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The Hebrew scriptures contain dozens of passages where an inquiry to deity is requested in order to reveal the unknown, or to sanction a proper course of action. Linguistic and narrative similarities in biblical passages involving divine inquiry have been observed by scholars.[1] These divine inquiry incidents are categorized by scholars as a subset of Israelite divination within the larger framework of ancient Near Eastern mantic institutions.[2] Variable narrative elements in these instances include such things as the setting, identity of the requester, identity of the intermediary, reason for the inquiry, and type of oracle employed. Linguistic elements, namely verb choice, correspond to narrative elements in different passages. When these elements are analyzed, prominent patterns of ancient Israelite divine inquiry emerge. The purpose of this paper is to identify dominant patterns of divine inquiry found in the Bible and to show how the Book of Mormon employs the same patterns in varied circumstances, and that these patterns fit all the parameters of typical ancient Israelite consultations of deity. In addition, an understanding of the *prophetic inquiry type* clarifies and contextualizes certain Book of Mormon passages.

Divination in the Ancient Near East

Methods of divination abounded in the ancient Near East. In order to discern the desires of various deities, seemingly random acts such as the casting of lots (cleromancy), the drawing of pebbles (psephomancy), or the

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1. See generally Christopher T. Begg, "Inquire of God," in *Anchor Bible Dictionary* (New York: Doubleday, 1992), 3:417–18; Begg, "'Seeking Yahweh' and the Purpose of Chronicles," *Louvain Studies* 9 (1982): 128–41; Burke O. Long, "The Effect of Divination upon Israelite Literature," *Journal of Biblical Literature* 92 (1973): 489–97.

2. Frederick H. Cryer, *Divination in Ancient Israel and Its Near Eastern Environment* (Sheffield: JSOT Press, 1994), 42.

drawing of arrows (belomancy) were employed by diviners.[3] The results of these random acts were believed to have been affected by a god or gods, and the interpretation of the symbolic instruments provided the consulting party with divine direction regarding a choice or action.

Other types of divination were more fluid and included an open-ended type of oracle, like the necromancy of ancient Egypt, where the consultation of a dead spirit would yield a prophecy of the future or other hidden information.[4] Additional methods of divination found in the ancient Near East include astrology, birth omens, sacrifice omens, dreams or visions, and so forth.[5] These diverse forms indicate a culture where supernatural phenomena are integrated and ritualized into everyday life.

Divination in Ancient Israel

Divination was prevalent in ancient Israel, and this prevalence is reflected in the Hebrew Bible. For example, the interpretation of dreams is a divinatory power given to Joseph (Gen 41:9–16), and to Daniel (Dan 2:1–3, 16–19). The same Joseph makes mention of using a divinatory vessel of some sort—his silver cup—when he instructs his servant regarding a ruse to keep his brothers in Egypt: of the silver cup, Joseph asks his servant to say, "is not this it in which my lord drinketh, and *whereby indeed he divineth*?" (Gen 44:5, emphasis added). This reference to the divinatory cup is a precedent of sorts to the three divination instruments used by Israelite priests in association with the tabernacle/temple complex: the casting of lots,[6] the Urim and Thummim,[7] and the ephod.[8] Also, as instruments of the Lord themselves, prophets functioned as divinatory mediums that received and delivered the messages of God.[9]

In contrast to these examples of Israelite divination, magic was generally condemned under the law of Moses. The main prohibitive passage is Deuteronomy 18:10–12, which suggests the types of magic employed by Israel's neighbors:

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3. Eric D. Huntsman, "Divination, Democracy, and Josephus," in *Masada and the World of the New Testament*, ed. John F. Hall and John W. Welch (Provo, UT: BYU Studies, 1997), 365–77; See also Hugh W. Nibley, "The Arrow, the Hunter, and the State," in *The Ancient State*, ed. Donald W. Parry and Stephen D. Ricks (Salt Lake City, UT: Deseret Book, 1991), 1–32.

4. Robert K. Ritner, "Necromancy in Ancient Egypt," in *Magic and Divination in the Ancient World*, ed. Leda Ciraolo and Jonathan Seidel (Boston: Brill Styx, 2002), 89–95.

5. See generally Cryer, *Divination*; JoAnn Scurlock, "Magic (ANE)," in *Anchor Bible Dictionary*, vol. 4 (New York: Doubleday, 1992), 464–68.

6. Lev 16:8; Josh 18:6, 8, 10; 1 Chr 24:31, 25:8, 26:13–14; Neh 10:34; Est 3:7, 9:24; Ps 22:18.

7. Exod 28:30; Lev 8:8; Num 27:21; Deut 33:8; 1 Sam 28:6; Ezra 2:63; Neh 7:65.

8. Exod 28: 4, 6, 8, 12, 15; Lev 8:7; 1 Sam 2:18, 28; 22:18; 23:6–9; 2 Sam 6:14; 1 Chr 15:27.

9. For example, see Exod 4:22, 5:1, 8:1; Josh 7:13; Judg 6:8; 2 Sam 7:5; Isa 38:4–5; Jer 2:2.

> There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

Other passages either strictly forbid magic, or present it in a negative light.[10]

Here it is important to note that magic and religion did not have the same structural dichotomy in antiquity that they have had in recent tradition. As Stephen Ricks observes of the Bible, "The major factor dividing acts that might be termed 'magical' from those that might be termed 'religious' is the perceived power by which the action is performed."[11] Thus, the biblical sanctions that explicitly prohibit magic, or the passages that present certain acts as pejoratively magic, are not condemning rituals of a supernatural or miraculous nature *per se*, but rather, are delineating between Israelite norms and outside practices.[12] This is wholly contrasting to the more traditional (and less accurate) definition of magic, which "was said to be manipulative and coercive," and always in opposition to religion, which "was perceived as supplicative."[13] This definitional distinction is crucial in understanding divination in the ancient Israelite cultus.

Divination itself was not the primary concern of the lawgiver, but rather the accompanying idolatry—the wandering after "strange gods, [and] abominations" (Deut 32:16). It is therefore not surprising to find many instances of divination that are mentioned positively in the Bible.[14] Among these, the requesting of an oracle from God, through a priest or a prophet, is paramount.

Inquiring of the Lord

Consultation of deity was a part of life in ancient Israel. Ancient Israel's oracles are ritual indicators of the relationship that the chosen nation had with

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10. Lev 19:26; 20:1–6; Exod 22:18; 1 Sam 28; Isa 8:49; 57:3, Ezek 22:28; Mal 3:5.

