of	7 times
Alma 4:7	began to	7 times
Alma 4:19	might	4 times
Alma 4:19	all	3 times
Alma 5:26	ye	10 times
Alma 5:38	not	4 times
Alma 4:45	know	6 times
Alma 5:49	to preach unto	3 times
Alma 5:53	persist	7 times
Alma 5:57	shall	5 times
Alma 6:2	were	6 times
Alma 6:7	which was called	3 times
Alma 6:8	according to	4 times
Alma 7:1	come	4 times
Alma 10:2	was	10 times
Alma 10:7	shall	4 times
Alma 10:10	has/hath	8 times
Alma 11:1	judge	6 times
Alma 11:4	reckon/measure	9 times
Alma 11:41	shall	14 times
Alma 12:1	began to	5 times
Alma 13:6	being	7 times
Alma 13:22	glad tidings	4 times
Alma 14:3	them	6 times
Alma 14:6	began to	4 times
Alma 15:17	seeing	4 times

Alma 16:9	destroyed	4 times
Alma 16:17	that they might	4 times
Alma 16:18	all	12

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

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

Example: Alma 2:20

21	<b>And</b>	[he]	<b>Alma</b>		<b>sent</b>	spies			
				to	follow		of	<b>the remnant</b>	
								<b>the Amlicites</b>	
	<b>that</b>	he	[Alma]	<b>might</b>	<b>know</b>	of	their	<b>plans</b>	
						and	their	<b>plots</b>	
	<b>whereby</b>	he	[Alma]	<b>might</b>	<b>guard</b>		<b>himself</b>		
						against	<b>them</b>		
	<b>that</b>	he	[Alma]	<b>might</b>	<b>preserve</b>		<b>his</b>	<b>people</b>	
						from	being	<b>destroyed</b>	

<u>Examples</u>	<u>Word (s)</u>	<u>Repetitions</u>
Alma 1:3	he	19
Alma 1:15	Nehor	5
Alma 1:16	they	5
Alma 1:26	they	9
Alma 2:20	he Alma	4
Alma 2:25	they	9
Alma 2:29	he Alma	13
Alma 3:9	who	6
Alma 3:16	I the Lord	5
Alma 4:7	they	6
Alma 4:15	he Alma	4
Alma 4:19	he Alma	8
Alma 5:13	they	4
Alma 5:14	have ye	3
Alma 5:43	I Alma	21

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Alma 5:53	can ye/will ye	7
Alma 7:1	I Alma	18
Alma 7:11	He	6
Alma 7:17	I Alma	13

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

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

Example: Alma 5:57

And **behold** \_\_\_\_\_ their **names**  
**shall** be **blotted out**  
that the **names**  
of the **wicked**  
**shall** NOT be **numbered**  
among the **names**  
of the **righteous**  
that the **word**  
of **God**  
**may** be **fulfilled** which  
**saith**  
The **names**  
of the **wicked**  
**shall** NOT be **mingled** with the **names**  
of **My** **people**  
58 For the **names**  
of the **righteous**  
**shall** be **written** in the **book of life**

<u>Examples</u>	<u>Word (s)</u>	<u>Repetitions</u>
Alma 1:12	priestcraft	4
Alma 1:17	the law	5
Alma 2:13	captains	3

Alma 2:16	the Amlicites	7
Alma 2:17	the Nephites	5
Alma 2:37	Sidon	4
Alma 3:15	seed	5
Alma 5:44	things	7
Alma 6:7	Gideon	4
Alma 8:4	Melek	7
Alma 8:6	Ammonihah	5
Alma 10:7	house	5
Alma 14;8	fire	6
Alma 14:21	them	8
Alma 15:13	Sidom	4
Alma 16:9	Ammonihah	5

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

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

Example:

