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Possible Lexical Hebraisms in the Book of Mormon: (Words of Mormon - Moroni)

Melvin Deloy Pack
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POSSIBLE LEXICAL HEBRAISMS IN THE BOOK OF MORMON

(WORDS OF MORMON - MORONI)

A Thesis
Presented to the
Department of Ancient Scripture
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Melvin Deloy Pack
April 1973
This thesis by Melvin Deloy Pack is accepted in its present form by the Department of Ancient Scripture in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

A. Burt Horsley, Committee Chairman

Robert C. Patch, Committee Member

April 1973 Date

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Typed by Sondra & Bob Jones
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CHAPTER I

INTRODUCTION

Statement of the Problem

It is the purpose of this thesis to determine whether the Book of Mormon reflects a Hebrew linguistic background in the sections entitled "The Words of Mormon" through "Moroni," thus continuing the work begun by E. Craig Bramwell, who has investigated the Book of Mormon material corresponding to the Small Plates of Nephi for evidence of Hebrew idioms.

Justification of the Problem

Joseph Smith claimed that the Book of Mormon published by him in 1830 was a translation of an ancient record written by a people of Israelitic lineage who left

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1 The Small Plates of Nephi are comprised within the first 132 pages of the modern (post-1920) editions of the Book of Mormon.

2 E. Craig Bramwell, "Hebrew Idioms in the Small Plates of Nephi" (unpublished Master's thesis, Department of Biblical Languages, Brigham Young University, 1960).

3 Joseph Smith Jr., The Book of Mormon (Palmyra: E.B. Grandin, 1830). The copy used for this thesis was a photo-offset reproduction from uncut sheets of the 1830 edition published by Wilford C. Wood under the title Joseph Smith Begins His Work (Salt Lake City: Deseret News Press, 1963).
Jerusalem about 600 years before Christ.\(^4\) It would seem reasonable that such a group would have spoken Hebrew and that their records would have been written in Hebrew; or, if not, they would at least have been influenced by Hebrew both in word usage and in thought patterns. The Hebraism thus present could be recognized if carried over in translation.

The claims made by Joseph Smith are based on the claims of the record itself, which informs us that Lehi, a descendant of Joseph through Manasseh,\(^5\) led his group from Jerusalem at the commencement of the reign of Zedekiah, King of Judah.\(^6\) As a colony of Israelites they would have spoken Hebrew, and, in fact, the record states that they were still using it a thousand years later:

> And now, behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had none imperfection in our record.\(^7\)

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\(^5\)1 Ne. 5:14; Al. 10:3. \(^6\)1 Ne. 1:4.

\(^7\)Morm. 9:32-33.
If these verses do not make it clear in what language the record was written, they do, at least, indicate that the language in which the Nephites felt proficient was Hebrew—a good indication that it was the spoken language even at the end of their history. If the people were still thinking in Hebrew, Hebraisms would occur in their writings regardless of the language in which they were composed.

How much the language of the Nephites changed during their history can not be determined. A language does not have to be greatly altered, however, in order for one to be able to say "none other people knoweth our language." A knowledge of Hebrew does not guarantee that one will be able to understand Aramaic, nor does a Spaniard understand a Frenchman. If the Nephite language suffered a normal alteration during the thousand-year period involved, it would still be essentially Semitic, and Hebraisms would occur throughout the Nephite record. The claims of the record, itself, with regard to language would, therefore, justify a search for Hebraisms in its translation.

A further justification is the fact that people well versed in Hebrew have noted the Hebraic nature of the Book of Mormon English. These include (Henry) Herman Miller, a

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8 For contrasting views see Sidney B. Sperry, Book of Mormon Compendium (Salt Lake City: Bookcraft, 1963), pp. 31-39; and Hugh Nibley, Lehi in the Desert and the World of the Jaredites (Salt Lake City: Bookcraft, 1952), pp. 13-17.

9 Morm. 9:34.
Jewish convert to the Mormon Church, who translated approximately eighty pages of the Book of Mormon into Hebrew about 1922;¹⁰ Dr. Joshua Block, former director of the Semitic Division of the New York Public Library;¹¹ and Mordecai Kamrat, a former director (now deceased) of a major school for teaching modern Hebrew to foreigners (Ulpan Ezion) located in Jerusalem. The latter, after reading the Book of Mormon at the request of a Mormon student, commented on the Hebraic nature of the proper names in the Book of Mormon and suggested that a study of the language of the book be made with regard to its Hebraic nature.¹² A few years later, after translating the fifth chapter of Jacob into Hebrew for another Mormon, he also commented on the ease with which the Book of Mormon translated into Hebrew because of its Semitic thought patterns.¹³

Dr. Sidney B. Sperry, Professor Emeritus of Old Testament Languages and Literature at the Brigham Young University, after some study of Book of Mormon English with regard to its nature as "translation English," concluded

¹⁰Microfilm in Brigham Young University Library.

¹¹See Sperry, Compendium, pp. 35-37 for copies of letters regarding these men's impressions.

¹²In conversation with Dr. Eldin Ricks, presently Associate Professor of Religious Instruction, Brigham Young University.

¹³In conversation with Dr. Daniel H. Ludlow, formerly Dean of the College of Religious Instruction, Brigham Young University.
that the Book of Mormon shows more evidence of its being a translation from Hebrew than do the four Gospels, as some scholars maintain. 14

In addition, Dr. Hugh Nibley has suggested that some of the bad grammar of the Book of Mormon could be the result of a "too faithful" rendering of the original, 15 and has, furthermore, stated that the Book of Mormon's "language and style from the first were consciously modeled after the literary and linguistic usage of the Old World;" the Book of Mormon thereby declaring itself "to be an authentic product of the Near East." 16

A detailed study of possible lexical Hebraisms in the Book of Mormon could contribute to showing whether or not these statements are justified.