11. Stephen D. Ricks, "The Magician as Outsider in the Hebrew Bible and the New Testament," in *Ancient Magic and Ritual Power*, ed. Marvin Meyer and Paul Mirecki (New York: Brill, 1995), 143.

12. Ricks, "The Magician as Outsider," 135–39.

13. Ricks, "The Magician as Outsider," 134. Ricks argues that this view of magic is a recent invention of the past several centuries that is derived from Protestant reactions to Catholicism, and is far removed from the view of the ancient Israelites, who labeled practices "magical" if they operated outside of the Israelite cultus and were therefore subversive to Israel and Israel's god.

14. Even aspects of Israel's legal system seem to derive from a divination context. For example, see Ze'ev W. Falk, *Hebrew Law in Biblical Times*, 2nd ed. (Provo, UT, and Winona Lake, MI: Brigham Young University Press and Eisenbrauns, 2001), 10, where the etymology of the Hebrew *torah* is linked to codified collections of cases decided by the casting of lots (*yarah*).

God: that Israel was a suppliant, and that Israel's God would hear and answer requests for revelation. To request an oracle meant to "inquire of the Lord." In the Hebrew Bible, there are several idioms that can be translated into this phrase, and three verbs are commonly used by the biblical authors: *bqš*, *šʾl*, and *drš*.[15] These three verbs are roughly synonymous with each other, and generally mean "to seek," "to request," "to ask," or "to search." However, each verb can divulge a separate connotation, which is significant when identifying ritual patterns in a text, as will be shown below.

When an Israelite name for God is used as the object conjoined with one of these verbs, this forms a Hebrew idiom. The name most often used in the Hebrew Bible for deity in this particular idiom is the Tetragrammaton, YHWH,[16] a name which has been held by Jewish tradition to be ineffable, but which is conventionally rendered by scholars in English as *Yahweh*. In the biblical manuscripts this name was given the diacritic vowels of a substitute word, *adonai* (Hebrew for "my lord") that was intended to be pronounced instead of the sacred Tetragrammaton. The translators of the King James Bible followed the Jewish convention and substituted the English word Lord, in capital letters, for the Tetragrammaton. Thus, the idiom is most often translated in the King James Bible as "enquire of the Lord."[17]

This specific phrase reflects a certain unique oracular experience. Although the phrase does not signal a ritualized divine inquiry instance every time it is found in the Bible, the general meaning of "inquiring of the Lord" (that is, to diligently seek after God in righteousness) derived its connotation from the formal divine oracle type.[18] Instances of the formalized oracle associated with the phrase "inquire of the Lord," far outnumber the general, habitual meaning of the phrase.

The least frequently found of the Hebrew verbs associated with a formal query to deity is *bqš*, which is most often translated as "to seek."[19] It is this verb that is used in Exodus 33, where Moses sets up the "Tent of Meeting" in the tabernacle complex which he enters in order to mediate for Israelites, "every

15. Begg, "Inquire of God," 417–18.

16. The Hebrew name for deity *ʾelohim*, is sometimes used in this expression, but by far the most common name for deity used in the divine inquiry idiom is *yehwah*.

17. Of the difference between *enquire* and *inquire*, *The Cambridge Guide to English Usage* observes that this alternate spelling of the same word is based on regional difference; generally *enquire* is favored in British English, and *inquire* is used in American English. The translators of the King James Bible always used *enquire*, where Joseph Smith always used *inquire*. See Pam Peters, *The Cambridge Guide to English Usage* (New York: Cambridge University Press, 2004), 282.

18. Begg, "Inquire of God," 417–18. Scriptural examples of this employment of the phrase include Isa 65:1–10; Hos 10:12; Amos 5:4–6; Zeph 1:6; 2:3; 1 Chr 22:19. Begg equates this usage with the NT term *zeteo*, "to seek."

19. Begg, "Inquire of God," 417–18.

one which sought (*meḇaqqeš*) the Lord" (Exod 33:7). In this passage, Yahweh appears in the pillar of a cloud and communicates "face to face" with Moses (Exod 33:9–11). This verb is used much less frequently than the other two verbs of the paradigm, and generally behaves like the verb *drš*, which is analyzed below.

The second most common verb used in the inquiry setting is *šʾl*, which is translated as "inquire" (or "enquire" in the KJV).[20] This verb is consistently found in inquiry passages where divination instruments such as the Urim and Thummim are used.[21] When the narrative contexts that employ the verb *šʾl* are compared, they yield a similar pattern. In this pattern the setting is almost exclusively the sacral space of the tabernacle or the temple. The one wishing the oracle approaches the intermediary in the form of a priest. The question is asked and the priest "casts lots," or manipulates the Urim and Thummim, in order to receive a yes or no answer.[22] The exact process of using the divination instruments is not known, but most passages suggest that a binary response is involved with the devices.[23] Thus, to "inquire of the Lord" (*šaʾal beyehwah*) in this narrative setting is to seek an answer to a simple question through means of priestly divination. Therefore the *šʾl* form of inquiry can be referred to as "priestly inquiry."

The most frequent verb found for inquiries to God is *drš*.[24] The type of divination represented by this verbal idiom, according to Burke O. Long, is "apparently restricted to prophetism."[25] Congruent with the prophetic institution, another scholar notably observes that the prophetic oracle "is never explicitly said to occur at a sanctuary."[26] The person wishing for an oracle in this pattern approaches a prophet, requests an oracle, and receives a divine speech given by the prophet in behalf of God. Those requesting this form of oracle in the Hebrew Bible include Rebekah (Gen 25:22), Moses (Exod 18:15), Ahab and Jehoshaphat (1 Kgs 22:8), the Syrian king Benhadad (2 Kgs 8:8), King Josiah (2 Kgs 22:13), and certain wicked elders (Ezek 14:3; 20:1–3). These

20. Begg, "Inquire of God," 417–18.

21. Begg, "Inquire of God," 417–18. The Urim and Thummim are mentioned seven times in the Bible. Of these incidences, the ceremonial scene in Numbers 27 is preeminent. Here, Moses sets Joshua before Eleazar the high priest, and a divine commission is given: "And he shall stand before Eleazar the priest, who shall ask (*šʾl*) for him after the judgment of Urim before the Lord" (Num 27:21). This example of the relationship between the priest and the Urim and Thummim perfectly employs the *šʾl* pattern of divine inquiry.