Alma 1:1	<b>in the first year</b> of the reign of the judges over the people of Nephi
Alma 1:23	<b>in the second year</b> of the reign of Alma
Alma 2:1	<b>the fifth year</b> of their [the judges'] reign [over the people of Nephi]
Alma 3:25	<b>in the fifth year</b> of the reign of the judges [over the people of Nephi]
Alma 4:1	<b>in the sixth year</b> of the reign of the judges over the people of Nephi
Alma 4:5	<b>in the seventh year</b> of the reign of the judges [over the people of Nephi]
Alma 4:5	<b>thus endeth</b> <b>the seventh year</b> of the reign of the judges over the people of Nephi
Alma 8:2	<b>thus ended</b> <b>the ninth year</b> of the reign of the judges over the people of Nephi
Alma 8:3	<b>in the commencement</b> <b>of the tenth year</b> of the reign of the judges over the people of Nephi
Alma 10:6	<b>in the tenth year</b> of the reign of our/the judges [over the people of Nephi]
Alma 14:23	<b>in the tenth year</b> of the reign of the judges over the people of Nephi
Alma 15:19	<b>thus ended</b> <b>the tenth year</b> of the reign of the judges over the people of Nephi
Alma 16:1	<b>in the eleventh year</b> of the reign of the judges over the people of Nephi

(Structural Forms)

Example:

Alma 5:4	I	[Alma]	say	unto	you	
Alma 5:5	I	[Alma]	say	unto	you	
Alma 5:6	I	[Alma]	say	unto	you	
Alma 5:8	I	[Alma]	ask	of	you	
Alma 5:8	I	[Alma]	say	unto	you	
Alma 5:9	I	[Alma]	ask,	[of	you]	
Alma 5:9	I	[Alma]	say	unto	you	
Alma 5:9	I	[Alma]	say	unto	you	
Alma 5:10	I	[Alma]	ask	of	you	
Alma 5:11	I	[Alma]	can	tell	you	
Alma 5:12	I	[Alma]	say	unto	you	
Alma 5:14	I	[Alma]	ask	of	you	
Alma 5:16	I	[Alma]	say	unto	you	
Alma 5:19	I	[Alma]	say	unto	you	
Alma 5:19	I	[Alma]	say	unto	you	
Alma 5:20	I	[Alma]	say	unto	you	
Alma 5:21	I	[Alma]	say	unto	you	
Alma 5:22	I	[Alma]	ask	of	you	
Alma 5:25	I	[Alma]	say	unto	you	
Alma 5:26	I	[Alma]	say	unto	you	
Alma 5:26	I	[Alma]	would	ask	[of	you]
Alma 5:28	I	[Alma]	say	unto	you	
Alma 5:29	I	[Alma]	say	[unto	you]	
Alma 5:29	I	[Alma]	say	unto	you	

Example:

Alma 10:22	I	[Amulek]	say	unto	you
Alma 10:27	I	[Amulek]	say	unto	you

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

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



<u>Examples:</u>	<u>Word (s)</u>	<u>Repetition</u>
Alma 12:25--33	Plan of Redemption	8
Alma 13:2—3	ordain / order	6
Alma 13:6--9	ordain / order	9
Alma 16:15-16	all	4

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

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

Example: Alma 9:26

**[He] the Son of God**

shall	<u>come</u>	in	<b>His</b>	<u>glory</u>
			<b>and</b>	<b>His</b>
shall	be			<u>glory</u>
				the
				<u>glory</u>
				<b>The Only Begotten of the Father</b>
	<b>full</b>	of		<b>grace</b>
	[ <b>full</b>	of]		<b>equity</b>
<b>and</b>	[ <b>full</b>	of]		<b>truth</b>
	<b>full</b>	of		<b>patience</b>
	[ <b>full</b>	of]		<b>mercy</b>
<b>and</b>	[ <b>full</b>	of]		<b>long-suffering</b>

- Examples:
- Alma 1:29
  - Alma 1:32
  - Alma 2:12
  - Alma 3:1
  - Alma 3:5
  - Alma 4:9
  - Alma 7:11
  - Alma 7:27
  - Alma 9:22
  - Alma 11:20
  - Alma 14:18

(Structural Forms)

Alma 14:27  
Alma 15:16  
Alma 16:18

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

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

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

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

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

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

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

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

Example: Alma 9:30

30	<b>And now</b>			<b>my</b> <u>beloved</u>	<b>brethren</b>
	<b>for</b>	<b>ye</b>	are	<b>my</b>	<b>brethren</b>
	<b>and</b>	<b>ye</b>	ought to	be <u>beloved</u>	

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

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

Example: Alma 5:49

I [Alma] am called  
yea to preach unto my beloved brethren  
yea and [to preach unto] EVERY ONE  
that *dwelleth in the land*  
yea to preach unto ALL  
both old  
and young  
both bond  
and free  
yea I [Alma] say unto you  
and also the aged  
and the middle aged  
and the rising generation

