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**Title** With Real Intent: Loving the Book of Mormon

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**Abstract** Faulconer discusses the evolution of his testimony of the Book of Mormon; years passed before he recognized the importance of that book to his life as a member of the Church of Jesus Christ of Latter-day Saints. After reading an article explaining the tree of life that is written about in 1 Nephi, he gained a deeper understanding of the purpose of the Book of Mormon—that the book prepares members of the church to enter into covenants with God in the temple and explains what those covenants are. In addition to that objective, the book testifies of and brings people to Jesus Christ.



## WITH REAL INTENT

### Loving the Book of Mormon

James E. Faulconer

I had a testimony of the Book of Mormon long before I had a love for it. I joined the Church of Jesus Christ of Latter-day Saints as a teenager, and I joined because I had an overpowering spiritual experience in which I learned that this church is indeed Christ's church. I had read little of the Book of Mormon before that experience, and I had not prayed about the truth of the book. But once I knew that the church is true, I knew also that the Book of Mormon is scripture.

After being converted, I read church history and books about church teachings. Several knowledgeable Saints took me and my family by the hands and helped us learn what it means to be members. They taught us about Latter-day Saint beliefs and helped us learn the customs and practices of the church. I continued to read the Bible, with which I was already familiar. But in the sixties there was not very much emphasis in the church on scriptural literacy, and the few times I tried reading the Book of Mormon, I found myself agreeing with Mark Twain's description of it as "chloroform in print." I didn't know the Book

of Mormon stories or teachings. I didn't enjoy reading the book, and I had little motivation to change. During the three years after my baptism, I never read more than the first few pages and whatever individual passages someone might refer to in a lesson.

Finally, as a freshman at Brigham Young University, I was supposed to read the Book of Mormon because I had to take a Book of Mormon class, and I did read most of it. Still I didn't know it well or appreciate it as scripture. I first read the Book of Mormon from cover to cover while on my mission in Korea, and I read it regularly while I served there; but the book was not available in Korean for most of my mission, so it played a relatively small role in my missionary teaching. Finally I began actually to know something about the Book of Mormon's contents, but I continued to much prefer the Bible. I had not yet discovered the wonder of the Book of Mormon.

After my return home, I continued to focus most of my scripture study on the Bible, though reading church history had made me interested in the Doctrine and Covenants as well. While I was in graduate school, experience with one of my professors who was also a rabbi deepened

my appreciation for the Bible and gave me a new set of study techniques and habits, as well as insight into the profundity of the scriptures.<sup>1</sup> Nevertheless, the Book of Mormon remained on the periphery of my spiritual life.

Then, sometime in the 1980s, that changed. A friend, Bruce Jorgensen (an English professor at BYU), gave me a copy of an essay he had written on the tree of life in the Book of Mormon. Bruce is an excellent teacher and writer. I had long admired him and was flattered that he would ask me to read and comment on his essay. After reading his work, I was not only flattered but thankful, for as I read it I began to see the Book of Mormon in new light. For the first time, I found it beautiful and interesting. For the first time, I knew that the Book of Mormon is not only true, but that it has important lessons to teach me. For the first time, I saw that without the Book of Mormon my understanding of the gospel was incomplete. For the first time, I began to grasp why the Prophet Joseph Smith called the Book of Mormon "the keystone" of our faith.

There are many things the Book of Mormon gives us that we can find no place else, but for me one stands out: without the

Book of Mormon we do not fully know the covenants that we must be part of to obtain eternal life. In the temple we learn that our covenants are explained in the scriptures. To keep those covenants, we must know what the scriptures teach, and to know what they teach, we must have studied them.

