

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 sware 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.

(Structural Forms)

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

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

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

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

Types

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

- (18) **Extended Alternating Order Parallelism**
- (19) **Simple Turning Around Parallelism**
- (20) **Chiasmus (Extended Inverted Parallelism)**
- (21) **Downward Gradation (Descent) Parallelism**
- (22) **Upward Gradation (Ascent) Parallelism**
- (23) **Climactic (step) Parallelism**
- (24) **Inclusion (“Bookends”)**
- (25) **Questions**
- (26) **Lines of “Clarification”**
- (27) **Allegory (Extended Metaphor)**
- (28) **Parable (Extended Simile)**
- (29) **No “And”s**
- (30) **Rhyming**
- (31) **Acrostic**
- (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: 3 Nephi 10:9

9 . . .

- [A] **and** the earth / did **cease** to tremble
- [A] **and** the rocks / did **cease** to rend
- [A] **and** the dreadful groanings/ did **cease**
- [A] **and** ALL the tumultuous noises/ did **pass away**

(Structural Forms)

Examples: Helaman 4:16
Helaman 4:16
Helaman 6:2
Helaman 10:6
Helaman 13:1
Helaman 13:37
Helaman 14:30
3 Nephi 1:18
3 Nephi 3:8
3 Nephi 4:11
3 Nephi 5:21
3 Nephi 6:30
3 Nephi 7:2
3 Nephi 7:8
3 Nephi 7:16
3 Nephi 7:19
3 Nephi 7:20
3 Nephi 8:20
3 Nephi 9:1
3 Nephi 10:1
3 Nephi 10:3
3 Nephi 10:9
3 Nephi 10:9
3 Nephi 10:14
3 Nephi 10:18

(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 word pairs listed below are a few examples from Volume 5.

(Structural Forms)

<u>Word Pair (# of times in BofM)</u>	<u>Helaman and 3 Nephi 1-10 (Example)</u>
gold / silver (43)	Helaman 6:9
wickedness / abominations (42)	Helaman 6:24
wars / contentions (27)	3 Nephi 2:11
great / marvelous (27)	3 Nephi 3:16
power / authority (25)	3 Nephi 6:15
priests / teachers (21)	Helaman 3:25
faith / repentance (18)	Helaman 6:4
justice / mercy (17)	NONE
great / terrible (15)	3 Nephi 4:7
signs / wonders (14)	Helaman 14:6
life / death (13)	Helaman 14:31
prophecy / revelation (13)	3 Nephi 3:19
mortal / immortal (12)	NONE
great / abominable church (12)	NONE
body / soul (11)	NONE
death / hell (10)	NONE
plain / precious things (10)	NONE
gift / power of God (10)	NONE
kept / preserved (10)	NONE
fast / pray (10)	Helaman 3:35
spiritual / temporal (10)	Helaman 14:16
forever / ever (9)	NONE
famine / pestilence (9)	Helaman 13:9
eat / drink (9)	NONE
sins / iniquities (9)	Helaman 13:26
statutes / judgments (9)	Helaman 15:5
saw / bear record (8)	NONE
flesh / blood (8)	NONE
last / first (8)	NONE
strait / narrow path (8)	Helaman 3:29
true / living God (8)	NONE
king / ruler (8)	NONE
will / pleasure (8)	NONE
riches / vain things of world (8)	Helaman 7:21
henceforth / forever (8)	Helaman 12:19
lost / fallen (8)	NONE
just / true (7)	3 Nephi 5:18
rights / privileges (7)	3 Nephi 2:12
driven / slain (7)	Helaman 3:16
life /light of the world (7)	3 Nephi 9:18
wars / rumors of wars (7)	NONE
oaths / covenants (7)	Helaman 6:21

in / through (7)	NONE
iniquities / abominations (7)	Helaman 6:33
smitten / afflicted (7)	Helaman 4:13
wives / concubines (7)	NONE
vain / foolish (7)	Helaman 12:4
hunger / thirst (7)	NONE
poor / needy (6)	NONE
broken heart / contrite spirit (6)	3 Nephi 9:20
power / glory (6)	NONE
great / eternal (6)	Helaman 13:38
faith / diligence (6)	3 Nephi 6:14
wicked / perverse (6)	Helaman 13:29
heed / diligence (5)	NONE
liberty / freedom (5)	3 Nephi 2:12
meeek / lowly (5)	NONE
unbelief / wickedness (5)	Helaman 4:25
beginning / end (5)	3 Nephi 9:18
light / knowledge (5)	NONE
mourning / lamentation (5)	3 Nephi 10:10
quake / tremble (5)	Helaman 12:9
rock / salvation (5)	NONE
fear / tremble (5)	NONE
good / bad (4)	NONE
joy / gladness (4)	NONE
gall of bitterness / bonds of iniquity (4)	NONE
strong / mighty (4)	NONE
steadfast / immovable (4)	3 Nephi 6:14
pain / anguish (4)	NONE
kindreds / friends (4)	3 Nephi 6:27
just / holy (4)	NONE
justice / equity (4)	Helaman 3:20
lawyers / judges (4)	3 Nephi 6:21
faith / works (4)	Helaman 10:5
spirit / truth	NONE
heart / soul	Helaman 7:14