22. Begg, "Inquire of God," 417–18.

23. For theories on the operation of the Urim and Thummim, see generally Cornelius Van Dam, *The Urim and Thummim: a Means of Revelation in Ancient Israel* (Winona Lake, IN: Eisenbrauns, 1997); Ann Marie Kitz, "The Plural Form of Urim and Thummim," *JBL* 116 (1997): 401–10.

24. Begg, "Inquire of God," 417.

25. Long, "The Effect of Divination," 490.

26. Begg, "Inquire of God," 417.

inquirers either consulted with the deity themselves (in the case of Rebekah and Moses) or sought the assistance of a prophet. The *drš* form of inquiry can therefore be referred to as "prophetic inquiry."

As a matter of technical language, prophetic inquiry passages contain certain phrases that indicate different stages of the narrative. If "to inquire of the Lord" (*lidroš et-yehwah*) is a phrase that marks the request for a prophetic oracle, then other phrases mark the delivery of the oracle. As a matter of prophetic speech, the phrase "thus saith the Lord" (*koh ʾamar yehwah*) is often used in biblical prophetic inquiry deliveries and "introduces oracular language."[27] The phrase, "the word of the Lord" (*deḇar-yehwah*) is also often used, and, as one scholar writes, is "to be interpreted exegetically as [a] technicalit[y] of revelation."[28] The inclusion of these technical phrases to indicate the delivery of the oracle is often, but not necessarily always, a part of a prophetic inquiry narrative.

A salient example, both of the importance of prophetic divination, and of how the verb *drš* is used idiomatically to mark a scene of divine inquiry through a prophetic intermediary, is found in the account of Saul's meeting with Samuel. Concerning this meeting the redactor writes, "Beforetime in Israel, when a man went to enquire [*lidroš*] of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer" (1 Sam 9:9). Saul, seeking a message from God, inquires through a prophetic intermediary. Then Samuel, the authorized seer, receives a divine oracle in the form of "the word of God" (1 Sam 9:27) and delivers the message to Saul that he is to be anointed king of Israel (1 Sam 10:1).

The *drš* occurrences are worth special attention for several reasons. First, as this narrative shows, responses to the *drš* queries were far more fluid than the binary methods of instrumental inquiry in the *šʾl* setting. It is necessary to note that in the biblical accounts the exact process of oracular delivery from God to prophet is, in every case, ambiguous, as the text seems to take these experiences for granted. The lack of detail about the divine transmissions assumes a degree of familiarity with prophetic divine inquiry. Thus in the Bible, though the process itself is uncertain, it is clear that the idiom "enquire of the Lord," when the verb *drš* is employed, is frequently used to elicit an open-ended prophetic revelation of the word of God.

A second reason for paying particular attention to this verb form is that reasons for seeking this type of divine revelation seem to involve more dire circumstances than the other two types of inquiry mentioned above. Reasons

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27. Donald W. Parry, "'Thus Saith the Lord': Prophetic Language in Samuel's Speech," *Journal of Book of Mormon Studies* 1.1 (1992): 181.

28. H.C. Ackerman, "The Principal of Differentiation Between 'the Word of the Lord' and 'the Angel of the Lord,'" *The American Journal of Semitic Languages and Literatures* 37.2 (January 1921): 145.

for using the *drš* inquiry include questions regarding an unusual pregnancy (Gen 25:22), legal disputes (Exod 18:15–16), and illness (1 Kgs 14:5; 2 Kgs 8:7–15). The most notable dire situations that required this type of inquiry are military crises (1 Kgs 22:4–7; 2 Kgs 3:5–11; Jer 21:2; 37:6–8). These, and other similar examples, are all instances when a binary response with a divination instrument is not sufficient, and where the word of the Lord is required.

Finally, as Long points out, "the institution of prophetic inquiry appears to have left substantially more impress on [biblical] literature [than priestly inquiry]."[29] As has been noted, in the *drš* instances are the most frequent in number of the divine inquiry passages in the Hebrew scriptures. They are also mentioned across a wide period of time, spanning several biblical epochs, from the time of the patriarchs right up to the Exile. They are requested by a wide variety of people: women, kings, elders, and commoners. Thus, in frequency, chronology, and individual employment, the *drš* form is the most universal of the divine inquiry passages in the Bible.

Identifying Divine Inquiry Narratives

A framework for identifying a *drš* instance of divine query in the biblical narrative is suggested by Long to include (1) the setting and preparation for inquiry, (2) a request for an oracle, (3) the delivery of the oracle, and (4) the fulfillment of the oracle.[30] By applying this structure one can determine if narrative elements, what Long calls the "prophetic inquiry schema," portray a genuine Israelite prophetic inquiry pattern in a given text.

A clear example of this pattern is found in 2 Kings 22. By applying Long's narrative structure to this chapter, the elements of prophetic inquiry are clear:

> *1. Setting and Preparation for Inquiry*
> Under the reign of King Josiah a certain "book of the law" (generally agreed to be the book of Deuteronomy) is discovered in the temple repository (2 Kgs 22:8). The book is read before the King who is so distraught at the contents that he rends his clothing (2 Kgs 22:11). It is the legal and spiritual ramifications of the law that deeply concern the king who comments, "the wrath of the Lord . . . is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us" (2 Kgs 22:13). There is no recourse but to turn to Yahweh for guidance.
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> *2. Request for an Oracle*
> In order to receive guidance in this extraordinary situation the king requests a party led by Hilkiah the high priest, to "Go ye, enquire of the Lord [*diršu et-yehwah*] for me, and for the people, and for all Judah, con-

29. Long, "The Effect of Divination," 494.
30. Long, "The Effect of Divination," 494.

cerning the words of this book that is found. . . . So [they] went unto Huldah the prophetess . . . and they communed with her" (2 Kgs 22:13–14). Here the initial intermediary is a priest, whose role is typically limited to the *šʾl* setting, however the delegation travels to a prophetess who delivers the oracle in the form of a divine speech congruent with the *drš* form.[31]

3. Delivery of the Oracle
The prophetess delivers the oracle with the preface "Thus saith the Lord God of Israel," and speaks the judgment in the first person as if in the voice of Yahweh, pronouncing destruction upon Israel for failure to follow the law, and blessings upon Josiah for his humility and penitence (2 Kgs 22:16–20).

