Glossary and Pronunciation Guide

Pronunciation Key:

<table>
<thead>
<tr>
<th>/a/ abut</th>
<th>/i/ ice</th>
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<tbody>
<tr>
<td>/a/ ash</td>
<td>/o/ go</td>
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<td>/ä/ mop, mar</td>
<td>/o/ law</td>
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<td>/e/ bet</td>
<td>/ü/ loot</td>
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<td>/ë/ easy</td>
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Glossary

**alternate.** Sentences, words, concepts, or phrases are stated two or more times in the same parallel order.

A Then the children of Ammon
B were gathered together,
C and encamped in Gilead.
A And the children of Israel
B assembled themselves together,
C and encamped in Mizpeh.
(Judges 10:17)

A If ye will repent,
B and harden not your hearts,
C then will I have mercy upon you,
D through mine Only Begotten Son;
A Therefore, whosoever repenteth,
B and hardeneth not his heart,
C he shall have claim on mercy
D through mine Only Begotten Son
(Alma 12:33–34)

**amoebaeon.** (əˈmē-bē-ən) The repetition of the same word, phrase, or sentence at the ends of paragraphs that follow one another or are in proximity.
The phrase yet have ye not returned unto me, saith the Lord appears five times in Amos 4:6, 8–11 (see page 40, above).

In Jacob 5, the phrase unto mine own self is used to terminate verses 18, 19, 23, 29, and 33. Incidentally, this particular phrase is found nowhere else in scripture.

**anabasis.** (əˈnə-bə-səs) Successive phrases that increase in importance to explain a concept or truth. Often referred to as the “up the staircase” form.

- D But his delight is in the law of the Lord
- C nor sitteth in the seat of the scornful.
- B nor standeth in the way of sinners,
- A Blessed is the man that walketh not in the counsel of the ungodly,
  
  (Psalm 1:1–2)

- F and if ye do these things, ye shall be lifted up at the last day.
- E and when thou risest in the morning let thy heart be full of thanks unto God;
- D that he may watch over you in your sleep;
- C yea, when thou liest down at night lie down unto the Lord,
- B and he will direct thee for good;
- A Counsel with the Lord in all thy doings,
  
  (Alma 37:37)

**anaphora.** (əˈnəfəˈrə) Phrases that begin the same.

> For the children of Israel shall abide many days
  > without a king, and
  > without a prince, and
  > without a sacrifice, and
  > without an image, and
  > without an ephod, and
  > without teraphim
  
  (Hosea 3:4)

> And now, behold,
  > who can stand against the works of the Lord?
  > Who can deny his sayings?
  > Who will rise up against the almighty power of the Lord?
  > Who will despise the works of the Lord?
  > Who will despise the children of Christ?
  
  (Mormon 9:26)

**anthropopathia.** (anθrəˈpə-pə-thēə) Ascribing human characteristics to deity.
And I will set my **tabernacle** [body] among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

(Leviticus 26:11–12)

And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his **arm** in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of **Israel**.

(1 Nephi 22:10–11)

**antimetabole.** (an’tē-mē’tā-bōl) Opposing words or phrases repeated in inverse order. In other words, antithetical chiasmus.

A Woe unto them that call evil
B good,
B and good
A evil;

A that put darkness
B for light,
B and light
A for darkness;

A that put bitter
B for sweet,
B and sweet
A for bitter!
(Isaiah 5:20)

A For if there be no Christ
B there be no God; and if there be no God
   C we are not,
   C for there could have been no creation.
B But there is a God,
A and he is Christ, and he cometh in the fulness of his own time.
(2 Nephi 11:7)

**antithetical parallelism.** A concept, word, idea, or meaning that is the opposite of another that follows it in proximity.

A we wait for light,
B but behold obscurity;
A for brightness,
B but we walk in darkness.
A They that have done good
B shall have everlasting life;
A and they that have done evil
B shall have everlasting damnation.

(Isaiah 59:9)

Helaman 12:26

(catabasis. (kəˈta-bəs) Phrases that decrease in importance as they explain a principle or truth. Often referred to as the "down the staircase" form.

A though they climb up to heaven, thence
B will I bring them down:
C And though they hide themselves in the top of Carmel,
D I will search and take them out thence;
E and though they be hid from my sight in the bottom of the sea,
F thence will I command the serpent,
G and he shall bite them

(Amos 9:2–3)

And now, he imparteth his word by angels unto men,
yea, not only men but women also.
Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

(Alma 32:23)

(chiasmus. (kī’az-məs) Parallelism in which the message is repeated in the opposite order of the first presentation.

And the Lord said unto Moses,
The man shall be surely put to death:
all the congregation shall stone him with stones
without the camp.
And all the congregation brought him without the camp,
and stoned him with stones,
and he died;
as the Lord commanded Moses.