A precedent for this type of study has been set not only by Bramwell's thesis, but also by the Doctoral dissertation of William Rosenau, who made a study of Hebraisms in the King James Version of the Bible to show the influence of Hebrew on the lexicography and syntax of the

14 Sidney B. Sperry, "The Book of Mormon as Translation English," The Improvement Era, XXXVIII (March, 1935), 140-1, 187-8, hereafter cited as Sperry, I.E., XXXVIII.


16 Hugh Nibley, An Approach to the Book of Mormon (Salt Lake City: Deseret Book Co., 1964), p. 13. Though Dr. Nibley would probably apply this statement mainly to Egyptian, Hebrew would be involved as well—see, for instance, Footnote 15 above.
Old Testament English.\textsuperscript{17} This study, as his, has been prompted by the frequent occurrence in the English text of expressions which appear Hebraic in origin.

A preliminary survey to determine if the frequency of possible Hebraisms in the Book of Mormon is greater than one would expect for someone treating a religious theme in the United States in the nineteenth century showed that Hebraisms occurred in the Book of Mormon with a considerably greater frequency, indicating that the presence of possible Hebraisms in the Book of Mormon is not necessarily a reflection of the language used in treating religious topics at that time and, therefore, would be a suitable topic for research.\textsuperscript{18}

Finally, Joseph Smith's claim as to the nature of his translation should be considered. In reference to the title page he has stated:

\begin{quote}
\textit{... this is a literal\textsuperscript{19} translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any\\}
\end{quote}

\textsuperscript{17}William Rosenau, \textit{Hebraisms in the Authorized Version of the Bible} (Baltimore: The Lord Baltimore Press, 1902).

\textsuperscript{18}See Appendix C.

\textsuperscript{19}All italics in this thesis are the author's unless otherwise indicated.
means a modern composition, either of mine or of any other man who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title-page of the English version of the Book of Mormon, which is a genuine and literal translation of the title-page of the original Book of Mormon as recorded on the plates. . . .

There would seem to be no reason to assume that the nature of the translation of the rest of the Book of Mormon was different. If, then, the Book of Mormon is both a genuine and a literal translation of a history kept by a Hebrew-speaking people, one could expect to find Hebraisms showing through in translation.

The justification of this problem is based on (1) the claims made by Joseph Smith regarding the source of the history, (2) the claims of the record itself regarding the language of the contributors, (3) statements made by men well versed in Hebrew as to the Hebraic style of the English of the Book of Mormon, (4) the precedent of similar studies made for similar reasons, (5) a limited comparison with other religious writing of Joseph Smith's time showing the Book of Mormon to be considerably richer in possible Hebraisms, and (6) the claim by Joseph Smith that his translation was genuine and literal.

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20 How literal was understood by Joseph Smith's contemporaries will be discussed in Chapter 2.

21 Joseph Smith, H.C., I, p. 71
Delimitations of the Problem

Bramwell's thesis covers the Small Plates of Nephi which purport to be an unabridged record kept from about 600 B.C. until approximately 130 B.C. The purpose of this thesis is to determine to what extent possible lexical Hebraisms occur in that part of the Book of Mormon not included in Bramwell's study in order to determine whether the author(s) had a significant knowledge of Hebrew lexical usage. This will include the abridged parts comprising "Mosiah" through "Fourth Nephi" and "Ether;" and the unabridged material, consisting of "The Words of Mormon" and the books of "Mormon" and "Moroni."

These writings claim to be (1) an abridgement made about 400 A.D. of writings from 130 B.C. until that time by a person speaking Hebrew altered during one thousand years of isolation from Jerusalem and (2) the writings of two men, Mormon and Moroni, who spoke this altered Hebrew.

The inclusion of the Book of Ether in this study is justified because (1) a large part of it is commentary by

22 Begun after the arrival in America somewhat more than eight years after the commencement of Zedekiah's reign in Judah. Cf. 1 Ne. 1:4; 17:4; 19:1.

23 This approximate date based on Mos. 6:4.

24 In addition to the abridged materials, this section contains commentary by the abridger and unabridged excerpts recorded at various periods during the preceding approximately 515 years.

Moroni and (2) the remaining part, whether taken from the translation made by Mosiah\textsuperscript{27} or translated by Moroni himself,\textsuperscript{28} was recorded by Moroni in the same language as the rest of the history; and, hence, would be as likely to contain Hebraisms as any of the other abridged portions studied.\textsuperscript{29}

This study will be limited to a consideration of lexical Hebraisms only. Consideration of time precluded the inclusion of syntactical Hebraisms. Syntactical Hebraisms in the Book of Mormon have been treated previously by other researchers whose works will be cited later in this chapter.\textsuperscript{30} Although personal names might be considered items which should be considered in a study of lexical Hebraisms, they are really a problem apart, not included within the definition of a lexical Hebraism as defined in this thesis and, consequently, will not be considered.

A major delimiting factor with regard to this study is that the original, the gold plates, is not available for comparison, Rosenau was able to establish that unusual English in the Old Testament was Hebraic by comparison with the Hebrew source. Since in this study no comparison can be

\textsuperscript{27} Mos. 28:11. \textsuperscript{28} Eth. 1:2.