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

(Structural Forms)

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

Example: Helaman 3:14

14 **But behold**

	<u>a hundredth part</u>		of	the	proceedings
			of	this	people
yea	<u>[a hundredth part]</u>		[of]	the	account
			of	the	Lamanites
		and	of	the	Nephites
		and	[of]	their	wars
		and	[of]	their]	contentions
		and	[of]	their]	dissensions
		and	[of]	their	preaching
		and	[of]	their	prophecies
		and	[of]	their	shipping
		and	[of]	their	building of ships
		and	[of]	their	building of temples
		and	of	[their]	synagogues
		and	[of]	their	sanctuaries
		and	[of]	their	righteousness
		and	[of]	their	wickedness
		and	[of]	their	murders
		and	[of]	their	robbings
		and	[of]	their	plundering
		and	[of]	ALL	manner
			of	[their]	abominations
		and	[of]	their]	whoredoms

[b] shall be sealed in heaven

[B] and [that] whatsoever
[a] ye shall loose on earth
[b] shall be loosed in heaven

and thus

[A] shall
ye have power among this people

8 And thus

[A] if ye shall say unto this temple
[B] it shall be rent in twain
[C] [then] it shall be done

9 And

[A] if ye shall say unto this mountain
[B] Be
thou cast down
and become smooth
[C] [then] it shall be done

10 And behold

[A] if ye shall say
[B] that God shall smite this people
[C] [then] it shall come to pass

(Adapted from Parry: 2007:416)

11 And now
behold

I [the Lord] command you
that ye shall go
and [that ye shall] declare unto this people
that thus saith The Lord God Who Is the Almighty
EXCEPT ye shall be
ye shall be smitten
even unto destruction

Examples: Helaman 1:11
Helaman 1:18
Helaman 1:22

(Structural Forms)

Examples: Helaman 2:14
Helaman 3:3
Helaman 4:15
Helaman 5:5
Helaman 5:6
Helaman 5:9
Helaman 5:10
Helaman 6:2
Helaman 6:26
Helaman 6:34
Helaman 6:38
Helaman 6:39
Helaman 7:4
Helaman 7:10
Helaman 7:17
Helaman 8:16
Helaman 8:26
Helaman 9:3
Helaman 9:21
Helaman 9:28
Helaman 10:4
Helaman 10:7
Helaman 12:17
Helaman 13:12
Helaman 13:18
Helaman 13:33
Helaman 14:4
Helaman 14:10
Helaman 14:15
Helaman 14:20
Helaman 14:23
Helaman 15:1
Helaman 15:3
Helaman 15:12
Helaman 15:16
Helaman 16:1
3 Nephi Preface
3 Nephi 1:13
3 Nephi 2:1
3 Nephi 4:4
3 Nephi 5:1
3 Nephi 5:7
3 Nephi 6:2
3 Nephi 6:21

(Structural Forms)

and how slow
are
they to remember the Lord their God

and [how slow
are
they] to give ear
unto His counsels

yea how slow
[are
they] to walk in wisdom's paths

Examples: Helaman 3:16
Helaman 3:20
Helaman 3:27
Helaman 4:21
Helaman 6:14
Helaman 6:17
Helaman 6:21
Helaman 6:27
Helaman 9:7
Helaman 9:28
Helaman 10:12
Helaman 11:10-16
Helaman 11:32
Helaman 12:4-5
Helaman 13:2
Helaman 13:6
Helaman 13:8
Helaman 13:20
Helaman 13:24
Helaman 13:27
Helaman 13:29
Helaman 14:11
Helaman 15:8
Helaman 16:1
3 Nephi 3:8
3 Nephi 3:21
3 Nephi 3:25
3 Nephi 4:1
3 Nephi 4:7
3 Nephi 4:16
3 Nephi 5:4
3 Nephi 5:10

(Structural Forms)

because they testified of these things

16 Yea the prophet Zenos did testify of these things

and also [the prophet] Zenock spake concerning these things

because they testified particularly concerning US WHO are the remnant of their SEED

- Examples:
- Helaman 1:20
 - Helaman 1:23
 - Helaman 1:24
 - Helaman 1:30
 - Helaman 11:25
 - Helaman 13:5
 - 3 Nephi 5:21
 - 3 Nephi 6:10
 - 3 Nephi 6:23
 - 3 Nephi 8:17
 - 3 Nephi 10:15

