

2B. Types of Biblical “Hebrew-like” Word Forms

Many times, the words and phrasing in the Book of Mormon reflect that of the King James Bible in that things are said in ways that we wouldn’t say them in modern English. These wordings I have classified under the general term of “Hebraisms,” meaning similar to the Hebrew-like forms in the Bible. Because “Hebraisms” are so numerous, I will only touch on the most identifiable types. Even with just these types, I have only highlighted just a few representative examples in the text. Hopefully, once explained, the Hebraisms in the text will become self-explanatory (i.e., “plates **of** brass” instead of “brass plates”).

In the text, I will usually highlight the Hebraism in orange font or with an orange asterisk, and then identify it at the right margin of the page. The following are some of the pertinent types of Hebraisms found in the Book of Mormon. I will first list them and then discuss them:

Types

- (1) **The use of biblical personal pronouns**
- (2) **Singular / Plural tense shifting of personal pronouns (Enallage)**
- (3) **The use of the Prophetic Perfect tense**
- (4) **The use of the initiator “And it came to pass”**
- (5) **The use of “and” while meaning “but”**
- (6) **The use of the initiator “Behold”**
- (7) **The use of the words “therefore,” or “wherefore”**
- (8) **The use of “and” in numbers composed of tens and units**
- (9) **The reversal of order of persons in a compound subject**
- (10) **The use of archaic words**
- (11) **The use of Hebrew-like idioms**
- (12) **The use of “key words” to imply a covenant context or process**
- (13) **The use of personal or place names with an inherent meaning that provides insight**
- (14) **The use of plurals**
- (15) **The immediate duplication of a word or group of words**
- (16) **The use of the words “above ALL” in comparisons**
- (17) **The amplification or exaggeration of terms, most common in numbers, to intensify the message**
- (18) **The use of a verb and a noun that derive from the same root (Cognates)**
- (19) **The relating of two nouns by the word “of” instead of using adjectives (Construct State)**
- (20) **Consecutive usage of the Construct State (connected nouns)**
- (21) **The use of prepositional phrases to create adverbs**
- (22) **Separated prepositions at the beginning and end of the object**
- (23) **The use of compound prepositions or double prepositions**
- (24) **Extended repetition of a preposition**
- (25) **The use of passive participles with “of” instead of “by” as in normal English**
- (26) **The use of active participles where the word “of” is inserted before the object**
- (27) **The use of a preposition plus the word “that”**
- (28) **The use of the words “caused that” or “caused to be” or “will cause”**

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- (29) **The use of the words “began to be” describing an action**
- (30) **The insertion of the phrase “that I should,” “that he would” or “that perhaps I might”**
- (31) **The use of the words “make an end” in conjunction with an end to speaking or writing**
- (32) **The use of the words “make an oath” instead of the English “take an oath”**
- (33) **The use of “simile” comparison using the words “like” or “as”**
- (34) **Epithet**
- (35) **A Wish or a Prayer**
- (36) **Euphemism**
- (37) **A diminishing of one thing to magnify another**
- (38) **The use of metaphor symbolism**

A. **Body parts:**

- 1. **Body**
- 2. **Feet**
- 3. **Arm**
- 4. **Mouth**
- 5. **Face**
- 6. **Eye**
- 7. **Hand**
- 8. **Bowels**
- 9. **Heart**
- 10. **Finger**

B. **Names of God, Christ, the Holy Ghost, etc.**

C. **Names of People, Places and Things**

- (39) **Double meaning (Duality)**
- (40) **Word Play (Puns)**

(1) **The use of biblical personal pronouns**

A “pronoun” is a word that “stands in for” a noun or noun-phrase. A “personal pronoun” is one which stands for a person. Personal pronouns are classified as to the following:

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

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

3rd Person = those **about whom** the speaker is speaking.

Hebrew has special poetic forms of personal pronouns (see Gesenius' *Hebrew Grammar*, sect. 2,q-r; etc.). Although these forms of personal pronouns have dropped out of our normal “every-day” Modern English, they were used frequently during the period of Early Modern English (abt. 1470-1700) during which times the King James Bible was written.

The following represents the “standardized forms” of personal pronouns in our present-day King James Bible.

<u>Pers. Pron. Class.</u>	<u>Subjective</u>	<u>Objective</u>	<u>Possessive</u>	<u>Present Tense</u> <u>Verb Ending</u>
1 st Person. Singular	I	me	my/mine	(none)
1 st Person. Plural	we	us	our	(none)
2 nd Person Singular	thou	thee	thy/thine*	--est
2 nd Person Plural	ye/you	you	your	(none)
3 rd Person Singular	he/she/it	him/her/it	his/ her/its	--eth
3 rd Person Plural	they	them	their	(none)

Subjective = case of the subject

Objective = case of the object or indirect object of the verb, or object of a preposition

Possessive = case of possessing or sourcing

In a very thorough historical review, Lyle L. Fletcher shows, however, that this “standardization” of personal pronouns was not present in the 1611 printing, but only after the major re-editing of the text in 1769. He writes that the use of plural pronouns in a singular way, or vice-versa (“pronominal shifting”) was part of a complex paradigm in the English of the later 15th century forward (p. 163). He writes, for example, that:

in the 1611 King James translation of the Bible, there was considerable variation in usage between ye and you as well as the remaining pronominal shiftings occasioned by the speaker’s addressing his audience as if he were addressing an individual rather than a group. That some of this variation in usage has been edited out in later years shows that the Bible did not escape the intolerance of the prescriptive grammarians.

In view of his historical review, Fletcher writes:

Pronominal shiftings occur both in the Bible and in the Book of Mormon. . . . The pronominal shiftings in the Bible are due to the literal translation of the original, but these variations in pronoun use also were allowable in English at the time the Bible was translated. . . . The pronominal shiftings and variations in pronoun usage found in the Book of Mormon closely parallel these variations in pronoun usage in the Bible (p. 192-193).

Surely one would have to be severely intolerant, linguistically speaking, to find fault with Joseph Smith’s use of [personal] pronouns, especially since he was not a learned man as were Scott (1771-1832), Carlyle (1795-1881), Tennyson (1809-92), and Melville (1819-91). All of these men were contemporaries of Joseph Smith and all had pronominal shiftings in their writings and varied in other ways in their use of second person pronouns (p. 165).

(Sources: Lyle L. Fletcher, “Pronouns of Address in the Book of Mormon.” Master’s thesis, BYU, 1988. “Thou, Thee, Thy and Thine,” by Richard Anthony (www.ecclesia.org/truth/thou.html); and “Thou, Thee, and Archaic Grammar,” by A. Davies, R. Lipton, D. Richoux et al. (http://alt-usage-english.org/pronoun_paradigms.html) Also the King James Bible Page at av1611.com)

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of the thirty-ninth chapter. Yet it disappears in the later books of the Old Testament which are obviously not abridged. In the Book of Mormon . . . "it came to pass" tend[s] to be absent in unabridged portions. (Robert K. Thomas, "A Literary Analysis of the Book of Mormon," Reed College, Bachelor's thesis, pp. 62-64)

Some form of the phrase "it came to pass" is repeated **87 times** in Alma chapters 1-16 (Volume 4a) There is some commentary on the repeated use of this phrase after Alma 8:18-19 by Royal Skousen.

Example: Alma 8:18-19

18 **Now it came to pass**

that after [he] Alma had received his message from the angel of the Lord he [Alma] returned speedily to the land of Ammonihah

And it came to pass

that he [Alma] _____ entered the city [of Ammonihah] by another way by the way which is on the south of the city of Ammonihah.

[deleted in 1837]

yea

19 **And it came to pass**

that as he [Alma] _____ entered the city [of Ammonihah]

[deleted in 1837]

[Note* According to Royal Skousen, the original text of the Book of Mormon contains expressions which seem inappropriate or improper in some of their uses. For example, in the original text a good many occurrences of the phrase "and it came to pass" are found in inappropriate contexts. In his editing for the 1837 edition, Joseph Smith removed at least 47 of these apparently extraneous uses of this well-worked phrase. In most cases, there were two or more examples of "it came to pass" in close proximity; in some cases, nothing new had "come to pass."

Now the King James phrase "and it came to pass" corresponds to the Hebrew word for "and it happened." When translating the Hebrew Bible, the King James translators avoided translating this Hebrew word whenever it wouldn't make sense in English, especially when too many events were "coming to pass" or when nothing had really "come to pass"--in other words, in those very places that the original text of the Book of Mormon "inappropriately" allows "and it came to pass" to occur. (Royal Skousen, "The Original Language of the Book of Mormon: Upstate New York Dialect, King James English, or Hebrew?," in Journal of Book of Mormon Studies, Vol. 3/1 1994, pp. 35-37)]

(Sources: Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16; Robert F. Smith, "'It Came to Pass' in Bible & Book of Mormon," Preliminary Report, FARMS, 1984.)

(5) The use of “and” while meaning “but”

There are many times when the universal Hebrew connector “and” is used, but its meaning can be conveyed better in modern English with the word “but.” Additionally, the Hebrew “and” can mean “that is,” “even so,” “or,” “then,” or “therefore.”

Example: Alma 10:6

6 Nevertheless

	I	[Amulek]	did	harden	my	heart
for	I	[Amulek]				
			was	called	MANY	times
and-[but]	I	[Amulek]				
			would	NOT	hear	

Example: Alma 10:29

(Source: Brookbank: February 1914: pp. 366-367)

(6) The use of the initiator “Behold”

Angela Crowell writes:

Hinneh is the Hebrew word for “lo,” “behold” or “see.” It is used for pointing out persons, things, places, and actions. *Hinneh* occurs over a thousand times in the Old Testament Hebrew text. In English usage, we consider it unnecessary. “Behold” is used frequently in the Book of Mormon and can be found on almost any page. Its common use gives evidence of a literal rendering of Hebrew into English.