Examples: Alma 1:29  
Alma 1:30  
Alma 2:22  
Alma 3:6  
Alma 3:7  
Alma 5:49  
Alma 5:50  
Alma 7:23  
Alma 9:20  
Alma 10:11  
Alma 11:39  
Alma 11:44  
Alma 12:8  
Alma 16:5

(Source: Bullinger 1898/1968:435)

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

(Structural Forms)

Example: Alma 4:6

6 And it came to pass

in the eighth year of the reign of the judges [over the people of Nephi]

that \_\_\_\_\_ the people  
of the church

began to wax proud,

because of their exceeding riches

and [because of] their fine silks

and [because of] their fine twined linen

and because of their MANY flocks  
and herds

and [because of] their gold

and [because of] their silver

and [because of] ALL manner of precious things

which they had obtained by their industry

- Examples:
- Alma 1:27
  - Alma 1:30
  - Alma 4:12
  - Alma 4:13
  - Alma 4:14
  - Alma 5:50
  - Alma 9:21
  - Alma 10:22
  - Alma 11:10
  - Alma 11:13
  - Alma 12:15
  - Alma 13:28

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

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

Example: Alma 5:18

[A] having a [perfect] remembrance  
[B] of ALL your **guilt**

[A] **yea** [having] a perfect remembrance  
[B] of ALL your **wickedness**

Examples: Alma 7:1-2  
Alma 11:26-27

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

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

Example: Alma 7:19-20

19 [A] **For** I [Alma] perceive  
[B] **that** ye are in the **paths**  
of **righteousness**  
[A] I [Alma] perceive  
[B] **that** **ye** are in the **path**  
**which** **leads** to the **kingdom**  
of **God**  
[A] **yea,** I [Alma] perceive  
[B] **that** **ye** are **making** **His** **paths** straight

20 [A] I [Alma] perceive  
[B] **that** it has been **made known**  
unto **you**  
by the **testimony**  
of **His** **word**  
**that** **He** can NOT **walk** in **crooked paths**

Example: Alma 10:26

26 **For behold** have  
[A] I **[Amulek]**  
[B] **testified** against your **law** ?

(Structural Forms)

**Ye** do NOT **understand**  
**ye** **say**  
 that [A] I [Amulek]  
 [B] have **spoken against** your **law**  
  
**but** [A] I [Amulek]  
 [B] have NOT [**spoken against** your **law**]  
  
**but** [A] I [Amulek]  
 [B] have **spoken in favor**  
 of your **law**  
 to your **condemnation**

Examples: Alma 10:17-18  
 Alma 10:28  
 Alma 12:14

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

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

Example: Alma 3:26 [contrast of opposites]

**that** they might reap their rewards  
 according to their works  
  
**whether** they [their works] SS  
 were **good**  
**or whether** they [their works]  
 were **bad**  
  
 to **reap** eternal happiness  
**or** [to **reap**] **eternal misery**

Examples: Alma 5:40, 41 (See the “Additional Notes” for more illustrated examples)  
 Alma 7:6

Alma 7:20  
Alma 10:22  
Alma 11:44  
Alma 13:10

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

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

Example: Alma 5:16-17

16 I [Alma] say unto you

[A] can you imagine to yourselves

[B] that ye hear the voice of the Lord

[C] saying

unto you in that day

[D] Come unto Me ye blessed

for behold

[E] your works have been the works of righteousness

[F] upon the face of the earth ?

17 Or [A] do ye imagine to yourselves

[B] that ye can lie unto the Lord

[C] \_\_\_\_\_ in that day

and say—

[D] \_\_\_\_\_ Lord

[E] our works have been righteous works

[F] upon the face of the earth—

and that He [the Lord] will save you ?

[Adapted from Parry: 1992: 205]

Examples: Alma 1:23  
Alma 2:22-23  
Alma 4:18  
Alma 5:3  
Alma 5:28  
Alma 6:2-3

(Structural Forms)

- Alma 7:1
- Alma 7:1
- Alma 7:8
- Alma 8:4
- Alma 8:29
- Alma 9:8
- Alma 9:9
- Alma 9:10
- Alma 9:12
- Alma 9:13
- Alma 9:28
- Alma 10:24
- Alma 11:38-39
- Alma 11:43
- Alma 12:10
- Alma 14:11
- Alma 14:14

