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"**
(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 meanings (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.

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

Subjective = case of the subject
Objective = case of the object or indirect object of the verb, or object of a preposition
Possessive = case of possessing or sourcing

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

> in the 1611 King James translation of the Bible, there was considerable variation in usage between 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)

(2) **Singular / Plural tense shifting of personal pronouns (Enallage)**

Thomas W. Brookbank, on the authority of "Dr. Angus in the *Bible Hand Book*: paragraph 277," writes:

> When more than one was to share in a thought, or sentiment, the plural was sometimes used to show that the single individual chiefly in mind was not the only one to whom it was applicable, and, conversely, when more than one was to be included, the singular could be substituted for the plural to show, among other things, that those to whom the thought or command, etc., was directed, were not viewed collectively only, but as individuals also, who separately composed the mass.

This Hebrew literary device was termed "enallage." In the text, I will make note of these pronominal shiftings by highlighting the personal pronouns in orange font or a yellow background.

The following has been extracted from Kevin L. Barney, "Enallage in the Book of Mormon," Journal of Book of Mormon Studies 3/1, p. 138-139:

In **Helaman 13:32-33** we read the following:

> And in the days of your poverty ye shall cry unto the Lord; and in vain shall **ye** cry, for your desolation is already come upon you, and your destruction is made sure; and then shall **ye** weep and howl in that day, saith the Lord of Hosts. And then shall **ye** lament, and say: O that **I** had repented, and [**I**] had not killed the prophets, and [**I** had not] stoned them and [**I** had not] cast them out. Yea, in that day **ye** shall say: O that **we** had remembered the Lord our God in the day that he gave us **our** riches, and then they would not have become slippery that **we** should lose them; for behold, **our** riches are gone from us.

In commenting on the last sentence of verse 32 (as it carries over into the first sentence of verse 33), S. Kent Brown made the following observation:

Even though Samuel's language is consistent with the fact that he is addressing a crowd in Zarahemla, because of the plural pronoun "ye," the "I" of this piece is abrupt and therefore should probably be understood as a reference to an individual. Moreover, all of the verbs in the passage are in the first person singular, agreeing with the pronoun "I." Hence, we are likely looking at an individual lament, possibly composed for solo recitation. (S. Kent Brown, "The Prophetic Laments of Samuel the Lamanite," Journal of Book of Mormon Studies 1 (Fall 1992): 166.)

As we have demonstrated, one cannot assume that "ye" is a plural pronoun in the Book of Mormon, so that assumption here, though understandable, is misplaced; nevertheless, Brown correctly interprets the "ye" at the end of verse 32 as a plural, not because it is by nature a plural pronoun, but because of the context showing that Samuel the Lamanite was addressing a crowd in Zarahemla. There are numerous verbal clues throughout Helaman chapter 13 that

establish conclusively that Samuel is addressing the people (plural) of Zarahemla. For instance, verse 21 begins "Behold ye, the people of this great city, and hearken unto my words ... ," and verse 39 reads "O ye people of the land, that ye would hear my words!" Therefore, we can be confident that the ye forms in verse 32 are all plural. Brown insightfully notices the "abrupt" switch from the plural "ye" to the singular "I," but is at a loss to explain the reason for the switch. Whatever the reason, the singular "I" leads him to interpret the lament in verse 33 as an individual lament.

An understanding of enallage supplies the missing rationale for the switch from the plural to the singular: the point is to individualize in the minds of the people their responsibility for rejecting the prophets. Brown quite rightly reads this text as an "individual lament," not because it was meant for any specific individual, but because it was meant to prick the conscience of each and every individual present. After verse 33, the number shifts back to a consistent plural; in fact, the singular "0 that I had repented" of verse 33 is repeated in verse 36 with the anticipated plural: "0 that we had repented .... " Although Brown's analysis reaches the correct conclusion, an understanding of the rhetorical application of enallage here helps explain why verse 33 should be understood in individual terms.

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

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

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

Example: Helaman 8:23

23 **And** behold

	He [Christ]	is	God				
and	He [Christ]	is		with		them	
					[our	fathers]	
and	He [Christ]	did	manifest		Himself		
				unto		them	
					[our	fathers]	
that	they	were	redeemed				
				by	Him		
and	they		gave	unto	Him	glory	
			because of		that		
which		is	to	come			

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

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

Mark Twain wrote that:

> Whenever he [Joseph Smith] found his speech growing too modern – which was about every sentence or two—he ladled in a few such scriptural phrases as "exceeding sore," "and it came to pass," etc. . . . "And it came to pass" was his pet. If he had left that out, his Bible would have been only a pamphlet." (Samuel L. Clemens, *Roughing It*. New York: The American Publishing Company, 1872.)

In 1947, Robert K. Thomas wrote:

> "And it came to pass" is the most conspicuous summarizing phrase in the Book of Mormon (or the Bible).   It is authentically Hebraic and is used extensively in the early books of the Old Testament. . . . It represents definite evidence of summarization which should be apparent in those sections of the work specifically designated as abridged material. In Exodus, it appears eight times between verses five and nineteen of the thirty-ninth chapter. Yet it disappears in the later books of the Old Testament which are obviously not abridged. In the Book of Mormon . . . "it came to pass" tend[s] to be absent in unabridged portions.   (Robert K. Thomas, "A Literary Analysis of the Book of Mormon," Reed College, Bachelor's thesis, pp. 62-64)

In my structured text there are about **183** mentions of "it came to pass." I have also found 18 instances of "come to pass." There were a number of original usages of "it came to pass" that were later edited out of the text.

Example: Helaman 2:8

8 **And it came to pass**   [deleted in 1837]
[A] that **when** [he] the **servant** of **Helaman**
   [B]   had **known** ALL the **heart**
                                                                                of   **Kishkumen**

[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)]*

In some instances, this initiator can be seen a repetitive "like beginning."

Example: Helaman 10:1-3

1 **And it came to pass**
       that   there   arose   a   division among the   people
    insomuch
       that   they   divided   *hither*
                                        and   *thither*
       and   [they   *went*   their   *ways*
                              leaving   **Nephi** alone
       as   he [**Nephi**]
                     was   **standing**   *[duality]*
                                 in   the   *midst*
                                 of   them

 2 **And it came to pass**
      that   [he] **Nephi**   **went**   his   **way**   *[duality]*
                            towards his   **own house**
                            pondering
                              upon   the   **things**
     which   **the Lord**   had   **shown** unto   **him**

3 **And it came to pass**
    as   he [**Nephi**]
                   was   thus   **pondering**—
                   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**
   And it came to pass
      as   he [**Nephi**]
                   was   thus   **pondering**
                            in   his   **heart**
     behold   **a voice**   **came**   unto   **him**

(Word Forms)

Example: Helaman 13: 1-4

1 **And now** ==it came to pass==

        in the eighty and sixth year

      \`   the **Nephites** did **still** remain in   **wickedness**

   yea   [the **Nephites** did **still** remain]in GREAT **wickedness**

   while   the **Lamanites** did   **observe** strictly   **[irony]**

               to   **keep**   the   **commandments** of **God**

        according   to   the   **law** of **Moses**

2 **And**   ==it came to pass==

    that   **in** _____ **this** **year**

           there   was   one   **Samuel** a Lamanite

           [**who**]   *came*   *into*   *the land of Zarahemla*

          and   **began** **to**   **preach** unto   <u>the   people</u>

  And   ==it came to pass==

    that   he [**Samuel**] did   **preach** MANY **days** **repentance**

                         unto   <u>the   people</u>

    and   they   did   **cast** him   *out*

    and   he [**Samuel**]

            was   about

            to   *return*   *to* his   *own land*

3 **But** <u>behold</u>   the   **voice** of   **the Lord**

                    came   unto   him

    that   he [**Samuel**] should *return* **again**

  and [that he **Samuel** should] prophesy

                      unto   <u>the   people</u>

                      whatsoever   **things**

           should   come   into   his   **heart**

4 **And**   ==it came to pass==

    that   they [the people]

              would NOT suffer

    that   he [**Samuel**] should *enter* *into*   *the city*

  <u>therefore</u> he [**Samuel**]   *went*   [*to*   *the wall of the city*]

 and   [he **Samuel**]   *got*   *upon*   *the wall thereof*

(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: Helaman 11:30

30 **And** it came to pass

                 in the commencement
                 of the eighty and first year

                 they
                 [the Nephites
       and   **the Lamanites]**
                 did   *go forth* **again**
                            against this   **band of robbers**
       and   **[they]** did   **destroy**   **MANY**

   ~~and~~ **[but]**   **they** were also   **visited** with   MUCH **destruction**

31   **And**   **they** were   **again** obliged
                     to   *return* ***out***
                          of   *the*   *wilderness*

Example: Helaman 14:10-11

14 . . .
and <u>**because**</u>   it   **[this**   **commandment**
                            of   **the Lord]**
            was   hard   against you

          ye   are   **angry** with   **me**
     and   **[ye]**   do   **seek to destroy me**
     and   **[ye]** have   **cast**   **me**   *out*
                     from
                     among you

11 ~~And~~ **[But]**

[**because** of   this   **commandment**
                                        of   **the Lord**]
               ye   shall   hear *[listen to]*   **my**   **words**

         for   for this intent   have
               I   [**Samuel**]   *come up*
                                        upon   the   walls of this city

Example: 3 Nephi 6:12-13

12 . . .
   [A] **yea**   Some   were   ignorant
                                          because of   their poverty

   [B] ~~and~~ [**but**]   others did   receive   GREAT learning
                                          because of   their   riches

   13 [A]   Some   were   lifted   up
                                                     in   **pride**

   [B] ~~and~~ [**but**]   others were   **exceedingly**   **humble**

Example: 3 Nephi 7:20

20   **And**   the **people**   saw   **it**
      and   [the **people**]   did   witness of   **it**

   ~~and~~ [**but**]   [the **people**]   were   **angry**   with   **him**
                                          because of   his   **power**

(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 the Book of Helaman and chapters 1—10 of Third Nephi the word "behold" occurs about **275** times as an initiator. This easily classifies it in some instances as a repeated "like line beginning" or a repeated "paragraph beginning." In the verses below, the initiator "behold" can be viewed as a repetitive "like beginning."