\textsuperscript{29} Since the abridged portions of Ether appear to be more condensed than most other abridged materials in the Book of Mormon, they would probably contain a decreased variety of Hebraisms.

\textsuperscript{30} See below, p. 11.
made with the original, one can not prove that the examples are dependent on a Hebraic source. However, since there is some justification for expecting Hebraic influence, one may tentatively conclude that items which are unusual in English but normal in Hebrew may possibly indicate such influence--hence the adjective "possible" in the title of this thesis.

Additional questions affecting this study either cannot be answered or go beyond its scope. Was the record originally written in Egyptian using reformed Egyptian characters, or was it simply a transliteration in reformed Egyptian characters of an altered Hebrew? How was the record translated, literally (with a word for word correspondence) or conceptually (with an idea for idea correspondence)? How great was the influence of Hebraisms in the King James Bible on the speech of the area and on Joseph Smith in particular at this time? These questions will be considered in Chapter 2 but will not be treated in depth in this thesis.

**Research Design**

The main research problem was to recognize which unusual English expressions were Hebraisms. Rosenau's dissertation contains an extensive list of Hebraisms occurring in the Old Testament. The first step, then was to look in
a Book of Mormon concordance\textsuperscript{31} for all the entries in his list. Rosenau also has a short list of English archaisms not to be confused with Hebraisms.\textsuperscript{32}

The next step was to check all previous studies of Hebraisms in the Book of Mormon for examples from that portion of the book under study and to look for the occurrence within the portion studied of examples cited from other parts. The major works consulted were a series of articles by Thomas W. Brookbank in The Improvement Era,\textsuperscript{33} two articles in the same journal by Sidney B. Sperry,\textsuperscript{34} an article by John A. Tvedtnes in BYU Studies\textsuperscript{35} and E. C. Bramwell's thesis. These were supplemented by notes taken from grammars and classroom readings.

The final step was to read and reread the Book of Mormon, looking for any unusual English usage which appeared to be Hebraic, and then to look for similar usage in the Old Testament using concordances and Hebrew lexicons. The Bible

\footnotesize
\textsuperscript{31}George Reynolds, A Complete Concordance of the Book of Mormon (Salt Lake City: Deseret Book Compnay, 1968).

\textsuperscript{32}Rosenau, pp. 77-79.

\textsuperscript{33}Thomas W. Brookbank, "Hebrew Idioms and Analogies in the Book of Mormon," The Improvement Era, XIII, XVII, XVIII, cited hereafter as Brookbank, I.E.

\textsuperscript{34}Sidney B. Sperry, "Hebrew Idioms in the Book of Mormon," The Improvement Era, LVII (October, 1954), 703, 728-9, cited hereafter as Sperry, I.E., LVII; and The Improvement Era, XXXVIII, see Footnote 14, page 5.

concordances used were Cruden's\textsuperscript{36} (especially for phrases), Young's\textsuperscript{37} (to find the Hebrew behind the English) and Strong's\textsuperscript{38} (to find English equivalents for and [w(e)-] in Hebrew). The two most useful lexicons were those by Koehler\textsuperscript{39} and Gesenius.\textsuperscript{40} The Hebrew text to which these works refer is the Masoretic text and the edition referred to for examples of Hebrew usage was that edited by Kittel.\textsuperscript{41}

Two dictionaries were used to determine normal English with which the author might be unacquainted: Webster's Unabridged Dictionary\textsuperscript{42} and The Random House Dictionary (unabridged edition).\textsuperscript{43} Every item in English suspected of being abnormal was checked against these dictionaries. All quotations from the Book of Mormon are taken from Wood's


\textsuperscript{37} Robert Young, Analytical Concordance to the Bible (20th American ed., New York: Funk and Wagnalls Co., n.d.).


\textsuperscript{39} Ludwig Koehler, Lexicon in Verteris Testamenti Libros (Leiden: E. J. Brill, 1953).


\textsuperscript{41} Rudolf Kittel (ed.), Biblia Hebraica (Stuttgart: Privilegium Wuerttemburg Bibelanstalt, 1952).

reproduction of the 1830 edition, with spelling and punctuation unaltered. The adverb sic has not been used to indicate errors in the material quoted.⁴⁴

In order to avoid taking Hebraisms from material which appeared to be passages quoted from the Bible, all biblical sounding constructions over four words in length were checked against the Bible text, and if found to be essentially identical with any biblical passage, were deleted from consideration unless Hebraic material in them was not found in the corresponding biblical passages. Appendix A is a list of chapters and verses so deleted.

Definition of Terms

Lexical Hebraism. A lexical Hebraism shall be any word or phrase which appears to be a literal rendering of a Hebrew lexicographic mode of speech. In the case of such a Hebraism, the English has a usage or connotation which is not normal. When translated literally into Hebrew, however, it is an acceptable Hebrew expression; for example, the usage of father to mean ancestor (removed by several generations).

Secondary Hebraism. This is a word or expression which is not normally used in English or has an unusual

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⁴⁴Since the 1830 edition has numerous errors in spelling and grammar, the use of sic would be unduly frequent.
connotation, which does not translate into Hebrew on a perfectly literal basis, but which would be a reasonable translation of the Hebrew which corresponds to the same idea. An example would be give ear in place of listen in English--give ear does not translate back directly into Hebrew, but would represent the Hebrew הֶזֶן (cause to ear). It would be the logical English equivalent of the Hebrew verb, especially if the translator wanted to keep as close as possible to the original Hebrew by preserving the basic element "ear."