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

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

Example: Helaman 5:29, 32, 33

5:29 And **it came to pass**
 that there *came* a voice

5:32 And **behold**
 the voice *came* again

5:33 And also **again**
the third time
 the voice *came*

Example: Helaman 6:34, 35, 36

34 **And thus we** **SEE**

35 **And thus we** **SEE**

36 **And thus we** **SEE**

Example: Helaman 9:21

21	But	[he] Nephi	said	unto	them
23		I [Nephi]	say	unto	you
26	Behold	I [Nephi]	say	unto	you

Example: Helaman 11:10, 11, 12, 13, 14, 15, 16

10	O	Lord
11	O	Lord
12	O	Lord
13	O	Lord
14	O	Lord
15	O	Lord
16	O	Lord

Examples: Helaman 5:29, 32, 33
Helaman 6:34, 35, 36
Helaman 9:21
Helaman 11:10, 11, 12, 13, 14, 15, 16
Helaman 12: 1, 1, 1, 2, 2, 3
Helaman 13:8, 11, 11, 12, 12, 14, 179, 18, 18, 19, 20, 21, 21
Helaman 14:26, 27, 28
Helaman 15:1, 6, 12, 14,
3 Nephi 5:10, 11, 11, 12, 13, 13, 14, 14, 15, 17, 19, 20,

Examples: (Like Chronological “paragraph” beginnings and endings)
Helaman 1—16

(Structural Forms)

1:1 ... in the commencement of the fortieth year
1:13 in the fortieth year of the reign of the judges
1:14 And ... in the forty and first year
1:34 And thus ended
the forty and first year
2:1 And ... in the forty and second year
2:12 And thus ended
the forty and second year
3:1 And ... in the forty and third year
in the ending
of the forty and third year

3:2 And ... in the forty and fourth year
in the forty and fifth year
3:3 And in the forty and sixth [year]
3:18 the forty and sixth year ...
ended
3:19 And in the forty and seventh year
and also in the forty and eighth year
3:22 And ... in the latter end
of the forty and eighth year
3:23 And ... in the forty and ninth year
3:32 And ... in the remainder
of the forty and ninth year
yea and ... in the fiftieth year
3:33 And in the fifty and first year

, , ,

11:1 ... in the seventy and second year
11:2 ... and in the seventy and third year
11:5 And thus in the seventy and fourth year
11: 6 And ... in the seventy and fifth year
11:17 And ... in the seventy and sixth year
11:21 And ... the seventy and sixth year
did end
And the seventy and seventh year
began
11:21 thus ended
the seventy and seventh year
11:22 And ... in the seventy and eighth year ...
11:23 And in the seventy and ninth year

...

16: 9 And thus ended
the eighty and sixth year

16: 10 And thus ended also
the eighty and seventh year

16:11 And . . . in the eighty and eighth year

16:12 in the eighty and ninth year

16:13 But . . . in the ninetieth _____ year

16:24 And thus ended
the ninetieth year
of the reign of the judges

Example: 3 Nephi 1—10

1:1 Now **it came to pass**
that the ninety and first year
had passed away
and it was six hundred years
from the time
that Lehi left Jerusalem

1:4 And . . . in the commencement
of the ninety and second year

1:26 And thus the ninety and second year
did pass away

1:27 And . . . the ninety and third year
did also pass away

1:28 And . . . in the ninety and fourth year

2:1 And . . . thus passed away
the ninety and fifth year also

2: 4 And thus did pass away
the ninety and sixth year

and also [did pass away]
the ninety and seventh year

and also [did pass away]
the ninety and eighth year

and also [did pass away]
the ninety and ninth year

2:5 And also an hundred years
had passed away
since the days of Mosiah

(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: Helaman 1:14

14 . . . **and** [the Lamanites had] **armed** **them**
with swords
and with cimeters
and with bows
and with arrows
and with head plates
and with breastplates
and with ALL manner of shields
of EVERY kind

Examples: Helaman 1:14
Helaman 3:9
Helaman 3:14
Helaman 3:17
Helaman 4:12
Helaman 6:23
Helaman 6:30
Helaman 8:26
Helaman 9:21
Helaman 10:6
Helaman 12:2,3,4
Helaman 13:22
3 Nephi 3:13
3 Nephi 3:22
3 Nephi 4:1
3 Nephi 4:3
3 Nephi 4:4
3 Nephi 6:1
3 Nephi 6:13
3 Nephi 6:14
3 Nephi 8:19
3 Nephi 8:21-22
3 Nephi 10:14

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(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: Helaman 3:21

21 And **it came to pass**

	that	he [Helaman]	had	<u>two</u>	sons	
[A]		He	gave unto the	<u>eldest</u>	[son]	
		[B]			the name of Nephi	
[A]	and		unto the	<u>youngest</u>	[son]	
		he	gave]			
		[B]			the name of Lehi	
	And	they	began to	grow up	unto the Lord	[covenant obedience]

Example: 3 Nephi 1:14

14	Behold	I [the Lord]		<u>come</u>	unto	My own	[the covenant house of Israel]
			to	<u>fulfill</u>	ALL	things	
	which	I [the Lord]	have	made known	unto the children of men		
					from the foundation		
					of	<i>the world</i>	
		and	to	do the will			
				both	of	the Father	
				and	of	the Son—	

	of	the Father
because		
	of	Me [Council in Heaven]
and	of	the Son
because		
	of	My flesh [Atonement]

Examples: Helaman 3:21
 Helaman 6:9-10
 3 Nephi 1:14

(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: Helaman 3:8

8 And **it came to pass**
 that they did multiply
 and [that they] [did] spread
 and [that they] did go forth from the land southward
 to the land northward
 and [that they] did spread
 insoMUCH
 that they **began to** cover the face of the whole earth
 from the sea south
 to the sea north
 from the sea west
 to the sea east

Examples: Helaman 1:27

Helaman 11:15
Helaman 13:2
Helaman 13:24
Helaman 14:22
3 Nephi 2:12

(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.