In Alma chapters 1-16 (Volume 4a) the word “behold” occurs **113** times. This easily classifies it in some instances as a repeated “like line beginning” or a repeated “paragraph beginning.”

Example: Alma 7:7-8

7 For behold

	I	[Alma]		say	unto	you
	there	be	MANY	things		
			to	come		
and behold						
	there	is	ONE	thing		
	which	is	MORE	importance		
			than	they ALL—		
for behold	the	time	is	NOT	far	distant
that	[He]	the	Redeemer	liveth		

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and **cometh** among **His** people.

8 **Behold**, I [**Alma**]
do NOT **say**
that **He [the Lord]** will **come** among **us**
at the time
of **His** dwelling
in **His** mortal tabernacle

for behold, the Spirit
hath NOT **said** unto **me**
that _____ this
should be the **case**

Examples: Alma 5:12-14
Alma 5:22-24
Alma 5:45-46

(Source: Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(7) The use of the words "therefore," or "wherefore"

The word "therefore" means "for that or this reason, referring to something previously stated" (AV1611.com), or "in consequence of that," or "as a result of that," or "consequently." (Dictionary.com)

The word "wherefore" can mean "For which reason" as in "Wherefore by their fruits ye shall know them" (Matthew 7). But it can also mean "Why; for what reason," as in "Wherefore didst thou doubt?" (Matthew 14) (KJV Dictionary (AV1611.com))

The word "wherefore" appears 3 times in Alma chapters 1-16 (Volume 4a). The word "therefore" appears approximately 62 times.

The usage of these two words in Scripture to set off a statement is abundant and clear. However, there is a special usage of these words at times to mean "to resume." This meaning of "to resume" for the word "therefore" or "wherefore" is not normally used in English and thus can be considered a peculiar "Hebraism." After an explanatory parenthetical phrase which interrupts the original flow of thought, a Hebrew author will sometimes use the word "therefore" or "wherefore" meaning "as I said before" or "to resume" in order to continue with the original flow of thought.

Example: Alma 11:37

37 **And** I [**Amulek**] _____ **say** unto _____ **you** **again**
that **He [the Lord]** can NOT **save** **them**
IN their **sins**
for I [**Amulek**] can NOT **deny** **His** **word**

and **He [the Lord]** hath **said**
that NO **unclean thing**
can **inherit** the **kingdom of heaven**

Therefore
how can
ye BE **saved**
EXCEPT **ye** **inherit** the **kingdom of heaven?**

Therefore [or as I said before]
ye can NOT
BE **saved** IN your **sins**

(Source: Brookbank: October 1914: pp. 1149-1151)

(8) The use of “and” between number units of hundreds, tens and ones

Example: Alma 2:19

19 . . .
that there were **slain** of **the Amlicites**
twelve thousand five hundred **thirty and two**
souls

and there were **slain** of the **Nephites**
six thousand five hundred **sixty and two**

(Sources: Sidney B. Sperry, “Hebrew English.” *Improvement Era* (March 1935): 140-141, 187-188, p. 187; also, Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(9) The reversal of order of persons in a compound subject (I and . . .)

Unlike English, in Hebrew when a compound subject consists of two persons, the first person precedes any others.

Example: There are no examples found in Volume 4a (Alma chapters 1-16)

Example: 1 Nephi 3:10

“I and my brethren did consult . . .”

In modern English we would say, “My brothers and I consulted.”

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This type of compound subject can also be viewed from a parallelistic perspective. In other words, each person would be listed on a separate line one above the other and connected by the word “and.”

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(10) The use of **archaic words**

This subject was discussed previously in Part 1, but it is worth repeating here. Although the King James Bible was translated in the early 1600s, the translators used previous translations or commentaries as source material. Thus, some of the Early Modern English words used in the translation were old to begin with and consequently might have a different meaning than the same words in our present-day Modern English. According to Royal Skousen and Stan Carmack, some of these types of words are found in the Book of Mormon and have proposed meanings for them from the *Oxford English Dictionary*. Others have looked for meanings supplied by Webster’s 1828 *An American Dictionary of the English Language*. (For example, in a series of well-written articles, Del DowDell lays out his reasons for strictly adhering to the 1828 Webster’s Dictionary—see “Webster vs. Oxford English Dictionaries” – Part I-III, NephiCode.com blog, Monday, April 30 — May 2, 2018. “Webster vs. Oxford English Dictionaries” – Part II, NephiCode.com blog, Tuesday, May 1, 2018. Personally, I was able to find the proper definitions from Biblestudytools.com and KJV-dictionary.com for most of these words that are listed for Alma chapters 1-16. The following is a list of “archaic words” in Volume 4a for which I have supplied a definition and marked with a {AL} at the right margin for “Archaic Language.”

Examples:

Alma 1:2	judgment seat		{AL}
Alma 1:15	ignominious	[very shameful, dishonorable]	{AL}
Alma 1:17	durst NOT lie		
	if it were known	[lie in a straightforward manner]	{AL}
Alma 1:27	comely	[appealing]	{AL}
Alma 1:29	silk	[similar to “fine-twined linen”]	{AL}
Alma 1:29	homely cloth	[for the home]	{AL}
Alma 1:30	athirst	[thirsty]	{AL}
Alma 1:30	NO respect	[deference]	{AL}
Alma 1:30	as to those	[in regard]	{AL}
Alma 1:32	babblings	[gossip]	{AL}
Alma 1:32	envyings	[resentments]	{AL}
Alma 1:32	strifes	[contention for superiority]	{AL}
Alma 1:33	became MORE still	[quiet, cautious, secretive]	{AL}
Alma 2:5	wonderful contentions	[emotionally surprising]	{AL}
Alma 3:8	would prove	[rightly result in]	{AL}
Alma 4:6	wax	[grow or become]	{AL}

Examples:

Alma 4:8	pleasure	[will]	{AL}
Alma 4:13	abasing themselves	[lowering themselves]	{AL}
Alma 4:19	pure testimony	[clear, plain and absolute clean, cleansing and purifying]	{AL}
Alma 5:53	withstand	[oppose, deny, contradict]	{AL}
Alma 6:5	liberal	[generous]	{AL}
Alma 7:12	bowels	[the “soul”, the center of emotion]	{AL}
Alma 7:23	entreated	[called upon to do something]	{AL}
Alma 7:23	temperate	[practicing self-control]	{AL}
Alma 8:13	withstood	[resisted, <u>denied</u>]	{AL}
Alma 8:17	study	[actively carry out plans]	{AL}
Alma 8:25	turn again	[return]	{AL}
Alma 9:10	stood forth	[came forward]	{AL}
Alma 9:19	suffer	[allow]	{AL}
Alma 9:22	been waxed strong	[given power to grow]	{AL}
Alma 9:25	nigh	[near]	{AL}
Alma 9:26	hence	[from this time]	{AL}
Alma 9:30	meet	[suitable]	{AL}
Alma 10:7	an hungered	[hungry]	{AL}
Alma 10:16	cross	[contradict]	{AL}
Alma 10:30	remember these things against	[hold]	{AL}
Alma 11:24	lucre	[worldly riches]	{AL}
Alma 11:25	retain	[withhold]	{AL}
Alma 11:42	loose	[remove]	{AL}
Alma 12:1	establish	[confirm]	{AL}
Alma 12:2	on this wise	[in this manner]	{AL}
Alma 12:3	taken in thy lying	[caught by surprise]	{AL}
Alma 12:14	fain be glad	[willingly]	{AL}
Alma 12:21	lest	[for fear that]	{AL}
Alma 12:28	expedient	[profitable]	{AL}
Alma 12:28	whereof	[of which]	{AL}
Alma 13:5	in fine	[in summary or conclusion]	{AL}
Alma 14:3	privily	[secretly]	{AL}
Alma 14:5	reviled against	[acted with contempt]	{AL}
Alma 14:27	obtain	[reach]	{AL}
Alma 14:27	rent in twain	[torn in two]	{AL}
Alma 14:28	straightway	[immediately]	{AL}
Alma 15:3	harrow up	[disturb, torment]	{AL}
Alma 15:5	besought	[implored]	{AL}
Alma 15:17	check	[restraint]	{AL}
Alma 15:17	checked	[reproved]	{AL}

(Word Forms)

Archaic words in Volumes 1-3 but repeated in Volume 4a

		<u># of Times</u>
anxiety	<i>[activity in preaching of the word],</i>	0
asunder	<i>[apart]</i>	0
aught	(anything)	0
aught	(the smallest part)	0
austere	(harsh, rough)	0
bade unto him	<i>[bade = asked, invited]</i>	0
bibber	(a steady drinker)	0
bowels	(center of emotion)	1
byword	<i>[a notorious example]</i>	0
comeliness	(suitable in form or manner)	0
common	(usual or ordinary)	0
compass	<i>["compass" = something related to "circular"]</i>	0
confess	(declare to be true)	0
confounded	<i>[perplexed, ashamed]</i>	0
confounded	<i>[frustrated or deterred]</i>	0
cross him	(contradict him)	1
curious workmanship.	<i>[exceedingly fine]</i>	0
desire the	<i>[desire = require]</i>	1
discover	(reveal)	0
envy	<i>[be discontent with] Judah,</i>	5
errand	<i>[assignment]</i>	0
every whit	<i>[ALL of them—even to the last "bit"]</i>	0
establish	<i>[confirm] the truth</i>	0
faggots	(bundle of sticks used for fuel)	0
fellow	(a man without good breeding or worth)	0
fiery darts	of The Adversary	0
forth	(forward)	many
frankly	<i>[freely] forgive</i>	0
fro	<i>[away from]</i>	0
fret themselves	<i>[or become enraged]</i>	0
generation	(group with shared set of ideals & beliefs)	3
go to	<i>[go to thy way]</i>	0
grievously afflict	<i>"to gloriously bless" or "exalt"]</i>	0
hardly bestead	<i>[or severely distressed]</i>	0
harshness	<i>[cruelness]</i>	0
hither	<i>[to this side or this place]</i>	0
hiss	<i>[an expression of scorn]</i>	0
hiss	forth <i>[or signal forth]</i>	0
Hosanna		0
in abundance	<i>[bountifully]</i>	0
in fine	<i>[to sum up]</i>	1
insomuch	<i>[to the extent]</i>	2
lest	<i>[or to avoid the risk that]</i>	1
list	(are inclined)	1
lost their springs	<i>[lost their power]</i>	0
made bare	(unsheath for action)	4