Example: Helaman 13:13

13 . . .
    But <u>behold</u>
        if   it   were   not   for   the   righteous
        who   are   *in*   *this*   *great city [of Zarahemla]*

        [**then**]
        <u>behold</u> **I**   [**the Lord**]
            would   **cause**
      that **fire** should   *come* *down*
                    out of   **heaven**
           and   **destroy** *it*   *[this*   *great city of Zarahemla]*

14 **But <u>behold</u>**
        it   is   for   the   righteous' **sake**
    that *it* is   **spared**

  But <u>behold</u> the time   cometh
                 saith **the Lord**

  that **when** ye shall   **cast** **out** the righteous
                    from among you
    then   shall
      ye   **be ripe** for   **destruction**

Example: Helaman 14:2-3

2 **And <u>behold</u>**
        he [**Samuel**]   **said** unto them

    <u>Behold</u> **I** [**Samuel**]   **give** unto you **a sign**

    for **five years more**   cometh
  and <u>behold</u> then   cometh_____the Son of God

              to   **redeem** ALL **those**
      who   **shall**   **believe** on   **His** **Name**

3 **And <u>behold</u>**

        <u>this</u>

      will

I [Samuel]   **give** unto you

                   for   **a sign**

      at the time   of **His coming**

for <u>behold</u> there **shall** be   GREAT <u>lights</u>

                      in   **<u>heaven</u>**

(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)

      In Volume 5 the word "therefore" appears about **102 **times. In Volume 5 the word "wherefore" does NOT appear at all.

      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.

<u>Example</u>: Helaman 8:10

<u>10 </u>. . .

<u>therefore</u>

      he   **began again**

          to   **speak** unto   them

               seeing

    that **he** had   gained favor

                  in   the   **<u>eyes</u> of some**

   insomuch

    that   the   **remainder**

                  of   them

did   **fear**

11 **Therefore**   **he** [**Nephi**]

         was   constrained

            to   **speak** MORE

                unto   them

            saying

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

(8) **The use of "and" between number units of hundreds, tens and ones**

Example: 3 Nephi 10:18

18 **And it came to pass**

     that   **in the ending of the thirty and fourth year**

Examples: Helaman 1:14
                   Helaman 4:8
                   3 Nephi 4:16
                   3 Nephi 7:14
                   3 Nephi 10:18

(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: NONE so far

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."

(Word Forms)

(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 from Helaman and 3 Nephi 1—10. The following is a list of "archaic words" in Volume 5 for which I have supplied a definition.

Examples:	Words	Definitions	
Helaman 4:20	**lest**	for fear that	{AL}
Helaman 5:23	**lest**	for fear that	{AL}
Helaman 5:32	**at hand**	near the time	{AL}
Helaman 5:33	divide **asunder**	apart	{AL}
Helaman 6:11	**curious** workmen	exceedingly fine	{AL}
Helaman 8:8	testified **aright**	correctly	{AL}
Helaman 9:19	**cross** him	contradict	{AL}
Helaman 9:30	**wist not** what to say	know	{AL}
Helaman 13:7	**glad tidings**	the gospel	{AL}
Helaman 14:15	it **behooveth Him**	it is His covenant responsibility	{AL}
Helaman 14:15	[it] becometh **expedient**	the means of attainment	{AL}
3 Nephi 1:7	lest	for fear that	
3 Nephi 3:3	GREAT **anxiety**	animation	{AL}
3 Nephi 3:25	**fear** the **words**	highly respect	{AL}
3 Nephi 4:10	**receive them**		
3 Nephi 5:2	be **expedient**	profitable for the circumstances	{AL}
3 Nephi 5:25	**wherewith**	with which	{AL}
3 Nephi 7:14	**turned from**	turned away from	{AL}
3 Nephi 7:18	**disbelieve** his words	dispute/disprove	{AL}

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}. for "Archaic Language."

(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-like" 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-like idioms found in Volume 5.

Examples:

Hel. 1:13	**and it had an end**	(Ezek. 35:5)
Hel. 1:22	**[his heart] took courage**	(2 Chr. 15:8)
Hel. 4:5	**work of death**	
Hel. 9:19	**cross him**	
Hel. 9:20	**confederate**	
Hel. 16:12	**hardened** [in iniquity]	(Dan. 5:20)
3 Ne. 1:16	**at hand**	(Gen. 27:41)
3 Ne. 1:23	**went forth**	(Gen. 8:7)
3 Ne. 1:29	**became for themselves**	
3 Ne. 1:30	**rising generation**	
3 Ne. 3:4	**utter destruction**	(1 Kings 20:42)
3 Ne. 3:8	**let fall** [the sword]	(Ruth 2:16)
3 Ne. 3:11	**dissenting away**	

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.

Note* In the previous two categories above listing "archaic words" and "Hebrew-like idioms," I am not attempting to be overly specific or totally correct. Such specificity is beyond my ability and purpose. The following bit of history might serve to clarify the dilemma that I am trying to address.

William Aldis Wright was librarian and vice-master of Trinity College, Cambridge. He was one of the editors of the *Journal of Philology* from its foundation in 1868, and helped with a revision of the Old Testament. In 1884 he published his revised and enlarged edition of *The Bible Word Book: A Glossary of Archaic Words and Phrases in the Authorised Version of the Bible and Book of Common Prayer.* In this

book, as the title implies, he listed and defined hundreds of "archaic" words found in the A.V. Bible. It still remains a valuable scholarly tool to this day. However, in 1902, William Rosenau would present a PhD. Dissertation at Johns Hopkins University in which he would further define and clarify what people considered "Hebraisms." This dissertation was published as *Hebraisms in the Authorized Version of the Bible*. In this dissertation he attempted to show the influence of Hebrew on English. That is, he shows how the words of the Hebrew writers of the Old Testament and the Christian Hebrews of the New Testament had influenced the style of modern English. He writes that the Bible is replete with expressions foreign to English. Yet in searching the A.V. for all the "Hebraisms" that had been retained in the translation, he also attempts to establish their origin.

In chapter 5 (p. 75, 79) he writes that before discussing "Hebraisms" in the A.V. Bible, it is necessary to establish two points:

1. Not all expressions which seem strange to us, speaking modern English, are to be regarded as Hebraisms.
2. Biblical books, the original text of which is other than Hebrew [primarily the N.T.], are not to be considered free from Hebraisms. . . .

> Great precaution must be taken in distinguishing between Hebraisms and archaisms. Willliam Aldis Wright, frequently consulted by the writer, goes to the other extreme in his "Bible Word Book," London, 1884, of regarding every phrase, which is strange to persons speaking modern English, as archaic.

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

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

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

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

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

Examples: 3 Nephi 9:7   ("Mocum")

In 3 Nephi 9:7, "Mocum" is listed among the cities that were destroyed preparatory to the coming of Christ. According to the Book of Mormon Onomasticon, this name might be related to the Hebrew word maqōm, meaning "place, station, town, village." The word is known from Syriac, Ethiopic, Arabic, and **Phoenician** with the analogous meaning. Thus the word is possibly linked with the Hebrews and the Phoenicians—and thus the Mulekites, who were probably brought across the Atlantic ocean in Phoenician ships.

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

<div align="center">

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

</div>

[Note: The word "onomasticon" means "a list or collection of proper names," or "a list or collection of specialized terms, as those used in a particular field or subject area." (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:	Helaman 3:3	contentions	
	Helaman 3:34	persecutions	
	Helaman 6:17	bloodsheds	
	Helaman 8:11	waters	armies
	Helaman 10:3	secret works	
		murderings	
		plunderings	
	Helaman 13:22	envyings	
		strifes	
	Helaman 14:21	thunderings	
		lightnings	
	Helaman 14:26	thunderings	
		lightnings	
	Helaman 16:1	walls	
	3 Nephi 6:20	sufferings	
	3 Nephi 6:27	friends	
		kindreds	
	3 Nephi 8:7	lightnings	
	3 Nephi 8:12	tempests	
		whirlwinds	
		thunderings	
		lightnings	
	3 Nephi 8:17	tempests	
		thunderings	
		lightnings	
	3 Nephi 10:10	lamentations	

(Word Forms)

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: Helaman 5:9, 12

9		O	**REMEMBER**			
			REMEMBER	**my**	**sons**	
				the	**words**	
	which	**king Benjamin**	**spake**	unto	his	people	*[see Mos. 3:17]*

12 **And now**	**my sons**		**REMEMBER**			
			REMEMBER			

that	it	is		upon	**the Rock**	
				of	**Our**	**Redeemer Who is Christ the Son of God**
that	**ye**	MUST	**build**	**your**	<u>**foundation**</u>	

Examples: Helaman 1:32
                 Helaman 3:35
                 Helaman 4:26
                 Helaman 5:9
                 Helaman 5:12
                 Helaman 5:29
                 Helaman 5:32
                 Helaman 5:47
                 Helaman 7:17
                 Helaman 7:17
                 Helaman 10:17
                 Helaman 11:12
                 Helaman 11:37
                 Helaman 12:24
                 Helaman 14:19
                 Helaman 14:30
                 3 Nephi 6:8
                 3 Nephi 6:13

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

(16) The use of the words "above ALL" in comparisons

Example: 3 Nephi 9:9

9 . . .

                          because of   their **sins**
                             and   their **wickedness**
       which was   **above ALL**   the   **wickedness** of *the whole earth*
                        because of   their **secret murders**
                            and   [their] **combinations**

Examples: 3 Nephi 9:9   (only one example)

In modern English one might say instead: "the wickedest people on earth."