4. Fulfillment of the Oracle
In 2 Kings 24, the words of Hilkiah are fulfilled when Nebuchadnezzar besieges Jerusalem and sacks the temple.

By examining this text, several observations arise that help to identify when it is appropriate to consult a prophetic oracle. First, this is a matter of supreme legal and spiritual significance. Ancient Israelite tradition made no distinction regarding standards of religion and law.[32] Therefore, it is not surprising to see the device of divine inquiry belonging to matters of spiritual importance, matters of legal significance, and matters where the two are inseparably intertwined.

A second observation is that there seems to be no precedent that the king could rely on to obtain guidance about this situation. Indeed, it was the law itself, that he found, which caused the unusual circumstance. The codified laws must have assumed the perpetuity of the book of the law. In other words, there is no mention in the law of what to do if you loose the law, through neglect violate many of its provisions, and then find the law again. Legally, this was a situation without precedent.

Lastly, this episode is seen as a matter of divine judgment. The rending of the clothes of the king and the pronouncement that "great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book" (2 Kgs 22:13), signify that displeasing deity is the chief concern, and therefore inquiring of deity is absolutely necessary.

The probing of this occurrence in 2 Kings 22 illustrates an important point about the *drš* prophetic inquiry. In almost every instance, the requesting party is faced with a drastic scenario. None of these requests for God to deliver his word are for mundane matters, and in the case of the military situations (1 Kgs 22:4–7; 2 Kgs 3:5–11; Jer 21:2; 37:6–8), the pregnancy (Gen 25:22), and other circumstances such as the sickness of the king of Syria

32. Falk, *Hebrew Law*, 4–5.

(Kgs 8:7–15), the matters appear to have been of life or death. Even in the spiritual situations—that is, those matters not immediately relating to physical well being—the stakes are high: there are never requests for a prophetic divine inquiry to resolve minutiae. It is reasonable to assume that a request for deity to intervene with direct prophetic guidance was only solicited in singular circumstances. 2 Kings 22 contains at least three pressing scenarios that in themselves appear to justify prophetic consultation of deity: when spiritual and legal concerns intersect, when facing a matter without precedent, and when in fear of provoking divine judgment. It is in these scenarios that, as a last result, the recourse to divine inquiry is employed. It is also in these scenarios specifically, that the *drš* form of the phrase "inquire of the Lord" is found.

Ancient Israelite Elements in the Book of Mormon

Many Hebraisms have been identified in the Book of Mormon text.[33] The consistent appearance of these Hebraisms indicates that the Book of Mormon is a translated record. The exact original language (or languages) of the Book of Mormon is not known for certain.[34] However, archaeological discoveries of ancient texts that contain Hebrew transcribed in Egyptian hieratic, or Hebrew written in Egyptian characters, support the claim that the reformed Egyptian of the Book of Mormon was a type of Hebrew written in Egyptian.[35] This claim is reflected in the translated English text itself where instances of Hebrew speech abound. Linguistic analysis of the Hebraic elements in the Book of Mormon allows readers to see significant contextual meanings that are not superficially apparent in the English translation.

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33. Studies in this area include Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon," *Improvement Era*, October 1954, 703, 728–29; John A. Tvedtnes, "Hebraisms in the Book of Mormon: A Preliminary Survey," *BYU Studies* 11.1 (1970): 50–60; Tvedtnes, "Since the Book of Mormon is largely the record of a Hebrew people, is the writing characteristic of the Hebrew language?" in "I Have a Question," *Ensign*, October 1986, 64–66; Tvedtnes, "The Hebrew Background of the Book of Mormon," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and FARMS, 1991), 77–91.

34. In the first chapter of the book, Nephi describes "the language of [his] father," which he is using to write his record, "which consists of the learning of the Jews and the language of the Egyptians" (1 Ne 1:2). Near the end of the record Moroni, writing about a thousand years after Nephi, states that the record is written "in the characters which are called among us the reformed Egyptian" (Morm 9:32). Moroni further comments that "if our plates had been sufficiently large we should have written in Hebrew . . . and if we could have written in Hebrew, behold, ye would have had no imperfection in our record" (Moro 9:33). These statements suggest that though the characters on the plates were related to Egyptian, elements of Hebrew had persisted throughout the history of the Nephite people, and that their spoken language consisted of a form of Hebrew.

35. See John A. Tvedtnes and Stephen D. Ricks, "Jewish and Other Semitic Texts Written in Egyptian Characters," *Journal of Book of Mormon Studies* 5.2 (1996): 156–63.

Scholars have also found cultural and ritual elements in the Book of Mormon that reflect an ancient Near Eastern, and specifically an ancient Israelite, cultural backdrop. Like the linguistic examinations of Hebraisms, these cultural analyses serve to contextualize the Book of Mormon and show a depth to the text that is not initially apparent. Examples of how this type of analysis have served to elucidate the Book of Mormon, and place the text in an ancient Israelite setting, include studies done about patterns of ancient Israelite warfare, horticulture, festivals, legal codes, and temple typology that are found in the Book of Mormon.[36] These cultural patterns are not necessarily informed by a linguistic analysis of the text, although they may be enhanced by a linguistic approach where there is sufficient evidence of a Hebraism.

Both the linguistic and the cultural approach enhance our appreciation and awareness of the Book of Mormon by providing evidence that the text is actually of ancient Israelite origin, providing a framework that more properly contextualizes the book, and therefore enhances our understanding. The rest of this paper attempts to combine a linguistic and a cultural analysis of ancient Israelite divination found in the Book of Mormon.

Divine Inquiry in the Book of Mormon

Because the Book of Mormon is written in English, identifying linguistic elements of divine inquiry patterns is more complicated than in the Hebrew Scriptures. It is obviously impossible to study the book's original Hebrew, or Egyptian. However, if potential translated idioms are found within a narrative that contains all the elements of the divine inquiry pattern identified in the Hebrew Bible, an identifiable circumstance of Israelite divine inquiry can be made with comfortable surety. Also, if a narrative in the Book of Mormon matches the structure identified with specific divine inquiry schema in the Bible, either priestly or prophetic, assumptions about verb choices can be made with more latitude.