**Frequency Hebraism.** A further indication of the Hebraic usage of a word or expression may be the frequency with which it is used--in particular, an exceptionally high frequency in English corresponding to a normally high frequency in Hebrew.

**Parallelism.** A Hebrew poetic device in which the same idea is expressed with different words in (usually) consecutive clauses (synonymous parallelism), or opposing ideas are juxtaposed in consecutive clauses (antithetical parallelism). An example of synonymous parallelism would be:

> O Lord, rebuke me not in their wrath,
> Neither chasten me in thy hot displeasure.

An example of antithetic parallelism

---

45 Ps. 6:1 (2).
A soft answer turneth away wrath: But grievous words stir up anger.

Egyptianism. This term will be used just as Hebraism, but with reference to the Egyptian language rather than Hebrew.

Critical Apparatus

Words occurring in italics in the King James Version of the Bible, which are not in the Hebrew text but have been supplied by the translators, have been set off by vertical strokes--/word/--rather than underlined in order to avoid confusion with words underlined (italicized) for emphasis.

When the enumeration of chapters or verses in the King James Version and the Hebrew Masoretic text differed, the citation has been given as in the King James Version followed by the enumeration of the Hebrew text enclosed in parentheses--Exodus 8:2 (7:27).

List of Abbreviations. The following abbreviations will be used in this thesis:

B.M. . . . . . . . . . . . . Book of Mormon
Heb. . . . . . . . . . . . . Hebrew
KJV . . . . . . . . . . . . King James Version of the Bible
lit. . . . . . . . . . . . . literally
O.T. . . . . . . . . . . . . Old Testament
P.N. or N. . . . . . . . . personal name

46Pr. 15:1.
Key to Pronunciation. Hebrew words have been transliterated with just enough diacritical marks for one who does not know Hebrew to be able to approximate the Hebraic pronunciation. Most of the consonants are pronounced as in English with the exception of those noted below. The pronunciation of the vowels does not represent precisely the Hebrew vowel pointing system, but approximates the sounds closely enough to make the words recognizable. Silent schwa has been omitted entirely.

Consonants

\( \text{’} \) . . . . . . . . . a silent glottal stop

gh . . . . . . . . . spirantized \( g \) (unrolled guttural \( r \))

dh . . . . . . . . . spirantized \( d \) (as in \( \text{then} \))

\( h \) . . . . . . . . . laryngeal \( h \) (as \( ch \) in Scottish \( \text{Toch} \))

\( t \) . . . . . . . . . emphatic \( t \) (nonaspirated)

kh . . . . . . . . . spirantized \( k \) (as \( ch \) in German \( \text{ach} \))

\( \text{ṭ} \) . . . . . . . . . a laryngeal gulping sound (effectively silent in Modern Hebrew)

th . . . . . . . . . spirantized \( t \) (as in \( \text{thin} \))

Spirantized \( p \) is represented by the letter \( f \) and spirantized \( b \) by \( v \). These letters are pronounced as in English.

Vowels

\( a \) . . . . . . . . . . . . . . a as in \( \text{father} \)
ē . . . . . . . . . . . . . . . e as in grey
ē . . . . . . . . . . . . . . . e as in met
e . . . . . . . . . . . . . . . e (voiced schwa) as in quiet
ī . . . . . . . . . . . . . . . i as in machine
i . . . . . . . . . . . . . . . i as in pin
o . . . . . . . . . . . . . . . o as in roll
u . . . . . . . . . . . . . . . u as in rule
CHAPTER II

SOME RELATED QUESTIONS

Was the original record written in an Egyptian dialect using reformed Egyptian characters, or were reformed Egyptian characters used for writing an altered Hebrew? Would Hebraisms occur regardless of which was the case? In particular, is the nature of Egyptian writing so ideographic that, if used, Hebraisms would be masked or inexpressible? The question of Hebrew versus Egyptian, which is still being debated by Mormon scholars,\(^1\) is relevant to this thesis only insofar as it would affect the occurrence of Hebraisms in the original record. If the record was kept in Hebrew, there would be no problem; if kept in Egyptian, on the other hand, could one expect to find Hebraisms in the original?

The Book of Mormon states that Lehi had been taught the language of the Egyptians,\(^2\) hence for him it was a second language and would have been so also for his descendants, who continued to use Egyptian characters in their record keeping to save space.\(^3\)

\(^1\)See Footnote 8, p. 3 above.
\(^2\)Mos. 1:4. \(^3\)Morm. 9:33.
Anyone who has had the experience of translating from his native tongue into another language is well aware that he inevitably expresses literally (i.e. word for word) many of the peculiarities of his own language unless he has had very extensive training and personal contact with the second language. It seems quite reasonable to assume, therefore, that if Lehi and his descendants wrote their record in Egyptian, many Hebraisms would nevertheless come through. This would probably be so regardless of which system of Egyptian writing--hieroglyphic, hieratic or demotic--the "reformed Egyptian" of the Nephites most closely approximated (all existed before 600 B.C.).

Egyptian hieroglyphic writing consists of two classes of signs, phonograms and ideograms. Phonograms or sound-signs may be uniliteral (alphabetic), biliteral or triliteral (representing two or three consonants respectively).  

Ideograms or sense-signs convey their meaning (usually one word) pictorially and are usually accompanied by enough phonograms to clarify the sense. Egyptian hieroglyphs, then, represent a word either by a group of phonograms or by an ideogram. Hence someone translating from another language into Egyptian could translate the peculiarities of his own language into Egyptian with a word to word

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5 Ibid., p. 30.
correspondence. The possibility remains, therefore, that if the Book of Mormon historians wrote in Egyptian hieroglyphs their record could contain Hebraisms.