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

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

Example: Alma 2:25

[A]	<b>and they</b>	are	<i>fleeing</i>	before	<b>them</b>
	[B]		with	<b>their flocks</b>	[duality]
	[B]		<b>and</b>	[with]	<b>their wives</b>
			<b>and</b>	[with]	<b>their children</b>
[A]	<b>and they</b>	are	<i>fleeing</i>	before	<b>them</b>

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

(20) **Chiasmus (Extended Inverted Parallelism):** In 1898, E. W. Bullinger termed this form of parallelism “Introverted Correspondence,” meaning that multiple elements or lines step (or repeatedly indent) toward a center line or element that is the most important. Then a “corresponding” series of elements step away from the center line. The Greeks called this structure “Chiasmus” and the Latins called it “Chiasmus” for the same reasons-- the letter “X”



(“chi,” in Greek ) has half the lines of the letter converging toward the middle and then the other half diverging back out.

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

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

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

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

Example: Alma 16:1

**1 And it came to pass**

[A] **in the eleventh year** of the reign of the judges over the people of Nephi

[B] \_\_\_\_\_ on the fifth day of the second month

[C] there having been MUCH **peace** in the land of *Zarahemla*

[C] there having been NO **wars**

NOR **contentions** for a **certain number of years**

[B] even **until the fifth day of the second month**

[A] **in the eleventh year**[of the reign of the judges] over the people of Nephi

there was a **cry of war**

heard \_\_\_\_\_ *throughout the land*[of **Zarahemla**]

Examples: Alma 1:1 (See Section F of my “Sources” Volume for many more examples.)  
Alma 3:6-7  
Alma 5:7-9  
Alma 6:5  
Alma 6:7

(Structural Forms)

Alma 7:11-13

Alma 7:14

Alma 11:3

Alma 12:30

Alma 14:2-3

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

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

Example: Alma 8:7

7	<b>Now</b>	it	was	the	<b>custom</b>				
						of	the	<b>people</b>	
						of		<b>Nephi</b>	
			to		<b>call</b>				<i>their lands</i>
							<b>and</b>		<i>their cities</i>
							<b>and</b>		<i>their villages</i>
					<b>yea</b>	<b>even</b>	<b>ALL</b>		<i>their small villages</i>
						after	the	<b>name</b>	
						of		<b>him</b>	
		<b>who</b>	<b>first</b>		<b>possessed</b>				<i>them</i>

Examples:

Alma 1:12

Alma 1:32

Alma 4:11

Alma 4:15

Alma 10:13

Alma 11:14-17

Alma 12:6

Alma 12:11

Alma 15:16

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

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

Examples: Alma 11:5, 6

5	<b>Now</b>	the	<u>reckoning</u>		
		is	thus—		
			a	senine of gold	[one unit]
			a	seon of gold	[two units]
			a	shum of gold	[four units]
	<b>and</b>		a	limnah of gold	[seven units]
6			a	senum of silver	[one unit]
			an	amnor of silver	[two units]
			an	ezrom of silver	[four units]
	<b>and</b>		an	onti of silver	[seven units]

Examples: Alma 4:19  
Alma 7:14-16  
Alma 10:11  
Alma 12:10  
Alma 12:33

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

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

Example: Alma 11:2

**2 Now**

(Structural Forms)

if a man owed another  
and [if] he would NOT pay that  
which he did owe [another]

A→B [then] he\*  
[who] would NOT pay]  
was complained of  
to the judge\*

B→C And the judge\* executed authority\*

C→D and [by that authority\*] sent forth officers\*

D→E that [by those officers\*]  
the man  
should be brought before him\*

E→F and he\* \_\_\_\_\_ judged the man  
according to the law  
and [according to] the evidences  
which were brought against him

And thus the man  
was compelled  
to pay that  
which he \_\_\_\_\_ owed

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

(24) **Inclusion (“Bookends”)**: In this form the same word or phrase is repeated at both the beginning and at the end of a “paragraph” or longer section of verse, and all that is in-between is “included.” Sometimes the phrase repeats itself more than once. This form of repetition could just as easily be labeled “like beginning and end.” As such it is similar to a chiasmic structure, yet the elements “in-between” do not necessarily correspond to a chiasmic framework. Sometimes these “bookends” can span many verses, even chapters before they are repeated again. What follows is one example.

Example: Alma 7:13-16

13      **And now**      **behold**

**this** is the **testimony** [beginings"bookend"]  
**which** is in **me**

14 **Now** I **[Alma]** **say** unto **you**

...