(Sources: Bullinger 1898/1968:427; Brookbank, ***)

(17) **The amplification or exaggeration of terms (most common in numbers), to intensify the message**

Example: Helaman 14:23

23 **And** <u>behold</u>

         there   **<u>shall</u>** be   GREAT tempests
   and   there   **<u>shall</u>** be   MANY *mountains laid low*
                                         like unto *a valley*

   and   there   **<u>shall</u>** be   MANY *places*
   which   are now called *valleys*
   which   **<u>shall</u>** become *mountains*
   whose height   is   GREAT

24 **[A]**   **And**   <u>MANY</u> highways
    [B]   **<u>shall</u>** be   broken up
  [A]   **and**   <u>MANY</u> cities
    [B]   **<u>shall</u>** become   desolate

25 **[A]**   **And**   <u>MANY</u> graves
    [B]   **<u>shall</u>** be   opened
  [A]   **and**   [<u>MANY</u> graves]
    [B]   **<u>shall</u>**   yield up   <u>MANY</u>
                                     of   their   dead
  [A]   **and**   MANY saints
    [B]   **<u>shall</u>**   appear unto   <u>MANY</u>

Example: 3 Nephi 4:21

21 **And**   **[they]**   the Nephites
                     were **continually** *<u>marching</u> out*
                                  <u>by</u>   <u>**day**</u>
                            and   <u>by</u>   <u>**night**</u>

                     and   <u>**falling**</u> upon   their   **armies**
                     and   <u>**cutting**</u>   **them**
                               off
                               by   **thousands**
                     and   by   **tens of thousands**

Examples: Helaman 3:14
                Helaman 3:26
                Helaman 13:2
                Helaman 14:1
                Helaman 14:6
                Helaman 14:23
                3 Nephi 3:24
                3 Nephi 4:21
                3 Nephi 7:4
                3 Nephi 8:12
                3 Nephi 8:20

(Sources: Bullinger 1898/1968:423; Angela M. Crowell, "Hebrew Poetry in the Book of Mormon."
Zarahemla Record 32 and 33 (1986): 2-9)

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

Example: Helaman 1:14

14 . . .

    that **the Lamanites** had   gathered together
    an   innumerable **army**
    of **men**
    and [**the Lamanites** had] **armed** **them**

Example: Helaman 2:11

11 . . .

    he [**Gadianton**] **feared**
    lest that **he** [**Gadianton**] *[for fear that]*
    should be **destroyed** [also]

Examples: Helaman 1:14
                Helaman 1:17
                Helaman 2:11
                Helaman 4:20
                Helaman 6:11
                Helaman 6:13
                Helaman 13:23
                Helaman 14:6-7
                Helaman 15:9

3 Nephi 1:4
3 Nephi 1:28-29
3 Nephi 3:13
3 Nephi 3:14

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 additional examples have been given in the other volumes. There are numerous examples throughout the text here in Volume 5. 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: Helaman 2:14   **the book of Helaman**
                 Helaman 4:21   **commandments of God**
                 Helaman 15:3   **people of Nephi**
                 3 Nephi 1:2   **plates of brass**
                 3 Nephi 10:7   **seed of Joseph**

(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: 3 Nephi 7:6

6	**And**	[ALL] the		**regulations**		
					of	the	**government**
		were		**destroyed**		
				because of	the	**secret combination**
				of	the	**friends**
			and	[**of**	the]	**kindreds**
				of	those	[**people**]
		who		**murdered**	the	**prophets**

(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: Helaman 9:3

3 . . .
      they   *ran*   in   their **might**   *["mightily"]*

Examples: Helaman 9:3
                 3 Nephi 3:16

(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: 3 Nephi 1:13

13 . . .   **I [the Lord]**
                           will   **fulfill**   ALL that
which   **I** [**the Lord**]   have   **caused**
                           to be   **spoken by** the **mouth**
                                                   of   **My**   **holy prophets**

Examples: Helaman 1:13
                           Helaman 5:11
                           Helaman 11:31
                           Helaman 12:2
                           Helaman 13:14
                           3 Nephi 1:13
                           3 Nephi 4:4
                           3 Nephi 10:9

(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 5.

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.

Example: 3 Nephi 10:9

9 . . .   **and**   the darkness   dispersed
                                                           from   off   *the face*

Examples: Helaman 1:26
                           Helaman 11:31
                           Helaman 12:2
                           Helaman 16:7
                           3 Nephi 10:9

(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: Helaman 11:31

31	**And**	**they**	were	**again**	obliged	
				to	*return*	***out***
						of *the* *wilderness*
					and	***out***
						of *the* *mountains*
						unto *their* *own lands*
					because **of**	the **exceeding greatness**
					of	the **numbers**
					of	those **robbers**
		who			**infested**	*the* *mountains*
						and *the* *wilderness*

Examples: Helaman 5:11
                 Helaman 5:19
                 Helaman 11:31
                 Helaman 12:1
                 Helaman 12:2
                 3 Nephi 7:6

This kind of word repetition is usually structured into multiple parallel layers which most times are somewhat synonymous and connected by 'and's. So, in structure we would claim this verse to have "synonymous parallelism" and sometimes "many 'and's." And in Hebrew word form we would say that this verse exemplifies "repetition of a preposition." Thus, the verse might be classified in three different ways.

(25) The use of passive participles with "of" instead of "by" as in normal English.

Example: 3 Nephi 5:13

13   **Behold**

      I   [**Mormon**]

          am   a   **disciple** of   **Jesus Christ the Son of God**

      I   [**Mormon**]

          have been **called** **of**   **Him**

               to   **declare**   **His** **word**

                           among **His** **people**

(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: "until the time of the fulfill**ing of** the covenant to your fathers" (3 Nephi 10:7). The word "of" is inserted in a translation of Hebrew. This Hebrew construction is used instead of modern English, where we might just say: "until the time the covenant is fulfilled."

Example: 3 Nephi 10:18

18 **And** ==**it came to pass**==

      that   **in the end**ing **of the thirty and fourth year**

      behold I [**Mormon**]   will   **show**   unto   you

Examples: Helaman Preface
                   Helaman 6:29
                   Helaman 8:22
                   3 Nephi 2:8
                   3 Nephi 8:2
                   3 Nephi 9:19
                   3 Nephi 10:7
                   3 Nephi 10:14
                   3 Nephi 10:18

(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: NONE so far

Note* Although I have yet to find any examples of "because that," "after that," or "before that," there are a couple of related examples.

Example: Helaman 1:16
16 . . .
        insomuch   **that**   by   *sending* **him** forth
                          he[**Coriantumr**] should gain   power
                                        over   the   **Nephites**

Example: Helaman 2:8
8 . . .
   and [**when**   he   the **servant** of **Helaman**
                        had   **known**]   **how**—
      that   it   was   **his**   object
                      to   **murder**   [**Helaman**]

(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; Royal Skousen with the collaboration of Stanford Carmack, *The History of the Text of the Book of Mormon: Part Two: Grammatical Variations*, 2016, p. 1018-1030.)

(28) **The use of the words "caused that" or "caused to be" or "will cause."**

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

Example: Helaman 1:33

33 **And** <mark>**it came to pass**</mark>
      that   [he] **Moronihah**   *took possession of*   *the city of Zarahemla* **again**
      and   [he **Moronihah**]   **caused**

      that   [they] the **Lamanites**
        who   had   been   *taken*   **prisoners**
                    should depart   *out of*   *the land*   [opposites]
                                  in   **peace**

Examples: Helaman 1:26
                  Helaman 1:33
                  Helaman 2:11
                  Helaman 9:19

Helaman 11:17
Helaman 13:23
3 Nephi 1:13
3 Nephi 3:14
3 Nephi 9:3,4,5,6,7,8,9,10.12

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

(29) **The use of the words "began to" describing an action.**   (also "began to")

This wording is omitted in English where it does not describe an apparent process. For example in Hebrew one would say: "He began to be frightened."   Whereas in English one would just say, "he became frightened" or "he was afraid."

Example: 3 Nephi 2:1

1 **And it came to pass**
    that   **thus**   passed away
                the ninety and fifth year also
    and   the people
                    began to   forget   those **signs**
                                and   [those]**wonders**
    which they   had   **heard**

    and   [the people]
                    began to be   less
                        and   less astonished
                                at   a   **sign**
                                or   a   **wonder** from **heaven**

    insomuch
        that   they   **began to be**   **hard**   in   their **hearts**
                        and   **blind**   in   their **minds**

    and   [they]   **began to**   **disbelieve** ALL
    which they   had   **heard**
                        and   **seen**

Examples: Helaman 1:1-2
                Helaman 4:21
                Helaman 5:26
                Helaman 10:18

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Helaman 11:23
Helaman 16:14-17
3 Nephi 1:4-6
3 Nephi 2:1
3 Nephi 4:1
3 Nephi 6:20
3 Nephi 8:4
3 Nephi 10:8

(Sources: Brookbank: 1914: section 4)   (online)

(30) **The insertion of the phrase "that I should" or "that he would" or "that perhaps I might."**

In places where modern English would just use an infinitive (i.e. "to write"), Hebrew inserts phrases like "that I should" or "that perhaps I might." For example, in 1 Nephi 14:28: "I, Nephi, am forbidden **that I should** write the remainder of the things which I saw and heard." In modern English we would just say, "I am forbidden to write the remainder . . . "

Example: Helaman 11:4

4 . . .

    but O   **Lord**   RATHER
    let there   be a **famine**
    in   *[ALL] the land*
    to **stir** them
    up
    in **remembrance**
    of **the Lord Their God**

    and [to **stir** them
    up
that] **perhaps** they will **repent**
    and turn unto **Thee**

Example: Helaman 14:9

9 **And behold**
    thus hath
    [He] the Lord commanded me
    by His **angel**
    that I [**Samuel**]
    should *come*

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and	[**that**	I	[Samuel]		
			should]	**tell**	this thing
					unto you

yea	He [the Lord]	hath	**commanded**	
that	I	[Samuel]		
		should	**prophesy**	these things
				unto you

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

(31) The use of the words "make an end" in conjunction with an end to speaking or writing.

In English thought or writing, the "end" of a speech happens when the words cease. Sometimes we begin a final paragraph with the words, "In summary." However, a Hebrew "makes" an "end."

Example: 3 Nephi 10:19

19 . . .
Therefore   **for this time**
        I   [Mormon]   make an end
                             of   **my**   **sayings**

(Source: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 18 (December 1914): 136-43)

(32) The use of the words "make an oath" instead of the English "take an oath."

English speakers will say that they "take an oath," or that they "swear by an oath." In Hebrew, they "make an oath."

