

Hebrew Parallelisms in the Book of Mormon

6

PARALLELISM

6.1 *Introductory*

Parallelism

Parallelism is universally recognised as *the* characteristic feature of biblical Hebrew poetry although it is also used extensively in kindred Semitic verse (notably Akkadian) as well as elsewhere.¹ Most introductions to Hebrew poetry, for instance, Gray's *The Forms of Hebrew Poetry*, provide a brief description of parallelism and then proceed to give a detailed classification of its sub-types: synonymous, antithetic, synthetic² and so on. My presentation here will be very different from the standard not simply to avoid duplication or out of sheer love of novelty but because the study of parallelism has been affected, recently, on two levels, both related to theory. Accordingly, a few basic notions of theory with particular reference to parallelism

Classical Hebrew Poetry: A Guide to its Techniques, By Wilfred T. E. Watson, P. 114.

Research the website

<https://www.ancient-hebrew.org/poetry/index.htm>

(NEPHI AND BOOK OF MORMON PATTERN IS CONTINUALLY
A/B
A'/B'C
D (SUMMARIZING ABC/A'B'C' TOGETHER IN A BEAUTIFUL
STATEMENT)

VERY GOOD WEBSITE:

<http://bibleandbookofmormonchiasmusandhebrewpoeticparallelisms.com/web/book%20of%20mormon%20chiasmus%202%20Nephi%2011.htm>

A note on punctuation: little English punctuation is used, intentionally reduced. Meaning was contained in the original phrases that can be minimized or even made difficult when we apply many rules of English phrasing to the original text. Let the line forms mimic the phrases as would have potentially been express 'in the learning of the Hebrews.'

The second indented line is the B of the A/pause B expression. It carries the clarification. If there is an A/B A'B' with a C or D (final line) know that it will carry the summary of the previous verses presented in an impactful meaning. These were the rules of the Ancient Hebrews. The text wasn't modified to make this happen in this English rendition of the Book of Mormon, it was just formatted to match the rules discovered in the Ancient Hebrew and, amazing but expected, the Book of Mormon text follows those rules with regularity.

In preparing this text, whenever an A/B, A/B/C was observed, with anticipation one could expect the 'C' or D line to carry profound impact.

BUT WHEN FINDING THE HEBREW STRUCTURE THE INTENDED ESSENCE EMERGES.

The basis of Hebrew poetry is based on parallelisms.

One thought, expressed as to separate descriptions. An A and a B.

The A establishes the point; the B clarifies, explains, augments A. A is driven home by B.

And sometimes there is a C and D, which expand in detail, or add INCREASING clarity, or increasing Magnitude to A.

This is found in the Bible.

This is found EVEN MORE in the Book of Mormon

(Double Entendre—using a Hebrew parallelism example to explain the concept about the Book of Mormon.

This is why, often the the "B" will begin even with a word like 'Even'

It signifies an 'expansion' of the thought is coming.

[2 Nephi 8:90 \(Isaiah 5:20\)](#)

Wo unto them
that call **evil good**
and **good evil!**
that put **darkness for light**
and **light for darkness;**
that put **bitter for sweet**
and **sweet for bitter.**

[Genesis 49:11](#)

Binding **his foal** unto **the vine**,
and **his ass's colt** unto the **choice vine**;
he washed **his garments** in **wine**,
and **his clothes** in the **blood of grapes**:

30:37 And Jacob took him **rods** of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the **rods**.
38 And he set the **rods** which he had pilled before the **flocks** in the gutters in the watering troughs when the **flocks** came to drink, that they should conceive when they came to drink.
39 And the **flocks** conceived before the **rods**, and brought forth cattle ringstraked, speckled, and spotted.

52 This **heap** be witness, and this **pillar** be witness, that I will not **pass over** this **heap** to thee, and that thou shalt not **pass over** this **heap** and this **pillar** unto me, for harm.

[Genesis 35:10](#) Thy **name** is **Jacob**:
thy **name** shall not be called any more **Jacob**,
but **Israel** shall be thy **name**:
and he called his **name Israel**.

[Genesis 50:2](#)

And Joseph commanded
his servants the **physicians**
to embalm his **father**:
and the **physicians**
embalmed **Israel**.

[Deuteronomy 32:11](#)

As an eagle **stirreth up her nest**,
fluttereth over **her young**,
spreadeth abroad **her wings**,
taketh them, beareth them on **her wings**:

[Deuteronomy 32:21](#)

They have moved me to jealousy with **that which is not God**;
they have provoked me to **anger with their vanities**:
and I will move them to **jealousy with those which are not a people**;
I will provoke them to **anger with a foolish nation**.

[Deuteronomy 32:24](#)

They shall be burnt with hunger,
and **devoured** with burning **heat**, and with bitter destruction:
I will also send the **teeth** of **beasts** upon them,

with the **poison** of **serpents** of the dust.

Deuteronomy 32:32

For their vine is of the vine of Sodom,

and of the fields of Gomorrah:

their grapes are grapes of gall,

their clusters are bitter:

(Specific to general A/B, Vine/Fields; grapes/clusters)

1 Nephi 1:1-2

I, Nephi, having been born of goodly parents,
therefore I was taught somewhat in all the **learning of my father**;

and having seen many afflictions in the course of my days
nevertheless, having been highly favored of the Lord in all my days;
yea, having had a great knowledge of the goodness and the mysteries of God,

therefore **I make a record** of my proceedings in my days;
yea, **I make a record in the language of my father**,

which consists of **the learning of the Jews** and **the language of the Egyptians**.

And I know that **the record which I make** is true;

and I make it with mine own hand;

and I make it according to my knowledge.

1 Nephi 1:5-7

And it came to pass, as he prayed unto the Lord, there came a pillar of fire
and dwelt upon a rock before him;

and **he saw and heard much**;

and **because of the things which he saw and heard**,
he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem and he cast himself
upon his bed,

being overcome with the Spirit and the things which he had seen;
And being thus overcome with the Spirit,

he was carried away in a vision, even that he saw the heavens open, and he thought he saw
God sitting upon his throne, surrounded with numberless concourses of angels in the
attitude of singing and praising their God.

1 Nephi 1:13 And it came to pass that when my father had read and saw many **great and marvelous things**, he did exclaim many things unto the Lord; such as,

Great and marvelous are thy works, O Lord God Almighty!

Thy throne is high in the heavens,

and thy power,

and goodness,

and mercy

are over all the inhabitants of the earth;

and because thou art **merciful**,

thou wilt not suffer those who come unto thee that they shall perish!

1 Nephi 1:15-16

And now I, **Nephi**,

do not make a full account of the **things which my father hath written**,

for he hath written many things which he saw in visions and in dreams;

And he also **hath written many things which he** prophesied and spake
unto his children,

of which **I shall not make a full account**;

but I shall make an account of my **proceedings in my days**.

A	Great and Marvelous, THOSE WHO WILL NOT PERISH	1:13 And it came to pass that when my father had read and saw many great and marvelous things , he did exclaim many things unto the Lord; such as, Great and marvelous are thy works , O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!
B	LANGUAGE OF FATHER	1:14 And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him.
C	NEPHI	1:15 And now I, Nephi , do not make
D	AN ACCOUNT OF LEHI	a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams;
D'	AN ACCOUNT OF NEPHI	1:16 And he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account ; but I shall make an account
C'	NEPHI	of my proceedings in my days .
B'	RECORD OF FATHER	1:17 Behold I make an abridgment of the record of my father , upon plates which I have made with mine own hands; wherefore after I have abridged the record of my father , then will I make an account of mine own life.
A'	MARVELOUS THINGS THOSE WHO WILL PERISH	1:18 Therefore, I would that ye should know, that after the Lord had shewn so many marvelous things unto my father Lehi, yea, concerning the destruction of Jerusalem , behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

1:19 And it came to pass that the Jews did mock him

because **of the things which he testified of them;**

for he truly testified of their wickedness and their abominations;

1:20 And **he testified that the things which** he saw and heard,

and also the things which he read in the book,

manifested plainly of the coming of a Messiah,

and also the redemption of the world.

1:26 And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and **depart into the wilderness.**

1:27 And it came to pass that **he was obedient** unto the **word of the Lord,** **wherefore he did** as the **Lord commanded him.**

1:28 And it came to pass that **he departed into the wilderness.**

1:29 And he left his house,

and the land of his inheritance,

and his gold,

and his silver,

and his precious things,

and took nothing with him,

save it were his family, and provisions, and tents,

and **he departed into the wilderness;**

1:30 And he **came down** by the borders **near the shore of the Red Sea;**

1:31 And **he traveled in the wilderness**

in the borders which were nearer the Red Sea;

1:32 And he did **travel in the wilderness** with his family

which consisted of my mother Sariah, and my elder brothers, who were Laman, Lemuel, and Sam.

1:33 And it came to pass that when he had **traveled three days in the wilderness,** he pitched his tent in a valley by the side of a river of water.

1:54 And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to **a land of promise;**

yea, even **a land which I have prepared for you;**

yea, **a land which is choice above all other lands.**

(Increasing Explanation).

Lehi's Tent	1:46 And my father dwelt in a tent.
Cry to God, heart softened	1:47 And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, 1:48 Wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that
Nephi Believes	I did believe all the words which had been spoken by my father;
Nephi does not Rebel	wherefore I did not rebel against him like unto my brothers.
Sam Believes	1:49 And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. 1:50 And it came to pass that he believed in my words;
Brothers do not believe	1:51 But behold Laman and Lemuel would not hearken unto my words:
Prayer to God because brothers hearts hardened	1:52 And being grieved because of the hardness of their hearts, I cried unto the Lord for them.
God answers Prayer	1:53 And it came to pass that the Lord spake unto me, saying, Blessed art thou Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.
Keep Commandments and you will prosper	1:54 And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.
Brothers Rebel	1:55 And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.
Prosperity for Believing	1:56 And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.
If Brothers Rebels but Nephi OK, no Scourge	1:57 For behold, in that day that they shall rebel against me , I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also.
If Nephites rebel, then scourge	1:58 And if it so be that they rebel against me , they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.
Lehi's Tent	1:59 And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.

1 Nephi 1:100

let us be strong like unto Moses; for he truly spake unto **the waters of the Red Sea,**
and they divided hither and thither,
and **our fathers came through out of captivity on dry ground,**
and **the armies of Pharaoh** did follow
and were drowned
in **the waters of the Red Sea.**

(Freed from Captivity/Drown; Our Fathers/Armies of Pharaoh; Dry Ground/Waters)

1:146 And it came to pass that after we had come down **into the wilderness** unto our father,

behold he was **filled with joy,**

and also my mother Sariah **was exceeding glad,**

for she truly had mourned because of us;

for she had supposed that we had **perished in the wilderness;**

1:147 And she also had **complained against my father,**

telling him that he was a visionary man; saying,

Behold thou hast led us forth from the land of our inheritance,

and my sons are no more,

and we **perish in the wilderness.**

1:148 And after this manner of language had my mother **complained against my father.**

Obtain the Records	1:152 And after this manner of language did my father Lehi comfort my mother Sariah concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.
Sariah's Joy Full	1:153 And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted;
Sariah Speaks	1:154 And she spake, saying, Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness;
God's Power Acknowledged	1:155 Yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them.
Sariah Spoke	1:156 And after this manner of language did she speak.
Parents Joy Full	1:157 And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.
Searched the Records	1:158 And after they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning.

1 Nephi 2:5 Wherefore **the things which are pleasing unto the world,**

I do not write,

but **the things which are pleasing unto God**

and unto those who are **not of the world.**

2:13 And it came to pass in the which rebellion they were desirous to return unto **the land of Jerusalem.**

2:15 **How is it that ye have not hearkened** unto the **word of the Lord?**

2:16 **How is it that ye have forgotten** that ye have seen an angel of the Lord?

2:17 Yea, and **how is it that ye have forgotten** what great things the Lord hath done for us

in delivering us out of the hands of Laban,

and also that we should obtain the record?

2:18 Yea, and **how is it that ye have forgotten** that the Lord is able to do all things according to his will, for the children of men,

if it so be that they **exercise faith in him;**

wherefore **let us be faithful to him.**

2:19 And if it so be that **we are faithful to him,** we shall **obtain the land of promise;**

and ye shall know at some future period that **the word of the Lord** shall be fulfilled concerning the **destruction of Jerusalem;**

1:164 And it came to pass that my father Lehi also found upon the plates of brass a **genealogy of his fathers;**

1:165 Wherefore he knew that he was a descendant of Joseph;

yea, even that Joseph who was the son of Jacob, **who was sold into Egypt,**

and who was **preserved by the hand of the Lord,**

that he might **preserve his father Jacob** and all his household from perishing with famine.

1:166 And they were also led out of captivity and **out of the land of Egypt,**

by that same **God who had preserved them.**

1:167 And thus my father Lehi did discover **the genealogy of his fathers.**

1:169 And now when my father saw all these things he was filled with the Spirit,

and began **to prophesy concerning his seed;**

that these **plates of brass**

should go forth unto all nations, kindreds, tongues and people, who were of his seed.

1:170 Wherefore he said that **these plates of brass** should **never perish,**

neither should they **be dimmed any more by time.**

1:171 And **he prophesied many things concerning his seed.**

1 Nephi 1:172 And it came to pass that thus far **I and my father** had **kept the commandments wherewith the Lord had commanded us.**

(Commandments/commanded; I and my father/us)

2 Nephi 12:97

There is nothing which is **secret**,

save it shall be **revealed**;

There is no work of **darkness**,

save it shall be made manifest in the **light**;

And there is nothing which is **sealed** upon earth,

save it shall be **loosed**-

1 Nephi 3:11-12 (Staircase Parallelism, Increasing)

And my father said he should **baptize in Bethabara**, beyond Jordan;

and he also said he **should baptize with water**;

even that he **should baptize the Messiah with water**.

And after he had **baptized the Messiah with water**,

he should behold and bear record that he had **baptized the Lamb of God**,

who **should take away the sins of the world**.

1 Nephi 3:14-19

A	Israel Reject Messiah	3:14 And also concerning the dwindling of the Jews in unbelief. 3:15 And after they had slain the Messiah who should come, and after he had been slain, he should rise from the dead
B	Will manifest himself to Gentiles	and should make himself manifest by the Holy Ghost unto the Gentiles. Yea, even my father spake much concerning the Gentiles ,
C	House of Israel, Compared to Olive Tree	and also concerning the house of Israel , that they should be compared like unto an olive tree
	Broken off/Scattering	, whose branches should be broken off ,
D	Israel Scattered on all earth	and should be scattered upon all the face of the earth .
x	Lead to Land of Promise Fulfills the Word of the Lord	3:17 Wherefore he said it must needs be that we should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord
D'	Lehi's Family Scattered	that we should be scattered upon all the face of the earth .
C'	After Israel Scattered, Gathering again	3:18 And after the house of Israel should be scattered , they should be gathered together again ;
B'	After Jesus manifest to Gentiles	3:19 Or, in fine, after the Gentiles had received the fullness of the gospel ,
	Remnants of Israel, Compared to Olive Tree	the natural branches of the olive tree , or the remnants of the house of Israel,
A'	Israel Returns to Christ	Should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer .
		(Scattering/Broken Off; Scattering/gathering; grafted in/Come to True Knowledge; Israel/Gentiles; Gentiles/Israel, natural branches/remnants) First shall be last; last shall be first.

1 Nephi 3:26-30

A	They way to Obtain Knowledge is by the Power of the Holy Ghost	1 Nephi 3:26 I, Nephi, was desirous also that I might see, and hear, and know of these things , by the power of the Holy Ghost ,
B	The Gift of God	which is the gift of God
C	Comes to those Who Seek him	unto all those who diligently seek him ,
D	From the Beginning TO Future	as well in times of old as in the time
E	Christ Manifest to world	That he should manifest himself unto the children of men;
X	He is Unchangable THROUGH ALL TIME, The Way Prepared	For he is the same yesterday, to-day, and for ever. 3:28 And the way is prepared from the foundation of the world ,
E	World Comes to Christ through Repentance	if it so be that they repent and come unto him ;
C'	Diligently Seek him	3:29 For he that diligently seeketh shall find ;
B'	The Gifts of God as mysteries manifest	3:30 And the mysteries of God shall be unfolded unto them
A'	Understand Mysteries by the Power of the Holy Ghost	by the power of the Holy Ghost ,

(The verses compare the Gift of the Holy Ghost which has been prepared since the beginning and will be till the end of time, to learn of God, to understand his Mysteries; Chiefly, that He has prepared Repentance as the way we might come to him, for those who diligently seek him.)

1 Nephi 3:33-35 (Staircase Parallelism)

Therefore remember, O man,

for all thy doings thou shalt be brought into judgment.

Wherefore, if ye have **sought to do wickedly** in the **days of your probation**, then ye are **found unclean before the judgment seat of God**;

And no **unclean thing** can **dwell with God**;

wherefore ye must be **cast off for ever**.

All doings>Sought Wickedly>Judged>cast Off forever.

3:45

And behold, this thing shall be given unto thee for a sign,

that after thou hast beheld the tree which bore the fruit which thy father tasted,

thou shalt also **behold a man** descending out of heaven;

and him **shall ye witness**;

and after ye have **witnessed him**,

ye shall bear record that it is the Son of God.

1 Nephi 3:206-207

And **that great pit which hath been digged for them** by that **great and abominable church**,

which was founded by the devil and his children,

that he might lead away the souls of men down to hell;

Yea, **that great pit which hath been digged for the destruction of men**,

shall be filled **by those who digged it**,

unto their **utter destruction**,

saith the Lamb of God;

Behold, he shall see and write the remainder of these things;

3:241 Yea, and also many things which have been;

3:242 And he shall also write concerning the end of the world;

3:243 Wherefore, the things which he shall write are **just and true**;

3:244 And behold, they are written in the book which thou beheld proceeding **out of the mouth of the Jew**;

3:245 And at the time they **proceeded out of the mouth of the Jew**, or,

at the time **the book proceeded out of the mouth of the Jew**,

the things which were written were plain and pure,

and most precious and easy to the understanding of all men.

2 Nephi 1:98

Even the **forbidden fruit** in opposition to the **tree of life**,
the one being **sweet**
and the other **bitter**;

Mosiah 8:82

"He is the **light** and the life of the world;
Yea, a **light** that **is endless**,
that **can never** be **darkened**;
Yea, and also a **life** which is endless,
that there **can be no more death**."

Mosiah 11:192

I was in the **darkest abyss**,
but now I behold
the **marvelous light** of **God**!

Alma 3:12

Behold, **they were**
in the midst of darkness,
Nevertheless, **their souls were**
illuminated by the light
of the everlasting word;

Alma 14:95

Yea, they were

encircled about with

everlasting **darkness and destruction**;

but behold, he has brought them **into his everlasting light**,

yea, into **everlasting salvation**;

and they are **encircled about** with

the matchless bounty of his love:

Infused only exists in Book of Mormon

Alma 12:133-134

He knew that **the dark veil of unbelief**

being **cast away from his mind**,

And the **light which did light up his mind**,

which was the light of the glory of God

which was **a marvelous light of His goodness**-

Yea, this **light had infused** such joy **into his soul**,

the **cloud of darkness having been dispelled**-

And the **light of everlasting light** was **lit up in his soul**,

Alma 14:81

Behold, I answer for you-

For our brethren, the Lamanites,

were in **darkness**, yea, even in the **darkest abyss**,

But behold how many of them are brought to behold the **marvelous light** of God!

Alma 14:95

Yea, they were **encircled about**

with **everlasting darkness** and **destruction**,

But behold, He hath brought them

into His **everlasting light**,

yea, into **everlasting salvation**,

And they are **encircled about**

with the **matchless bounty of His love**.

Alma 15:55

I ought not to harrow up in my desires,

the firm decree of a just God,

for I know that **he granteth unto men**

according to their desire,

whether it be unto **death**

or unto **life;**

yea, I know that he **allotteth unto men,**

yea, decreeth unto them

decrees which are unalterable,

according to their wills;

whether they be unto **salvation**

or unto **destruction;**

Alma 19:109

And thus cometh about the **salvation**

and **redemption** of men,

and also their **destruction**

and **misery;**

therefore, O my son, whosoever will come, may come, and partake of the waters of life freely;

(Parallelism of repetition)

Alma 14:113

And **we have** entered into their houses and **taught them,**

and **we have taught them** in their streets;

=>yea, and we **taught them** upon their hills

and **we have** also entered into their temples and their synagogues **and taught them;**

2 Nephi 11:114-115

And **he denieth none**

that come unto him,

black and white,

bond and free,

male and female;

And he remembereth the heathen,

and **all are alike unto God,**

both **Jew** and **Gentile.**

Mosiah 8

28 And now Abinadi saith unto them:

"I would that ye should understand that **God Himself** shall come down among the children of men and **shall redeem His people;**

29 And because **He dwelleth in flesh,** He shall be called the **Son of God;**

30 And having **subjected the flesh** to the **will of the Father,** being the Father and the Son-
The Father,
because **He was conceived by the power of God,**
and the Son,
because of the flesh,
thus becoming the Father and Son

31 And They are one God, **yea, the Very Eternal Father of heaven and of earth**

32 And thus **the flesh** becoming subject to the Spirit,
or the Son to the Father, **being one God,** (A/B//A'/B'/C)

suffereth temptation and yieldeth not to the temptation (the will of the flesh overcome)

, **But suffereth Himself to be mocked and scourged and cast out and disowned by His people.**

AN ULTIMATE PARALLEL:

FLESH/SPIRIT//THE SON/THE FATHER

Mosiah 8:32 And thus

the flesh becoming subject to **the Spirit,**

or **the Son** to **the Father,**

being **one God,**

suffereth temptation and yieldeth not to the temptation,

But suffereth Himself to be mocked and scourged and cast out and disowned by His people.

3 Nephi 5:92

Old things are done away,

and all things have become new;

therefore I would that ye should be

perfect even as I, or your Father who is

in heaven is perfect.

2 Nephi 11:146

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him,

Forasmuch as this people

draw near unto me with their mouth,

and with their lips do honor me,

but have removed their hearts

far from me, and their fear towards me is taught by the precepts of men,

therefore, I will proceed to do a marvelous work among this people;

2 Nephi 3:30-36

Behold, my **soul delighteth**
in the things of the Lord;
and **my heart** pondereth continually
upon the things which I have seen and heard.
Nevertheless, the **great goodness of the Lord,**
in showing me his great and marvelous works,
my heart exclaimeth,
O wretched man that I am; yea
my heart sorroweth because of my flesh.
My soul grieveth because of mine iniquities.
I am encompassed about because of the temptations and the
sins which doth so easily beset me.
And when I desire to **rejoice,**
my heart **groaneth** because of my sins;
nevertheless, I know in whom I have trusted.
My God hath been my support;
he hath led me
through mine afflictions in the wilderness; and
he hath preserved me
upon the waters of the great deep.
He hath filled me
with his love, even unto the consuming of my flesh.

2 Nephi 3:43-50

And why **should I yield to sin,**
because of my flesh?
Yea, why **should I give way**
to temptations,
the evil one
have place in my heart, to
destroy my peace and
afflict my soul?
Why am I **angry** because of mine enemy?
Awake, my soul! No longer droop in sin.
Rejoice, O my heart, and
give place no more for the enemy of my soul.
Do not anger again,
because of mine enemies.
Do not slacken my strength,
because of mine afflictions.
Rejoice, O my heart,
and cry unto the Lord, and say, O Lord
I will praise thee for ever; yea,
my soul will rejoice in thee,
my God, and the rock of my salvation.

Alma 19:74

Behold, I say unto you,

Wickedness never
was **happiness**.

Alma 14:39-41

And now behold, since it has been as much as we could do to
get our stains taken away from us,

and our **swords are made bright,**

Let us hide them away that they may be kept bright, as
a testimony to our God at the last day, or at the day that
we shall be brought to stand before him to be judged,
that

we have not stained our swords in the blood of our
brethren since he imparted his word unto us,

and **has made us clean thereby.**

41 And now my brethren, if our brethren seek **to destroy us,**
behold, we will hide away our swords; yea, even we will bury
them deep in the earth, that they may be kept bright, as a
testimony that we have never used them, at the last day; and if
our brethren destroy us, behold, we shall go to our God and
shall be saved.

2 Nephi 14:11

For if ye would hearken unto the Spirit which **teacheth** a man to
pray

ye would know that ye must **pray**

For the evil spirit **teacheth** not a man to **pray**
but **teacheth** him that he must not **pray**

2 Nephi 15

And you that will not partake of the goodness of God and respect the
words of the Jews,

And also my **words** and the **words** which shall proceed forth out
of the mouth of the Lamb of God,

Behold, I bid you an everlasting farewell,

for these **words** shall condemn you at the last day,

Moroni 10:16

Neither can ye be saved in the kingdom of God,

if ye have not **faith**;

neither can ye if ye have no **hope**;

and if ye have no **hope**,

ye must needs be in **despair**;

and **despair** cometh because of **iniquity**.

Mormon 3:20

O ye fair

sons and **daughters**, ye

fathers and **mothers**, ye

husbands and **wives**,

ye fair ones, How is it that ye could have fallen!

2 Nephi 11:113

And **He inviteth them all** to come unto Him

and partake of His goodness;

114 And **He denieth none** that come unto Him-

black and **white**,

bond and **free**,

male and **female**;

115 And He remembereth the heathen; And **all are alike** unto God-

both **Jew** and **Gentile**.

[3 Nephi 5:82](#)

But verily I say unto you, swear not at all-

neither by **heaven**,

for it is God's **throne**,

nor by the **earth**,

for it is His **footstool**,

Neither shalt thou swear by thy head,

because thou canst not make one hair **black** or **white**;

[2 Nephi 2:9](#)

That the Messiah should be made manifest unto them in the latter days

in the Spirit of power,

Unto the bringing of them out of **darkness** unto **light**-

yea, out of **hidden darkness**,

and out of **captivity**

unto **freedom**.

[2 Nephi 8:90](#)

Wo unto them that **call evil good**

and **good evil!**

That **put darkness for light**

and **light for darkness**;

that **put bitter for sweet**

and **sweet for bitter**.

(Isaiah) 2 Nephi 8:100 And in that day they shall roar against them like the roaring of the sea. And if they look unto the land, Behold, **darkness** and sorrow; And the **light** is **darkened** in the heavens thereof.

(Isaiah) 2 Nephi 9:62 The people that walked in **darkness** have seen a great **light**; They that dwell in the land of the shadow of death- upon them hath the **light** shined.

2 Nephi 11:15

And as **one generation** hath **been destroyed** among **the Jews**

because of iniquity,

Even so have **they been destroyed from generation to generation**

according to their iniquities;

(Singular/Plural, Increasing Stairstep)

(A,B,C//C,B,A)

And as one generation

hath been destroyed

Among the Jews because of iniquity,

Even so have they

Been destroyed

from generation to generation according to their iniquities;

A	JEW'S RETURN TO LAND OF INHERITANCE AFTER SCATTERING	11:20 And notwithstanding that they have been carried away, they shall return again and possess the Land of Jerusalem; Wherefore, they shall be restored again to the lands of their inheritance.
B	WARRING/FIGHTING	11:21 But behold, they shall have wars and rumors of wars;
C	GOD COMES TO EARTH TO DIE THEY DON'T BELIEVE	And when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest Himself unto them in the flesh, Behold, they will reject Him because of priestcrafts and the hardness of their hearts and the stiffness of their necks 11:22 Behold, they will crucify Him. And after that He is laid in a sepulcher for the space of three days,
X	RISE FROM DEAD WITH HEALING TO ALL WHO BELIEVE	He shall rise from the dead with healing in His wings; And all they that shall believe on His name shall be saved in the kingdom of God; 11:23 Wherefore, my soul delighteth to prophesy concerning Him, For I have seen His day and my heart doth magnify His holy name.
C'	JESUS RISES FROM THE DEAD TO SAVE THOSE WHO BELIEVE	11:24 And behold, it shall come to pass that after the Messiah hath risen from the dead and hath manifested Himself unto His people, unto as many as will believe on His name,
B'	WARRING/FIGHTING	Behold, Jerusalem shall be destroyed again, For wo unto them that fight against God and the people of His church!
A'	JEW'S SCATTERED FROM LAND OF INHERITANCE AGAIN	11:25 Wherefore, the Jews shall be scattered among all nations, Yea, and also Babylon shall be destroyed; Wherefore, the Jews shall be scattered by other nations,

2 Nephi 12:97

There is nothing which is **secret**,
save it shall be **revealed**;

There is no work of **darkness**,
save it shall be made **manifest in the light**;

And there is nothing which is **sealed upon earth**,
save **it shall be loosed**-

2 Nephi 14:5

Wherefore, now after that I have spoken these words, If ye cannot understand them,
it will be because **ye ask not**,
neither do ye knock;

Wherefore, ye are not **brought into the light**,
but must **perish in the dark**.

Word Pair—Humble/Humility (Note this is a beautiful word pair, which does not exist in the English translation of the OT, and only once in the NT.)

Mosiah 2:21

And **humble yourselves**,
even in the depths of humility,
calling on the name of the Lord daily,
And standing steadfastly in **the faith of that which is to come**
which was **spoken by the mouth of the angel**.

Mosiah 9:154 (A/B//) Staircase Parallelism

And they did **humble themselves**,
even **in the depths of humility**;
And they did **cry mightily to God**,
Yea, even **all the day long did they cry unto their God**,
that **He would deliver them out of their afflictions**.

Alma 29:51

And many were softened because of their afflictions, insomuch that they did **humble themselves before God**,
even **in the depth of humility**.

Helaman 2:123

Yea, and many did preach with exceeding great power and authority,
Unto the **bringing down many of them**
into the **depths of humility**,
to be the humble
followers of God and of the Lamb.

1 Peter 5:5

Likewise, ye **younger**,
submit yourselves unto the elder.
Yea, **all of you be subject one to another**, and be **clothed with humility**:
for **God resisteth the proud**,
and **giveth grace to the humble**.

[Mosiah 8:82-83](#)

"He is the **light** and the **life** of the world;

Yea, a **light that is endless**,

that **can never** be **darkened**;

Yea, and also a **life which is endless**,

that **there can be no more death**.

"Even this **mortal** shall put on **immortality**,

And this **corruption** shall put on **incorruption**

and shall be brought to **stand before the bar of God**,

To be **judged** of Him according to **their works**,

whether they be **good**

or whether they be **evil**.

"If they be **good**,

to the **resurrection of endless life and happiness**;

And if they be **evil**,

to **the resurrection of endless damnation**,

[Alma 19:67](#)

And if his **works are evil**,

they shall be **restored unto him for evil**.

Therefore, all things shall be restored to its proper order- everything to its natural frame, **mortality** raised to **immortality**,

corruption to **incorruption**,

Raised to **endless happiness**, to inherit the **kingdom of God**,

Or, to **endless misery**, to inherit the **kingdom of the devil**;

[Alma 19:70](#)

These are they that are **redeemed** of the Lord,

Yea, these are they that are taken out,

that are **delivered** from that endless night of darkness.

And thus they **stand** or **fall**,

For behold, **they are their own judges**,

whether to do **good** or do **evil**.

79 "And now, if Christ had not come into the world,

speaking of things to come as though they had already come,
there could have been no redemption;

80 And if Christ had not risen from the dead,

or have broken the bands of death

that the **grave should have no victory**

and that **death should have no sting**,

there could have been no resurrection.

81 "But there is a resurrection;

Therefore, the **grave hath no victory**,

And the **sting of death**

is **swallowed up in Christ**.

[1 Nephi 5:130](#)

"He ruleth high in the **heavens**,

for it is His **throne**

and this **earth**

is His **footstool**.

[1 Nephi 6:20](#)

Mine hand hath also

laid the foundation of the **earth**,

And My right hand hath spanned the **heavens**.

And I called unto them, And they stand up together.

Mosiah 1:102

'And He **shall be called** Jesus Christ,
the **Son of God**,
the **Father of heaven** and of **earth**,
the **Creator of all things** from the beginning;
And His mother **shall be called** Mary;

Mosiah 8:82-89

He is **the light and the life of the world**;

Yea, a **light** that is **endless**,
that **can never be darkened**;

Yea, and also a **life which is endless**,
that **there can be no more death**.

Even this **mortal** shall put on **immortality**,

And this **corruption** shall put on **incorruption**

and shall be **brought to stand before the bar of God**,

To be judged of Him according to their works,

whether they be good
or whether they be evil.

If they be **good**,

to the **resurrection of endless life and happiness**;

And if they be **evil**,

to the **resurrection of endless damnation**,

Being delivered up to the devil who hath subjected them,

which is **damnation**,

Having gone **according to their own carnal wills** and desires,

Having never called upon the Lord

while the **arms of mercy were extended toward them**;

For **the arms of mercy were extended** toward them

and they would not,

They being warned of their iniquities

and yet they would not depart from them,

And they were **commanded to repent**

and yet they would not repent.

And now, had ye not ought to tremble and repent of your sins And remember,

only in and through Christ ye can be saved.

Alma 19:101-105

Now if there was no law given if a man murdered, (that) **he should die,**

Would he be afraid he should die if he should murder?

And also, if there was **no law given against sin,**

men **would not be afraid to sin;**

And if there **was no law given,** if men sinned,

what could **justice** do?

or mercy **either?**

For **they would have no claim** upon the creature.

But there is a **law given,**

and a **punishment affixed,**

and **repentance granted,**

which **repentance mercy claimeth;**

Otherwise, **justice claimeth the creature**

and **executeth the law,**

And the **law inflicteth** the punishment;

If not so, the works of justice would be destroyed

and **God would cease to be God.**

But **God ceaseth not to be God,**

And mercy claimeth the penitent,

And mercy cometh because of the atonement;

And the atonement bringeth to pass the resurrection of the dead,

And the **resurrection of the dead bringeth back men into the presence of God.**

Alma 19:91-107

Therefore, as they had become carnal, sensual and devilish by nature, This probationary state became a state for them to prepare- It became a preparatory state.

92 And now remember, my son, if it were not for the plan of redemption-laying it aside-
As soon as they were dead,
their souls were miserable,
being cut off from the presence of the Lord.

And now, there was no means to reclaim men from this fallen state
which man had brought upon himself because of his own disobedience;
Therefore, according to justice, the plan of redemption could not be brought about,
only on conditions of repentance of men in this probationary state,
yea, this preparatory state;

For, except it were for these conditions,
mercy could not take effect, except it should destroy the work of justice;
Now the work of justice could not be destroyed-
If so, God would cease to be God.

96 And thus we see that all mankind were fallen And they were in the grasp of justice,
yea, the justice of God which consigned them forever to be cut off from His
presence.

97 And now the plan of mercy could not be brought about except an atonement should be
made;

Therefore, God Himself atoneth for the sins of the world to bring about the plan
of mercy
to appease the demands of justice,
that God might be a perfect just God,
and a merciful God also.

Now repentance could not come unto men except there were a punishment,
which also was as eternal as the life of the soul should be,
Affixed opposite to the plan of happiness,
which was as eternal also as the life of the soul.

Now how could a man repent,
except he should sin?

How could he sin,
if there was no law?

How could there be a law,
save there was a punishment?

Now there was a punishment affixed and a just law given
which brought remorse of conscience unto man.

Now if there was no law given, if a man murdered, (and) he should die,
Would he be afraid he should die if he should murder?

And also, if there was no law given against sin,
men would not be afraid to sin;

And if there was no law given, if men sinned,
what could justice do? or mercy either?

For they would have no claim upon the creature.
But there is a law given,

and a punishment affixed,
and repentance granted,
which repentance mercy claimeth;

Otherwise, justice claimeth the creature
and executeth the law,
And the law inflicteth the punishment;
If not so, the works of justice would be destroyed
and God would cease to be God.

105 But God ceaseth not to be God,
And mercy claimeth the penitent,
And mercy cometh because of the atonement;
And the atonement bringeth to pass the resurrection of the dead,

And the resurrection of the dead bringeth back men into the presence of God.

And thus they are restored into His presence,
to be judged according to their works,

according to the law and justice;

For behold, justice exerciseth all his demands,

And also mercy claimeth all which is her own;

And thus, none but the truly penitent are saved.

What! Do ye suppose that mercy can rob justice?

I say unto you, nay, not one whit;

If so, God would cease to be God!

GRAMMAR—as soon as they were dead (past tense of future)

Alma 19:108-111

And thus God bringeth about His great and eternal purposes

which were **prepared from the foundation of the world.**

And thus cometh about the salvation and the redemption of men,

And also their destruction and misery.

Therefore, O my son, whosoever **will come, may come**

and **partake** of the waters of life **freely;**

And **whosoever will not come,**

the **same is not compelled to come,**

But in the last day

it shall be restored unto him according to his deeds-

If he hath desired to do evil

and hath not **repented in his days,**

Behold, evil shall be done unto him,

according to the restoration of God.

**(I Love how the poetry explains the RESTORATION OF GOD. WITHOUT
REPENTANCE< WE ARE RESTORED TO EVIL!!)**

	A But behold, the bands of death
	B shall be broken ,
	C and the Son reigneth,
	D and hath power over the dead ;
	E therefore, he bringeth to pass the resurrection of the dead .
	F And there cometh a resurrection ,
	G even a first resurrection ;
	H yea, even a resurrection of those that have been , and who are, and who shall be,
	I even until the resurrection
	J of Christ —
	J for so shall he be called .
	I And now, the resurrection
	H of all the prophets , and all those that have believed in their words , or all those that have kept the commandments of God,
	G shall come forth in the first resurrection ;
	F therefore, they are the first resurrection .
	E They are raised to dwell with God who has redeemed them;
	D thus they have eternal life
	C through Christ ,
	B who has broken
	A the bands of death . (chiasmus)

Helaman 3:120 "Behold, I give unto you power that

whatsoever ye shall seal on earth

shall be sealed in heaven,

And whatsoever ye shall loose on earth

shall be loosed in heaven;

And thus shall ye have power among this people.

Helaman 5:66 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; And that ye might know of the signs of His coming, to the intent that ye might believe on His name;

11:67 And mountains shall cover them,

and whirlwinds shall carry them away,

and buildings shall fall upon them,

and crush them to pieces

and grind them to powder;

11:152 For shall the works say of him that made it, He made me not?

11:153 Or shall the thing framed say of him that framed it, He had no understanding?

11:155 And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness:.

11:157 For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

12:77 For behold, I say unto you, That as many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cast off;

12:88 And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth.

12:89 And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked;

12:92 And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them.

12:95 They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea

12:96-98

Wherefore, the things of all nations shall be made known : yea,
all things shall be made known unto the children of men.
There is nothing which is secret ,
save it shall be revealed ;
there is no work of darkness ,
save it shall be made manifest in the light ;
and there is nothing which is sealed upon the earth,
save it shall be loosed .
Wherefore, all things which have been revealed unto the children of men,
shall at that day be revealed ;

2 Nephi 6:42

But, behold,

the righteous,

the saints of the Holy One of Israel,

they who have believed in the Holy One of Israel;

they who have

endured the crosses of the world, and

despised the shame of it;

they shall inherit

the **kingdom of God**,

which was prepared for them from **the foundation of the world**:

and **their joy shall be full for ever**.

Mosiah 2:20

Even so
I would that ye should **remember**,
and **always retain in remembrance**,
the **greatness** of God,
and your own **nothingness**,
and his goodness and long suffering towards you
unworthy creatures,

Helaman 4:57

O how **great**
is the **nothingness**
of the children of men;
yea, even they are less than the dust of the earth.

Mosiah 8:22

He was oppressed,
and he was afflicted,
yet **he opened not his mouth**:
 he is brought as a lamb to the slaughter,
and as a sheep before **her shearers** is **dumb**,
so he opened not his mouth.

Helaman 4:59-60 Yea, behold,

at **his voice**
 doth the hills and the mountains

tremble and quake; and

by the power of his voice

they are broken up, and become smooth,
yea, even like unto a valley; Yea,

by the power of his voice

doth the whole earth shake; yea,

by the power of his voice,

doth the foundations rock,
even to the very center;

(See Hebrew Poetry P 119 Reflexive Anti-
Congruence) Mountains + tremble and
quake//become smooth + like a valley.

(Reversed sequence, opposite sign)

By Breaking down sentences into their
components –subject, object, verb and verb
modifier, four basic sentences emerge:

Most Hebrew poetry consists of Relatively short
sentence of two brief clauses

____/____//

First part, pause, Second part, bigger pause.

[Helaman 4:48-57](#)

And thus we can behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness, doth bless and prosper those who put their trust in him;

Yea, and we may see at the very time when he doth prosper his people; yea,

in the increase of **their fields, their flocks, and their herds,**

and **in gold, and in silver, and in all manner of precious things**

of every kind, and art;

Sparing their lives, and

delivering them out of the hands of their enemies;

softening the hearts of their enemies,

that they should not declare wars against them;

yea, and in fine,

doing all things for the welfare and happiness of his people;

Yea, then is the time that they

do **harden** their hearts, and

do **forget** the Lord their God, and

do **trample** under their feet the Holy One;

yea,

and this because of

their ease, and

their exceeding great prosperity.

And thus we see, that

except the Lord doth chasten his people

with many afflictions, yea,

except he doth visit them

with death, and

with terror, and

with famine, and

with all manner of pestilences,

they will not remember him.

O how **foolish,**

and how **vain,**

and how **evil,**

and **devilish,**

and how **quick to do iniquity,**

and how **slow to do good,**

are the children of men;

Yea, how

quick to hearken unto the words of the evil one,

and to set their hearts upon the vain things of the world; yea, how

quick to be lifted up in pride; yea, how

quick to boast,

and do all manner of that which is iniquity;

And

how slow are they **to remember** the Lord their God,

and to give ear unto his counsels; yea,

how slow to **walk** in **wisdom's** paths!

Behold,

they **do not desire** that the Lord their God,

who hath created them,

should rule and reign over them;

notwithstanding his great goodness and his mercy towards them;

they **do set at nought his counsels,**

and they will not that he should be their guide.

O how **great**

is the **nothingness**

of the children of men;

yea, even they are less than the dust of the earth.

[Helaman 4:73](#)

Yea, who shall be consigned to a state of endless misery,

fulfilling the words which say,

They that have **done good**,

shall have **everlasting life**; and

they that have **done evil**,

shall have **everlasting damnation**.

And thus it is. Amen.

[John 3:36](#) (See Hebrew Poetry P 119 Reflexive Anti-Congruence)

And he who

believeth on the Son

hath **everlasting life**;

and **shall receive of his fullness**.

But he who

believeth not the Son,

shall not receive of his fullness;

for the **wrath of God is upon him**.

(See Hebrew Poetry P 119 Reflexive Anti-Congruence)

Mosiah 3:12-13

And it shall come to pass that whosoever doeth this
shall be **found at the right hand of God,**

For he **shall know the name by which he is called,**

For **he shall be called by the name of Christ.**

And now it shall come to pass that

whosoever **shall not take upon them the name of Christ**

must be called by some other name;

Therefore, he **findeth himself on the left hand of God.**

(A,B,C// -C, -B, -A)

Helaman 5:86

He **hath given** unto you

that ye might know **good** from **evil**, and

he **hath given** unto you

that ye might choose **life** or **death**,

and ye can **do good**

and be restored unto that which is **good**,

or have that which is **good**

restored unto you;

or ye can **do evil**,

and **have that** which is **evil restored** unto you.

3 Nephi 11:33

If they be **good**,

to the **resurrection** of **everlasting life**;

and if they be **evil**,

to the **resurrection** of **damnation**,

being on a **parallel**,

the **one on**

the one hand,

and **the other on**

the other hand,

according to

the **mercy**,

and the **justice**,

and the **holiness**

which is in Christ,

who was before the world began.

(Another ultimate Hebrew poetic parallel—even using the name 'parallel' to describe the parallel of eternal life).

Remember, in Hebrew it is not the words that rhyme but the ideas.

Can be the same or can be opposite.

[Helaman 3:63](#) But behold,

ye have rejected the truth,
and rebelled against your holy God;
and even at this time, instead of
laying up for yourselves treasures in heaven,
where nothing doth **corrupt**,
and where nothing can come which is unclean,
ye are heaping **up** for yourselves wrath
against the day of judgment;
Yea, even at this time ye are ripening,
because of your murders,
and your fornication and wickedness,
for everlasting destruction;
yea, and except ye repent, it will come unto you soon;

2 Nephi 3

3:29 For my soul delighteth in the scriptures,
and my heart pondereth them, **and writeth them**
for the learning and the profit of my children.