Hieratic offers no additional problems because generally a text in hieratic can be transliterated sign for sign into hieroglyphic. Demotic is more compact in that sometimes six or eight originally distinct signs (in hieroglyphic) may unite into one demotic sign. A look at a demotic glossary or dictionary will make it clear, however, that even in demotic most words are made up of more than one sign. Thus a translation from Hebrew into demotic could also reflect Hebrew characteristics through a word for word correspondence. The use of Egyptian, then, although it would probably decrease the occurrence of Hebraism, does not preclude them.

If, on the other hand, the Nephites used Egyptian characters to write their native Hebrew (either alphabetically or syllabically), even more Hebraisms could be expected. It will be the purpose of this study to determine what Hebraisms possibly have come through regardless of the original system of writing.

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7Ibid.
The Manner of Translation

Another point to consider is that the records have also undergone a translation into English, which brings up the question as to what process Joseph Smith used in translating. Did he translate the original "literally," rendering the idiom of the original directly into English, or "conceptually," by adapting the ideas to idiomatic English? How did the Urim and Thummim function? 8

If the record was written in Hebrew and the process resulted in a literal translation, many Hebraisms might be found. If, however, the translation was conceptual and expressed in the idiom of Joseph Smith's English, one would expect relatively few. On the other hand, even though the process were conceptual, any attempt by Joseph Smith to imitate the English of the King James Bible would increase the incidence of Hebraisms insofar as he might recall Hebraic biblical words or phrases. The manner of translation will be considered next, 9 and then Joseph's acquaintance with Hebrew style.

Neither Joseph Smith nor his scribes ever gave a detailed explanation of the translation process in a public

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8 Both the Urim and Thummim and the Seer Stone are mentioned as the instrument used in translation. See below pp. 22-24.

discourse. There are, however, several descriptions which were given in private discussions or interviews by three persons who served as scribes--Emma Smith, Oliver Cowdery, and Martin Harris.

In an interview with her son, Joseph Smith III, Emma gave the following description:

. . . he [Joseph Smith would be] sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us. . . . He had neither manuscript nor book to read from. . . .10

Martin Harris said that the Prophet could use either the Seer Stone or the Urim and Thummim to translate. He explained the process in this way:

By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say "Written," and if correctly written, that sentence would disappear and another appear in its place, but if not written correctly, it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.11

Oliver Cowdery, who served as scribe during the writing of most of the Book of Mormon, has left us the earliest published description in a tract published in 1839.

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10 Interview of Emma Smith by Joseph Smith III recorded in The Saints' Herald, XXVI (October 1, 1879), 289-90. Film available in BYU Library.

11 Statement of Martin Harris described by Edward Stevenson in The Latter-day Saints' Millenial Star, XLIV (1882), 86, 87. This was apparently part of a discourse given by Martin Harris September 5, 1870 shortly after his arrival in Utah.
defending his withdrawal from the Church. Recalling his experience as scribe, he wrote:

... he [Joseph] would be translating from plates through "the Urim and Thummin" and the plates not be in sight at all. ...

But I believed [sic] both in the Seer and in the "Seer Stone". ...

Some ten years later, in the winter of 1848-9, Oliver Cowdery described the translation process to Samuel W. Richards, who later recalled his description as follows:

... He [Oliver] represented Joseph as sitting at a table with the plates before him, translating them by means of the Urim and Thummin. This was done by holding the "translators" over the hieroglyphics, [sic] the translation appearing distinctly on the instrument. Every word was distinctly visible even to every letter; and if Oliver omitted a word or failed to spell a word correctly, the translation remained on the "interpreter" [sic] until it was copied correctly. This was a great mystery to Oliver, how Joseph, being comparatively ignorant, could thus correct him, even in spelling, without seeing the word written. ... The Lord bestowed on Oliver the gift by which he was enabled to translate; and thus he learned how it was that Joseph could correct him even to the spelling of words.

David Whitmer, also a close associate of the Prophet, explained in an interview reported in 1879 that when Joseph

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13 Ibid., p. 4.

looked at the Seer Stone, "... parchment would appear before Joseph, upon which was a line of characters from the plates, and under it, the translation in English; at least, so Joseph said."  

Again in 1887 he published a similar description prefaced with these words: "... I testify to the world that I am an eye-witness to the translation of the greater part of the Book of Mormon. Part of it was translated in my father's house. ..." A page later he gives this description:

... Joseph Smith would put the seer stone into a hat, and put his face in the hat ... A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery ... and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear.

In an interview a few years earlier David also indicated that when Joseph didn't know the pronunciation of a word he would spell it out letter by letter.

Although they are in part secondhand or hearsay,

15 David Whitmer in an interview with J. L. Traughber, Jr., October 1879 reported in The Saints' Herald, XXVI (November 15, 1879), 341. Reprinted in part in Saints' Herald, CIX, 16 (800).

16 David Whitmer, An Address to All Believers in Christ, (Richmond, Mo., 1887), p. 11.

17 Ibid., p. 12.

18 David Whitmer, reported by E. C. Briggs in The Saints' Herald, XXXI (1884), 396-7.
the descriptions given by these four witnesses who worked closely with the Prophet agree in the main. They indicate that (1) either the Urim and Thummim or Seer Stone could be used, (2) the plates might or might not be present as the translating was done, (3) writing appeared on the instrument used, so that words could be spelled out if necessary.