16...

I **[Alma]** have **said** unto **him**

[that] **he** shall have **eternal life**  
according to the **testimony** [ending "bookends"]  
of **the Holy Spirit**  
**which** **testifieth** in **me**

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

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

Example: Alma 5:15

14 **And now behold**

I **[Alma]** **ask** of **you**  
**my brethren**  
of **the church**

Have **ye** spiritually  
been **born** of **God ?**

Have **ye** **received** **His** image  
in **your countenances ?**

Have **ye** experienced  
this **mighty change**  
in **your hearts ?**

Examples: Alma 5:6  
Alma 5:10  
Alma 5:15

(Structural Forms)

Alma 5:53-55

Alma 9:9-10

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

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

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

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

Example: Alma 13:7

7 This high priesthood  
being after the [Holy]Order\*of His Son

which Order\* was \_\_\_\_\_ from the foundation  
of the world

>or in other words  
being without beginning of days  
or end of years

being prepared

from eternity  
to ALL eternity

according to His foreknowledge  
of ALL things—

Examples: Alma 1:15  
Alma 2:34  
Alma 5:43  
Alma 6:3  
Alma 9:1  
Alma 10:5  
Alma 10:13  
Alma 10:14  
Alma 10:16  
Alma 10:19  
Alma 11:2  
Alma 11:45  
Alma 12:31  
Alma 14:11  
Alma 16:16

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

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

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

## (27) Allegory (Extended Metaphor)

According to E. W. Bullinger,

Few figures have been the subject of greater controversy than Allegory; or have been more variously defined. One class of Rhetoricians declare that it is a continued metaphor: and





of Heaven  
 and of Earth  
 and [of] All Things Which in Them Are

He [the Son of God]  
 is The Beginning  
 and the End  
 The First  
 and the Last

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

(Source: Bullinger 1898/1968:748)

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

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

Example: Alma 11:11-13

11	<b>And</b> _____ an	amnor of silver	<b>[two units]</b>
	was <b>as</b>	great	
	<b>as</b>	two senums	<b>[2 x] [one unit]</b>
12	<b>And</b> _____ an	ezrom of silver	<b>[four units]</b>
	was <b>as</b>	great	
	<b>as</b>	four senums	
13	<b>And</b> _____ an	onti	<b>[seven units]</b>
	was <b>as</b>	great	
	<b>as</b>	them ALL	

(Source: Bullinger 1898/1968:751)

(Structural Forms)

(29) **No “And”s**

This is basically a list of things without any conjunctions connecting them. The paralleling of words or phrases with no “and”s cannot be appreciated unless compared to those phrases preceded by “and.” As with other omissions, it is used to attract the reader’s eye or listener’s ear.

Example: Alma 1:32

wearing costly apparel	being lifted up	in the pride
	of their	own eyes
	<sup>^</sup> persecuting / [ ]	[^P / 1830]
	lying	
	<b>thieving</b>	
	<b>robbing</b>	
	<b>committing</b>	<b>whoredoms</b>
<b>and</b>	<b>murdering</b>	
<b>and</b>	[ <b>committing</b> ]	<b>ALL manner of wickedness</b>

(Source: Bullinger 1898/1968:137)

(30) **Rhyming**

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

Example: Alma 7:23

23 <b>And now</b>	I	[Alma]	
		<b>would</b>	
<b>that</b>	ye	<b>should</b> be	<b>humble</b>
<b>and[that</b>	ye	<b>should]</b> be	<b>submissive</b>
<b>and[that</b>	ye	<b>should</b> be]	<b>gentle</b>

Example: Alma 12:5  
Alma 16:5

(Source: Bullinger 1898/1968:307)

(31) **Acrostic**

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

Example: Alma 2:27

and the **Amlicites**  
being **as** numerous **a**lmost  
**a**s it were  
**a**s the sands of the sea

(Source: Bullinger 1898/1968:180)

A self-explanatory non-scriptural example is:

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

(Source: angelaspoems.com)

(32) **Resumptive Repetition**

With Resumptive Repetition there is an initial statement and some intervening commentary, then a resumption of thought with essentially the same statement as the initial statement.