Archaic words in Volumes 1-3 but repeated in Volume 4a

mark	<i>[the target]</i>	0
meet	<i>[proper] for him</i>	0
naught	<i>[nothing]</i>	0
not common	(unusual)	0
obtain	the path <i>[reach-realize a goal – see Rom. 11:7]</i>	1
recall	(take back)	0
resort	(meeting place)	0
rudeness	<i>[crudeness]</i>	0
scattered	<i>[separated – dispersed from their homeland]</i>	1
soberness	<i>[discreet sound principles or doctrine]</i>	0
soberness	(of sound mind)	0
sorely	()	1
still	small voice, <i>[a whisper]</i>	0
stay	themselves <i>[or rely]</i>	0
suffered	(sustained)	0
suffered	(permitted)	1
to and fro	<i>[forward and back] [or scattered]</i>	0
thither	<i>[to that side]</i>	1
turn upon	their own heads <i>[turn against – see Matt. 7:6]</i>	0
twain	<i>[or two wings] he covered his face</i>	1
undone	<i>[Having seen the Lord I feel completely unworthy]</i>	0
vexation	<i>[being somewhat annoyed or frustrated]</i>	0
wants	(deficiencies)	0
what knoweth	(who knows [hypothetical])	0
whence	<i>[from what place]</i>	0
whither	<i>[to what place]</i>	1
will	(good purpose)	0
women	<i>[wives] did bear children</i>	2
yet	(nevertheless)	4

I will highlight these archaic words in orange or mark the words with an orange asterisk. I will follow with the definition in bracketed italics and then identify this language at the right margin with {AL}.

(Sources: Royal Skousen ed., *The Book of Mormon: The Earliest Text*, 2009, p. xxxvii; Stan Carmack, “Why the Oxford English Dictionary (and not Webster’s 1828).” *Interpreter: A Journal of Mormon Scripture* 15 (2015): 65-77. Bible Study Tools (biblestudytools.com); KJV-Dictionary (KJV-dictionary.com).

(11) The use of Hebrew idioms

An “idiom” is a phrase whose meaning is found outside of the literal meaning of the phrase. For example, when an American says, “He kicked the bucket,” it has nothing to do with kicking a bucket, but rather means that the man “died.” When an American says that “it is raining cats and dogs,” he doesn’t mean it literally, he simply means that it is raining hard. The following is a partial list of Hebrew idioms found in Volume 4a.

(Word Forms)

Examples:

Alma 3:37	met on every hand	[all around at every point]
Alma 4:6	lifted up in the pride of their eyes	
Alma 5:15	look forward with an eye of faith	
Alma 5:19	with a pure heart and clean hands	
Alma 5:37	ye that are puffed up in the vain things of the world	
Alma 8:19	he was an hungered	
Alma 8:24	set my back towards this land	
Alma 10:11	my women*	[wives]
Alma 13:21	stretched forth his hand	[denotes the rule of power]
Alma 13:25	Would to God that it might be in my day	[it is not going to happen]

(Sources: George M. Peacock, *Unlocking the Idioms: An LDS Perspective on Understanding Scriptural Idioms*. Springville: CFI, 2009. John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey." *BYU Studies* 11/1 (1970): 50-60, p. 57-59; Angela Crowell, "Hebraisms in the Book of Mormon." *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16).

(12) **The use of "key words" to imply a covenant context or process**

This theme has been previously covered in my Methods because I was instructing the reader that these words would appear in bold font in the text. But for emphasis I will list these words again because one of the two main purposes of the Book of Mormon as explained on the Title Page is "that we might **know** the **covenants** of the Lord." The following are covenant words which are plentiful in the Book of Mormon:

baptize, believe, brethren, children, church, covenants, diligence, disciple, establish, faith, father(s), friend, hear, hearken, judgment, keep my commandments, know, knowledge, land of promise, Lord, master, my people, mysteries, pray, preach, prosper in the land, record, said, servant, spake, words, etc.

(Sources: Raymond Treat personal communications 1990s; personal research)

(13) **The use of personal or place names with an inherent meaning that provides insight**

Examples: Alma 10:31 "Zeezrom"

According to this passage, Zeezrom was in business to "get gain." Note how his name contains the term "ezrom," which was the name of one of the Nephite monetary units.

This subject will be covered in more depth under section #34 "The use of metaphor symbolism." However, for now, in lieu of my own discussion, I will refer the reader to the following Internet Site:

The Laura F. Willes Center for Book of Mormon Studies
Book of Mormon Onomasticon

[Note: The word "onomasticon" means "a list or collection of proper names," or "a list or collection of specialized terms, as those used in a particular field or subject area." (Dictionary.com)]

(Source: <https://wwi.lib.byu.edu/onoma/index.php/Introduction>)

(14) The use of plurals

Hebrew frequently uses nouns in the plural where in modern English we would only use the singular form. Some newly-marked examples from Volume 4a are as follows:

Examples:

Alma 3:6	skins
Alma 7:11	pains
	temptations
	sicknesses
Alma 11:20	disturbances
Alma 16:18	lyings
	deceivings
	envyings
	strifes
	revilings

The following are examples of plurals marked in Volumes 1 –3 that appear in Volume 4a:

<u>Examples:</u>	<u># of Times in Volume 4a</u>
abomination s	1
affliction s	6
bloodshed s	0
burdens	0
contention s	6
desires	2
destruction s	0
earthquake s	0
fruit s	0
hearts	many
heaven s *	1
imagination s	0
iniquities	5
lightning s	0
might s	0
multitude s	1
noise s	0
numbers	1
rebellion s	0
reign s of the king s	0

(Word Forms)

rumors	0
slaughters	0
sufferings	2
threatenings	0
thunderings	0
visitations	0
wars	3
waters*	6
wills	1

Note* John Tvedtnes writes the following:

Certain Hebrew words are treated differently in regards to number than their English correspondences. The plural form of “God” (*el*), for example, is *elohim*, which (except where referring to pagan gods) takes a singular verb (see Gen. 1:1), reminding us that Joseph Smith speaks of a “council of the Gods.” A council would be a single body, and would therefore take a singular verb. (This would explain why the Father, Son, and Holy Ghost are said to be one God—*elohim*—in the Book of Mormon; see 2 Nephi 313:21; Mosiah 15:4; Alma 11:44; 3 Nephi 11:27,28,36; Alma 28:10; Mormon 7:7)

Some Hebrew words have no singular form at all, but always appear in the dual or the plural. On such is *hayyim*, “lives,” which is generally translated as “life,” though Joseph Smith said that it should always be rendered “lives” in the expression “eternal life”—referring to the eternal increase in posterity for those who attain exaltation. Two words that exist only in the dual form are *samayim* (“heavens”) and its related word *mayim* (“waters”). The author can find no examples of “heaven” (singular) in the Book of Mormon and “water” is most often rendered in the plural. (“Hebraisms in the Book of Mormon,” pp. 51-52)

In his editing for the 1837 edition of the Book of Mormon, Joseph Smith changed many of these plurals to the singular form.

(Sources: T. W. Brookbank, “Hebrew Idioms and Analogies in the Book of Mormon.” *Improvement Era* 17 (January 1914): 189-92; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(15) **The immediate duplication of a word or group of words**

When the same word or words are repeated (such as “**Wo, Wo**”), it intensifies the meaning of the word.

Example: Alma 5:32

repent
repent for **the Lord God**
hath **spoken** it

Examples:

Alma 7:9 Repent ye Repent ye

(Word Forms)

semitic numbers are parallel only when the same number is repeated within the passage, (fifty/fifty, thousand/thousand, and so on), or when the a foriori ("how much more so") principle is in effect." One such example of this "how much more so" principle is found in Alma 3:26 (see also Alma 60:22): [Donald W. Parry, The Book of Mormon Text Reformatted according to Parallelistic Patterns, F.A.R.M.S., pp. xxiv-xxvii]

(18) The use of a verb and a noun in the same phrase that derive from the same root

Example:

- Alma 1:1 warred a good warfare
- Alma 2:18 slew the Amlicites with a GREAT slaughter ?
- Alma 3:1 the number of the slain were NOT numbered
- Alma 4:13 succoring those who stood in need of their succor
- Alma 7:16 the testimony of the Holy Spirit which testifieth in me
- Alma 10:2 the writing which was [written] upon the wall
- Alma 13:3 called with a holy calling
- Alma 16:11 covered [up] with a shallow covering

The following are examples that were found in Volumes 1—3.

Examples:

of times in Volume 4a

cursed with a sore cursing	0
dreamed a dream	0
offer burnt offerings	0
proceed to give an account upon these plates of my proceedings	0
yoketh them with a yoke of iron,	0
work a great and a marvelous work among the children of men	0
decree unrighteous decrees	0
the desire which I desired of Him—	0
writings . . . caused to be written	1
a great number, even so many that they did NOT number them	1
succor those that stand in need of your succor	1

Biblical examples:

- Genesis 27:34 cried with a great and exceeding bitter cry
- Genesis 40:8 we have dreamed a dream
- Judges 11:30 vowed a vow
- 1 Samuel 7:10 thundered with a great thunder
- 2 Samuel 1:17 lamented with this lamentation

Unfortunately, there are other examples in the Hebrew text, but have not been translated into the English text. Among them:

2 Samuel 12:16 David “fasted a fast” (translated as “they are in great fear”)
Psalms 14:5 “feared a fear” (translated as “they are in great fear”)
Lamentations 1:8 “sinned a sin” (translated as “grievously sinned”)
2 Chronicles 25:27 “conspired a conspiracy” (translated as “made a conspiracy”)
Ezra 10:1 the people “wept a great weeping” (translated as “wept very sore”)
Job 3:25 “feared a fear” (translated as “the thing which I greatly feared”)
Jeremiah 46:5 “fled a flight” (translated as “and are fled apace”)
Hosea 2:6 “wall a wall” (translated as “make a wall”)

(Sources: Brookbank: 1914: section 4; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60, p. 57; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(19) The relating of two nouns connected by the word “of” instead of using adjectives

This particular Hebraism is referred to as the “**Construct State**” because two nouns or concepts are joined in “construction” of a larger idea.