Example: NONE

(Source: T. W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon." *Improvement Era* 18 (December 1914): 136-43)

(33) The use of "simile" comparison using the words "like" or "as."

In Hebrew similes are at times used in repetition. In the Introduction to Volume 1, over 30 examples were given. Thus I will give just a few here to reinforce the concept.

Examples:

Hel. 5:23	Nephi and Lehi were encircled about **as if** by fire
Hel. 5:36	the faces of Nephi and Lehi . . . did shine exceedingly, even **as** the faces of Angels
3 Ne. 7:8	**like** a dog to his vomit, or **like** a sow to her wallowing in the mire
3 Ne. 9:22	whoso repenteth and cometh unto Me **as** a little child, im will I receive
3 Ne. 1i0:4	O ye people of these great cities . . . how oft have I gathered you **as** a hen gathered her chickens under her wings
3 Ne. 4:28-29	(Simile Curse)

(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: Helaman 4:7

7   **And**   *there* _____ *[in*   *the land of Bountiful*]
            they   *did*   fortify   against the   Lamanites
                                                                                   from   *the west sea*
                                               even   *unto*   *the east* [*sea*]

            it   *being*   *a day's journey* for a **Nephite**
                                                       on the line
which **they**   had   **fortified**
and   [had]   stationed   their **armies**
                                   to   **defend**   their   *north country*

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

Example: Helaman 14:12

12   **And also**
            that   ye   might   know   of   the   **coming**
                                                                of   **Jesus Christ**
                                                                                the Son of God
                                                                                the Father of Heaven and of Earth
                                                                                the Creator of All Things from
                                                                                                        the Beginning

It might be of interest to note here that out of the darkness and destruction, the resurrected Lord declared the following to the Nephites as recorded in 3 Nephi 9:15:

15	**Behold**		**I Am Jesus Christ the Son of God**			
		I [Christl	**created**		the	heavens
			and		the	earth
			and			ALL things
			that		in	them
		are				
		I [Christ] was		with	**the**	**Father from the beginning**
		I [Christ] am		in	**the**	**Father**
			and		**the**	**Father**
				in		**Me**
			And	in		**Me**
	hath	**the Father**	**glorified**		**His**	**Name**

(Source: Bullinger 1898/1968:440)

(35) **A Wish or a Prayer.**

Short examples of a wish or prayer are sometimes represented by phrases such as "God forbid," "God be praised," "Thank God," or "O Lord."

<u>Example</u>: Helaman 7:7

7 [D]	**Oh**							
	that	(I	could	have	**had**		**my**	**days**
						in	**the**	**days**)
	when	**my** **father** Nephi **first**			*came*	*out*		
						of		*the **land** of **Jerusalem***
	that	**I**	could	have	**joyed**	with	**him**	
						in		the **Promised Land**

<u>Examples</u>: Helaman 7:7
Helaman 11:3-4
Helaman 11:9-10
Helaman 13:37
Helaman 13:39

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(Source: Bullinger 1898/1968:479)

(36) **Euphemism**

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

Example: Helaman 1:2

2 **For behold   Pahoran***   had **died**
and   [had] **gone the way of ALL the earth**

 (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: Helaman 12:7-9

7	**O**	how			**GREAT**		
		is	the	**nothingness**			
					of	the	children of men
	yea even	they	are		**less than**	the	dust of the earth

[A]8 **For behold** *the*   *dust of the earth*
  [B]   *moveth*   *hither*
                                                          and   *thither*
                                               to   the   *dividing asunder*

  [C]   at   **the command**
                                         of   **Our   Great and Everlasting God**
 9 **Yea behold**
  [C]   at   [**the command**

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                                              of]   **His**   **voice**
                                    do
[A]   *the*   *hills*
  [B]   and   *the*   *mountains*   *tremble*
                                    and   *quake*

(Source: Bullinger 1898/1968:155)

(38) **The use of metaphor symbolism**
    (a) **Body parts:**
        1. **Body**
            God: 3 Nephi 10:18-19
        2. **Feet**   Helaman 4:22; 12:2
            God:
        3. **Arm**   NONE
            God:
        4. **Mouth**   Helaman 7:13; 3 Nephi 1:13
            God:
        5. **Face**   Helaman 4:23; **5:36;**
            God: 3 Nephi 9:5, 7, 8
        6. **Eye**   Helaman 5:36, 43, 48; 8:10; 13:27; 16:20; 3 Nephi 2:2; 5:8
            God:
        7. **Hand**   Helaman 1:33; 6:15; 13:4; 3 Nephi 3:2; 3:5; 3:8
            God: Helaman 3:30
        8. **Bowels**   NONE
            God:
        9. **Heart**
            God:
        10. **Finger**   NONE
            God:

    (b) **Names of God, Christ, the Holy Ghost, etc.**

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

Helaman

Their Everlasting Maker   (Hel. 1:11)
Jesus Christ, Who is the Son of God   (Hel. 3:28)
The Rock of Our Redeemer   (Hel. 5:12)
The Rock of Our Redeemer Who is Christ, the Son of God   (Hel. 5:12)
The Rock Upon Which Ye Are Built   (Hel. 5:12)
A Sure Foundation, . . . Whereon If Men Build They Cannot Fall   (Hel. 5:12)

My Well Beloved, Who Was from the Foundation of the World   (Hel. 5:47)
The Lord God, Who Is the Almighty   (Hel. 10:11)
Their Guide   (Hel. 12:6)
The Lord Their God, Who Hath Created Them   (Hel. 12:6)
Their Guide   (Hel. 12:6)
Our Great and Everlasting God   (Hell. 12:8)
Our Great and True God   (Hel. 13:8)
Great and Eternal Head   (Hel. 13:38)
Their Great and True Shepherd   (Hel. 15:13)

3 Nephi

The Lord God Almighty, the Most High God   (3 Ne. 4:32)
My God and My Savior Jesus Christ   (3 Ne. 5:20)
I Am Jesus Christ the Son of God   (3 Ne. 9:15)
Alpha   (3 Ne. 9:18)
Omega (3 Ne. 9:18)
Alpha and Omega   (3 Ne. 9:18)
The Beginning   (3 Ne. 9:18)
The End   (3 Ne. 9:18)
I Am Alpha and Omega, the Beginning and the End   (3 Nephi 9:18)
I Am the Light and the Life of the World   (3 Ne. 9:18)
The Lord Jesus Christ, Their Redeemer   (3 Ne. 10:10)

(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 5 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 Helaman and 3 Nephi 1--10

People	1st Mention	Meaning
Paanchi	(Hel. 1:2)	Paanchi is quite plausibly an Egyptian name meaning "the living one." It has also been suggested that this name, found in Hebrew as paʾnēaḥ, in English as Paaneah, was given to

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Joseph by Pharaoh in Genesis 41:45. (RFS)

Pacumeni	(Heb. 12:2)	This name contains what appears to be a Jaredite element, kumen/cumen.
		Nibley suggested several Egyptian derivations: the name "resembles that borne by some of the last priest governors of EGYPT, whose names are rendered Pa-menech, Pa-mnkh, Pamenches, etc.
Kishkumen	(Heb. 1:9)	This name might be Jaredite in origin, as it begins with the Element "Kish."
		There is a biblical personal name Kish.
		There are a number of related Book of Mormon names: Kish, Akish, Kumen, Cumeni, Cumenihah, Kumenonhi.
Coriantumr	(Hel. 1:15)	A descendant of Zarahemla. His name has Jaredite origins.
		Led the Lamanites in rebellion against the Nephites.
Tubaloth	(Hel. 1:16)	Tubaloth resembles the Hebrew personal name Tubal found in Genesis 10:2. He was one of the sons of Japheth and a grandson of Noah. The name Tubal-cain is found in Genesis 4:22, where he is described as "an instructor of every artificer in brass and iron." The time period in Genesis before the building of the tower would have allowed the name to become part of the Jaredite culture. The fact that Tubal-cain was a descendant of Cain might convey metonymically the idea of a rebel.
Gadianton	(Hel. 2:4)	A leader of the robber band. According to John Welch, the Hebrew word for "band/bandits." is spelled with the double-d, gĕdûd. In fact, the Hebrew phrase 'îš gĕdûdîm "band of robbers" is even used in Hosea 6:9 (cf. Hosea 7:1 "bandits" NRSV; Job 19:12 "troops" NRSV). Thus perhaps the name is metonymic or a symbolic epithet.
Nephi	(Hel. 3:21)	Son of Helaman. Purposely given the name in remembrance of the original Nephi
Lehi	(Hel. 3:21)	Son of Helaman. Purposely given the name in remembrance of the original Lehi.
Cezoram	(Hel. 5:1)	If the initial ce- of Cezoram is a phonetic variant of the Hebrew independent demonstrative pronoun ze, meaning "this, these, such a one, he of," then this personal name may mean "he of Zoram."
Aminadab	(Hel. 5:39)	In prison w/ Lehi & Nephi. Aminadab is a name given to figures in both Israelite and Nephite history (see Exodus 6:23;

Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:19, 20). The meaning of the Hebrew ʿammi nadab, is "my people are generous." In Exodus, Aminadab was the father-in-law to Aaron.
Perhaps some memory of his heritage, carried with him in his name, made him more receptive to understanding the miracle he witnessed in Helaman 5:36.