The title page of the Book of Mormon makes this explicit when it says the Book of Mormon “is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever.” Many people, like me, are not part of the remnant to whom that purpose is addressed, namely, the descendants of Lehi. Nevertheless, like them, we can learn about our covenant relation to the Lord by reading the Book of Mormon. One important part of understanding that relation is something of which we often speak—obedience. But the Book of Mormon teaches that obedience is broader than we think if we only think in terms of specific rules to follow. To know the covenants of the Lord is to know what the Lord expects of those who have covenanted with him, and as Alma makes clear, he expects more than formulaic obedience. Our covenant obligation is wider than any formulaic behavior can be responsible for.

Only in the Book of Mormon do we have a clear presentation of the obligations that come to us through the covenant of baptism. Alma says to be baptized is to witness that

ye are desirous to come into the fold of God, and to be called his people, and are

willing to bear one another’s burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life. (Mosiah 18:8–9)

To read the Book of Mormon is to learn that to be baptized and to renew that covenant at the sacrament table is to covenant that we will imitate Christ in bearing the burdens of and comforting our brothers and sisters and in being witnesses of God—which are probably two ways of saying the same thing: On the one hand, to bear the burdens of others and comfort them is to imitate, though in a very small way, the sacrifice of Jesus Christ; so it is to bear witness of God. On the other hand, to bear witness, as when one bears testimony, is to offer strength to those who hear that testimony by the Spirit. It is to comfort in the sense suggested by the Latin roots of that word: “to strengthen.” That both giving comfort and bearing witness are required of those who enter the covenant of baptism can be inferred from the New Testament, but only the Book of Mormon makes them explicit.

Besides promising Lehi’s children a knowledge of their covenants, the title page of the Book of Mormon promises them more, and I assume that the rest of us

can profit from the same promise. It not only says that we will learn our covenants, it says that by knowing those covenants, we will know that we are not cast off from the Lord forever. Knowing our covenant relation is a great blessing, for as we come to know it, we come to understand that repentance and salvation are possible and, by inference, that the sealing power of the covenant is real and eternal. We learn that the promises made to Abraham and his descendants can be fulfilled in us.

Just as he did with ancient Israel, the Lord exercised patience and long-suffering with the Lamanites and Nephites. He endured their constant backsliding and repentance followed by more backsliding. Though he did not countenance their wickedness and though they moved deeper and deeper into sin, the Lord continually held out the promise that they could be saved. Even when total annihilation loomed, the Lord left open a path for saving the children of Lehi. Of course, in the Hebrew Bible we can see this same cycle of righteousness, followed by prosperity, followed by pride, followed by wickedness and then downfall, followed by humility and a return to righteousness. However, we see it more easily in the Book of Mormon because it shows that pattern so clearly. Perhaps most important, the coming forth of the Book of Mormon proves that the Lord keeps his promise that Israel’s children will be given a means of salvation. If we apply the message of this teaching to ourselves (see 1 Nephi 19:23), we begin to appreciate the patience and long-suffering that the Lord will have as he deals with us, our parents, and

our children; and he teaches us the kind of patience we must have with others.

The message of patience and long-suffering, of the possibility of salvation and restoration, gives the Book of Mormon a different look than we might think it to have. In spite of what someone might think he or she sees in the Book of Mormon at first glance—seeing the increasing hostility and war among the Lamanites and Nephites and, finally, the total destruction of the Nephites—the Book of Mormon teaches us to hope. In spite of the total destruction of their people, Mormon and Moroni continue to hope. They compile the Book of Mormon with an eye toward those who are to come, those whom they do not know and cannot see (except as they see them in revelation). They do not know specifically how or when their people will be saved, but they do not give up hope. They trust the Father and the Son to keep their covenants, and Mormon and Moroni convey that trust to us by writing the history of the destruction of their people. It is their way of saying that the earth will endure and that God holds power over it and its people. The message of hope is overpowering in the Book of Mormon, a message relevant to every person.