Examples:

Helaman 3:1
Helaman 3:21
Helaman 3:31
Helaman 4:1
Helaman 4:5
Helaman 5:4
Helaman 6:3
Helaman 6:10
Helaman 8:18
Helaman 9:36
Helaman 9:37
Helaman 11:13
Helaman 11:18
Helaman 11:32
Helaman 13:7
Helaman 13:23
Helaman 13:27
Helaman 13:37
Helaman 14:4
Helaman 14:8
Helaman 14:20
Helaman 16:2
Helaman 16:13
Helaman 16:21

3 Nephi 1:3
3 Nephi 2:17
3 Nephi 3:11
3 Nephi 6:1
3 Nephi 6:11

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- 3 Nephi 8:11
- 3 Nephi 8:18
- 3 Nephi 10:10
- 3 Nephi 10:12
- 3 Nephi 10:13

(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. One example might be the “if/then” alternates, where “then” has been omitted. Sometimes multiple words of the repetitive phrases have been omitted, as in the example below:

Example: Helaman 4:12

12 **And** it [this was GREAT **loss** **because of** the **pride of their hearts**
 [and this was] GREAT **loss** **because of** their **exceeding riches**
yea it [this was GREAT **loss** **because of** their **oppression**
 to the poor
 [and this was] GREAT **loss** **because of** their] **withholding their food**
 from the hungry
 [and this was GREAT **loss** **because of** their] **withholding their clothing**
 from the naked
and this was GREAT **loss** **because of** their **smiting their humble brethren**
 upon the cheek
 [and **this** was GREAT **loss** **because of** their] **making a mock**
 of **that which was sacred**
 [and **this** was GREAT **loss** **because of** their] **denying the spirit**
 of **prophecy**
 and of **revelation**
 [and **this** was GREAT **loss** **because of** their] **murdering**
 [and] **plundering**
 [and] **lying**
 [and] **stealing**

[and] committing adultery

[and this was GREAT loss because of their] rising up
in GREAT contentions

and [this was GREAT loss because of their] ^desenting /deserting away [^P/ 1830]
into the land of Nephi
among the Lamanites—

- Examples:
- Helaman 1:17
 - Helaman 4:12
 - Helaman 4:24
 - Helaman 6:4
 - Helaman 11:7
 - Helaman 11:11
 - Helaman 11:20
 - Helaman 11:36-37
 - Helaman 12:9-15
 - Helaman 13:14-15
 - Helaman 14:9
 - Helaman 14:20
 - Helaman 14:24
 - 3 Nephi 1:25
 - 3 Nephi 2:4
 - 3 Nephi 2:12
 - 3 Nephi 6:7
 - 3 Nephi 6:10
 - 3 Nephi 6:12
 - 3 Nephi 8:13
 - 3 Nephi 10:13

(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.”

[A] also [the prophet] Zenock
 [B] [did] testify boldly
 [C] [of] these things
 [D] [for the which he was slain]

[A] and also [the prophet] Ezaias / Ezias
 [B] [did] testify boldly
 [C] [of] these things
 [D] [for the which he was slain]

[A] and also [the prophet] Isaiah
 [B] [did] testify boldly
 [C] [of] these things
 [D] [for the which he was slain]

...

But behold this is NOT ALL

22

[A] Our father Lehi
 [B] was driven out
 [C] of [the land of] Jerusalem
 [D] because he testified
 [E] of these things

[A] [and Our father] Nephi also
 [B] [was] driven out
 [C] of [the land of Jerusalem]
 [D] [because he] testified
 [E] of these things

and also almost ALL of our fathers
 even down to this time

Yea they have testified
 of the coming of Christ
 and [they] have looked forward
 and [they] have rejoiced
 in His day
 which is to come

Examples: Helaman 1:26
 Helaman 3:32
 Helaman 4:9-10

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Helaman 4:14
Helaman 5:4
Helaman 5:10-11
Helaman 5:13
Helaman 5:34
Helaman 6:30-31
Helaman 7:2
Helaman 8:15
Helaman 8:19-20
Helaman 8:21-22
Helaman 9:39
Helaman 9:40-41
Helaman 10:8-10
Helaman 11:17
Helaman 11:36-37
Helaman 12:13-14
Helaman 12:16-21
Helaman 13:10
Helaman 13:14-16
Helaman 15:2
Helaman 16:2
Helaman 16:9-10
Helaman 16:10
Helaman 16:18-19
3 Nephi 1:2
3 Nephi 3:16
3 Nephi 3:21
3 Nephi 4:1
3 Nephi 5:15-16
3 Nephi 6:14
3 Nephi 8:24-25
3 Nephi 9:3-12
3 Nephi 10:4-5
3 Nephi 10:14