____ \ ____ \ ____ \\\

3:30 Behold,

my soul delighteth in the things of the Lord;
and my heart pondereth continually upon the things
which I have seen and heard.

3:31 Nevertheless,

the great goodness of the Lord,
in showing me his great and marvelous works,
my heart exclaimeth,
O wretched man that I am; yea,
my heart sorroweth
because of my flesh.

My soul grieveth

because of mine iniquities.

____ \ ____ \ ____ \\\

I am encompassed about because of the temptations
and the sins which doth so easily beset me.

And when I desire to rejoice,
my heart groaneth because of my sins;
nevertheless, I know in whom I have trusted.

My God hath been my support;

he hath **led me** through mine afflictions in the
wilderness; and

he hath **preserved me** upon the waters of the great
deep.

He hath **filled me** with his love,
even unto the consuming of my flesh.

He **hath confounded** mine enemies,

unto the causing of them to quake before me.
Behold,

he **hath heard** my cry
by day, and

he **hath given** me knowledge
by visions in the night time.

And by day have I waxed bold in mighty prayer before
him;

yea, my voice have I sent up on high;
and angels came down and ministered unto me.

____ \ ____ \ ____ \\\

And upon the wings of his Spirit
hath **my body** been carried away
upon exceeding high mountains.

And **mine eyes** have beheld great things;

yea, even **too great for man**;
therefore I was bidden that I should not write them.

3:42

O then,
if I have seen so great things;
if the Lord in his condescension unto the children of
men,
hath visited me in so much mercy,

_____ \ _____ \ _____ \\

why should my **heart weep**, and
my **soul linger** in the valley of sorrow, and
my **flesh waste away**, and
my **strength slacken**,
because of mine afflictions?

And why should I
yield to sin, because of my flesh?

Yea, why should I
give way to temptations,
that the evil one **have place in my heart**,
to **destroy my peace** and
afflict my soul?

(building of flesh, heart, peace, soul)

Why am I angry because of **mine enemy**?

Awake, my soul!

No longer droop in sin.

_____ \ _____ \\

Rejoice, O my heart,
and give place no more for the **enemy of my
soul**.

Do not anger again,
because of mine enemies.

Do not **slacken my strength**,
because of **mine afflictions**.

Rejoice, O my heart, and

cry unto the Lord, and say, O Lord, I will praise thee for
ever;

yea, my soul will rejoice in thee, my God,
and the rock of my salvation.

3:51 O Lord,
wilt thou redeem my soul?

Wilt thou deliver me
out of the hands of mine enemies?

Wilt thou make me
that I may shake at the appearance of sin?

May **the gates of hell** be shut continually **before me**,
because that my heart is broken and my spirit is
contrite?

O Lord,
wilt thou not shut the gates of thy righteousness
before me,

that I may **walk** in the
path of the **low valley**,
that I may be **strict**
in the **plain road**?

O Lord,
wilt thou **encircle me around**
in the robe of thy righteousness?

O Lord,
wilt thou make a way for mine escape
before mine enemies?

Wilt thou make my path straight before me?

Wilt thou not place a stumbling block in my way? But
that

thou wouldst clear **my way** before me,
and hedge not up **my way**,
but **the ways of mine enemy**.

O Lord,
I have trusted in thee, and

I will trust in thee for ever.

I will not put my trust

in the arm of flesh;

for I know that cursed is he

that putteth his trust

in the arm of flesh.

Yea, cursed is he that

putteth his trust in man,

or maketh flesh his arm.

Yea, I know that

God will give liberally to him that asketh.

Yea, my

God will give me,

if I ask not amiss:

therefore

I will lift up my voice

unto thee; yea,

I will cry unto thee,

my God, the rock of my righteousness.

Behold,

my voice shall for ever ascend up

unto thee,

my rock and mine everlasting God. Amen.

(See Hebrew Poetry P 119 , ending is **Reflexive Anti-Congruence**)

Analysis

I will lift up (*lift up*) **my voice** (*voice*)

unto thee; yea,

I will cry unto thee,

my God, (*to God*)

the rock of my righteousness. (*God is the Rock*)

Behold,

my voice shall (*voice*) for ever ascend up (*lift up*)

unto thee,

my rock (*God is the Rock*)

and **mine everlasting God.** (*to God*)

Amen.

Lift, Voice

God, Rock;

Rock, God,

Voice, Lift

CONDESCENSION FOR SALVATION

SOUL WEEPS

FLESH WEAK, STRENGTH SLACKENED

YIELDING TO SIN IS ANGER

ENEMY PRESENT IN HIS HEART, SOUL AFFLICTED

CENTER: THE ENEMY OF THE SOUL

THE ANTIDOTE FOR THE SOUL

HEART REJOICES

ENEMY REMOVED, SOUL STRENGTHENED

DON'T GIVE IN TO ANGER BECAUSE OF ENEMIES

STRENGTH NOT SLACKENED

HEART PRAISES

SOUL REJOICES

THE LORD IS SALVATION

SAVLATION IS BEING REDEEMED

O then, if I have seen so great things,

If the Lord in His condescension unto the children of men hath visited me in so much mercy,

Why should my heart weep and my soul linger in the valley of sorrow?

And my flesh waste away and my strength slacken because of mine afflictions?

And why should I yield to sin because of my flesh? Yea, why should I give way to temptations,

that the evil one have place in my heart , to destroy my peace and afflict my soul?

Why am I angry because of mine enemy?

Awake, my soul! no longer droop in sin;

Rejoice, O my heart!

and give place no more for the enemy of my soul;

Do not anger again because of mine enemies;

Do not slacken my strength because of mine afflictions;

Rejoice, O my heart! and cry unto the Lord and say, O Lord, I will praise Thee forever!

Yea, my soul will rejoice in Thee,

My God and the Rock of my salvation.

O Lord, wilt Thou redeem my soul?

A

B ___/___//

AB

C ___/___/___//

___/___//

___/___//

___/___//

2 Nephi 6:10

For it behooveth the great Creator
that he suffereth himself
to become subject unto man in the flesh,
and die for all men,
that all men
might become subject unto him.

(a, b/a, b

)Parallelism is fixed in the Book of Mormon vs

King James which poetry is lost.

Isaiah 54:5

For thy Maker is thine husband;

The Lord of hosts is his name;

and thy Redeemer the **Holy One of Israel;**

The God of the whole earth shall he be called.

Book of Mormon

For

thy maker,

thy husband,

the Lord of Hosts is his name;

and

thy Redeemer,

the Holy One of Israel

the God of the whole earth shall he be called.

2 Nephi 12:19

Wo unto them that

turn aside the **just**

for a thing of **nought**, and

revile against that which is **good**, and

say that it is **of no worth**:

Helaman 3:18

O **repent** ye,

repent ye!

why will **ye die**?

Turn ye,

turn ye

unto the Lord your **God**.

Why has **he forsaken you**?

When you declare Joseph Smith simply read a book and plagiarized, remember your accusations are hurled at a 19th century teenager who lacked a secondary education.

Reflexive Congruence a1 a2 // a2 a1

Reflexive Anti-Congruence a1 a2 // -a2 -a1

Parallelism a1 a2 // a1 a2

Proper Anti-Congruence a1 a2 // -a1 -a2

(these combinations and permutations apply to sets larger than 4-component sets, but for clarity only 4 are used.)

1. Parallelism (proper congruence): same sequence, same sign

a1,a2,a3...// a1,a2,a3...

Example Jer 51:27 Raise a standard in the land,
Blow a trumpet among the nations.

2. Chiasm or Mirror Symmetry (reflexive Congruence)

a1,a2,a3...// ...a3,a2,a1

Example PS 107:16

For He has shattered
doors of bronze
And bars of iron
he has snapped.

3. Proper anti-congruence (same sequence, opposite sign)

a1,a2,a3...// -a1,-a2,-a3...

Example PS 85:12 (with gender and semantic reversal)

Fidelity (f) from the earth (f) will spring up (+),
And justice (-f) from the sky (-f) will peer down (-).

4. Reflexive anti-congruence (chiastic): reverse sequence, opposite sign

$a_1, a_2, a_3 \dots // -a_3, -a_2, -a_1$

Example PS 37:30

The just man's mouth	mutters	wisdom
(m)	(m)	(m)
His tongue	speaks	justice
(-m)	(-m)	(m)

It is important to know there are invariants outside a set which are not affected by changes within a set.

The most popular of the 40 types available to a Hebrew poet is a recurrent use of a relatively short sentence form that consists of two brief clauses. The clauses are separated by a slight pause – slight because the second is a continuation of the first, and not a wholly new beginning. By contrast, the second ends in a full pause, the structure might be emphasized as:

_____ / _____ //

With the single slash representing the pause, and the double slash representing the final pause (long).

What those pauses actually embody is the subjoined, hence emphatic character of B'

B, by being connected to A—carrying it further, echoing it, restating it—it does not matter which—has an emphatic, 'seconding' aspect,, and it is this, more than any aesthetic of symmetry or parallelism, which is at the heart of Hebrew Poetry. (Classical Hebrew Poetry pp 118-121).

Poetry wasn't used as a way to just 'write' history, but when the content had a meaningful lesson.

(Classical Hebrew Poetry p. 57)

Tyndale Bulletin 28 (1977) 155-169.

DEUTERONOMY AND UGARITIC STUDIES*

By P. C. CRAIGIE

The discovery of the Ugaritic texts proved to be of great importance for Old Testament Studies. During the last fortyfive years, as the first texts have been studied in detail and as new discoveries have been made, more and more light has been brought to bear upon difficulties and obscurities contained in the Hebrew text. But, as is often the case, there has been a tendency in the wake of new discoveries to overestimate their importance and to go to extremes in their application in comparative studies.

III. PARALLEL WORD PAIRS IN DEUTERONOMY

32 One of the most prolific areas of development in the comparative study of Hebrew and Ugaritic poetry is to be found in the matter of parallel word pairs which are common to Ugaritic and Hebrew poetry. Although the study of such pairs has been going on for more than forty years, it has been given considerable impetus by the work of M. Dahood, first in his 3-volume commentary on the Psalms, and more recently in his contributions to RSP I and II respectively. Dahood's purpose, which presupposes his hypothesis, is to recover

Heaven, Earth

[1 Nephi 1:13](#) And it came to pass that when my father had read and saw many great and marvelous things, he did exclaim many things unto the Lord; such as,

Great and marvelous are thy works,

O Lord God Almighty!

Thy throne is high in the **heavens**,

and thy power,

and goodness,

and mercy

are over all the inhabitants of the **earth**;

and because thou art merciful,

thou wilt not suffer those

who come unto thee

that they shall perish!

[1 Nephi 5:126-130](#)

Behold,

the Lord hath **created the earth**

that it should be **inhabited**;

And he hath **created his children**,

that they should **possess it**.

(a, b, c // -c, -b, -a)

And **he raiseth up** a **righteous nation**;

and **destroyeth** the **nations of the wicked**.

(a, b // -b, -a)

And he **leadeth** away the **righteous**

into **precious lands**,

and the **wicked** he **destroyeth**,

and **curseth the land** unto them for their sakes.

(a, b, c // -b, -a, -c)

He ruleth high in the **heavens**,

for it is his throne,

and this **earth**

is his footstool.

(a, b // -b, -a)

[1 Nephi 5:112-116](#)

5:112 And

notwithstanding **they being led,**

the Lord their God, their Redeemer, **going before them,**

leading them by **day** and

giving light unto them by **night**, and

doing all things for them which were expedient for man to receive, they

hardened their hearts, and

blinded their minds, and

reviled against Moses

and against the true and living God.

And it came to pass that

according to his word,

he did destroy them; And

according to his word,

he did lead them; And

according to his word,

he did do all things for them;

And there was not anything done,

save it were by his word.

Behold, the Lord esteemeth all flesh in one.

He that is righteous, is favored of God.

But behold, this people had rejected every word of God,

and they were ripe in iniquity;

and the fullness of the wrath of God was upon them;

And the Lord did **curse the land against them,**

and **bless it unto our fathers;**

yea, he did **curse it against them**

unto **their destruction;**

And he did **bless it unto our fathers,**

unto their obtaining power over it.

(-a, -b / a , b -a, -b, -c // a, b, c)

5:131 And he loveth those
who will have him to be their God.

5:132 Behold,

he loved **our fathers**;

and he **covenanted** with them,

yea, even **Abraham, Isaac, and Jacob**:

and he **remembered the covenants** which he had made;

5:133 Wherefore,

he did bring them out of the land of Egypt,

and he did **straighten** them in the wilderness with his rod,

for they **hardened their hearts**,

even as ye have;

and the Lord **straightened** them **because of their iniquity**.

5:134

He sent fiery-flying serpents among them;

and after they were bitten,

he prepared a way that they might be healed;

5:135 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.

5:136

And they did harden their hearts from time to time,

and they did revile against Moses,

and also against God;

5:137 Nevertheless,

ye know that they were led forth by his matchless power into the land of promise.

5:138 And now,

after all these things,

the time has come that they have become wicked,

yea, nearly unto ripeness;

5:139 And I know not but they are at this day about to be destroyed;

5:140

For I know that the day must surely come that they must be destroyed,

save a few only who shall be led away into captivity;

5:141

Wherefore,

the Lord commanded my father

that he should depart into the wilderness;

Egyptians led out, Lehi led out.

Word Pair

Sow/reap and PLOW/REAP

https://jbnqnew.jewishbible.org/assets/Uploads/314/314_Sowreap2.pdf

TWO FUNDAMENTAL WORD-PAIRS: SOW/REAP AND PLOW/REAP

RONALD T. HYMAN

The study of word-pairs arose within the sizable literature on biblical poetry because word-pairs were often viewed as a subpoint of the better-known concept of parallelism in poetic lines.

Mosiah 5:49 And again, he saith, If my people shall **sow** filthiness, they shall **reap** the chaff thereof, in the whirlwind; and the effects thereof, is poison.

Mosiah 5:50 And again, he saith, If my people shall **sow** filthiness, they shall **reap** the east wind, which bringeth immediate destruction.

https://jbnqnew.jewishbible.org/assets/Uploads/314/314_Sowreap2.pdf

A consequence of behavior: Sow/reap and plow/reap can refer to the concept of **behavioral consequences**. If farmers do not sow, then they cannot reap the crops that will provide food. The consequence of not sowing is not reaping. The use of sow/reap and plow/reap to stand for the concept that consequences arise from a person's behavior appears several times in prophecy and wisdom literature. In Hosea 10:12, the prophet urges the people of Israel to reform their ways. He encourages Israel by saying: Sow righteousness for yourselves; reap according to lovingkindness. Hosea in the very next verse, 10:13, uses the plow/reap word

Ether 4:74 And they did make all manner of tools to till the earth, both to **plow** and to sow, to **reap** and to hoe, and also to thrash.

https://jbnqnew.jewishbible.org/assets/Uploads/454/jbq_454_Landauwordpair.pdf

<https://jbnqnew.jewishbible.org/jbq-past-issues/2000-2010/314-october-december-2003/>

https://jbnqnew.jewishbible.org/assets/Uploads/314/314_Sowreap2.pdf

Alma 1:128 That they might **reap** their rewards according to their works, whether they were good or whether they were bad, to **reap** eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one;

[Alma 7:42](#) Therefore prepare ye the way of the Lord, for the time is at hand that all men shall **reap** a reward of their works, according to that which they have been:

[Alma 7:43](#) If they have been righteous, they shall **reap** the salvation of their souls, according to the power and deliverance of Jesus Christ;

[Alma 7:44](#) And if they have been evil, they shall **reap** the damnation of their souls, according to the power and captivation of the devil.

[Alma 14:84](#) Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did **reap** with your mights, yea, all the day long did ye labor;

[Alma 16:173](#) Then my brethren ye shall **reap** the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

https://jbnqnew.jewishbible.org/assets/Uploads/314/314_Sowreap2.pdf

(Our word-pairs are mostly used negatively when they appear with figurative meaning. For example, Hosea says: They sow the wind, and they shall reap the whirlwind (Hos. 8:7). **On the other hand, our word-pairs can also refer figuratively to the positive, good times to come.** To depict the bright possible future after the Israelites change their behavior, Amos prophesies a bountiful time when the plowman shall meet the reaper (Amos 9:13). Mention of these word-pairs is able to bring a host of associations to mind immediately in order to set the context for the material at hand.

[2 Nephi 4:15](#) And the Lord was with us; and we did prosper exceedingly: for we did **sow** seed, and we did **reap** again in abundance.

[2 Nephi 11:75](#) And they sell themselves for nought; for, for the reward of their pride, and their foolishness, they shall **reap** destruction;

[Alma 1:128](#) That they might **reap** their rewards according to their works, whether they were good or whether they were bad, to **reap** eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one;

[Alma 7:43](#) If they have been righteous, they shall **reap** the salvation of their souls, according to the power and deliverance of Jesus Christ;

[Alma 7:44](#) And if they have been evil, they shall **reap** the damnation of their souls, according to the power and captivation of the devil.

6:152 Now we will compare the word unto a seed.

16:153 Now if ye give place, **that a seed may be planted in your heart**, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts;

16:154 And when you feel those swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me.

16:155 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

16:156 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

16:157 And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow.

16:158 And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away.

16:159 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

16:160 And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant;

16:161 And this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

16:162 O then, is not this real? I say unto you, Yea; because it is light; and whatsoever is light, is good, because it is discernible; therefore ye must know that it is good.

16:163 And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good.

16:164 And behold, as the tree beginneth to grow, ye will say, let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us.

16:165 And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit.

16:166 But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out.

16:167 Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable.

16:168 But it is because your ground is barren, and ye will not nourish the tree; therefore ye can not have the fruit thereof.

16:169 And thus it is if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

Chiasm Teaching Everlasting Life by Comparing it to a Tree we must plant/nourish, so we may taste.

ALMA 16:170-174

A	NOURISH THE WORD	16:170 But if ye will nourish the word,
B	FAITH, DILIGENCE,	yea, nourish the tree as it beginneth to grow, by your faith with great diligence , and with patience ,
C	HOPE FOR REWARD	looking forward to the fruit thereof, it shall take root;
D	THE HOPE FOR EVERLASTING LIFE IN CHRIST IS THE TREE	and behold, it shall be a tree springing up unto everlasting life;
E	WALKING THE WALK SO THE TREE CAN GROW	And because of your diligence and your faith and your patience with the word in nourishing it that it may take root in you,
X	THE LOVE OF GOD, EVERLASTING LIFE	behold, by and by, <u>ye shall pluck the fruit thereof,</u> <u>which is most precious,</u>
E'	THE FRUIT OF THE TREE IS EVERLASTING LIFE, THE LOVE OF GOD, THE GIFT BEYOND UNDERSTANDING	which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure;
D'	BECAUSE THE TREE GREW WHICH REPRESENTS EVERLASTING LIFE	And ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst.
C'	OBTAIN THE REWARD OF ETERNAL LIFE	<u>Then my brethren</u> <u>ye shall reap the rewards of your faith</u>
B'	BECAUSE OF FAITH, DILIGENCE,	and your diligence and patience and long suffering,
A'	RESULT OF NOURISHING THE WORD	waiting for the tree to bring forth fruit unto you.

Moroni 8:28-29

For

repentance is unto them that are under condemnation and under the curse of a broken law;

And the first fruits of

repentance is

baptism, And

baptism cometh by

faith, unto the

fulfilling the commandments, And the

fulfilling the commandments bringeth

remission of sins, And the

remission of sins bringeth

meekness and **lowliness of heart**, And because of

meekness and **lowliness of heart** cometh

the visitation of **the Holy Ghost**,

Which **Comforter**

filleth with **hope** and

perfect love,

Which **love endureth**

by **diligence unto prayer until the end shall come**

when all the saints shall dwell with God. (I.E. won't be under the curse anymore)

2 Nephi 12:67-72 (Progressive Parallelism and Chiasm)

"For behold, I shall speak unto the **Jews**
and they shall write it;

And I shall also speak unto the **Nephites**,
and they shall write it;

And I shall also speak unto the other tribes of **the house of Israel**
which I have led away,
and they shall write it;

And I shall also speak unto all the nations of the earth,
and they shall write it.

And it shall come to pass that
the **Jews**

shall have the words of
the **Nephites**,
And the **Nephites**

shall have the words of
the **Jews**;

And the **Nephites and the Jews**

shall have the words of
the **lost tribes of Israel**;

And the **lost tribes of Israel**

shall have the words of the

Nephites and the Jews.

The concept of behavioral consequences appears twice in Proverbs with our word-pairs. Proverbs 20:4 says: In winter the lazy man will not plow and at reaping-time he will seek but there will be nothing. Proverbs 22:8 teaches that: he who sows injustice shall reap misfortune. In these examples from Hosea, Proverbs, and Job the moral message is that people reap what they plow and sow, and sometimes they reap consequences even more dire than what they plow and sow. Therefore, to understand the consequences that appear in their lives, people must reflect on how they have acted.

Lines with flexible word order:

As noted earlier, parallelism is of interest in poetic expression.

The standard parallel line of poetry appears as ABAB, as shown in the example that follows and contains the sow/reap word-pair. (The "A" and "B" words are in boldface and the word order for each verset is indicated on the left side.)

AB Sow for yourselves righteousness,

AB Reap according to lovingkindness (Hos. 10:12).

Sometimes, however, the word order of the line is reversed so that the order of the key words is ABBA.

Three notable poetic lines, each containing one of our word-pairs, appear in ABBA form.

AB They who sow in tears

BA In joyous song shall they reap (Ps. 126:5).

AB You have plowed wickedness;

BA Iniquity you have reaped (Hos. 10:13).

AB The plowman shall meet the reaper;

BA The treader of grapes, the carrier of seeds (Amos 9:13).

From the above four examples of parallelism, we can see that our two wordpairs are flexible in that they are able to be used in ABAB or ABBA word order.

The use of a figurative word-pair in poetic expression to urge moral reform is natural.

A literal use of one of the word-pairs would seem odd within a passage concerning moral behavior.

Biblical authors understood the characteristics and functions of sow/reap and plow/reap, and they used them well.

Word Pairs, 1000, 10,000

Alma 1:127 And in one year were thousands and tens of thousands of souls sent to the eternal world,

Masculine/Feminine contrast pairs is Hebrew poetic form.

[Proverbs 12:4](#) A virtuous woman is a crown to **her** husband; but she that maketh ashamed is as rottenness in his bones.

[Genesis 3:21](#) And I will put enmity between thee and the woman; between thy seed and **her** seed; and he shall bruise thy head, and thou shalt bruise his heel.

[Proverbs 27:8](#) As a bird that wandereth from **her** nest, so is a man that wandereth from his place.

[Isaiah 13:10](#) For the stars of heaven and the constellations **thereof** shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause **her** light to shine.

[Isaiah 24:2](#) And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with **her** mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

[Isaiah 53:7](#)

He was oppressed,
and he was afflicted,
yet he opened not his **mouth**;
he is brought as a **lamb** to the slaughter,
and as a **sheep** before **her** shearers is **dumb**,
so he openeth not his mouth.

Alma 19:106

And thus **they** are **restored into his presence**;

to be judged according to their works;

according to the **law** and **justice**;

for behold,

justice exerciseth all **his** demands,

and also

mercy claimeth all which is **her own**;

and thus,

none but the truly penitent

are saved.

Justice—HIS

Mercy—HER

Helaman 4:20

And it came to pass that in the seventy and sixth year,

the Lord did turn away **His anger** from the people and caused that rain should fall upon the earth,

Insomuch that it **did bring forth her fruit**

in the **season of her fruit.**

Helaman 5:75 "But behold, as I said unto you concerning another sign- a **sign of His death**- Behold, in that day that He shall suffer death, **the sun shall be darkened and refuse to give her light unto you**, and also the moon and the stars;

<https://blog.timesunion.com/rebdeb/sun-and-moon-and-gender/312/>

There are two words for "sun" in Hebrew. The familiar one, *shemesh* שמש, is very old; it's the word that's used in Genesis, and it's a masculine noun. A lot of people have been asking me why the once-every-28-years [Sun Blessing](#) we recite this Wednesday (if the sun peeks out!) is called *Birkat haChammah* ברכת החמה instead of *Birkat haShemesh* ברכת השמש. **Chammah חמה is a poetic name for the sun, a feminine noun which is not as old as shemesh שמש.** I think it shows up first in Rabbinic literature, though it could be as early as later in the Bible. (Don't have time to do a full text search for you right now.) **Chammah חמה comes from cham חם, which means "hot."**

<https://biblehub.com/str/hebrew/2535.htm>

Brown-Driver-Briggs

חָמָה **noun feminine heat, sun** (poetry) — חָמָה [Isaiah 24:23](#) 4t.; חָמָה [Psalm 19:7](#); —

1 *heat of sun* [Psalm 19:7](#).

2 = *sun* [Job 30:28](#); " לְבָנָה *moon* [Isaiah 24:23](#) = [Isaiah 30:26](#) (twice in verse); [Songs 6:10](#).

Strong's Hebrew 2535 6 Occurrences

The FEMININE USE OF 'SUN' CHAMMAH IS USED BY ISAIAH WHEN DESCRIBING THE LIGHT OF THE SUN!!! THIS FEMININE DESCRIPTION IS USED ONLY 6 TIMES IN THE BIBLE WHILE THE TYPICAL MASCULINE 'SUN' IS USED, BUT THAT IS THE CORRECT WORD AS USED BY NEPHI WITH 'HER'!!

HOWEVER THE TYPICAL SHEMESH WORD FOR 'SUN' IS MASCULINE AND OCCURS 134 TIMES IN THE BIBLE. HOW WOULD JOSEPH SMITH HAVE KNOWN TO CALL IT 'HER' WHEN DESCRIBING THE LIGHT OF THE SUN (WHICH MATCHES ISAIAH).?? <https://biblehub.com/str/hebrew/8121.htm>

CHAMMAH

Isaiah 30:26

HEB: הַחֲמָה וְאֹרֶן הַחֲמָה יִהְיֶה שִׁבְעָתַיִם

NAS: and the light *of the sun* will be seven times

KJV: and the light *of the sun* shall be sevenfold,

INT: of the sun and the light *of the sun* become will be seven

8121 Shemesh

Strong's Concordance

shemesh: sun

Original Word: שֶׁמֶשׁ

Part of Speech: Noun

Transliteration: shemesh

Phonetic Spelling: (sheh'-mesh)

Definition: sun

NAS Exhaustive

[Genesis 15:17](#)

HEB: וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה

NAS: It came *about when the sun* had set,

KJV: *And it came to pass, that, when the sun* went down,

INT: came *the sun* had set very

which is typical for sunset.

BUT!!!

In this verse the sun is HIS!!! And it is again the correct SHEMESH masculine for the context which follows :

2 Nephi 10:10 For the stars of heaven and the constellations **thereof** shall not give their light; **The sun shall be darkened in His going forth**, And the moon shall not cause **her** light to shine.

[Isaiah 13:10](#) SHEMESH

HEB: אֲנֹרִם חֲשֵׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וַיָּרָח

NAS: their light; *The sun* will be dark

KJV: their light: *the sun* shall be darkened

INT: their light will be dark *the sun* rises and the moon

NOTICE THE BIBLE ONLY USES 'HIS' IN REFERENCE TO THE SUN, ALTHOUGH IT USES THE FEMININE WORD FOR SUN A FEW TIMES, BUT NEVER PAIRING IT WITH THE PRONOUN 'HER.'

BUT IN THE INSTANCE WHERE IT MATCHES THE SUN WITH ITS LIGHT (IN ISAIAH) IT IS THE FEMININE WORD, EXACTLY AS NEPHI STATES WHERE IT DOES USE THE PRONOUN 'HER.'

HOW COULD JOSEPH SMITH HAVE GAMBLED ON THIS, WHEN SUN AND 'HIS' WAS ONLY USED IN THE BIBLE?????????

HOW COULD YOU FLIP FLOP AND GET IT RIGHT??? JUST DUMB LUCK, OR CARELESS OVERSIGHT???

Strong's Concordance

lebanah: moon

Original Word: לְבָנָה

Part of Speech: Noun Feminine

Transliteration: lebanah

Phonetic Spelling: (leb-aw-naw')

Definition: moon

See also https://uhg.readthedocs.io/en/latest/gender_both.html

Describing BOTH FEMININE AND MASCULINE FORMS OF SUN

Gender Both

Summary

A word is classified as “both gender” if it contains both a masculine and a feminine form, or if a single form is masculine in some contexts and feminine in other contexts.

Article

Some words appear in both a **masculine** and a **feminine** form. Other words have only one form, but that single form can be either grammatically-masculine or grammatically-feminine. These kinds of words are classified as “gender both”, and they are usually nouns or adjectives. Sometimes the context can determine the gender of a particular instance of a “gender both” noun (see examples below for שָׁמֶשׁ), but sometimes the context is inconclusive (see example below for נֶגֶה).

Examples

A single word with both masculine and feminine forms

In the following example, the noun אור (light) is masculine in form and takes grammatically-masculine verbs (יְהִי and יִהְיֶה).

Example: GEN 1:3

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר:

wayyomer 'elohim yehi **'owr** wayehi-**'owr**

And-he-said God there-will-be **light** and-there-was_ **light**.

God said, “Let there be **light**,” and there was **light**.

In the following example, the noun אֹרֶה (light) is feminine in form and takes a grammatically-feminine verb (הִיָּתָה).

Example: EST 8:16

לַיהוּדִים הָיְתָה אֹרֶה

layyehudim hayethah **'owrah**

To-the-Jews there-was **light**

The Jews had **light**

A single form that can be either masculine or feminine

In the following example, the noun שֶׁמֶשׁ (sun) is grammatically feminine.

Example: GEN 15:17

וַיְהִי הַשֶּׁמֶשׁ בָּאָה

wayhi **hashemesh** ba'ah

And-it-happened **the-sun** it-went

When **the sun** had gone down

In the following example, the noun שֶׁמֶשׁ (sun) is grammatically masculine.

Example: GEN 19:23

הַשֶּׁמֶשׁ יָצָא עַל-הָאָרֶץ

hashemesh yatsa 'al-ha'arets

The-sun it-went-out over_the-earth

The sun had risen upon the earth

In the following example, the noun נְגַה (brightness) could be either masculine or feminine.

Example: JOL 4:15

וּכְבֹּדֵם אָסְפוּ נְגַהִים

And-stars they-withdraw their-brightness

the stars keep back their brightness

[3 Nephi 3:43](#) And thus six years had not passed away since the more part of the people had turned from their **righteousness like the dog to his vomit**, or like the sow to **her** wallowing in the mire. (Dog is correctly masculine, sow if of course feminine as it refers to a female pig/swine.)

Strong's Concordance

keleb: a dog

Original Word: כֶּלֶב

Part of Speech: Noun Masculine

Transliteration: keleb

Phonetic Spelling: (keh'-leb)

Definition: a dog

[Moroni 7:51](#) And **charity** suffereth long, and is kind and envieth not, and is not puffed up, **seeketh not her own**, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things- **Wherefore**, my beloved brethren, if ye have not charity ye are nothing, for charity never faileth;

Strong's Concordance

agapé: love, goodwill

Original Word: ἀγάπη, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: agapé

Phonetic Spelling: (ag-ah'-pay)

Definition: love, goodwill

Usage: love, benevolence, good will, esteem; plur: love-feasts.

[2 Nephi 5:72](#) For the Lord shall comfort Zion, He will comfort all **her** waste places; (Zion is correctly FEMININE)

[2 Nephi 8:69](#) And the Lord will create upon every dwelling place of Mount Zion, And upon **her** assemblies, a cloud of smoke by day and the shining of a flaming fire by night; For upon all, the glory of Zion shall be a defense.

From root 6723 Tsiyyah

Strong's Concordance

tsiyyah: dryness, drought

Original Word: תְּיָהָה

Part of Speech: Noun Feminine

Transliteration: tsiyyah

Phonetic Spelling: (tsee-yaw')

Definition: dryness, drought

HELL:

[2 Nephi 8:84](#) Therefore, hell hath enlarged **herself** and opened **her** mouth without measure; And their glory and their multitude and their pomp and he that rejoiceth shall descend into it. ([Matches ISAIAH](#)).

[Helaman 4:16](#) "O Lord, wilt Thou hearken unto me and cause that it may be done according to my words, And send forth rain upon the face of the earth, that **she** may bring forth her fruit and her grain in the season of grain?

Earth is FEMININE

[Mormon 2:47](#) But now behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves without sail or anchor or without anything **wherewith to steer her**; **And even as she is**, so are they.

VESSEL in HEBREW is **SEPHINAH and FEMININE**

sephinah: a vessel, ship

Original Word: סֵפִינָה

Part of Speech: Noun Feminine

Transliteration: sephinah

Phonetic Spelling: (sef-ee-naw')

Definition: a vessel, ship

[Jonah 1:5](#)

HEB: אֶל־יַרְכְּתֵי הַסֵּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם:

NAS: into the hold *of the ship*, lain down

KJV: into the sides *of the ship*; and he lay,

INT: into the hold *of the ship* lain and fallen

2.1. Introduction

In my book on **Hebrew** poetry I treated 'Delayed Identification' rather briefly.¹² Here I will expand on the same topic, chiefly with reference to **Ugaritic**, taking into account also recent work by Alster,¹³ Berlin¹⁴ and Clines.¹⁵ In order to broaden the base of comparison I have also included examples in Akkadian tablets as well as some additional examples in **Hebrew**.

Since there is a certain amount of confusion in terminology, with descriptions such as 'particularizing parallelism', 'the parallelism of greater precision' and 'delayed identification' used almost interchangeably, it seems methodologically sound to begin by setting out passages in Ugaritic verse where some degree of delay is evident and then proceed to finer definitions. For ease of reference these texts are given in the sequence of *KTU*, tagged by identifying letters.

12. W.G.E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques* (JSOTSup, 26; Sheffield: JSOT Press, 2nd edn, 1986), pp. 11, 16, 338-39, also 25 and 34.

2.2.2. Passages in Ugaritic with Delay

a. *KTU 1.2 i 34-35*

<i>m. ilm. dtqh.</i>	Hand over, O Gods, the one to whom you render homage,
<i>dtqynh [hml]t.</i>	the one to whom the crowd renders homage.
<i>m. b'l. w'nnh.</i>	Give up Baal and his attendants,
<i>bn. dgn. artm. pdh</i>	Dagan's son so I may possess his gold. ¹⁶

Baal's identity is not revealed until the third line but the real purpose of this demand only emerges right at the end, in the last two words ('so I may possess his gold').

The reply (lines 36-38) echoes the demand by mentioning the tribute in the last two lines after three set in partially repetitive parallelism.

b. *KTU 1.3 i 22-24*

<i>ytmr. b'l. bnth.</i>	Baal saw his daughters.
<i>y'n. pdry bt. ar.</i>	He spied Pdry, daughter of light,
...	...

The names of daughters, already specified as Baal's, are held over to the second and consecutive lines.

c. *KTU 1.3 ii 32-35*

<i>rhš. ydh. bt[l]t. 'nt</i>	Virgin Anath washed her hands,
<i>ušb'th. ybmt. limm.</i>	the sister-in-law of the peoples, her fingers
<i>[i]rhš. ydh. bdm. dmr</i>	she washed off her hands warriors' blood,
<i>[u]šb'th. bmm'. mhrm</i>	off her fingers soldiers' gore.

Although there is some anticipation in lines 30-31 (*ymh bb[!]t. dm. dmr*, 'Warrior's blood was wiped from the house'), the complete action is not described until the third line.¹⁷ To some degree this corresponds to lines 23-28 where Anath exults and the reason given for her glee is that she is knee-deep in blood.

Delayed Identity:

9:86 And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

9:87 And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles,

9:88 That they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

9:89 Verily, verily, I say unto you,

When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you,
for it is wisdom in the Father that they should be established in this land,

9:90 And be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

9:91 Therefore, when these works, and the work which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed,

which shall dwindle in unbelief because of iniquity;

9:92 For thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel:

9:93 And when these things come to pass,

that thy seed shall begin to know these things,

it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

from

<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1324&context=jbms>

7-31-2003 Word Pairs and Distinctive Combinations in the Book of Mormon

James T. Duke

gold/silver (43) ⁵⁶	statutes/judgments (9)	faith/diligence (6)
wickedness/abominations (42)	saw/bear record (8)	wicked/perverse (6)
wars/contentions (27)	flesh/blood (8)	heard/bear record (5)
great/marvelous (27)	last/first (8)	heed/diligence (5)
power/authority (25)	strait/narrow path (8)	liberty/freedom (5)
priests/teachers (21)	true/living God (8)	meek/lowly (5)
faith/repentance (18)	king/ruler (8)	unbelief/wickedness (5)
justice/mercy (17)	will/pleasure (8)	beginning/end (5)
great/terrible (15)	riches/vain things of world (8)	light/knowledge (5)
signs/wonders (14) ⁵⁷	henceforth/forever (8)	mourning/lamentation (5)
life/death (13)	lost/fallen (8)	quake/tremble (5)
prophecy/revelation (13)	just/true (7)	rock/salvation (5) ⁵⁹
mortal/immortal; also mortality/immortality (12)	rights/privileges (7)	fear/tremble (5)
great/abominable church (12)	driven/slain (7)	good/bad (4)
body/soul (11)	life/light of the world (7)	joy/gladness (4)
death/hell (10)	wars/rumors of wars (7)	gall of bitterness/bonds of iniquity (4)
plain/precious things (10)	oaths/covenants (7)	strong/mighty (4)
gift/power of God (10)	in/through (7)	steadfast/immovable (4) ⁶¹
great/last day (10)	iniquities/abominations (7)	performances/ordinances (4)
revelation/prophecy (10)	smitten/afflicted (7) ⁵⁴	pain/anguish (4)
kept/preserved (10)	wives/concubines (7)	kindreds/friends (4)
fast/pray; also fasting/mighty prayer (10)	vain/foolish (7)	just/holy (4)
spiritual/temporal (10)	hunger/thirst (7) ⁵⁹	justice/equity (4)
forever/ever (9)	first/last (6)	unbelief/wickedness (4)
famine/pestilence (9)	poor/needy (6)	lawyers/judges (4)
eat/drink (9)	broken heart/contrite spirit (6)	faith/works (4)
sins/iniquities (9)	power/glory (6)	
	great/eternal (6)	

CHART 2: TRIPLETS FOUND IN THE BOOK OF MORMON⁶²

gold/silver/precious things (16)⁶³
Abraham/Isaac/Jacob; also God of Abraham/God of Isaac/
God of Jacob (13)
men/women/children (9)

Father/Son/Holy Ghost (7, with an additional four in other
formats)
faith/hope/charity (7)
judgments/statutes/commandments of the Lord (7)

yesterday/today/forever (6)
hunger/thirst/fatigue (5)
carnal/sensual/devilish (4)

death/hell/endless torment (4)
might/mind/strength (4)
famine/pestilence/sword (4)

eat/drink/be merry (4)
signs/wonders/miracles (3)
power/mercy/justice of God (3)

diligence/faith/patience (3)
envyings/strifes/malice (3)
might/mind/strength (3)

Chart 2 identifies 13 triplets that occur in the Book of Mormon at least four times each, with five more arising three times. It would be difficult to argue that any triplets occur because of “casual affinity,” but I feel confident in establishing a standard of three occurrences when suggesting the triplet as part of the stock of the Nephite language.

Quadruplets

Quadruplets is a somewhat inelegant term put forward by Avishur⁴⁶ to label four words or phrases with complementary meanings presented

verbal art.”⁴⁷

Such combinations of words or phrases are obviously not simple, run-of-the-mill attempts by ordinary authors to convey everyday meaning. They are wisely and poetically arranged to be striking and memorable. A few of these quadruplets are utilized several times by Book of Mormon authors, but most appear only once in the text (see chart 3). Again, the number of occurrences stands in the parentheses after the quotation.

Chart 3 reports two instances of quadruplets used four or more times, plus another nine used either two or three times. There are 24 other quadruplets used once by Nephite authors.⁴⁸ I believe that any quadruplet found in the Book of Mormon

CHART 3: QUADRUPLETS IN THE BOOK OF MORMON

north/south/east/west (7)

nations/kindreds/tongues/people (used 4 times in the text of the Book of Mormon, but also in the Testimony of the Three Witnesses and the Testimony of the Eight Witnesses)⁶⁴

Lord/Savior/Redeemer/Mighty One of Jacob [Israel] (3)

murder/plunder/steal/adultery [whoredoms] (3)

faith/diligence/patience/long-suffering (2)

hardness of their hearts/deafness of their ears/blindness of their minds/stiffness of their necks (2)

poor/needy/sick/afflicted (2)

power/might/majesty/dominion (2)

wisdom/power/justice/mercy (2)

lands/houses/wives/children (2)

lands/country/rights/liberties [religion] (2)

From:

Ras Shamra Parallels: The Texts from Ugarit and the Hebrew Bible, Volume 3

m. Though the full impact of research into Ugaritic-Hebrew word pairs will not be felt in biblical circles for some time, its first effects are gradually coming to light. Thus in his third edition (1973) of *Job*, M. Pope makes this comment (pp. 65-66) on Job 8:8: "*Consider*. The reading *bônên* for MT *kônên* adopted in previous editions appears to have been mistaken in view of the association of *šal* and *knn* in Ugaritic, UT 1161:5-9." This appeal to the collocation of two verbs in a routine administrative prose text from Ras Shamra to uphold a poetic parallelism in Job illustrates sound method and augurs well for comparative Ugaritic-Hebrew studies. With the other text-critical and philological criteria currently being elaborated by scholars for the translation and interpretation of Ugaritic and Hebrew poetic and prose texts, the criterion of parallel word pairs will duly take its place.

Some word pairs from Hebrew:

“Word/Knowledge”

a. *amr* . . . *d't*

b. 137:31-32 (CTA 2 I:31-32)

c. “word” . . . “knowledge”

d. *Num* 24:16; *Ps* 19:3; *Job* 33:3

אמר “word” // דעת “knowledge”

e. *Prov* 19:27

אמרי “words of” + דעת “knowledge”

f. *Comments*

In *Job* 33:3 MT’s stichometry, which results in the parallelism of these words, is probably incorrect. Should **ודעת** be attached to the first colon, we would have an instance of juxtaposition, or more precisely, an example of hendiadys: **לִּשְׁרִי לִבִּי אֲמַרִי וְדַעַת**, “My heart exposes my knowledgeable words.” I point **and** parse **לִּשְׁרִי** as H-stem of **שָׁרָה**, “to see.”

g. This pair probably appears in 11QPs* 154:15:

כמה רחקה מרשעים אמרה	How distant from the wicked is her word ,
מכול ודים לדעתה	from all haughty men the very know- ledge of her.

The **ל** preceding **דעתה** is taken as emphatic.

[2 Nephi 14:9](#) And now I, Nephi, can not say more: the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men: for they will not search **knowledge**, nor understand great **knowledge**, when it is given unto them in plainness, even as plain as **word** can be.

[Moroni 10:10](#) For behold, to one is given by the Spirit of God, that he may teach the **word** of wisdom; and to another, that he may teach the **word** of **knowledge** by the same Spirit; and to another exceeding great faith; and to another, the gifts of healing by the same Spirit.

a. *amr* // *ḥny* (see also *'n* // *ḥny* [I 241])

b. *'nt* I:22-25 (CTA 3 A:22-25)

c. “to see” // “to turn, look at”

d. *Notes*

Such parallelism results from parsing *aḥn*, heretofore usually taken as adverbial “then, thereupon,” as the A-causative of *ḥny*.

yṯmr b'l bnḥ

y'n ḥdry bt ar

aḥn ḥy [bt r]b

Baal sees his daughters:

he eyes Pidriya, daughter of Light;

he looks at Talliya, [daughter of] Showers.

e. *Jer* 2:27

אמר “to say” // פנה “to turn”

f. *Exod* 2:12-13; *Deut* 9:27-28; *Mal* 2:13-14

פנה “to turn” ... אמר “to say”

[Alma 17:83](#) And now my son, **see** that ye take care of these sacred things; yea, **see** that ye **look** to God and live.