Numerous examples were given in the Introduction to Volume 1, and there are numerous examples throughout the text here in Volume 4a. Thus I will give only a few references as the concept should have been taught and reinforced with the hundreds of examples previously mentioned/

Examples:

Alma 1:3 the word **of** God
Alma 2:34 *the waters of Sidon*
Alma 5:27 the **blood of Christ**
Alma 9:19 the **people of Nephi**
Alma 10:8 the **things of God**
Alma 11:3 a senum **of silver**
Alma 12:11 the **chains of hell**

(Sources: T. W. Brookbank, “Hebrew Idioms and Analogies in the Book of Mormon.” *Improvement Era* 17 (August 1914), 972-75; Sidney B. Sperry, “Hebrew English.” *Improvement Era* 38 (March 1935):140-141, 187-188, p. 187; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60, p. 55; also Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16)

(20) Consecutive usage of the Construct State (connecting nouns)

Thomas Brookbank writes that according to Greene’s *Hebrew Grammar*, par. 255,3, “three, four, or even five nouns are sometimes joined together in the relation of the construct state.”

Example: Alma 1:29

(Word Forms)

they	began to	be	exceedingly rich
		having	<u>abundance</u>
	of		<u>ALL things</u> whatsoever
they	stood	in	need—
		an	<u>abundance</u> of
			and [of] flocks
			herds
and		[an	<u>abundance</u> of
			of fatlings
			EVERY kind
and	also	[an]	<u>abundance</u> of
			and of grain
			and of gold
			and of silver
			and of precious things
and		[an]	<u>abundance</u> of
			and [of] silk* [similar to “fine-twined linen]
			and [of] fine twined linen
			and [of] ALL manner
			of good homely cloth [for the home]

Example: Alma 6:6

6 . . .

in behalf of the **welfare of** the **souls of** those **who** knew NOT **God**

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

(21) **A preposition followed by a condition equals an adverb**

Examples:

Alma 1:11	[he] pleaded for himself with MUCH boldness
Alma 1:25	<u>they</u> bore with patience the persecution
Alma 2:17	the Amlicites did <u>contend</u> with the Nephites with GREAT strength
Alma 2:23	[<u>they</u> being] struck with MUCH fear
Alma 2:26	being exercised with MUCH faith
Alma 2:36	did <i>pursue</i> <u>them with</u> their might

(Sources: E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi." *Improvement Era* 64 (July 1961): 496-97, p. 497; John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey." *BYU Studies* 11/1 (1970): 50-60; p. 55)

(22) Separated prepositions at the beginning and end of the object

Example: Alma 1:8

8 . . .

	who	was	an	instrument
			in	the hands
				of God
			in	delivering the people of Limhi
			out	of bondage.

Example: Alma 2:24

24 . . .

	to	our	GREAT	<u>astonishment</u>	
					<i>in the Land of Minon</i>
					<i>above the land of Zarahemla</i>
					<i>in the course of the land of Nephi</i>

Examples: Alma 3:3
 Alma 6:5
 Alma 8:3
 Alma 15:5

(Sources: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 18 (December 1914): 136-43; Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon." *Improvement Era* 57 (October 1954): 703, 728-29, p. 728)

(23) The use of **compound prepositions** or **double prepositions**

In Hebrew prepositions not only express location, but direction in more detail than in modern English. In the Introduction to Volume 1, I listed approximately 60 different examples. That should be enough to teach the concept. Thus I will only list a few examples here in Volume 4a.

Note: For the most complete listing of all prepositions, including (1) Single Words, (2) Multiple words, (3) Archaic words, and (4) Postpositions, I would recommend going to "List of English prepositions," Wikipedia.

Examples:

Alma 1:8	out of bondage
Alma 2:15	<i>up upon the Hill Amnihu</i>
Alma 2:38	heaped up on <i>the earth</i>
Alma 3:11	<i>out of the land of Jerusalem</i>
Alma 3:20	<i>came in upon</i> the people
Alma 12:2	heard by the people <i>round about</i>

(Word Forms)

Alma 14:7 **cast him out from among them**
Alma 16:6 **away up beyond the borders**

(Sources: Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon," *Improvement Era*, (October 1954): 703, 728-29, p. 703; Angela Crowell, "Hebraisms in the Book of Mormon," *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16; also my personal word search)

(24) **Extended repetition of a preposition**

In Hebrew, when there are multiple things listed as objects of a verb, a preposition tends to follow each thing. In English we would not do so.

Example: Alma 2:12

12 . . .

yea	they	did	<u>arm</u>	themselves	
					with swords
				and	with cimeters
				and	with bows
				and	with arrows
				and	with stones
				and	with slings
				and	with ALL manner
					of weapons
					of war
					of EVERY kind

Example: Alma 5:50

50 . . .

yea	the	Son of God	cometh	in	His	glory
				in	His	might
				[in	His]	majesty
				[in	His]	power
			and	[in	His]	dominion

Examples: Alma 6:6
 Alma 7:27
 Alma 12:15
 Alma 16:2

This kind of word repetition is usually structured into multiple parallel layers which most times are somewhat synonymous and connected by many 'and's. So, in structure we would claim this verse to have "synonymous parallelism" and "many 'and's." And in Hebrew word form we would say that this

verse exemplifies “repetition of a preposition.” Thus, the verse can be classified in three different ways.

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; Angela Crowell, “Hebraisms in the Book of Mormon.” *Zarahemla Record* 17-18 (summer and fall 1982): 1-7, 16.)

(25) The use of passive participles with “of” instead of “by” as in normal English

Example:

Alma 9:22 **after having been delivered of [by] God**

(Source: Brookbank: October 1914: p. 1148)

(26) The use of active participles where the word “of” is inserted before the object

In Hebrew we find phrases like: “will ye still persist in the wearing of costly apparel?” (Alma 5:53) The word “of” is inserted in a translation of Hebrew. This Hebrew construction is used instead of modern English, where we might just say: “will you still persist in wearing costly apparel ?”

Examples:

Alma 5:53 will ye still persist in the **wearing of costly apparel** *[in wearing costly apparel]*

Alma 13:7 without **beginning of days** *["did not have any beginning day"]*

Alma 13:9 **Who Is Without Beginning of Days**

(Sources: E. Craig Bramwell, “Hebrew Idioms in the Small Plates of Nephi.” *Improvement Era* 64 (July 1961): 496-97, p. 497; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey.” *BYU Studies* 11/1 (1970): 50-60; p. 55)

(27) The use of a preposition plus the word “that”

Example:

Alma 5:5 **after that** they were **brought** into **bondage**

(Sources: Brookbank: 1914: section 4; John A. Tvedtnes, “Hebraisms in the Book of Mormon: A Preliminary Survey,” *BYU Studies* 11/1 (1970): 50-60; p. 58)

(28) The use of the words “caused that” or “caused to be” or “will cause”

The words “caused that” to imply a causative factor are not normally used in English.

and [that ye would] cast off your sins
 and [that ye would] NOT procrastinate the day
 of your repentance

28 But that ye would humble your selves
 before the Lord
 and [that ye would] call on His Holy Name

and [that ye would] watch
 and pray continually

that ye may NOT be tempted above
 that which ye can bear

Examples: that I should that he would that I might

- | | | |
|------------|---------------|------------|
| Alma 2:20 | Alma 2:28 | Alma 1:7 |
| Alma 3:19 | Alma 3:11 | Alma 4:16 |
| Alma 5:29 | Alma 10:22 | Alma 4:19 |
| Alma 5:43 | Alma 13:27-28 | Alma 7:13 |
| Alma 6:5 | Alma 15:5 | Alma 8:10 |
| Alma 7:3 | | Alma 10:13 |
| Alma 7:23 | | Alma 15:17 |
| Alma 8:13 | | Alma 16:17 |
| Alma 8:25 | | |
| Alma 9:1 | | |
| Alma 9:14 | | |
| Alma 10:19 | | |
| Alma 10:30 | | |
| Alma 11:2 | | |
| Alma 11:25 | | |
| Alma 12:5 | | |
| Alma 12:20 | | |
| Alma 13:1 | | |
| Alma 13:13 | | |
| Alma 14:5 | | |
| Alma 14:8 | | |
| Alma 16:5 | | |

(Source: Brookbank: May 1914: p. 624)

(34) Epithet

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

Example: Alma 16:5

5 **Therefore** he
that had been **appointed** **chief captain**
over the **armies of the Nephites**
and his name was **Zoram**
and he [**Zoram**]
had two sons
Lehi
and Aha— [see Note]

[Note: According to Hugh Nibley, the name "Aha" in Egyptian means "warrior". It was a very common name. The first king of Egypt was called "Aha." That was one of his epithets; he was "Aha, the warrior." It's always written with a pair of arms, one holding a club and one holding a shield. That's the name "Aha," which means "a leader in war." [Hugh W. Nibley, *Teachings of the Book of Mormon, Semester 2*, pp. 354-355]

The descriptive titles of Deity can also be referred to as “epithets.” (See the section on “metaphor symbolism” – “Titles of Deity”)

(Source: Bullinger 1898/1968:440)

(35) A Wish or a Prayer

Short examples of a wish or prayer are sometimes preceded by words such as “God forbid,” “God be praised,” “Thank God,” or “O Lord.”