(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: Helaman 8:27

27 Yea behold it is now even at your doors

[A] go ye in unto the judgment seat
[B] and _____ search
[C] and behold your judge is murdered
[D] and he _____ lieth in his blood
[C] and he hath been murdered by his brother
[B] who _____ seeketh
[A] to sit in the judgment seat

(Adapted from Donald Parry (2007:412))

Examples: Helaman 8:27
Helaman 13:11
Helaman 13:24-25
Helaman 15:3
Helaman 15:11

(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 chiastic structure is viewed as a highest (most difficult) form of parallelism to create. Therefore, it tends to confirm the truth of the passage better than any other form. Yet while the central line or central idea of a chiastic structure can be quite powerful, in my view this doesn’t necessarily mean that the chiastic structure as a whole conveys more parallelistic details in its structure, nor the most complete interpretation. In my method of patterning the text, I have found that in most cases it is more beneficial to present all the multiple details and parallelistic elements of the text first, then in a note after to present the chiastic framework that confirms the truth of that section of scripture.

I would caution against the overzealous search for chiastic forms as if their form presented the highest form of interpretation. For if the interpretation is considered the highest, then it would follow that the structure should be held to the highest degree of exactness, which would eliminate much of what has been proposed. In regard to the overzealous proposals for

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chiastic structures, John Welch has written an article in which he defines fifteen criteria one can use to measure the strength or weakness of a proposed chiastic pattern in a given text. (See the "Additional Notes" section for more commentary.)

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

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

Example: Helaman 8:27

27 Yea behold it is now even at your doors

[A] go ye in unto the judgment seat
[B] and _____ search
[C] and behold your judge is murdered
[D] and he _____ lieth in his blood
[C] and he hath been murdered by his brother
[B] who _____ seeketh
[A] to sit in the judgment seat

(Adapted from Donald Parry (2007:412))

Example: Helaman 13:24-25

24 Yea wo unto this people because of this time which has arrived

[A] that ye do cast out the prophets and do mock them
[B] and cast stones at them
[C] and _____ do slay them [the prophets]
and do all manner oi iniquity unto them
[D] even as they did _____ [the fathers of old time]
25 [E] And now _____ when ye talk
[E] _____ ye say
[D] If our days had been in the days of our fathers of old
[C] we would not have slain the prophets
[B] we would not have stoned them
[A] and cast them [the prophets] out

(Adapted from Donald Parry (2007:425))

26 Behold ye are worse than they

Examples: Helaman 1:3-4 (See Section F of my "Sources" Volume for many more examples.)

Helaman 3:13-15

Helaman 3:24-26

Helaman 4:9-19

Helaman 5:48-50

Helaman 6:7-13

Helaman 6:21-26
Helaman 7:1-3
Helaman 7:6-9
Helaman 7:29
Helaman 8:27
Helaman 10:4-5
Helaman 10:7
Helaman 10:13-15
Helaman 11:21
Helaman 13:5-9
Helaman 13:24-25, 27
Helaman 14:2-8
Helaman 14:15-17
Helaman 16:2-3
Helaman 16:4-5
3 Nephi 1:15
3 Nephi 2:7-8
3 Nephi 2:14-16
3 Nephi 4:24-25
3 Nephi 5:8
3 Nephi 5:14
3 Nephi 5:24-26
3 Nephi 6:18
3 Nephi 8:16
3 Nephi 9:16-17,18
3 Nephi 10:4-5, 12

(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: Helaman 13:26

26 **Behold** **ye** are **worse** than **they** **[Downward gradation]**

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A for as the Lord liveth [covenant oath]
A if a prophet come among you

A and [if a prophet] declareth
unto you the word
of the Lord
which [word] testifieth
of your sins
and [of your] iniquities

B [then] ye are angry with him
C and [ye] cast him out
D and [ye] seek ALL manner of ways
to destroy him

D-1 yea you will say
that he [the prophet]
is a false prophet

D-2 and that he [the prophet]
is a sinner

D-3 and [that he the prophet
is] of the Devil
because he [the prophet] testifieth
that your deeds are evil

Examples: Helaman 11:36
Helaman 13:26
Helaman 13:27-29
3 Nephi 4:27-28
3 Nephi 6:27-28

(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.

Example: Helaman 3:35

35 Nevertheless

they [the people] [Upward gradation]

A did **fast [oft]**

B and [did] **pray oft**

C and did **wax stronger**
and stronger

D and [did **wax] firmer**
and firmer
in their humility
in the faith of Christ

E unto the **filling** their souls
with joy
and consolation

F yea **even** to the purifying
and the sanctification
of their hearts

which sanctification cometh
because of their yielding their hearts
unto **God**

Examples: Helaman 3:35
Helaman 6:13

(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: Helaman 7:10

10 And behold

now **it came to pass**

[A->B] **that** *it was upon a *tower [climactic (step) parallelism]

[B->C] **which** [*tower] was in the *garden of Nephi

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- [C->D] **which** [*garden] was by the *highway
- [D->E] **which** [*highway] led to the *chief market
- [E->G] **which** [*chief market] was in the *city of Zarahemla