(Numbers 15:35–36)

for ye ought to tremble;
for the Lord redeemed none such
that rebel against him
and die in their sins;
yea, even all those
D that have perished in their sins ever since the world began,
C that have wilfully rebelled against God, that have known the commandments of God, and would not keep them;
B these are they that have no part in the first resurrection.
A Therefore ought ye not to tremble?
(Mosiah 15:26–27)

climax. The word or phrase at the end of one expression repeated at the beginning of the next.

Tell ye your children of it,
and let your children tell their children,
and their children another generation.
That which the palmerworm hath left hath the locust eaten;
and that which the locust hath left hath the cankerworm eaten;
and that which the cankerworm hath left hath the caterpillar eaten.
(Joel 1:3–4)

And if ye shall say there is no law, ye shall also say there is no sin.
If ye shall say there is no sin, ye shall also say there is no righteousness.
And if there be no righteousness there be no happiness.
And if there be no righteousness nor happiness there be no punishment nor misery.
And if these things are not there is no God.
And if there is no God we are not, neither the earth; for there could have been no creation of things
(2 Nephi 2:13)

cycloides. (sī’klōidēz) A word or phrase that circulates at regular intervals through a text, often delineating a single message.

Lift up your heads, O ye gates;
and be ye lift up, ye everlasting doors,
and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.
Lift up your heads, O ye gates;
even lift them up, ye everlasting doors;
and the King of glory shall come in.
(Psalm 24:7–9)

And now if ye have judges,
and they do not judge you according to the law which has been given,
ye can cause that they may be judged of a higher judge.
If your higher judges
do not judge
righteous judgments,
ye shall cause that a small number of your lower judges should be gathered together,
and they shall judge your higher judges, according to the voice of the people.
(Mosiah 29:28–29)

eironeia. (i’rō-nē-ə) Also called irony. Communicates a sense contrary to the strict meaning of the words used.

Go cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.
(Judges 10:14)

The armies of the Nephites, when they saw the appearance of the army of Giddianhi, had all fallen to the earth, and did lift their cries to the Lord their God, that he would spare them. . . . when the armies of Giddianhi saw this they began to shout with a loud voice, . . . for they had supposed that the Nephites had fallen with fear.
(3 Nephi 4:8–9)

eleutheria. (el-yü’thēr-ə) A bold statement intended to reprehend or shock.

The “thou shalt not” message of the Ten Commandments (see Exodus 20:3–17) found in the Old Testament is an example of this form in which the author speaks boldly and freely.

Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.
(Moroni 8:21)

ellipsis. (i’lip-s) A word or words are left out, but the reader can still understand the meaning of the text. In Hebrew, pronouns are elliptical.

Then the spirit came upon Amasai, who was chief of the captains, and he [Amasai] said, Thine [David] are we, David, and on thy side, thou son of Jesse: peace, peace, be unto thee [David], and peace be to thine helpers [the army and loyal subjects? Jehovah?]; for thy God helpeth thee [David? Israel?]. Then David received them, and made them [children of Benjamin and Judah?] captains of the band. And there fell some of Manasseh to David, when he [David?] came with the Philistines against Saul to battle: but they [Philistines? Manasseh?] helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.
(1 Chronicles 12:18–19)

And thou [Jacob] hast beheld in thy [Jacob] youth his [Jesus Christ] glory; wherefore, thou [Jacob] art blessed even as they [those who would know Jesus in Jerusalem and the Western Hemisphere during his earthly ministry] unto whom [see preceding] he [the Savior] shall minister in the flesh; for the Spirit is that same, yesterday, today and forever.
(2 Nephi 2:4)
epibole. (ē-pib-əl) The repetition of the same phrase or words at irregular intervals.

The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

The voice of the Lord is powerful;
the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.
He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

(Psalm 29:3–8)

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

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.

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. 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.

(Alma 32:30–33)

epistrophe. (ē-pis-trō-fē) The repetition of the same word or words at the end of sentences that follow one another.

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

(Joel 2:26–27)

Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?

Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.

(1 Nephi 17:24–25)

exergasia. (ex-ər-gä-zē-ə) Repetition of an idea in order to work out or explain more clearly what has already been stated.

    I cried by reason of
    mine affliction
    unto the Lord,
and he heard me;
out of the belly of hell
cried I,
and thou hearest my voice.
For thou hadst cast me
into the deep,
in the midst of the seas;
and the floods compassed me about:
all thy billows
and thy waves passed over me.