Example: Alma 2:28

28 **Nevertheless**
the **Nephites**
being **strengthened**
by the **hand**
of **the Lord**
having **prayed mightily**
to **Him**
that He [the Lord] would **deliver** **them**
out of **the hands**
of **their enemies**

(Word Forms)

Example: Alma 2:30

30 And it came to pass

that [he] **Alma**
being a man of **God**
being exercised **with** MUCH **faith**
cried saying

O Lord have mercy
and spare **my** life

Example: Alma 13:27

27 And now **my** brethren

I [**Alma**] **wish** from the inmost part
of **my** **heart**

yea [I [**Alma**] **wish**] with GREAT anxiety
even unto pain

that ye would hearken
unto **my** words

(Source: Bullinger 1898/1968:479)

(36) **Euphemism**

This involves the use of pleasant wording rather than what is harsh.

Example: Alma 1:1

1 . . .

king **Mosiah**
having gone the way of **ALL the earth**
having **warred** a good **warfare**

(Sources: Bullinger 1898/1968:684)

(37) A **diminishing** of one thing to magnify another

This is where the value of one thing is lowered in order to emphasize and increase the value of another. For example, in Genesis 18:27 we find:

“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” [Bull. P. 155]

Example: Alma 7:7

7 For behold

I [Alma] say unto you
there be MANY things
to come

and behold

there is ONE thing
which is of MORE importance
than they ALL—

for behold

the time is NOT far distant
that [He] the Redeemer liveth
and cometh among His people

(Source: Bullinger 1898/1968:155)

(38) The use of **metaphor** symbolism

(a) **Body parts:** A major example of metaphor symbolism in the scriptures is body parts.

1. **Body:** Alma 11:43 The **spirit** and the **body**

2. **Feet:** Alma 5:53 trample the Holy One under your **feet**

3. **Arm(s) :**

God’s Arm: Alma 5:33 for **the Arms of Mercy** are extended towards them

4. **Mouth:** Alma 5:11 which were **delivered** by the **mouth** of **Abinadi**

Alma 7:1 **spoken** unto **you** by the **words** of **my mouth**

God’s Mouth: Alma 13:22 the **voice** of **the Lord** by the **mouth** of **angels**

Alma 13:25 **declared** unto us by the **mouth** of **angels**

5. **Face:** Alma 2:29 [he] Alma **fought** with Amlici with the sword **face** to **face**

God’s Face:

6. **Eye(s):** Alma 1:20 **they** were NOT proud in **their** own **eyes**

Alma 1:32 being lifted up in the pride of their own **eyes**

Alma 4:6 lifted up in the pride of their **eyes**

Alma 5:15 look forward with an **eye** of faith

Alma 10:25 power over you to blind your **eyes**

God's Eyes:

7. **Hand (s):** Alma 2:18 the Lord did strengthen the **hand** of the Nephites,
Alma 2:20 slain by the hand of Nehor
Alma 2:28 deliver them out of the **hands** of their enemies

God's Hands: Alma 1:8 an instrument in the **hands** of God
Alma 2:30 that I [Alma] may be an instrument in Thy **hands**

8. **Bowels:**

God's bowels: Alma 7:12 that His **bowels** may be filled with mercy

9. **Heart(s):** Alma 1:6 lifted up in the pride of his **heart**
Alma 1:24 the **hearts** of MANY were hardened
Alma 5:7 He [the Lord] changed their **hearts**

God's heart:

10. **Finger:**

God's Finger: Alma 10:2 written by the **finger** of God

(Sources: These examples come from word searches of Volume 4a. See also Pinnock: p. 121-126)

(b) **Names of God, Christ, the Holy Ghost**, etc. (These Names come from my own research article: "That Ye Might Know the Name of the Lord")

Descriptive Titles of God that appear for the first time in the Book of Mormon

Alma

Him . . . Spoken By Our Fathers, . . . Redeem His People from Their Sins (Alma 5:21)
Our Creator (Alma 5:25)
The Arms of Mercy (Alma 5:33)
The Bread and the Waters of Life (Alma 5:34)
The Fruit of the Tree of Life (Alma 5:34)
A Shepherd (Alma 5:37)
The Good Shepherd (Alma 5:38)
Christ Jesus (Alma 5:44)
The King of All the Earth (Alma 5:50)
The Lamb of God, Who Taketh Away the Sins of the World (Alma 7:14)
Mighty to Save and to Cleanse from All Unrighteousness (Alma 7:14)
His Word (Alma 7:20)
Supreme Being (Alma 11:22)
The Beginning and the End (Alma 11:39)
The First and the Last (Alma 11:39)
The Very Eternal Father of Heaven and of Earth, and All Things . . . , (Alma 11:39)
Christ the Son (Alma 11:44)
One Eternal God (Alma 11:44)
God the Father (Alma 11:44)
Just in All His Works (Alma 12:15)
Merciful unto the Children of Men (Alma 12:15)
Mine Only Begotten Son (Alma 12:33)
The Son, the Only Begotten of the Father (Alma 13:9)
The Father, Who Is Without Beginning of Days or End of Years (Alma 13:9)
Full of Grace Equity and Truth (Alma 13:9)

(c) **Names of People, Places and Things**

In the text of the Book of Mormon, there are numerous places where I have noted a “duality” which implies that there is a hidden meaning related to the covenant aspect of the text. In other words, in view of the fact that the Book of Mormon is a covenant text of Christ’s people, it is not insignificant that many of the names of the people, places or things mentioned in the text are linked to, or associated with the Lord’s covenant process. I will first list the names in Volume 4a that are appearing for the first time in the Book of Mormon, along with possibly some brief comments taken from Book of Mormon Onomasticon. After that I will attempt to give some examples of what is called Metonymic naming that hopefully will be elucidated with the accompanying commentary.

Book of Alma 1—16

<u>People</u>	<u>1st Mention</u>	<u>Times</u>	<u>(Meaning?)</u>
NEHOR	(Alma 1:15)	10	Suggests a Jaredite connection. All suggestions for etymologies of Jaredite names must remain speculative (Nahor = Genesis 11:13)
AMLICI	(Alma 2:1)	13	It is possible that AMLICI is related to AMALEKI (RFS and JAT),
AMLICITES	(Alma 2:11)	21	
ZERAM	(Alma 2:22)	1	There are several possible etymologies for ZERAM, all of which are plausible but not wholly persuasive. When receiving a pronominal suffix, the zera’ becomes zar’, as in Isaiah 61:9, zar’ām, “their seed.” This is a possible meaning for ZERAM, i.e., “their seed” meaning the “chosen people.”
AMNOR	(Alma 2:22)	3	The name might then mean “people of light” (JAT), or “(my divine) kinsman is light” (JH). It may also be composed of ’mn, “craftsman; faithfulness; truth,” and ’wr, “light,” yielding the meaning “faithfulness is light.” (see Micah 7:8). (RFS). The silver unit AMNOR remains unexplained. Nibley believes this name contains the EGYPTIAN element imn, the god Amon. A mixed Semitic and Egyptian name, such as “Amon is light” (RFS), is also possible, though somewhat less likely.
LIMHER	(Alma 2:22)	1	Perhaps this is an infinitive of mhr, “hasten,” with preposition l (RFS).
AMULEK	(Alma 8:21)	62	Probably a variant form from MULEK.

(Word Forms)

GIDDONAH	(Alma 10:2)	2	A connection with GID, GIDDIANHI, GIDDONAH, GIDGIDDONI seems unavoidable.
AMINADI	(Alma 10:2)	2	The meaning of the HEBREW 'ammi nadab, is "my people are [is] generous." (Aminadab = Matthew 1:2)
ZEEZROM	(Alma 10:31)	27	ZEEZROM may be parallel to the HEBREW zeh Sinai, "he of Sinai"[1] (i.e., God) (Judges 5:5; Psalm 68:8) and may have the meaning "he of the Ezrom/Ezrum." EZROM/EZRUM is a NEPHITE term mentioned in Alma 11:6, 12, and is a unit silver measure.
MELCHIZEDEK	(Alma 13:14)	4	Melchizedek the biblical king of Salem is mentioned five times in Alma 13 but is not otherwise mentioned as a separate figure in the Book of Mormon. The name derives from juxtaposing two Hebrew words, king (melek) and righteousness (šedeq). The form of the juxtaposition, malkî-šedeq, allows for two different interpretations of the name, "My King is Righteousness" (reading the i as the first person pronominal suffix), or "King of Righteousness" (reading the i as a hireq compaginis). (Genesis 14:18)
AHA	(Alma 16:5)	1	AHA might be composed of the common Semitic noun 'āḥ, "brother," and the hypocoristic ending. This name would then mean, "[God is a] brother" or "[God is a] divine kinsman." Other suggestions include the Egyptian noun 'ḥ3, "warrior" name of the first Egyptian pharaoh.

Places (covenant symbolism)

MANTI	(Alma 1:15)	21	No West Semitic etymologies are apparent.
AMNIHU	(Alma 2:15)	1	Given the tendency to name places after people, it is likely that AMNIHU was originally a PN. The most likely etymology would derive the name from 'mn, "craftsman; faithfulness; truth," with the 3m.s. pronominal suffix, hū, yielding the meaning "his faithfulness," or even "he is faithfulness" (RFS and JAT).
SIDON	(Alma 2:15)	28	The etymology is uncertain.