Example: 3 Nephi 5:10

10 **Therefore**

- [A->B] *I [Mormon] have made my *record of these things
- [B->C] *[a record of things] according to the *record of Nephi
- [C->D] which *[record of Nephi] was engraven on the *plates
- [D->E] which *[plates] were called the *plates of Nephi

Examples: Helaman 5:6-7
 Helaman 7:10
 Helaman 14:30-31
 3 Nephi 5:10

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

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

Example: 3 Nephi 10:1 (#1) – 3 Nephi 10:3 (#2)

1 **And now behold**

it came to pass

[A] **that** ALL the **people** *of the land* [bookend #1]
 did **hear** these **sayings**
 [A] **and** did **witness** of it

And there was **after** these sayings
 silence *in the land*
for the space of MANY hours

2 **For so** GREAT was the **astonishment**

that they did **cease** lamenting of the people
 and [did **cease**] howling

which had been **loss** of their kindred
 slain

therefore

there was silence *in ALL the land*
for the space of MANY hours

3 And **it came to pass**

that there came a **voice again**
 unto the people

[A] and ALL the people did **hear** [bookend #2]

[A] and [All the people] did **witness**
 of it [**the voice**] saying

- Examples: Helaman 5:1 (#1) – Helaman 5:4 (#2) – Helaman 5:52 (#3?)
 Helaman 15:4 (#1) – Helaman 15:10 (#2) – Helaman 15:11 (#3?)
 Helaman 16:1 (#1) – Helaman 16:5 (#2)
 3 Nephi 1:16 (#1) – 3 Nephi 1:18 (#2)
 3 Nephi 2:9
 3 Nephi 6:17 – 3 Nephi 6:17
 3 Nephi 8:12 (#1) – 3 Nephi 8:17 (#2)
 3 Nephi 10:1 (#1) – 3 Nephi 10:3 (#2)

(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: Helaman 13:29

29 O ye **wicked**
 and ye **perverse** generation
ye **hardened**
 and ye **stiffnecked** people
How long will ye suppose
 that **the Lord** will **suffer** you ?

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Yea How long will ye suffer your selves
to be led by foolish
and blind guides ?

Yea How long will ye choose darkness
rather than light ?

Examples: Helaman 13:29
Helaman 16:18-19

(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: Helaman 2:14

14 **Behold**
>I [Mormon] do NOT mean
the end of the book of Helaman

But I [Mormon] mean
 the end of the book of Nephi [the large plates of Nephi]
 from which I [Mormon] have taken ALL the account
 which I [Mormon] have written

Example: Helaman 3:33

33 And in the fifty and first year
 of the reign of the judges
 there was peace also
 SAVE it were the pride
 which began to enter into the church—
 >NOT into the church of God
 but into the hearts
 of the people
 who professed to belong to the church of God—

- Examples:
- Helaman 2:14
 - Helaman 3:33
 - Helaman 10:17
 - Helaman 11:24
 - Helaman 14:21
 - Helaman 14:31
 - 3 Nephi 2:8
 - 3 Nephi 3:7
 - 3 Nephi 3:14
 - 3 Nephi 6:20

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 equivalent: (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”]

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(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 another class declare that it is not. But, as is often the case under such circumstances, neither is quite correct, because both have a part the truth and put it for the whole. Neither of the contending parties takes into consideration the existence of Hypocatastasis [see definition below]. And this fact accounts for the confusion, not only with regard to Allegory, but also with regard to Metaphor.

Bullinger goes on to state:

All three figures are based on comparison.

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

In the first [Simile] the comparison is stated;
In the second [Metaphor] it is substituted;
In the third [Hypocatastasis] it is implied.

Thus Allegory is a continuation of the latter two [#2 & #3]. . .
while Parable is a continuation of the Simile [#1].

Bullinger explains:

The Allegory, therefore, is of two kinds;

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

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

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

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

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

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22 and that they had altered
and[that they had] trampled under their feet
the laws of Mosiah
>or that [set of laws]
which the Lord commanded him [Mosiah]
to give unto the people
and thus _____ seeing / [P, 1830 /
^they _____ saw that their laws ^1920]
had become corrupted
and that they had become a wicked people
insomuch that they were wicked even like unto the Lamanites
23 And because of their iniquity
the church had begun* [“began” in P→1911] {AG}
to dwindle
and they began
to disbelieve in the spirit of prophecy
and in the spirit of revelation
and the judgments of God
did stare them in the face
24 And they _____ saw
that they had become weak
like unto their brethren
the Lamanites
and that the Spirit of the Lord
did NO MORE preserve them
yea it [the Spirit of the Lord]
had withdrawn
from them
because the Spirit of the Lord
doth NOT dwell
in unholy temples
25 Therefore the Lord
did cease
to preserve them

by His miraculous
and matchless power

they had fallen into a state
of unbelief
and awful wickedness

and they saw that the Lamanites
were MORE exceeding / [?, 1830 / ^1920]
exceedingly MORE numerous

than they
and EXCEPT they should cleave unto the Lord their God
they MUST unavoidably perish

26 For behold
they saw that the strength
of the Lamanites
was as GREAT as their strength
even man
for man

And thus had
they fallen into this GREAT transgression
yea thus had
they become weak
because of their transgression
in the space of NOT MANY years