(Jonah 2:2–3)

And the meek also shall increase,
and their joy shall be in the Lord,
and the poor among men shall rejoice
in the Holy One of Israel.
For assuredly as the Lord liveth
they shall see that the terrible one is brought to naught,
and the scorners is consumed,
and all that watch for iniquity are cut off

(2 Nephi 27:30–31)

gender-matched parallelism. Masculine and feminine nouns in parallel combinations.

I will make your heaven (m.) as iron (m.) And your earth (f.) as brass (f.)

(Leviticus 26:19)

inclusio. (inˈklúzēō) A word or phrase that begins and ends a verse or verses with a major message between the two words or phrases.

Thy word have I hid in mine heart,
that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared
all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will
meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes:
I will not forget thy word.

(Psalm 119:11–16)

And now, my brethren, I have spoken plainly that ye cannot err.
And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he
should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes
unto the serpent which he did raise up before them, and also gave him power that he should smite the rock
and the water should come forth; 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 25:20)

**Numerical Parallelism.** Numbers are repeated or listed sequentially in a text, often exaggerated to convey a point or concept.

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?
(Deuteronomy 32:30)

And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limnah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblon, and Shem, and Josh, had fallen with their ten thousand each. And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me.
(Mormon 6:14–15)

**Paradiastole.** (pe're-də-stō'lä) A concentrated use of either/or or neither/nor in Hebrew texts.

Neither did Ephraim drive out the Canaanites that dwelt in Gezer. . . .
Neither did Zebulun drive out the inhabitants of Kitron,
nor the inhabitants of Nahalol. . . .
Neither did Asher drive out the inhabitants of Accho,
nor the inhabitants of Zidon,
nor of Ahlab,
nor of Achzib,
nor of Helbah,
nor of Aphik,
nor of Rehob
(Judges 1:29–31)

And there could be no light, because of the darkness,
neither candles,
neither torches;
neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all; And there was not any light seen,
neither fire,
nor glimmer,
neither the sun,
nor the moon,
nor the stars
(3 Nephi 8:21–22)

**Polysyndeton.** (pä-lē'sīn-de-tān) A conjunction used repeatedly at the beginning of successive clauses.
And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad.

(Genesis 22:9–12)

And it came to pass in this year there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites and the Josephites and the Zoramites; and this war was between the Nephites, and the Lamanites and the Lemuelites and the Ishmaelites.

(Mormon 1:8)

repetitive parallelism. Two or more clauses, verses, or sentences found closely aligned in the text.

A Adah and Zillah, hear my voice
A ye wives of Lamech, hearken unto my speech:
B for I have slain a man to my wounding,
B and a young man to my hurt.

(Genesis 4:23)

synonymia. (sɪˈnəmə) The repetition of words or phrases that have the same or similar meanings.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity.
and transgression
and sin
(Exodus 34:6–7)

Now those priests who did go forth among the people
did preach against all lyings,
and deceivings,
and envyings,
and strifes,
and malice,
and revilings,
and stealing,
robbing,
plundering,
murdering,
committing adultery,
and all manner of lasciviousness
(Alma 16:18)

synonymous parallelism. A group of words in a general classification.

And again I speak unto you who deny the revelations of God,
and say they are done away,
that there are no revelations,
nor prophecies,
nor gifts,
nor healing,
nor speaking with tongues,
and the interpretation of tongues
(Mormon 9:7)

Wash you,
make you clean;
put away the evil of your doings from before mine eyes;
cease to do evil;
Learn to do well;
seek judgment,
relieve the oppressed,
judge the fatherless,
plead for the widow.
(Isaiah 1:16–17)
**synthetic parallelism.** Two or more elements placed together; the second element further develops the first. Some synthetic parallelisms are simple, and some are extended.

Where there is no vision, the people perish:
but he that keepeth the law, happy is he.
(Proverbs 29:18)

Adam fell that men might be;
and men are, that they might have joy.
(2 Nephi 2:25)

Order ye the buckler and shield, and draw near to battle.
Harness the horses; and get up, ye horsemen,
and stand forth with your helmets; furbish the spears, and put on the brigandines.
Wherefore have I seen them dismayed and turned away back?
and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord.
Let not the swift flee away, nor the mighty man escape;
they shall stumble, and fall toward the north by the river Euphrates.
(Jeremiah 46:3–6)

and those who had fled with him into the wilderness; for, behold, he had taken those who went with him,
and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger among the people of Nephi,
insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people,
that they should gather themselves together again to go to battle against the Nephites.
(Alma 47:1)

**word pairs.** Parallel lines created by the use of pairs of words that have generally synonymous or antithetical meanings.

A before the fierce anger of the Lord
B come upon you

A before the day of the Lord’s anger
B come upon you.
(Zephaniah 2:2)

A I will visit them
B in my anger
B yea, in my fierce anger
A will I visit them
(Mosiah 12:1)