Cain & Abel	(Hel. 6:27)	Sons of the biblical Adam. Cain killed Abel and was cursed. Cain plotted with Satan and is connected to the origins of the secret works of darkness, which are connected to the building of the tower. Thus we see a Jaredite influence in the Gadianton band.
Ezias	(Hel. 8:20)	An ancient prophet of Israel. The spelling of the personal name Ezias is an 1830 edition error made by the printer. The Printer's Manuscript reads Ezaias. This name might be another form of Isaiah, which means "Salvation of God" or "the Lord is salvation" (Isaiah 1:1). However, Esaias is listed in Jethro's line of authority (D & C 84:11-13), and as such he is a good candidate for the Old World prophet in the Book of Mormon.
Seezoram	(Hel. 9:23)	If the initial see- of Seezoram is a phonetic variant of the Hebrew independent demonstrative pronoun ze, meaning "this, these, such a one, he of," then this personal name may be etymologized as "he of Zoram."
Seantum	(Hel. 9:26)	A member of the Gadianton band, and a brother of Chief Judge Seezoram. The name Seantum could be composed of two Semitic roots, šʾn, as represented in the Hebrew šĕʾān, "place of rest" and Ugaritic "to be at ease;" and tmm as found in Hebrew tōm and tūm meaning "perfection, in full measure." Therefore, the meaning of Seantum could be "place of complete rest" or "rest of perfection."
Samuel the Lamanite	(Hel. 13:2)	A prophet. The name Samuel is from the Hebrew shemuʾēl "name of El" or "his name is El." Its meaning has also been given as "the name of God, or the Son of God." In the Hebrew Bible, the prophet Samuel plays a key role in the transition from the period of judges to King David. Thus this might be a case of metonymic naming as the prophecies of the Book of Mormon Samuel come at the end of the reign of judges over the Nephites and relate to the birth and death of Jesus Christ, the Son of David. Interestingly, Samuel is said to have been buried at Ramah (1 Samuel 25:1). "Ramah" is the Jaredite name for "Cumorah"- the place of the final battles of destruction for both the Jaredites and Nephites
Lachoneus	(3 Ne. 1)	Nephite chief governor. Lachoneus is the masculine form of the hypothetical Greek word *lakonios, "Spartan, Laconian."

This Greek name has links to the Phoenicians. Since the late second millennium B.C. the Phoenicians had trading contacts with the Aegean kingdoms, and in the first millennium B.C. Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories.
The Phoenicians were capable of long-distance voyages beyond the Mediterranean. For multiple reasons they would be linked to the transportation of Mulek's group (the Mulekites) across the Atlantic to the New World.

Giddianhi	(3 Ne. 3:10)	Gadianton leader. It would be tempting to make some metonymic naming connection between the earlier Book of Mormon military-man Gideon, but the last part of the name, either -anhi or ianhi, remains unexplained. If a metonymic connection were to be made with Gideon, the last part of the name would probably have to imply something opposite of Gideon's character because Gideon was a defender of righteousness and Giddianhi was a leader of the Gadianton band.
Gidgiddoni	(3 Ne. 3:18)	Nephite chief captain. Here again, it would be It would even be more tempting to make some metonymic naming connection between the earlier Book of Mormon military-man Gideon, especially when "gid" is duplicated in the name, which is a Hebrew literary way of stressing an idea. Nevertheless, the last part of the name, "doni" remains to be explained.
Zemnarihah	(3 Ne. 4:17)	Gadianton leader. This name might be related to the Egyptian personal name zmn-h3-r`. The Book of Mormon version merely switches the order of the last two elements ('r' and 'h3').  The position of the divine name (in this case r`, a sungod) has always been problematic. The Egyptians tended to write the divine element of a theophoric name first, but the ancient Greek historians often reversed the order. And if this was the case, then the name Zemnarihah might be linked with the Egyptians and Greeks, who were linked with the Phoenicians, who can be linked with the Mulekites.
Jacob	(3 Ne. 7:9)	Leader of the Gadianton band. One has to wonder why the leader of the Gadianton band would be named Jacob (or given the name metonymically)? Here in 3 Nephi, Jacob is listed as a wicked king of Jacobugath (3 Nephi 7:9-9:9). However, In Alma 52:20-35 we find a Zoramite leader of the Lamanites named Jacob who led his armies against the Nephite captain Moroni. If the original Zoram had ties to Judah (one of the tribes or sons of Jacob-Israel), then we might have a case of a name (Jacob) linked not only to the ideas of the Zoramites, but to the leadership

rights of the tribe of Judah as it relates to the house of Jacob (Israel), which a number of the Mulekites might tend to support.

Places	1ˢᵗ Mention	Meaning
Lehi	(Hel. 6:10)	(See the Commentary)
Mulek	(Hel. 6:10)	(See the Commentary)
Moronihah	(3 Ne 8:10)	(See the Commentary)
Gilgal	(3 Ne. 9:6-10)	One of the cities listed that were destroyed preparatory to the coming of Christ.
Onidah	"	
Mocum	"	Hebrew maqōm, "place, station, town, village; holy site", also known from Syriac, Ethiopic, Arabic, and **Phoenician** with the analogous meaning. Thus possibly linked with the Hebrews and the Phoenicians and thus the Mulekites.
Gadiandi	"	(Metonymically linked to Gadianton – see Commentary)
Gadiomnah	"	(Metonymically linked to Gadianton – see Commentary)
Jacob	"	(Metonymically linked to Jacob, the possible Zoramite leader of the Gadianton band – see Commentary)
Gimgimno	"	Hugh Nibley suggests this name is related to the "City-of-Gimgim," citing Egyptian Kenkeme, or Gibgib/Kipkip, the capital of the Nubian dynasty of Egypt (whence King Paanchi flees). That, together with the Egyptian word niwt "city, town, village"(= Nō', in Hebrew Nōʾ-ʿĀmôn, "City of Amon/ Thebes/ Diopolis" [Nahum 3:8; Ezekiel 30:14-16 =Niwt rst; =W3st with "city" determinative], or Greek Naukratis). With the Egyptian No appended, we could account for the partial etymology of this geographical name.
Jacob-ugah	"	(Metonymically linked to Jacob, the possible Zoramite leader of the Gadianton band – see Commentary)
Laman	"	This name might be related to the Lamanites who followed their Zoramite leader against the Nephites.
Josh	"	The Book of Mormon geographical name Josh may be a hypocoristic form of the Hebrew biblical personal name Josiah (Zechariah 6:10, yoʾšiyyâ, and Jeremiah 27:1,

yoʾšiyyâhû), that is, Josiah minus the theophoric element. This name might again be related to the Mulekites. Mulek was the son of Zedekiah, who was the son of king Josiah.

Gad   "   (Metonymically linked to Gadianton – see Commentary)

Kishkumen   "   (Metonymically linked to Kishkumen and the Gadianton band – see Commentary)

Things:

Things	1st Mention	Meaning

Brazen Serpent (Hel. 8:14)   (See the Commentary)

(Sources: These names come from word searches of Volume 5. See also Pinnock: p. 121-126)

Commentary

Helaman 1:3 **Pahoran, Paanchi, and Pacumeni:**

According to Hugh Nibley, the Nephite experiment with government by priestly judges collapsed, largely due to a rivalry for the chief judgeship among three candidates, all sons of the great chief judge, *Pahoran*. Their names are *Pahoran, Paanchi,* and *Pacumeni* (Helaman 1:1-3). . . .

A striking coincidence is the predominance among both Egyptian and Nephite judge names of the prefix *Pa-*. In late Egyptian this is extremely common, and has simply the force of the definite article. [Hugh Nibley, Lehi in the Desert, pp. 22-23]

According to Hugh Nibley, "Paanchi" (Helaman 1:3) is the one indisputable Egyptian name in the Book of Mormon. Nobody can ever dispute that, either that Joseph Smith could have invented it or that it could not be pure, 100% Egyptian, because Paanchi [Pianckhi] was a very important person in Egyptian history, just before Lehi's day. It means "Amon is my life." . . . Incidently, there's quite a story about Paanchi [in Egypt]. His son was Herihor. His father was Korihor. (Hugh W. Nibley, Teachings of the Book of Mormon, Semester 3, p. 197-198)

Helaman 1:9 **Kishkumen:**

The name "Kishkumen" (Helaman 1:9) brings up some fascinating perspectives. First, it was Kishkumen, not Gadianton, who was first associated with secret oaths and covenants among the Nephite-Mulekite people. Second, the name "Kishkumen" is built around the root "Kish." Now comes the interesting part. In the history of the Jaredites, the name of the man who was first associated with secret oaths and covenants was named Akish (notice the "kish" root). According to Ether 8:15 it says that "Akish did administer unto them the oaths which were given by them of

old who also sought power, which had been handed down even from Cain." It also says that "the secret combinations of Akish and his friends . . . did overthrow the kingdom of Omer" (Ether 9:1). Interestingly, the overthrow of the kingdom was also the ultimate goal of Kishkumen and his band (Helaman 2:3). Did Kishkumen somehow choose or change his name to conform to his status in an ancient Jaredite-Mulekite secret society? Or did Mormon purposely choose these "kish" names in his abridgement to convey a message (metonymic naming)? (Alan C. Miner, Personal Notes)

In 1999, the Zarahemla Research Foundation (RLDS) finished an exhaustive review of all known manuscripts and editions of the Book of Mormon in order to restore the text "to its purity." The result was the *Restored Covenant Edition* of the Book of Mormon. One of their "restorations" involves the proper name "Kishkumen" (Helaman 1:9), which they have changed to read "Kishcumen." (Zarahemla Research Foundation, "Selected Concordance" in <u>The Book of Mormon: Restored Covenant Edition</u>, p. 918)

Helaman 1:15 **Coriantumr:**

According to Michael Hobby, 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, names of coinage, etc. One direct example is the name Coriantumr [Mulekite] in Helaman 1:15. There is also a Coriantumr [Jaredite] mentioned in Ether 8:6 and also chapters 12-18 of Ether.