Word Pair:

Land, Inheritance

Or Possession, Inheritance

Ras Shamra Parallels: The Texts from Ugarit and the Hebrew Bible, Volume 3

By Stan Rummel

44

- a. *arṣ* + *nhlt*
- b. 51 VIII:13-14 (CTA 4 VIII:13-14); 67 II:16 (CTA 5 II:16); *nt VI:16; [pl. IX: III:7] (CTA 3 F:16; [1 III:1])
- c. "land" + "inheritance"
- d. *Isa* 49:8; *Jer* 2:7; 3:19; 16:18
ארץ "land" // נחלה "inheritance"
- e. *Jer* 12:15; 17:4
נחלה "inheritance" // ארץ "land"
- f. *Num* 36:2; *Deut* 4:38
ארץ "land" + נחלה "inheritance"
- g. *Num* 16:14; 33:54; *Deut* 4:21; 26:1; *Isa* 58:14
ארץ "land" ... נחלה "inheritance"

— 34 —

- h. *Jer* 10:16-17; *Pss* 2:8
נחלה "inheritance" ... ארץ "land"
- i. *Num* 34:17, 18
נחל "to divide for a possession" + ארץ "land"
- j. *Jer* 3:18 (H); *Pss* 82:8
ארץ "land" ... נחל "to inherit, rule"; (H) "to give as a possession"
- k. *Comments*

The collocation in *Pss* 82:8 casts doubt on the identification of נחל with Akk. *naḥālu*, "to sift," proposed by G. Driver, *HTR*, XXIX (1936), 187, and adopted by *NEB*: "For thou dost pass all nations through thy sieve." Further difficulty arises when one tries to explain the function of the preposition כ after the verb understood as "to sift." Such a problem does not arise when נחל is taken as "to rule," a nuance evident in Ug. where *nhl* often balances *γtb*, "to sit enthroned."

[1 Nephi 1:77](#) Therefore let us go down to the **land** of our father's **inheritance**, for behold he left gold and silver, and all manner of riches.

[1 Nephi 1:85](#) And it came to pass that we went down to the **land** of our **inheritance**, and we did gather together our gold, and our silver, and our precious things.

[1 Nephi 3:177](#) Which is the **land** that the Lord God hath covenanted with thy father that his seed should have for the **land** of their **inheritance**, will not utterly destroy the mixture of thy seed, which are among thy brethren;

[1 Nephi 5:97](#) Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our **possessions**, and the **land** of our **inheritance**; yea, and we might have been happy;

[2 Nephi 1:7](#) A **land** which the Lord God hath covenanted with me should be a **land** for the **inheritance** of my seed.

[2 Nephi 7:17](#) But behold, this **land**, saith God, shall be a **land** of thine **inheritance**; and the Gentiles shall be blessed upon the **land**.

[2 Nephi 7:30](#) Wherefore, I will consecrate this **land** unto thy seed, and they who shall be numbered among thy seed, for ever, for the **land** of their **inheritance**:

[2 Nephi 2:3](#)

And may the Lord consecrate also unto thee this **land**,

which is a most precious **land**,

for thine **inheritance** and

the **inheritance** of thy seed with thy brethren,

for thy security for ever, if it so be that ye shall keep the commandments of the Holy One of Israel.

[3 Nephi 10:1](#) But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this **land** for their **inheritance**, and they shall assist my people, the remnant of Jacob;

[3 Nephi 10:7](#) Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the **land** of their **inheritance**.

[3 Nephi 13:54](#) And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the **lands** of their **inheritance**, is already beginning to be fulfilled;

Possess, inheritance

[1 Nephi 3:3](#) And after they should be brought back out of captivity they should **possess** again the land of their **inheritance**.

[2 Nephi 11:20](#) And notwithstanding they have been carried away, they shall return again, and **possess** the land of Jerusalem; wherefore they shall be restored again to the lands of their **inheritance**.

[Jacob 2:53](#) And the time speedily cometh, that except ye repent, they shall **possess** the land of your **inheritance**, and the Lord God will lead away the righteous out from among you.

Fruit, Earth

45

- a. *arṣ* ... *ḥr* (see also *ybl* // *ḥr* [RSP I, II 211])
- b. 67 II:5-6 (CTA 5 II:5-6)
- c. "earth" ... "fruit"
- d. Jer 2:7
ארץ "earth" // פרי "fruit"
- e. Hos 10:1
פרי "fruit" // ארץ "earth"
- f. Ps 107:34
ארץ "earth" + פרי "fruit"
- g. Num 13:20, 26; Isa 4:2; Pss 21:11; 104:13; etc.
פרי "fruit" + ארץ "earth"
- h. Deut 26:2; Ps 72:16; etc.
פרי "fruit" ... ארץ "earth"
- i. Jer 6:19-20
ארץ "earth" ... פרי "fruit" ... ארץ "earth"
- j. Comments
Kuhnigk, *Hoseabuch*, pp. 117-118, examines other Canaanite parallels to Hos 10:1.

[Helaman 4:16](#) O Lord, wilt thou hearken unto me, and cause that it may be done according to my words,
and send forth rain upon the face of the **earth**,
that she may bring forth her **fruit** and her grain,
in the season of grain?

[Helaman 4:20](#) And it came to pass that in the seventy and sixth year, the Lord did turn away his anger from the people,
and caused that rain should fall upon the **earth**,
insomuch that it did bring forth her **fruit**
in the season of her fruit.

a. *irš* // *št*

b. 2065:14-17

c. “to request” // “to put, give”

d. *Ps 21:3-4*

אֲרִשׁ “request” ... שִׁית “to put, give”

[2 Nephi 12:39](#)

Cursed is he that

putteth his trust in man, or

maketh flesh his arm, or shall

hearken unto the precepts of men,

save their precepts shall be

given by the power of the Holy Ghost.

- a. *it̄* . . . *ytn* (see also *it̄* // *st̄* [I 51])
- b. 52:71-72, 72 (CTA 23:71-72, 72)
- c. “there is” . . . “to give”

- d. *Jer 37:17; Eccles 2:21; 10:5-6 (N); I Chron 29:3*
שׁ “there is” // *נתן* “to give”; (N) “to be set”
- e. *Gen 39:4, 8*
שׁ “there is” + *נתן* “to give”
- f. *Jer 14:22; Eccles 6:1-2*
שׁ “there is” . . . *נתן* “to give”
- g. *Lam 3:29*
נתן “to give” . . . *שׁ* “there is”
- h. *Comments*

The arguments in favor of differentiating the roots of *it̄* and *שׁ* set forth by J. Blau, *IOS*, II (1972), 58-62, do not command assent; preferable is the explanation of Gordon, *UT*, § 19.478.

[2 Nephi 6:51](#)

Wherefore he hath **given** a law;
and where **there is** no law **given**
there is no punishment;

[2 Nephi 11:39](#)

Yea, behold, I say unto you,
that as these things are true,
and as the Lord God liveth,
there is none other name
given under heaven,
save it be this Jesus Christ of which I have spoken,
whereby man can be saved.

[2 Nephi 13:31](#) And now behold, my beloved brethren, this is the way; and **there is** none other way nor name given under heaven, whereby man can be saved in the kingdom of God.

[Mosiah 3:11](#) **There is** no other name given, whereby salvation cometh, therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

[Alma 19:104](#) But **there is** a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

To Weep, Mourn

57

a. *bky || dmm ... udm't*

b. 125:25-28 (CTA 16 I:25-28)

c. "to weep" || "to mourn" ... "tears"

d. Ezek 24:16-17

בכה "to weep" || דמעה "tears" || דם "mourning"

e. *Comments*

The recognition of this triple parallelism improves the stichometry **and** sense of Ezek 24:16-17:

ולא תספד ולא תבכה	But you shall not wail nor cry,
ולא תבוא דמעתיך	nor shall your tears well forth,
האנק דם מתים	sighing, mourning for the dead.
אבל לא־תעשה	Funeral rites do not perform.

The contested words האנק דם מתים may grammatically be construed with the preceding verb לא תבוא or with the following injunction לא תעשה. In either construction the triple **word** parallelism remains unchanged.

— 41 —

[3 Nephi 4:21](#) And it came to pass that it did last for the space of three days, that there was no light seen;

and there was great **mourning**,

and howling,

and **weeping** among all the people continually;

[3 Nephi 4:63](#) And the earth did cleave together again, that it stood,

and the **mourning**

and the **weeping**,

and the wailing of the people who were spared alive,

did cease;

[2 Nephi 1:35](#)

And now that my soul might have joy in you,
and that my heart might leave this world with gladness because of you;
that I might not be brought down with **grief** and sorrow to the grave,

To Build, Heap Up

61

- a. *bn* // *šbr* (see also *bn* // *ary* [I 59])
- b. 49 I:11-13 (CTA 6 I:39-41); 51 II:24-26; IV:48-50 (CTA 4 II:24-26; IV:48-50);
'nt V:44-45 (CTA 3 E:44-45)
- c. “son” // “band”
- d. *Zech* 9:3
בנה “to build” // צבר “to heap up”
- e. *Comments*
This listing is relevant because, as is widely recognized by the lexica,
בן, “son,” derives from בנה, “to build.” This v. also witnesses כסף “silver” //
חרוץ “gold”; see *RSP* I, II 301 **h and j**.

— 43 —

[Helaman 3:63](#)

But behold, ye have
rejected the truth, and
rebelled against your holy God;
and even at this time, instead of
laying up for yourselves **treasures in heaven**,
where nothing doth corrupt,
and where nothing can come which is unclean, ye are
heaping up for yourselves **wrath against the day of judgment**;

[Mormon 1:40](#)

And it came to pass that my sorrow did return unto me again,
and I saw that the day of grace was past with them,
both temporally and spiritually, for I saw thousands of them
hewn down in open **rebellion** against their **God**, and
heaped up as **dung** upon the face of the **land**.

[Ether 4:71](#) And they did work in all manner of
ore, and they did make gold, and silver, and iron, and brass,
and all manner of metals;
and they did dig it out of the earth;
wherefore they did
cast up mighty **heaps** of earth
to get ore, of gold, and of silver, and of iron, and of copper.

Bread, House

Meat, House

72

a. *bt . . . lhm*

b. *Krt:82-83, 173-174 (CTA 14 II:82-83; IV:173-174)*

c. "house" . . . "bread"

d. *Prov 30:25-26*

לחם "bread" // בית "house"

e. *Isa 3:7*

בית "house" + לחם "bread"

f. *Job 42:11; Prov 27:27*

לחם "bread" + בית "house, household"

g. *Prov 31:27*

בית "household" . . . לחם "bread"

h. *Isa 58:7; Hos 9:4*

לחם "bread" . . . בית "house"

i. *Comments*

Isa 58:7 is also discussed at *bšr . . . lhm* (I 68), where the cola are read chiastically so that the principal counterpart of לחם, "bread," is not בית, "house," but בשר, "meat."

[Alma 6:28](#) And it came to pass that the man received him into his **house**; and the man was called Amulek; and he brought forth **bread** and meat, and sat before Alma.

[Alma 6:29](#) And it came to pass that Alma ate **bread** and was filled; and he **blessed Amulek and his house**, and he gave thanks unto God.

- a. *bt* ... *šrš*
- b. 2 *Aqht* I:26 (CTA 17 I:26)
- c. "house" ... "root, offspring"

d. *Job* 8:17

שרש "offspring" // בית "house"

e. II *Kings* 19:30; *Isa* 37:31

בית "house" ... שרש "root"

f. *Comments*

The recognition of a parallel pair **and** of a breakup of a composite phrase recovers some sense from extremely difficult *Job* 8:17:

על-גל שרשיו יסבכו Over the heap his offspring clamber;
בית אבנים יחזה his house gazes upon stones.

The splendid stone mansion built by the impious rich man will be reduced to a heap of rubble, **and** his children will clamber over the stones. בית, "his house," which shares the suffix of its opposite partner שרשיו, here designates "his family, descendants." In addition to the use of the double-duty suffix, the poet also melds the bicolon by breaking up the composite phrase גל-אבנים, "a heap of stones" (cf. *Josh* 7:26; 8:29; II *Sam* 18:17), **and** distributing its components over the balancing cola.

- g. Phoen. also witnesses the pair בית // שרש in the Karatepe Inscription; see KAI 26 A I:9-10. See also *Prov* 12:3+7.

Jacob 4:6

And how merciful is our God unto us;

for he remembereth

the **house** of Israel,

both **roots** and branches;

and he stretches forth his hands unto them,

all the day long;

To Give, Set Free

147

- a. *ytn* ... *ntr*
- b. 62:50+52 (CTA 6 VI:50+52)
- c. "to give" ... "to stretch out, set free"

d. *Notes*

This passage is translated **and** discussed briefly in *RSP* II, I Supp 6. Although Gordon, *UT*, § 19.2595, simply lists *ytr* of 62:52 under "*tr(?)* II," Aistleitner, *Wörterbuch*, No. 1873, lists it under *ntr*. In both cases this text is the only entry for the root.

e. *Ps* 146:7

נתן "to give" // נתר (H) "to set free"

148

- a. *ytn* // *šlh* ... *spr* (see also *ytn* // *šlh* [*RSP* I, II 269])
- b. 2 *Aqht* VI:27-28 (CTA 17 VI:27-28)
- c. "to give" // "to send" ... (Š) "to cause to count"
- d. *Job* 5:9-10
מספר "number" ... נתן "to give" // שלח "to send"

[2 Nephi 1:119](#) Wherefore, men are **free** according to the flesh; and all things are **given** them which are expedient unto man.

[2 Nephi 11:103](#) Behold, I say unto you, Nay; but he hath **given** it **free** for all men; and he hath commanded his people that they should persuade all men to repentance.

Vineyard, Affection

Beloved, Vineyard

169

- a. *krm* . . . *dd*
- b. 77:22-23 (CTA 24:22-23)
- c. "vineyard" . . . "affection"
- d. *Bibliography*
 - C. Virolleaud, *Syria*, XVII (1936), 219.
 - W. Watson, *VT*, XXII (1972), 468.
- e. *Isa 5:1*
 - יָדִיד "beloved" // כֶּרֶם "vineyard"

[Jacob 3:89](#) And it came to pass that the Lord of the **vineyard** wept, and said unto the servant, What could I have done more for my **vineyard**?

[Jacob 3:89](#) And it came to pass that the Lord of the **vineyard** wept, and said unto the servant, What could I have done more for my **vineyard**?

- a. *šm* . . . *bt*
- b. 68:28 (CTA 2 IV:28)
- c. "name" . . . "to be ashamed"
- d. *Zeph* 3:19
שם "name" // בשת "shame"

e. *Comments*

An appreciation of this parallelism should stay the hand of those desiring to emend **בשתם**, "their shame"; see the apparatus of *BHK* and *BHS*. For a sound grammatical analysis of this bicolon, consult Sabottka, *Zephaniah*, p. 139, though one may prefer to parse the final *mēm* of **ושמתים** as dative suffix of advantage, "I shall change for them," instead of as enclitic *mēm*, as favored by Sabottka.

- f. This parallelism also cautions prudence in *Ezek* 34:29, where some have recommended, on the strength of three ancient versions, an emendation that would destroy the balance between שם, "name," and כלמה, "ignominy," a synonym of בשת, "shame." Thus *NEB* emends מטע לשם, "a plantation of great renown," with ל understood as emphatic, to מטע שלום, "prosperity to their plantations," fine in assonance but destructive of parallelism; see Brockington, *Hebrew Text*, p. 232.

[Alma 21:51](#) Or, in other words, if they should transgress the commandments of God, or fall into transgression, and be **ashamed** to take upon them the **name** of Christ, the Lord should rend them even as they had rent their garments.

[Mormon 4:52](#) Why are ye **ashamed** to take upon you the **name** of Christ?

a. $\dot{s}m' + amr$

b. 126 IV:2 (CTA 16 IV:2)

c. "to hear" + "word"

d. Notes

The damaged end of the l. precludes a certain translation of *il šm' amrk* ph[], but scholars (e.g. Aistleitner, *MKT*², p. 101; Jirku, *Mythen und Epen*, p. 109) who identify *amr* with אמר, "word," are probably correct. The objection of Caquot, *TOML*, p. 562, n. s, that 'mr means "to see" in Ug. slights the fact that in Heb. אמר, which normally means "to say," often also signifies "to see." Note these two senses of אמר in Gen 4:8-9, and the inclusion formed by ויאמר at the beginning of v. 8 and השמר at the end of v. 9. Thus the balance of אמר // שמר is like that in Ps 71:10 where these verbs describe visual activity.

e. Ps 31:23; Job 28:22; 33:8; 34:34

אמר "to say, speak" // שמע "to hear"

f. Num 24:16; Deut 32:1; Isa 28:23

שמע "to hear" + אמר(ה) "word"

2 Nephi 1:28

Awake! and rise

from the **dust**,

and **hear** the **words** of a trembling parent,

whose limbs ye must soon **lay down**

in the **cold and silent grave**,

from whence **no traveler** can return;

a few more days, and

I go the way of all the **earth**.

2 Nephi 7:21 For I the Lord, the King of heaven, will be their king; and I will be a light upon them forever, that **hear** my **words**.

[2 Nephi 11:83](#) And after they shall have been brought down low in the dust, even that they are not, yet the **words** of the righteous shall be written, and the prayers of the faithful shall be **heard**, and all those who have dwindled in unbelief, shall not be forgotten;

[2 Nephi 11:155](#) And in that day shall the deaf **hear** the **words** of the book; and the eyes of the blind shall see out of obscurity and out of darkness:

[Jacob 2:36](#) Wherefore, my brethren, **hear** me, and **hearken** to the **word** of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.

[Jacob 3:30](#) Behold, my brethren, do ye not remember to have read the **words** of the prophet Zenos, which spake unto the house of Israel, saying: **Hearken**, O ye house of Israel, and **hear** the **words** of me, a prophet of the Lord:

[Mosiah 1:39](#) For I have not commanded you to come up hither to trifle with the **words** which I shall speak, but that you should

hearken unto me, and

open your ears

that ye may **hear**,

and your hearts

that ye may **understand**,

and your minds

that the **mysteries of God** may be **unfolded** to your **view**.

Hearken, Give Ear

<https://pdfs.semanticscholar.org/a75b/cd2ad80ca0068573aa05f871e5ffc81ea659.pdf>



14. hearken/give ear

Book of Mormon

A Wherefore, *hearken*,
B O my people,
B which are of the house of Israel,
A and *give ear* unto my words (2 Nephi 25:4)

and blessed are those who *hearken* unto my precepts,
and *lend an ear* unto my counsel (2 Nephi 28:30)

Hebrew (*shema*/*ha'azan*)

If thou wilt diligently *hearken* (*shema*^c) to the voice of
the Lord thy God,
and wilt do that which is right in his sight,
and wilt *give ear* (*ha'azan*) to his commandments,
and keep all his statutes (Exodus 15:26)

but the Lord would not *hearken* (*shema*^c) to your
voice,
nor *give ear* (*ha'azan*) unto you. (Deuteronomy
1:45)

Book of Mormon

A Wherefore. hearken.

B O my people,

B which are of the house of israel,

A and give ear unto my words (2 Nephi 25 :4)

and blessed are those who hearken unto my precepts,

and lend an ear unto my counsel (2 Nephi 28:30)

Hebrew (shema '1!ha Jazan)

If thou wilt diligently hearken (shema) to the voice of
the Lord thy God.

And wilt do that which is right in his sight,

and will give ear (hahzan) to his commandments,

and keep all his statutes (Exodus 15 :26) but the Lord would not hearken (shema') to your voice, 66 67 189. nor give ear (hahzan) unto you.
(Deuteronomy 1045)

Cursed, Blessed

2. blessed//cursed

Book of Mormon

for if iniquity shall abound *cursed* shall be the land for
their sakes,
but unto the righteous it shall be *blessed* forever.
(2 Nephi 1:7)

And how *blessed* are they who have labored diligently
in his vineyard;
and how *cursed* are they who shall be cast out into
their own place! (Jacob 6:3)

Hebrew (*baruk/ʾarur*)

cursed (*ʾarur*) be every one that curseth thee,
and *blessed* (*baruk*) be he that blesseth thee. (Genesis
27:29)

Blessed (*baruk*) is he that blesseth thee,
and *cursed* (*ʾarur*) is he that curseth thee. (Numbers
24:9)

[1 Nephi 5:124](#)

And the Lord did
curse the land against them, and
bless it unto our fathers; yea, he did
curse it against them unto their destruction;

[2 Nephi 3:12](#)

Wherefore,
if ye are **cursed**,
behold, I leave my **blessing** upon you,
that the cursing may be taken from you,
and be answered upon the heads of your parents.

Jacob 4:4

And how

blessed are they

who have labored diligently in his vineyard;

and how

cursed are they

who shall be cast out into their own place!

3 Nephi 5:90

But behold I say unto you,

Love your enemies,

bless them that **curse** you,

do good to them that hate you, and

pray for them who despitefully use you and persecute you,

3. blood//burnt offerings

Book of Mormon

A And ye shall offer up unto me no more
B the shedding of *blood*;
B yea, your sacrifices and your *burnt offerings*
A shall be done away (3 Nephi 9:19)

Hebrew (*dam//ʿoloth*)

I am full of the *burnt offerings* (*ʿoloth*) of rams,
and the fat of fed beasts;

⁴⁴ Avishur, *Stylistic Studies*, 258, 260.

and I delight not in the *blood* (*dam*) of bullocks,
or of lambs, or of he goats. (Isaiah 1:11)

to offer *burnt offerings* (*ʿoloth*) thereon,
and to sprinkle *blood* (*dam*) thereon. (Ezekiel 43:18)

Death, Hell

Psalms 18:5

The **sorrows** of **hell compassed** me about;
the **snare**s of **death prevented** me.

Psalms 116:3

The sorrows of **death** compassed me,
and the pains of **hell** gat hold upon me;
I found trouble and sorrow.

Proverbs 5:5

Her feet go down
to **death**;
her steps take hold
on **hell**.

Proverbs 7:27

Her **house** is the way to **hell**,
going down to the **chambers** of **death**.

2 Nephi 6:25

Yea, that monster, **death** and **hell**,
which I call the **death** of the **body**,
and also the **death** of the **spirit**.

[2 Nephi 6:43](#)

O the greatness of the mercy of our God,
the Holy One of Israel!

For he delivereth his saints from that awful monster the devil,
and **death**,

and **hell**, a

nd that lake of fire and brimstone,

which is endless torment.

[2 Nephi 12:29](#) Yea, they are grasped with **death** and **hell**;
and **death**, and **hell**, and the devil, and all that have been
seized therewith, must stand before the throne of God and be
judged according to their works, from whence they must go into
the place prepared for them, even a lake of fire and brimstone,
which is endless torment.

[Alma 3:13](#)

Yea, they were encircled about

by the bands of **death**,

and the chains of **hell**,

and an everlasting destruction did await them.

[Jacob 2:65](#) And loose yourselves from the pains of **hell**, that ye may
not become angels to the devil, to be cast into that lake of fire and
brimstone, which is the second **death**.

[Alma 3:13](#) Yea,

they were encircled about by the

bands of **death**, and the

chains of **hell**, and an

everlasting destruction did await them.

[Alma 3:16](#)

And again I ask, Were

the bands of **death broken**, and

the chains of **hell**

which encircled them about,

were they **loosed**?

[Alma 14:94-97](#)

Yea, we have reason to **praise him for ever,**
for **he is the most high God,**
and has loosed our brethren from the chains of hell.

95 Yea, they were **encircled** about with **everlasting darkness and destruction;**

but behold, he has brought them into his everlasting light,

yea, **into everlasting salvation;**

and they are **encircled** about with the **matchless bounty of his love:**

96 Yea, and we have been instruments in his hands, of doing this great and marvelous work;

therefore let us **glory,** yea,

we will glory in the Lord; yea,

we will **rejoice,**

for **our joy is full;**

yea, we will **praise our God for ever.**

97 Behold, who can **glory too much** in the Lord?

Yea, who can say **too much**

of his great **power,** and

of his **mercy,** and

of his **long suffering** towards the children of men?

Behold I say unto you, I can not say **the smallest part** which I feel.

Alma 14:101

Behold, he did not exercise his **justice** upon us,
but in his great **mercy**
hath brought us over that **everlasting gulf of death and misery**,
even to the **salvation of our souls**.

Alma 14:102

And now behold, my brethren, what natural man is there,
that knoweth these things?
I say unto you, there is none that knoweth these things,
save it be the penitent;

Alma 14:103

Yea, he that
repenteth and
exerciseth faith, and
bringeth forth good works, and
prayeth continually without ceasing:
unto such it is given to know the mysteries of God;
yea, **unto such it shall be given to reveal things which never have been revealed;**

Alma 14:104 (future/past tense)

Yea, and it **shall be given unto such**, to **bring thousands** of souls to **repentance**,
even as it **has been** given unto us to **bring these** our brethren to **repentance**.

ALMA 14:107

Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are;
whose hearts delight in the shedding of blood;
whose **days** have **been spent** in the grossest iniquity;
whose **ways** have **been the ways** of a transgressor, from the beginning?

ALMA 14:113 (PRONOUNIAL SUFFIX) AND PARALLELISM BUILDING TO SYNAGOGUES

And we have entered into **their houses**
and **taught them**,
and we have **taught them** in **their streets**;
yea, and we **taught them** upon **their hills**;
and we have also entered into **their temples** and **their synagogues**
and **taught them**;

ALMA 14:114

And we have been cast out, and mocked, and spit upon,
and smote upon our cheeks;
and we have been stoned, and taken and bound with strong cords, and cast into prison;
and through the power and wisdom of God,
we have been delivered again:

ALMA 14:125

Now if this is **boasting**,

even so will I **boast**;

for this is

my life and **my** light,

my joy and **my** salvation,

and **my** redemption from everlasting wo.

ALMA 14:126

Yea, **blessed is the name of my God**,

who has been mindful of this people,

who are **a branch** of the tree of **Israel**,

and has been **lost from its body**, in a **strange land**;

yea, I say, **blessed be the name of my God**,

who has been **mindful of us wanderers in a strange land**.

ALMA 14:127 (BUILDING IN INTENSITY)

Now my brethren,

we see that God is **mindful of every people**,

in whatsoever **land** they may be in;

yea, he **numbereth his people**,

and **his bowels of mercy** are over **all the earth**.

ALMA 14:128

Now this is **my joy**,

and **my great thanksgiving**;

yea, and I **will give thanks unto my God forever**. Amen.

1 Nephi 2:51

"Yea, and I **beheld** that the fruit thereof was **white**
to **exceed all the whiteness** that I had ever seen;

1 Nephi 3:46

And it came to pass that the Spirit said unto me, Look!
and I looked and beheld a tree; and it was like unto the tree which my father had seen;
and the **beauty** thereof was **far beyond**, yea,
exceeding of all beauty;
and the **whiteness** thereof
did **exceed** the **whiteness** of the **driven snow**.

3 Nephi 9:26 (Repeated word and building intensity, also grammatical use of 'exceed' as adjective)

And behold,

the whiteness thereof did exceed all the **whiteness**-
yea, even there could be nothing upon earth **so white** as **the whiteness thereof**.

Exceedingly

EXCEED; EXCEEDING; EXCEEDINGLY

<https://biblehub.com/topical/e/exceeding.htm>

ek-sed':

The verb is found in other than its present sense in [Job 36:9](#) the King James Version, "They have exceeded" the (Revised Version (British and American)) "behaved themselves proudly"); [1 Samuel 20:41](#), "They. wept. until David exceeded" (the King James Version and the Revised Version (British and American)). In both these passages the idea is that of going too far, beyond proper bounds (Hebrew, respectively, gabhar, "be strong" (in the Hithpael); gadhal, "be great" (in the Hiphil). "**Exceeding**" (as an adverb with adjectives and rarely as an adjective) and "exceedingly" occur often as **representing various expressions for the superlative** in Hebrew and Greek.

Strong's Concordance

yattir: preeminent, surpassing

Original Word: יָתִיר

Part of Speech: Adjective

Transliteration: yattir

Phonetic Spelling: (yat-teer')

Definition: preeminent, surpassing

NAS Exhaustive Concordance

Word

(Aramaic)

corresponding

Origin

to [Yattir](#)

Definition

preeminent,

surpassing

NASB

Translation

exceedingly (1), extraordinary (4), extremely (2), surpassing (1).

[Daniel 3:22](#)

HEB: וְאִתּוֹנָא אֲנִיָּהּ יִתְיָרָא גְבַרְיָא אֱלֹדִי

NAS: had been made *extremely* hot,

KJV: and the furnace *exceeding* hot,

IN BOOK OF MORMON, EXACTLY AS STRONG'S STATES, EXCEED/ING/INGLY IS USED AS AN ADVERB, BUT SOMETIMES ALSO AN ADJECTIVE

[1 Nephi 1:5](#) And it came to pass as he prayed unto the Lord there came a pillar of fire and dwelt upon a rock before him, And he saw and heard much; And because of the things which he saw and heard, he did quake and tremble **exceedingly**.

[1 Nephi 1:47](#) And it came to pass that I, Nephi, being **exceeding** young, nevertheless, being large in stature, And also having great desires to know of the mysteries of God,

[1 Nephi 1:66](#) And it came to pass that when my father had heard these words, he was **exceeding** glad, for he knew that I had been blessed of the Lord;

[1 Nephi 1:74](#) And we began to be **exceeding** sorrowful; And my brethren were about to return unto my father in the wilderness,

[1 Nephi 1:88](#) And it came to pass that when Laban saw our property, that it was **exceeding** great, He did lust after it insomuch that he thrust us out and sent his servants to slay us, that he might obtain our property.

[1 Nephi 1:109](#) And I beheld his sword, And I drew it forth from the sheath thereof and the hilt thereof was of pure gold, And the workmanship thereof was **exceeding** fine, And I saw that the blade thereof was of the most precious steel.

[1 Nephi 1:131](#) And it came to pass that when Laman saw me, he was **exceedingly** frightened, and also Lemuel and Sam,

[1 Nephi 1:146](#) And it came to pass that after we had come down into the wilderness unto our father, behold, he was filled with joy; And also my mother Sariah was **exceeding** glad, for she truly had mourned because of us, For she had supposed that we had perished in the wilderness.

[1 Nephi 1:157](#) And it came to pass that they did rejoice **exceedingly** and did offer sacrifice and burnt offerings unto the Lord; And they gave thanks unto the God of Israel.

[1 Nephi 2:27](#) And it came to pass that they did lay their hands upon me, for behold, they were **exceeding** wroth; And they did bind me with cords, for they sought to take away my life that they might leave me in the wilderness to be devoured by wild beasts.

[1 Nephi 2:43](#) "But behold, Laman and Lemuel, I fear **exceedingly** because of you, For behold, methought I saw a dark and dreary wilderness.

[1 Nephi 2:52](#) And as I partook of the fruit thereof, it filled my soul with **exceeding** great joy;

[1 Nephi 2:67](#) "And it came to pass that there arose a mist of darkness, yea, even an **exceeding** great mist of darkness, Insomuch that they which had commenced in the path did lose their way, that they wandered off and were lost.

[1 Nephi 2:74](#) And their manner of dress was **exceeding** fine;

[1 Nephi 2:86](#) And it came to pass that after my father had spoken all the words of his dream or vision, which were many, He said unto us, because of these things which he saw in a vision, he **exceedingly** feared for Laman and Lemuel-

[1 Nephi 3:38](#) Wherefore, as I sat pondering in mine heart, I was caught away in the Spirit of the Lord,

yea, into an **exceeding** high mountain,

A mountain which I never had before seen and upon which I never had before set my foot.

[1 Nephi 3:46](#) And it came to pass that the Spirit saith unto me: "Look!" And I looked and beheld a tree; And it was like unto the tree which my father had seen; And the beauty thereof was far beyond, yea, **exceeding** of all beauty; And the whiteness thereof did exceed the whiteness of the driven snow.

[1 Nephi 3:53](#) And I beheld the City of Nazareth; And in the City of Nazareth I beheld a virgin and she was **exceeding** fair and white.

[1 Nephi 3:94](#) And it fell; And the fall thereof was **exceeding** great.

[1 Nephi 3:175](#) And because of these things which are taken away out of the gospel of the Lamb, An **exceeding** great many do stumble, yea, insomuch that Satan hath great power over them.

[1 Nephi 3:183](#) And after that the Gentiles do stumble **exceedingly** because of the most plain and most precious parts of the gospel of the Lamb which hath

[1 Nephi 5:45](#) And it came to pass that the daughters of Ishmael did mourn **exceedingly** because of the loss of their father and because of their afflictions in the wilderness;

[1 Nephi 5:53](#) And it came to pass that the Lord was with us; Yea, even the voice of the Lord came and did speak many words unto them and did chasten them **exceedingly**;

[1 Nephi 5:184](#) Yea, they were lifted up unto **exceeding** rudeness.

[2 Nephi 4:18](#) And it came to pass that we began to prosper **exceedingly** and to multiply in the land;

[2 Nephi 4:25](#) But the manner of the construction was like unto the Temple of Solomon, And the workmanship thereof was **exceeding** fine.

[Enos 1:35](#) And there were **exceeding** many prophets among us;

[Jarom 1:7](#) Nevertheless, God is **exceeding** merciful unto them and hath not as yet swept them off from the face of the land;

[Jarom 1:13](#) And the laws of the land were **exceeding** strict;

(HERE BOTH AN ADVERB AND ADJECTIVE)

[Jarom 1:19](#) And we multiplied **exceedingly** and spread upon the face of the land, And became **exceeding** rich in gold and in silver, and in precious things, and in fine workmanship of wood, in buildings and in machinery, and also in iron and copper and brass and steel, Making all manner of tools of every kind to till the ground, And weapons of war-

(<http://partofspeech.org/what-part-of-speech-is-very/>)

Just like many **words** in the English language, the **word "very"** also serves a double function. It can be used as an adverb or an adjective depending on the context. This **word** is categorized as an adverb if it is used to modify a verb, an adjective, or another adverb in a particular sentence.)

In this case above, exceeding is used properly as an adverb AND adjective in the ancient Hebrew.

[Mosiah 1:29](#) And there were a great number, even so many that they did not number them, For they had multiplied **exceedingly** and waxed great in the land.

[Mosiah 1:68](#) For even at this time my whole frame doth tremble **exceedingly** while attempting to speak unto you;

[Mosiah 2:35](#) Nay, He hath poured out His Spirit upon you, And hath caused that your hearts should be filled with joy, And hath caused that your mouths should be stopped, that ye could not find utterance, so **exceeding** great was your joy.

[Mosiah 7:106](#) For the Spirit of the Lord was upon him and his face shone with **exceeding** luster, even as Moses' did while in the Mount of Sinai while speaking with the Lord;

[Mosiah 9:117](#) And it came to pass that the battle became **exceeding** sore, for they fought like lions for their prey.

[Alma 27:30](#) "And now behold, I say unto you, I fear **exceedingly** that the judgments of God will come upon this people because of their **exceeding** slothfulness, Yea, even the slothfulness of our government and their **exceeding** great neglect toward their brethren, yea, toward those which have been slain.

[Alma 29:59](#) And they began to grow **exceeding** rich. But notwithstanding their riches or their strength or their prosperity, they were not lifted up in the pride of their eyes; Neither were they slow to remember the Lord their God, But they did humble themselves **exceedingly** before Him;

[Alma 30:6](#) And it came to pass that Hagoth, he being an **exceeding** curious man, Therefore, he went forth and built him an **exceeding** large ship on the borders of the Land Bountiful, by the Land Desolation,

[Helaman 1:40](#) For there was one, Gaddianton, who was **exceeding** expert in many words, and a

[Helaman 1:45](#) Now this did please Kishcumen **exceedingly**,

[Helaman 2:4](#) And they did travel to an **exceeding** great distance, insomuch that they came to large bodies of water and many rivers;

[3 Nephi 1:10](#) Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was **exceeding** sorrowful.

[3 Nephi 9:3](#) Yea, and even all the night it was noised abroad concerning Jesus; And insomuch did they send forth unto the people, that there were many- yea, an **exceeding** great number did labor **exceedingly** all that night-

[4 Nephi 1:11](#) And now behold, it came to pass that the people of Nephi did wax strong and did multiply **exceeding** fast and became an **exceeding** fair and delightful people;

[Moroni 9:5](#) For so **exceedingly** do they anger, that it seemeth me that they have no fear of death; And they have lost their love one toward another; And they thirst after blood and revenge continually.

(A/B CONTRAST)

[1 Nephi 5:128](#)

And He **raiseth up** a **righteous nation,**

And **destroyeth** the **nations of the wicked.**

1 Nephi 5:130

"He ruleth high in the heavens,

for it is His throne

and this earth is His footstool.

1 Nephi 5:131

"And He loveth them which will have Him to be their God;

1 Nephi 5:132

Behold, He **loved our fathers,**

And He **covenanted with them,**

yea, even **Abraham, Isaac and Jacob,**

And He **remembered the covenants** which **He had made;**

1 Nephi 5:133 Wherefore,

He did bring them out of the Land of Egypt.

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;**

1 Nephi 5:144

"Ye are **swift to do iniquity,**

but **slow to remember** the Lord your God;

1 Nephi 5:146

And He hath spoken unto you in a still small voice,

but **ye were past feeling**

that **ye could not feel His words;**

1 Nephi 5:149

Yea, and ye know that by His word He can cause that

rough places be made smooth and

smooth places shall be broken up;

REPEATED PHRASES

1 Nephi 1:54

And inasmuch as ye shall keep My commandments, ye shall prosper and shall be led to a **Land of Promise**,
Yea, even a **land** which I have prepared for you,
a **land** which is **choice above all other lands**;

Ether 6:2

For behold, they rejected all the words of Ether; For he truly told them of all things from the beginning of man,
And how that after the waters had receded from off the face of this **land**,
it became a **choice land** above all other **lands**,
a chosen **land** of the Lord-

Zechariah 8:2

Thus saith the Lord of hosts;
I was **jealous** for Zion with great **jealousy**,
and I was **jealous** for her with great fury.

2 Nephi 7:23 (contrast parallel)

Wherefore, he that fighteth against Zion
both Jew and Gentile,
both bond and free,
both male and female
Shall perish.

2 Nephi 11:113-115

And He inviteth them all to come unto Him and partake of His goodness;
And He denieth none that come unto Him-
black and white,
bond and free,
male and female;
And He remembereth the heathen;
And all are alike unto God both Jew and Gentile.

Alma 1:46

And they did not set their hearts upon riches Therefore, they were liberal to all-
both **old** and **young**,
both **bond** and **free**,
both **male** and **female**,
whether **out of the church** or **in the church**-
Having no respect to persons as to those who stood in need.

[Alma 8:102](#)

Now this restoration shall come to all-
both **old** and **young**,
both **bond** and **free**,
both **male** and **female**,
both the **wicked** and the **righteous**;

[2 Nephi 8:13-14](#)

For if there **be no Christ, there be no God**;
And if there be no God, we are not,
for there could have been no creation;
But **there is a God, And He is Christ**,
And He cometh in the fullness of His own time.

[2 Nephi 13:3](#)

Wherefore, the things which I have written sufficeth me,
save it be a few words which I must speak concerning the doctrine of Christ;
Wherefore, I shall speak unto you **plainly**,
according to the **plainness** of my prophesying,

[1 Nephi 3:174](#)

And thou seest because of the many **plain** and precious things
which have been taken out of the book
which were **plain** unto the understanding of the children of men
according to the **plainness** which is in the Lamb of God-

[1 Nephi 3:183](#)

And after that the **Gentiles do stumble exceedingly**
because of the most **plain and most precious parts** of the **gospel** of the Lamb
which hath been kept back by **that abominable church which** is the mother of harlots,'
saith the Lamb,
'Wherefore, I will be merciful unto the **Gentiles** in that day,' saith the Lamb,
'Insomuch that I will bring forth unto them **in Mine own power much of My gospel**,

which shall be **plain and most precious,**
saith the Lamb.

Plain and Precious repeated, but Great and Abominable contrasted with 'Mine own Power'
To complete the understanding of the contrasting parallelism. Also Gentiles Stumble vs Gentiles Mercy.
All of it 'Saith the Lamb.'

2 Nephi 6:96

Would I be **plain** unto you,
according to the **plainness** of the truth,
if ye were freed from sin?

2 Nephi 14:9 And now I, Nephi, cannot say more,

the Spirit stoppeth mine utterance,

And I am left to mourn because of the unbelief and the wickedness and the ignorance and the stiff-neckedness of men,

For they will not search knowledge,

nor understand great knowledge when it is given unto them in **plainness**,

even as **plain** as word can be.

2 Nephi 11:8

Yea, and my soul delighteth in the words of Isaiah,

For I came out from Jerusalem and mine eyes hath beheld the **things of the Jews**;

And I know that **the Jews**

do understand the **things of the prophets**,

And there is none other people that understand the **things of the prophets**

which were spoken unto **the Jews**, like unto them,

Save it be that they are taught after the manner of the **things of the Jews**.

2 Nephi 11:45

And notwithstanding **we believe in Christ**, We **keep the law of Moses**

and look **forward** with **steadfastness** unto **Christ**

until the **law** shall be fulfilled,

For, for this end **was the law** given;

2 Nephi 11:15

And as one **generation**

hath been destroyed among the Jews

because of **iniquity**,

Even so have they been destroyed

from **generation to generation**

according to their **iniquities**;

2 Nephi 11:67

And mountains shall cover them,

And whirlwinds shall carry them away,

And buildings shall fall upon them

and crush them to pieces

and grind them to powder;

shall: 3

them: 5

Mosiah 2:7

And King Benjamin again opened his mouth and began to speak unto them, saying:

My friends and

my brethren,

my kindred and

my people,

I would again call your attention that ye may hear and understand the remainder of my words which I shall speak unto you.

my: 5

[\(Isaiah\)2 Nephi 9:82](#)

"Wo unto them that **decree** unrighteous **decrees**! And that write grievousness which they have prescribed,

Mosiah 2:36 "And now, if God who hath created you,
on whom you are dependent for your lives and for all that ye have and are,
doth grant unto you whatsoever ye ask that is right, in faith believing that ye shall receive,
O then, how had ye ought to impart of the substance that ye have one to another!
ye: 5

2:37 "And if ye judge the man who putteth up his petition to you for **your substance**,
that he perish not,
and condemn him,
How much more just will be **your condemnation for withholding your substance**
which doth not belong to you,
but to God to whom also **your life belongeth**?
your: 4

2:40 "And again I say unto the poor, ye that have not and yet hath sufficient that ye remain from day to day - I mean all you that deny the beggar
because ye have not - I would that ye say in your hearts that ' I give not because I have not, but if I had I would give. '
i: 7
ye: 4
not: 4

2:41 "And now, if ye say this in your hearts, ye remain guiltless, Otherwise, ye are condemned and your condemnation is just, for ye covet that which
ye have not received.
ye: 5

2:49 "But this much I can tell you: That if ye do not watch yourselves and your thoughts and your words and your deeds, And observe to keep the
commandments of God and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, Ye must
perish.
your: 4

Mosiah 3:13
And it **shall come to pass** that
whosoever doeth this
shall be found at the right hand of God,
For he **shall know** the name
by which **he is called**,
For he **shall be called**
by the **name of Christ**.
shall: 4

Small CHiasm

"And now it shall come to pass that
whosoever **shall not** take upon them
the name of Christ
must be called by **some other name**;
Therefore, he findeth himself on the **left hand of God**.

Small Chiasm

Combined Chisam

	MOSIAH 3:13-14	And it shall come to pass that whosoever doeth this
A	END UP ON GOD'S RIGHT HAND	shall be found at the right hand of God ,
B	SHALL KNOW THE NAME	For he shall know the name by which he is called,
C	CALLED BY NAME OF CHRIST	For he shall be called by the name of Christ .
		And now it shall come to pass that
C'	SHALL NOT TAKE THE NAME	whosoever shall not take upon them the name of Christ
B'	CALLED BY ANOTHER NAME	must be called by some other name ;
A'	END UP ON GOD'S LEFT HAND	Therefore, he findeth himself on the left hand of God .

Mosiah 1:128

'Therefore, they have drunk out of the cup of the wrath of God,
Which justice **could no more** deny unto them

than it could deny that Adam should fall because of his partaking of the forbidden fruit;

Therefore, mercy **could have claim on them no more forever**. (no more forever contrast parallelism)

(Complete Contrast of Drinking from the cup of God's wrath, or drinking from the cup of his salvation)

[Alma 29:50](#)

But behold,

because of the exceeding great length of the war

between the Nephites and the Lamanites,

Many had become hardened

because of the exceeding great length of the war;

[Alma 21:57](#)

"And he saith:

Even as this **remnant of garment of my son**

hath **been preserved,**

So shall a **remnant of the seed of my son be preserved** by the hand of God

and be taken unto Himself,

While the remainder of the seed of Joseph **shall perish,**

even as the remnant of his garment.