Like all scripture, the Book of Mormon has the power to change lives, and the Prophet Joseph Smith taught that it has that power to a greater degree than any other book of scripture.<sup>2</sup> Abinadi seemed to have something like this in mind as he addressed the wicked priests of King Noah:

And now I read unto you the remainder of the commandments of God, for I

perceive that they are not written in your hearts; I perceive that ye have studied and taught iniquity the most part of your lives. (Mosiah 13:11)

I infer that Abinadi believed that reading the scriptures to those who heard him could somehow write the commandments of God in their hearts. Reading and studying the word of God will allow the Lord's word to be written in our hearts, and if we have it written in our hearts, we are different. To study and teach scriptures, if we do so diligently and faithfully, leaving our hearts open to the changes that the Holy Ghost can bring about, is to study and teach righteousness. More important, it is to learn righteousness, to become righteous.

The title page also says to all that its purpose is to convince us that Jesus is the Christ. As the subtitle to the Book of Mormon reminds us, the Book of Mormon is a witness of Jesus' divinity. The primary purpose of the Book of Mormon is to convince us that Jesus is the Savior, the Son of the Father.

King Benjamin spoke of both purposes mentioned in the title page, namely, that the Book of Mormon teaches of our covenant relation with the Lord and testifies of him:

I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation

of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body—I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world. And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you. (Mosiah 4:6–8)

No scripture in the Bible gives us such explicit instruction in what it means to have entered into a covenant with the Father and how that covenant with him requires us to understand and accept the atoning sacrifice of his Son, Jesus Christ. We do not see much of the life of Jesus Christ in the Book of Mormon, but we are taught much about what it means to say that he is the Anointed One, the Messiah, the Christ.

We read scripture over and over again so that we can experience the scriptural testimony of Jesus Christ—hearing it with our hearts. Most church members have read the Book of Mormon before, and even those who have not read it often know a good deal

about its message because they have been taught about it in Primary, Sunday School, sacrament meetings, and seminary. I knew the basics of the teachings of the Book of Mormon before my mission, but knowing those teachings is not enough. There is a difference between knowing the doctrines of the kingdom and undergoing an experience that motivates us to live those doctrines.

Alma teaches that “the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else” (Alma 31:5). He explicitly says that preaching is a more powerful tool for conversion than any other kind of experience. To read scripture attentively and prayerfully is to be preached to. In the scriptures the Lord and his prophets speak to us, preach to us, and in preaching to us they do something more than just convey information. If we will listen as we read, if we will allow our hearts and minds to be open to the new things that we may discover and be taught, the scriptures will teach us to be just, to be the kind of people a covenant people must be. In a word, we hear the voice of God.

Thus, reading the Book of Mormon does more than teach us doctrines. It gives us experience, the vicarious experience of those we read about and, more important, the experience with the Spirit that comes from reading their stories and sermons. Reading


the Book of Mormon gives us an opportunity to be influenced. If we read prayerfully and with a heart open to the Spirit, any scripture can give us an experience with the Spirit. Reading scripture is a way to allow the Lord to teach us, to preach to us, as it were, and the Book of Mormon is the scripture provided explicitly for our times as the means for teaching that Jesus is the Christ.

As every Latter-day Saint knows, Moroni 10:4–5 makes a promise to the Lamanites, one on which the rest of us also rely: that we can know the truth of the Book of Mormon through prayer. We often speak of that promise. It takes little thought to see that it is a promise that we too can come to know that Jesus is the Christ. Less often we discuss the exhortation made to the whole world<sup>3</sup> that follows Moroni 10:4–5:

And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. . . . Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise

deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot. (Moroni 10:30, 31, 32–33)

That is the promise of the Book of Mormon: if, learning of Christ, we come to him, we can be sanctified. If we read with our hearts attuned to the Spirit, we hear the message of sanctification preached throughout the Book of Mormon.