In all likelihood, the people of Zarahemla who were originally found by Mosiah$_1$ might have considered the Jaredite king Coriantumr$_1$ to be their king. Now, many years later, this new Coriantumr$_2$, "a descendant of Zarahemla" and thus a Mulekite, was leading the Lamanite armies against the Nephites at a time of kingship dispute. Was this a continuation of the Mulekite-Nephite, Kingmen-Freemen dispute that had been going on ever since the first recorded Mulekite war of dissent (Amlicite war) mentioned in Alma 2? (Michael M. Hobby, <u>The Mulekite Connection</u>, p. 21-22,24)

Going further back in time, was this "Lamanite" (Mulekite) war similar to the "Lamanite" wars during the reign of king Benjamin (Omni 1:24 and Words of Mormon 1:13-14)? Since the Book of Mormon is a written record of Lehi's family, all recorded events reflect only on family members (Nephite-Lamanite). Therefore Mulekite influence has to be gleaned from "reading between the lines." (Alan C. Miner, Personal Notes)

Helaman 5:6 **I Have Given unto You the Names of *Our First Parents* (Lehi and Nephi)**

In Helaman 5, we find not just an interesting insight into the names of Helaman's two sons, but a cultural parallel on covenant naming. Mormon makes the following commentary:

For they remembered the words which their father Helaman spake unto them. And these are the words which he spake:

Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words. Behold, I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may

> remember them; and when ye remember them ye may remember their words; and when ye remember their words ye may know how that it is said, and also written, that they were good. (Helaman 5:5-7)

According to Jennifer Lane, to understand the significance in the Old Testament [and the Book of Mormon] of the idea of "giving a name," it is essential to appreciate the importance of names to the Israelites. The Hebrew word *sem*, usually translated "name," can also be rendered "remembrance" or "memorial," indicating that the name acts as a reminder to its bearers and others. The name shows both the true nature of its bearer and indicates the relationship that exists between entities. . . .

In Genesis 48:14-16 we find a very similar description of covenant naming in the patriarchal birthright blessing of Joseph's sons, Ephraim and Manasseh, by their grandfather Israel (Jacob):

> And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head . . . And he blessed Joseph, and said:
>
> > God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Thus, in the same manner as Helaman named his sons, Jacob blessed his grandsons Ephraim and Manasseh, recalling the memory of his redemption, and gave them not only his name, but the names of Abraham and Isaac. (Jennifer Clark Lane, "The Lord Will Redeem His People: Adoptive Covenant and Redemption in the Old Testament and Book of Mormon," in Journal of Book of Mormon Studies, Vol. 2/2, Fall 1993, p. 42-44)

We know that the Nephite "first parents," Lehi and Nephi, were descendants of Abraham, Isaac, and Jacob though Joseph (1 Nephi 5:14). We also are told by Nephi, the son of Lehi that the "fulness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved" (1 Nephi 6:4). In commenting on what Helaman had done in naming his sons Lehi and Nephi, one might wonder if Mormon was alluding to the covenants established not only in the beginning of Nephite history, but also from ancient times in the house of Israel.

It is not insignificant that Helaman charged his sons not only to remember that their names represented their ancestors Lehi and Nephi, but that these names also represented "their words." It was Helaman's hope that the names of Lehi and Nephi would be a constant stimulus to his sons so that ultimately they might come to "know HOW that it is said, and also written, that they were good." (Alan C. Miner, Personal Notes)

Helaman 5:39 **Aminadab:**

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 <u>Warfare in the Book of Mormon</u>, F.A.R.M.S., p. 297)

Helaman 5:41 **(Zoramites?):**

According to Daniel Ludlow, the Book of Mormon does not expressly give the identity of the people who are in the prison at the time of the miraculous manifestation mentioned in Helaman chapter 5. However, a clue as to who these people were is given by Aminadab when he said unto them, "You must repent, and cry unto the voice, even until ye shall have faith in Christ, who was taught unto you by Alma, and Amulek, and Zeezrom " (Helaman 5:41). The only time Alma and Amulek and Zeezrom were on a missionary trip together was to the apostate Zoramites who were then living in the land of Antionum (see Alma 31:1-8). The Zoramites later fled from this area and joined with the Lamanites in the greater land of Nephi, and from this statement by Aminadab we learn they had now occupied the land of Lehi-Nephi which had just been deserted by Limhi and his people. Again the Book of Mormon proves to be a very complex book but also a wonderfully consistent one. (Daniel H. Ludlow, <u>A Companion to Your Study of the Book of Mormon</u>, p. 241)

Helaman 6:10 *The Land South Was Called Lehi*:

Helaman 6:10 says that "the land south was called Lehi." One must define what is meant by "land south." One might ask, South of what? What is the dividing line? And what is the extent of the land we are talking about? Was this the southern part of the possessions of the Nephites? Or was this the land south of the narrow strip of wilderness? Or was this the land south of the small neck of land? Whatever the decision, the dividing line marks the northern limits of where Lehi could have landed. (Alan C. Miner, Personal Notes)

Helaman 6:10 *The Land North Was Called Mulek:*

Helaman 6:10 states that "the land north was called Mulek . . . for the Lord did bring Mulek into the land north." Once again we must ask, What is meant by "the land north"?
(1) If we can interpret Alma 22:30 correctly, then the land "Desolation was so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, *it being the place of their first landing*." Therefore, we might choose to say that the most plausible location for the "land north" would coincide with the land Desolation.
(2) On the other hand, Alma 22:31 says "and they (the Mulekites) came from there (Desolation) up into the *south wilderness*. The south wilderness was south of the small neck of land and thus part of the general land of Zarahemla. But depending on the geographical model, the "south wilderness" might have actually been north of the local land of Zarahemla. Therefore, we might say that the northern part of the general land of Zarahmela might have also been included in the land called Mulek. The question now becomes, Did the "land north called Mulek" include the land Desolation or the land Bountiful, or both?
(3) Furthermore, if we take into account the entire definition of lands in Alma 22:27-34 so

that the narrow strip of wilderness is the dividing line between the land of Zarahemla and the land of Nephi, and if Mosiah met the descendants of Mulek in the land of Zarahemla, then all the land of Zarahemla north of the narrow strip might be termed the "land of Mulek." All the land south of the narrow strip (land of Nephi) would be termed the "land south" or the "land of Lehi." (Alan C. Miner, Personal Notes)

Helaman 6:10 *The Land North Was Called Mulek,* Which Was after the Son of Zedekiah:

Helaman 6:10 implies that "Mulek" was the name of "the son of Zedekiah." Zedekiah was the king of Judah at the time Lehi and his colony fled from Jerusalem (1 Nephi 1:4). A few years later when the Babylonians besieged Jerusalem, we find written that they "slew the sons of Zedekiah before his eyes" (2 Kings 25:7). Most people have assumed that all of the sons of Zedekiah were killed at that time; however, the Book of Mormon records that the sons of Zedekiah were slain "all except it were Mulek" (Helaman 8:21). Is there a logical explanation?

According to Verneil Simmons, Zedekiah was only thirty-two years of age when his rule in Jerusalem came to an ignominious end. We do not know how many sons he had, since he had more than one wife, but none could have been older than fourteen or fifteen years of age and they could well have been much younger. In Ezekiel's prophecy the Lord had referred to them as "young twigs" (Ezekiel 17:4,22). Nebuchadnezzar (the Babylonian king) had little interest in the household of Zedekiah. His contempt for the substitute king is evidenced by the manner in which he treated him and his family. He was publicly humiliated, his sons killed, and his daughters sent back to join the few people left in the land (Jeremiah 41:10).

Could a son of Zedekiah's house have escaped the fate of his brothers, and if so, how was it done? What was Jeremiah's fate when the city fell? Could Jeremiah have had a hand in the avowed purpose of the Lord to "plant a tender twig" in another place?

While the biblical account is garbled as to time and place, it is certain that at *Ramah*, north on the road to Riblah where the king of Babylon awaited the captives, Jeremiah was not only freed but also given food and money and permission to travel where he chose. He was invited to Babylon where he would have been treated honorably, but if he did not wish to accept the king's invitation, then he was to do whatever seemed good to him. In other words, he had complete freedom to move about the country at will (Jeremiah 39:11-15; 40:1-6). Later we find him living with Gedaliah, the governor of the province under the king of Babylon, among the poor people left behind, and we discover that the daughters of Zedekiah are also in this group (Jeremiah 41:10). Were these children returned to Gedaliah in the care of Jeremiah? The king's daughters were obviously not considered valuable as marriage pawns and were not even taken to Babylon but sent back to remain in the care of Gedaliah. It is possible that among the king's daughters, who would have been small children, there could have been a young or infant son who was still included with the "little ones."

In Old Testament writing we find evidence that male infants were numbered among the "little ones" still in the care of the women in the royal nursery. Those old enough to be under the care of palace officials in the men's quarters were termed "sons." (See Numbers 16:27; 31:7-9). That there were males among the "little ones" is indicated by the following, "Thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones" (Deuteronomy 20:13,14).

On biblical precedent a male infant, still among the "little ones' of the women's courts, would be excluded as a "son" of Zedekiah. Thus the historian could have been technically correct in reporting that the "sons" of Zedekiah were beheaded (2 Kings 25:7), even though a male heir

might have been left alive.

Jeremiah had been told in his initial call that part of his work would be to "plant." (Jeremiah 1:10) Ezekiel said the Lord would take an heir of the king of Judah and "plant" him in an eminent "mountain," or nation (Ezekiel 17:22). Is it possible that the fulfillment of Ezekiel's prophetic statement occurred when Jeremiah preserved an infant son of King Zedekiah by arranging for his escape from the country? (Verneil W. Simmons, <u>Peoples, Places and Prophecies</u>, p. 94-95)

Helaman 6:15 **Cezoram Was Murdered . . . and His Son [Seezoram] . . . Had Been Appointed by the People in His Stead:**

The chief judge Cezoram "was murdered by an unknown hand as he sat upon the judgment-seat And . . . his son ["Seezoram"--see Helaman 9:23], who had been appointed by the people in his stead was also murdered" (Helaman 6:15). The Book of Mormon student should note that the name Cezoram and Seezoram both contain the name "Zoram."

According to Michael Hobby, it may be that the descendants of Zoram had consolidated the support necessary to wrench the government of the land of Zarahemla from the Nephites with Mulekite support. It is very significant that for a number of years, dissident Zoramites (Amalickiah, Ammoron, and Tubaloth) had succeeded in establishing a ruling dynasty over the Lamanites. (Michael M. Hobby, <u>The Mulekite Connection</u>, p. 50)

Helaman 8:13-15   **As He Lifted Up <u>the Brazen Serpent</u> in the Wilderness, Even So Shall He Be Lifted Up Who Should Come:**

According to Daniel Ludlow, in the Bible, when the people of Israel were being bitten by serpents and some of the people were dying, the Lord commanded Moses to make a serpent "and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers 21:8-9). That is the end of the account in the Bible. However, the account in the Book of Mormon indicates that when Moses lifted up the brazen serpent he did "bear record that the Son of God should come. And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal" (Helaman 8:14-15).