The Book of Mormon contains the verb *inquire*, or a related form, 31 times in 20 different settings.[37] Of these 31 instances, the verb is employed 13

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36. Among many volumes that examine the cultural setting of the Book of Mormon are Hugh W. Nibley, *An Approach to the Book of Mormon*, 3rd ed. (Salt Lake City, UT: Deseret Book and FARMS, 1988); Nibley, *Lehi in the Desert, The World of the Jaredites, There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988); Nibley, *Since Cumorah*, 2nd ed. (Salt Lake City: Deseret Book and FARMS, 1988); John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo, UT: FARMS, 1999); Donald W. Parry, Daniel C. Peterson, and John W. Welch, eds., *Echoes and Evidences of the Book of Mormon* (Provo, UT: FARMS, 2002).

37. 1 Ne 15:3, 8; 1 Ne 16:24; Jacob 2:11; Mosiah 7:2, 11, 13; Mosiah 8:6; Mosiah 26:13, 19; Mosiah 28:6; Alma 12:8; Alma 16:6, 20; Alma 17:22; Alma 18:8; Alma 27:7, 10–11; Alma 40:3, 7, 9; Alma 43:23; Alma 57:17, 28; Hel 9:12–13; 3 Ne 28:37; Ether 1:38; Moro 8:7.

times in completely interpersonal communications, where there is no explicit or implicit mention of deity, such as when King Mosiah grants a group of men to "go up to the land of Lehi-Nephi, to inquire concerning their brethren" (Mosiah 7:2). That leaves 18 times that the verb *inquire* is used with deity as the object of inquiry. Of the separate narratives, where one narrative could use inquire several times in the same passage, 12 deal directly with deity.[38]

In 11 of these settings, the exact phrase, "inquire of the Lord," or its past tense variant, "inquired of the Lord," is used. The phrase is used 14 times in the Book of Mormon. Ten of these narratives are candidates for matching the divine inquiry pattern. The other passage does not precisely fit the narrative pattern, but is related to the oracular institution, and will be discussed as well. Each of the ten narratives corresponds precisely to the prophetic form of the inquiry pattern pointed out by Long: they have (1) the setting and preparation for inquiry, (2) a request for an oracle, (3) the delivery of the oracle, and (4) the fulfillment of the oracle (see table 1 for comparisons of Book of Mormon and Biblical prophetic divine inquiry passages).

The ten narratives of Book of Mormon divine inquiry candidates can be categorized into three groups: dire crises of family/tribe/state (1 Ne 16:24; Ether 1:38; Mosiah 28:6), military crises (Alma 16:6, 20; Alma 27:7, 10–11; Alma 43:23), and matters of special ecclesiastical or spiritual importance (Jacob 2:11; Mosiah 26:13; 3 Ne 28:37; Moro 8:7). Each of these instances offers motivations for a prophetic oracle that are comfortably nestled within the framework provided by the biblical *drš* setting. Each would be considered a valid reason for requesting a divine oracle in ancient Israel. Each is a matter of singular circumstance, a matter of life or death, or a matter where only divine interposition can solve a problem.

By applying the framework suggested by Long to these narratives, the accuracy of the Book of Mormon in describing an ancient Israelite divine inquiry scenario is illustrated. As prophetic narrative patterns are identified in the Book of Mormon the contexts of these narratives are enhanced. In addition, Book of Mormon details help to illuminate the prophetic oracle accounts in the Bible.

Lehi as a Prophetic Inquirer

In the first few passages of the Book of Mormon, Nephi, the chronicler, describes one prophetic experience after another. These experiences begin in 1 Nephi 1, with Lehi, and grow to include Nephi and Lehi together receiving concurrent prophetic manifestations in later chapters. Prominent among Lehi's prophetic manifestations are visions and dreams, for which he is called

38. 1 Ne 15:3, 8; 1 Ne 16:24; Jacob 2:11; Mosiah 26:13, 19; Mosiah 28:6; Alma 16:6; Alma 27:7, 10–11; Alma 40:3, 7, 9; Alma 43:23; 3 Ne 28:37; Ether 1:38; Moro 8:7.

"a visionary man" (1 Ne 2:11; 1 Ne 5:2, 4). Lehi's prophetic calling is fundamental to his authority to lead his family into the wilderness and to the New World. Lehi may have received his prophetic calling relatively late in life when compared with his contemporary Jeremiah, whose prophetic ethos was already established contemporaneously at least in the written record of the brass plates.[39] These prophetic narratives may have been a way of establishing that Nephi and Lehi were prophets in every respect, therefore legitimizing their leadership to their followers and descendents. If this is the case, it would be judicious of Nephi to include as many nuances of prophetic evidence as legitimately possible.

Among the prophetic experiences that Lehi has, one matching the divine inquiry pattern is given. In 1 Nephi 16 the prophetic narrative pattern is clear:

1. Setting and Preparation for Inquiry
In the wilderness, Nephi breaks his steel bow, his family suffers and angers at Nephi for want of food (1 Ne 16:18). This scenario is a matter of life and death for the pilgrim family of Lehi, and certainly warrants a request for divine guidance. Nephi prepares himself to receive instruction by making a bow and arrow out of wood, and by arming himself with a sling and stones (1 Ne 16:23).

2. Request for an Oracle
In the words of Nephi, "I said unto my father: Whither shall I go to obtain food? And it came to pass that he did *inquire of the Lord*" (1 Ne 16:23–24, emphasis added). This exactly conforms to the prophetic inquiry pattern: Nephi formally requests direction from Lehi, whom the text identifies as a prophet. Lehi immediately seeks the will of God, speaking the divine inquiry idiom.

3. Delivery of the Oracle
The oracle, in the form of a divine speech, follows: "And it came to pass that *the voice of the Lord came unto my father*" (1 Ne 16:25, emphasis added). After Lehi is chastened for murmuring, "the voice of the Lord said unto him: Look upon the ball, and behold the things which are written (1 Ne 16:26). On the Liahona, Lehi sees a new writing—the written word of the Lord (1 Ne 16:29). The voice, or word, of the Lord is always the oracle received in the biblical prophetic inquiry narrative, as it is here.

4. Fulfillment of the Oracle
Nephi obeys the oracle, and goes up "into the top of the mountain, according to the directions which were given upon the ball," where, "it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families" (1 Ne 16:30–31). The divine oracle is proven true by the fulfillment of the prophecy, completing the last requirement of the pattern, and finishing the prophetic inquiry narrative.