(Source: Bullinger 1898/1968:751)

(29) **No "And"s**

This is basically a list of things without 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: Helaman 4:12

12 **And** it was because of the pride of their hearts

[**and** it was] because of their exceeding riches

Yea [**and**] it was because of their oppression to the poor

[**and** their] withholding their food from the hungry

(Structural Forms)

- [and their] withholding their clothing from the naked
- and** [their] smiting their humble brethren upon the cheek
- [and their] making a mock of that which was sacred
- [and their] denying the spirit of prophecy and of revelation
- [and their] murdering
- [and their] plundering
- [and their] lying
- [and their] stealing
- [and their] committing adultery
- [and their] rising up in great contentions
- and** [their] deserting away unto the land of Nephi, among the Lamanites---

Example: Helaman 16:4

4 For **behold**

Nephi was **baptizing**
and **prophesying**
and **preaching**
[and] **crying repentance**
unto the people
[and] **showing** **signs**
and **wonders**
[and] **working** **miracles**
among the **people**

(Source: Bullinger 1898/1968:137)

(30) **Rhyiming**

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: Helaman 7:4-5

4 **And** **seeing** the people

in a **state**
of such **awful wickedness**

and [seeing] those **Gadianton robbers**
fill ing the **judgment seats—**

having usurped the **power**
and [the] **authority**
of **the land**

and NOT in the least **lay ing** aside the **commandments of God**
aright
before **him**

do ing NO **justice**
unto the children of men

5 **condemning** the **righteous**
because of their **righteousness**

letting the **guilty [go unpunished]**
and the **wicked go unpunished**
because of their **money**

and **MOREover** [seeing] those **Gadianton robbers]**
to be **held** in **office**
at the **head of government**

and to **rule**
[to] **do**
according to their **wills**

that **they** might **get** **gain**
and **glory** of the world

and **MOREover**
that **they** might the **MORE** easily **commit adultery**
and **steal**
and **kill**
and **do**
according to their **own wills—**

Examples: Helaman 7:4-5
Helaman 8:19

(Structural Forms)

Helaman 15:5
3 Nephi 4:24
3 Nephi 16:17

(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: NONE so far

(Source: Bullinger 1898/1968:180)

A self-explanatory non-scriptural example is:

A
Carefully
Reasoned
Ordered
Sentence
Tells
It
Clearly

(Source: angelapoems.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.

Example: Helaman 4:10 / Helaman 4:16

10 And **it came to pass**

in the sixty and first year

of the reign of the judges

[Statement #1-- see Hel. 4:16]

[A] they

succeeded

[B] *in* [^]retaining / regaining

[^P1830 / 1906]

[C] *even the half* of *ALL* *their possessions*

[D] [*which* had **fallen** into the **hands** of the **Lamanites**]

16 For **when** [he] **Moronihah** **saw**
 that they **did** **repent**
 he [Moronihah] **did** venture
 to **lead them forth** *from place to place*
and *from city to city*
even until they had **retained / regained** *the one half of their property*
and *the one half of ALL their lands*
 [Resumptive repetition]

Example: Helaman 5:5 / Helaman 5:14

5 [A] For **they** **REMEMBERED** the **words** [1st Statement]
 [B] **which** **their** father **Helaman** **spake** unto **them**
 [A] **And** these are _____ the **words**
 [which **they** **REMEMBERED**]
 [B] **which** he
 [their father **Helaman**] **spake** [unto **them**] [Quote -- v. 6-14]

14 **And** **they** **did** **REMEMBER** his **words** [Resumptive Repetition – see v. 5]
and therefore **they** **went forth**
keeping the **commandments** of **God**
 to **teach** the **word** of **God**
 among ALL the **people of Nephi**

Example: Helaman 10:3 / Helaman 10:3

3 **And it came to pass**
 as he [Nephi]
 was thus **pondering** [1st Statement]
 being MUCH cast down
because of the **wickedness**
 of the people of the Nephites
 [and **because of**] their **secret works** of darkness
and their **murderings**
and their **plunderings**
and **ALL manner of iniquities**

(Structural Forms)

And **it came to pass**

as he [Nephi]

was

thus

pondering

[Resumptive repetition]

in his heart

behold a voice

came unto

him

Example: Helaman 15:10 / Helaman 15:11

Example: 3 Nephi 1:2 / 3 Nephi 1:3 / 3 Nephi 2:9

2 And [he] **Nephi** the son of Helaman
 had **departed out of** *the land of Zarahemla* [bookend #A]
 giving charge unto his _____ son **Nephi** [see 3 Ne. 2:9]
 who was _____ his eldest son

3 Then he [Nephi] **departed out of** *the land* [Resumptive repetition]

9 And [he] **Nephi**
 who was the father of **Nephi**
 who had the charge of the **records**
did **NOT return**
 to *the land of Zarahemla*
 and could **NOwhere**
be found in ALL *the land* [bookend #B] [see 3 Ne.1:2-3]

[Note: Mormon seems to repeat here in 3 Nephi 2:9 what he said about Nephi departing out of the land in 3 Nephi 1:2-3 and nobody knowing his whereabouts. In literary terms, this is called “**bookends**,” or in other cases “**resumptive repetition**.” But why is Mormon doing this? Apparently he wants to emphasize what he writes in the next verse, that despite all that he has written between the “bookends,” “the people did still remain in wickedness.”]