[3 Nephi 5:29 \(building intensity AND repeated phrases\) \(Jesus States\)](#)

And there shall be no **disputations among you**

as there hath hitherto been,

Neither shall there be **disputations among you** concerning the points of My doctrine

as there hath hitherto been;

[3 Nephi 10:29](#)

And **all things that he spake**

hath been

and shall be,

even according to **the words which he spake.**

[3 Nephi 13:1](#)

"Write the things which ye have seen and heard,

save it be those which are forbidden;

Write the works of this people,

which shall be **even as hath been written**

of that which hath been;

[1 Nephi 5:168](#)

And it came to pass that they did worship the Lord and did go forth with me;

And we did **work timbers** of **curious workmanship**,

[1 Nephi 5:170-171](#) (Single Plural)

Now I, Nephi, **did not work the timbers**

after the manner

which **was learned by men**,

Neither did I build the ship after the manner of man,

But I **did build it after the manner** which the **Lord had shown unto me**;

Wherefore, it was not **after the manner of men**.

[1 Nephi 5:172](#)

And I, Nephi,

did go into the mount **oft**

and I **did pray oft unto the Lord**;

Wherefore, **the Lord showed unto me great things**.

[1 Nephi 5:175](#)

And it came to pass that the voice of the Lord came unto my father,

that we should **arise** and **go down** into the ship.

[2 Nephi 1:27](#) (Singular/Plural ye/children of men)

"O that ye would **awake**!

Awake from a **deep sleep**,

yea, even from **the sleep of hell**,

And shake off the awful chains by which ye are **bound**,

which are the **chains** which **bind** the **children of men**,

that they are **carried** away **captive**

down to the **eternal gulf of misery and wo!**

[2 Nephi 1:28](#)

Awake and **arise from the dust**

and hear the words of a **trembling parent**

whose **limbs** ye must soon **lay down**

in the cold and silent grave

from whence **no traveler can return**-

A few more days and I go **the way of all the earth;**

[3 Nephi 11:1,3](#)

And now it came to pass that when Jesus **had expounded all the scriptures in one** which they had written,

He commanded them that they should **teach the things which He had expounded unto them.**

And it came to pass that **after they were written,**

He expounded them;

[3 Nephi 11:28, 30](#)

And now it came to pass that when Jesus had told these things,

He **expounded them unto the multitude,**

And He did expound all things unto them,

both great and small;

And He did expound all things,

even from the beginning

until the time that He should come in His glory;

[2 Nephi 1:35](#)

And now, that my soul **might have joy** in you

and that my heart might **leave this world** with **gladness** because of you,

that I might not be **brought down with grief and sorrow to the grave,**

[2 Nephi 1:74](#)

Which **layeth down His life,**

according to the flesh,

and **taketh it again,**

by the **power of the Spirit,**

[2 Nephi 11:96](#)

He doeth not anything,

save it be for the benefit of the world,

For He loveth the world,

even that He **layeth down His own life**

that He may **draw all men unto Him;**

[Isaiah 11:6](#)

And then shall the wolf dwell with the lamb,
And the leopard shall lie down with the kid,
And the calf and the young lion
and the fatling, together;
And a little child shall lead them.

[2 Nephi 1:36](#) (Contrast Arise/Come down; Sons/Men, Intensifying, and Verb/Noun pair)

Arise from the dust, my sons,

and **be men!**

And be **determined**

in **one mind** and

in **one heart,**

united in all things,

That ye may **not come down into captivity,**

That ye may not be **cursed** with a **sore cursing,**

[2 Nephi 5:114](#) and [3 Nephi 9:75](#)

Shake thyself from the dust!

Arise!

Sit down, O Jerusalem!

Loose thyself from the **bands of thy neck,**

O **captive daughter of Zion!**

[1 Nephi 3:216](#)

Either to the **convincing of them** unto **peace and life eternal,**

Or unto the **deliverance of them** to the **hardness of their hearts and the blindness of their minds,**

Unto their being **brought down** into captivity

and **also unto destruction,**

both **temporally and spiritually,**

according to the **captivity** of the devil of which I have spoken."

2 Nephi 1:119-125 (Note CONTRASTING PARALLELISMS throughout and all within a Chiasm.)

(Free/Captive; Choose Liberty Life/Choose Captivity Death; The Great Mediator/The Devil; All things are given to men/Devil Reigns over all; keeping commandments/vs choosing will of the flesh)

Wherefore, **men are free,**

according **to the flesh;**

And **all things are given them**

which are expedient unto **man;**

And they are **free to choose liberty and eternal life**

through the **great Mediator of all men,**

Or to **choose captivity and death,**

according to the **captivity and power of the devil,**

For he seeketh that all men might be **miserable like unto himself.**

And now my sons, I would that ye should **look to the great Mediator**

and hearken unto His great commandments,

And be faithful unto His words and **choose eternal life,**

according to the will of His Holy Spirit,

And not choose eternal death, according to the **will of the flesh** and the evil which is therein,

Which giveth the spirit of the devil **power to captivate,**

to bring you down to hell,

that he may reign over you in his own kingdom.

2 Nephi 6:10

For it **behooveth the great Creator**

that **He suffereth Himself** to become **subject unto man** in the flesh

and **die for all men,**

that all men

might become subject unto Him;

(Comment on Noun/Verb Parallelism from <https://www.studentwritingcenter.us/hebrew-poetry-2/1.html>)

"One kind of parallelism is quite ingenious, for it hinges on the use of a single word with two entirely different meanings: one meaning paralleling what precedes, and the other meaning, what follows."

1 Nephi 3:214

(Verb/Noun same word parallel)

For the time cometh, saith the Lamb of God,

that I **will work** a **great and a marvelous work** among the children of men;

Mosiah 7:13

And he also caused that **his workmen should work all manner of fine work** within the walls of the temple-

of fine wood and of copper and of brass;

[3 Nephi 9:95](#)

For in that day, for My sake

shall the Father work a work which shall be a great and a marvelous **work** among them;

And there shall be among them which will not believe it,

although a man shall declare it unto them.

(Repeated words)

[Ether 4:72](#)

And they did **work all manner of fine work.**

[Ether 4:77](#)

And they **did work all manner of work**

of **exceeding curious workmanship.**

[Moroni 7:53](#)

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart,

That ye may be filled with this love which He hath bestowed upon all who are true followers of His Son Jesus Christ,

That ye may become the sons of God,

That when He shall appear, we shall be like Him- for we shall see Him as He is-

That we may have this hope, That we may be **purified** even as He is **pure**. Amen.

[Ezra 6:20](#) For the priests and the Levites were **purified** together, all of them were **pure**, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

[Psalms 12:6](#) The words of the LORD are **pure** words: as silver tried in a furnace of earth, **purified** seven times.

[1 Peter 1:22](#) Seeing ye have **purified** your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a **pure** heart fervently:

[Proverbs 18:24](#) A man that hath **friends** must show himself **friendly**; and there is a **friend** that sticketh closer than a **brother**.

[1 Nephi 2:40](#)

And it came to pass that we had gathered together **all manner of**

seeds **of every kind**-

both of grain **of every kind,**

and also of the seeds of **fruits of every kind.**

A/B//

[2 Nephi 11:147](#)

Yea, a marvelous **work** and a wonder; For the wisdom of their wise and learned shall perish,

And the understanding of their prudent shall be hid.

[Mosiah 6:31](#)

And I did cause that the men should till the ground

and raise **all manner of** grain

and **all manner of** fruit

of every kind,

(Increasing the explanation through the poetic structure)

[2 Nephi 11:116](#)

But behold, in the **last days, or in the days of the Gentiles,**

Yea, behold, **all the nations of the Gentiles, and also the Jews-**

Both **they which shall come upon this land,**

And they which shall be **upon other lands,** yea,

even **upon all the lands of the earth-**

Behold, they will be drunken with iniquity

and **all manner of** abominations.

[2 Nephi 12:42](#) "

But behold, there shall be many at that day when I shall proceed to do a **marvelous work among them,** (States the great work)

That I may **remember My covenants** which I have made unto the children of men, (Explains the great work is remembering the covenants)

That I may **set My hand again the second time to recover My people which are of the house of Israel,** (Explains the Covenant above)

[2 Nephi 12:87](#)

And it shall come to pass that the Lord God shall **commence His work among all nations, kindreds, tongues and people,**

To bring about **the restoration** of His people **upon the earth.**

[3 Nephi 10:4-7](#)

And then shall the powers of heaven come down among them,

And I also will be in the midst;

And then **shall the work of the Father commence** at that day,

even when this gospel shall be preached among the remnant of this people.

Verily I say unto you, **at that day shall the work of the Father commence among all the dispersed of My people-**

Yea, even the tribes which have been lost which the Father hath led away out of Jerusalem-

Yea, the **work shall commence among all the dispersed of My people,** with the Father,

To prepare the way whereby they may come unto Me,

that they may call on the Father in My name.

Yea, and **then shall the work commence with the Father among all nations**

in preparing the way whereby His people may be gathered home to the land of their inheritance;

(Just for historical/prophetic reference, these two scriptures tie into the 'commence' scriptures above, although not shared here for Poetic purposes)

[Mormon 1:82](#) Therefore, I write unto you, Gentiles, And also unto you, house of Israel, when the work shall **commence** that ye shall be about to prepare to return to the land of your inheritance,

[Ether 1:114](#) Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; Therefore, when ye shall receive this record, ye may know that the work of the Father has **commenced** upon all the face of the earth.

(2 Nephi 8:27 And it shall come to pass that the **lofty looks of man** shall be **humbled**, And the **haughtiness of men** shall be **bowed down**; And the Lord alone shall be exalted in that day.)

2 Nephi 12:39

"Cursed is he that putteth his **trust in man**,

Or maketh flesh his arm,

Or shall hearken unto the **precepts of men**,

save **their precepts** shall be given by the power of the Holy Ghost.

This is similar to Jeremiah 17:5 , but the Book of Mormon completes the Hebraism.

Jeremiah 17:5

Thus saith the LORD;

Cursed be the man that **trusteth in man**,

and **maketh flesh his arm**,

and whose heart departeth from the LORD. (Note the Book of Mormon adds the contrast of **Man to Precepts of Men, which is a Hebraism**).

Alma 5:19 (A/B//)

And behold, He shall be born of Mary at Jerusalem,

which is the land of our forefathers,

She being a virgin,

a precious and chosen vessel,

who shall be overshadowed and conceive by the power of the Holy Ghost, And bring forth a son,

yea, even the Son of God.

Alma 5:37

Therefore I say unto you, the **time** shall come,

yea, and it **shall be** at the **last day**,

that he which is **filthy**

shall remain in his **filthiness**.

Alma 5:42

And may the Lord bless you and keep **your garments spotless**,

That ye may at last **be brought to sit down**

with Abraham, Isaac and Jacob and the holy prophets

which have been ever since the world began,

Having **your garments spotless**,

even as their **garments are spotless,**

In the kingdom of heaven, to go no more out.

DEATH AND HELL NOT JUST IN PARALLEL POETRY BUT INTERWOVEN THROUGH CHIASMUS.

See Chiasm of 2 Nephi 6 (below)

A	THE HOLY ONE OF ISRAEL BRINGS SALVATION	6:42 But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel ; they who have endured the crosses of the world, and despised the shame of it;
B		they shall inherit the kingdom of God , which was prepared for them from the foundation of the world: and their joy shall be full for ever.
C	DELIVERED	6:43 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that
D	AWFUL MONSTER	awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.
E	HOLY ONE OF ISRAEL	6:44 Oh how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.
F	HE COMES IN MERCY LISTEN TO THE WORDS OF HOLY ONE	6:45 And he cometh into the world that he may save all men, if they will hearken unto his voice;
G	HIS MERCY, HIS PAIN FOR ATONEMENT	6:46 For behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women and children, who belong to the family of Adam.
	TO BE JUDGED	6:47 And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.
	MUST REPENT TO BE SAVED IN KINGDOM	6:48 And he commandeth all men that they must repent , and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God.
	IF NOT REPENTANT ARE DAMNED	6:49 And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned ;
E	HOLY ONE OF ISRAEL HAS SPOKEN THESE WORDS	6:50 For the Lord God, the Holy One of Israel, hath spoken it;
		6:51 Wherefore he hath given a law; and where there is no law given there is no punishment;
		6:52 And where there is no punishment, there is no condemnation;
D'	HIS MERCY, ATONEMENT	6:53 And where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement:
C'	DELIVERED	6:54 For they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that
D'	AWFUL MONSTER	awful monster , death and hell, and the devil, and the lake of fire and brimstone, which is endless torment;

B' A'	SALVATION WITH THE HOLY ONE OF ISRAEL	6:55 And they are restored to that God who gave them breath, which is the Holy One of Israel.
5:68 And behold, again, another sign I give unto you; yea a sign of his death; for behold, he surely must die, that salvation may come;		
5:69 Yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord;		
5:70 Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual.		
5:71 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord;		
5:72 Yea, and it bringeth to pass the conditions of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire;		
5:73 But whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness;		
5:74 Therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.		
5:75 But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars;		
5:76 And there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead;		
5:77 Yea, at the time that he shall yield up the ghost, there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble , and the rocks which are upon the face of the earth, which are both above the earth and beneath, which ye know at this time is solid, or the more part of it is one solid mass, shall be broken up;		
5:78 Yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath.		
5:79 And behold there shall be great tempests, and there shall be many mountains laid low , like unto a valley , and there shall be many places, which are now called valleys , which shall become mountains , whose height thereof is great.		
5:80 And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened and shall yield up many of their dead; and many saints shall appear unto many.		
5:81 And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours;		
5:82 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth, for the space of three days.		
5:83 And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass, upon all the face of this land; to the intent that there should be no cause for unbelief among the children of men;		
5:84 And this to the intent that whosoever will believe, might be saved, and that whosoever will not believe, a righteous judgment might come upon them: and also if they are condemned, they bring upon themselves their own condemnation.		
5:85 And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge, and he hath made you free;		
5:86 He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.		

5:79 And behold there shall be great tempests,
and there shall be many **mountains laid low**,
like unto a **valley**,
and there shall be many places,
which are now called **valleys**,
which shall become **mountains**,
whose **height** thereof is **great**.

Thunderings, lightnings

Exodus 20:18 And all the people saw the **thunderings**, and the **lightnings**, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off.

1 Nephi 3:103 And I saw **lightnings**, and I heard **thunderings**, and earthquakes, and all manner of tumultuous noises;

1 Nephi 5:247 And others with the **thunderings** and the **lightnings** of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up;

2 Nephi 11:68 And they shall be visited with **thunderings**, and **lightnings**, and earthquakes, and all manner of destructions;

Helaman 5:77 Yea, at the time that he shall yield up the ghost, there shall be **thunderings** and **lightnings** for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of the earth, which are both above the earth and beneath, which ye know at this time is solid, or the more part of it is one solid mass, shall be broken up;

Helaman 5:81 And behold thus hath the angel spoken unto me; for he said unto me, that there should be **thunderings** and **lightnings** for the space of many hours;

	. .SIGN OF HIS DEATH NO LIGHT	75 But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars;
	NO LIGHT ON THE LAND . THREE DAYS HE RISES FROM DEAD	76 And there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead; 77 Yea, at the time that he shall yield up the ghost,
	THUNDERINGS, LIGHTNINGS MANY HOURS. . . . EARTH BROKEN UP	there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of the earth, which are both above the earth and beneath, which ye know at this time is solid, or the more part of it is one solid mass, shall be broken up;
	78 Yea they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath.
	. MOUNTAINS LOW LIKE VALLEYS VALLEYS BECOME MOUNTAINS .	79 And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places, which are now called valleys, which shall become mountains, whose height thereof is great.
	HIGHWAYS BROKEN UP . . . SAINTS RISE FROM DEAD	80 And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened and shall yield up many of their dead; and many saints shall appear unto many.
	THUNDERINGS, LIGHTNINGS MANY HOURS	81 And behold thus hath the angel spoken unto me; for he said unto me, that there should be thunderings and lightnings for the space of many hours;

 NO LIGHT ON THE LAND THREE DAYS	82 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth, for the space of three days.
--	---	---

Shake and Tremble

Job 9:6

Which **shaketh** the earth out of her place,
and the pillars thereof **tremble**;

Psalms 18:7

Then the earth shook and **trembled**;
the foundations also of the hills moved and were **shaken**, because he was wroth.

Mountains, Valleys

Isaiah 40:4

Every **valley** shall be **exalted**, and
every **mountain** and hill shall be **made low**; and
the **crooked** shall be made **straight**, and
the **rough** places **plain**;

Helaman 4:59 Yea, behold,

at his voice doth

the **hills** and the **mountains**

tremble and quake;

and by the **power** of his **voice**

they are **broken up**,

and become **smooth**,

yea, even like unto a **valley**;

(Besides other parallelisms, hills and mountains are feminine and masculine)

Helaman 5:79

And behold there shall be great tempests,

and there shall be many **mountains** laid low,

like unto a **valley**,

and there shall be many places,

which are now called **valleys**,

which shall become **mountains**,

whose height thereof is great.

3 Nephi 11:30-33

And He did expound **all things**,
even **from the beginning**
until the time that **He should come in His glory**;

Yea, even **all things which should come upon the face of the earth**,
even until

the **elements** should **melt** with fervent heat, And
the **earth** should be **wrapped** together as a scroll, And
the **heaven** and the **earth** should **pass away**;

And even unto the great and last day when

all people and
all kindreds and
all nations and tongues

shall **stand before God** to be **judged of their works**,

whether they be **good** or
whether they **be evil** -

If they be **good**,

to the resurrection of everlasting life, And

if they **be evil**,

to the resurrection of damnation,

Being on a **parallel**,

the one on the **one hand**, and
the other on the **other hand** -

According to

the **mercy** and
the **justice** and
the **holiness**

which is **in Christ**,

which was **before the world began**.

[John 3:31](#)

He must **increase**, but

I must **decrease**.

A, B // -A, -B

For thy maker,

thy husband,

the Lord of Hosts is his name;

and thy Redeemer,

the Holy One of Israel—

the God of the whole earth

shall he be called.

[Isaiah 54:5](#) For thy Maker is thine husband;

The Lord of hosts is his name;

and thy Redeemer the **Holy One of Israel**;

The God of the whole earth

shall he be called.

Improved Isaiah

KJ 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; **and** sorrow and mourning shall flee away.

2 NEPHI 5:90 Therefore, the redeemed of the Lord shall return and come with singing unto Zion; And everlasting joy and holiness shall be upon their heads; 5:91 And they shall obtain gladness and joy; Sorrow and mourning shall flee away.

Therefore,

the redeemed of the Lord shall return
and come with singing unto Zion;

And everlasting **joy and holiness**
shall be upon their heads;

And they shall **obtain**

gladness and **joy**;

Sorrow and **mourning**

shall **flee away**.

(A, B, C // -C, -B, -A)

51:22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

2 NEPHI 5:108 Thus saith thy Lord - the Lord and thy God pleadeth the cause of His people: 5:109 Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of My fury; Thou shalt no more drink it again.

Thus saith thy Lord,
the Lord and thy God pleadeth the cause of His people
Behold, I have taken out of thine hand
the cup of trembling,
The dregs of the cup of My fury,
Thou shalt no more drink it again.

—

2 Nephi 6:10

For it behooveth the great Creator
that he suffereth himself to **become subject unto man in the flesh,**
and die for **all men,**
that **all men**
might become **subject unto him.**

2 NEPHI 5:108 Thus saith thy Lord - the Lord and thy God pleadeth the cause of His people:
5:109 Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of My fury; Thou shalt no more drink it again.

<https://upper-register.typepad.com/blog/hebrew-parallelism/>

A1 "Therefore the wicked will not stand in the judgment,
A2 **Nor sinners** in the congregation of the righteous;
B1 For the LORD knows the way of the righteous,
B2 But the way of the wicked will perish" (ESV).

Alter's main point is that "literary expression abhors complete parallelism ... usage always introducing small wedges of difference between closely akin terms." He quotes Viktor Shklovsky who wrote that "**the purpose of parallelism ... is to transfer the usual perception of an object into the sphere of a new perception – that is, to make a unique semantic modification.**" (Robert Alter, *The Art of Biblical Poetry* [New York: Basic Books, 1985], 3-26).

Book of Mormon makes Isaiah Hebrew Poetry correct.

KJ: 55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

2 Nephi 6:100
Wherefore, do not spend money for that which is of no worth,
Nor your labor for that which cannot satisfy."

Exodus 20:17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, **nor** his manservant, **nor** his maidservant, **nor** his ox, **nor** his ass, **nor** any thing that is thy neighbor's.

Psalms 121:6 The sun shall not smite thee by day, **nor** the moon by night.

Proverbs 6:4 Give not sleep to thine eyes, **nor** slumber to thine eyelids.

Isaiah 32:5 The vile person shall be no more called liberal, **nor** the churl said to be bountiful.

What a LIE that JS simply copied KJ to be 'FILLER' of Book of Mormon (per Richard Howard). Most of the Inspired version Isaiah verses are different. And even not corrected in Inspired version, yet Book of Mormon reading is more Hebraically correct.

Scripture is mainly given to direct your life to understanding, and how much sweeter when the nuance is understood.

Book of Mormon not intended to be a 'technical study' but yet every objection of mudslingers, nay sayers, is proven wrong when compared to the nature of Hebrewisms.

KJ: 48:2 For they call themselves of the holy city,

and stay themselves upon the God of Israel;

The LORD of hosts is his name.

1 Nephi 6:9

Nevertheless,

they call themselves of the holy city,

But they do not stay themselves upon the God of Israel,

which is the Lord of Hosts-

Yea, the Lord of Hosts is His name:

Better explanation and the ___/___// of B is a better Hebrewism

KJ 48:3-4 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, **and they came to pass**. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

1 Nephi 6:10 -11

"Behold, I have declared the former things from the beginning; And they went forth out of **My mouth and I showed them- I did show them suddenly.**

And I did it

because I knew that thou art obstinate,
and thy neck was an iron sinew,
and thy brow brass;

The point of B is to emphasize A, wherein 'show them suddenly' fulfills the point of the prophet. He does it Suddenly so that we (obstinate ones) would have no opportunity to claim ownership by our graven images or authority by our idols.

All this meaning is lost in the KJ.

Also note: Does not use 'AND IT CAME TO PASS' even though it occurs over 1000 times in the Book of Mormon. If this I was (as accused) JS's favorite liberally applied falsehood, why would he have omitted it here, when supposedly copying Isaiah from the KJ, when the Book of Mormon uses it so plentifully elsewhere? Proof Nephi was quoting from a different copy of Isaiah.

In the day, potentially no two records of Prophets were identical anywhere.

KJ 48:7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

1 Nephi 6:4 They are created now and not from the beginning; Even before the day when thou heardest them not, **they were declared unto thee**, Lest thou shouldst say, 'Behold, I knew them.'

All this points back to the sudden presentation—declared from the beginning so that there was NO WAY they could have prior knowledge and claim ownership. This COMPLETES THE THOUGHT OF the earlier verses. Once again making the Book of Mormon correct in faithfulness to the word and the Hebrew emphasis.

Kj 48:9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

1 Nephi 6:16 "**Nevertheless**, for My name's sake will I defer Mine anger, And for My praise will I refrain from thee that I cut thee not off.

But the point made by the Book of Mormon translation is God's everlasting mercy by inclusion of 'NEVERTHELESS'

How did all these naysayers hurl falsehoods that ISAIAH was just copied from the King James? And how is it we accepted this premise for so long, accepting the premise?

KJ 48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

1 Nephi 6:17

For behold, I have refined thee-

I have chosen thee

in the furnace of affliction.

But “not with silver” does not exist in Book of Mormon but is identical in both biblical editions, further suggesting Isaiah’s record in the Book of Mormon account is not a plagiarism of the King James

The ‘Refined Thee, Chosen Thee.’ is better Hebrew.

48:11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

1 Nephi 6:18

For Mine own sake,

yea, for Mine own sake, will I do this;

For I will not suffer My name to be polluted.

And I will not give My glory unto another.

The question posed in the corollary KJ verse 48:11 loses meaning in any intended translation compared to the cogent and complete though presented by the Book of Mormon.

Sloppy of the nay sayers to imply KJ was copied ‘verbatim’. It is the subtleties which elucidate the authenticity of the Hebrew. LDS addition

added a few words (like the baptism phase, which does NOT occur in original manuscript).

48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.	20 Mine hand hath also laid the foundation of the earth, And My right hand hath spanned the heavens. And I called unto them, And they stand up together.
---	---

48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens:

when I call unto them, they stand up together.

1 Nephi 6:20

Mine hand hath also laid the foundation of the earth,

And My right hand hath spanned the heavens.

And I called unto them,

And they stand up together.

Book of Mormon has better Hebrew structure. B in the Book of Mormon is always a more dramatic emphasis of A.

Need to be asking the Vatican where more examples of Isaiah exist within its deepest archives.

<p>48:14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.</p>	<p>21 "All ye, assemble yourselves and hear! Which among them hath declared these things unto them? The Lord hath loved him. Yea, and He will fulfill His word which He hath declared by them. And He will do His pleasure on Babylon, And His arm shall come upon the Chaldeans."</p>	<p>This chapter is all about him fulfilling his word, as the 1 Nephi6:21 brings closure with the inclusion of 'He will fulfill his word which He hath declared by them;' which verse is totally omitted from KJ</p>
--	---	---

KJ 48:14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

1 Nephi 6:21

"All ye, assemble yourselves and hear!

Which among them hath declared these things unto them?

The Lord hath loved him.

Yea, and He will fulfill His word which He hath declared by them.

And He will do His pleasure on Babylon,

And His arm shall come upon the Chaldeans."

This chapter is all about him fulfilling his word, as the 1 Nephi6:21 brings closure with the inclusion of 'He will fulfill his word which He hath declared by them;' which verse is totally omitted from KJ

48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

23 "Come ye near unto Me; I have not spoken in secret from the beginning; From the time that it was declared have I spoken. And the Lord God and His Spirit hath sent Me."

48:16 Come ye near unto me,

hear ye this;

I have not spoken in secret from the beginning;

from the time that it was, there am I:

and now the Lord GOD, and his Spirit, hath sent me.

1 Nephi 6:23

Come ye near unto Me;

I have not spoken in secret from the beginning;

From the time that it was declared have I spoken.

And the Lord God and His Spirit hath sent Me."

The completion of thought within the chapter.

48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

24 **And** thus saith the Lord, thy Redeemer, the Holy One of Israel: "I have sent Him, The Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldst go, hath done it.

48:17 Thus saith the LORD,

thy Redeemer,

the Holy One of Israel;

I am the LORD thy God

which teacheth thee to profit,

which leadeth thee by the way that thou shouldst go.

1 Nephi 6:24

And thus saith the Lord,

thy Redeemer,

the Holy One of Israel:

"I have sent Him,

The Lord thy God

which teacheth thee to profit,

which leadeth thee by the way thou shouldst go,

hath done it.

The Book of Mormon contains the more deeper thought, emphasized with a more complex Hebraic structure. The text of 1 Nephi 6:24 provides the more complete parallel thought, consistent with Book of Mormon and other Isaiah.

The triple emphasis.

**same in
book of
mormon**

48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:	25 O that thou hadst hearkened to My c peace been as a river, And thy righteousness the point is that it did NOT get copied verbatim from the KJ, and that the resulting Book of Mormon text always provides a better Hebraic translation, even when word differences are slight. ("and")
--	---

same in book of mormon

48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

25 O that thou hadst hearkened to My commandments! Then had thy peace been as a river, And thy righteousness as the waves of the sea.

48:19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.	26 Thy seed also had been as the sand, The offspring of thy bowels like the gravel thereof; His name should not have been cut off nor destroyed from before Me."
--	--

48:19

Thy seed also had been as the sand,

and the offspring of thy bowels like the gravel thereof;

his name should not have been cut off

nor destroyed from before me.

26

Thy seed also had been as the sand,

The offspring of thy bowels like the gravel thereof;

His name should not have been cut off

nor destroyed from before Me."

48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.	27 Go ye forth of Babylon, flee ye from the Chaldeans. With a voice of singing, declare ye-tell this-utter to the end of the earth-say ye, "The Lord hath redeemed His servant Jacob!"
--	--

48:20 Go ye forth of Babylon,
flee ye from the Chaldeans,

with a voice of singing
declare ye,
tell this,
utter it **even to** the end of the earth;
say ye, The LORD hath redeemed his servant Jacob.

27
Go ye forth of Babylon,
flee ye from the Chaldeans.
With a voice of singing,
declare ye-
tell this-
utter to the end of the earth-
say ye, "The Lord hath redeemed His servant Jacob!"

Not 'utter it' to the end of the earth but, as the Book of Mormon clarifies ,
'Utter to the end of the earth the Lord hath redeemed His Servant Jacob!' The nuance of meaning is better.

48:21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.	28 And they thirsted not-He led them through the deserts- He caused the waters to flow out of the rock for them; He cleaved the rock also and the waters gushed out.
--	--

48:21
And they thirsted **not when** he led them through the deserts:
he caused the waters to flow out of the rock for them:
he clave the rock also, and the waters gushed out.

28
And they thirsted not.
He led them through the deserts.
He caused the waters to flow out of the rock for them;
He cleaved the rock also and the waters gushed out.

_____/_____/____//

Book of Mormon text translated an A, B, C phrase, where KJ resolves it as only A, B.

Comare to:

Book of Mormon

For

thy maker,

thy husband,

the Lord of Hosts is his name;

and

thy Redeemer,

the Holy One of Israel—

the God of the whole earth shall he be called.

<p>2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:</p>	<p>8:28 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon everyone - Yea, upon the proud and lofty and upon everyone which is lifted up; And he shall be brought low;</p>
---	---

KJ ISAIAH 2:12

For the day of the LORD of hosts shall be upon every one that is proud and lofty,

and upon every one that is lifted up;

and he shall be brought low:

2 NEPHI 8:28

For the day of the Lord of Hosts soon cometh upon all nations,

yea, upon everyone – Yea,

upon the proud and lofty and

upon everyone which is lifted up;

And he shall be brought low;

<p>2:9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.</p>	<p>8:25 And the mean man boweth not down, And the great man humbleth himself not; Therefore, forgive him not.</p>
<p>2:10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.</p>	<p>8:26 O ye wicked ones! enter into the rock and hide thee in the dust, For the fear of the Lord and the glory of His majesty shall smite thee.</p>
<p>2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.</p>	<p>8:27 And it shall come to pass that the lofty looks of man shall be humbled, And the haughtiness of men shall be bowed down; And the Lord alone shall be exalted in that day.</p>
<p>2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:</p>	<p>8:28 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon everyone - Yea, upon the proud and lofty and upon everyone which is lifted up; And he shall be brought low;</p>
<p>2:13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,</p>	<p>8:29 Yea, and the day of the Lord shall come upon all the cedars of Lebanon - For they are high and lifted up - and upon all the oaks of Bashan,</p>
<p>2:14 And upon all the high mountains, and upon all the hills that are lifted up,</p>	<p>8:30 and upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up,</p>
<p>2:15 And upon every high tower, and upon every fenced wall,</p>	<p>8:31 and upon every people, and upon every high tower, and upon every fenced wall,</p>
<p>2:16 And upon all the ships of Tarshish, and upon all pleasant pictures.</p>	<p>8:32 and upon all the ships of the sea, and upon all the ships of Tarshish, and upon all the pleasant pictures.</p>

8:25-33

And the mean man boweth not down,

And the great man humbleth himself not;

Therefore, forgive him not.

O ye wicked ones!

enter into the rock and

hide thee in the dust,

For the fear of the Lord and

the glory of His majesty

shall smite thee.

Next part is a MISSING CHIASM FOUND IN BOOK OF MORMON WITH
INCLUSION OF 'COMETH UPON ALL NATIONS.'

And it shall come to pass that the lofty looks of man shall be humbled,

And the haughtiness of men shall be bowed down;

And the Lord alone shall be exalted in that day.

For the day of the Lord of Hosts soon **cometh upon all nations,**

yea, upon everyone - Yea,

upon the proud and lofty and

upon everyone which is lifted up;

And he shall be brought low;

Yea, and the day of the Lord shall come upon all the cedars of Lebanon –

For they are high and lifted up –

and upon all the oaks of Bashan,

and upon all the high mountains,

and upon all the hills,

and upon all the nations which are lifted up,

and upon every people,

and upon every high tower,

and upon every fenced wall,

and upon all the ships of the sea,

and upon all the ships of Tarshish,

and upon all the pleasant pictures.

And the loftiness of man shall be bowed down,

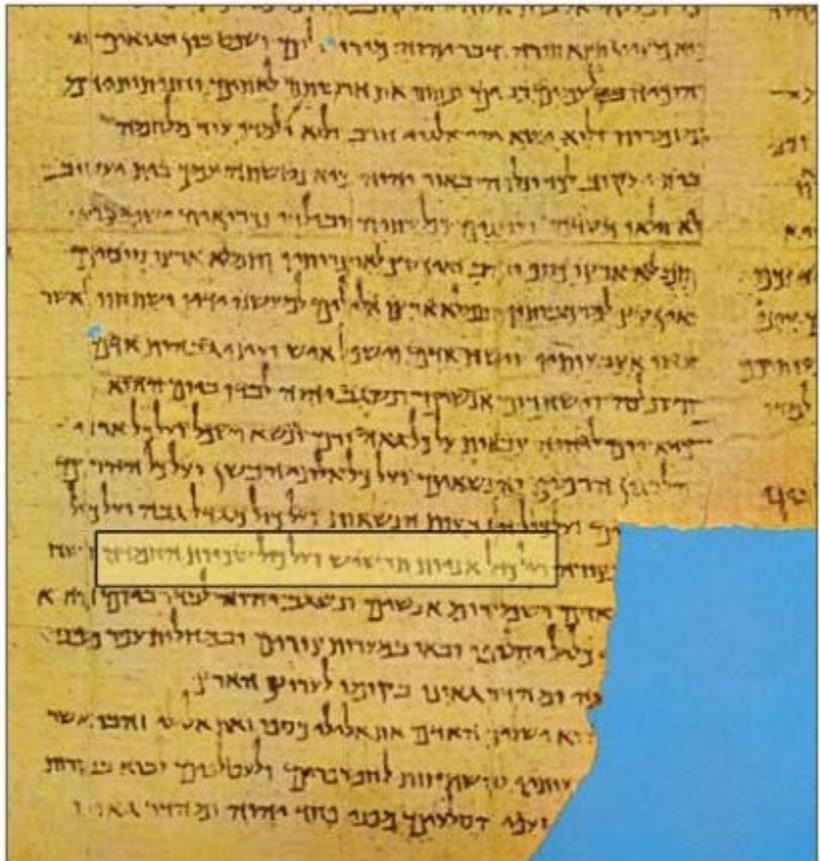
And the haughtiness of men shall be made low;

And the Lord alone shall be exalted in that day,

See this good article regarding Isa 2:16 and ‘ships of the sea.’

<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1377&context=jbms>

Dead Sea Scrolls text 1QIsa^a (Great Isaiah Scroll), with wording at Isaiah 2:16 boxed.



in caves around Qumran, but most are quite fragmentary. Isaiah 2:16 is fully preserved on only one of these, 1QIsa^a, known as the “Great Isaiah Scroll.”²¹ As preserved thereon, Isaiah 2:16 is essentially the same as in the later Masoretic Text.²² Additionally, a few letters from Isaiah 2:16 are preserved at the bottom edge of 4QIsa^b fragment 2, and they also match the Masoretic Text.²³ These earlier textual witnesses thus provide no alternative information regarding the form or content of Isaiah 2:16. The textual tradition from which the traditional Hebrew Masoretic Text developed is the only Hebrew version available for analysis.

Although all English translations of Isaiah 2:16 based on the Hebrew text of Isaiah use the Masoretic Text, the NRSV renders the second line of verse 16 (designated 16b) much differently from the corresponding translation in the KJV (see chart 2).

in the Masoretic Text and its English translations: “against all the ships of Tarshish, and all . . .” Given this pattern, one expects the last element of verse 16b to be similar to the “ships [*ōniyōt*] of Tarshish”

Chart 2: Isaiah 2:16 in Hebrew and English

MT ²⁴	NRSV	KJV
<i>wē al kol- ōniyōt taršiš [a]</i> <i>wē al kol-šēkiyōt haḥemdā [b]</i>	against all the ships of Tarshish [a] and against all the beautiful craft [b] [i.e., watercraft, boats]	And upon all the ships of Tarshish [a] and upon all pleasant pictures [b]



Example of an ancient Canaanite tablet from Ugarit. Photo by Bruce and Kenneth Zuckerman, West Semitic Research. Courtesy Schøyen Collection.

of ship, is cognate with the Hebrew *šēkīyôt* in Isaiah 2:16b. The Greek Septuagint rendition of this verse is an additional consideration in such translations (see below). Thus this data does not support Sperry's proposal, quoted above, in which he understood the line "and upon all pleasant pictures" in Isaiah 2:16b as distinctly different from two lines mentioning ships in 2 Nephi 12:16a+b ("ships of the sea," and "ships of Tarshish").

Chart 6: 2 Nephi 12:16 Compared to the Hebrew and Greek of Isaiah 2:16

<p>2 Nephi 12:16 And upon all the ships of the sea [a] and upon all the ships of Tarshish [b] and upon all pleasant pictures [c]</p>	<p>MT <i>wē' al kol- 'ōnīyōt taršīš [a]</i> <i>wē' al kol-šēkīyōt haḥemdā [b]</i></p>	<p>LXX <i>Kai epi pan ploion thalassēs [a]</i> <i>kai epi pasan thean ploion kallous [b]</i></p>
	<p>NRSV against all the ships of Tarshish [a] and against all the beautiful craft [b]</p>	<p>English LXX and upon every ship of the sea [a] and upon every display of fine ships [b]</p>
	<p>KJV And upon all the ships of Tarshish [a] and upon all pleasant pictures [b]</p>	

Next part is a MISSING CHIASM FOUND IN BOOK OF MORMON WITH INCLUSION OF 'COMETH UPON ALL NATIONS.'

THE NATIONS LIFTED UP		For the day of the Lord of Hosts soon cometh upon all nations,
EVERYONE		yea, upon everyone - Yea,
HAUGHTY/LOFTY		upon the proud and lofty and
LIFTED UP		upon everyone which is lifted up;
BOWED DOWN		And he shall be brought low;
		Yea, and the day of the Lord shall come upon all the cedars of Lebanon –
HIGH		For they are high and lifted up –
		and upon all the oaks of Bashan,
		and upon all the high mountains,
		and upon all the hills,
THE NATIONS LIFTED UP		and upon all the nations which are lifted up,
		and upon every people,
HIGH		and upon every high tower,
		and upon every fenced wall,
		and upon all the ships of the sea,
		and upon all the ships of Tarshish,
		and upon all the pleasant pictures.
LOFTY/ BOWED DOWN		And the loftiness of man shall be bowed down,
HAUGHTY		And the haughtiness of men shall be made low;
LORD ALONE LIFTED UP		And the Lord alone shall be exalted in that day,

Next part is a MISSING CHIASM FOUND IN BOOK OF MORMON WITH INCLUSION OF 'COMETH UPON ALL NATIONS.'

A And it shall come to pass that the lofty looks of man shall be humbled,

B And the haughtiness of men shall be bowed down;

C And the Lord alone shall be exalted in that day.

D For the day of the Lord of Hosts soon cometh upon all nations,

E yea, upon everyone - Yea,

upon the proud and lofty and

upon everyone which is lifted up;

And he shall be brought low;

D Yea, and the day of the Lord shall come upon all the cedars of Lebanon –

E For they are high and lifted up –

and upon all the oaks of Bashan,

and upon all the high mountains,

and upon all the hills,

D and upon all the nations which are lifted up,

and upon every people,

and upon every high tower,

and upon every fenced wall,

and upon all the ships of the sea,

and upon all the ships of Tarshish,

and upon all the pleasant pictures.

A And the loftiness of man shall be bowed down,

B And the haughtiness of men shall be made low;

C And the Lord alone shall be exalted in that day,

The Dynamics of Biblical Parallelism

By Adele Berlin

Parallels of singular and plural:

[Alma 16:29](#) "

Ye say that this **people is** a free people;

Behold, I say they are in bondage.

[Alma 5:32-33](#)

For as I said unto you from the beginning that I had much **desire** that ye were not in the state of dilemma like your brethren,

Even so I have found that my **desires** have been gratified.

33 For I perceive that ye are in the **paths** of righteousness;

I perceive that ye are in the **path** which leads to the kingdom of God;

Words of Jesus

3 Nephi 10

—

___/___//

26 "And now behold, I say unto you that ye had ought to **search these things-**

27 Yea, **a commandment I give unto you** that ye **search these things diligently**, for great are the words of Isaiah,

The Dynamics of Biblical Parallelism

By Adele Berlin

Positive and Negative

These and others like them can be considered positive-negative parallelism.

Pr 6:20

נצר בני מצות אביך
ואל תטש תורת אמך

Guard, my son, the commandment of your father;
And do not forsake the teaching of your mother.

Pr 3:1

בני תורת אל תשכח
ומצותי יצר לבך

My son, do not forget my teaching;
And let your heart guard my commandments.

57

Alma 9

-A 18 And he that will not harden his heart,
B to him is given the greater portion of the word
C until it is given unto him to know the mysteries of God, until they know them in full;

A 19 And he that will harden his heart,
-B to him is given the lesser portion of the word
-C until they know nothing concerning His mysteries;

-A B C // A -B -C

[Alma 9:22-24](#)

Then if our **hearts** have been **hardened**,
yea, if we have **hardened** our **hearts** against the **word** insomuch that it hath not been found in us,
Then will our state **be awful**,
for then we shall **be condemned**;
For **our work will condemn us**,
yea, **all our work will condemn us**
We shall not be found spotless;
And **our thoughts will also condemn us**;
And in this awful state, we shall not durst look up to our God;

[Alma 9:27](#)

That **He is just** in all His works,
And that **He is merciful** unto the **children of men**,
And that **He hath all power** to save **every man**
that **believeth** on His name
and **bringeth forth fruit** meet for repentance.

[Alma 16:138](#)

Blessed is he that **believeth** in the word of God and is baptized without stubbornness of heart,
Yea, without being **brought to know** the word,
or even compelled to know,
before they will **believe**.

[2 Nephi 14:9](#)

And now I, Nephi, **cannot say more**
the **Spirit stoppeth** mine utterance

And I am left to mourn because of
the unbelief
and the wickedness
and the ignorance
and the stiff-neckedness of men,

For they will not **search knowledge nor understand great knowledge** when it is given unto them in **plainness**,
Even as plain as word can be.

Past Tense, Future Tense

2 Nephi 11:108 And except they **should have charity**,
they **were nothing**;

56	THE DYNAMICS OF BIBLICAL PARALLELISM
Gen 42:31	כנים אמתנו לא היינו מרגלים We are honest; we are [Heb.: were] not spies.
1 Sam 3:1	דבר ה' היה יקר בימים ההם אין חזון נפוץ The word of YHWH was rare in those days; a vision was not [Heb.: is not] common.
Job 29:15	עינים הייתי לעור ורגלים לשסא אני Eyes I was to the blind; And feet to the lame was [Heb.: am] I.

Here, as in the *qtl-yqt* parallelism, there is no intent to convey a real difference in time, and so even though there appears to be a "present tense" and a "past tense," the **tense** of both parallel lines should be translated the same way. (Nominal clauses are extratemporal—cf. Blau, *Grammar*, 84.)

Words of Jesus

3 Nephi 10

28 For surely **he spake as touching** all things concerning **My people**
which are of the house of Israel;

Therefore, it must needs be that **he must speak** also to the **Gentiles**;

[Ether 5:26](#)

Thou hast also made our words

powerful and great,

even that we cannot write them;

Wherefore, when we write,

we behold our weakness and **stumble**
because of the placing of our words

A B -C // C -B A

[Ether 5:24](#)

For Thou hast made all this people that they could **speak much**
because of the Holy Ghost which Thou hast given them;
And Thou hast made us that we could **write but little**
because of the **awkwardness of our hands.**

Ether 5:23-26

23 "Lord, the Gentiles will mock at these things

because of our weakness in writing,

For Lord, Thou hast made us mighty in word by faith,

Whereunto Thou hast not made us mighty in writing;

24 For Thou hast made all this people that they could speak much

because of the Holy Ghost which Thou hast given them;

And Thou hast made us that we could write but little

because of the awkwardness of our hands.