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39. 1 Ne 5:13. For a comparison of Lehi and Jeremiah, see David Rolph and Jo Ann H. Seely, "Lehi & Jeremiah: Prophets, Priests, & Patriarchs," in *Glimpses of Lehi's Jerusalem*, ed. John W. Welch, David Rolph Seely, and Jo Ann H. Seely (Provo, UT: FARMS, 2004), 357–80.

Interestingly, this narrative combines elements from the *drš* and the *šʾl* patterns of the Bible. The question posed to the prophet is not as open ended as typical prophetic inquiries found in the Bible; it is one that is answered with both the word of the Lord and a manifestation from an oracular instrument, the Liahona.[40] It would be interesting to know what the original verb was that was inscribed on the golden plates and translated as "inquire" by Joseph Smith in this passage.

The delivery and fulfillment of this oracle, both through a divine instrument, and through the word of the Lord, was evidence to Lehi's family that he was indeed, "a visionary man." Furthermore, the inclusion of this example of prophetic behavior in Nephi's founding narrative serves to legitimize the authority of the founding patriarch, especially his authority to leave Jerusalem and begin a new nation.

The ancient Nephite audience would have been familiar with oracular inquiry from the brass plates; many of the biblical prophetic inquiry narratives come from the Book of Jeremiah, of whom we are expressly told that his prophecies were written in the brass plates. Additionally, Lehi's family was possibly familiar with prophetic inquiry from personal observation in Jerusalem; the prophetic inquiry sequence in 2 Kings 22, and several others instances would have happened right around the time of Lehi.

Of the biblical record, Long observes that, "with the exile, this form of prophetic inquiry disappeared."[41] Of the prophetic divination, he states:

> It has become clear that divinatory practices in ancient Israel, particularly in their early prophetic modes, had a striking influence upon Israelite literature. . . . Prophetic divination produced . . . a narrative "inquiry schema," which structured whole reports, and decisively shaped larger narratives, as well as . . . shorter anecdotes.[42]

It is readily apparent in the case of the Book of Mormon, that, beginning with Lehi, not only did the institution of prophetic inquiry survive among this group of Israelites, but the narrative pattern associated with this type of oracle survived in their literature as well.

Nephi as a Prophetic Inquirer

With a better understanding of the precise phrase that is used to formally query deity, and its implications, another occurrence in Nephi's narrative may

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40. The Urim and Thummim are not mentioned by name in the Book of Mormon, and only the Liahona, in this passage, fills the requirements of an instrument of divination used in an inquiry setting. The interpreters were used to translate, but are never mentioned in a divining context similar to the Urim and Thummim of the Bible.

41. Long, "The Effect of Divination," 491.

42. Long, "The Effect of Divination," 497.

take on enhanced meaning. Nephi's brethren are consulting with each other outside the tent of their father about certain ambiguous aspects of Lehi's revelations. Nephi, who, significantly, has just returned from a profound prophetic experience of his own, returns their query to him concerning the matters with the rejoinder, "Have ye *inquired of the Lord*?" (1 Ne 15:8, emphasis added).

The didactic purpose of this phrase as a general admonishment to be righteous and prayerful is somewhat reinforced by Nephi's own commentary in a previous verse regarding the words of Lehi, that they "were hard to be understood, save a man should inquire of the Lord," and that his brothers could not understand them, "they being hard in their hearts, therefore they did not look unto the Lord as they ought" (1 Ne 15:3). But given the special prophetic connotation that the phrase "inquire of the Lord" evokes in most biblical passages, and given the incredible prophetic experience Nephi had immediately preceding his question, Nephi's remark could be interpreted as another implied question to his brothers: "Are *you* prophets?" This would explain the brothers' response as, not a remark of apathy, but of factual comparison: "*We* have not; for the Lord maketh no such thing known unto us" (1 Ne 15:9, emphasis added). Or in other words, "We are not prophets, as you and Father appear to be." If this is the case, it would fit properly within the narrative role 1 Nephi fills in establishing the prophetic mantles of Nephi and Lehi, and Nephi's question cannot be easily discounted as merely a didactic rejoinder.

Divine Inquiry in Family, Tribal, or State Crises

The 1 Nephi 16 passage is one of three in the Book of Mormon where an appeal to deity through a prophetic medium is used to solve a crisis that affects the perpetuation of a family, tribe, or state. The other two passages are Ether 1, and Mosiah 28.

In Ether 1, Jared, in the confusion following the destruction of the tower of Babel, asks his brother to "inquire of the Lord whether he will drive us out of the land . . . and cry unto him whither we shall go" (Ether 1:38). The brother of Jared does so, and receives the word of the Lord, instructing him to prepare his tribe to journey to the new world.

This prophetic inquiry in this passage has several interesting features. First, it predates Israel. In this way it functions like the Rebekah passage in Genesis 25. It is evidence that Jesus Christ, as Yahweh, functioned by name, and in power, as God to peoples predating Israel. This is a powerful theme in the book of Ether, most poignantly presented with the appearance of the premortal Christ to the brother of Jared. The prophetic inquiry narrative enhances this theme.

As a second point, it is possible that this narrative pattern could also have purposely been used by the editor Moroni. He might have couched this

prophetic experience in a narrative structure he was familiar with from the brass plates. If this true it would be an example, as Long observes above, where the prophetic divination in the Bible (or in this case, the brass plates, and other Nephite records) "decisively shaped larger narratives, as well as . . . shorter anecdotes."[43]

Finally, like the 1 Nephi 16 account, this record of prophetic divination functions in a founding narrative account that serves to legitimize the leader of a new colony, destined for the promised land, as a prophet. The security of the family, and therefore the destiny of a future people in the new world, is in jeopardy, a dire situation where divine inquiry is justified.

The Mosiah 28 scenario, like the 1 Nephi 16, and the Ether 1 passages, is a matter of family security. The recently converted sons of King Mosiah all wish to go on an unprecedented and dangerous mission to the Lamanites. This constitutes not only a local family crisis, as the sons wish to place themselves in the way of evident peril, but a crisis of state as well, because the sons are all potential heirs to the Nephite throne, occupied by their aging father. It is unsurprising that Mosiah, as a prophet-king, would turn to the Lord for a direct answer. The record states:

> And king Mosiah went and *inquired of the Lord* if he should let his sons go up among the Lamanites to preach the word. And the Lord said unto Mosiah: Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites. (Mosiah 28:6–7, emphasis added)

This oracle was fulfilled exactly as the Lord promised.