The Savior also indicated that the "brazen serpent lifted up by Moses" was a type (or shadow or example) of His own crucifixion when He said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

Some scholars of the Book of Mormon have wondered if this story of the serpent as given in the "Book of Helaman" did not account for the "serpent motif" in the art and architecture of some of the American Indian cultures. Also, it is of interest to note that one of the names given by some of the American Indians to the great white God who appeared out of the eastern sky was the name of *Quetzalcoatl* which literally means the bird-serpent, or the serpent of precious plumage. (Daniel H. Ludlow, <u>A Companion to Your Study of the Book of Mormon</u>, p. 243-244)

According to Andrew Skinner, the serpent first appears in the scriptures in the story of the fall of Adam and Eve (see Genesis 3:1). In the Hebrew language the creature is called a *nahash*, a viper, from which derives the noun for copper or brass (*nehosheth*), also used as an adjective denoting the "brass" serpent that Moses erected on a pole in the wilderness for the protection and healing of the Israelites (see Numbers 21:4-9).

On the one hand, the *nahash* in Genesis is clearly symbolic of evil, even the evil *one* (Satan), precisely because the serpent was in league with the devil, promoting the cause of the adversary and acting as his agent to bring about the fall (see Moses 4:5-31). On the other hand, when used by Moses under God's inspiration, the image of the *nahash* or, more precisely, the *nahash nehosheth* (brass serpent), became the agent of life and salvation for God's covenant people.

When Moses and Aaron went before the pharaoh they did exactly as the Lord had commanded. Their staff became a snake, which in the Hebrew text is denoted by two different terms, one of which is the very same word used earlier in Genesis to describe Eve's tempter, *nahash* (see Exodus 7:9, 10, 15). Either through sleight of hand, or by demonic power, Pharaoh's magicians were able to duplicate the action and turn their staffs into serpents as well. In what might be viewed as a quintessential showdown between God and the devil, the serpent of Jehovah swallowed up the serpents of Pharaoh as the God of Israel demonstrated his omnipotent supremacy (see Exodus 7:10-13). This scene dramatically illustrates the duality of serpent imagery in the scriptures.

In view of this dual symbolism, Skinner asks, But what of the origins of the serpent image as a symbol for Christ? And if the serpent was originally a legitimate emblem of the coming Messiah, how and why did Lucifer come to usurp the serpent symbol? In a roundabout way, the Prophet Joseph Smith may have provided a clue regarding the origins of serpent imagery as a symbol for Christ and why Satan appropriated it for his own. When speaking of the dove as an identifying symbol of the Holy Ghost, Joseph Smith said, "The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove."

The implication of this statement is that other signs, symbols, and tokens were also instituted in premortality to represent deity, but the one that Satan absolutely could not imitate was the dove. However, as the preeminent counterfeiter and deceiver, Satan could and *does* usurp these other signs and symbols properly reserved for God in order to try to legitimize his false identity as a god. This is why Satan chose to use the sign of the serpent as the best means of deceiving Eve as well as her posterity from that moment on.

It seems quite plausible that like the sign of the dove, the sign of the serpent was instituted in premortality as a symbol of deity, particularly of Jehovah (see Exodus 4:1-5; 7:10-13; and Numbers 21:5-9) and later on as a symbol of Jehovah-come-to-earth, or in other words Jesus Christ (see John 3:14-15), the true God of life and salvation. It also seems plausible that both the signs of the dove and the serpent (as specific symbols of the true and living Lord) were made known to God's children in mortality sometime in the distant past. It is interesting to note that at the archaeological site in the Holy Land where most of the cultic objects bearing serpent imagery have been found (Beth-shan), the serpents are usually displayed in association with doves. In addition to the smaller religious objects that display the serpent-dove motif, each of the two Iron Age I temples at Beth-shan display the serpent-dove decoration. A fragment of the relief from the southern temple depicts deities standing and holding doves, while serpents wind upward with their heads almost touching the feet of the deities. In the northern temple, doves sit near the feet of deities as serpents glide towards the doves.

Over time the symbolic importance of the dove seems to have been lost altogether, while the symbol of the serpent was usurped by Satan, and then, over time, its true meaning became corrupted and diffused through many cultures over the ages. However, enough faint glimpses and echoes of its original and intended association with Christ exist to enable us to make significant connection to the truth as we engage in cross-cultural and historical studies. (Andrew C. Skinner, "Savior, Satan, and Serpent," in <u>The Disciple As Scholar: Essays on Scripture and the Ancient World in Honor of Richard Lloyd Anderson</u>, pp. 371, 373, 380-82)

According to Wallace Hunt, although the brazen serpent event is described four other separate times in the Book of Mormon (2 Nephi 25:20; Alma 33:19-22; 37:46; Helaman 8:14-15), the most significant account is in 1 Nephi 17:41 where Nephi refers to the event in admonishing his brothers. Note especially Nephi's use of the word *flying* in his description of the serpent: "And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery *flying* serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished. (1 Nephi 17:41).

It is interesting to note that while the Book of Mormon refers to "fiery flying serpents," the biblical accounts refer only to "fiery serpents." . . . However, this usage of the term *flying* is indirectly supported by numerous works of modern biblical scholars. For example, Karen Joines notes in her exhaustive study of this subject that the Hebrew word for serpent used in Numbers "may be attributed wings." . . . Henry also suggests that the serpents "flew in their faces and poisoned them." . . . Joines quotes Herodotus as believing "this desert to be a haven for flying serpents." . . . Perhaps most significant, however, is the analysis by Auerbach: the serpent "was not simply placed upon a pole; this would be sufficiently designated by *makkel* . . . Rather, it was connected with the 'flagstaff.' " In this manner, the serpent would appear as a flag, as though it were flying. If Moses did indeed attach his brass serpent outstretched and perpendicular to his pole, it would comply fully with the description "fiery flying serpent." Thus, the connection can be made that Nephi's use of the term *flying* (and very likely its usage by other Book of Mormon leaders as well) could have been carried over into the later religious beliefs of the Mesoamericans, since we do find in Mesoamerica the application of the term *flying* in association with serpent representations of their God.

But why did God use the word *fiery* in his command, "Make thee a fiery serpent?" Although most Bible scholars concede that the serpents in this area were very colorful, even a "glowing fiery red color," there is some disagreement among them as to whether the original Hebrew word for "fiery" referred to the snake's color or its venomous bite. Perhaps it referred to both attributes. . . . One can imagine the dramatic impact the gleaming brass serpent had on the suffering Israelites as Moses carried it aloft, high above his head, the serpent flashing a myriad of piercing fiery colors when the *sun* shone upon its numerous angles and crevices. Such a spectacle would surely serve to remind the people of the fiery intensity of their snake bites while simultaneously displaying God's omnipotence, since, as they looked upon it, they were healed.

In view of these insights, it is interesting to note that while archaeologists and scholars agree there are countless documented instances of serpent worship in varying forms throughout human history, . . . only in Mesoamerica do we find a preponderance of "feathered" serpent worship. . . . and the God who was represented by statues and pictorial representations of feathered serpents was known as "Quetzalcoatl." Although the ancient peoples of Mesoamerica worshiped many different gods, the beauty of an indigenous bird so captured their interest that they not only borrowed its name, but used its form as well to represent their principal and most

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revered God, called "Quetzalcoatl" by the Toltecs and Aztecs, and "Kukulcan" and "Gucumatz" by the Maya. Native to the highlands of Chiapas, Mexico, and Guatemala, the quetzal is a strikingly beautiful creature with a three-foot long iridescent green tail, crimson breast, and a myriad of other bright colors on its coat. . . .   Further, since they also used the word *coatl*, or *serpent*, their vision of their deity must have embodied attributes symbolized both by this vividly colored flying bird and by serpents. . . .   For example, Carrasco refers to a Mixtec prose source containing stories in which Quetzalcoatl was referred to as "9 Ehecatl" (a calendric name) or "a flying serpent."

Although Quetzalcoatl's origin is clouded in obscurity and legends . . . we find that the Mesoamericans consistently endow Quetzalcoatl with many Christlike attributes. . . . Could it be that this embodiment was actually rooted in a version of Nephi's "fiery flying serpent" that was corrupted over time? After all, the brazen serpent was kept by the Israelites for some 500 years, during which time the sacred symbol was devalued into "an object of popular worship in Judah," until Hezekiah, a righteous king, "brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it" (2 Kings 18:4). Even though the Israelites were the Lord's chosen people, they, having lost sight of its meaning and spiritual symbolism, had degenerated into worshiping the serpent as an idol. (Wallace E. Hunt, Jr., "Moses' Brazen Serpent as It Relates to Serpent Worship in Mesoamerica," in <u>Journal of Book of Mormon Studies</u>, Fall 1993, p. 121-131)

The brazen serpent "lifted up" by Moses in the wilderness was a type of Jesus Christ, who would be "lifted up" on the cross (Helaman 8:13-16; John 3:14:14-15; Numbers 21:6-9). According to McConkie and Parry, brass is an enduring substance which the revelations call "precious" (D&C 124:27). Brass is a metal used in connection with holy things. Examples include the vessels, instruments, and materials of the Mosaic tabernacle (Exodus 27:2-19). The first temple of Jerusalem (2 Kings 25:7-17) and the temple of Nauvoo (D&C 124:27) had many parts composed of brass. Additionally, the scriptures refer to the "serpent of brass" made by Moses (Numbers 21:9) and the plates of brass which "should never perish" (1 Nephi 5:19). A simile written by John describes the feet of the Son of God as being "like fine brass" (Revelations 2:128; 1:15). Brass, then, is a symbol of endurance and strength. (Joseph F. McConkie and Donald W. Parry, <u>A Guide to Scriptural Symbols</u>, p. 25)

Helaman 8:19-20 **Zenos Did Testify . . . and Zenock, and Esias, and Isaiah:**

Four ancient prophets whose writings do not appear in our present Bible are mentioned in the Book of Mormon. These four prophets and the Book of Mormon references to them are as follows:
(1) Zenos, who is mentioned 12 times in the Book of Mormon in 1 Nephi 19:10, 12, 16; Jacob 5:1; 6:1; Alma 33:3, 13, 15; 35:7; Helaman 8:19; 15:11; and 3 Nephi 10:16.
(2) Zenock, who is mentioned five times in the Book of Mormon in 1 Nephi 19:10; Alma 33:15; 34:7; Helaman 8:20; and 3 Nephi 10:16.
(3) Neum, who is mentioned once in the Book of Mormon in 1 Nephi 19:10.
(4) Ezias, who is mentioned once in the Book of Mormon in Helaman 8:20.