These points clarify somewhat the mechanics involved in translating. Though one might conclude from Oliver Cowdery's statement as recalled by Samuel Richards, that Joseph Smith looked through the transparent stones of the Urim and Thummim at the plates below, this is not a necessary conclusion. The use of the Seer Stone placed in a hat makes it clear that it was not imperative that the instrument used in translating be transparent. That which Joseph Smith dictated was not what he saw by looking through the instrument but rather what appeared on it. This consisted of the translation in English and according to David Whitmer, who gave Joseph Smith as his source, also the original characters as on the plates. Such a process in which the Nephite characters appeared on the translation instrument would explain how it was possible to do the work when the plates were not present in the translating room.

The descriptions given above deal only with physical aspects of the translation process and led some members of the Church to attribute every letter in the Book of Mormon to the inspirational influence of God as recorded on the
Urim and Thummim and dictated by Joseph Smith. B. H. Roberts has pointed out, however, that by so doing one would have to blame God for the grammar and spelling errors contained in the Book of Mormon.\(^{19}\) He suggested that when interpreting the descriptions given by Joseph Smith's contemporaries, one should also keep in mind the mental and spiritual effort required by the translator with its influence on the wording of the dictated text. This is best described in the Doctrine and Covenants. As mentioned in Samuel Richards' testimony above, Oliver Cowdery was given the opportunity to translate. Before he began the Lord said to him in part, "behold I will tell you in your mind and in your heart by the Holy Ghost. . . ."\(^{20}\) After Oliver failed in his attempt, the Lord explained to him:

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\begin{align*}
\text{Behold, you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you: therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that}
\end{align*}
\]

\(^{19}\)B. H. Roberts, Defense of the Faith and the Saints (Salt Lake City: The Deseret News, 1907), I, 275-311; in particular pp. 277-278.

\(^{20}\)Book of Commandments (Zion: W. W. Phelps & Co. 1833), p. 19, reproduced in Joseph Smith Begins His Work (Salt Lake City: Wilford C. Wood, 1962), II, 19. See also Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 8:2, hereafter cited as D&C followed by section and verse.
which is sacred, save it be given you from me. 21

This description emphasizes the mental effort and spiritual concentration which was a vital factor in the process. The gift of translation must have worked in a similar way for Joseph Smith. Considering both the testimonies of those close to the Prophet and this description in the Doctrine and Covenants, B. H. Roberts penned the following description of the translation process:

The Prophet Joseph Smith looked into the Interpreters or Seer Stone, saw there by the power of God . . . the ancient Nephite characters, and by bending every power of his mind to know the meaning thereof, the interpretation wrought out in his mind by this effort . . . was reflected in the sacred instruments, there to remain until correctly written by the scribe. 22

Put in modern terminology one would say that what Joseph Smith and B. H. Roberts described is a sort of computer feedback system with the Urim and Thummim or Seer Stone serving as a view screen. When the in-put in English as "wrought out" in Joseph's mind corresponded to the information as stored in the plates, it would be reflected clearly on the view screen and he would dictate it to his scribe.

Through the years twentieth century Mormon historians have tended to de-emphasize the idea that there was writing on the translation instrument and that the resulting translation was a literal one, while emphasizing the

21 Ibid., pp. 20-21; D&C 9:7-9.
mental concentration on the part of the translator. Thus referring to the Book of Mormon translation, John A. Widtsoe wrote:

However, it was not a word-for-word translation. As nearly as can be understood, the ideas set forth by the characters were revealed to the Prophet. He then expressed the ideas in English as best he could; that is, the language of the English Book of Mormon is to a large degree the language of the Prophet as used in his everyday conversation on religious subjects, but brightened, illuminated, and dignified by the inspiration under which he worked. It must be said, however, that the vocabulary of the Book of Mormon appears to be far beyond that of an unlettered youth.

Revelation did not come easily, even with the Urim and Thummim. The price of self-effort had to be paid for them. It seems likely that these helpers enabled him to concentrate . . .

the Prophet was required to place himself in the proper spiritual and mental attitude before the Urim and Thummim became of any real help. It required great concentration of desire and thought even with the Urim and Thummim, to secure the sought for results in translation or revelation. At the best, these instruments served as aids to the Prophet's natural senses. Some people have suggested that all the Prophet had to do in the work of translation was to look into the stones and then to dictate what the Urim and Thummim revealed. This, as has been said, is incorrect . . .

Widtsoe concluded that the Urim and Thummim served as aids to Joseph Smith's spiritual senses, but how they operated was not known.

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24 Ibid., p. 270.
This conceptual theory of translation is more appealing to a twentieth century mentality and the fact that Joseph Smith could translate without the plates being present might be used to support the idea that there was no correlation between the characters in the original and the words of the translation, but only a correspondence of ideas or concepts on a much broader level. In such a case one would not expect to find any Hebraic influence on the translation. Taken to its extreme, this position would do away with the need for any writing or plates. The Prophet could simply have been inspired to think in English, thoughts corresponding to those which had occurred ancienly to the Nephite historians without the need to see their writings at all.

If, however, those who wish to emphasize the conceptual nature of the translation are willing to grant a correspondence in ideas of units as small as prepositional phrases or even individual words, there would be a possibility for the original language to influence the wording of the translation.