10 And **it came to pass**

that the people

did **still** remain

in **wickedness**

notwithstanding

the MUCH **preaching**

and [MUCH] **prophesying**

which was

sent among them

Example: 3 Nephi 6:17 / 3 Nephi 6:17

17 **And thus** in the commencement of the thirtieth year [1st Statement]

the people

having been delivered up for the space of a long time

to be carried about

by the temptations

of the Devil

whithersoever

he desired to carry them

and to do whatsoever iniquity

he desired

[that] they should [do]

And thus in the commencement of this the thirtieth year [Resumptive repetition]

they were

in a state

of awful wickedness

(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.)

(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.

(Structural Forms)

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.*

Volume 5

Parallel Form

Helaman 1:14	Enumeration
Helaman 3:9	Enumeration
Helaman 3:14	Enumeration / Enumeration / Enumeration
Helaman 3:16	Enumeration of actions
Helaman 3:17	Enumeration
Helaman 3:29	Enumeration (Synonymous)
Helaman 4:12	Working out
Helaman 4:13	Enumeration of actions
Helaman 4:20	Working out
<i>Helaman 4:22</i>	<i>Working out</i>
<i>Helaman 5:51</i>	<i>Synonymous actions</i>
<i>Helaman 6:2</i>	<i>Synonymous conditions</i>
<i>Helaman 6:8</i>	<i>Working out</i>
<i>Helaman 6:9</i>	<i>Enumeration (Synonymous)</i>
<i>Helaman 6:11</i>	<i>Enumeration (Synonymous)</i>
<i>Helaman 6:12</i>	<i>Enumeration</i>
<i>Helaman 6:13</i>	<i>Enumeration (Synonymous)</i>
<i>Helaman 6:17</i>	<i>Enumeration (Synonymous)</i>
<i>Helaman 6:21</i>	<i>Enumeration</i>
<i>Helaman 6:22</i>	<i>Synonymous</i>
<i>Helaman 6:23</i>	<i>Enumeration</i>
<i>Helaman 6:30</i>	<i>Synonymous words</i>
Helaman 6:34	Synonymous conditions
Helaman 6:39	Working out (Synonymous)
Helaman 7:21	Working out
Helaman 8:26	Working out
Helaman 9:21	Synonymous
Helaman 10:3	Working out
Helaman 10:5	Other

<u>Volume 5</u>	<u>Parallel Form</u>
Helaman 10:6	Enumeration
Helaman 11:15	Working out
Helaman 12:2	Enumeration
Helaman 12:3	Working out
Helaman 12:4	Enumeration (Synonymous)
Helaman 13:22	Enumeration +working out
Helaman 13:24	Working out
Helaman 14:12	Titles
Helaman 15:5	Enumeration
Helaman 16:4	Working out
Helaman 16:4	Synonymous
3 Nephi 3:2	Enumeration
3 Nephi 3:13	Enumeration
3 Nephi 3:22	Enumeration
3 Nephi 3:26	Enumeration (synonymous)
3 Nephi 4:1	Distribution
3 Nephi 4:3	Enumeration
3 Nephi 4:4	Enumeration
3 Nephi 4:5	Working out
3 Nephi 4:30	Titles
3 Nephi 6:1	Enumeration
3 Nephi 6:14	Synonymous
3 Nephi 6:15	Enumeration
3 Nephi 7:2	Distribution
3 Nephi 7:14	Distribution
3 Nephi 8:12	Working out
3 Nephi 8:17	Working out
3 Nephi 8:19	Enumeration
3 Nephi 8:21-22	Enumeration
3 Nephi 10:14	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.

(Structural Forms)

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

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

Helaman	(Volume 5)	
3:28	[1] [6]	[F] [S]
5:11	[2] [6]	[R] [S]
5:41	[1] [2]	[F] [R]

Helaman

5:47	[1]	[F]
7:28	[2] [6]	[R] [S]
9:22	[2] [6]	[R] [S]
10:14	[2] [6]	[R] [S]
13:6	[1] [2] [6]	[F] [R] [S]
13:8	[1] [2] [4]	[F] [R] [H]
13:11	[1] [2]	[F] [R]
13:13	[2] [6]	[R] [S]
14:13	[1] [2]	[F] [R]
14:29	[1] [6]	[F] [S]
15:7	[1] [2]	[F] [R]

3 Nephi 1—10

7:16	[1] [2]	[F] [R]
7:25	[2] [3]	[R] [B]
9:14	[6]	[S]
9:17	[1] [6]	[F] [S]
9:22	[2] [6]	[R] [S]

Example: Helaman 14:13

And if [F] ye believe on His name
[then] [R] ye will repent of all your sins, that thereby ye may have a remission of them
through His merits

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.

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.

(Structural Forms)

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)