Examples: Alma 1:1 / Alma 1:2  
Alma 3:1 / Alma 3:1  
Alma 3:4 / Alma 3:13  
Alma 8:6 / Alma 8:8  
Alma 10:32 / Alma 11:20

(Sources: Bullinger, 1898/1968, p. 206-207. Larry G. Childs, "Epanalepsis in the Book of Mormon," *Deseret Language and Linguistic Society Symposium*, Vol. 12, No. 1 (1986): 154-163. David E. Bokokvoy and John A. Tvedtnes, *Testaments: Links between the Book of Mormon and the Hebrew Bible*, 2003, p. 117-131. Clifford P. Jones, "The Record of My Father," *Interpreter: A Journal of Latter-day Faith and Scholarship*, vol. 32, p. 9-32.)

(Structural Forms)

Example: Alma 3:1 / Alma 3:1

1 And **it came to pass**

**that** the **Nephites**  
who were NOT **slain** by the weapons of war

**after** having **buried** those [1<sup>st</sup> Statement]  
who had been **slain**—

**Now** the **number** of the **slain**  
were NOT **numbered**

because of the GREATNESS  
of their  
**number**—

**After** **they**  
[the **Nephites**]  
had finished **burying** **their** dead [Resumptive repetition]

**they**  
[the **Nephites**] ALL **returned** to **their lands**

Example: Alma 3:4 / Alma 3:13

4 **And** **the Amlicites**  
were **distinguished**  
from the **Nephites**

**for** **they** had **marked** **themselves** [1<sup>st</sup> Statement]  
with **red** in their **foreheads**

13 **Now** we will return **again**  
to the **Amlicites**

**for** **they** also had **a mark set** [Resumptive repetition – see v. 4]  
upon **them**

### (33) **Synonymous Words**

Synonymous words can be defined as the repetition of words similar in sense, but different in sound and origin. Donald Parry cites numerous examples of this parallelism in the index to his book, *Poetic Parallelisms in the Book of Mormon: The Complete Text Reformatted* (p. 567).

The reader will see this repetitive line form manifest itself in a list of at least 3 items. But then, one must pay particular attention as to whether those things are synonymous or different; and that depends many times on what the reader is linking those items to. In my view, this form is very similar to enumeration, working out, and distribution, and many times overlaps. Synonymous words also comes into play with multiple (usually 3) descriptive titles of Deity mentioned in succession.

In the way I have structured the text, very few of those examples cited by Parry are considered as a pure synonymous list. Some I have cited as examples of Enumeration while others represent Distribution. Some I have classified under the term “Working Out,” while others are designated as repetitive titles for Christ. Some I have structured in other ways. For the benefit of my readers, I will list Parry’s verses and then mark them as follows:

**Distribution** = I can view this as a Distribution list.

**Enumeration** = I can view this as an Enumeration list.

**Synonymous** = I can view, this as a list of Synonymous words.

**Other** = I have structured the verse in other ways in my text.

**Titles** = I have structured this as a list of descriptive titles of Deity or other figures.

*Note\* I have added (italics) and named some of those “synonymous” lists that Parry might have missed.*

<b><u>Volume 4a</u></b>	<b><u>Parallel Form</u></b>
Alma 1:29	Enumeration
Alma 1:30	Working out / Distribution
Alma 1:32	Enumeration
Alma 2:12	Enumeration
<i>Alma 3:1</i>	<i>Enumeration</i>
<i>Alma 3:5</i>	<i>Enumeration</i>
<i>Alma 3:6</i>	<i>Distribution</i>
<i>Alma 3:7</i>	<i>Distribution</i>
Alma 4:6	Working out
Alma 4:9	Enumeration
Alma 4:12	Working out
<i>Alma 4:13</i>	<i>Working out</i>
<i>Alma 5:14</i>	<i>Working out</i>
<i>Alma 5:24</i>	<i>Synonymous List</i>
Alma 5:49	Distribution / Distribution
Alma 5:50	Working out
<i>Alma 7:10</i>	<i>Synonymous list</i>
<i>Alma 7:11</i>	<i>Enumeration</i>

(Structural Forms)

<b>Volume 4a</b>	<b>Parallel Form</b>
Alma 7:22-24	Synonymous traits
Alma 7:27	Enumeration
<i>Alma 9:20</i>	<i>Distribution</i>
Alma 9:21	Working out + Enumeration
Alma 9:26	Enumeration
Alma 10:11	Distribution
Alma 10:22	Working out
Alma 11:20	Enumeration
<i>Alma 11:39</i>	<i>Titles + Distribution</i>
Alma 11:44	Distribution
<i>Alma 11:44</i>	<i>Titles</i>
Alma 12:6	Synonymous actions
<i>Alma 12:15</i>	<i>Working out</i>
Alma 13:17	Other
Alma 13:28	Working out
Alma 13:29	Other (faith, hope, charity)
<i>Alma 13:30</i>	<i>Synonymous actions</i>
Alma 14:18	Enumeration
Alma 14:27	Enumeration
Alma 15:16	Enumeration + Synonymous
Alma 16: 18	Enumeration