Though it was a while in coming, my experience with the Book of Mormon is that, as much or more than any other scriptural work, it opens the opportunity for me to enjoy an experience with the Spirit, an experience in which I learn not only the content of the Book of Mormon, but, more important, what it means to be a saint, a person who desires to be holy, who desires to be like the Savior, Jesus Christ. Reading the Book of Mormon gives me a chance to hear the call of the Spirit, to have, at least for a while, my desires purified, to have “no more desire to do evil” (Alma 19:33). The Book of Mormon straightforwardly directs me along the path I started on when was baptized, and that is why I love it. 

- with the problem (see Jacob 3:13; Words of Mormon 1:5; Helaman 3:14; 3 Nephi 5:8; 26:6; Ether 15:33).
104. See 3 Nephi 23:6–13, where the Nephite record did not contain part of the prophecy of Samuel the Lamanite (now in Helaman 14:25) and Nephi was commanded to and did correct the record. Nephi and the other disciples were commanded to “write the words which the Father had given unto Malachi” (chaps. 3 and 4) in 3 Nephi 24–25. Mormon, having been forbidden to write all of Christ’s words to the Nephites, notes in 3 Nephi 26:12: “I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make and end of my sayings, and proceed to write the things which have been commanded me.”
105. See, for example, 2 Nephi 4:14: “For I, Nephi, was constrained to speak unto [Laman and Lemuel], according to his [Lehi’s] word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.” See also Jacob 1:2: “And he [Nephi] gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.”
106. For example, Nephi is forbidden to write part of his vision in 1 Nephi 14 (see vv. 19–28) and is told that John, “the apostle of the Lamb of God[,] . . . should write them”; Nephi is “bidden” not to write things he viewed that were “too great for man” (2 Nephi 4:25); Mormon was forbidden from writing all of Christ’s teachings that were engraved on the plates of Nephi (see 3 Nephi 26:11); the day after Christ healed the multitude and ascended a second time into heaven, the words given to children and babes, heard by the multitude, “were forbidden that there should not any man write them. . . . And many of [the disciples] saw and heard unspeakable things, which are not lawful to be written” (3 Nephi 26:16, 18); Christ instructs the disciples to “write the things which ye have seen and heard, save it be those which are forbidden” (3 Nephi 27:23); Mormon was forbidden to record the names of the three Nephites who would remain upon the earth until Christ’s second coming (see 3 Nephi 28:25); and Moroni was forbidden to write more of the prophecies of Ether (see Ether 13:13).
107. See Ether 4:1, where the brother of Jared was commanded to write his vision of the Lord, but the record was not to come forth until after Christ’s crucifixion. Moroni testifies in Ether 5:1: “I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.”
108. See, for example, Eugene England’s Girardian reading of Nephi’s account of killing Laban (“A Second Witness for the Logos: The Book of Mormon and Contemporary Literary Criticism,” in *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley*, ed. John M. Lundquist and Stephen D. Ricks [Salt Lake City: Deseret Book and FARMS, 1990], 2:91–125, esp. 101–23).
109. “Personal Worthiness to Exercise the Priesthood,” *Ensign*, May 2002, 52–59.