25 "Behold, Thou hast not made us mighty in writing

like unto the brother of Jared,

For Thou madest him that the things which he wrote were mighty, even as Thou art,

unto the overpowering of man to read them;

26Thou hast also made our words powerful and great,

even that we cannot write them;

Wherefore, when we write, we behold our weakness and stumble because of the placing of our words;

And I fear lest the Gentiles shall mock at our words."

2 Nephi 12:19

Wo unto them that **turn aside the just**
for a **thing of naught**,
And **revile** against that which is **good**
and **say** that it is of **no worth!**"

2 Nephi 12:23

For the **kingdom of the devil** must shake,
And they which belong to it must needs be **stirred up** unto **repentance**,
Or **the devil will grasp them** with his everlasting chains
and they **be stirred up** to **anger and perish**.

(Interesting implication that the Devil's kingdom must be shaken to entice its denizens to repentance, but if he grasps them with his chains they are stirred to anger.

Strong's Hebrew

3648. kamar -- to grow warm and tender, to be or grow hot

... kamar. 3649 . to grow warm and tender, to be or grow hot. Transliteration: kamar

Phonetic Spelling: (kaw-mar') Short Definition: **stirred**. Word Origin a prim. ...

</hebrew/3648.htm> - 6k

INTERESTING THAT THE SAME WORD STIRRED CONNOTES WARMING TO BE TENDER OR BECOMING HOT. SAME WORD=STIRRED.

5496. suth -- to incite, allure, instigate

... 1), entice (2), enticed (1), incited (3), inciting (1), induced (1), mislead (2), misleading (1), misleads (1), misled (1), moved (1), persuaded (2), **stirred** (1 ...

</hebrew/5496.htm> - 6k

LOOK AT THREE CONSECUTIVE VERSES IN 2 NEPHI 12

2 Nephi 12: 96

Wherefore, the things of all nations shall be made known;

Yea, all things shall be made known unto the children of men-

Classic AB ___/___//

but also AB//BA and perfect Chiasm

A Wherefore, the **things of all nations**

B shall be made known;

B' Yea, all **things shall be made known**

A' unto the **children of men-**

2 Nephi 12: 97

There is nothing which is **secret**,

save it shall be **revealed**;

There is no work of **darkness**,

save it shall be made manifest in the **light**;

And there is nothing which is **sealed** upon earth,

save it shall be **loosed-**

Opposites IN VERSE 97

2 Nephi 12:98

Wherefore, all things **which have been revealed** unto the children of men

shall at that day **be revealed**;

PAST TENSE, FUTURE TENSE IN VERSE 98

THEN, THE ENTIRE 3 VERSES (PLUS 2 MORE) ARE A COMPLETE CHIASM

A	ZION, FULL KNOWLEDGE		95 They shall not hurt nor destroy in all My holy mountain;
	ALL EARTH SHALL KNOW		For the earth shall be full of the knowledge of the Lord, As the waters cover the sea.
B	ALL KNOWN		96 Wherefore, the things of all nations shall be made known; Yea, all things shall be made known unto the children of men-
C	NOTHING SECRET		97 There is nothing which is secret, save it shall be revealed;
	NO MORE DARKNESS		There is no work of darkness, save it shall be made manifest in the light;
C'	NOTHING SEALED		And there is nothing which is sealed upon earth, save it shall be loosed-
B'	ALL REVEALED, FULL KNOWLEDGE		98 Wherefore, all things which have been revealed
	ALL PEOPLE WILL KNOW		unto the children of men shall at that day be revealed;
A'	WHEN ZION		99 And Satan shall have power over the hearts of the children of men no more for a long time.

Mercy and justice are feminine and masculine words, representing opposites of one whole.

Elohim and Adonai

Elohim has roots in the word Mercy

Adonai has roots in the word Justice

Hebrew is a language where gender of nouns and verbs important.

Is it any wonder that Book of Mormon speaks so clearly on Mercy and Justice?

The two words in and of themselves are Hebraic Poetry in that they are a masculine/feminine contrast (used in poetry) of both word origin and spiritual understanding. The ultimate Hebrew poetry did both of these—used words that were opposite, wherein the understandings they represented were opposite as well.

(Like circumcision was commanded with a sharp rock—Jesus was the rock represented to circumsice our hearts)!

IS it any wonder the roots are opposite gender: mercy and justice, feminine and masculine.

Mercy in Hebrew is feminine

This is elucidated nowhere else as clearly as here in the book of Mormon:

[Alma 16:217](#) "

And thus **mercy** can satisfy the demands of **justice**

and encircles them in the arms of safety,

While he that exerciseth no faith unto repentance

is exposed to the whole law of the demands of **justice**;

Therefore,

only unto him that hath faith unto repentance

is brought about the great and eternal plan of redemption.

Interesting Israel is 'HIS' and Babylon (the enemy) is 'HERS'

Jeremiah 49:2 Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and **her daughters** shall be burned with fire; then shall **Israel** be heir unto them that were **his heirs**, saith the Lord

Jeremiah 51:6 Flee out of the midst of **Babylon**, and deliver every man his soul; be not cut off in **her iniquity**; for this is the time of the Lord's vengeance; he will **render unto her a recompense**.

Jeremiah 51:8 Babylon is suddenly fallen and destroyed; howl for **her**; take balm for **her** pain, if so be she may be healed.

HEAVEN AND EARTH ARE the Masculine and Feminine antonym.

[2 Nephi 12:56](#)

Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea;
and that I rule in the **heavens above**,
and in the **earth beneath**;

[Mosiah 7:97](#)

Thou shalt not make unto thee any graven image,
or any likeness of anything in **heaven above**,
or things which are in the **earth beneath**.

[Mosiah 8:31](#) And they are one God, yea, the very eternal Father of **heaven** and of **earth**;

THIS IS A GOOD EXAMPLE OF ANTONYM OF HEAVEN AND EARTH, MASCULINE AND FEMINITE, AND THE PLURAL AND SINGULAR EXAMPLE (WHICH WAS WRITTEN OUT OF 'MODERN' 1966 EDITIONS). THIS IS GOOD HEBREW.

[Alma 8:94](#) And Amulek said unto him,

Yea, he is the very eternal Father of **heaven** and of **earth**,
and all things **which in them is**;

[Mormon 4:70](#) But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; And it is that same God which created the **heavens** and the **earth** and all things that in them is.

[Ether 1:101](#) And in that day that they shall exercise faith in Me," saith the Lord, "even as the brother of Jared did, that they may become sanctified in Me, Then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all My revelations," saith Jesus Christ, the Son of God, the Father of the **heavens** and of the **earth** and all things that in them is.

THIS WAS NOT BAD GRAMMAR ON THE PART OF JOSEPH SMITH—THIS WAS A PERFECT REPRESENTATION OF THE WAY HEBREW PROPHETS REPRESENTED THE UNITY OF TWO THINGS WHICH WERE OPPOSITES.

When heaven and earth come together this is the MARRIAGE—when two become one.

Heaven is Masculine and the Earth is Feminine!

HEAVEN IS MASCULINE:

Strong's Concordance

shamayin: heavens

Original Word: שָׁמַיִן

Part of Speech: Noun Masculine

Transliteration: shamayin

Phonetic Spelling: (shaw-mah'-yin)

Definition: heavens

Strong's Concordance

erets: earth, land

Original Word: אֶרֶץ

Part of Speech: Noun Feminine

Transliteration: erets

Phonetic Spelling: (eh'-rets)

Definition: earth, land

Genesis 1:1

HEB: הַשָּׁמַיִם וְאֶת הָאָרֶץ

NAS: created the heavens *and the earth*.

KJV: the heaven and *the earth*.

INT: God the heavens *the earth*

Genesis 1:2

HEB: וְהָאָרֶץ הָיְתָה תוֹהוּ

NAS: *The earth* was formless and void,

KJV: *And the earth* was without form,

INT: *the earth* was was formless

The end of the prophecy is that heaven and earth come together—the masculine and feminine—the God and the Church, masculine and feminine. To be ONE.

[Alma 8:94](#) And Amulek said unto him,

Yea, he is the very eternal Father of **heaven** and of **earth**,

and all things **which in them is;**

1908 SAYS 'ARE' RCE SAYS 'IS'

'IS' IS THE PERFECT WAY THE HEBREW WOULD BE STATED:

[3 Nephi 4:44](#) RCE"

Behold, I Am Jesus Christ, the Son of God;

I created the **heavens** and the **earth**

and all things that in them is;

Heaven and earth are plural, in them IS, is singular, representing the understanding via the HEBREW that these two are the counterparts which SHALL BE ONE>

PARALLELISM. Parallelism is the most prominent rhetorical figure in ancient Near Eastern poetry, and is also present, although less prominent, in biblical prose. It can be defined as the repetition of the same or related semantic content and/or grammatical structure in consecutive lines or verses. For example, in Ps 103:10 **we find that both the sense and the structure of the first line are echoed, in different words, in the second:**

Not according to our sins did he deal with us;
And not according to our transgressions did he requite us.

But, while the definition cited here works well for the most part, and the example of Ps 103:10 would be universally accepted as a parallelism, there is no consensus on precisely what parallelism is or how it works, and therefore no absolute criterion for identifying parallelisms. As we move farther away from identity or similarity between the two lines, more questions arise and there is more disagreement about the identification of a parallelism. For instance, some scholars would consider Ps 106:35 to be a parallelism while others would insist that it is not.

They intermingled with the nations;
They learned their ways.

What does seem certain, though, is that parallelism is a matter of relationships—between lines and/or parts of lines. The history of the study of biblical parallelism can be understood as a quest to determine the precise nature of the relationship between groups of words which give the strong impression of being related in at least one of a number of ways.

- A. The Study of Parallelism, Past and Present
 - B. Types and Categories
 - 1. Synonymous, Antithetic, and Synthetic Parallelism
 - 2. Additional Types
 - a. Chiastic Parallelism
 - b. Staircase Parallelism
 - c. Emblematic Parallelism
 - d. Janus Parallelism
 - 3. Parallel Word Pairs
 - 4. Linguistic Models
 - a. The Grammatical Aspect
 - b. The Lexical Aspect
 - c. The Semantic Aspect
 - d. The Phonological Aspect
-

Flesh, (Bone) which produces Blood.

This is a complete thought in Hebrew. The Flesh (bone) produces the blood. The flesh can not live without the bloods nourishment. The two are one.

Flesh is masculine

Blood is feminine (I bet this is true).

They are the oneness, in the garden with Adam and Eve, this is why communion is both flesh /blood, bread/wine

Strong's Concordance

basar: flesh

Original Word: בָּשָׂר

Part of Speech: Noun Masculine

Transliteration: basar

Phonetic Spelling: (baw-sawr')

Definition: flesh

Genesis 2:21

HEB: מִצֵּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָה:

NAS: and closed *up the flesh* at that place.

KJV: and closed up *the flesh* instead thereof;

INT: of his ribs and closed *the flesh* place

Strong's Concordance

etsem: bone, substance, self

Original Word: עֵצֶם

Part of Speech: Noun Feminine

Transliteration: etsem

Phonetic Spelling: (eh'tsem)

Definition: bone, substance, self

[Genesis 2:23](#)

HEB: זאת הפעם עצם מעצמי ובשר

NAS: is now *bone* of my bones,

KJV: [is] now *bone* of my bones,

INT: This is now *bone* of my bones and flesh

[1908](#)

[RCE](#)

Mosiah 7:97

Thou shalt not make unto thee any graven image, or any likeness of anything in heaven [above](#), or things which are in the earth [beneath](#).

Thou shalt not make unto thee any graven image or any likeness of anything in the heaven [above](#) or things which are in the earth [beneath](#)

Thou shalt not make unto thee any graven image or any likeness of anything in [^](#) heaven above or things which are in the earth beneath

Thou shalt not make unto thee any graven image or any likeness of anything in [the](#) heaven above or things which are in the earth beneath

RCE has better poetic parallelism. The minor 'fixes' of 1908 slightly degraded the Hebrewisms usually.

[1908](#)

[RCE](#)

2 Nephi 11:120

Or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite:

Or like unto a thirsty man which dreameth, And behold - he drinketh, But he awaketh, And behold, he is faint, and his soul hath appetite; But he awaketh,

Or like unto a thirsty man which dreameth and behold he drinketh but he awaketh and behold he is faint and his soul hath appetite [^ ^ ^](#)

Or like unto a thirsty man which dreameth And behold he drinketh But he awaketh And behold he is faint and his soul hath appetite [But he awaketh](#)

1908

2 Nephi 12:49

RCE

Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

Do they remember the travels and the labors and the pains of the Jews and their diligence unto me in bringing forth salvation unto the Gentiles

Do they remember the travails and the labors and the pains of the Jews and their diligence unto Me in bringing forth salvation unto the Gentiles?

Do they remember the travails and the labors and the pains of the Jews and their diligence unto Me in bringing forth salvation unto the Gentiles

1908

2 Nephi 12:70

RCE

And I shall also speak unto all nations of the earth, and they shall write it.

And I shall also speak unto all a nations of the earth and they shall write it

And I shall also speak unto all the nations of the earth, and they shall write it.

And I shall also speak unto all the nations of the earth and they shall write it

1908

Alma 16:195

RCE

O my brethren, if ye could be healed by merely casting about your eyes, that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

O my brethren if ye could be healed by merely casting about your eyes that ye might be healed would ye not behold quickly or would ye rather harden your hearts in unbelief and be slothful that ye would not cast about your eyes that ye might perish

"O my brethren, if ye could be healed by merely casting about your eyes that ye might behold, would ye not behold quickly? Or would ye rather harden your hearts in unbelief and be slothful, that ye would not cast about your eyes that ye might perish?

O my brethren if ye could be healed by merely casting about your eyes that ye might ^ behold would ye not behold quickly Or would ye rather harden your hearts in unbelief and be slothful that ye would not cast about your eyes that ye might perish

The RCE has more consistent Poetry by the simple word fixes (or in other words, the 1908 loses some of the poetic symmetry by 'fixing' perceived textual errors.

"O my brethren, if **ye could be healed**

by merely casting about your eyes

that ye might **behold**, would ye not **behold quickly**?

Or would ye rather **harden your hearts in unbelief** and **be slothful**,

that **ye would not cast about your eyes**

that **ye might perish**?

Singular/Plural

Hearts/Heart (or perhaps not)

1908

Helaman 5:37

RCE

But behold, if a man shall come among you, and shall say, Do this, and there is no iniquity; do that, and ye shall not suffer; yea, he will say, Walk after the pride of your own hearts; yea, walk after the pride of your eyes, and do whatsoever your hearts desireth; and if a man shall come among you and say this, ye will receive him, and ye will say that he is a prophet;

But behold if a man shall come among you and shall say Do this and there is no iniquity do that and ye shall not suffer yea he will say Walk after the pride of your own hearts yea walk after the pride of your eyes and do whatsoever your hearts desireth and if a man shall come among you and say this ye will receive him and ye will say that he is a prophet

But behold if a man shall come among you and shall say Do this and there is no iniquity do that and ye shall not suffer Yea he will say Walk after the pride of your own hearts yea walk after the pride of your eyes and do whatsoever your heart desireth And if a man shall come among you and say this Ye will receive him and ye will say that he is a prophet

But behold if a man shall come among you and shall say Do this and there is no iniquity do that and ye shall not suffer Yea he will say Walk after the pride of your own hearts yea walk after the pride of your eyes and do whatsoever your heart desireth And if a man shall come among you and say this Ye will receive him and ye will say that he is a prophet

(Singular/Plural: [Mosiah 11:154](#) That every man should esteem **his** neighbor as himself, Laboring with their own hands for their support,)

[Mormon 4:78](#) Who shall say that it was not a miracle that

by His word the heaven and the earth should be? And

by the power of His word man was created of the dust of the earth? And

by the power of His word hath miracles been wrought?

"What is antithetical parallelism in Hebrew poetry?"

<https://www.gotquestions.org/antithetical-parallelism.html>

Antithetical Parallelism (Using the word 'But')

The use of "BUT"

(from Davidson Hebrew Syntax 1902)

§ 155. The simple *vav* is often used where we employ adversative particles. Ps. 2. 6 וְאֲנִי נִסְכָּתִי *but* I have set. Gen. 17. 5 וְהָיָה שְׁמֶךָ *but* thy name shall be. Gen. 2. 17, 20; 3. 3; 37. 30; 42. 10, Ecc. 11. 9 *but know*. A more pronounced adversative is וְאֵלֶּם, וְאֵלֶּם *but, howbeit*. Gen. 28. 19, Ex. 9. 16, Nu. 14. 21, 1 K. 20. 23, Mic. 3. 8, Job 2. 5; 5. 8; 11. 5; 13. 3, 4; 14. 18. So וְגַם is a correlative adversative, Am. 4. 6, 7 וְגַם אֲנִי נִתְתִּי *and I on my part*. Gen. 20. 6, Jud. 2. 21, Ps. 52. 7, Job 7. 11, Pr. 1. 26.

After a neg. *but* is expressed by כִּי אֵם, Gen. 32. 29 לֹא יַעֲקֹב... כִּי אֵם יִשְׂרָאֵל *not Jacob but Israel*. 1 S. 21. 5, 2 K. 23. 9, Jer. 16. 14, 15. Or simply by כִּי, Gen. 45. 8 לֹא אַתֶּם שְׁלַחְתֶּם כִּי אֵלֹהִים *it is not you who sent but God*. 1 K. 21. 15, 2 Chr. 20. 15.

¹ When כִּי belongs to a phrase it may be omitted before another כִּי with a different sense, or the one כִּי serves both uses, e.g. כִּי אֵם *how much more*, &c. may = כִּי אֵם *how much more, when*, 2 S. 4. 11, 1 S. 21. 6; 23. 3, 2 K. 5. 13, Pr. 21. 27.

[1 Nephi 5:144](#) "Ye are swift to do iniquity, **but** slow to remember the Lord your God;

[1 Nephi 5:146](#) And He hath spoken unto you in a still small voice, **but** ye were past feeling that ye could not feel His words;

[1 Nephi 5:231](#) Not that I would excuse myself because of other men, **But** because of the weakness which is in me according to the flesh, I would excuse myself.

[1 Nephi 6:9](#) Nevertheless, they call themselves of the holy city, **But** they do not stay themselves upon the God of Israel, which is the Lord of Hosts- Yea, the Lord of Hosts is His name:

[1 Nephi 7:20](#) And not only unto the Gentiles, **but** unto all the house of Israel unto the making known of the covenants of the Father of heaven unto Abraham, saying: 'In thy Seed shall all the kindreds of the earth be blessed.'

[2 Nephi 2:8](#) Not the Messiah, **but** a branch which was to be broken off, Nevertheless, to be remembered in the covenants of the Lord-

[2 Nephi 2:18](#) And not to the bringing forth My word only," saith the Lord, "**But** to the convincing them of My word which shall have already gone forth among them.

[2 Nephi 6:81](#) Behold, the way for man is narrow, **but** it lieth in a straight course before him, And the keeper of the gate is the Holy One of Israel, and He employeth no servant there;

[2 Nephi 7:34](#) Nevertheless, we have been driven out of the land of our inheritance, **but** we have been led to a better land,

[2 Nephi 8:95](#) Therefore is the anger of the Lord kindled against His people, And He hath stretched forth His hand against them and hath smitten them; And the hills did tremble, And their carcasses were torn in the midst of the streets. For all this His anger is not turned away, **But** His hand stretched out still.

[2 Nephi 9:101](#) And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, **But** shall stay upon the Lord, the Holy One of Israel, in truth.

[2 Nephi 11:99](#) Behold I say unto you, Nay!

But He saith: "Come unto Me, all ye ends of the earth, Buy milk and honey without money and without price."

[2 Nephi 11:103](#) Behold I say unto you, Nay!

But He hath given it free for all men; And He hath commanded His people that they should persuade all men unto repentance.

[2 Nephi 11:105](#) Behold I say unto you, Nay!

But all men are privileged, the one like unto the other, And none are forbidden.

[2 Nephi 11:106](#) He commandeth that there shall be no priestcrafts; For behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world, **But** they seek not the welfare of Zion.

[2 Nephi 14:11](#) For if ye would hearken unto the Spirit which teacheth a man to pray, ye would know that ye must pray, For the evil spirit teacheth not a man to pray, **but** teacheth him that he must not pray.

[Jacob 4:7](#) And they are a stiff-necked and a gainsaying people, **But** as many as will not harden their hearts shall be saved in the kingdom of God.

[Mosiah 13:16](#) "Now it is better that a man should be judged of God than of man, for the judgments of God are always just, **But** the judgments of man are not always just;

[Alma 14:86](#) Yea, neither shall they be harrowed up by the whirlwinds;

But when the storm cometh, they shall be gathered together in their place, that the storm cannot penetrate to them; Yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them;

[Alma 14:91](#) **But** Ammon saith unto him: "I do not boast in my own strength or in my own wisdom,

But behold, my joy is full! Yea, my heart is brim with joy and I will rejoice in my God!

[Alma 14:95](#) Yea, they were encircled about with everlasting darkness and destruction,

But behold, He hath brought them into His everlasting light, yea, into everlasting salvation, And they are encircled about with the matchless bounty of His love.

[Alma 14:101](#) Behold, He did not exercise His justice upon us,

But in His great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.

[Helaman 4:72](#) And I would that all men might be saved; **But** we read that in that great and last day there are some which shall be cast out, Yea, which shall be cast off from the presence of the Lord

[Moroni 8:19](#) For I know that God is not a partial God, neither a changeable Being,

But He is unchangeable from all eternity to all eternity.

[Moroni 9:27](#) "My son, be faithful in Christ;

And may not the things which I have written grieve thee, to weigh thee down unto death,

But may Christ lift thee up;

And may His sufferings and death,

and the showing His body unto our fathers,

and His mercy and longsuffering,

and the hope of His glory and of eternal life

rest in your mind forever;

Some biblical examples below of Antithetical Parallelism

(below from <https://www.gotquestions.org/antithetical-parallelism.html>)

The antithetical parallelism in [Ecclesiastes 10:2](#) is quite apparent:

“The heart of the wise inclines to the right,
but the heart of the fool to the left.”

Often, but not always, antithetical parallelism is set up with the conjunction *but*. Here’s another example, from [Proverbs 19:16](#):

“He who obeys instructions guards his life,
but he who is contemptuous of his ways will die.”

Proverbs 10:2 contains another example of antithetical parallelism:

“Ill-gotten treasures are of no value,
but righteousness delivers from death.

Proverbs 8:35-36: Sometimes, the Hebrew poets used a combination of parallel styles. Consider the words of Wisdom personified in

“For whoever finds me finds life
and receives favor from the Lord.
But whoever fails to find me harms himself;
all who hate me love death.””

(look up these articles on the internet as well all at 'gotquestions.org' :

What is synonymous parallelism in Hebrew poetry?

What is synthetic parallelism in Hebrew poetry?

What is emblematic parallelism in Hebrew poetry?

What is a chiasm / chiastic structure in the Bible?)

Synthetic Parallelism in Hebrew poetry?

<https://www.gotquestions.org/synthetic-parallelism.html>

Question: "What is synthetic parallelism in Hebrew poetry?"

Answer: Many books of the Old Testament were written as poetry. The Wisdom books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are wholly poetic. The [Major and Minor Prophets](#) were also written largely in poetic form. Because there's so much poetry in the Hebrew Bible, it's fitting to familiarize ourselves with the basics of Hebrew poetry. What is it that makes a Hebrew poem poetic? In a word, parallelism.

In our language, parallelism is the repetition of certain sentence parts for rhetorical effect. English uses parallelism quite often, as in the proverb "like father, like son." A. A. Milne's words, "You are braver than you believe, stronger than you seem, and smarter than you think," also exhibit parallelism in their three clauses. In the Hebrew language of the Old Testament, parallelism goes beyond simple grammatical form to include repetition of thought.

Take two lines of poetry. In [synonymous parallelism](#), the idea of the second line is a restatement of the idea of the first line (see [Proverbs 18:7](#)). In [antithetical parallelism](#), the idea of the second line is the opposite of the idea in the first line (see [Proverbs 18:23](#)). In synthetic parallelism, which is not really parallelism at all, related thoughts are brought together to emphasize similarities, contrasts, or other correlations.

One type of synthetic parallelism simply classifies certain behaviors or traits. For example, [Proverbs 21:4](#) classifies three characteristics of a wicked heart:

"Haughty eyes and a proud heart,
the lamp of the wicked, are sin!"

Another type of synthetic parallelism presents an action side by side with another action of greater (or lesser) consequence. [Proverbs 21:27](#) is an example:

"The sacrifice of the wicked is detestable –
how much more so when brought with evil intent!"

This verse takes one sinful action—offering a sacrifice with a wicked heart—and compares it to an even greater sin—offering the sacrifice for the express purpose of sinning! It's an argument from "less than" to "greater than."

Another type of synthetic parallelism involves the formula "better this than that." For example, consider [Ecclesiastes 7:5](#):

"It is better to heed a wise man's rebuke
than to listen to the song of fools."

Songs are usually pleasant to hear, and we usually don't like to be rebuked, but given the choice between a fool's song and a wise man's rebuke, choose the rebuke every time. Proper guidance is valuable; no amount of entertainment can compensate for bad advice.

Because synthetic parallelism is such a broad category, there are many other types that could be identified. Basically, when the structure of the poetry is not synonymous or antithetical, then it could be considered synthetic.

Examples of **Synthetic Parallelism** in the Book of Mormon:

1 Nephi 5:96 And it would have been **better** that they had died before they came out of Jerusalem
than to have suffered these afflictions.

Mosiah 5:22 For it is **better** that we be slaves to the Nephites
than to pay tribute to the king of the Lamanites."

2 Nephi 13:7 And now if the Lamb of God, He being holy, should have need to be baptized by water to fulfill all righteousness, O then, **how much more** need have we, being unholy, to be baptized, yea, even by water!

Mosiah 2:37 "And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, **How much more** just will be your condemnation for withholding your substance which doth not belong to you, but to God to whom also your life belongeth?

Alma 16:141 "And now **how much more** cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression? Now of this thing ye must judge.

3 Nephi 6:23 If ye then, being evil, know how to give good gifts unto your children, **How much more** shall your Father which is in heaven give good things to them that ask Him!

Jacob 3:13 Wherefore, if God being able to speak and the world was, and to speak and man was created, **O then, why not** able to command the earth, or the workmanship of His hands upon the face of it, according to His will and pleasure?

Helaman 3:55 "And now we know that Jerusalem was destroyed according to the words of Jeremiah; **O then, why not** the Son of God come according to his prophecy?

1 Nephi 1:98 Behold, he is a mighty man and he can command fifty, yea, even he can slay fifty; **Then why not us?"**

1 Nephi 1:99 And it came to pass that I spake unto my brethren, saying: "Let us go up again unto Jerusalem and let us be faithful in keeping the commandments of the Lord, For behold, He is mightier than all the earth; **Then why not mightier than Laban** and his fifty, yea, or even than his tens of thousands?

[2 Nephi 3:42](#) O then, if I have seen so great things, If the Lord in His condescension unto the children of men hath visited me in so much mercy, **Why should my heart weep** and my soul linger in the valley of sorrow? And my flesh waste away and my strength slacken because of mine afflictions?

[2 Nephi 3:43](#) And **why** should I yield to sin because of my flesh?

[2 Nephi 3:44](#) Yea, **why** should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul?

[2 Nephi 3:45](#) **Why** am I angry because of mine enemy?

[Jacob 4:10](#) Yea, today, if ye will hear His voice, harden not your hearts, For **why** will ye die?

[Helaman 3:18](#) "O repent ye! repent ye! **Why** will ye die? "Turn ye! turn ye unto the Lord your God! **Why** hath He forsaken you?"

[1 Nephi 5:159](#) "And now, if the Lord hath such great power and hath wrought so many miracles among the children of men, **How** is it that He cannot instruct me that I should build a ship?"

[Jacob 2:58](#) And their unbelief and their hatred toward you is because of the iniquity of their fathers; Wherefore, **how** much better are you than they in the sight of your great Creator?

[Mosiah 3:17](#) "For **how** knoweth a man the master which he hath not served and which is a stranger unto him and is far from the thoughts and intents of his heart?"

What is synonymous parallelism in Hebrew poetry?

<https://www.gotquestions.org/synonymous-parallelism.html>

Answer: Synonymous parallelism is a poetic literary device which involves the repetition of one idea in successive lines. The first half of a verse will make a statement, and the second half will essentially say the same thing in different words. The statements are “parallel” in that they are juxtaposed, or side by side, and they often share similar syntax. The statements are “synonymous” in that they say the same thing, with some minor variations. Other types of parallelism found in Hebrew poetry include [antithetical parallelism](#) and [synthetic parallelism](#), but synonymous parallelism is probably the most common.

In English poetry, one of the tools used is end rhyme:

“Out flew the web and floated *wide*;
The mirror crack’d from side to *side*”
(Tennyson)

End rhyme is formed by matching *sounds*; synonymous parallelism is formed by matching *thoughts*.

English poets want their sounds to rhyme; Hebrew poets wanted their ideas to rhyme.

[Psalm 120:2](#) is an example of synonymous parallelism:

“Save me, O Lord, from lying lips
and from deceitful tongues.”

The idea of “lying lips” in the first line of the poetry is repeated in the second line as “deceitful tongues.” The two expressions use different words to describe the same thing—a mouth that can’t tell the truth. The meanings of both lines are synonymous.

[Proverbs 3:11](#) is another instance:

“My son, do not despise the Lord’s discipline
and do not resent his rebuke.”

“Do not despise” is equal to “do not resent”; the Lord’s “discipline” is synonymous with His “rebuke.” The first part of the command lines up rather neatly with the second part of the command. That’s synonymous parallelism.

Sometimes, the parallelism serves to amplify the theme as well as restate it. Take [Proverbs 17:25](#), for example:

“A foolish son brings grief to his father
and bitterness to the one who bore him.”

In this proverb, the foolish son brings two things (“grief” and “bitterness”) to two people (his “father” and “the one who bore him,” i.e., his mother). The parallel structure links “grief” with “bitterness”—synonymous feelings of pain. And the father and mother are linked via parallelism, as well. The poet simply means “parents,” but he mentions them separately to fill out the poetic form. As a result, the point is made that both parents keenly feel the anguish of having a foolish son.

The prophetic books of the Old Testament also contain poetry. An example of synonymous parallelism is found in [Isaiah 53:5](#):

“But he was pierced for our transgressions,
he was crushed for our iniquities.”

Isaiah predicts that the Messiah would suffer for “our transgressions,” a phrase synonymous with “our iniquities” in the next line. His suffering is referred to as a “piercing” and a “crushing.” These ideas are related but not exactly synonymous. They are set in parallel to give us a fuller picture of what the Messiah would experience on our behalf: a crushing load of sin (spiritual and emotional pain) and the piercing of the nails (physical pain).

Examples from Book of Mormon:

What is emblematic parallelism in Hebrew poetry?

<https://www.gotquestions.org/emblematic-parallelism.html>

Question: "What is emblematic parallelism in Hebrew poetry?"

Answer: Emblematic parallelism is a poetic device often used in the book of Proverbs. It is one of several types of parallelism used in Hebrew poetry (the other types being [synonymous parallelism](#), [synthetic parallelism](#), and [antithetical parallelism](#)). Emblematic parallelism is constructed with a symbol or a metaphor (an emblem) that is placed side by side (in parallel) with its meaning. A verse that exhibits emblematic parallelism will feature an illustration and its interpretation—an extended simile or an ancient object lesson, as it were.

[Proverbs 25:13](#) is an example of the use of emblematic parallelism:

“Like a snow-cooled drink at harvest time
is a trustworthy messenger to the one who sends him;
he refreshes the spirit of his master.”

In this three-part proverb, the first line is the emblem, or word picture: “a snow-cooled drink.” The second line is the caption of the picture: “a trustworthy messenger.” And the third line is an added explanation—something that most instances of emblematic parallelism do not contain. As we read this verse, we ask, how is a trusted messenger like a cool drink on a hot summer’s day? The answer is provided for us: a faithful messenger refreshes the soul of the person who sends him. When a man of integrity has been given a job to do, he will complete it—and what a blessing it is to have someone like that in one’s employ!

[Proverbs 25:12](#) is another example:

“Like an earring of gold or an ornament of fine gold
is the rebuke of a wise judge to a listening ear.”

Here, the emblem is a piece of fine gold jewelry, illustrative of a wise rebuke. As with all proverbs of this type, we must answer the question, what is the connection? How is the first line like the second line? The answer is that heeding good advice, especially when it requires humility, is rewarding. A person who is wise and pliable enough to accept reproof is enriched; the listening ear is adorned with the “fine gold” of wisdom.

Another good example of emblematic parallelism is [Proverbs 25:18](#):

“Like a club or a sword or a sharp arrow
is one who gives false testimony against a neighbor.”

The emblem is a set of weapons, and underneath that word picture is a reference to a liar. Note that the weapons can be considered as a series of progressively more refined instruments of death: a bludgeon, a sword, and an arrow. Some lies are blunt; others are more “civilized” and to the point; all are capable of causing pain and death. Also, note the range of the weapons gets progressively broader: a club must be used at close range, while an arrow can do its damage from a distance. Falsehoods, whether coming from near or far, can be deadly.

Other examples of emblematic parallelism include [Proverbs 11:22](#); [25:11](#), [13](#), [19](#), [20](#), [23](#), [26](#); [27:15](#), [17](#), [19](#); and [28:15](#).

The books of Job, Psalms, Proverbs, the Song of Solomon, Ecclesiastes, and Lamentations are almost entirely poetic in form. Many prophets, including Isaiah, Jeremiah, Joel, and Micah, also recorded their oracles in poetry. Because poetry is so pervasive in the Old Testament, it is profitable for Bible students to study the structure and forms of parallelism.

Example in the Book of Mormon:

[Mosiah 1:84](#) Which doth cause him to shrink from the presence of the Lord, And doth fill his breast with guilt and pain and anguish, **which is like an unquenchable fire** whose flames ascendeth up forever and ever.

[Mosiah 1:129](#) 'And their torment is **as a** lake of fire and brimstone, whose flames are unquenchable and whose smoke ascendeth up forever and ever.'

[Mosiah 5:48](#) "For behold, the Lord hath said: 'I will not succor My people in the day of their transgression, but I will hedge up their ways, that they prosper not; And their doings shall be **as a** stumbling block before them.'

[Mosiah 5:86](#) Yea, they are **as a** wild flock which fleeth from the shepherd and scattereth, And are driven and are devoured by the beasts of the forest."

[Mosiah 7:62](#) And again, he saith that thou shalt be **as a** stalk, even **as a** dry stalk of the field which is run over by the beasts and trodden underfoot;

[Alma 9:30](#) "Then is the time when their torments shall be **as a** lake of fire and brimstone whose flames ascendeth up forever and ever.

[Alma 10:52](#) And the blood of the innocent shall stand **as a** witness against them, yea, and cry mightily against them at the last day."

Increasing Specificity

[Mosiah 11:150](#)

And now it came to pass that the persecutions which were inflicted on the church by the unbelievers became so great that the church began to murmur and **complain to their leaders concerning the matter**;

And they did complain to Alma,

[2 Nephi 13:5](#) For the Lord God giveth light unto the **understanding**,

for He speaketh unto men **according to their language unto their understanding**;

[Mosiah 1:86](#)

O all ye old men, and also ye young men

and you little children which can **understand my words**,

for I have spoken **plain unto you that ye might understand**,

[Mosiah 5:85](#) Yea, and how blind and impenetrable are the **understandings** of the children of men!

For they will not seek wisdom,

Neither do they desire that she should rule over them;

[2 Nephi 12:63](#)

And because that I have spoken one word, Ye need not suppose that I cannot speak another; For My work is not yet finished;

Neither shall it be until the end of man;

Neither from that time henceforth and forever.

[2 Nephi 12:14-15](#)

because of pride, And because of false teachers and false doctrines, their churches have become corrupted and their churches are lifted up,

Because of pride,
they are puffed up;

They rob the poor,

because of their fine sanctuaries,

They rob the poor,

because of their fine clothing;

And they persecute the meek and the poor in heart,

because in their pride
they are puffed up.

2 Nephi 12:96-98 Wherefore, **the things of all nations shall be made known;**

Yea, all **things** shall be made known unto the children of men -

There is **nothing** which is secret,
save it shall be **revealed**;

There is no work of darkness,
save it shall be made manifest in the light;

And **there** is **nothing** which is sealed upon **earth**,
save it shall be loosed -

Wherefore, all things which have been **revealed** unto the children of men
shall at that day be **revealed**;

(Multiple contrasting parallels, increasing explanation)

Question: "What is a chiasm / chiastic structure in the Bible?"

<https://www.gotquestions.org/chiasm-chiastic.html>

Answer: A chiasm (also called a chiasmus) is a literary device in which a sequence of ideas is presented and then repeated *in reverse order*. The result is a "mirror" effect as the ideas are "reflected" back in a passage. Each idea is connected to its "reflection" by a repeated word, often in a related form. The term *chiasm* comes from the Greek letter *chi*, which looks like our letter X. Chiastic pattern is also called "ring structure."

The structure of a chiasm is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated in reverse order (B and A). Often, a chiasm includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized.

Some chiasms are quite simple. The common saying "When the going gets tough, the tough get going" is chiastic. The words *going* and *tough* are repeated, in reverse order, in the second half of the sentence. The structure is ABBA. Another example of a chiasm, also with the ABBA structure, is Benjamin Franklin's axiom "By failing to prepare, you are preparing to fail." Other chiasms are more complex, even spanning entire poems.

Many passages in the Bible exhibit chiastic structure. For example, Jesus' words in [Mark 2:27](#) are in the form of a chiasm: "The Sabbath was made for man, not man for the Sabbath." Using the ABBA form, the words *Sabbath* and *man* are repeated in reverse order. [Matthew 23:12](#) is another example.

A longer chiasm is found in [Joel 3:17–21](#). This one has seven parts, diagrammed this way: ABCXCBA. Here is the passage:

"Then you will know that I, the Lord your God,
 dwell in Zion, my holy hill.
Jerusalem will be holy;
 never again will foreigners invade her.
In that day the mountains will drip new wine,
 and the hills will flow with milk;
 all the ravines of Judah will run with water.
A fountain will flow out of the Lord's house
 and will water the valley of acacias.
But Egypt will be desolate,
 Edom a desert waste,
because of violence done to the people of Judah,
 in whose land they shed innocent blood.
Judah will be inhabited forever
 and Jerusalem through all generations.
Shall I leave their innocent blood unavenged?"

No, I will not.’
The Lord dwells in Zion!”

The ideas presented in this prophecy follow this arrangement:

- A - God dwells in Zion (verse 17a)
- B - Jerusalem is holy (verse 17b)
- C - Foreign invaders are banished (verse 17c)
- X - The blessings of the Kingdom (verse 18)
- C - Foreign enemies are destroyed (verse 19)
- B - Jerusalem and Judah are preserved (verses 20–21a)
- A - God dwells in Zion (verse 21b)

Other passages that provide examples of chiasms include [Ecclesiastes 11:3–12:2](#); [Genesis 6–9](#); [Amos 5:4–6a](#); [Isaiah 1:21–26](#); and [Joshua 1:5–9](#).
Chiastic patterns in the Bible are just one more example of the richness and complexity of God’s inspired Word.

THE FORM OF HEBREW POETRY: Parallelism The basic principle of Hebrew poetry is the repetition, elaboration, or variation on the sense of a line This parallelism may be semantic and/or grammatical. Hebrew poetry uses all the figures of speech of English poetry: metaphors, similes, personification, etc. in striking ways. Vivid word pictures are a characteristic of the Hebrew language. Synonymous parallelism: repeats the thought in synonymous terms Deut- 32:1,2: Hear O heavens, and I will speak; Hear O Earth, the words of my mouth. Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants. Prov 11:25: A generous man will prosper he who refreshes others will himself be refreshed. Antithetical parallelism contrasts the thought with another usually introducing the second line with "but": Prov 10:1,2 A wise son delights a father, but a foolish son is a mother's grief. Ill gotten treasures will not avail; but virtue saves from death. Or Psalm 1:6 For the Lord watches over the way of the righteous but the way of the wicked will perish.

Synthetic parallelism : A "catch-all" variety of forms:

- Completion or internal: where the second line completes the first: Psalm 2:6 Yet have I set my king Upon Zion my holy hill. • Comparison: Prov 15:17 Better a meal of vegetables where there is love, than a fattened calf with hatred.
- Climatic: where a stairstep of lines adds thoughts to the first: Psa 29:1;2: Ascribe to the Lord, O mighty ones, Ascribe to the Lord glory and strength. Ascribe to the Lord the glory due His name; Worship the Lord in the splendor of His holiness.
- Chaistic: Similar to Synonymous, only the second-line reverses the first: Psa 51:1 Have mercy upon me o Lord, according to your unfailing love; according to your great compassion blot out my transgressions.
- Emblematic: The second line serves as an emblem to illustrate the first without any words of contrast: Prov 11:29 A gold ring in a swine's snout- a fair woman without understanding. Prov 25:25 Cold water to a thirsty soul, and good news from a far country. Frequently the first of two paralleled lines is a more "general" term, and the following part uses more specific, extravagant, or explanatory terms or figures of speech to "intensify" and strengthen emotions, sharpen images, or make actions more powerful, real and concrete. The combination of this "dynamic" parallelism with its vivid figurative language allows for the rich development of themes, meaning, and ideas within the poetry.

The basic unit of Poetry is the Strophe or Stanza. A wide variety of larger parallel structures, refrains, alliterations, repetitions, acrostics or other literary devices may be used to unite the whole into a larger unit. There are distinct forms for some types of poems such as laments, thanksgivings, praise songs, etc. There is a striking absence of any "narrative storytelling" in Hebrew poetry, But these poetic forms are often used in the narrative and prophetic writings to make the images or descriptions of events or judgements vivid. Hebrew poetry is also noted for its terseness : Frequently drops nouns or verbs; or omits conjunctions, temporal indicators or logical connectors. **It should be clear that Hebrew poetry is readily translated as it is the thoughts and images that "rhyme," not the words**

Praise the Lord, all nations!

Extol him, all peoples!

For great is his steadfast love toward us,

and the faithfulness of the Lord endures forever.

Daniel

2:19-23 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said,
Blessed be the name of God forever and ever;
for wisdom and might are his;
And he changeth the times and the seasons;
he **removeth** kings, and **setteth up** kings;
he giveth **wisdom** unto the **wise**, and **knowledge** to **them that know** understanding;
He **revealeth** the deep and **secret** things;
he knoweth what is in the **darkness**,
and the **light** dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers,
who hast given me wisdom and might,
and hast made known unto me now what we desired of thee;

9:3 And I set my face unto the Lord God
to seek by prayer and supplications
with fasting
and sackcloth
and ashes;
9:4 And I prayed unto the Lord my God
and made my confession
and said
O Lord
the great and dreadful God
keeping the covenant and mercy to them that love him
and to them that keep his commandments;
9:5 We have sinned
and have committed iniquity
and have done wickedly
and have rebelled
even by departing from thy precepts and from thy judgments;
9:6 Neither have we hearkened unto thy servants the prophets
which spake in thy name to our kings
our princes
and our fathers
and to all the people of the land.
9:7 O Lord
righteousness belongeth unto thee
but unto us confusion of faces
as at this day; to the men of Judah
and to the inhabitants of Jerusalem
and unto all Israel
that are near
and that are far off
through all the countries whither thou hast driven them
because of their trespass that they have trespassed against thee.
9:8 O Lord
to us belongeth confusion of face
to our kings
to our princes
and to our fathers
because we have sinned against thee.
9:9 To the Lord our God belong mercies and forgivenesses
though we have rebelled against him;
9:10 Neither have we obeyed the voice of the Lord our God
to walk in his laws
which he set before us by his servants the prophets.
9:11 Yea
all Israel have transgressed thy law
even by departing

that they might not obey thy voice; therefore the curse is poured upon us
and the oath that is written in the law of Moses the servant of God
because we have sinned against him.
9:12 And he hath confirmed his words
which he spake against us
and against our judges that judged us
by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.
9:13 As it is written in the law of Moses
all this evil is come upon us; yet made we not our prayer before the Lord our God
that we might turn from our iniquities
and understand thy truth.
9:14 Therefore hath the Lord watched upon the evil
and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice.
9:15 And now
O Lord our God
that hast brought thy people forth out of the land of Egypt with a mighty hand
and hast gotten thee renown
as at this day; we have sinned
we have done wickedly.
9:16 O Lord
according to all thy righteousness
I beseech thee
let thine anger and thy fury be turned away from thy city Jerusalem
thy holy mountain; because for our sins
and for the iniquities of our fathers
Jerusalem and thy people are become a reproach to all that are about us.
9:17 Now therefore
O our God
hear the prayer of thy servant
and his supplications
and cause thy face to shine upon thy sanctuary that is desolate
for the Lord's sake.
9:18 O my God
incline thine ear
and hear; open thine eyes
and behold our desolations
and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses
but for thy great mercies.
9:19 O Lord
hear; O Lord
forgive; O Lord
hearken and do; defer not
for thine own sake

O my God; for thy city and thy people are called by thy name.