Be that as it may, the early testimonies and evidence are against a correspondence merely of general concepts. Joseph Smith wrote that shortly after receiving the plates he copied a "considerable number" of the characters off the plates and translated "some of them" by
means of the Urim and Thummim. This does not sound like someone translating broad concepts, but more nearly a translation corresponding to the individual characters of the original. As noted in Chapter One, Joseph Smith described his translation as both genuine (i.e. he did not make up the text) and literal (i.e. he stayed close to the wording of the original).

The descriptions of the translation process given by Joseph's contemporaries show that they took literal literally. David Whitmer described it as a word by word or phrase by phrase process. Martin Harris described the translation as being "just as it was engraved on the plates." Both Oliver Cowdery and David Whitmer noted that Joseph could check the spelling of words by means of the Urim and Thummim. How does one do this if one is translating "conceptually?" Finally, when the printer asked if he should correct grammatical errors, he was told to leave it as it was since the Old Testament was also ungrammatical. The reasoning would seem to be that just as

26 See above, p. 7.
28 See above, p. 22.
29 See above, pp. 22-23.
the Old Testament was ungrammatical because of the literalness of its translation from Hebrew, even so the Book of Mormon would be justified in containing grammatical errors resulting from the literalness of its translation from the language on the plates.

It has been understood from the beginning, then, that there was a close correspondence between the characters on the plates and the English translation of the Book of Mormon. An absolute word by word rendering would, however, be unsatisfactory in the translation of any language into another. Every language has idioms which, if translated literally, would be meaningless in other languages. There would also be, however, many expressions which, when translated literally, would be understandable though unusual or foreign to the second language. The King James Version with its numerous Hebraisms is a good example of just such a translation. Since Joseph Smith tried to be literal in his translation, a similar result could be expected. However, just as the degree of literalness in the King James translation varies from place to place, one need not expect uniform literalness in the Book of Mormon translation either. A case in point would be the possibility of expressing quite literally a word or expression usually translated into the normal English equivalent. For example, the expression instead of or in place of occurs several times in the Book of Mormon. Once, however, this
phrase appears to have been replaced by under. The latter could be a very literal rendering of the Hebrew preposition tahath which means primarily under but also has the much less frequent meaning in place of.

The possibility exists, then, that Joseph Smith usually translated tahath (or its equivalent) as in place of when the context demanded, but in this one instance translated it too literally. Other examples occur in which an idea is expressed at times in what appears to be a very literal rendition of a Hebrew mode of expression but at other times in more idiomatically normal English. One could reasonably conclude, then, that though Joseph Smith strove to make a literal translation, he did not become a machine programmed to translate each Nephite character by a single English equivalent. On the other hand, if there was a reasonable correspondence between the Nephite characters and the English translation, it should not have been long until the Prophet recognized which sign(s) meant "and it came to pass." Similarly other equivalences would soon have become apparent. Once such equivalences were recognized it would have been possible for Joseph Smith to translate signs literally, i.e. with their usual meaning, when other nuances or idioms would normally be used in English.

According to the claims of Joseph Smith and the descriptions of the translation process given by his scribes,

31See discussion below pp. 163-164.
the Urim and Thummim or Seer Stone functioned in such a way that there was a close correspondence between the Nephite characters and the English translation allowing ample opportunity for a literal translation of the original. 32 Thus a search for Hebraisms in the translation would seem justified since, as noted in Chapter One, there would be a good probability of Hebraisms existing in the original.

Possible Influence of King James Bible English on Joseph Smith's Speech

An additional comment by B. H. Roberts on the method of translation brings up the problem of how much Joseph Smith's speech may have been influenced by Hebrew. He said:

There can be no doubt either but what the interpretation thus obtained was expressed in such language as the prophet could command, in such phraseology as he was master of and common to the time and locality where he lived; modified, of course, by the application of that phraseology to facts and ideas in the Nephite Scriptures . . . the Book of Mormon, though a translation of an ancient record, is, nevertheless, given in English idiom [sic] of the period and locality in which the prophet lived . . . . 33

This brings up the question as to how much the speech of Joseph Smith's time (ca. 1830) and locality (New England, New York) was impregnated with Hebraisms. Both Rosenau and Bramwell have chapters on the influence of Hebrew on English

32 This would be so regardless of the style of writing. Had Joseph Smith used frontier colloquial American instead of Elizabethan English as the translation language of the Book of Mormon, Hebraisms could have been just as frequent.

33 Roberts, Defense, I, 265.
and the reader may refer to those works for a detailed discussion. 34

The chief source of Hebraisms in the language of his time would have been the Bible. Rosenau may be justified in saying that:

Great as may have been the influence of any one translation, or even any one work written originally in English, upon the shaping of our language, the influence of no work is comparable with that of the Authorized Version of the Bible . . . It molded new forms and phrases, which, while foreign to the English, became with it flesh and bone. The origin of most of these forms and phrases is not difficult to trace. They are like the equivalents of which they were translations--Hebrew in character. 35

This judgment should not lead one to think that people in Joseph Smith's time were speaking King James English. Considering the style of language of the King James Version, C. C. Butterworth concluded that "1400 is too early and 1600 too late" for finding a common speaking or writing style in England which would resemble the style of the King James Version. 36 If the language of the King James Version was already out-of-date in the seventeenth century in England, the English of the 1800's in New England and New York would be even more removed. Even the Quakers couldn't keep their thee's and thou's straight if one can judge by their characterization by a contemporaneous

34 Rosenau, Chs. 1-4; Bramwell, Ch. 2.
35 Rosenau, p. 31. For examples see Chapters 3, 4.
When considering how much influence the Bible might have had on the language of the time, one should remember that only a small fraction of the population belonged to the Christian sects then existing. Though a further segment of the people would have had contact with the King James style through Bible reading at home, the majority of the population would have lived relatively untouched by the language of the King James Version. Nevertheless, certain phrases or sayings of the King James Version which were Hebrew in character became popular and were absorbed into the language as stated above by Rosenau. Bramwell, however, notes that:

Although much of the richness of the English language may be due to the influence of Hebrew, this contribution results from the figure of speech, the comparative description, or the choice definitive, and succinctly stated metaphor borrowed through the medium of the Old Testament. However, English has not been particularly enriched by adopting Semitic grammatical structures, nor has it incorporated some very common Hebrew idioms.