110. See Bowen and Williams, “Women in the Book of Mormon,” *Encyclopedia of Mormonism*, 4:1577–80. Note also the imagery of the daughters of Zion in 2 Nephi 13:16, 18 (Isaiah 3:16, 18) and Zion as a woman in 3 Nephi 22:1 (Isaiah 54:1). See also Cynthia L. Hallen, “The Lord’s Covenant of Kindness: Isaiah 54 and 3 Nephi 22,” in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, Utah: FARMS, 1998), 313–49.
111. Richard Dilworth Rust, “Questions Answered: My Study and Teaching of American Literature and the Book of Mormon,” in *Expressions of Faith: Testimonies of Latter-day Saint Scholars*, ed. Susan Easton Black (Salt Lake City: Deseret Book and FARMS, 1996), 226.
112. Neal A. Maxwell, “The Book of Mormon: A Great Answer to ‘The Great Question,’” in *The Book of Mormon: First Nephi, the Doctrinal Foundation*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, Utah: BYU Religious Studies Center, 1988), 1–17.
113. See John W. Welch, in “Ten Testimonies of Jesus Christ from the Book of Mormon” (Provo, Utah: FARMS, 1991). This paper delivered at the annual Sperry Symposium at BYU (26 October 1991) outlines the testimonies of at least 10 witnesses of Christ in the Book of Mormon. See also John W. Welch and J. Gregory Welch, *Charting the Book of Mormon: Visual Aids for Personal Study and Teaching* (Provo, Utah: FARMS, 1999), chart 42 (“Nephite Declaration of Faith”) and chart 43 (“Consistent Elements in Nephite Declarations of Faith”). See the plan of salvation as taught, for example, by Lehi (1 Nephi 10:2–11, 14–29; 2 Nephi 6:2–13) and Nephi (1 Nephi 19:8–24 through 1 Nephi 22).
114. The blood of the consecration ram on the priest’s garments, the blood of Christ’s atoning sacrifice, the blood of the unrepentant on Christ’s garments, and the effort of chosen witnesses to rid their garments of the blood (sins) of their hearers are linked. See Genesis 49:11; Isaiah 63:3; D&C 133:46–51 (of Christ); Exodus 29:21; Leviticus. 6:27; 8:30 (of priests and the sacrificial animal); 1 Nephi 12:10; 2 Nephi 9:44; Mosiah 2:28; Mormon 9:35; Ether 12:38; D&C 88:74–5, 85; 112:30–33 (of special witnesses); 1 Nephi 12:11; Alma 5:21, 22, 27; 13:11–12; 34:36; 3 Nephi 27:19; Ether 13:10 (of the repentant/the righteous/high priests). We note that Zeezrom cries of Alma and Amulek: “I am guilty, and these men are spotless before God” (Alma 14:7). No doubt the “blood of the innocent,” mentioned in Alma 14:11 and in numerous other places in the Book of Mormon is related to the day of judgment, and being cleansed by the blood of Christ is part of the imagery used for repentance. See, for example, Alma 12:14; 3 Nephi 27:19; and Mormon 9:6.
115. An alternative interpretation would be to see these affirmations of the writers/abridgers’ faith, knowledge, and purpose as appeals to authority, or ways of influencing how their writings are interpreted. The writers acknowledged their incomplete understanding of the purpose for keeping the record (see 1 Nephi 9:5; Words of Mormon 1:7; Alma 37:12).
116. We may reject any witness upon any ground that appeals to us, or on no ground whatsoever. It may be that the actions of those ordinary people who know the Book of Mormon is a true witness of Christ will prove to be like those of Abish. They give a copy of the Book of Mormon to a friend or a stranger, trusting that the spirit of God’s work will reach that person and that the successive witnesses in that book will bear testimony of Christ again and again to the reader. Many will believe those witnesses, though they have no other.