Divine Inquiry in Warfare

Like the Israelites in the Bible, the Israelites in the Book of Mormon used prophetic oracles in military crises. Several biblical passages are devoted to this tradition.[44] In the Book of Mormon, the same narrative structure is followed. When Zoram, chief captain of the Nephite armies (Alma 16:6), and later Moroni, who holds the same office (Alma 43:23), approach the prophet Alma for direction concerning military strategy, they are following in the venerable Israelite tradition of consulting a prophetic oracle in a matter of war. The prophet Alma, upon receiving revelation from the Lord, notifies each captain concerning the position and intention of the opposing Lamanite armies. In both cases, military victories are achieved by following the counsel of the oracle.

An additional passage in Alma involves prophetic divination in a military crisis. The matter of the safety of the Anti-Nephi-Lehies in Alma 27 is grouped

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43. Long, "The Effect of Divination," 497.
44. 1 Kgs 22:5–15; 2 Kgs 3:11–13; Jer 21:2; 37:7.

within this category because it is in the context of war. The Amalekites incite the Lamanites to slaughter the defenseless Ammonites, and the safety of an entire group depends on the inquiry to the Lord made by the prophet Ammon (Alma 27:2–7). The word of the Lord is delivered and the Ammonites move to Jershon (Alma 27:11–14, 26). The people of Ammon are saved, and are kept from breaking their covenant to never again bear arms.

Divine Inquiry in Ecclesiastical Matters

There are four times in the Book of Mormon where prophetic inquiry is used to clarify doctrinal matters, or matters of ecclesiastical importance: Jacob 2:11, Mosiah 26:13, 3 Nephi 28:37, and Moroni 8:7. The use of the prophetic inquiry narrative in these chapters reinforces the prophetic role of each of the participants and illustrates the important role divine inquiry had in dealing with unusual or unprecedented issues in the Nephite church.

In Jacob 2, the prophet Jacob issues a sweeping call to repentance to the Nephite people recently arrived in the new world. He begins his sermon with the statement: "I must tell you the truth according to the plainness of the word of God. For behold, as *I inquired of the Lord*, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people" (Jacob 2:11, emphasis added). It is significant that the sermon from which this statement of divine inquiry is taken is preceded by the preface that Jacob spoke "unto the people of Nephi, after the death of Nephi." Perhaps, this divine inquiry narrative served to legitimize the prophetic role of Jacob after the death of his brother, the prophet-king Nephi.

As in the beginning, so at the end of the Book of Mormon, divine inquiry is still in practice. The prophet Mormon figures in prophetic inquiry narratives in two situations. The first is his request for clarification on a doctrinal matter relating to the three Nephites disciples selected by the Savior "who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality" (3 Ne 28:36). Mormon states, "I have *inquired of the Lord*, and he hath made it manifest unto me that there must needs be a change wrought upon their bodies" (3 Ne 28:37, emphasis added). He then explicates the doctrine regarding translated beings that he received from the Lord.

A second issue that Mormon appeals to divine inquiry for is found in Moroni 8. In this chapter Moroni includes an epistle written by his father concerning the matter of pedobaptism that has crept up among a local congregation. The narrative setting certainly warrants an appeal for divine guidance, and Mormon's quick reaction is indicative of the seriousness of this doctrinal and ecclesiastical matter: "For immediately after I had learned these things of you *I inquired of the Lord* concerning the matter" (Moro 8:7, emphasis added).

The record of the delivery of this oracle adds a dimension toward understanding the process of prophetic divination that is not explicit in any other divine inquiry narrative: "and the word of the Lord came to me by the power of the Holy Ghost" (Moro 8:7, emphasis added). The precise revelatory language of "the word of the Lord" (*deḇar-yehwah*) is indicative of an oracle and is used elsewhere in the Bible and the Book of Mormon in prophetic inquiry narratives.[45] However, here, when Moroni couples the technical phrase with the descriptive "by the power of the Holy Ghost," the nature of the prophetic oracle is distilled into concrete Christian terms.

To summarize, this passage is significant because it indicates that the Israelite prophetic institution of divine inquiry was perpetuated throughout Nephite history, that the narrative pattern for this oracle remained intact as well, and that the process of receiving prophetic oracles is fundamentally through the Holy Ghost.

Alma as a Prophetic Inquirer

One more matter in the Book of Mormon merits prophetic inquiry, and is deserving of especial treatment. Alma's role as a prophetic inquirer has already been treated in the military crises. The other instance of Alma's use of the prophetic oracle is found in Mosiah 26. The entire chapter conforms to the prophetic inquiry narrative and deserves a more thorough examination.

> *1. Setting and Preparation for Inquiry* (1–6)
> Now it came to pass that there were many of the rising generation that . . . did not believe the tradition of their fathers. . . . And they would not be baptized; neither would they join the church. And they were a separate people as to their faith . . . [and] they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins; therefore it became expedient that those who committed sin, that were in the church, should be admonished by the church.
>
> *2. Request for an Oracle* (7–13)
> And it came to pass that they were brought before the priests . . . [who] brought them before Alma, who was the high priest. . . . Now there had not any such thing happened before in the church; therefore Alma was troubled in his spirit . . . and he went and *inquired of the Lord* what he should do concerning this matter, for he feared that he should do wrong in the sight of God.
>
> *3. Delivery of the Oracle* (14–32)
> And it came to pass that after he had poured out his whole soul to God, *the voice of the Lord came to him*, saying: Blessed art thou, Alma. . . . And because thou hast inquired of me concerning the transgressor, thou

45. For biblical examples, see 1 Kgs 22:19; 2 Kgs 3:12; 2 Chr 18:18; Ezek 20:45. For Book of Mormon instances, see Jacob 2:4, 27; Mosiah 26:34; Alma 43:24; Ether 1:33; Moro 8:7.

> art blessed. . . . I say unto you, Go; and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also. . . . Now I say unto you, Go; and whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward.
>
> *4. Fulfillment of the Oracle* (33–37)
> And it came to pass when Alma had heard these words he wrote them down that he might have them, and that he might judge the people of that church according to the commandments of God. And it came to pass that Alma went and judged those that had been taken in iniquity, according to the word of the Lord. And whosoever repented of their sins and did confess them, them he did number among the people of the church; And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out.