A "Hyponymous" Word Pair: 'rš and *thm(t)*
in Hebrew and Ugaritic*

The study of word pairs has concentrated mainly on literary and stylistic matters especially in the area of the comparative study of Hebrew and Ugaritic poetic literatures⁽¹⁾. The word pairs which have been identified as being common to Hebrew and Ugaritic are conveniently collected by M. Dahood in the three volumes of *Ras Shamra Parallels*⁽²⁾. However, the suggested common "Canaanite" word pairs have often proved to be common Semitic features and the pairs like "heaven" and "earth" are now understood as the reflection of universals of human thinking⁽³⁾.

The phenomenon of word pairs is related to the nature of parallelism but, as phrased by A. Berlin, "It is not word pairs that create parallelism. It is parallelism that activates words pairs"⁽⁴⁾. Thus word pairs can be the result of parallelism but not vice versa. In other words, it is parallelism that makes it easier to bind two terms or expressions as a pair.

Recent studies of parallelism have emphasized its formal or grammatical analysis rather than its semantic aspect⁽⁵⁾, since the traditional explanation of parallelism as "synonymous", "antithetical" and "synthetical"⁽⁶⁾ has presented some serious problems and ambiguity. However, this emphasis on the formal nature of parallelism as well as the inherent uncertainty in the area of semantics seem to have discouraged scholars from delving deeper into the semantic analysis of the word pairs themselves.

*The research for this article was done during my stay at Tyndale House, Cambridge as a Research Fellow for the "Genesis 1-11 Project".

⁽¹⁾ See for example a useful summary of this by J. KUGEL, *The Idea of Biblical Poetry: Parallelism and its History* (New Haven 1981) 27-40.

⁽²⁾ L. R. FISHER (ed.), *Ras Shamra Parallels [= RSP]* Vol. I (Roma 1972) 71-382 [609 entries]; Vol. II (Roma 1975) 1-39 [66 entries] and S. RUMMEL (ed.), *Ras Shamra Parallels* Vol. III (Roma 1981) 1-178 [344 entries].

⁽³⁾ Cf. P. C. CRAIGIE, "Parallel Word Pairs in Ugaritic Poetry: A Critical Evaluation of their Relevance for Psalm 29", *UF* 11 (1979) 137.

⁽⁴⁾ A. BERLIN, "Parallel Word Pairs: A Linguistic Explanation", *UF* 15 (1983) 16.

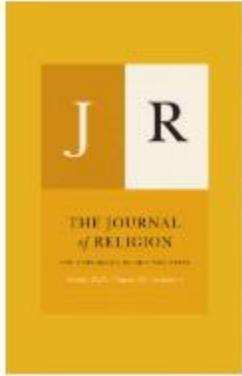
It is not word pairs that create the parallelism, It is the Parallelism that creates the Word Pair.

Singular/Plural

https://www.jstor.org/stable/1195899?read-now=1&refreqid=excelsior%3Aedc61f9d6c9cc4923d4eac6236c2ff6c&seq=2#page_scan_tab_contents

Article Entitled: The Structure of Hebrew Poetry

The Journal of Religion p. 524



*The Journal of
Religion*
Vol. 9, No. 4 (Oct.,
1929), pp. 523-550
(28 pages)
Published by: [The
University of
Chicago Press](#)

by a sense of beauty in its phraseology and in its verbal construction and melody that makes it a thing of beauty. In Hebrew, as in other poetry there is accordingly a vocabulary, grammar, and syntax that is distinctly different from that of prose. Poetry is always more conserving than prose and often preserves forms and constructions that are lost in prose. In Hebrew this is apparent in the preference for archaic words or forms of words, especially when these are more musical. There are frequent ellipses and compressions, and the definite article and particles like the relative are often omitted where their use would be required in prose. The verb does not always stand at the beginning of the sentence, as is the rule in prose, nor are the other parts of the sentence always in their usual order. Within certain limitations the poet could place his words in whatever order he would, and a frequent device was to have the order of words in two contiguous clauses each exactly the opposite of the other, a structure that is known as chiasm and is found in other poetry as well. The Hebrew poet, too, was allowed the usual poetic license. He did not have to conform rigidly to the grammatical rules of prose. A singular verb might be used with a plural subject, as, for example, in Isa. 44:18, where the singular טַה is construed with the plural עֲיִינֵיהֶם;¹ or a masculine verb might be construed with a feminine subject, as, for instance, in Jer. 3:12, where שׁוֹבָה is written in place of the more correct שׁוֹבֵי because of the assonance with the word immediately following, מְשׁוֹבָה. Paronomasia was a favorite device of the Hebrew poets and they used it probably more than any others.² When for any reason at all the poet wanted to use a particular word in a particular form

¹ All commentators except Torrey emend the verb to plural, but this is quite unnecessary.

² So the commentators would emend, but this spoils the paronomasia, the very thing that prompted Jeremiah to use the form.

³ For many illustrations see Casanowicz, *Paronomasia in the Old Testament*.

2 Nephi 1:95 For there is a God and He hath created all things- Both the heavens and the earth and all things that **in them is**,

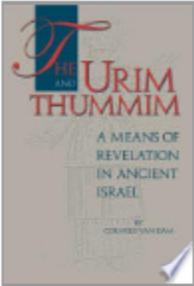
Mosiah 7:118 For in six days the Lord made heaven and earth and the sea and all that **in them is**; Wherefore, the Lord blessed the Sabbath day and hallowed it.

Alma 8:94 And Amulek saith unto him: "Yea, He is the Very Eternal Father of heaven and of earth and all things which **in them is**;

3 Nephi 4:44 "Behold, I Am Jesus Christ, the Son of God; I created the heavens and the earth and all things that **in them is**;

Mormon 4:70 But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; And it is that same God which created the heavens and the earth and all things that **in them is**.

https://books.google.com/books?id=sjSTAVoTcr4C&pg=PA137&lpg=PA137&dq=hebrew+singular+intensivus&source=bl&ots=VWTSq2JdC2&sig=ACfU3U3ZuleHmEq9jN5uCt7P-knpj2zqzA&hl=en&sa=X&ved=2ahUKEwjj_r57sfnAhXaK80KHX7UCeYQ6AEwCHoECAoQAQ#v=onepage&q=hebrew%20singular%20intensivus&f=false



0 Reviews

[Write review](#)

The Urim and Thummim: A Means of Revelation in Ancient Israel

By Cornelis Van Dam

Terms and Garments

137

There are two possibilities. In the first place, the plurals may indicate that both the Urim and the Thummim consisted of a number of objects.²⁶ Theories that have postulated a plural have considered the UT to have been comprised of a relatively large number of objects.²⁷ In the second place, the plural could be translated with a singular meaning.²⁸ Plurals with a singular meaning can be used of entities or objects that belong to important or royal persons.²⁹ Since Deut 33:8 describes the UT as “your Thummim and your Urim,” with “your” referring to God,³⁰ a plural usage of *ʿûrîm* and *tummîm* would be quite appropriate. Further, note that the juxtaposition of two plurals, each with a singular meaning, separated by a *wāw* is not unique to the *ʿûrîm* and *tummîm*,³¹ if they are translated in the singular (for example, as ‘light’ and ‘perfection’).

The second question is, can these terms (especially if translated in the singular) be interpreted as a case of hendiadys, for example, as

Plurals with singular meaning can be used of entities or objects that belong to important or royal persons.

<https://www.jstor.org/stable/pdf/527612.pdf>

Language Studies

Hebrew Thoughts

Mâyîm - מַיִם (Strong's #4325)
Water(s)

The word מַיִם *mâyîm* (Strong's #4325, x582) first appears in the Creation narrative of Genesis:

"And the earth was formless and empty, and darkness was upon the face of the deep and the Spirit of God hovered upon the face of the waters" (Genesis 1:2)

The earth existed and water existed but land and light had not yet appeared. Water is considered one of the *primaeval* elements and the letter 'M' in many ancient alphabets (e.g., Phoenician, Greek) represented water. Ancient Ugaritic used *mym* and Egyptian *my* whilst many modern languages' words for "water" or "sea" begin with 'm' and still carry its influence: *mar* (Spanish), *mer* (French), *meer* (German), *mare* (Latin), *mâ'* (Arabic), *mai* (Ethiopic).

The Hebrew word מַיִם *mâyîm* is a plural of מַי *may* but which never occurs in the singular perhaps because water could not be thought of as singular or because of its ability to flow and fill any space to the full; at best, only a raindrop could be considered to be *one* "water" as opposed to *many* "waters".

As the Creation narrative continues we find God organising and naming the waters, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Genesis 1:6) and "Let the waters under the heavens be gathered together into one place, and let the dry appear ... the gathering together of the waters He called Seas" (Genesis 1:9-10).

In Hebrew the word for "heaven" is *shâmmayîm* (Strong's #8064, x420) of an unknown origin possibly meaning lofty.

As *shâmmayîm* contains the word מַיִם *mâyîm* with simply a שׁ *sh-* prefix, which is a letter often meaning "two of" or "a doubling", it could be that *shâmmayîm* simply means "second waters" as the waters below were divided from the waters above. Other ancient peoples used to believe that the sky was water because of rain and as on the horizon the sea and sky met and the sun used to descend into the sea each evening to reemerge the next day, apparently out of the sea. Psalm 148:4 speaks of waters above the heavens and Jeremiah 10:13 of "a multitude of waters in the heavens". So "heaven" and "water" may be related words.

Furthermore, in Hebrew the word for "sea" is יָם *yâm* (Strong's #3220, x396) a simple letter reversal of the singular word for water מַי *may*. At the Red Sea God re-ordered the waters and sea again (Exodus 14:21) causing dry land to appear and the waters to divide.

https://en.wikipedia.org/wiki/Heaven_in_Judaism

Heaven in Judaism

From Wikipedia, the free encyclopedia

[Jump to navigation](#)[Jump to search](#)

Shamayim (שָׁמַיִם, *shamayim*), the [Hebrew](#) word for "[heaven](#)" (literally *heavens*, plural), denotes one component of the three-part [biblical cosmology](#), the other elements being *erets* (the earth) and *sheol* (the [underworld](#)). *Shamayim* is the dwelling place of [God](#) and other heavenly beings, *erets* is the home of the living, and *sheol* is the realm of the dead, including, in post-[Hebrew Bible](#) literature (including the New Testament), the [abode of the righteous dead](#).^[1]

Etymology[\[edit\]](#)

The Hebrew word *shamayim* is constructed of two parts: *sham* (שָׁמַיִם) derived from Akkadian *samu* meaning "sky" or "lofty", and Hebrew *mayim* (מַיִם) meaning "water". In [Genesis 1:6](#) Elohim separated the "water from the water". The area above the earth was filled by sky-water (*sham-mayim*) and the earth below was covered by sea-water (*yam-mayim*). The Hebrew word for the sun is *shemesh*. It follows the same construction, where "shem" or "sham" (Akkadian: *samu*) means "sky" and *esh* (Akkadian: *ish*) means "fire", i.e., "sky-fire".

or in a particular position, he had the privilege of doing so. He was engaged in a work of art and was not to be bound and fettered in his expression by the strict rules of Hebrew prose. He chose words accordingly that were most sonorous or most expressive of his mood and he arranged them in a way that was most musical, and this added to the imagery of his phraseology made an appeal that no ordinary prose could.

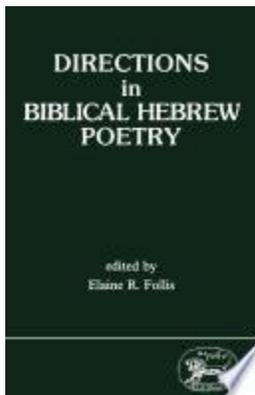
As an artist the poet ought to be concerned primarily with the artistry of his product; but after all every true artist has a message to deliver through his art, and it is the message that makes his work all the more appealing and stimulating. With the Hebrew poet it was seldom "art for art's sake," but rather art as a means to an end. By his art he sought to arouse the emotions, believing that these in turn would influence the will and conduct of the individual. Hence the Hebrew prophets were most of them poets, and there were few Hebrew poets that were not at the same time prophets.⁴

In English we are accustomed to think that poetry is characterized by rhyme, and it is a frequent mark, but even in English it is not always present. In Arabic it is as conspicuous as in English, and likewise in the Hebrew medieval poetry that was modeled on the Arabic, but in biblical Hebrew it is rarely found. Some of the older poems have it, as, for example, the Song of Lamech in Gen. 4:23 f., the first four stichoi of which all end in *-î*. It is very prominent in the chant, Judges 16:24, where every word but one in the first line and the last

⁴This is apparent, not only from their diction, but also from the structure of their writings, as shall presently be noted. Torrey (*The Second Isaiah*, p. 78), is surely wrong when he says, "Even in classroom work, if I am not mistaken, the Hebrew prophets are still quite commonly read as prose, and with comparatively little attention to questions of purely literary form." All our most recent translations (Jewish, Moffatt, and American) print them as poetry and for years now scholars have quite universally treated them as such. Personally I doubt whether there is a single classroom that treats them solely as prose. Torrey, however, is right in his strictures on those commentators who affirm that the prophets were poets and then proceed to interpret the highly imaginative, figurative language of their poetry in literal fashion, as if it were prose.

Hebrew Parallelism of Crescendo of thought, Greater Precision:

https://books.google.com/books?id=tyvE1cwgqAOC&pg=PA55&lpg=PA55&dq=hebrew+parallelism+crescendo&source=bl&ots=Xjea_h-30b&sig=ACfU3U09FDk0jNLSW66I0jby6mVhaMlrdA&hl=en&sa=X&ved=2ahUKewj_qDCvtHnAhUCXc0KHUjUA0EQ6AEwDHoECAwQAQ#v=onepage&q=hebrew%20parallelism%20crescendo&f=false



noise' (Hebrew *nāri'â* in B, and *nāri'a* in B', although the latter probably should be emended to agree with the former) in the second and fourth lines tends to justify an analysis as alternating **parallelism**. Such a pattern reflects excitement and suggests a **crescendo**.

Ps 99.1

יהוה מלך	Yahweh reigns;
ירגזו עמים	let the peoples tremble!
ישב כרוכים	He sits enthroned upon the cherubim;
תנוש הארץ	let the earth quake!

CLINES *The **Parallelism** of Greater Precision* 79

covering for those under it. The blurred and indefinite image of line A is brought into focus in line B. The '**parallelism**' of דק and אהל is a **parallelism** of increasing precision.

c. *Isa 40.3*

במדבר פנו דרך יהוה	In the wilderness prepare the way of Yahweh,
ישרו בערבה מסלה לאלהינו	make straight in the desert a highway for our God.

The imprecision of line A, as compared with line B, lies in the

Isaiah 54:5

For thy **Maker is thine husband;**

The Lord of hosts is his name;

and thy Redeemer the **Holy One of Israel;**

The God of the whole earth shall he be called.

Book of Mormon

For

thy maker,

thy husband,

the Lord of Hosts is his name;

and

thy Redeemer,

the Holy One of Israel

the God of the whole earth shall he be called.

[Helaman 3:124](#)

"And now behold, I command you that ye shall go and declare unto this people that,

'Thus saith **the Lord God,**

who is the Almighty,

Except ye repent, ye **shall be smitten,**

even unto destruction!"

[Helaman 4:70](#) Therefore, blessed are they **who** will repent and hearken unto the voice of the Lord their God, For these are they that shall be saved;

Alma 21:54 Moroni saith unto them:

Behold, we are a remnant of the seed of Jacob,

Yea, we are a remnant of the seed of Joseph whose coat was rent by his brethren into many pieces;

[3 Nephi 9:99](#) ([Micah 5:8](#))

And My people which are a remnant of Jacob shall be among the Gentiles,

Yea, in the midst of them, as a lion among the beasts of the forest,

as a young lion among the flocks of sheep,

Who, if he go through, both treadeth down and teareth in pieces,

And none can deliver.

Nice Summary on Hebrew Parallelisms:

<http://www.legacybaptistchurch.net/documents/hebrew%20parallelisms.pdf>

Hebrew Parallelism

The Hebrews often wrote with what is called Hebrew Parallelism. In the Old Testament this parallelism usually manifested

itself as Hebrew Poetry. Hebrew poetry does not have a pattern in sound, like English poetry often does, but rather it

focuses on a pattern of thought. In the New Testament, often the Hebrew penman of the canonical Scriptures would use

Hebrew Parallel structure to emphasize various points or highlight interpretive intent. **There are five generally accepted types of Hebrew Parallelism:**

1. **Synonymous Parallelism (Comparative)** – The second line repeats the same thought as the first line

Line 1 = Line 2

Psalm 1:1 – Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in

the seat of the scornful.

2. **Synthetic Parallelism (Compleitive)** – The second line builds upon the thought that was introduced in the first line

Line 1 + Line 2

Psalm 1:2 – But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3. **Antithetical Parallelism (Contrastive)** – The second line contrasts with the first line, often introduced with “but”

Line 1 / Line 2

Psalm 1:6 – For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

4. **Climactic Parallelism** – Numerous lines of poetry build to one conclusion

Line 1 + Line 2 + Line 3 + Line 4 = Line 5

Psalm 1:3 – And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also

shall not wither; [=] and whatsoever he doeth shall prosper.

5. **Chiastic Parallelism** – Elements are parallel in thought in reverse order (Proverbs 11:19-20 as example)

Line 1 – As righteousness tendeth to life; (A)

Line 2 – so he that pursueth evil pursueth it to his own death (B)

Line 3 – They that are of a forward heart are abomination to the LORD: (B)

Line 4 – but such as are upright in their way are his delight.(A)

Synthetic Parallelism using **Even As**

Genesis 9:3

Every moving thing that liveth shall be meat for you;
even as the green herb have I given you all things.

Psalms 131:2

Surely I have behaved and quieted myself, as a child that is weaned of his mother:
my soul is **even as** a weaned child.

Proverbs 3:12

For whom the LORD loveth he correcteth;
even as a father the son in whom he delighteth.

Isaiah 25:10

For in this mountain shall the hand of the LORD rest,
and Moab shall be trodden down under him,
even as straw is trodden down for the dunghill.

1 Nephi 1:102

Let us go up;
The Lord is able to deliver us,
even as our fathers,
And to destroy Laban,
even as the Egyptians."

1 Nephi 3:11

And my father saith that he should baptize in Bethabara beyond Jordan,
And he also spake **that he should baptize with water, yea,**
even that he should baptize the Messiah with water;

[1 Nephi 3:43](#)

"Hosanna to the Lord, the Most High God!
for He is God over all the earth,
yea, **even** above all!

[1 Nephi 3:62](#)

"Behold the Lamb of God, yea,
even the Eternal Father!

[1 Nephi 3:98](#)

And I beheld multitudes of people, yea,
even as it were in number as many as the sand of the sea.

[1 Nephi 3:101](#)

And I beheld many cities, yea,
even that I did not number them.

[1 Nephi 3:118](#)

...three generations did pass away in righteousness;
Their garments were white,
even like unto the Lamb of God;

[1 Nephi 3:127](#)

And a great and a terrible gulf divideth them, Yea,
even the sword of the justice of the Eternal God and Jesus Christ, which is the Lamb of God

[1 Nephi 4:60](#) And there is a place prepared, yea,
even that awful hell of which I have spoken,

And the devil is the preparator of it.

[1 Nephi 5:27](#) And it came to pass that I, Nephi, did speak much unto my brethren because that they had hardened their hearts again, **even** unto complaining against the Lord their God.

[1 Nephi 5:53](#) And it came to pass that the Lord was with us; Yea, **even** the voice of the Lord came and did speak many words unto them and did chasten them exceedingly;

[1 Nephi 5:57](#) And so great were the blessings of the Lord upon us that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children and were strong, yea, **even** like unto the men; And they began to bear their journeyings without murmuring.

[1 Nephi 5:61](#) And we did sojourn for the space of many years, yea, **even** eight years in the wilderness.

[1 Nephi 5:132](#) Behold, He loved our fathers, And He covenanted with them, yea, **even** Abraham, Isaac and Jacob, And He remembered the covenants which He had made;

[1 Nephi 5:230](#) And now if I do err, **even** did they err of old-

[1 Nephi 5:232-233](#) **(Trample is the translated word to disregard the covenant)**

For the things which some men esteem to be of great worth,

both to the body and soul,

others set at naught and trample under their feet;

Yea, even the very God of Israel do men trample under their feet;

[1 Nephi 5:260](#) For behold, I have workings in the Spirit which doth weary me,

even that all my joints are weak for they which are at Jerusalem;

[2 Nephi 1:27](#)

O that ye would awake! Awake from a deep sleep, yea,

even from the sleep of hell,

And shake off the awful chains by which ye are bound,

which are the chains which bind the children of men,

that they are carried away captive down to the eternal gulf of misery and wo!

(Isaiah below)

[1 Nephi 6:13](#) "Thou hast heard and seen all this, And will ye not declare them? And that I have showed thee new things from this time, **even** hidden things, And thou didst not know them.

[1 Nephi 6:14](#) They are created now and not from the beginning; **Even** before the day when thou heardest them not, they were declared unto thee, Lest thou shouldst say, 'Behold, I knew them.'

[2 Nephi 2:40](#) And they shall cry from the dust, yea,

even repentance unto their brethren,

even that after many generations have gone by them.

(Isaiah)

[2 Nephi 5:42](#) But thus saith the Lord: "**Even** the captives of the mighty shall be taken away, And the prey of the terrible shall be delivered." For the Mighty God shall deliver His covenant people.

[2 Nephi 9:102](#) The remnant shall return, yea,

even the remnant of Jacob, unto the Mighty God.

[2 Nephi 9:104](#) For the Lord God of Hosts shall make a consumption,

even determined in all the land.

[2 Nephi 10:12](#) I will make a man more precious than fine gold,

even a man than the golden wedge of Ophir.

[2 Nephi 6:2](#)

He hath spoken unto the Jews by the mouth of His holy prophets,

even from the beginning down, from generation to generation,

Until the time cometh that they shall be restored to the true church and fold of God,

(Crescendo, expanding explanation)

[2 Nephi 11:21](#) But behold, they shall have wars and rumors of wars;

And when the day cometh that the Only Begotten of the Father, yea,

even the Father of heaven and of earth,

shall manifest Himself unto them in the flesh,

Behold, they will reject Him because of priestcrafts

and the hardness of their hearts

and the stiffness of their necks-

[2 Nephi 11:132](#)

And all things shall be revealed unto the children of men which ever hath been among the children of men, and which ever will be,

Even unto the end of the earth.

[2 Nephi 12:38](#)

For unto him that receiveth,

I will give more;

And them that shall say, 'We have enough,'

from them shall be taken away even that which they have.

[2 Nephi 12:90](#)

For the time speedily cometh that the Lord God shall cause a great division among the people;

And the wicked will He destroy,

And He will spare His people, Yea,

even if it so be that He must destroy the wicked by fire.

[Jacob 2:42](#) "

For they shall not lead away captive the daughters of My people because of their tenderness, save I shall visit them with a sore curse,

even unto destruction,

[Jacob 2:52](#)

And the Lamanites which are not filthy like unto you- nevertheless, they are cursed with a sore cursing- shall scourge you

even unto destruction;

[Jacob 3:146](#)

And I have preserved the natural fruit, that it is good,

even like as it was in the beginning

[Mosiah 1:100](#)

And lo, He shall suffer temptations and pain of body, hunger, thirst and fatigue,
even more than man can suffer,
except it be unto death;

[Mosiah 1:110](#)

Yet the Lord God saw that His people were a stiff-necked people
and He appointed unto them a law,
even the law of Moses.

[Mosiah 8:6](#)

And now I say unto you that it was expedient that there should be a law given to the children
of Israel,
yea, **even** a very strict law,
For they were a stiff-necked people,
quick to do iniquity and
slow to remember the Lord their God;

[Mosiah 8:55](#) "And there cometh a resurrection,

even a first resurrection;
Yea, **even** a resurrection of those that have been,
and which are,
and which shall be,
Even until the resurrection of Christ,
for so shall He be called.

[Mosiah 11:26](#)

For behold, I will show unto you that they were brought into bondage and none could deliver
them but the Lord their God,
Yea, **even** the God of Abraham and of Isaac and of Jacob.

[Alma 3:90](#)

Behold, the axe is laid at the root of the tree;

Therefore, every tree that bringeth not forth good fruit shall be hewn down and cast into the fire,

Yea, a fire which cannot be consumed,
even an unquenchable fire.'

[Alma 5:19](#)

And behold,

He shall be born of Mary at Jerusalem,

which is the land of our forefathers,

She being a virgin, a precious and chosen vessel,

who shall be overshadowed and conceive by the power of the Holy Ghost,

And bring forth a son, yea,

even the Son of God.

[Alma 9:28](#)

And now behold, I say unto you,

then cometh a death,

even a second death

which is a spiritual death;

[Alma 14:71](#)

And he said unto the priests of Noah that their seed should cause many to be put to death in the like manner as he was,

And that they should be scattered abroad and slain,

even as a sheep having no shepherd is driven and slain by wild beasts;

[Alma 14:101](#)

Behold, He did not exercise His justice upon us,
But in His great mercy hath brought us **over that everlasting gulf of death and misery,**
even to the salvation of our souls.

Mormon 4:84

Behold, I say unto you that whoso believeth in Christ, doubting nothing,
Whatsoever he shall ask the Father in the name of Christ,
it shall be granted them;
And this promise is unto all,
even unto the ends of the earth.

Parallelism of Jesus

Built on the rock vs sand

3 Nephi 6:36-37

Therefore, whoso heareth these sayings of mine, and **doeth them,**

I will liken him unto a **wise man,**

who built his **house upon a rock,**

and the rain descended,

and the floods came,

and the winds blew,

and beat upon that house;

and **it fell not;**

for it was founded upon a rock.

And every one that heareth these sayings of mine, and **doeth them not,**

shall be likened unto a **foolish man,**

who built his **house upon the sand,**

and the rain descended,

and the floods came,

and the winds blew,

and beat upon that house;

and it fell,

and great was the fall of it.

3 Nephi 8:44

But whoso **among** you shall do more or less than these,

are not **built upon** my **rock,**

but are **built upon** a sandy foundation;

Chiasm and opposite

42 And I give unto you a commandment that ye shall do these things.

43 And if ye shall always do these things, blessed are ye, for ye are built upon my rock.

44 But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation;

45 And when the rain descends,

and the floods come,

and the winds blow,

and beat upon them,

they shall fall,

and the gates of hell are already open to receive them:

46 Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

CHIASM OF JESUS WORDS IN 3 NEPHI 7		
A	A. GENTILES BLESSED	7:30 "And blessed are the Gentiles because of their belief in Me, in and of the Holy Ghost, which witness unto them of Me and of the Father;
B	B. TRUTH COMES TO GENTILES	7:31 'Behold, because of their belief in Me, ' saith the Father, 'and because of the unbelief of you, O house of Israel, In the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them.
C	ISRAEL SMITTEN BY GENTILES	7:32 'But wo, ' saith the Father, 'unto the unbelieving of the Gentiles! ' For notwithstanding that they have come forth upon the face of this land and have scattered My people which are of the house of Israel, And My people which are of the house of Israel have been cast out from among them and have been trodden under feet by them,
D	GENTILES POWER OVER ISRAEL	7:33 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon My people which are of the house of Israel - Verily, verily I say unto you that after all this - And I have caused My people which are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them -
E	THE SIN OF THE GENTILES AGAINST THE GOSPEL	7:34 "And thus commandeth the Father that I should say unto you: ' At that day when the Gentiles shall sin against My gospel, And shall reject the fullness of My gospel, And shall be lifted up in the pride of their hearts above all nations and above all the people of the whole earth, And shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy and murders, and priestcrafts and whoredoms, and of secret abominations -
X	GENTILES REJECT GOSPEL; TRUTH LEAVES GENTILES	7:35 And if they shall do all these things, And shall reject the fullness of My gospel, Behold, ' saith the Father, 'I will bring the fullness of My gospel from among them;
E'	TRUTH RETURNS TO ISRAEL	7:36 And then will I remember My covenant which I have made unto My people, O house of Israel, And I will bring My gospel unto them;
D'	ISRAEL BLESSED WITH GOSPEL/ GENTILES NO POWER OVER ISRAEL	7:37 And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, But I will remember My covenant unto you, O house of Israel, And ye shall come unto the knowledge of the fullness of My gospel.
C'	GENTILES SMITTEN BY ISRAEL	7:38 'But if the Gentiles will repent and return unto Me, ' saith the Father, 'Behold, they shall be numbered among My people, O house of Israel;7:39 And I will not suffer My people which are of the house of Israel to go through among them and tread them down, ' saith the Father;
B'	JUDGEMENT ON GENTILES BY ISRAEL,	7:40 ' But if they will not return unto Me and hearken unto My voice, I will suffer them - yea, I will suffer My people, O house of Israel - that they shall go through among them and shall tread them down, 7:41 And they shall be as salt that has lost its savor, which is thenceforth good for nothing but to be cast out and to be trodden underfoot of My people, O house of Israel.'
A'	BECAUSE ISRAEL BLESSED	

B'

**JUDGEMENT ON GENTILES BY
ISRAEL, BECAUSE ISRAEL
BLESSED**

A'

7:40 ' But if they will not return unto Me and hearken unto My voice, I will suffer them - yea, I will suffer My people, they shall go through among them and shall tread them down, 7:41 And they shall be as salt that has lost its savor for nothing but to be cast out and to be trodden underfoot of My people, O house of Israel.'

REPEATED WORD PAIRS—VERB/NOUN

CALLED WITH HOLY CALLING

[Alma 9:66](#) "Therefore they, having chosen good and exercising exceeding great faith, **are called with a holy calling**, Yea, with that holy **calling** which was prepared with, and according to, a preparatory redemption for such,

[Alma 9:69](#) And thus being **called by this holy calling and** ordained unto the high priesthood of the holy order of God, to teach His commandments unto the children of men, that they also might enter into His rest,

CALLED WITH HOLY CALLING, ORDAINED WITH A HOLY ORDINANCE

[Alma 9:72](#) "Now they were ordained after this manner, **being called with a holy calling** and **ordained with a holy ordinance**, And taking upon themselves the high priesthood of the holy order, which **calling** and ordinance and high priesthood is without beginning or end.

[Alma 12:72](#) Nevertheless, Lamoni began to **fear exceedingly with fear**, lest he had done wrong in slaying his servants,

[Alma 12:73](#) (Past Tense VERB/ADJECTIVE SLAIN/SLAIN AND SCATTERED/SCATTERED)

For he had **slain many of them**

because their brethren **had scattered their flocks** at the place of water;

And thus, because they had **had their flocks scattered**,

they were slain.

[3 Nephi 6:13](#) And now it came to pass that when Jesus had spoken these words, He turned again to the multitude and He did open His **mouth** unto them again, **saying**: Verily, verily I **say** unto you, **judge not**

that **ye be not judged**; (Verb, Verb)

[Alma 14:62](#)

And among the Lamanites **which were slain** were almost all the seed of Amulon and his brethren,

which were the priests of Noah,

And **they were slain** by the hands of the Nephites;

[Alma 14:71](#)

And he said unto the priests of Noah that their seed should cause many to be put to death in the like manner as he was,

And that they should be **scattered abroad and slain**,

even as a **sheep having no shepherd is driven** and **slain by wild beasts**;

Where B expands on A

[1 Nephi 3:43](#) And when I had spoken these words, the Spirit cried with a loud voice, saying,

Hosanna to the Lord,

the **most high God**;

for he is God over all the earth,

yea, **even above all.**

[Alma 27:43](#) "Now I would that ye should remember that God hath said that

the **inward vessel** shall be **cleansed first**,

And then shall the **outer vessel** be **cleansed also**.

[Alma 5:21](#)

...He will **take upon Him the pains and the sicknesses** of **His people**;

And **He will take upon Him** death,

that **He may loose the bands of death**

which **bind His people**;

[Alma 5:22](#)

And He will take upon Him **their infirmities**,

that His bowels **may be filled with mercy**,

according to the flesh,

That He may know,

according to the flesh,

how **to succor His people** according **to their infirmities**.

[Alma 5:24](#)

Now I say unto you, that

ye must repent and be **born again**,

For the Spirit saith:

If **ye are not born again**,

ye cannot inherit the kingdom of heaven."

[Alma 5:25](#)

Therefore, come and be **baptized** unto **repentance**,

that ye may be **washed** from **your sins**,

That ye may have faith on the Lamb of God

which **taketh away** the **sins of the world**,

which is **mighty to save** and to cleanse **from all unrighteousness**.

[ALMA 5:28](#) And whosoever doeth this and keepeth the commandments of God from thenceforth,

The same **will remember that I say unto him**, yea,

he will remember that I have said unto him, **he shall have eternal life**

according to the testimony of the **Holy Spirit which testifieth in me**.

[ALMA 5:29](#)

And now my beloved brethren, do you believe these things?

30 Behold, I say unto you, yea,

I know that you believe them;

And the way that **I know that ye believe them** is by the manifestations **of the Spirit which is in me.**

[Mosiah 1:39](#)

For I have not commanded you to come up hither to trifle with the words which I shall speak,

But that you should **hearken** unto me and

open your ears,

that ye may **hear,**

And your **hearts,**

that ye may **understand,**

And your **minds,**

that the **mysteries of God may be unfolded to your view.**

[Alma 24:49](#)

And now the number of prisoners which were taken **exceeded more** than the **number** of **those which had been slain,**

yea, **more than those which had been slain on both sides.**

[Alma 27:29](#)

And behold, it is to your condemnation;

For the Lord suffereth the **righteous to be slain**

that His justice and judgment may come upon the wicked;

Therefore, ye **need not suppose that the righteous are lost because they are slain;**

But behold, they do **enter into the rest of the Lord their God.**

Noun made to verb

[Alma 12:52](#)

But Ammon stood forth

and began to **cast stones** at **them** with his **sling,**

yea, with mighty power

he did **sling stones** amongst **them;**

Noun/Verbs in same poetic structure—Cursed with Cursing also Masculine/Feminine pairing

[2 Nephi 1:36](#) Arise from the dust(m), my sons, and be men! And be determined **in one mind and in one heart**, united in all things, That ye may not come down into captivity (f), That ye may not be **cursed(f)** with a sore **cursing (f)**,

Mind/heart same Hebrew word #3825 lebab (masculine)

7045. qelalah ► qelalah: a curse Original Word: קִלְלָה Part of Speech: Noun Feminine Definition: a curse

[2 Nephi 3:12](#) Wherefore, if ye are **cursed(f)**, behold, I leave my blessing(f) upon you that the **cursing(f)** may be taken from you and be answered upon the heads of your parents;

Cursed/cursing (f); blessing (f)

[2 Nephi 4:37](#) And **cursed** shall be the seed (m) of him (m) that mixeth with their seed(m), for they shall be **cursed (f)** even with the same **cursing (f)**."

[Jacob 2:52](#) And the Lamanites which are not filthy like unto you- nevertheless, they are **cursed(f)** with a sore **cursing(f)**- shall scourge (m) you even unto destruction (m);

Comparison

[Alma 21:178](#)

Yea, and more than a **thousand of the Lamanites were slain**,

While on the other hand

there was **not a single soul of the Nephites which were slain**-

Example of Chiasmus in the Bible

From https://www.academia.edu/2542607/Chiasmus_in_Biblical_Narrative_A_Rhetoric_of_Characterization

A וַיִּקַּם יוֹנָה לְבָרֵחַ תַּרְשִׁישָׁה מִלִּפְנֵי ה' A
B וַיֵּרֶד יָפוֹ B
C וַיִּמְצָא אֲנִיָּה C
D בָּאָה תַרְשִׁישׁ D
C' וַיִּתֵּן שָׂכָרָהּ C'
B' וַיֵּרֶד בָּהּ B'
A' לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי ה' A'

- A But Jonah set out to flee **to Tarshish from the presence of the Lord.**
B He **went down** to Joppa
C and found *a ship*
D **going to Tarshish;**
C' so he paid *its fare*
B' and **went down** in it,
A' to go with them **to Tarshish, away from the presence of the Lord.**

Rahab's words expressing belief in God form a chiastic structure (Josh. 2:9-11):

A יָדַעְתִּי כִּי נָתַן ה' לָכֶם אֶת הָאָרֶץ A
B וְכִי נִפְלְאָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגַּו כָּל יוֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם B
C כִּי שָׁמַעְנוּ אֶת אֲשֶׁר הוֹבִישׁ ה' אֶת מִי יָם סוּף מִפְּנֵיכֶם C
בְּצֵאתְכֶם מִמִּצְרָיִם
C' וְאֲשֶׁר עָשִׂיתֶם לְשְׁנֵי מְלָכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן C'
לְסִיחֹן וְלַעֹג אֲשֶׁר הִחָרְמְתֶם
B' וְנִשְׁמַע וַיִּמָּס לְבָבֵנו וְלֹא קָמָה עוֹד רוּחַ בָּאֵי שׁ מִפְּנֵיכֶם B'
A' כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת A'

- A I know that the **Lord** has given you the **land**,
B **and that dread of you has fallen on us, and that all the inhabitants of the land melted in fear because of you.**²⁷
C For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt,
C' and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.
B' As soon as we heard it, **our hearts melted, and there was no courage left in any of us because of you.**
A' The **Lord** your God is indeed God in heaven above and on **earth**²⁸ below.

Eli's Request of Samuel to Deliver to Him God's Words

Eli's request of Samuel to share with him God's words (1 Sam. 3:17) is formed in a chiasitic structure:

A מיה הדבר אשר דבר אליך
B אל נא תבחר ממני
C כה יעשה לך אלהים וכה יוסיף
B' אם תבחר ממני דבר
A' מכל הדבר אשר דבר אליך

- A What was it **that he told you**?
B Do not **hide it from me**.
C May God do so to you and more also,
B' if you **hide** anything **from me**
A' of all **that he told you**.⁴⁴

The Theft of the Ephod and Teraphim by the Danites

The theft of the ephod and teraphim by the Danites from the mountain of Ephraim is presented chiasitically (Judg. 18:16–17):

A ויש מאות איש חגורים כלי מלחמתם
B נצבין בפתח השער אשר מבנין⁵⁰ דן
C ויעלו חמשת האנשים הדלכים לרגל את הארץ באו שמה
לקחו את הפסל ואת האפוד ואת התרפים ואת המסכה
B' ונבין נצב פתח השער
A' ויש מאות האיש החגור כלי המלחמה

- A While **the six hundred men armed with their weapons of war**
B **stood by the entrance of the gate** of the Danites,
C the five men who had gone to spy out the land proceeded to enter
and take the idol of cast metal, the ephod, and the teraphim.
B' The priest was **standing by the entrance of the gate**
A' with **the six hundred men armed with weapons of war**.

discloses to him his scheme to harm David (1 Sam. 19:1–3). Moreover, Jonathan confronts his father and attempts to prevent him from carrying out his plans (1 Sam. 19:4–5); he succeeds in this for a short while. Jonathan's words of persuasion are formed chiastically:

A אל יחטא המלך בעבדו בְּדוֹד כִּי לֹא חָטָא לְךָ
 B וְכִי מַעֲשֵׂיו טוֹב לְךָ מְאֹד
 C וְנִשְׂם אֶת נַפְשׁוֹ בְּכַפּוֹ נֶגַךְ אֶת הַפְּלִשְׁתִּי
 C' וַיַּעַשׂ ה' תְּשׁוּעָה גְדוֹלָה לְכָל יִשְׂרָאֵל
 B' רְאִיתָ וַתִּשְׂמַח
 A' וְלָמַדָּה תִּחְטָא בְּרֵם נָקִי לְהַמִּיֵּת אֶת דָּוִד הַנֶּחֱם

A The king **should not sin against his servant David**, because **he has not sinned against you**,

B and because his deeds have been of **good service to you**;

C for he took his life in his hand when he attacked the Philistine,

C' and the Lord brought about a great victory for all Israel.

B' You saw it, **and rejoiced**;

A' why then **will you sin against an innocent person** by killing David without cause?

Joshua's Command before the Ai Battle

Joshua's command to the ambush is formed chiastically (Josh. 8:4–8):⁷⁷

A וַיִּצַו אֹתָם לֵאמֹר רְאוּ
 B אֹתָם אֲרֻבִּים לְעִיר מֵאַחֲרַי הָעִיר אֶל תִּרְחִיקוּ מִן הָעִיר מְאֹד
 וְהָיִיתֶם בְּלָכֶם וּבֹנִים:
 C וְאֲנִי וְכָל הָעָם אֲשֶׁר אִתִּי נִקְרַב אֶל הָעִיר וְהָיָה כִּי יֵצְאוּ
 לְקִרְיָתָנֹכַח בְּאֲשֶׁר בְּרֵאשִׁיטָה וְנָסוּ לְפָנֵינוּ
 C' וְיֵצְאוּ אַחֲרֵינוּ עַד הַתִּיקֵנוּ אֹתָם מִן הָעִיר כִּי יֵאמְרוּ נָסִים
 לְפָנֵינוּ בְּאֲשֶׁר בְּרֵאשִׁיטָה וְנָסוּ לְפָנֵינוּ
 B' וְאַתֶּם תִּקְמוּ מִן־אֲחֵרֵיב וְהוֹרִשְׁתֶּם אֶת הָעִיר וְנִתְּנָה ה' אֶל הַיָּדָם בְּיָדְכֶם:
 (ח) וְהָיָה כִּתְּפֹשְׁכֶם אֶת הָעִיר תְּצִיתוּ אֶת הָעִיר בְּאֵשׁ כְּדַבַּר ה' תַּעֲשׂוּ
 A' רְאוּ צִוִּיתִי אֶתְכֶם

A And **he commanded them**, saying, “**See**,⁷⁸

B **you shall lie in ambush against the city**, behind it; do not go very far from the city, but all of you stay alert.

C I and all the people who are with me will **approach the city**. When they come out against us, **as before, we shall flee from them**.

C' They will come out after us until we have **drawn them away from the city**; for they will say, ‘They are fleeing from us, **as before**.’
 While we flee from them,

B' **you shall rise up from the ambush and seize the city**; for the Lord your God will give it into your hand. And when you have taken the city, you shall set the city on fire according to the commandment of the Lord shall you do;

A' **see, I have commanded you.**”

Verses that appear to have complex Hebrew, yet to be identified

[Jacob 2:47](#)

And because of the strictness of the **word** of God which cometh down against you,
many **hearts died**,
pierced with deep wounds.

[Jacob 4:8](#)

Wherefore my beloved brethren,
I beseech of you in **words** of soberness that ye would **repent and come with full purpose** of heart
and **cleave** unto God as He **cleaveth unto you**;

Mosiah 3:17

For how **knoweth** a **man the master**
which **he hath not served**
and **which is a stranger** unto him
and is **far from the thoughts and intents of his heart**?

1 Nephi 5:252

And because they **have turned their hearts aside**, saith the prophet,
and **have despised the Holy One of Israel**, they **shall wander** in the flesh and perish,
And **become a hiss and a byword**
and be hated among all nations.

Helaman 2:111

And behold, the **Holy Spirit of God did come down** from heaven
and did **enter into their hearts**,
And they were **filled as if with fire**;
And they could **speak forth marvelous words**.