The camp	(Alma 2:22)	23	(Exodus 14:19)
MANTI	(Alma 2:22)	21	
MINON	(Alma 2:24)	1	Possibly from Egyptian mni(w), "herdsmen, nomads," as the Nephites are said to have raised flocks there
HERMOUNTS	(Alma 2:37)	1	
NEPHIAH	(Alma 4:20)	20	Perhaps NEPHI with affixed theophoric YHH (= YAHU) in Elephantine Documents 1:2, and 13:14.
MELEK	(Alma 8:3)	6	It is most likely derived from the Hebrew word melek, "king."
AMMONIAH	(Alma 8:6)	25	It seems to be the Book of Mormon PN Ammon, with a medial prothetic shewa, plus the ending -hah, on the analogy of the personal names of the type Nephiah.
SIDOM	(Alma 15:1)		It is possible but unlikely that SIDOM is a mimated form of Sidon. It could be derived from biblical Sodom.
The borders	(Alma 16:3)	64	(Genesis 23:17) 43
DESOLATION of NEHORS	(16:11)	1	

Things (covenant symbolism)

SENINE	(Alma 11:3)	6	The most likely candidate is the EGYPTIAN term sniw (JG) a unit of silver currency during the New Kingdom in Egypt.
SEON	(Alma 11:5)	3	The Hebrew volumetric/ capacity measure sē'â is the best source for SEON/SEAN. It is translated in the KJV as "measure" (Genesis 18:6, 1 Samuel 25:18, 1 Kings 18:32, 2 Kings 7:1, 16, 18),
SHUM	(Alma 11:5)	2	The most obvious possibility is HEBREW šūm (Akkadian šūmu, Sumerian s u m, Arabic tūm, Aramaic tūmâ') "garlic," an unusual but not implausible name for a measure of gold. SHUM is not in the Bible, but it is found in MOSES (see JST Gen. 7:5, 8)

(Word Forms)

LIMNAH	(Alma 11:5)	2	We may possibly have here a variant pronunciation of HEBREW <i>nimnā</i> “be counted, numbered, reckoned, assigned” (Isaiah 53:12; Mosiah 14:12)
SENUM	(Alma 11:6)	4	
AMNOR	(Alma 11:6)	3	The silver unit AMNOR remains unexplained.
EZROM	(Alma 11:6)	2	
ONTI	(Alma 11:6)	2	No etymology is suggested.
SHIBLON	(Alma 11:15)	3	Possibly a variant of a Jaredite name
LEAH	(Alma 11:17)	1	The term Leah refers to the smallest unit of Nephite silver measurement. The word may derive from the Hebrew root <i>l’h</i> “to be weak, weary,” though its opposite meaning, “to be strong, capable,” has also been proposed. (Genesis 29:16)
SHIBLUM	(Alma 11:17)	2	SHIBLUM has been the reading in Alma 11:16, 17 since the 1830 edition. It was written down as SHIBLUM in the original manuscript by Oliver Cowdery (probably based on the reading of the word SHIBLON in Alma 11:15, 16. O was then corrected by him to SHILLUM by overwriting the b with an l. Then (possibly with the assistance of Joseph Smith) he crossed off the overwritten l to produce SHILUM. In the printer's manuscript it appears only as SHILUM. The 1830 typesetter erroneously set shiblum (in what is now verse 16), which it has remained through the current edition of the Book of Mormon. In verse 17 both O and P have only shilum, but the typesetter repeated the mistake of verse 16 by setting shiblum, the reading in 1830-2013. While the derivation of shiblum from ancient HEBREW is somewhat problematical, shilum is not. Its derivation from the Hebrew <i>shillum</i> , “reward, payment, compensation” is found in Micah 7:3 in the context of bribing judges. According to Hoftijzer, in Northwest Semitic inscriptions <i>slm</i> has the meaning “to be paid, repaid.”
ANTION	(Alma 11:19)	1	This term for monetary weight could be indigenous. If an ancient Near Eastern etymology does apply, perhaps it could be Egyptian. For example, it might be derived from the ancient Egyptian participle <i>int</i> “bringing; buying,” ⁸ as short for the older phrase <i>int r isw</i> , and later <i>int r ḏb3</i> ; cf. <i>int m</i> “to sell” (though <i>dit</i> , <i>rdit</i> is more common for “sell, give” = Coptic <i>ti’ebol</i> ; cf. <i>ḏb3w</i>

“bribes”) with a Semitic nominal suffix –on. Compare from the EGYPTIAN roots inw (ini), “produce; tribute; gifts; dues (to be paid,” etc. There was at that time in Egypt no coinage-money, but goods were equated with the weights of copper, silver, and gold.

ANTIONAH	(Alma 12:20)	1	As discussed above, ANTIONAH could be associated with “Money-man; Gold-guy; Mr. Gold,” and ANTIONUM likewise could be associated with “Money-city; Gold-land.”
CHERUBIM	(Alma 12:21)	3	Cherubim is the name of heavenly beings guarding the way into the Garden of Eden mentioned three times in the book of Alma but not mentioned as a separate PN or GN in the Book of Mormon. (JST = Genesis 3:31) (“cherub” = 21)

(Sources: Book of Mormon Onomasticon)

According to Michael Hobby, the key to unlocking the meaning of names during the Nephite occupation of Zarahemla might be tied to Jaredite culture which the Mulekites (the people of Zarahemla) had apparently brought with them when they became subject to Nephite kings. The fact that the Mulekites were deeply involved in Jaredite culture is obvious; the fact that they spoke the Jaredite tongue is evidenced by their personal and city names, etc. In all, as much as 30-40 percent of all Nephite/Mulekite names may have been Jaredite or contained one or more Jaredite elements. This could hardly have resulted from reading the record of a fallen people. (Michael M. Hobby, *The Mulekite Connection*, p. 21-22)

Nephite Names Jaredite Names

Nehor (Alma 1:5)-- guilty of priestcraft, taught the people contrary to the word of God.

Amlici (Alma 2:1) – a dissident was after the **order of Nehors**

Nehor (Eth. 7:4,9) – a city and land to where the rebellious **Corihor** went.

Desolation of **Nehors** (Alma 16:11) – this is what they called the city Ammonihah after it had been destroyed (Alma 8—16). The people had rejected Alma and the gospel and persecuted and killed those who believed in the words of Christ.

Noah (Mos. 7:9) – a wicked king of Nephi-Lehi, part of the land of inheritance.

Noah (Eth. 7:14,16) – One of the sons of **Corihor**, rebelled against the righteous Shule. Gave battle and became king over a part of the land

(Word Forms)

According to Gordon Thomasson, "metonymy or metonymic naming involves 'naming by association,' a metaphoric process of linking two concepts or persons together in such a way as to tell us more about the latter by means of what we already know about the former." (see Gordon C. Thomasson, "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming," in *Journal of Book of Mormon Studies*, Spring 1994, p. 15)

In the Book of Alma are found accounts of anti-Christ's and trouble-makers who were apparently influenced by the same ideas that brought down the Jaredites. My purpose here is to suggest that there might be meaning in names. In other words, perhaps Mormon, in his editing process, deliberately chose certain names to emphasize the fact that these people, places or things were in some way associated with a Mulekite culture, and thus in some similar ways were connected to the Jaredite culture which had abandoned their covenant commandments and blessings, and thus were destroyed (as would be the Nephite culture).

The following are a few items of commentary that might shed light on some of these similar cultural connections.

Alma 1:2 Nehor

In Alma 1:2 we find that in the very first year of the reign of Alma (as if to challenge Alma's authority) "there was a man brought before him to be judged. Without giving his name we are told he "was large, and was noted for his much strength." These words are very similar to those which will later in the text describe another leader of rebellion against Nephite leadership: "Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah" (Alma 46:3). Mormon's uses these descriptive words, along with the name Amalickiah to link their rebellions.

The "man . . . who was large" here in Alma 1:2 is finally identified ("Nehor") in Alma 1:15. He is linked with "the order of Nehor" as explained in the next chapter where the reader will encounter a man "after the order of [Nehor]" who leads a rebellion against the Nephite leadership. His name is Amlici. When pronounced with the accent on the first syllable and using a "k" sound for the "c", the name is very similar to Amalicki (pronounced with the accent on the first syllable also). This linkage should not be ignored as it is a key to unlocking understanding concerning the continued troubles of the Nephites in the Book of Alma. [Alan C. Miner, Personal Notes]

According to Paul Hoskisson, the name "Nehor" is a Jaredite name, and the Nephite apostate movements might have been inspired by Jaredite history. If this was the case, then the Jaredite cities (of the order of Nehor) might have been located more to the "north" (or downstream) of Zarahemla (due to the southern migrations of Jaredites and "Mulekites" from the land northward). Such a location was the case with the city of Ammonihah, which was a "city of Nehors" (Alma 16:11). This area is a possibility for the origin of the Amlicites. (Paul Hoskisson, "An Introduction to the Relevance and a Methodology for a Study of the Proper Names of the Book of Mormon," in *By Study and Also by Faith*, Vol 2, F.A.R.M.S., p. 130)

Alma 2:1 **Amlici**

As for the name Amlici (commonly pronounced 'Am-lih-sigh), I would tend to pronounce it differently in order to stress some similarities here. By pronouncing this name 'Ama-la-kie, we can consider him, for all intents and purposes, the originator or representative of the Amalekites (pronounced 'Ama-le-kites). By doing this, we solve a major dilemma in the Book of Mormon--the origin of the Amalekites. . . . Thus we apparently have a linkage of cultures in the names "Amalekites" (Jaredite) and "Jerusalem" (Mulekite) in a correspondingly correct geographical location according to the text, and in a correspondingly correct chronological location in the text, to suggest a connection with Amlici. (Alan C. Miner, Personal Notes) (For a full line of reasoning, see my Commentary)

Alma 2:15 The River **Sidon**

According to Verneil Simmons, a study of the historical situation at the fall of Jerusalem quickly reveals that the only part of the country not under control of Nebuchadnezzar were the two Phoenician cities of Tyre and Sidon. They were still free, but not to remain at liberty for long. The prophet Isaiah, more than a century earlier, had foreseen the time when Tyre should be destroyed and he spoke of those who should flee their cities to the western colonies by ship (see Isaiah 23:1,2,5-7). The merchants of Tyre and Sidon, the two great cities of Phoenicia, referred to themselves as Sidonians. These merchant-ships were capable of circumnavigating the continent of Africa, as described by the historian, Herodotus. Today's scholars are beginning to accept the suggestion that they possibly even reached the Western World in their colonizing attempts. . . . Knowing that the sailors of Phoenicia called themselves Sidonians, it is difficult to escape the conclusion that this river running by where the people of Zarahemla had settled came by its name because colonists from Sidon had originally been part of the first group of settlers of the people of Zarahemla that arrived in the New World. (Verneil W. Simmons, *Peoples, Places and Prophecies*, p. 97-98)

Alma 2:22 **Zeram**, and **Amnor**, and **Manti**, and **Limher**

In Alma 2:22 we find that those whom Alma set out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher. This is the only time in the Book of Mormon that these names appear as personal names. Why then did Mormon put their names in the text?