(Sources: Bullinger, 1898/1968, p. 324-338; Parry, 2007, p. xivi, 567)

(34) **A Part = the Whole** (Merismus)

Over three decades, Noel B. Reynolds has written article after article in trying to develop one of the most important, if not the most important structured themes in the Book of Mormon. (See the list of his articles at the end of this category). From his studies has come an understanding of a very valuable variant feature attributed to what the Greeks called “Merismus,” or what I have termed “A Part = the Whole.” In a way, what follows is a tribute to Reynolds’ efforts to seek understanding through structure. He writes:

When E. W. Bullinger identified merismus as a biblical figure of speech in 1898, he saw it principally as enumeration of the parts of a whole [“Distribution”], following the model of Greek rhetoric. That understanding has been **extended** considerably by later Bible scholars: the classic treatment recognized today was published by A. M. Honeyman in 1952 (“Merismus in Biblical Hebrew,” *Journal of Biblical Literature* 71/1 (March 1952): 11-18).

This “**extension**” of Merismus [“Distribution”] actually amounts to a new category that I will term “**A Part = the Whole.**” But first, consider the following comment by Wilfred Watson:

“[Additionally] In the Hebrew Bible, merismus occurs as concise or condensed expression that, by mentioning two or more prominent elements of a series, invoke the complete larger entity implicitly.” . . . (Wilfred G. E Watson’s 1984 *Classical Hebrew Poetry: A Guide to Its Techniques*, p. 321-322)

Thus, in order not to have the reader confused, I will have two separate categories for Merismus:

1. “Distribution: = the Whole= the Parts but also implying limits (Bullinger’s definition)
2. “A Part = the Whole” (Watson’s extension)

Reynolds writes:

When understood as a formula composed of [multiple] ordered elements, the gospel (or “Doctrine of Christ”) presented in the Book of Mormon lends itself well to this rhetorical device. By mention of two or more of six elements, and by frequently including the sixth element—salvation or eternal life—a writer can immediately invoke all six components of the formula in the minds of readers.

The six elements that define the gospel or doctrine of Jesus Christ in the Book of Mormon are:

[1]	[F]	Faith or belief in Jesus Christ	<b>Look unto Me, believe in words of prophets Rely wholly upon the merits of Him</b>
[2]	[R]	Repentance	<b>Humble oneself before the Father Be in the depths of humility</b>
[3]	[B]	Baptism of water	<b>Covenant witness to obey the commandments The gate</b>
[4]	[H]	Receiving the Holy Ghost	<b>Baptism of fire</b>
[5]	[E]	Enduring to the end	<b>Pressing forward with a steadfastness in Christ A perfect brightness of hope and love of God &amp; man</b>
[6]	[S]	gaining Salvation or eternal life	<b>Inherit the kingdom of God</b>

Examples of the Doctrine of Christ Elements in the Book of Mormon

**Alma 1—16** (Volume 4a)

5:11-13	[1] [5] [6]	[F] [E] [S]
5:21	[2] [6]	[R] [S]
5:51	[2] [6]	[R] [S]
5:62	[2] [3] [6]	[R] [B] [S]
7:14	[1] [2] [3] [4] [6]	[F] [R] [B] [H] [S]
7:15-16	[2] [3] [5] [6]	[R] [B] [E] [S]
9:12	[2] [6]	[R] [S]
9:27	[1] [2] [3] [6]	[F] [R] [B] [S]
11:40	[1] [6]	[F] [S]
12:15	[1] [2] [6]	[F] [R] [S]
12:33	[2] [6]	[R] [S]
12:34	[2] [6]	[R] [S]
12:35	[2] [6]	[R] [S]
12:37	[2] [6]	[R] [S]
13:13	[2] [6]	[R] [S]
13:28-29	[1] [2] [3] [4] [5] [6]	[F] [R] [B] [H] [E] [S]