Helaman 5:6

And he said unto them:
Behold, I, Samuel, a Lamanite, do **speak the words** of the Lord
which He doth **put into my heart**;
And behold, He **hath put it into my heart**
to **say** unto **this people**
that **the sword of justice** hangeth over **this people**;
(The Lord Elohim is Justice)

Helaman 5:10

Therefore, thus saith the Lord:

Because of the **hardness of the hearts** of the people of the Nephites, except they repent

I will take away My word from them, And

I will withdraw My Spirit from them, And

I will suffer them no longer, And

I will turn the hearts of their brethren

against them.

3 Nephi 10:1

But if they will **repent**,

and **hearken** unto My words,

and **harden** not their hearts,

I will **establish My church among them;**

And they shall come in unto the covenant

and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance,

And they shall assist My people, the remnant of Jacob.

[Romans 6:4](#)

Therefore we are **buried with him** by baptism into **death**;
that like **as Christ** was **raised up** from the **dead**
by the glory of the Father,
even so we also should walk in **newness** of **life**.

[Romans 7:6](#)

But now we are **delivered** from **the law**
wherein we were **held**,
being dead to the **law**,
that we should serve in **newness** of **spirit**,
and not in the **oldness** of the **letter**.

[John 3:36](#)

And he who **believeth on the Son** hath **everlasting life**;
and shall receive of his fullness.
But he who **believeth not the Son**,
shall not receive of his fullness;
for **the wrath of God is upon him**.

[Alma 14:37-38](#)

And the great **God has had mercy on us**
and **made these things known unto us**,
that **we might not perish**;
Yea, and He hath **made these things known unto us beforehand**
because He loveth our souls,
as well as **He loveth our children**;
Therefore, **in His mercy He doth visit us** by His angels,
that the plan of salvation might be made known unto us,
as well **as unto future generations**;
O how merciful is our God!

[Alma 14:44](#) (Demonstration of a CHANGED HEART, among those who were previously bloodthirsty) (Contrast Parallelism)

And this they did, vouching and covenanting with God that rather than to **shed the blood of their brethren,**

they would give up their own lives,

45 And rather than to **take away from a brother,**

they would **give unto him,**

And rather than to **spend their days in idleness,**

they would **labor abundantly with their hands.**

46 And thus we see that **when these Lamanites were brought to believe and to know the truth,**

that **they were firm** and **would suffer even unto death**

rather than to commit sin;

47 And thus we see that they **buried the weapons of peace,**

or they **buried the weapons of war for peace.**

[Alma 14:76](#)

Now they did not **suppose** that **salvation** came **by the law of Moses,**

but the law of Moses did serve to strengthen their faith in Christ;

Repeated but in different words:

[1 Nephi 4:49](#)

And the **brightness** thereof was like unto the **brightness of a flaming fire**

which ascendeth up unto God **forever and ever**

and hath no end.

Just good poetry

[Alma 8:92](#)

Therefore, **how can ye be saved**

except **ye inherit the kingdom of heaven?**

Therefore, **ye cannot be saved in your sins."**

[Moroni 9:14](#)

Come out in **judgment,** O God,

And **hide their sins** and **wickedness** and **abominations** from before Thy face!

[2 Nephi 15:4](#) (Prayer and 'Them' are increasing in explanation; prayers by day and night contrasted; cry unto God/Eyes water pillow)

For I **pray** for **them continually by day,**

And mine **eyes water my pillow by night because of them;**

And I **cry unto my God** in faith

and I know that **He will hear my cry;**

And **I know that the Lord God will consecrate my prayers**

for the gain of my people;

[2 Nephi 11:4](#)

Wherefore, I **write unto my people,**

unto all they that shall receive hereafter **these things which I write,**

That they may know the **judgments of God,**

that they come upon all nations according to **the word which He hath spoken.**

[1 Nephi 5:124](#) (A/B//)

And the Lord did **curse the land against them** and **bless it unto our fathers;**

Yea, **He did curse it against them unto their destruction,**

[Jacob 4:4](#)

And how **blessed are they** who have **labored diligently** in His vineyard!

And how cursed are they which **shall be cast out** into their own place!

[3 Nephi 5:90](#) But behold, I say unto you, **love your enemies,**

bless them that curse you,

do **good** to them **that hate you;**

And **pray for them which despitefully use you and persecute you,**

[2 Nephi 6:36-38](#) (Judged used 4 times)

And it shall come to pass that when all men shall have passed from this **first death** unto **life,**

insomuch as they have **become immortal,**

They must appear before **the judgment seat** of the Holy One of Israel;

And then cometh **the judgment;**

And then must they be **judged** according to the **holy judgment** of God;

And assuredly as the **Lord liveth-**

for the Lord **God hath spoken it**

and it is **His eternal word**

which **cannot pass away-**

That they which are **righteous**

shall be **righteous still,**

And they which are **filthy**

shall be **filthy still;**

[Mosiah 1:117](#)

For behold, He **judgeth**

and His **judgment is just,**

And **the infant perisheth** not

that dieth in his infancy;

[Alma 19:79](#) **THIS IS BEAUTIFUL. THE FINAL STATE OF SALVATION IS DECLARED BY THE EXTREME AND FINAL OUTCOMES.**

YOU HAVE EITHER MERCY RESTORED; YOU HAVE EITHER JUSTICE RESTORED, BUT IN THE END IT IS A RIGHTEOUS JUDGEMENT WHICH IS RESTORED.

Yea, **ye shall have mercy** restored unto you again,

Ye shall have justice restored unto you again,

Ye shall have a righteous judgment restored unto you again,

[3 Nephi 6:14](#) ([Matthew 7:2](#))

For with what **judgment** ye **judge,**

ye shall be judged,

And with what **measure** ye **mete,**

it shall be **measured to you again;**

[John 7:24](#)

Judge not according to the appearance,

but **judge righteous judgment.**

[Mormon 4:74](#)

And then cometh the **judgment** of the Holy One upon them;

And then cometh the time that

he that is **filthy**

shall be filthy still,

And he that is **righteous**

shall be righteous still;

He that is **happy**

shall be happy still;

And he that is **unhappy**

shall be unhappy still.

[Moroni 7:17](#)

And now my brethren, seeing that ye know **the light by which ye may judge,**

which **light is the light of Christ,**

See that ye **do not judge wrongfully;**

For with that **same judgment which ye judge,**

ye shall also be judged;

(Isaiah)

[2 Nephi 8:77](#)

For the vineyard of the Lord of Hosts

is the house of Israel,

And the men of Judah,

His pleasant plant;

And He looked for **judgment**,

and behold, oppression;

For righteousness,

and behold, a cry.

Parallelism http://montreal.anglican.org/comments/glossary/staircase_parallelism.shtml

A literary device common in Hebrew and other Semitic poetry, in which related thoughts or phrases are juxtaposed.

Parallelism (sometimes called *thought rhyme*) is a balance not only of form but also of the thought between successive members in a poem. A line of poetry is divided into parts. Parallelism is more than mere repetition of words or ideas in successive parts. The second part is a specification, often an intensification, of the first. Where there is a third part, the third complements the thought of the first part.

In **synonymous parallelism**, the same thought is expressed in successive parts; the second part simply repeats the sense of the first in slightly different terms.

In **antithetic parallelism**, the thought expressed in the second part is in contrast to that of the first part.

In **formal parallelism**, also called **synthetic parallelism**, a verse contains neither repetition in different terms nor contrasted assertions. In it the thought of the first part is carried further and completed in the second.

In **climactic parallelism**, the characteristics of synonymous and formal parallelism are combined. The second part echoes or repeats a phrase in the part and also adds to it an element which carries forward or completes the sense.

In **staircase parallelism**, the second part of the verse develops the thought of the first, without quoting words from the first part.

In **internal parallelism**, the balance of form and thought is between individual parts of a verse. In **external parallelism**, there is balance not only *within* but also *between* verses.

In **complete parallelism**, each term in the first part is matched by a corresponding term in the second part.

Berlin states Staircase parallelism MAY repeat in the second lines.

http://individual.utoronto.ca/mfkolarcik/BerlinA_Parallelism-ABD.html

b. Staircase Parallelism. A steplike pattern in which some elements from the first line are repeated verbatim in the second and others are added to complete the thought. Judg 5:12 provides an illustration:

/ V 5, p 157 Awake, awake, Deborah;
Awake, awake, chant a song.

Staircase Parallelism or Perhaps Complete Parallelism

<https://www.studentwritingcenter.us/hebrew-poetry-2/l.html>

-**Three-line staircase parallelism**, a pattern common in both Ugaritic and Hebrew;

Am I a slave, then, Athirat's menial?

Am I a slave, then, handling the trowel?

Athirat's slave-girl making the bricks?

Helaman 2:68

Behold, I have given unto you the **names** of our first parents

which came out of the Land of Jerusalem;

And this I have done that when you **remember your names,**

that ye may remember them;

And when ye remember them,

ye may remember their works;

And when ye remember their works, ye may know how that it is said, and also written,

that they were good.

[Helaman 2:74-75](#)

And now my sons, **remember,**

remember that it is upon the **Rock** of our Redeemer,

which 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,

Yea, when all his hail and his **mighty storm shall beat upon you,**

It shall have no power over you

to drag you down to the gulf of misery and endless wo,

Because of the Rock upon which ye are built, which is a **sure foundation,**

a foundation whereon if men buildeth, they cannot fall.

[Helaman 3:17](#) Yea, ye had ought to marvel because **ye are given away,**
that the devil hath got so great hold upon your hearts;

Yea, how could ye **have given away** to the enticing of him who art seeking to **hurl away your souls down to everlasting misery and endless wo?**

[Helaman 4:73](#)

Yea, which shall be consigned to a state of **endless** misery, fulfilling the words which saith:

"They that have **done good** shall have **everlasting life;**

And they that have **done evil** shall have **everlasting damnation."**

And thus it is. Amen.

[1 Nephi 5:111-115](#) Yea, and ye also know that Moses, by his word, **according to** the power of God which was in him, smote the rock and there came forth water that the children of Israel might quench their thirst.

112 "And notwithstanding they being led- The Lord their God, their Redeemer, going before them, leading them by day, and giving light unto them by night, and doing all things for them which were expedient for man to receive- They hardened their hearts, and blinded their minds, and reviled against Moses, and against the true and living God.

[1 Nephi 5:113-115](#)

And it came to pass that

according to His word

He did **destroy them;**

And **according to His word**

He did **lead them;**

And **according to His word**

He did do all things for them;

[1 Nephi 5:240-242](#)

Yea, the God of Abraham and of Isaac and the God of Jacob

yieldeth Himself,

according to the words of the angel,
as a man into the hands of wicked men,

To be lifted up,

according to the words of Zenoch,

And to be crucified,

according to the words of Neum,

And to be buried in a sepulcher,

according to the words of Zenos
which he spake concerning the three days of darkness,

3 Nephi 8:37-38

And it came to pass that when He had said these words,

He commanded His disciples that **they should take** of the wine of the cup

and **drink of it,**

And that they should **also give unto the multitude**

that they **might drink of it.**

38 And it came to pass that **they did so**

and did drink of it

and were filled;

And they **gave unto the multitude**

and they did drink

and they were filled.

[Helaman 2:85-87](#)

And it came to pass that Nephi and Lehi were **encircled about as if by fire,**

Even insomuch that they durst not lay their hands upon them for fear,

lest they should be burned.

Nevertheless, Nephi and Lehi **were not burned,**

And they were as standing **in the midst of fire**

and **were not burned;**

And when they saw that they were **encircled about with a pillar of fire**

and that it **burned them not,**

Their hearts did take courage;

Alma 16:151

But behold, if ye will awake and arouse your faculties,

even to an experiment upon my words and exercise a particle of faith, Yea,

even if ye can no more than desire to believe, let this desire work in you,

Even until ye believe in a manner that ye **can give place for a portion of my words**.

Keep/Kept

[Alma 17:31](#) And now my son Helaman,

I **command you** that ye take **the records** which have been entrusted with me,

And I also **command you that ye shall keep a record** of this people,

according as I have done upon **the plates of Nephi**;

And **keep all these things sacred which I have kept**,

even as I have kept them-

for it is for a wise purpose **that they are kept-**

[Alma 17:45](#)

And now remember, my son,

that God hath entrusted you with these things

which are sacred,

which He hath **kept** sacred,

And also which He will **keep** and preserve

for a wise purpose in Him,

that He may **show forth His power** unto future generations.

[John 15:10](#)

If ye **keep** my **commandments**,

ye shall **abide in my love**;

even as I have **kept my Father's commandments**,

and **abide in his love**.

KEEP CMDT WILL PROSPER	17:29 But behold, my son, this is not all - For ye had ought to know, as I do know, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land,
DO NOT KEEP, WILL BE CUT OFF	17:30 And ye had ought to know also that inasmuch as ye will not keep the commandments of God, ye shall be cut off from His presence; Now this is according to His word.
RECORDS ENTRUSTED, WISE PURPOSE, TO GO TO ALL NATIONS	17:31 And now my son Helaman, I command you that ye take the records which have been entrusted with me, And I also command you that ye shall keep a record of this people, according as I have done, upon the plates of Nephi; And keep all these things sacred which I have kept, even as I have kept them - for it is for a wise purpose that they are kept - And these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning; And behold, it hath been prophesied by our fathers that they should be kept and handed down from one generation to another and be kept and preserved by the hand of the Lord Until they shall go forth unto every nation, kindred, tongue and people,
MYSTERIES THEREIN	that they shall know of the mysteries contained thereon. 17:34 And now behold, if they are kept, they must retain their brightness, Yea, and they will retain their brightness, Yea, and also shall all the plates which do contain that which is holy writ.
	17:35 Now ye may suppose that this is foolishness in me; But behold, I say unto you that by small and simple things are great things brought to pass, And small means , in many instances, doth confound the wise; 17:36 And the Lord God doth work by means to bring about His great and eternal purposes, And by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. (Alternating and Stairstep Parallelism small/great; foolishness/confound the wise;
	Then ties in salvation of souls, then to incorrect traditions, then to knowledge and rejoice in Christ Redeemer
ENLARGED MEMORY	17:37 And now, it hath hitherto been wisdom in God that these things should be preserved; For behold, they have enlarged the memory of this people, Yea, and convinced many of the error of their ways And brought them to the knowledge of their God, unto the salvation of their souls;
CONVINCED OF ERROR	17:38 Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers;
BROUGHT TO REPENTANCE	17:39 Yea, these records and their words brought them unto repentance, That is, they brought them to the knowledge of the Lord their God and to rejoice in Jesus Christ their Redeemer;
BRING TO KNOWLEDGE OF REDEEMER	17:40 And who knoweth but what they will be the means of bringing many thousands of them - yea, and also many thousands of our stiffnecked brethren the Nephites which are now hardening their hearts in sins and iniquities - to the knowledge of their Redeemer.
MYSTERIES THEREIN	17:41 Now these mysteries are not yet fully made known unto me, therefore I shall forbear;
	17:42 And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God, For He doth counsel in wisdom over all His works, And His paths are strait And His course is one eternal round.
	17:43 O remember, remember, my son Helaman, how strict are the commandments of God!
	17:44 And He saith, "If ye will keep My commandments, ye shall prosper in the land, " But if ye keep not His commandments, ye shall be cut off from His presence.
RECORDS ENTRUSTED, WISE PURPOSE, TO GO TO FUTURE NATIONS	17:45 And now remember, my son, that God hath entrusted you with these things which are sacred, which He hath kept sacred, And also which He will keep and preserve for a wise purpose in Him, that He may show forth His power unto future generations.
DO NOT KEEP, WILL BE CUT OFF	17:46 And now behold, I tell you by the spirit of prophecy that if ye transgress the commandments of God, Behold, these things which are sacred shall be taken away from you by the power of God, And ye shall be delivered up unto Satan that he may sift you as chaff before the wind;
KEEP CMDT WILL PROSPER	17:47 But if ye keep the commandments of God and do with these things which are sacred, according to that which the Lord doth command you - for you must appeal unto the Lord for all things whatsoever ye must do with them - Behold, no power of earth or hell can take them from you; For God is powerful to the fulfilling of all His words,

[3 Nephi 9:44](#) (Parallelism, but also Singular/Plural He/Their)

He that **eateth this bread,**
eateth of **My body to their soul,**

And he that **drinketh of this wine,**
drinketh of **My blood to their soul,**

And their soul shall never **hunger nor thirst,**
but shall be filled."

8:1 Behold, now it came to pass that when Jesus had spoken these words,
He looked round about again on the multitude And He saith unto them Behold, My time is at hand;

8:2 I perceive that ye are weak, that ye cannot understand all My words which I am commanded of the Father to speak unto you at this time;

8:3 Therefore, go ye unto your homes
and ponder upon the things which I have said,
And ask of the Father in My name,
that ye may understand and prepare your minds for the morrow;
And I come unto you again;

8:4 But now I go unto the Father and also to show Myself unto the lost tribes of Israel,
For they are not lost unto the Father,
for He knoweth whither He hath taken them.

8:5 And it came to pass that when Jesus had thus spoken, He cast His eyes round about again on the multitude, And behold, they were in tears and did
look steadfastly upon Him as if they would ask Him to tarry a little longer with them;

8:6 And He saith unto them: Behold, My bowels are filled with compassion toward you - Have ye any that are sick among you? Bring them hither.

8:7 Have ye any that are lame or blind or halt or maimed or leprous? Or that are withered? Or that are deaf? Or that are afflicted in any manner? Bring
them hither and I will heal them, for I have compassion upon you.

8:8 My bowels are filled with mercy, For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, For I see
that your faith is sufficient that I should heal you.

8:9 And it came to pass that when He had thus spoken, all the multitude with one accord did go forth with their sick and their afflicted and their lame and
with their blind and with their dumb and with all they that were afflicted in any manner; And He did heal them every one as they were brought forth unto
Him;

8:10 And they did all - both they which had been healed and they which were whole - bow down at His feet and did worship Him;

8:11 And as many as could come, for the multitude, did kiss His feet, insomuch that they did bathe His feet with their tears.

8:12 And it came to pass that He commanded that their little children should be brought,

8:13 So they brought their little children and sat them down upon the ground round about Him, And Jesus stood in the midst and the multitude gave way
till they had all been brought unto Him.

8:14 And it came to pass that when they had all been brought and Jesus stood in the midst, He commanded the multitude that they should kneel down
upon the ground.

8:15 And it came to pass that when they had knelt upon the ground, Jesus groaned within Himself and saith: Father, I am troubled because of the
wickedness of the people of the house of Israel.

8:16 And when He had said these words, He Himself also knelt upon the earth, And behold, He prayed unto the Father, And the things which He prayed
cannot be written, And the multitude did bear record which heard Him.

8:17 And after this manner do they bear record: The eye hath never seen, neither hath the ear heard before, so great and marvelous things as we saw
and heard Jesus speak unto the Father!

8:18 And no tongue can speak, neither can there be written by any man, Neither can the hearts of men conceive so great and marvelous things as we
both saw and heard Jesus speak!

8:19 And no one can conceive of the joy which filled our souls at the time we heard Him pray for us unto the Father!

8:20 And it came to pass that when Jesus had made an end of praying unto the Father, He arose; But so great was the joy of the multitude that they were
overcome.

8:21 And it came to pass that Jesus spake unto them and bade them arise,

8:22 And they arose from the earth; And He saith unto them: Blessed are ye because of your faith! And now behold, My joy is full.

8:23 And when He had said these words, He wept and the multitude bear record of it; And He took their little children, one by one, and blessed them and
prayed unto the Father for them.

8:24 And when He had done this, He wept again; And He spake unto the multitude and saith unto them: Behold your little ones!

8:25 And as they looked to behold, they cast their eyes toward heaven, And they saw the heavens open, And they saw angels descending out of heaven,
as it were, in the midst of fire; And they came down and encircled those little ones about,

8:26 And they were encircled about with fire, And the angels did minister unto them. And the multitude did see and hear and bear record; And they know
that their record is true, for they - all of them - did see and hear, every man for himself;

8:27 And they were in number about two thousand and five hundred souls; And they did consist of men, women and children.

8:28 And it came to pass that Jesus commanded His disciples that they should bring forth some bread and wine unto Him;

8:29 And while they were gone for bread and wine, He commanded the multitude that they should sit themselves down upon the earth;

8:30 And when the disciples had come with bread and wine, He took of the bread and brake and blessed it; And He gave unto the disciples and
commanded that they should eat;

8:31 And when they had eaten and were filled, He commanded that they should give unto the multitude.

8:32 And when the multitude had eaten and were filled, He saith unto the disciples: Behold, there shall one be ordained among you, And to him will I give
power that he shall break bread and bless it and give it unto the people of My church, unto all they which shall believe and be baptized in My name;

8:33 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and gave it unto you;

8:34 And this shall ye do in remembrance of My body which I have shown unto you;

8:35 And it shall be a testimony unto the Father that ye do always remember Me;

8:36 And if ye do always remember Me, ye shall have My Spirit to be with you.

8:37 And it came to pass that when He had said these words, He commanded His disciples that they should take of the wine of the cup and drink of it,
And that they should also give unto the multitude that they might drink of it.

8:38 And it came to pass that they did so and did drink of it and were filled; And they gave unto the multitude and they did drink and they were filled.

8:39 And when the disciples had done this, Jesus saith unto them: Blessed are ye for this thing which ye have done, for this is fulfilling My
commandments, And this doth witness unto the Father that ye are willing to do that which I have commanded you;

8:40 And this shall ye always do unto those who repent and are baptized in My name; And ye shall do it in remembrance of My blood which I have shed for you, that ye may witness unto the Father that ye do always remember Me;

8:41 And if ye do always remember Me, ye shall have My Spirit to be with you.

8:42 And I give unto you a commandment that ye shall do these things,

8:43 And if ye shall always do these things, blessed are ye, for ye are built upon My Rock;

8:44 But whoso among you shall do more or less than these are not built upon My Rock, but are built upon a sandy foundation;

8:45 And when the rain descends and the floods come and the winds blow and beat upon them, they shall fall, And the gates of hell are already open to receive them.

8:46 Therefore, blessed are ye if ye shall keep My commandments which the Father hath commanded Me that I should give unto you;

8:47 Verily, verily I say unto you, ye must watch and pray always, lest ye be tempted by the devil and ye are led away captive by him;

8:48 And as I have prayed among you, even so shall ye pray in My church among My people which do repent and are baptized in My name;

8:49 Behold, I Am the light - I have set an example before you.

8:50 And it came to pass that when Jesus had spake these words unto His disciples, He turned again unto the multitude and saith unto them: Behold, verily, verily I say unto you, ye must watch and pray always, lest ye enter into temptation;

8:51 For Satan desireth to have you, that he may sift you as wheat; Therefore, ye must always pray unto the Father in My name; And whatsoever ye shall ask the Father in My name, which is right, believing that ye shall receive - And behold, it shall be given unto you;

8:52 Pray in your families unto the Father, always in My name, that your wives and your children may be blessed.

8:53 And behold, ye shall meet together oft, And ye shall not forbid any man from coming unto you when ye shall meet together, But suffer them that they may come unto you and forbid them not;

8:54 But ye shall pray for them and shall not cast them out; And if it so be that they come unto you oft, ye shall pray for them unto the Father in My name. Therefore, hold up your light that it may shine unto the world;

8:55 Behold, I Am the light which ye shall hold up. That which ye have seen Me do -

8:56 Behold, ye have seen I have prayed unto the Father, And ye all have witnessed and ye see that I have commanded that none of you should go away, But rather have commanded that ye should come unto Me that ye might feel and see -

8:57 Even so shall ye do unto the world; And whosoever breaketh this commandment, suffereth himself to be led into temptation.

8:58 And now it came to pass that when Jesus had spoken these words, He turned His eyes again upon the disciples whom He had chosen and saith unto them:

8:59 Behold, verily, verily I say unto you, I give unto you another commandment, And then I must go unto My Father, that I must fulfill other commandments which He hath given Me.

8:60 And now behold, this is the commandment which I give unto you - That ye shall not suffer anyone knowingly to partake of My flesh and blood unworthily when ye shall minister it, For whoso eateth and drinketh My flesh and blood unworthily eateth and drinketh damnation to his soul.

8:61 Therefore, if ye know that a man is unworthy to eat and drink of My flesh and blood, ye shall forbid him; Nevertheless, ye shall not cast him out from among you, But ye shall minister unto him and shall pray for him unto the Father in My name;

8:62 And if it so be that he repenteth and is baptized in My name, then shall ye receive him and shall minister unto him of My flesh and blood;

8:63 But if he repenteth not, he shall not be numbered among My people, that he may not destroy My people, For behold, I know My sheep and they are numbered;

8:64 Nevertheless, ye shall not cast him out of your synagogues or your places of worship, For unto such shall ye continue to minister;

8:65 For ye know not but what they will return and repent and come unto Me with full purpose of heart and I shall heal them, And ye shall be the means of bringing salvation unto them.

8:66 Therefore, keep these sayings which I have commanded you, that ye come not under condemnation, For wo unto him whom the Father condemneth!

8:67 And I give you these commandments because of the disputations which hath been among you befores, times,

8:68 And blessed are ye if ye have no disputations among you.

8:69 And now I go unto the Father, because it is expedient that I should go unto the Father for your sakes.

8:70 And it came to pass that when Jesus had made an end of these sayings, He touched with His hand the disciples whom He had chosen - one by one, even until He had touched them all - and spake unto them as He touched them;

8:71 And the multitude heard not the words which He spake, Therefore, they did not bear record; But the disciples bear record that He gave them power to give the Holy Ghost,

8:72 And I will show unto you hereafter that this record is true.

8:73 And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus;

8:74 And while they were overshadowed, He departed from them and ascended into heaven;

8:75 And the disciples saw and did bear record that He ascended again into heaven.

9:1 And now it came to pass that when Jesus had ascended into heaven,
the **multitude did disperse**
and every man did take his wife and his children and did return to his own home;

9:2 And it was **noised abroad** among the people immediately
before it was yet dark
that the multitude had **seen Jesus**
and that He **had ministered unto them**
and that He would also **show Himself** on the **morrow unto the multitude;**
9:3 Yea, and **even all the night**
it was **noised abroad** concerning Jesus

And insomuch did they send forth unto the people that there were many
yea, an
exceeding great number
did **labor exceedingly**
all that night
That they might **be on the morrow in the place** where Jesus should show Himself unto the multitude.

9:4 And it came to pass that on the morrow when the multitude was **gathered together,**

Behold,
Nephi and his brother whom he had raised from the dead, whose name was
Timothy, and also his son, whose name was
Jonas, and also
Mathoni and
Mathonihah, his brother, and
Kumen and
Kumenonhi and
Jeremiah and
Shemnon and
Jonas and
Zedekiah and
Isaiah –

Now these were **the names of the disciples whom Jesus had chosen -**

9:5 **And** it came to pass that they went forth
and stood in the midst of **the multitude;**

9:6 **And** behold, **the multitude** was so great
that they did cause that they should be separated into twelve bodies,

And the twelve did teach **the multitude;**

But behold, they did cause that **the multitude** should kneel down upon the face of the earth
and should pray unto the **Father in the name of Jesus,**

9:8 **And** the disciples did pray unto the Father also
in the name of Jesus.

9:9 **And** it came to pass that they arose and ministered unto the people;

9:10 **And** when they had ministered those same words which Jesus had spoken,
nothing varying from the words which Jesus had spoken,

Behold, they knelt again and **prayed to the Father in the name of Jesus;**

And they did **pray for that which they most desired,**

And they desired that the Holy Ghost should be given unto them;

9:11 **And** when they had thus prayed,
they went down **unto the water's edge**

and the multitude followed them.

9:12 **And** it came to pass that Nephi **went down into the water**
and was **baptized,**

9:13 **And** he **came up out of the water**
and began to **baptize,**

And he did **baptize all they whom Jesus had chosen.**

9:14 **And** it came to pass **when they were all baptized**
and had **come up out of the water,**

the Holy Ghost did fall upon them,

And they were filled with **the Holy Ghost and with fire;**

9:15 **And** behold, they were **encircled about as if it were fire**

And it came down from heaven **and** the multitude did witness it and do bear record;

And angels did come down out of heaven and did minister unto them.

9:16 **And** it came to pass that while the angels were ministering unto the disciples,
Behold, **Jesus came and stood in the midst** and ministered unto them.

3 Nephi 9:17

And it came to pass that He spake unto the multitude
and commanded them that they should kneel down again upon the earth,
and also that His disciples should kneel down upon the earth.

9:18 And it came to pass that when they had all knelt down upon the earth,
He commanded His disciples that they should pray;

9:19 And behold, they began to pray,
And they did pray unto Jesus, calling Him their Lord and their God.

9:20 And it came to pass that Jesus departed out of the midst of them and went a little way off from them and bowed Himself to the earth,
And He saith: Father, I thank Thee that

Thou hast given the Holy Ghost

unto these **whom I have chosen,**

And it is because of their belief in Me

that I have **chosen them out of the world;** (This ties in with 'in the world and out of the world' in the verses below)

9:21 Father, I pray Thee that

Thou wilt give the Holy Ghost unto all them

that shall believe in their words;

9:22 Father, Thou hast given them the Holy Ghost

because they believed in Me,

And Thou seest that they believe in Me

because Thou hearest them and they pray unto Me;

And they pray unto Me because I am with them;

9:23 And now Father, I pray unto Thee for them,

And also for all they which shall **believe on their words,**

that they may **believe in Me,** that

I may be in them

as Thou, Father, **art in Me,**

that we may be one.

(repeated below)

9:24 And it came to pass that when Jesus had thus prayed unto the Father,

He came unto His disciples,

And behold, they did still continue without ceasing to pray unto Him;

And they did not multiply many words,

for it was given unto them what they should pray,

And they were filled with desire.

Theme in all these is 'those he has chosen' vs 'those who will believe their words' (us) vs 'the world' who won't believe.

3 Nephi 9:25-31

	JESUS SMILES UPON THEM, HIS COUNTENANCE	And it came to pass that Jesus beheld them as they did pray unto Him, And His countenance did smile upon them. And the light of His countenance did shine upon them; And behold, they were as white as the countenance and also the garments of Jesus;
A	THEY WERE WHITE AS JESUS, THE WHITENESS EXCEEDS ALL	And behold the whiteness thereof did exceed all the whiteness- yea, even there could be nothing upon earth so white as the whiteness thereof. (Chiasm within Parallelism)
B	THEY PRAY STEADFASTLY	And Jesus saith unto them, "Pray on"; Nevertheless, they did not cease to pray.
C	JESUS DEPARTS TO PRAY	And He turned from them again and went a little way off and bowed Himself to the earth And He prayed again unto the Father saying
D	MAY BE PURIFIED	"Father, I thank Thee that Thou hast purified these which I have chosen because of their faith; And I pray for them, and also for them which shall believe on their words, that they may be purified in Me through faith on their words, even as they are purified in Me;
X	PRAYS FOR THEM GIVEN TO HIM	Father, I pray not for the world, But for them which Thou hast given unto Me out of the world because of their faith, that they may be purified in Me,
D	MAY BE PURIFIED AND ONE	that I may be in them as Thou, Father, art in Me, that we may be one, that I may be glorified in them." (Parallelism within Chiasm)
D	JESUS RETURNS FROM PRAYER	And it came to pass that when Jesus had spake these words, He came again unto His disciples;
B	THEY PRAY STEADFASTLY	And behold, they did pray steadfastly without ceasing unto Him;
A	HE SMILES, HIS COUNTENANCE, THEY WERE WHITE AS JESUS	And He did smile upon them again; And behold, they were white even as Jesus.

Also do inner chiasm of whiteness

3 Nephi 9:32-35

A	DEPARTS	And it came to pass that He went again a little way off
B	PRAYS TO THE FATHER	and prayed unto the Father;
C	TONGUES CAN NOT SPEAK	And tongue cannot speak the words which He prayed,
D	CAN NOT BE WRITTEN	Neither can be written by man the words which He prayed;

E	MULTITUDE COULD HEAR IT	And the multitude did hear and do bear record,
F	MULTITUDE COULD ONLY UNDERSTAND IN THEIR HEARTS	And their hearts were open, And they did understand in their hearts the words which He prayed;
E'	BUT MULTITUDE COULD NOT REPEAT	Nevertheless, so great and marvelous were the words which He prayed,
D'	CAN NOT BE WRITTEN	that they cannot be written,
C'	TONGUES CAN NOT SPEAK	Neither can they be uttered by man.
B'	FINISHES PRAYING TO THE FATHER	And it came to pass that when Jesus had made an end of praying,
A'	RETURNS	He came again to the disciples

Mormon 4:

68 For do we not read that **God is the same** yesterday, today and forever?

And in Him there is no variableness, **neither shadow of changing?**

69 And now, if ye have imagined up unto yourselves **a god which doth vary** and in him there **is shadow of changing,**

Then have ye imagined up unto yourselves a **god which is not a God of miracles.**

70 But behold, I will show unto you a **God of miracles,**

even the God of Abraham,

and the God of Isaac,

and the God of Jacob;

And it is that same God which created **the heavens and the earth**

and all things that **in them is.**

71 Behold, He created **Adam,**

And by **Adam** came the **fall of man,**

And because of the **fall of man** came **Jesus Christ,**

even the Father and the Son,

And because of **Jesus Christ,**

came the **redemption of man,**

72 And because of the **redemption of man**

which came by **Jesus Christ,**

they are **brought back into the presence**

of the Lord.

Yea, this is wherein all **men are redeemed**

because the death of Christ bringeth to pass the resurrection,

Which bringeth to pass a redemption from an endless sleep,

From which sleep

all men shall be awakened by the power of God

when the trump shall sound;

71 Behold, He created

Adam, And by

Adam came the

fall of man, And because of the

fall of man came

Jesus Christ,

even the Father and the Son, And because of

Jesus Christ, came the

redemption of man, 72 And because of the

redemption of man which came by **Jesus Christ**, they are
brought back into the presence of the Lord.

Yea, this is wherein all **men are redeemed**
because the **death of Christ**
bringeth to pass the **resurrection**,
Which bringeth to **pass a redemption** from an **endless sleep**,
From which sleep all men **shall be awakened**
by the **power of God**
when the **trump shall sound**;

Simple Chiasms

Helaman 2:59-60

A	Spiritual Unbelief leads to Weakness	And they saw they had become weak like unto their brethren the Lamanites,
B	Not Preserved	And that the Spirit of the Lord did no more preserve them,
X	Gods Spirit Withdraws	Yea, it had withdrawn from them because the Spirit of the Lord doth not dwell in unholy temples;
B'	Not Preserved	Therefore, the Lord did cease to preserve them by His miraculous and matchless power,
A'	Spiritual Unbelief leads to Wickedness	For they had fallen into a state of unbelief and awful wickedness.

Ether 5:32

A	PREPARED A HOUSE	Thou hast prepared a house for man,
B	INHERITANCE WHERE GOD DWELLS	yea, even among the mansions of Thy Father,
C	TO HOPE FOR	in the which man might have a more excellent hope;
C'	MUST HAVE HOPE	Wherefore, man must hope,
B'	OR CAN NOT RECEIVE INHERITANCE	or he cannot receive an inheritance
A'	IN THE PLACE HE PREPARED	in the place which Thou hast prepared.

<https://www.jefflindsay.com/LDSFAQ/bomproblems.html>

(past tense/future tense)

IN MOSIAH 16:6, DID JOSEPH SMITH CATCH HIMSELF IN THE MIDDLE OF A MISTAKE IN THE BOOK OF MORMON AND CORRECT IT ON THE FLY? ↑

In Mosiah 16:6, the prophet Abinadi prophecies of the future coming of Christ. Then he makes a statement that sounds as if it views the coming of Christ as event in the past: "**And now if Christ had not come into the world, speaking of things to come as though they had already come, there could have been no redemption.**" Critics call this evidence of Joseph making a blunder and correcting himself.

Question for the critics: If Joseph were the author rather than translator of the Book of Mormon, why would he need to add a phrase to try to explain away a blunder he had made in the previous phrase? If he saw that as a blunder, he could just correct the whole sentence as he was drafting the Book of Mormon or in preparing the printer's manuscript. It makes no sense to argue he caught himself in an error and made a lame attempt to correct.

The use of past tense in Hebrew language used to emphasize events in the future is a Hebrew poetic method.

From

ASPECTS OF POETIC TEXT ANALYSIS, with special reference to biblical poetry

In Biblical Hebrew (and in many other literatures), poetic discourse manifests many of the following features:

- parallelism** (i.e., short, balanced A and B lines forming a sequence of parallel pairs)
- condensation** (e.g., ellipsis of elements in the B parallel line or omission of conjunctions)
- rhythmic cadence** of word accents and/or syllable counts (a kind of meter)
- concentrations of figures of speech** (especially simile and metaphor)
- word order variations** (e.g., divergence from prosaic V-S-O, more chiasmic constructions)
- word plays** (puns) and **sound plays** (alliteration, assonance)
- lexical repetition** (both exact and synonymous, random and structured)
- intensified language**, occasionally exclamatory
- rhetorical questions and deliberative questions**
- specialized vocabulary** including technical liturgical or archaic words and poetic word pairs
- direct speech** as the preferred mode of text presentation
- allusion and symbolism** (especially characteristic of religious discourse)

2. Exclamations

10

Exclamations are short, intensified utterances that serve to emotively heighten a certain aspect of the prophet's message, usually one of rebuke or condemnation:

Wake up you drunkards and weep! (Joel 1:5a)

Go to Bethel and sin! (Amos 4:4)

Fallen is Virgin Israel, never to rise again (Amos 5:2)

Seek me and live! (Amos 5:4)

Away with the noise of your songs! (Amos 5:23)

What are some of the poetic devices included within these exclamations?

Would a literal translation cause any misunderstanding?

If so, how would you resolve the problem while preserving the intensity of the original text?

3. Rhetorical questions

Rhetorical questions (RQs) are question forms that do not expect an answer. They are a forceful expression of the speaker's attitude, opinion, and emotions with regard to a particular issue. At times they are simply a vigorous way to emphasize the known answer, often with added pragmatic (behavioral) implications. For example, the speaker may want to persuade the addressees to change their manner of thinking or acting. Thus RQs may serve as an indirect form of encouragement or, more likely, of criticism, reprimand, or the like. The more RQs that occur in a sequence, one after another, the more powerfully and insistently the speaker's psychological state and feelings are communicated.

The following are examples of sequential RQs in Jeremiah 8:4–5:

When men fall down, do they not get up?

When a man turns away, does he not return?

Why then have these people turned away?

Why does Jerusalem always turn away?

They cling to deceit; they refuse to return.

What did Yahweh desire to convey to his people by this sequence of RQs?

Can RQs be used in YL for this same purpose? If not, how would you convey the divine speaker's intentions with the same degree of force and emotion?

Observe that Jeremiah 8:4–22 (of which the above passage is a part) closes with another set of RQs, forming a literary-structural *inclusio*. But what difference in connotation and implication do you notice in verse 22, which is the concluding set of RQs?

Now look at the RQ in Jeremiah 8:12:

Are they ashamed of their own loathsome conduct?

No, they have no shame at all

How does this RQ differ from the ones above?

The utterance in Jeremiah 8:12 is called a *leading question* because it leads up to an explicit answer in the text. A leading question often serves to open or close a major discourse unit and announce its main theme.

Point out how this device operates in Psalms 15 and 121 and in Song of Songs 5:9–16.

Are you able to use questions in an introductory or preparatory way like this in your language? If not, what equivalent device might you substitute?

4. Hyperbole

Hyperbole is an obvious exaggeration that serves to emphasize and highlight a particular perspective or strong opinion. It is quite a common feature of biblical poetry, especially in the prophets. Hyperbole is not intended to be taken literally; rather, it foregrounds the topic that is being spoken about, usually with a

11
certain amount of strong feeling and a particular attitude as well. The following are examples of hyperbole in the Psalter:

All night long I flood my bed with weeping and drench my couch with tears. (Ps. 6:6b)

Though an army encamp against me, my heart shall not fear. (Ps. 27:3)

Though you test me, you will find nothing; I have resolved that my mouth will not sin. (Ps. 17:3)

May they be blotted out of the book of life and not be listed with the righteous! (Ps. 69:28)

F. Shifting patterns

The category of *shifting patterns* includes a miscellaneous collection of linguistic forms that may be manipulated for particular rhetorical impact. Such a pointed shift is manifested in a poetic text whenever the poet utilizes a deliberate departure from the norms of discourse in order to foreground a specific aspect of content or create some special artistic or emotive effect, perhaps also to help mark a new unit within the larger text (as discussed in section 5.1.7).

There are four types of shift that are exemplified below: *pronouns*, *word order*, *insertion*, and *style*. Once again it will be necessary to inspect the Hebrew text or an interlinear version, if possible, to see what is going on in each case.

1. Pronouns

Observe where a prominent pronominal shift (*enallage*) occurs here in Psalm 46; the pronouns change, but the personal referent remains the same:

8 Come and see the works of the LORD,
the desolations he has brought on the earth.

9 He makes wars cease to the ends of the earth;
he breaks the bow and shatters the spear,
he burns the shields with fire.

10 Be still, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.

11 The LORD Almighty is with us;
the God of Jacob is our fortress.

What discourse function does such a variation serve in this case?

Does a literal rendering work in your language? If not, do you have a functional equivalent that would serve the same purpose?

Observe the pronoun shift in the following passage from Joel 3:

16 The LORD will roar from Zion
and thunder from Jerusalem;
the earth and the sky will tremble.

But the LORD will be a refuge for his people,
a stronghold for the people of Israel.

17 Then you will know that I, the LORD your God,
dwell in Zion, my holy hill.
Jerusalem will be holy;

never again will foreigners invade her.

What purpose does this pronoun shift carry out in this case?

Is there any additional marking that you must use in YL to make this discourse boundary clear?

2. Word order

The normal *word order* for finite verb clauses in Hebrew prose is Verb + Subject + Object. For non-finite verb clauses it is Subject + Verb + Object. For verbless clauses it is Topic + Comment. Word order, along with other devices such as pronominalization, syntactic dependency relations, additional qualifying attribution, and varied transitional expressions, is used to establish as well as to modify the information structure of a discourse.

13

Where the default syntactic pattern is not observed, and the subject or object (or some other nominal constituent) is *fronted* to the beginning of a clause and before the main verb, or in some other way dislocated,³ one of two things is signaled: Either a new topic is introduced (or reintroduced) into the discourse (*topicalization*) or some information in the text is marked as being in focus (*focalization*), meaning that the information is somehow novel, more important, or topically contrastive in relation to the cotext.⁴ The current topic is “given” and engages a listener’s attention throughout a sequence of utterances,

while an element in focus manifests a higher level of cognitive salience, but usually for only a single sentence. The term *emphasis* may then be used in a specific sense to indicate the particular semantic stress or emotive intensity that is placed (e.g., through repetition) upon a given word or phrase within a clause unit. The wider context and perhaps also some special linguistic marking such as a distinctive intonational pattern or discourse particles, usually indicate what is in focus versus what is emphasized (see Dooley and Levinsohn 2001, chap. 11).

These rules for prose may or may not apply to poetry, however; there are other reasons for moving certain syntactic elements around within the short poetic clause (colon). Such reasons would be (1) for the sake of euphony (a pleasing sound), (2) for the sake of a flowing *rhythm*, or (3) to create topical focus by means of an *antithetical* chiasmus (especially in Proverbs). It requires a rather close and careful analysis to determine which function is being effected by the word order shift – a study that translators may have to leave to the commentators to sort out. But if translators can consult the Hebrew text, it is worthwhile to note any prominent departures from the syntactic norm (by means of a discourse chart, as described in section 3.6.6). Any such modification may prove to be supplementary evidence to support their interpretation of a point of special emphasis, a change in subject, a reinforcement of the basic theme of a passage, or a structural boundary (normally a new beginning).

Note the word order in Psalm 12:5a–b. What sort of syntactic constituent begins this verse?

“Because of the oppression of the weak and the groaning of the needy,
I will now arise,” says the LORD

Check out the cotext of this verse and suggest what this front-shifting helps to mark in terms of the overall structure and/or the main theme or argument of Psalm 12.

Is word order used similarly to indicate focus in YL? If not, which devices are used instead?

Illustrate with reference to Psalm 12:5a–b.

Good (is) Yahweh, for a refuge in a day of troubleE

And with an overwhelming flood, an end (of Nineveh) he will make her placeE

Whatever you (pl.) plot against Yahweh, an end (to it) he is bringingE

From you (Nineveh) he came forth, the one plotting against Yahweh evilE

Observe the front-shifted syntactic constituents within the wider cotext of each of the above passages from Nahum 1 and then consult different translations and perhaps the *Translator’s Handbook on Nahum* (Clark and Hatton 1989).