The reference in Helaman 8:19-20 to three of these prophets seems to indicate they lived sometime between the "days of Abraham" and the time of Isaiah. [Daniel H. Ludlow, <u>A Companion to Your Study of the Book of Mormon</u>, p. 244]

Helaman 8:20 **Also Zenock, and also Ezias [Ezaias], and also Isaiah and Jeremiah:**

In Helaman 8:20 we find a list of prophets who testified of Christ in their time, among them "Zenock, and also Ezias, and also Isaiah and Jeremiah." The writings of all these prophets were apparently found on the plates of brass. Of more specific interest here, however, is that while the LDS edition of the Book of Mormon has the name "Ezias," the Printers Manuscript has the name "Ezaias." [Zarahemla Research Foundation, A Comparison of the Manuscripts and Editions of the Book of Mormon, p. 205]

One might wonder who this Ezaias might be. There is no "Ezaias" listed in the Bible. Joseph McConkie and Robert Millet have this to say about the problem:

> This is the lone Book of Mormon reference to Ezias [Ezaias]. We are left to wonder whether perhaps this man is the same as the one called Esaias, a contemporary of Abraham, one who is twice mentioned in the revelations given to Joseph Smith (see D&C 76:100; 84:12-13). (Joseph F. McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, vol. 3, p. 377)

For the benefit of the reader I will quote the scriptures mentioned above:

> . . . according to the Holy Priesthood which he [Moses] received under the hand of his father-in-law, Jethro; And Jethro received it under the hand of Caleb; And Caleb received it under the hand of Elihu; And Elihu under the hand of Jeremy; And Jeremy under the hand of Gad; And Gad under the hand of Esaias; And Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him--which Abraham received the priesthood from Melchizedek, who received it through the lineage of the fathers, even till Noah. (D&C 84:6-14)

> These are they [of the terrestrial and telestial kingdoms] who say they are some of one and some of another--some of Christ and some of John and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. (D&C 76:100-101)

If Jethro's (and Moses') priesthood came through Ezaias, then Ezaias apparently had an important calling and following at or near the time of Abraham. According to Cleon Skousen (*The First 2000 Years*) Abraham was also contemporary with Eber and Shem so Ezaias might have taken direction from them also. As noted before, Jethro was a Kenite who lived in the ancient land of Midian, the proposed location for the valley of Lemuel where Lehi sought refuge and instruction from the Lord (see the commentaries on 1 Nephi 2-15). Apparently some of the Kenites (and a branch of the Kenites called Rechabites) had claim on the covenant priesthood of Abraham. (Alan C. Miner, Personal Notes)

3 Nephi 1:1 **Lachoneus:**

In 3 Nephi 1:1 it states that "Lachoneus was the chief judge and the governor over the land." According to Stephen Ricks, in addition to Timothy (see the commentary on 3 Nephi 19:4), the name "Lachoneus" may also be a name of Greek origin, deriving from the Greek *Lakonios*,

meaning "Laconian," referring to a people who lived in the southern part of the Greek mainland and who were among the most experienced merchants in Greece, maintaining colonies throughout the ancient Near East. The "ch" in the name Lachoneus is significant, accurately reflecting the tendency in Hebrew to change a "c" or "k" immediately after a vowel into a "ch" (Pronounced as in the name *Bach* or in the Scottish word *loch*)   (Stephen D. Ricks, "I Have A Question," The Ensign, Oct. 1992, p. 54)

Hugh Nibley asks, What's the Greek name Lachoneus doing here? Well, where was Laconia? Laconia was in the southeast Peloponnesus. In Lehi's day who ruled Palestine? Necho II of Egypt did. It was a commercial empire, but he kept it in control by mercenaries. He had a whole mercenary army and a mercenary navy of Carian fleets. . . . Along with that, major shipbuilding was along the coast of Laconia, which had wonderful harbors. Laconians--including Lacedamonians that went as far up as Sparta--were the best mercenary soldiers. They were mercenaries because they were not only great fighters, but they lived in a very poor, rocky, mountainous country. The only way they could make ends meet was to hire themselves out.

So the entire army of the kings of the 26th dynasty were employed Greeks from Laconia and elsewhere, but mostly from there. Both the sailors and soldiers were prime people from Laconia. So the fact that you find the name Lachoneus is certainly to be expected here, because you'd find guys by the name of Lachoneus walking around in Palestine in Lehi's day. They were the troops--not the troops of occupation or anything like that, because the kings were taking the side of Egypt. Remember, they were leaning on Egypt to support them against the threat from Asia, from the Babylonians. So don't be shocked when you see a name like Lachoneus here. It should be here. (Hugh W. Nibley, Teachings of the Book of Mormon, Semester 3, p. 284-285)

3 Nephi 9:3-7 *Cities of Onihah, Gilgal, Mocum, Moronihah*:

There are seven destroyed cities cited in 3 Nephi 3-7 which make up the first half of the full list. Of those seven, there are only three whose locations have been talked about in the Book of Mormon (Zarahemla, Moroni, and Jerusalem). All three of these were located in the land southward. One might guess that the other four (Onihah, Gilgal, Mocum, and Moronihah) belong in the land southward also. The reader should note that in Mormon's preliminary report (3 Nephi 8:8-12) he proceeds from the land southward to the land northward, which sequence might be mirrored in 3 Nephi 9:3-10.

3 Nephi 9:7 *Onidah (Onihah)?:*

In 1999, the Zarahemla Research Foundation (RLDS) finished an exhaustive review of all known manuscripts and editions of the Book of Mormon in order to restore the text "to its purity." The result was the *Restored Covenant Edition* of the Book of Mormon. One of their "restorations" involves the geographical place name "Onidah" (3 Nephi 9:7), which they have changed to read "Onihah." (Zarahemla Research Foundation, "Geography Concordance" in The Book of Mormon: Restored Covenant Edition, p. 1009)

3 Nephi 9:8-10 **Behold,** *the City of Gadiandi . . . Gadiomnah . . . Jacob . . . Gimgimno . . . Jacobugath . . . Laman . . . Josh . . . Gad . . . Kishkumen*:

John Sorenson notes that the Lord's account of destroyed cities tells a story of great damage. The listing of their fates (see 3 Nephi 8-9) informs us of sixteen named cities that bore the brunt of the natural catastrophe. The list appears to be in two parts: 3 Nephi 9:3-7 gives the names of three destroyed places that we know were located in the land southward, so it is logical that the four cities mentioned with them were also located in the south. 3 Nephi 9:8-10 form a distinct segment of text and probably name cities farther northward. Jacobugath was farther north than all the other cities mentioned in the Book of Mormon for which we know locations. Very likely the others mentioned with it in these three verses were likewise to the north. (John L. Sorenson, Mormon's Map, F.A.R.M.S., p. 118)

There are nine destroyed cities listed in 3 Nephi 9:8-10. We can speculate that either the city of Jacob or the city of Jacobugath, or both, were in the land northward for the following reasons: (1) King Jacob's activity four or five years prior to the destruction involved going into the northernmost part of the land to build up a kingdom (3 Nephi 7:12); and (2) The Nephite custom was to name the land after the person who settled it. (Alma 8:7).

Miscellaneous Metaphors:

Example: Helaman 5:12

12 **And now**   **my sons**   **REMEMBER**
                                REMEMBER

   that   it   is   upon   **the Rock**
                                             of   **Our   Redeemer Who is Christ the Son of God**
   that   **ye**   MUST   **build**   **your**   foundation

that when   **the Devil**
                 shall   *send* forth   **his**   mighty winds
                          yea   **his**   shafts in the whirlwind   *[tornadoes]*

Examples: Hel. 3:29-30
             Hel. 5:12
             Hel. 5:43
             Hel. 6:30
             Hel. 13:37
             3 Ne. 2:19

(39) **Double meaning (Duality)**

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

Example: Helaman 3:20

and	**he** [**Helaman**]	did	**do**	that				
	which	was	**right**	in	the	**sight**	of **God** <u>**continually**</u>
and	**he** [**Helaman**]	did	**walk**	after	the	**ways**	of **his father** *[duality]*

Example: Helaman 6:14

	they	**did** also have		GREAT	**joy**		rr
<u>and</u>	[**they**	**did** also have		GREAT]	**peace**	
yea	[**they**	**did** also have]		MUCH	**preaching**	
and	[**they**	**did** also have]		MANY	**prophecies**	
			concerning		**That Which Was to Come**	[duality]

(40) **Word Play (Puns)**

Randy McCraken 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 McCraken, "Wordplay in the Old Testament," <u>www.biblestudywithrandy.com</u>, 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 <u>some</u> of his articles related to Volume 5 that appear in my "Sources" Volume: Part B."

2016   Matthew L. Bowen, "'He Is a Good Man': The Fulfillment of Helaman 5:6–7 in Helaman 8:7 and 11:18–19," *Interpreter: A Journal of Mormon Scripture* 17 (2016): 165-170.

2018   Matthew L. Bowen, "'Swearing by Their Everlasting Maker': Some Notes on Paanchi and Giddianhi," Interpreter: A Journal of Mormon Scripture 28 (2018): 155–170.

Structural Line Forms and Word Forms Summary: While I have given a number of examples of ancient Hebrew-like structural line forms (parallelisms) and word forms, I have not listed every type. I expect to expand this list in the future. The examples that I have presented are those that I feel I can explain clearly. Again, because many of these forms are plentiful, I have only labeled a sufficient number to validate the text. However, readers are welcome to search on their own, and compile lists of examples of the various types of structural line forms and word forms. Hopefully a database can be developed.