It is interesting that these names might have some linguistic tie-in to the lands in which these battles were being fought. If this is the case, then these men collectively had the cultural and geographical knowledge to best track the Amlicites through these lands. This proposed linguistic tie-in can be represented as follows:

Zera-m = a representative of the area or land of Zera-hemla

Amn-or = a representative of the area or land surrounding the hill Amn-ihu

Manti = a representative of the area or land of Manti

(Word Forms)

Limh-er = a representative of the area where the followers of Limh-i settled--near Gideon east of the river Sidon. (Alan C. Miner, Personal Notes)

Alma 2:37 The Wilderness Which Was Called **Hermounts** . . . Wild and Ravenous Beasts

Where does the word "Hermounts" (Alma 2:37) come from? According to Hugh Nibley, this is certainly not a Latin word. It's not a Greek word, a Hebrew word, or a Semitic word. Where was Hermounts? It was the land on the borders that was infested at times by wild beasts, at certain seasons of the year. It was way up in the borders. The Nephites and Lamanites went way up there. So it is the Egyptian word hr-Mntw, obviously. Month or Monthis was the Egyptian Pan; he was the god of wild places, wild animals, and the wild country. Hr-Mntw was the outmost part of Egypt where the land was sometimes visited by lions and crocodiles and things like that. It was under cultivation, but it was a place that was in danger from animals. They called it hr-Mntw because it was Month's country, wild animal country. Hr [Mntw] means "under the rule of Month, who was the beneficent lord of wild animals. Hr-Mntw was that ground in Egypt which was the part far removed and yet was visited by animals. So they called this area Hermounts, and no other word could match it so perfectly because it was infested at times by wild beasts. Is that a coincidence? Hermounts is the most fantastic word in the Book of Mormon because it has no philological connections until you recognize hr-Mntw. (Hugh W. Nibley, *Teachings of the Book of Mormon*, Semester 2, p. 243)

According to the geographical theory of Joseph Allen, on the Mesoamerican map we find a very rugged mountainous region northwest of the ruins of Santa Rosa (the local land of Zarahemla). It is this wilderness or mountainous region that forms the eastern border of the Isthmus of Tehuantepec. Not only does the geography match the account in the Book of Mormon, but there is also a noteworthy word association. The word "hermounts" is associated with "wild and ravenous beasts." In addition, in the Aztec or Nahuatl language, the word "Tehuantepec" also means "wilderness or wild and ravenous beasts." The word "Tecuani" means "wild tiger or ferocious beasts." (Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, p. 40)

Alma 4:18 **Nepihah**

When Alma stepped aside from being chief judge, he selected a wise man to replace him by the name of "Nepihah" (Alma 4:18). According to Hugh Nibley, names like "Nepihah," that end in -hah are interesting. At the time of Lehi, there was a new revival movement begun in Israel led by Josiah. These names that ended in -hah in Israel at that time are Jehovah names. That was the revival of the cult going back to Jehovah. Ihah is another form of the name. You find that name later. You find it in Aramaic, too. The name Nepihah would probably be a mixture. They mixed Semitic and Aramaic elements. It might mean "the Lord is Jehovah." That's just a guess, but it sounds good. (Hugh W. Nibley, *Teachings of the Book of Mormon*, Semester 2, p. 263)

Alma 8:6 **Ammonihah** (Ha/Hah Ending)

According to Joseph Allen, the "ha" ending is common both in the Maya language and in proper names and cities in the Book of Mormon. For example, the names of Nephi(hah), Moroni(hah), and Ammoni(hah) all display the "ha" sound. Compare these names with Maya place names such as Xel(ha), Balam(ha), Altun(ha), Pulsi(ha), etc. Apparently, the "ha" ending performs the same function as the Hebrew word "Beth" and the Aztec word "Tenango"--that is, "house of," "near to," or "place of." The "ha" ending in the Maya language of the Yucatan today means water. Hence, the word Balam-ha means the water or well of the tiger. It also may refer to a person of that name. This ha/water concept makes an interesting correlation with the "hah" ending of proper names in the Book of Mormon. The analogy in words such as Nephihah or Moronihah may mean "from the waters of Nephi" or "from the waters of Moroni," such as in the term, "from the loins of Judah." As a mother gives birth to a baby, her water breaks. (Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, p. 37)

Alma 8:20, 10:1-4 | **[Amulek]** Am a Nephite

The fact that Amulek had to specifically mention to Alma² that "I am a Nephite" (Alma 8:20) intimates that Amulek was living with a group of people in Ammonihah who, for the most part, were not Nephites. The following evidence suggests that they were Mulekites (with a Jaredite culture heritage):

1. The city of Ammonihah, which was the location of Amulek's home (Alma 8:21), is identified in the book of Alma as a city associated with the order of Nehor (see Alma 14:16-18; 15:15; 16:11).
2. Nehor is a name that is found in the Jaredite record (Ether 7:4).
3. The last Jaredite king, Coriantumr, was "discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons" (Omni 1:21). In Mosiah 25:2, it says that "Zarahemla was a descendant of Mulek, and those who came with him into the wilderness."
4. In Alma 22:30-31, it says that the land called Desolation (Jaredite lands?) was the place of the first landing for the people of Zarahemla before they came up into the south wilderness.

Amulek's association with Mulekites is also demonstrated in his name, A-mulek. Amulek's name could be a situation of metonymy. According to Gordon Thomasson, "metonymy or metonymic naming involves 'naming by association,' a metaphoric process of linking two concepts or persons together in such a way as to tell us more about the latter by means of what we already know about the former." (see Gordon C. Thomasson, "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming," in *Journal of Book of Mormon Studies*, Spring 1994, p. 15)

In other words, perhaps Mormon, in his editing process, deliberately chose the name "Amulek" for this Nephite helper of Alma² to emphasize the fact that, although Amulek lists his

(Word Forms)

Nephite lineage back to Lehi (Alma 10:1-4), he was in some way associated with a Mulekite culture.

Alma 10:2 **Aminadi**

Amulek had an ancestor named Aminadi, a descendant of Nephi, "who interpreted writing which was upon the wall of the temple, which was written by the finger of God" (Alma 10:2). Who was this man and when did this happen? According to Verneil Simmons, the only mention of this dramatic story is the above reference.

In the Bible account of a similar story told in the book of Daniel (Daniel 5), the finger of the Lord writing on the wall of the palace spelled doom and destruction to the king of Babylon and his kingdom. Did the Lord warn the Nephites at the temple in the City of Nephi by a similar method, that destruction was imminent? When Mormon wrote the words of Amulek he apparently felt no further need to explain them. [Verneil W. Simmons, *Peoples, Places And Prophecies*, p. 161]

The reader should note that there is a connection between the sudden destruction of the kingdom of Babylon as foreseen in Daniel 5, and the prophecies of Alma and Amulek concerning the sudden destruction of the city of Ammonihah. (Alma 10:20-27; 16:1-11). (Alan C. Miner, Personal Notes)

According to John Tvedtnes, despite the paucity of genealogical details in the Book of Mormon, clearly the people were very concerned about their tribal affiliation. For example, Book of Mormon personal names containing such Semitic patronymic elements as Abi- ("father") and Ami- ("paternal kinsman/clan") fit the biblical pattern and are evidence for a strong patrilineal kinship system. Note the names "Abinadi" (Mosiah 11:20), "Abinadom" (Omni 1:10), "Aminadab" (Helaman 5:39), and "Aminadi" (Alma 10:2). (John A. Tvedtnes, "Book of Mormon Tribal Affiliation and Military Castes," in *Warfare in the Book of Mormon*, F.A.R.M.S., p. 297)

Alma 10: 31 **Zeezrom**

In Alma and Amulek's preaching to the people in Ammonihah, "there was one among them whose name was Zeezrom" who was "the foremost to accuse them." He was a lawyer whose object was "to get gain; and they got gain according to their employ" (Alma 10:30-32).