Can you suggest why these particular features are positioned at the head of their respective clauses?

Is it to heighten a contrast, to spotlight a participant, to mark a strophic boundary, to emphasize an aspect of Nahum’s primary theme, or to effect some combination of these?

How would you signal the distinct rhetorical functions that you find here in YL?

3. Insertion

Insertion is a poetic device that involves a very specific shift in Hebrew word order. It is patterned according to the formula A – X – B, where A–B is a standard grammatical construction that has an unexpected, seemingly misplaced or added element, X, inserted within it for special effect (especially for focus or emphasis). The included text may be a single word, a phrase, or an entire clause (colon). The following is an example (rendered literally):

For not you delight in sacrifice,

and (or) I would bring (it);

burnt offering not you take pleasure in. (Ps. 51:16 [v. 18 in the Hebrew text])

The added verb in the middle (וְיָבִיֵאֵל) falls outside the regular accent pattern of the surrounding A and B cola, but semantically it could apply to either line, which thus emphasizes its content. It also anticipates the climactic meaning of the next verse, verse 17 (v. 19 in the Hebrew text), which concludes the strophe.

In the next example the first and third lines are grammatically very similar, while the inserted middle line manifests some noticeable differences, including the shift from a third person to a second person singular pronoun (enallage). In this case, the absolute medial utterance reinforces the descriptive praises on either side of it.

There is no Holy One like YHWH,

indeed, there is no (One) besides you (sg.);

and there is no Rock like our God! (1 Sam. 2:2)

How could you reproduce this heightening effect in YL?

Can you retain the word order of the biblical text, or not? Explain your answer.

In Psalm 24:6, below, there is a double insertion, A – X + X’ – B: The initial construct clause “This is (these are) the generation(s) of Jacob” is interrupted by two descriptive expressions that characterize the sort of persons who are being referred to. The verse may therefore be expressed prosaically as “The true descendants of Jacob are people who seek after God and long to come into his presence.”

This [is the] generation of
the ones who pursue him [God],
the seekers of your [God's] face,
Jacob. Selah. (Ps. 24:6)

Notice how this verse is rendered in the standard English versions. Does any one of them get it right?

The NEB has: "Such purity characterizes the people who seek his favor, Jacob's descendants, who pray to him." Suggest any improvements to this rendition that come to mind.

15

How will this affect its translation into YL?

4. **STYLE (Nephi exhibits a distinctive style within the rules)**

poet or prophet may creatively employ his literary skills, his personal style, to inject some formal and/or semantic surprise into the text. Usually, he does this through a pronounced modification in the current referential content, an ordinary linguistic construction, the prevailing connotative tone, or the general communicative purpose. Style is not a gratuitous flourish, however, or simply an attempt to display one's artistic technique; rather, it is applied to serve the poet's message. Therefore, an analyst must always study the text from several different literary perspectives in order to determine a form's most likely communicative function.

Compare the two passages below and note the variations between them:

Therefore because-of-you they-have-withheld the-heavens their-dew
and-the-earth it-has-withheld its-crops. (Hag. 1:10)

and-the-ground it-will-produce its-crop

and-the-heavens they-will-drop their-dew. (Zech. 8:12)

Did you notice the chiasmus in the Haggai text? Could there be any special significance to this?

If Zechariah is quoting Haggai (as seems likely), what effect do his changes have on the specific meaning and rhetorical impact of these words?

In this case, the different situational settings and communication goals of the two prophets probably provide the explanation for this contrastive type of intertextuality.

Can you suggest any reason for these differences, based on changed religious and rhetorical circumstances (cf. the general order reflected in Deut. 28:11–12; see also Hag. 2:19)?

There is an unexpected utterance and a decided stylistic shift in the following text (Amos 9:1b–4):

Strike the tops of the pillars

so that the thresholds shake.

Bring them down on the heads of all the people;

those who are left I will kill with the sword.

Not one will get away,

none will escape.

Though they dig down to the depths of the grave,

from there my hand will take them.

Though they climb up to the heavens,

from there I will bring them down.

Though they hide themselves on the top of Carmel,

there I will hunt them down and seize them.

Though they hide from me at the bottom of the sea,

there I will command the serpent to bite them.

Though they are driven into exile by their enemies,

there I will command the sword to slay them.

I will fix my eyes upon them

for evil and not for good.

Where does the unexpected change in content and stylistic shift occur?

What is their apparent purpose?

Would a literal rendering in YL convey this effect? If not, what would do this in a subtle, but perceptible way?

Notice that the rhythmic pattern established by the prolonged sequence of concessive clauses is broken at the end of Amos 9:1b–4 with a summary statement featuring a strong anthropomorphism that reverses the usual application and connotation of this figure (cf. Pss. 33:18 and 34:15). Notice too that the closing

16

mention of a sword of judgement echoes a similar utterance at the beginning, thereby marking a partial *inclusio* for this strophe. Amos is full of these suddenly introduced, shocking pronouncements of judgement upon a people who were proud and complacent in their pious godlessness. Often a pointed *reversal in expectation* is expressed within the context, like the concluding refrain "yet you have not returned to me" in chapter 4. The prophet thus suggests that people who continually refuse to heed God's call to repentance will one day, perhaps all too soon, hear his summons for punishment.

G. Discourse structure

The discourse arrangement of a literary text normally displays the unity of a particular discourse “design,” though with varying degrees of clarity.⁵ This verbal framework is constituted by the interaction of several compositional forces within a given text as a whole, each of which manifests a particular structure or pattern that is relatively more regular and predictable. Such organizational devices are distinct from the use of conventional genres, which results from a deliberate holistic choice on the part of an author. They are, probably, for the most part the product of a given author’s intuitive skill in terms of artistic compositional strategy and technique.

The different aspects of textual architecture need to be considered both individually and also in combination during any discourse analysis of a complete book, section, or pericope. These design features serve to identify the principal *units* of a given text, the spatial *arrangement* of these units with respect to one another, and the semantic *relationships* they have to each other as well as to the composition as a whole. After a brief definition of each type of structural variable, I will attempt to show how they interact in the realization of a familiar biblical passage well known for its outstanding literary-rhetorical quality—that is, its power of aesthetic attraction, emotive expression, and persuasive appeal.

The chief elements of discourse design, or textual tectonics, may be categorized for ease of reference into four distinct but interrelated compositional *processes* (functions)—segmentation, connection, projection, and progression—and also four corresponding stylistic *techniques* (forms), namely, recursion, interruption, concentration, and condensation. Each of the processes (which, taken together, normally characterize a wellformed literary text) is effected by the application of one or more of the techniques. This occurs either sequentially or in combination during the creation—or subsequent translation—of an artistic, affective verbal composition.⁶

The four PROCESSES of discourse design:

The four primary processes of discourse design may be defined as follows:

□ **Segmentation**—refers to the explicit and implicit demarcation of a text into a hierarchy of discrete but interrelated and diachronically organized compositional units from beginning to end, as well as inclusively from top to bottom, from the most to the least extensive structural segments.⁷

⁵ “Every literary analysis needs to deal with structure, since themes, images, ideas, and actions must be revealed through a literary framework” (P. House 1988:55). Furthermore, “one must discern the intent of a structure before making statements about it” (ibid.:56), for example, the manner in which the Book of Zephaniah is structured thematically around the notion of the day of the LORD—its present relevance and future implications.

⁶ A literary approach to discourse analysis as proposed here is rather different from a strict linguistic methodology, but I would expect the respective results to correspond and converge in a number of important areas. The occurrence of any clashes or contrasts may mark points that require further study from one perspective or the other. No single method is sufficient to analyze a literary text completely, accurately, and relevantly; the most credible and helpful study normally involves a combined approach that selects and applies the principles and techniques of several different modes of analysis. Notable examples of a helpful linguistic procedure applied to biblical discourse include Longacre 1989 and Wiklander 1984 for the Old Testament, Guthrie 1994 and Levinsohn 1987 for the New.

⁷ The earliest (pre-Mishnaic) effort to segment the Hebrew text appears to be by means of intratextual markers to initiate longer and shorter sections, *petuah* or *peh* (□) and *setuma* or *samek* (´) respectively. This ancient system forms the basis for the new “pericope series” of structurally oriented commentaries, e.g., Korpel 2001.

17

□ **Connection**—refers to the internal bonding of a text in terms of varied spans of cohesion (formal junction), stretches of coherence (semantic and pragmatic linkage), and points of greater or lesser transition (the junction between and among different structural units).

□ **Progression**—refers to the tendency for the semantic significance of a well-composed literary discourse to be teleological in nature, that is, purposefully forward-moving (goal-oriented) and cumulative in its overall development, with subsequent syntagmatic (contiguous) and paradigmatic (analogous) elements building resonantly and relationally upon those that have preceded them in the text (intra- and intertextuality).

□ **Projection**—refers to the formal highlighting and marking of larger “areas” and foregrounded “points” of particular structural importance (“peak,” narrative or nonnarrative), emotive prominence (“climax”), and thematic salience (e.g., “topic” or “focus”), either within a part of the discourse, or with respect to the text as a complete whole.

These four processes that merge in the construction of any verbal text may be shown diagrammatically (in a very idealized and schematic fashion) as follows:

([|] = segmentation, [----] = connection, [∩] = progression, [#] = projection)

∩

|

|-----|

---|-----| *levels of textual*

(Book of Mormon follows this below)

There are also a number of important structural *markers* in biblical literature that along with the recursion patterns help us to identify the organization of a particular text. These appear with significance at the following points of compositional prominence:

- initial *aperture*, exemplified by typical opening formulas and expressions, intensifiers (vocative, rhetorical question, imperative), a preview summary or thematic orientation, asyndeton, contrast, change in setting, scene, subject matter, or major linguistic or literary form;
- final *closure*, exemplified by a concluding saying, maxim, formula, summary-conclusion, emphatic utterance, transitional expression (i.e., transitioning to the next topic or unit of discourse), and the ending of a particular linguistic, literary, or rhetorical pattern;
- internal *climax*, exemplified by vigorous action, a “crowded stage,” direct speech, a concentration of key terms, figurative language, theological focus, or some significant repetition of form or content, this last being the most usual. In the case of many biblical pericopes, prosaic or poetic, it is possible to distinguish two distinct high points—one thematic in nature (i.e., “peak”), the other emotive/pragmatic (i.e., “climax”).

However, the structural operation of textual “bounding” on the basis of recursion needs further explanation. This function has various manifestations in biblical discourse (in the Former as well as the Latter Testament). Its main forms are summarized by way of formula and definition below with examples given from Joel (where A = a significant instance of recursion and [...] = a distinct discourse unit; cf. Wendland 2004:123-137):

□ **Inclusio**: [A ... A'] – the A elements demarcate the *beginning* and *ending* of the *same* discourse unit, whether large or small, e.g., Joel 2:1, 11 (i.e., enclosing Stanza C of Oracle 2):
For the day of the LORD is coming; indeed, it is near! E Indeed, the day of the LORD is great and very terrible

□ **Chiasmus**: [A + B +/- C ... +/- C' + B' + A'] – this is a case of *inverted parallelism* within the same discourse unit, e.g., Joel 2:30-31 (i.e., delineating strophe 2 of Stanza B'):

A “And I will give portents in *the heavens*

B and on the earth,

B' blood and fire and columns of smoke. (The chiastic pattern reveals the earthly location of these signs.)

A' The *sun* shall be turned to darkness, and the *moon* to blood, (**ote**: B'—*blood* + smoke; A' darkness + *blood*.)
before the great and terrible day of the LORD comes.”

□ **Anaphora**: [A] ... [A'] – the key recursive elements demarcate the respective *beginnings* of *different* discourse units, whether adjacent or separated within the text, e.g., Joel 2:1,15 (begin Stanza C-1; D-2):
Blow the trumpet on Zion; sound the alarm on my holy hill. Tremble, people of Judah! E
Blow the trumpet on Zion; sanctify a fast; call a solemn assembly!

□ **Epiphora**: [...A] ... [...A'] – the key recursive elements demarcate the respective *endings* of *different* discourse units, whether adjacent or separated within the text, e.g., Joel 2:17, 3:20-21 (end Part I & II):

“Spare thy people, O LORD, and make not thy heritage a reproach, a byword among the nations.

Why should they say among the peoples, ‘Where is their God?’ ”E

But Judah shall be inhabited for ever, and Jerusalem to all generations. E

Indeed, the LORD dwells in Zion!”

□ **Anadiplosis**: [...A] [A'...] – the recursive elements demarcate the distinct *beginning* and *ending* of *adjacent* discourse units within the text, e.g., Joel 2:17, 18-19 (strophes 2 and 3 of Stanza D):

“Spare thy people, O LORD, and make not thy heritage a reproach, a byword among the nations.

Why should they say among the peoples, ‘Where is their God?’ ”

Then the LORD became jealous for his land, and had pity on his people.

The LORD answered and said to his people, “Eand I will no more make you a reproach among the nations.”

(The example of 2:17 reveals that the same text can carry out several demarcative functions.)

The critical linguistic features which, by their *recursion* in a text, serve to establish poetic equivalence—whether *analogous* or *antithetical* in nature—may incorporate four basic types of discourse organization. These linguistic levels may be ranked according to their putative degree of perceptibility and perhaps also translatability in written (read) discourse as follows:

phonological (e.g., alliteration, punning, intonation);

lexical-semantic (e.g., use of synonyms and antonyms);

syntactic (e.g., the phrasal order of clause constituents);

morphological (e.g., the progression of tense, number, gender, etc.).

Jakobson’s abstract

axiom—sameness superimposed upon the sequence of form and meaning—is reflected more concretely than in the device of poetic **parallelism**, which in one verbal manner and means or another characterizes more from less “poetic” works (oral or written) in every language. In Hebrew poetry, for example, this is normally manifested in the series of coupled lines, or cola, which comprise a given text.

SOW, REAP

[Psalms 126:5](#) They that **sow** in tears shall **reap** in joy.

[Proverbs 22:8](#) He that **soweth** iniquity shall **reap** vanity; and the rod of his anger shall fail.

[Ecclesiastes 11:4](#) He that observeth the wind shall not **sow**; and he that regardeth the clouds shall not **reap**.

[Micah 6:15](#) Thou shalt **sow**, but thou shalt not **reap**; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

But Book of Mormon States it even with better parallelism

epiphora = [E A] + [E A'] + [E A''] ...

[Mosiah 5:49-50](#) And again, he saith,

If my people shall **sow** filthiness, they shall **reap** the chaff thereof, in the whirlwind;
and the effects thereof, is poison.

And again, he saith,

If my people shall **sow** filthiness, they shall **reap** the east wind,
which bringeth immediate destruction.

(Intensifying parallelism)

SIMILE

Three common pairs of figures in Hebrew poetry are presented below (paired because of the similarity between them).

1. Metaphor and simile

Though your sins are like scarlet, they shall be as white as snow;

though they are red like crimson, they shall be like wool. (Isa. 1:18b–c)

See how the faithful city has become a harlot!...

Your silver has become dross, your choice wine is diluted with water! (Isa. 1:21a, 22)

2. Metonym and synecdoche

Your incense is detestable to me! (Isa. 1:13b)

Your hands are full of blood! (Isa. 1:15d)

3. Personification and anthropomorphism

They have become a burden to me; I am weary of bearing them! (Isa. 1:14b–c)

The Daughter of Zion is left like a shelter in a vineyard. (Isa. 1:8a)

Ether 1:45

And they were small and they were light upon the water,
even **like** unto the lightness of a fowl upon the water,
And they were built after a manner that they were exceeding tight, e
ven that they would hold water **like** unto a dish;

Ether 1:46

And the bottom thereof was **tight like unto a dish**,
And the sides thereof were **tight like unto a dish**,
And the **ends thereof were peaked**,
And the top thereof was **tight like unto a dish**,
And the **length thereof was the length of a tree**,
And the door thereof, when it was shut, was **tight like unto a dish**.

Ether 3:8

And it came to pass that when they were buried in the deep, there was no water that could hurt them,
their vessels being tight **like** unto a dish,
And also they were tight **like** unto the ark of Noah;

1. Markers of aperture (a new beginning)

- a. **Recursion** is by far the most important marker of discourse divisions in the biblical literature, prose as well as poetry, in both the Old Testament and also the New Testament. Exact lexical recursion (repetition) is the most diagnostic, but close similarity (or strong contrast) also counts, and to a lesser degree so do corresponding structures and common themes or motifs. In many cases, these types of recursion may be regarded as instances of “separated” (non-adjacent) parallelism (see section 5.1.1).

There are five main kinds of boundary-marking recursion though not all of them mark the beginning of a new unit (aperture). It is important that they be carefully distinguished from one another. (In the diagram below, a/a' = the reiterated material; X = the same discourse unit; Y = a different discourse unit; and Z = a third discourse unit.)

- i. **Inclusio** [a – X – a']: The significant recursions occur at the beginning and ending of the same structural unit.
- ii. **Exclusio** [X – a, Z a' – Y]: The significant recursions occur at the ending and the beginning of different units, with a distinct bounded section in the middle of these two.
- iii. **Anaphora** [a – X, a' – Y]: The significant recursions occur at the respective beginnings of different structural units, whether adjacent or separated in textual space.
- iv. **Epiphora** [X – a, Y – a']: The significant recursions occur at the respective endings of different structural units, whether adjacent or separated in textual space.
- v. **Anadiplosis** [X – a, a' – Y]: The significant recursions occur at the ending of one unit and the very beginning of the next, that is, at the border between the two units.

1. Markers of aperture (a new beginning) a. Recursion is by far the most important marker of discourse divisions in the biblical literature, prose as well as poetry, in both the Old Testament and also the New Testament. Exact lexical recursion (repetition) is the most diagnostic, but close similarity (or strong contrast) also counts, and to a lesser degree so do corresponding structures and common themes or motifs. In many cases, these types of recursion may be regarded as instances of “separated” (non-adjacent) parallelism (see section 5.1.1). There are five main kinds of boundary-marking recursion though not all of them mark the beginning of a new unit (aperture). It is important that they be carefully distinguished from one another. (In the diagram below, a/a' = the reiterated material; X = the same discourse unit; Y = a different discourse unit; and Z = a third discourse unit.) i. **Inclusio** [a – X – a']: The significant recursions occur at the beginning and ending of the same structural unit. ii. **Exclusio** [X – a, Z a' – Y]: The significant recursions occur at the ending and the beginning of different units, with a distinct bounded section in the middle of these two. iii. **Anaphora** [a – X, a' – Y]: The significant recursions occur at the respective beginnings of different structural units, whether adjacent or separated in textual space. iv. **Epiphora** [X – a, Y – a']: The significant recursions occur at the respective endings of different structural units, whether adjacent or separated in textual space. v. **Anadiplosis** [X – a, a' – Y]: The significant recursions occur at the ending of one unit and the very beginning of the next, that is, at the border between the two units.

Simile

[Helaman 4:59](#)

Yea, behold, **at his voice** doth the **hills and the mountains tremble** and **quake**;
and by the **power of his voice** they are **broken up**, and become **smooth**,
yea, even **like unto a valley**;

[Helaman 5:79](#)

And behold there shall be great tempests,
and there shall be many **mountains laid low**,
like unto a valley,
and there shall be many places,
which are **now called valleys**,
which shall become **mountains**, whose **height thereof is great**.

[2 Nephi 4:34](#) For behold, they had hardened their hearts against him, that they had become **like unto a flint**;

Simile

PROPHECY

[2 Nephi 7:28](#)

Nevertheless, I will **soften the hearts of the Gentiles**,
that they shall be **like unto a father** to them;

1 Nephi 1:31 - 1 Nephi 1:41

31 And he traveled in the wilderness in the borders which were nearer the Red Sea;

32 And he did travel in the wilderness with his family, which consisted of my mother Sariah and my elder brethren, which were Laman, Lemuel and Sam.

33 And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley beside a river of water.

34 And it came to pass that he built an altar of stones, And he made an offering unto the Lord and gave thanks unto the Lord our God.

35 And it came to pass that he called the name of the river Laman and it emptied into the Red Sea; And the valley was in the borders near the mouth thereof;

36 And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: "O that thou mightest be like unto this river, continually running into the fountain of all righteousness!"

37 And he also spake unto Lemuel, saying: "O that thou mightest be like unto this valley, firm and steadfast and immovable in keeping the commandments of the Lord!"

(Firm and Steadfast is Emunah—the better Hebrew to English translation of “faithful”)

2 Nephi 1:122-125

"And now my sons,
I would that ye should **look to the great Mediator**
and hearken unto **His great commandments,**
And **be faithful** unto His words

and **choose eternal life**, according to **the will of His Holy Spirit,**
And **not choose eternal death**, according to **the will of the flesh** and the **evil which is therein,**
Which giveth **the spirit of the devil power to captivate,**
to bring you down to hell,
that he may reign over you in his own kingdom.

2 Nephi 1:120

And they **are free**
to choose
liberty and eternal life
through the great Mediator of all men,
Or
to choose
captivity and death,
according to the captivity and power of the devil,

Prophecy and Parallels

2 Nephi 1:20-24

And if it so be that they shall keep His commandments, they shall be blessed upon the face of this land,

**And there shall be none to molest them,
nor to take away the land of their inheritance,
And they shall dwell safely forever.**

"But behold, **when the time cometh that they shall dwindle in unbelief –**

After that they have **received** so great blessings from the hand of the Lord,
Having a **knowledge** of the creation of the earth and all men,
knowing the great and marvelous works of the Lord from the creation of the world,
Having power given them to do all things by faith,
Having all the commandments from the beginning,
And **having been brought by His infinite goodness** into this precious Land of Promise –

Behold I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, Behold, the judgments of Him that is just shall rest upon them.

**Yea, He will bring other nations unto them and He will give unto them power,
And He will take away from them the lands of their possessions,
And He will cause them to be scattered and smitten;**

(A,B,C,D, /X/ A',B',C',D')

Hebrew simile 'as dung'

[Mormon 1:40](#) And it came to pass that my sorrow did return unto me again;

And I saw that the day of grace was passed with them, both temporally and spiritually,

For I saw thousands of them hewn down in open rebellion against their God and heaped up **as dung** upon the face of the land.

Simile/Metaphor

2 Nephi 1:26-29

Wherefore my sons, I would that ye would remember,
Yea, I would that ye would hearken unto my words.

O that ye would **awake! Awake from a deep sleep,**
yea, even **from the sleep of hell,**

And **shake off the awful chains by which ye are bound,**

which are the chains which bind the children of men

that they are carried away captive down to the eternal gulf of misery and wo!

Awake and arise from the dust

and hear the words of a trembling parent

whose limbs ye must soon **lay down in the cold and silent grave**

from whence no traveler can return.

A few more days and I go the way of all the earth But behold, the Lord hath redeemed my soul from hell;
I have beheld His glory and I am encircled about eternally in the arms of His love!

[2 Nephi 1:28](#) **Awake and arise from the dust and hear the words of a trembling parent** whose limbs ye must soon lay down in the cold and silent grave from whence no traveler can return- A few more days and I go the way of all the earth;

[2 Nephi 1:36](#) **Arise from the dust, my sons, and be men!** And be determined in one mind and in one heart, united in all things, That ye may not come down into captivity, That ye may not be cursed with a sore cursing,

[2 Nephi 1:39](#) Shake off the chains with which ye are bound and come forth out of obscurity **and arise from the dust;**

[2 Nephi 5:114](#) **Shake thyself from the dust! Arise!** Sit down, O Jerusalem! Loose thyself from the bands of thy neck, O captive daughter of Zion!

[3 Nephi 9:75](#) **Shake thyself from the dust-arise!** Sit down, O Jerusalem! Loose thyself from the bands of thy neck, O captive daughter of Zion!

[Moroni 10:28](#) **And awake! And arise from the dust, O** Jerusalem! Yea, and put on thy beautiful garments, O daughter of Zion! And strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, That the covenants of the Eternal God which He hath made unto thee, O house of Israel, may be fulfilled.

[2 Nephi 6:73](#)

O my beloved brethren, remember the **awfulness** in **transgressing against that Holy God!**

And also the **awfulness of yielding to the enticings of that cunning one;**

[2 Nephi 6:35](#)

And the **righteous**

shall have a perfect knowledge of their **enjoyment** and their **righteousness**, being clothed with purity,

Yea, even with the **robe** of **righteousness**.

Alma 16:217

"And thus **mercy can satisfy the demands of justice**

and **encircles** them in the **arms of safety**,

While he that exerciseth no faith unto repentance

is **exposed** to the whole **law of the demands of justice**;

Therefore, only unto him that hath faith unto repentance is brought about the great and eternal plan of redemption.

2 Nephi 11:94

Yea, and he **leadeth them** by the neck

with a **flaxen cord**

until he **bindeth them**

with **his strong cords forever**.

Mosiah 13:25-27

And were it not for the interposition of their all-wise Creator,

and this because of their sincere repentance,

they must unavoidably remain in bondage until now.

But behold, **He did deliver them**

because they did humble themselves before Him;

And **because they cried mightily unto Him,**

He did deliver them out of bondage;

And thus doth the **Lord work with His power in all cases among the children of men,**
extending the arm of mercy toward them that put their trust in Him.

2 Nephi 6:58

O the **vainness** and the **frailties** and **the foolishness of men!**

Mosiah 5:85

Yea, and how blind and impenetrable are the **understandings** of the children of men!

For they will not seek wisdom, Neither do they desire that she should rule over them;

Alma 21:122 (<https://biblehub.com/str/hebrew/5124.htm>, Numah,= Indolence)

Drinking in with the traditions of the Lamanites,

Giving way to **indolence** and all manner of **lasciviousness**,

Yea, **entirely forgetting** the Lord their God.

[Mosiah 11:206](#)

And thus they were instruments in the hands of God in bringing many to the **knowledge** of the truth,

Yea, to the **knowledge** of their Redeemer

[Mosiah 2:23](#)

And ye shall grow in the **knowledge** of the glory of Him that created you,

or in the **knowledge** of that which is just and true

[Words of Mormon 1:12](#)

And my prayer to God is concerning my brethren,
that they may once again come to the **knowledge** of God,
yea, the redemption of Christ,
That they may once again be a delightsome people.

[Jacob 3:18](#)

And now beloved, marvel not that I tell you these things,
For why not speak of the atonement of Christ
and attain to a perfect **knowledge** of Him,
as to attain to the **knowledge** of a resurrection
and the world to come?

[2 Nephi 14:9](#)

And now I, Nephi, cannot say more,
the Spirit stoppeth mine utterance,
And I am left to mourn because of the unbelief and the wickedness and the ignorance and the stiff-neckedness of men,
For they will not search **knowledge**,
nor understand great **knowledge** when it is given unto them in **plainness**,
even as plain as word can be.

[2 Nephi 6:34-35](#)

Wherefore, we shall have a **perfect knowledge** of all
our guilt
and our **uncleanness**
and our **nakedness**;

And the **righteous** shall have a **perfect knowledge** of
their **enjoyment** and their **righteousness**,
being **clothed** with **purity**,
Yea, even with the **robe of righteousness**.

[Helaman 5:40](#) (Word Pairs)

O ye **wicked** and ye **perverse generation!**

Ye **hardened** and ye **stiff-necked people!**

How long will ye suppose that the Lord will suffer you?

Yea, how long **will ye suffer yourselves** to be **led** by **foolish** and **blind guides**?

Yea, how long **will ye choose darkness** rather than **light**?

[Alma 14:107](#)

Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as **stiff-necked** a people as they are?

Whose hearts delighteth in the shedding of blood?

Whose days have been spent in the grossest iniquity?

Whose ways have been the ways of a transgressor from the beginning?'

[Jarom 1:6](#) (Word Pairs)

Behold, it is expedient that much should be done among this people,

Because of the **hardness** of their **hearts**,

and the **deafness** of their **ears**,

and the **blindness** of their **minds**,

and the **stiffness** of their **necks**

The Word pairs 'Hard Hearts, Blind Minds' occurs only once in New Testament, but profoundly used throughout book of Mormon:

John 12:40

He hath **blinded their eyes,**
and **hardened their heart;**
that they **should not see with their eyes,**
nor **understand with their heart,**
and be **converted,**
and I **should heal them.**

1 Nephi 2:14 (Word pair in chiasm)

And now, I, Nephi,
being grieved for the hardness of their hearts, therefore,
I spake unto them saying, yea, even unto Laman and unto Lemuel:
"Behold, thou art **mine elder brethren,**
And how is it that ye
are so **hard in your hearts**
and so **blind in your minds**
that ye have need that I,
your younger brother,
should speak unto you, yea,
and **set an example for you?**

1 Nephi 3:125

And the mists of darkness are the temptations of the devil
which **blindeth** the eyes and
hardeneth the hearts of the children of men,
And leadeth them away into broad roads,
that they perish and are lost.

1 Nephi 3:170

And all this have they done that they might pervert the right ways of the Lord,
that they might **blind the eyes** and **harden the hearts** of the children of men.

1 Nephi 3:216 Either to the convincing of them unto peace and life eternal, Or unto the deliverance of them to the **hardness** of their hearts and the **blindness** of their minds, Unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil of which I have spoken."

[1 Nephi 5:112](#) "And notwithstanding they being led- The Lord their God, their Redeemer, going before them, leading them by day, and giving light unto them by night, and doing all things for them which were expedient for man to receive- They **hardened** their hearts, and **blinded** their minds, and reviled against Moses, and against the true and living God.

[Jarom 1:6](#) (Word Pairs)

Behold, it is expedient that much should be done among this people,

Because of the **hardness** of their **hearts**,

and the **deafness** of their **ears**,

and the **blindness** of their **minds**,

and the **stiffness** of their **necks**

[Mosiah 7:43](#) Now the eyes of the people were **blinded**;

Therefore, they **hardened** their hearts against the words of Abinadi

and they sought from that time forward to take him;

[Alma 9:67](#)

And thus they **having been called to this holy calling** on **account of their faith-** "

While others would reject the Spirit of God **on account of the hardness of their hearts**

and blindness of their minds,

While, if it had not been for this,

they might have had as **great privilege as their brethren;**

[Alma 21:125](#)

Yea, and all the people which were in the land, the Nephites as well as the Lamanites. Therefore, he had accomplished his design, For he had **hardened the hearts** of the Lamanites, and blinded their minds, and **stirred them up to anger**, Insomuch that he had gathered together a numerous host to go to battle against the Nephites; For he was determined because of the greatness of the number of his people to overpower the Nephites and to bring them into bondage.

[3 Nephi 1:39](#) Insomuch that they began to be **hard** in their hearts and **blind** in their minds, And began to disbelieve all which they had heard and seen, Imagining up some vain thing in their hearts, that it was wrought by men and by the power of the devil to lead away and deceive the hearts of the people;

[Ether 1:111](#)

Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness

and **hardness** of heart

and **blindness** of mind,

Then shall the great and marvelous things which have been hid up from the foundation of the world from you-

[Ether 6:92](#)

But behold, the Spirit of the Lord had ceased striving with them and Satan had full power over the hearts of the people,

For they were given up unto the **hardness** of their hearts and the **blindness** of their minds, that they might be destroyed;

[Alma 12:131](#)

And some say that **he is not dead**,

But others say that **he is dead** and that **he stinketh**

and that he ought to be placed in the sepulcher;

But as for myself, to me **he doth not stink.**"

Word Pair "Stir, Anger"

(King James Version Old Testament)

Verses Found: 35

(King James Version Old Testament)

Psalms 78:38

But he, being full of compassion, **forgave their iniquity**, and **destroyed them not**:
yea, many a time **turned he his anger away**, and did **not stir up all his wrath**.

Proverbs 15:1

A soft answer turneth away wrath:
but grievous words **stir up anger**.

Proverbs 15:18

A wrathful man **stirreth up strife**:
but he that is slow to **anger** appeaseth strife.

2 Nephi 12:23

For the kingdom of the devil must shake,
And they which belong to it **must needs be stirred up unto repentance**,
Or the devil will grasp them with his everlasting chains
and they be **stirred up to anger and perish**.

2 Nephi 12:24 For behold, at that day shall he rage in the hearts of the children of men
and **stir them up to anger against that which is good**;

Helaman 2:139 For behold, the Lord had blessed them so long with the riches of the world, **That they had not been stirred up to anger**, to wars, nor to bloodsheds; Therefore, they began to set their hearts upon their riches;

3 Nephi 5:30-31

For verily, verily I say unto you,
he that hath the **spirit of contention**
is not of Me,
but is of the devil
which is the **father of contention**,
And **he stirreth up the hearts of men to contend with anger one with another**.

Behold, this **is not My doctrine-to stir up the hearts** of men to anger against one another;
But this is My doctrine that such things should be done away.

[Mosiah 6:23](#)

Yea, we did go forth against the Lamanites, And in one day and a night we did **slay** three thousand and forty-three-

we did **slay** them even until we had driven them out of our land;

[Mosiah 7:42](#) "

I command you to bring Abinadi hither

that I may slay him,

for he hath said these things that he **might stir up my people to anger,**

one with another, and to **raise contentions among my people;**

Therefore, **I will slay him.**"

[Mosiah 7:53](#) (Hebrew Word Pester only occurs in Book of Mormon heZsq la "to harass, **pester**".)

And it shall come to pass that I will send forth hail among them and it shall **smite** them;

And they shall also be **smitten** with the east wind;

And **insects** shall **pester** their **land** also and **devour their grain,**

Parallelism of alternating Masculine Feminine word pairs

Here it is obvious

[Mormon 3:20](#)

O ye fair

sons and **daughters**, (masculine, feminine)

ye **fathers** and **mothers**, (masculine, feminine)

ye **husbands** and **wives**, (masculine, feminine)

ye fair ones How is it that **ye could have fallen!**

But here it is not so obvious

[Mosiah 7:124](#)

Thou shalt not covet thy neighbor's **house**; (house=masculine Hebrew noun)

Thou shalt not covet thy neighbor's **wife**, (wife=feminine Hebrew noun)

nor his **manservant**, (manservant =masculine Hebrew noun)

nor his **maidservant**, (maidservant =feminine Hebrew noun)

nor his **ox**, (ox =masculine Hebrew noun)

nor his **ass**, (ass = feminine Hebrew noun)

nor anything that is thy neighbor's."

bayith: a house <https://biblehub.com/hebrew/1004.htm>

Original Word: בַּיִת

Part of Speech: Noun Masculine

Transliteration: bayith

Phonetic Spelling: (bah'-yith)

Definition: a house

ishshah: woman, wife, female <https://biblehub.com/hebrew/802.htm>

Original Word: אִשָּׁה

Part of Speech: Noun Feminine

Transliteration: ishshah

Phonetic Spelling: (ish-shaw')

Definition: woman, wife, female

ebed: slave, servant <https://biblehub.com/hebrew/5650.htm>

Original Word: עֶבֶד

Part of Speech: Noun Masculine

Transliteration: ebed

Phonetic Spelling: (eh'-bed)

Definition: slave, servant

NASB Translation

attendants (1), bondage (2), male (24), male servant (7), male servants (5), male slaves (1), officers (1), official (2), Servant (6), servant (332), servant's (4), servant* (1), servants (353), servants' (2), servants* (12), slave (25), slave's (1), slave* (4), slavery (11), slaves (19), slaves* (8).

shiphchah: maid, maidservant <https://biblehub.com/hebrew/8198.htm>

Original Word: שִׁפְחָה

Part of Speech: noun feminine

Transliteration: shiphchah

Phonetic Spelling: (shif-khaw')

Definition: maid, maidservant

reem: a wild ox <https://biblehub.com/hebrew/7214.htm>

Original Word: רֵאֵם

Part of Speech: Noun Masculine

Transliteration: reem

Phonetic Spelling: (reh-ame')

Definition: a wild ox

athon: a female donkey <https://biblehub.com/str/hebrew/860.htm>

Original Word: אֲתוֹן

Part of Speech: Noun Feminine

Transliteration: athon

Phonetic Spelling: (aw-thone')

Definition: a female donkey

donkey (16), donkey's (1), donkeys (12), female donkeys (5).

Feminine Masculine word pair, if one pair is contrasted, they all will be contrasted in parallel.

Notice in the next verse, Feminine is first, followed by Male second in each pair.

1 Nephi 5:216

And it came to pass that we did find upon the Land of Promise as we journeyed in the wilderness,
That there were beasts in the forests of every kind-
both the **cow** and the **ox**, (Feminine, Masculine)
and the **ass** and the **horse**, (Feminine, Masculine)
and the **goat** and the **wild goat**, (Feminine, Masculine)
And all manner of wild animals which were for the use of men;

yael: mountain goat <https://biblehub.com/hebrew/3277.htm>

Original Word: יַעֵל

Part of Speech: Noun Masculine

Transliteration: yael

Phonetic Spelling: (yaw-ale')

Definition: mountain goat

Word Origin

from an unused word (not used in the bible BUT EXISTS IN THE HEBREW ANCIENT LANGUAGE)

Definition

mountain goat

NASB Translation

mountain goats* (1), **wild goats** (1), Wild Goats (1).

tayish: male goat

Original Word: תַּיִשׁ

Part of Speech: Noun Masculine

Transliteration: tayish

Phonetic Spelling: (tah'-yeesh)

Definition: male goat

NASB Translation

male goat (1), male goats (3).

athon: a female donkey <https://biblehub.com/str/hebrew/860.htm>

Original Word: אֲתוֹן

Part of Speech: Noun Feminine

Transliteration: athon

Phonetic Spelling: (aw-thone')

Definition: a female donkey

donkey (16), donkey's (1), donkeys (12), female donkeys (5).

parah: a heifer, cow <https://biblehub.com/hebrew/6510.htm>

Original Word: פָּרָה

Part of Speech: Noun Feminine

Transliteration: parah

Phonetic Spelling: (paw-raw')

Definition: a heifer, cow

reem: a wild ox <https://biblehub.com/hebrew/7214.htm>

Original Word: רֵאֵם

Part of Speech: Noun Masculine

Transliteration: reem

Phonetic Spelling: (reh-ame')

Definition: a wild ox

[Alma 26:56](#)

"Now they never had fought,

yet they **did not fear death;**

And they **did think more upon** the **liberty of their fathers** than they did upon **their lives;**

Yea, they had been taught by their **mothers** that if they **did not doubt**, that **God would deliver them;**

Mosiah 7:119

Honor thy **father** and thy **mother**, (masc, fem)

that thy **days** may be long upon the **land** (days=masculine, land, feminine)

which the Lord thy God giveth thee;

erets: earth, land <https://biblehub.com/hebrew/776.htm>

Original Word: אֶרֶץ

Part of Speech: Noun Feminine

Transliteration: erets

Phonetic Spelling: (eh'-rets)

Definition: earth, land

yom: day <https://biblehub.com/hebrew/3117.htm>

Original Word: יוֹם

Part of Speech: Noun Masculine

Transliteration: yom

Phonetic Spelling: (yome)

Definition: day

1 Nephi 5:167

Wherefore, worship the **Lord** thy **God** (Elohim, Adonai)

and honor thy **father** and thy **mother**,

that thy **days** may be long in the **land** (days=masculine, land, feminine)

which the **tramp** shall give thee."

Alma 12:52

But Ammon **stood forth and began** to **cast stones at them** with his **sling**,
yea, **with mighty power** he did **sling stones amongst them**;

1 Nephi 5:28

And it came to pass that I, Nephi, did make out of wood a bow and out of a straight stick an arrow;

Wherefore, **I did arm myself with a bow and an arrow, with a sling and with stones;**

Mosiah 6:37

And it came to pass that they came up upon the north of the Land of Shilom with their numerous hosts-

Men armed **with** bows and **with** arrows,
and **with** swords and **with** scimitars,
and **with stones** and **with slings**;

Alma 20:23

They had only their swords and their scimitars, their **bows** and their **arrows**, their stones and their slings;

But they were naked, save it were a skin which was girded about their loins,
Yea, all were naked, save it were the Zoramites and the Amalekites

Lists in Poetry, often are contrasting feminine and masculine words, not obvious in the English. But if the same gender, then perhaps all of the local parallels are same gender.

[1 Nephi 3:143](#) And the angel spake unto me, saying: "Behold, the gold **and the** silver **and the** silks **and the** scarlets **and the** fine-twined linen **and the** precious clothing **and the** harlots are the desires of this great and abominable church;

Strong's Concordance

betsar: gold <https://biblehub.com/hebrew/1222.htm>

Original Word: בֶּצַר

Part of Speech: Noun Masculine

Transliteration: betsar

Phonetic Spelling: (bets-ar')

Definition: gold

kesaph: silver

Original Word: כֶּסֶף

Part of Speech: Noun Masculine

Transliteration: kesaph

Phonetic Spelling: (kes-af')

Definition: silver

meshi: (costly material for garments) perhaps silk

Original Word: מֵשִׁי

Part of Speech: Noun Masculine

Transliteration: meshi

Phonetic Spelling: (meh'-shee)

Definition: (costly material for garments) perhaps silk

Path Righteousness Hebrew Poetry Word Pair

[1 Nephi 5:5](#) And it came to pass that they did humble themselves before the Lord insomuch that I had joy and great hopes of them, that they would walk in the **paths** of **righteousness**;

[2 Nephi 3:55](#) O Lord, wilt Thou not

shut the gates of Thy **righteousness** before me,

That I may walk in the **path** of the **low valley**,

That I may be **strict** in the **plain road**.

[2 Nephi 6:80](#)

Remember that His **paths** are **righteousness**;

[Alma 5:33](#)

For I perceive that ye are in the **paths** of **righteousness**;

I perceive that ye are in the **path** which **leads to the kingdom of God**;

[Psalms 23:3](#) He restoreth my soul: he leadeth me in the **paths** of **righteousness** for his name's sake.

[Proverbs 2:9](#) Then shalt thou understand **righteousness**, and judgment, and equity; yea, every good **path**.

[Proverbs 8:20](#) I lead in the way of **righteousness**, in the midst of the **paths** of judgment:

[Proverbs 12:28](#) In the way of **righteousness** is life; and in the **pathway** thereof there is no death.

(color color color color color color)

[Alma 27:29](#)

And behold, it is to your condemnation

For the Lord suffereth the **righteous** to be **slain**

that His justice and judgment may come upon the **wicked**

Therefore, ye need not suppose that the **righteous are lost** because they are **slain**;

But behold, **they do enter into the rest of the Lord their God.**

[Moroni 7:9](#)

For behold, a **bitter fountain** cannot bring forth good water;
Neither can a good fountain **bring forth bitter water**;
Wherefore, a man being the **servant of the devil cannot follow Christ**;
And if he follow Christ, he cannot be a servant of the devil.

[Moroni 8:15](#)

Behold, I say unto you that he that supposeth that little children needeth baptism is
in the gall of bitterness
and in the bonds of iniquity
For he hath neither faith, hope nor charity;
Wherefore, should he be **cut off while in the thought**, he must go down to hell;

[Helaman 5:83](#) "And the angel said unto me that
many shall see greater things than these, To the intent that **they might believe**
that these **signs and these wonders** should come to pass upon all the face of this land;
To the intent that there should be no cause for unbelief among the children of men;

THE WORD ABYSS DOES NOT APPEAR IN BIBLE BUT IS THE PROPER WORD FROM HEBREW.

[Mosiah 11:192](#) I was in the **darkest abyss**,
but now I behold **the marvelous light of God!**

[Alma 14:81](#)

Behold, I answer for you- For our brethren, the Lamanites, were in **darkness**,
yea, **even in the darkest abyss**,
But behold how many of them **are brought to behold the marvelous light of God!**

ABYSS is a HEBREW FEMININE **tehom**

WHICH IS ALSO PAIRED WITH HEBREW FEMININE WORD 'LIGHT OF GOD'
'or'

Helaman 4:20	And it came to pass that in the seventy and sixth year, the Lord did turn away His anger from the people and caused that rain should fall upon the earth, Insomuch that it did bring forth her fruit in the season of her fruit.
4:21	And it came to pass that it did bring forth her grain in the season of her grain.

(Simile, repeated words)

1 Nephi 4:49

And the **brightness** thereof was like unto the **brightness of a flaming fire** which ascendeth up unto **God forever and ever** and **hath no end.**

Alma 17:34

And now behold, if they are kept, they must retain their **brightness,**

Yea, and they will retain their brightness.

Yea, and also shall all the plates which do contain that which is holy writ.