[With Real Intent]  
**Loving the Book of Mormon**  
 James E. Faulconer

1. I have recounted my experience with this professor, Professor Steven L. Goldman (Mellon Distinguished Professor in Humanities, Lehigh University), in “Studying the Scriptures,” chapter 1 in my book *Scripture Study: Tools and Suggestions* (Provo, Utah: FARMS, 1999), 1–7.
2. “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book” (*Teachings of the Prophet Joseph Smith*, ed. Joseph Fielding Smith [Salt Lake City: Deseret Book, 1968], 194).
3. See Moroni 10:24, where Moroni specifically says that what follows is “unto all the ends of the earth.”

[What’s in a Name?]

**Irreantum**

Paul Y. Hoskisson, with Brian M. Hauglid and John Gee

1. The printer’s manuscript contains the spelling as we now have it in our 1981 edition of the Book of Mormon. The original manuscript of the Book of Mormon contains a partly readable spelling, *Irreantum*, where *-rre-* are only partially legible and the second *a* has been crossed out. See Royal Skousen’s critical texts, *The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text and The Printer’s Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts* (Provo, Utah: FARMS, 2001).
2. The complete list of six are *Irreantum*, “many waters” (1 Nephi 17:5); *Rabbanah*, “powerful or great king” (Alma 18:13); *Rameumptom*, “holy stand” (Alma 31:21); *Liahona*, “compass” (Alma 37:38); *deseret*, “honey bee” (Ether 2:3); and *Ripliancum*, “large, to exceed all” (Ether 15:8). In addition, several proper nouns are rendered into English without the transliteration of the ancient name, such as *Bountiful* and *Desolation*.
3. In addition to Hebrew and Egyptian, the following languages could provide help when looking for etymologies of Book of Mormon names, given here in the approximate descending order of importance: Northwest Semitic languages (of which

Hebrew is one), such as Ugaritic, Phoenician, and Aramaic; South Semitic, such as Arabic and Epigraphic South Arabian; Assyrian and Babylonian (both are East Semitic languages related to Hebrew, though more distantly than the Northwest and South Semitic languages); Hurrian (a people mentioned in Genesis but who are not related to any other known ethnic group); Hittite (Indo-Europeans who are mentioned in the Bible); and Sumerian (an altogether unrelated language from Mesopotamia that died out as a spoken language about 1,400 years before Lehi left Jerusalem but continued to be used as a classic language until after the time of Christ).

4. Despite popular assumptions, nowhere in the Book of Mormon—small plates or Mormon’s abridgment—does an author or redactor ever state what the language of either set of plates was. Nephi’s statement in 1 Nephi 1:2 is ambiguous because it does not discuss which script he wrote in, leaving open the possibility that “language” could refer to either the spoken language or to the script. Only a thousand years after Lehi is a script ever singled out, and that passage applies to Mormon’s abridgment of the large plates of Nephi only and not to the small plates of Nephi, with which we are dealing (see Mormon 9:32–34). Mosiah 1:4 speaks of the brass plates only, not of the large or the small plates.
5. For example, in 1 Nephi 16:34, the chapter previous to the one in which *Irreantum* appears, Nephi provided only the transliteration of the place-name *Nahom*. By contrast, in the very same verse in which *Irreantum* appears (1 Nephi 17:5), he provided only a translation for the place-name *Bountiful*. Why provide both transliteration and translation for *Irreantum* when that is not the normal practice in the Book of Mormon?
6. I use the name Canaanite for simplicity’s sake, knowing that there is still controversy over what that term denotes and connotes. I use it here simply to designate the people in the Late Bronze Age who wrote the letters sent from Palestine to Egypt.
7. For hints at what Nephi and subsequent writers could expect their readers to know, see 1 Nephi 1:2; Mosiah 1:4; and Mormon 9:32–34.
8. In inscriptional Qatabanian the root *rwy* means “irrigation system” (Stephen D. Ricks, *Lexicon of Inscriptional Qatabanian* [Roma: Editrice Pontificio Istituto Biblico], 153). In Sabaic *yhrwy[n]* means to “provide with irrigation,” while *rwym* is a well or watering place (see Joan Copeland Biella, *Dictionary of Old South Arabic: Sabaean Dialect*, *Harvard Semitic Studies* 25 [Chico, Calif.: Scholars Press, 1982], 482). Finally, in modern Arabic the root *rwiy* is associated with water for drinking and irrigation (see Edward William Lane, *An Arabic-English Lexicon* [Beirut, Lebanon: Librairie du Liban, 1980], 3:1194–95).

This root, *rwiy*, also appears in Hebrew and other Northwest Semitic languages. For example, Hebrew has *רוי*, which has the following meanings in its various verbal forms: *Qal*, “to drink one’s fill, to be refreshed”; *Piel*, “to give to drink abundantly, water thoroughly”; and *Hif’il*, “to water thoroughly” (see Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, CD-ROM version [Leiden: Brill],