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**Example:** Alma 7:14

Now I say unto you

that [R] ye must repent  
and [B] be born again; for the Spirit saith if ye are Not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins,  
that [F] ye may have faith on the Lamb of God, who taketh away the sins of the world,  
[S] who is mighty to save and to cleanse from all unrighteousness

Reynolds writes:

“While explaining the great vision that he and his father Lehi had experienced during their first camp in the wilderness, Nephi prophesied to his brothers that the time would arrive when their own descendants would come again “to the knowledge of their Redeemer and **the very points of his doctrine**, that they may know how to come unto him and be saved” (1 Nephi 15:14)

Reynolds writes that the Book of Mormon defines the covenant-related doctrine of Jesus Christ in terms of a six-part formula, which was given on three occasions by Jesus Christ himself (2 Nephi 31, 3 Nephi 11, and 3 Nephi 27). And the same pattern appears among the teachings of all Book of Mormon prophets in the form of injunctions to the people to believe in Christ, to repent, to be baptized that they might be cleansed by reception of the Holy Ghost, and to endure to the end and be saved.

The number of the six gospel elements found in these three basic sermons are as follows:

<b>Gospel element</b>	<b><u>2 Nephi 31</u></b>	<b><u>3 Nephi 11-15</u></b>	<b><u>3 Nephi 27</u></b>	<b><u>Totals</u></b>
Faith	8	15	3	26
Repentance	14	5	9	28
Baptism	19	10	7	36
Holy Ghost	9	8	4	21
Enduring	8	4	7	19
Saved	6	6	8	20
Totals	64	48	38	150

Reynolds writes that this central teaching gave coherence and foundation to all the teachings of the Book of Mormon prophets, focusing all religious hope and knowledge on the covenant-fulfilling atonement of Christ, which makes the fulfillment of the Father’s promise of Eternal Life possible.

Three times in revelation, Joseph Smith was told that the Book of Mormon contains “the fulness of the gospel of Jesus Christ” (D&C 20:9; D&C 27:5; D&C 42:12). Thus we see a powerful scriptural witness in the Book of Mormon through the combination of rhetorical structure (Merismus –“A part = the Whole”) and the 6-point Doctrine of Christ.

Speaking of the purpose of the Bible and the Book of Mormon to become “one in thine hand” (Ezekiel 37: 15-20), Noel Reynolds writes the following:



One challenge facing New Testament scholars is the absence of a single clear, and authoritative passage that provides a comprehensive account of the gospel of Jesus Christ. There is no passage that gives the clear foundation for New Testament gospel students that 2 Nephi 31 provides for students of the Book of Mormon. . . . Acts, chapter 2 offers the closest thing to a full statement of the six elements listed in the Book of Mormon version of the gospel of Christ . . . With more aggressive interpretation, Hebrews 10 might also be seen to list all six points. But in the Gospels themselves, where Jesus is quoted directly, nothing comes close. And neither of these passages employs merismus to develop its theme.

Noel Reynolds has written multiple articles on this subject, but because they are dispersed in my Volume of "Sources," I will list them below:

**Sources:**

- 1991 Noel B. Reynolds, "The Gospel of Jesus Christ as Taught by the Nephite Prophets," *BYU Studies Quarterly*, Vol. 31, Iss. 3 (1991): 31-50.
- 1996 Noel B. Reynolds, "The True Points of My Doctrine," *Journal of Book of Mormon Studies*, Vol. 5, No. 2 (1996): 26-56.
- 2015 Noel B. Reynolds, "The Gospel According to Nephi: An Essay on 2 Nephi 31," *Religious Educator* 16, no. 2 (2015): 50-75.
- 2015 Noel B. Reynolds, "The Gospel According to Mormon," *Scottish Journal of Theology*, 68 (2015): 218-234.
- 2017 Noel B. Reynolds, "Biblical Merismus in Book of Mormon Gospel References," in *Journal of Book of Mormon Studies* Vol. 26 (2017): 106-134.
- 2017 Noel B. Reynolds, "How 'Come unto Me' Fits into the Nephite Gospel," *Religious Educator*, Vol. 18, No. 2 (2017): 15-29.
- 2019 Noel B. Reynolds, "'Come unto Me' as a Technical Gospel Term," *Interpreter: A Journal of Mormon Scripture*, Volume 31 (2019): 1-24.
- 2019 Noel B. Reynolds, "The Language of Repentance in the Book of Mormon," (forthcoming)

*(Structural Forms)*