Given the length of this passage, and that the entire chapter conforms to the prophetic inquiry pattern, it may be that this is the most detailed account of Israelite divine inquiry that is available. A few points should be made.

First, the entire procedure is a display of vast jurisdictional movement. The accused are discovered apparently *in flagrante delicto* by many witnesses (Mosiah 26:9), and taken before the local congregation of teachers, who deliver them to a higher congregation of priests, who submit the case to Alma, the prophet-high priest (Mosiah 26:7). This is in accordance with Israelite tradition, where, according to Ze'ev Falk, "the Hebrew clergy exercised various judicial functions," and "formed special tribunals in the sanctuary."[46] All of this is done under the direction of King Mosiah, who is consulted so that he might "judge them according to their crimes" (Mosiah 26:11). Mosiah defers the case back to Alma, issuing a special tribunal, as is the prerogative of the king.[47]

Second, apparently there was no provision in the written law for the type of crime, or crimes, committed by this group of church members. The text does not reveal the nature of the crimes committed. If the matter was a regular crime of sexual transgression, apostasy, or idolatry, it would most likely be a matter of relative ease to determine punishment. This is a matter with no precedent (Mosiah 26:10), and perhaps an extremely difficult, or impossible case to apply the written law to. Whatever the nature of the transgression, it encompasses civil and ecclesiastical realms, and is singular enough to require divine guidance.

Finally, Alma's chief fear seems to be the divine displeasure caused by this singular circumstance. After weighing the matter in his mind, considering all the facts, and consulting King Mosiah, the record states that "the spirit of

46. Falk, *Hebrew Law*, 47.
47. Falk, *Hebrew Law*, 40–49.

Alma was again troubled; and he went and *inquired of the Lord* what he should do concerning this matter, for *he feared that he should do wrong in the sight of God* " (Mosiah 26:13, emphasis added).

In comparison with the biblical justifications for consulting a prophetic oracle, Mosiah 26 is a classic case. It is a matter of both spiritual and legal significance, it is a situation without precedent, and it is a matter whose outcome carries a heavy sense of divine judgment.

The resolution to this problem comes, after a prophetic inquiry is requested, in the form of a divine speech from the Lord. However, the word of the Lord to Alma is far grander in detail than any other biblical or Book of Mormon divine inquiry response. It contains individual communiqué as well as general laws and statutes. It contains the doctrinal requirements for salvation, including faith in Christ and reception of necessary ordinances. It contains an intimate depiction of the mercy of the Great Jehovah, for "as often as my people repent will I forgive them their trespasses against me" (Mosiah 26:30). The case in Mosiah 26 conforms precisely to all parameters of the divine inquiry pattern, and deserves to be considered not only as the *locus classicus* of divine inquiry schema in the Book of Mormon, but of all Israelite literature.

Conclusion

The Book of Mormon text claims to be the record of ancient Israelites. Therefore evidence of Israelite authenticity—linguistic, cultural, or otherwise—that is found in the text (especially of things not known during the time of Joseph Smith), reinforces the claim that Joseph translated the Book of Mormon, and that it is indeed a record of an ancient Israelite people. This study examines the prophetic divination of ancient Israel—the institution itself, the narrative pattern that this institution left in the biblical text, and the discovery of this narrative pattern in the Book of Mormon. The ancient Israelite practice of formal, ritualized consultation of deity is signified in the Bible by the English phrase "inquire of the Lord." This phrase has two notable Hebrew counterparts that each belong to a narrative pattern of divine inquiry. The most frequently occurring pattern utilizes a prophetic intermediary with the oracle coming in the form of a divine speech as the word of the Lord. Questions posed to this oracle were almost always as recourse to singularly unique circumstances, where no other means of solving the problem were available.

The Book of Mormon contains ten examples of divine inquiry that contain the phrase "inquire of the Lord," or a variant. Each of these fulfills the requirements of Israelite prophetic inquiry. Each contains a proper motivation for consulting deity: matters of warfare, family/tribe/state crises, and of unusual ecclesiastical matters. Each contains idiomatic language unique to the prophetic oracle type. Each conforms precisely to the narrative pattern of prophetic inquiry discovered in the Bible.

These narratives exist over a wide chronological range, from the beginning of the book to the end. Their existence sheds considerable light on the Book of Mormon. They highlight the vital role of prophets. In some cases they show evidence of serving the unique purpose of establishing the legitimacy of certain prophets. Additionally, the Book of Mormon examples of prophetic inquiry contain insights unseen in their biblical counterparts. The Moroni 8 account shows the process of receiving revelation; that the word of the Lord comes to prophets through the power of the Holy Ghost. The Mosiah 26 account shows the nature of Israel's God; that his motivation for delivering oracles is his personal care and concern for the children of men and for his church. Finally, the inclusion of the prophetic inquiry narrative is one piece of evidence to suggest that the Book of Mormon has an ancient Israelite origin.

Table 1: Divine inquiry pattern in the Hebrew Bible and in the Book of Mormon

Elements	Setting and preparation	Request for Oracle	Delivery of Oracle	Fulfillment of Oracle
Gen 25:	4–10	11–13	14–19	20–27
1 Kgs 22:	1–4	5–6a, 7–9, 15a	6b, 10–14, 15b, 17, 28	30–38
2 Kgs 3:	4–10	11–13	14–19	20–27
2 Kgs 8:	7	8–9	10–13	14–15
2 Kgs 22:	8–11, 13b	12–13a, 14	15–20	11–14
Jer 21:	1	2	3–14	39: 1–7; 52:4–11
Jer 37:	1–2, 4–5	7	6–10	52:12–15; Lam 4:17
Ezek 14:	1	3b	2–3a, 4–11	implied
1 Ne 16:	18–23a	23b–24	25–30	31–32
Jacob 2:	2–10	11a	11b, 23–33	implied
Mosiah 26:	1–12	13	14–32	33–39
Mosiah 28:	1–5	6	7–8	Alma 17:35; Alma 19:22-23
Alma 16:	1–4	5–6a	6b	7–8
Alma 27:	1–6	7–11a	11b–13	14–15, 21–30
Alma 43:	17–22	23	24	25–42
3 Ne 28:	4–32, 36	37a	37b–40	4 Ne 1:14; Mormon 8:10–11
Ether 1:	33–37	38–39	40–43	5:2–12
Moro 8:	2–6	7a	7b–8	9–21