It is intriguing that almost immediately after Zeezrom enters into the Nephite record, we find a seeming digression from the topic of the text in a complex discussion of Nephite weights and units of measure and equivalents. Conspicuous among the names of the units of value given is that of an ezrom (Alma 11:6, 12). It is a quantity of silver. Then immediately after the discussion of money we find the topic returning to the man who was called Zeezrom. This name appears to be a compound of the word Ze, which we can translate "This is an" as a prefix, and the word ezrom. Zeezrom proceeds to offer 10.5 ezrom of silver to Alma and Amulek if they would deny their testimonies. Because Zeezrom was a lawyer of dubious repute, one who today might be called a "bag-man" or a "fixer," that is, one who offers bribes of money, apparently

Mormon gave him the name Zeezrom after-the-fact (or metonymically) in order to fit his lifestyle. Besides linking him with his actions, the name links him into a typological complex with those who would sell their covenant promises for money. It should be noted that Judas betrayed or sold Christ for thirty pieces of silver. (Gordon C. Thomasson, "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming," in *Journal of Book of Mormon Studies*, Volume 3, Number 1 (Spring 1994), p. 8, 10, 15-16)

Alma 11:5 A **Limnah**

According to Diane Wirth, the term Limnah (Alma 11:5), a gold standard, has not an Egyptian, but a Hebrew meaning of "to count or weigh." (Brown, Driver, and Briggs, "A Hebrew and English Lexicon of the Old Testament"). These terms appear to be quite fitting since we know that the Nephites used a combination of Egyptian and Hebrew in the language they referred to as "reformed Egyptian." (Diane E. Wirth, *A Challenge to the Critics*, p. 47-48)

Alma 11:6 A **Senum**

According to Diane Wirth, if we take the word senum, referred to in Alma 11:3, we come up with an Egyptian word with a Nephite ending. Nephite endings to words were no doubt a grammatical device to change Egyptian words to their language. Sen in Egyptian means "one-half" or "doubling." Jesclard noted "This would also tend to fit into the Nephite method, because a senum is doubled each time to make the next highest amount." (Diane E. Wirth, *A Challenge to the Critics*, p. 47)

Alma 11:13 An **Onti**

According to Diane Wirth, Alma 11:13 refers to "an onti," which is an Egyptian word meaning "small amount" or "short of an amount." (Diane E. Wirth, *A Challenge to the Critics*, p. 47)

Although Alma 11:13 states that "an onti was as great as them all," the idea that might be grasped is that the word "onti" was associated with value.

Alma 11:16 A **Shiblum [Shilum]**

According to Diane Wirth, an interesting observation has been made by John Welch. In Alma 11:16 we come across a unit of measurement called shiblum. Checking an original fragment and the Printer's Manuscript of the Book of Mormon, it was found that the word was actually shilum, not shiblum. Shilum just happens to be a Hebrew word meaning "payment, reward, or retribution." (Diane E. Wirth, *A Challenge to the Critics*, p. 48)

Alma 12:20 **Antionah**

Gordon Thomasson notes that the name "antion" first appears in Alma 11:19 referring to the largest Nephite weights and units of measure of gold. According to Thomasson, what is

intriguing is that this name appears in later chapters of the text of Alma as part of other names. It first appears in Alma 12:20 referring to a chief ruler of Ammonihah, one "Antionah," a big man in status and self-esteem. Later the name "antion" appears as part of the name of "Antionum" (Alma 31:3), the pride-in-wealth city of the Zoramites.

With respect to the name Antionah, Thomasson hypothesizes that in order to facilitate editorial condensation of the Nephite records, Mormon used a process of metonymic naming wherein he substituted symbolically or historically "loaded" names for the actual personal names of given individuals. Metonymy or metonymic naming involves "naming by association," a metaphoric process of linking two concepts or persons together in such a way as to tell us more about the latter by means of what we already know about the former. Thus the name for the largest unit of gold was linked to the chief ruler of Ammonihah. (Gordon C. Thomasson, "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming," in *Journal of Book of Mormon Studies*, Volume 3, Number 1 (Spring 1994), p. 8, 10, 16)

Alma 12:21 **Cherubim**

According to Bruce R. McConkie, a cherub is an angel of some particular order or rank to whom specific duties and work are assigned. That portion of the Lord's word which is now available among men does not set forth clearly either the identity or work of these heavenly beings. The concept of sectarian scholars that they are "mythological creatures," who filled for the Hebrew people the same position that the griffins did for the Hittites, is utterly false. (Griffins were supposed to be winged sphinxes having the bodies of lions and the heads and wings of eagles, and they were in fact mythological creatures.) (Bruce R. McConkie, *Mormon Doctrine*, p. 124)

Alma 13:14 **Melchizedek**

According to Robert Millet, Melchizedek is one of the most enigmatic figures in Judaeo-Christian history. Legends about Melchizedek abound in Jewish traditions, in Christian literature and art, and among the writings of the Qumran sectaries. . . In some Jewish and Christian writings he is identified as Shem, the son of Noah, while later traditions hold that he was a descendant of Shem. Others suggest that he was named Melchizedek by God when the priesthood was bestowed upon him (see Ginzberg 1:233; 5:225-26).

Josephus explained that the city of Salem, over which Melchizedek reigned, later became known as Jerusalem. ("The Antiquities" 1.10.3) In writing of Jerusalem, Josephus observed: "He who first built it was a potent man among the Canaanites and is in our tongue called [Melchizedek] the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem." ("The Wars" 6.10.1; emphasis added). And, most important for our study the legends attest that Melchizedek was both king and priest in Salem (Hebrews 7:1; Ginzberg 1:233).

The scriptures also make clear that Melchizedek is a marvelous type of Christ. His name comes from two Hebrew roots, *melekh* (king), and *tzedek* (righteousness), *Melchi-tzedek*

meaning literally "king of righteousness" or "my king is righteousness." [Robert L. Millet, "The Holy Order of God," in *The Book of Mormon: Alma, The Testimony of the Word*, p. 80]

Melchizedek is only mentioned one time in the Book of Mormon. Why is it here [in Alma 13:14-18]? It is interesting that Alma was just preaching in the city of Melek, and has come to the people of Ammonihah, which were probably of similar Mulekite descent. According to Joseph McConkie, "of the Old Testament kings none was greater than Melchizedek." An earlier chapter considered him as a type for Christ; here we refer briefly to the significance of his name. The root for the forepart of his name, Melch (Melek), means "king" or "royal". (Joseph McConkie, *Gospel Symbolism*, p. 188)

Note* Could these Mulekite people in the land of Ammonihah have been of royal descent or more pure descendants of the tribe of Judah, and thus felt superior to everyone else? [Alan C. Miner, Personal Notes]

Alma 16:5 **Lehi and Aha**

In Alma 16:5 it says that Zoram, the chief captain over the armies of the Nephites, "had two sons, Lehi and Aha." According to John Tvedtnes, the names of Zoram's sons, Lehi and Aha, may have military significance. Lehi (also Ramath-Lehi) was the site where the great warrior Samson slew a thousand Philistines with the jawbone of an ass (Judges 15:9-17). And Aha may derive from an Egyptian term meaning "warrior," which is generally rendered "Aha" in the English transliteration of the name of the first Egyptian king. . . . Zoram and his sons may have descended from Zoram, the servant of Laban. Hugh Nibley has cited evidence that Laban was a high-ranking military officer in Jerusalem (see *Lehi in the Desert*, 97-99). His servant Zoram may also have been a soldier. (This is not precluded by the fact that he was a "servant" of Laban. By the time of Lehi, the Hebrew term for "servant" was most often used in reference to government officials.) (John A. Tvedtnes, "Book of Mormon Tribal Affiliation and Military Castes," in *Warfare in the Book of Mormon*, F.A.R.M.S., p. 320,325)

According to Hugh Nibley, the name "Aha" in Egyptian means warrior. It was a very common name. The first king of Egypt was called Aha. That was one of his epithets; he was Aha, the warrior. It's always written with a pair of arms, one holding a club and one holding a shield. That's the name Aha, which means "a leader in war." . . . The reader should note that in the Jaredite record we also find the name "Aha" (Ether 1:9; 11:10). (Hugh W. Nibley, *Teachings of the Book of Mormon*, Semester 2, p. 354-355)

(39) **Double Meaning (Duality)**

A word or phrase susceptible to two interpretations, both of which are true. There are many instances of these in the text. Some I have simply identified with the word "duality" in brackets situated to the right – [duality]. In a few instances I have also added a note of explanation.

(Word Forms)

Example: Alma 5:13

13 And **behold**

he [my father Alma] preached the Word [duality]
unto your fathers

(Note: “The word” can represent the gospel contained in the scriptures. “The word” can also be represented as “the covenant word,” implying things pertaining to the covenant plan of salvation. “The Word” is also a title for Christ Jehovah.)

(40) Word Play (Puns)

Randy McCracken writes:

A good wordplay catches the eye and often communicates an effective message with wit and humor. The names of companies such as . . . “Curl Up and Dye,” the name of a beauty salon in London, capture people’s attention, while at the same time effectively communicating what their business is about. . . . Puns are also favorite devices for communicating ideas with wit and humor. Among the better-known puns, at least among musicians, is Douglas Adam’s statement, “You can tune a guitar, but you can’t tuna fish. Unless of course, you play bass.” . . . Some may not be aware that the Old Testament is also filled with various kinds of wordplay. Of course the wordplay occurs in Hebrew and, therefore, it is not usually possible to communicate it in our English Bibles, but translators give it their best shot when possible. (Randy McCracken, “Wordplay in the Old Testament,” www.biblestudywithrandy.com, November 10, 2015.)

In a February 28, 2017 response to the above website article, Micah writes:

My favorite [biblical wordplay] is from the story of Babel. Bricks are “Ibn.” (Genesis 11:3). The people are making bricks to build a tower. So, God says, “Let us confuse their language.” (Genesis 11:7) Confuse is “bll,” but in cohortative it is “nbl.” “Ibn” – “nbl.” God is turning their bricks into confusion. In a story about the scrambling of language, there is an example of the very letters of words being scrambled to come to a new meaning.

In recent years, the text of the Book of Mormon has received increased scrutiny for wordplay by Matthew L. Bowen. He has written numerous articles regarding the possible Hebrew wordplay reflected in the Book of Mormon. Rather than try to simplify his explanations (especially when I am not competent in Hebrew), I will just list some of his articles pertaining to Volume 4a that appear in my “Sources: Part B.”

- 2010 Matthew L. Bowen, “‘And He Was a Young Man’: The Literary Preservation of Alma’s Autobiographical Wordplay,” *Insights* 30, no. 4 (2010).
- 2017 Matthew L. Bowen, “‘He Did Go About Secretly’: Additional Thoughts on the Literary Use of Alma’s Name,” *Interpreter: A Journal of Mormon Scripture* 27 (2017): 197–212.