This would be the case with secular writing as well as the common vernacular. Had Joseph Smith composed a story in colloquial New England English one would expect to find few Hebraisms and these would be generally easily recognizable sayings or phrases such as those discussed by Rosenau in

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38 Bramwell, p. 121.
Chapters Three and Four.

Religious sermons and writings would, however, take on a different tone approaching the biblical style more closely, and it is quite clear that Joseph Smith tried to imitate the style of the King James Version. The use of "the," "thou," "ye," "unto" for to; "upon" for on; "hither" and "thither;" forms such as "lieth," "listeth" and "madest," "from whence," "none other," "methought" and "waxed old" would seem to indicate a conscious effort to follow the biblical style. If Joseph Smith had accurately imitated the language and phrasing of the King James Version, he could have incorporated many of the Hebraisms therein in his own writing. But, how well can one expect Joseph Smith to have been able to imitate the Bible?

Normally an extended exposure to a language or style of writings is needed before one can write extensively making use of its peculiarities with some degree of ease; and although Joseph Smith's family owned a Bible and during the latter part of his life his sermons show a knowledgeable acquaintance with the scriptures, his mother reports that he was less "inclined to the perusal of books" than the rest of her children and at eighteen he had not yet read the Bible through.39 From his mother's history it is also apparent that his family were not regular church attenders

during his younger years. He would, therefore, not have had an extensive exposure to biblical language through sermons or readings in church. Naturally Joseph Smith's ability to retain Hebraic constructions and idioms must remain an unknown variable; likewise his ability to build analogically new constructions on these models. Under these circumstances, however, one would not expect him to have assimilated many Hebraic peculiarities into his speech or writing, nor to have reproduced but a few of the most outstanding, even when trying to imitate the King James Version style (let it be remembered that the Book of Mormon was written in seventy-five to ninety days, leaving precious little time to take biblical passages and rework their style into the Book of Mormon narrative). 40

Since Joseph Smith had little contact with Hebraic language, either through religious training--Bible reading or church attendance--or his secular environment, it would seem reasonable to assume that if Hebraisms occur in the Book of Mormon with an abnormal frequency it would be due to the influence of the Nephite language as recorded on the plates.

Hebraisms or Egyptianisms?

Since Hebraisms other than a few proverbial and picturesque expressions were probably not a part of Joseph Smith's working vocabulary, it will be assumed as stated above that whatever Hebraisms are found are a reflection of the original language; i.e. whatever Semiticisms are found will be called Hebraisms. There is another possibility, however, since it is possible that the records were written in some form of Egyptian, which although a Hamitic language has many affinities both in vocabulary and general structure with the Semitic languages, it is possible that some Hebraisms could just as well be Egyptianisms. The researcher has no knowledge of Egyptian and will have to leave it to another to determine how many Hebraisms found herein are also Egyptianisms.

In this chapter we have seen that Joseph Smith claimed to have been literal in his translation. In his effort to make his English correspond with the characters he was reading, he would naturally tend to reproduce the original wording. Whether the original was written in Egyptian, Hebrew or a mixture of both, Hebraisms could appear in the translation.

Previous studies have shown several interesting Hebraisms in expressions and syntax in the Book of Mormon, 

\[41\] Gardiner, p. 2.
and a special study has been made of the Small Plates. Hebraisms occurring in the rest of the Book of Mormon will be presented in the following three chapters in order to see if it reflects a Hebrew linguistic background throughout.
CHAPTER III

LEXICAL HEBRAISMS: NOUNS

In the Book of Mormon many nouns and noun phrases occur which are used with connotations foreign or unusual to normal English which could represent a literal or near literal rendering into English of regular Hebrew usage. It would seem that the original or literal meaning of words or phrases has been preserved in translating instead of the derived meaning intended by the context as it would normally be expressed in English. The following examples arranged alphabetically may be compared with specimens from the Old Testament which serve as guides to Classical Hebrew usage.

Border(s)\(^1\)

In addition to the meanings "border," "margin" and "edge," the Hebrew gevul(oth) may indicate a "limited space" or "territory,"\(^2\) or a region or area which is enclosed.\(^3\)

Thus Moses said to Pharaoh, ", . . . I will smite all thy

\(^1\)Cf. Bramwell, p. 108.


\(^3\)Young, p. 105.
borders [i.e. country, territory] with frogs."⁴ Some time later, "Edom refused to give Israel passage through his border," i.e. territory.⁵ Many centuries later Jeremiah held out hope that the next generation might "come again to their own border," i.e. land, territory.⁶ In these verses border(s) signifies the land, or territory enclosed by national boundaries. A possible example of border referring to a less specifically bounded region is found in a report concerning Philistine troop movements. One reads that, "another company turned/to/ the way of the border [i.e. region?] that looketh to the valley of Zeboim toward the wilderness."⁷

In the Book of Mormon borders is used (a) in reference to the frontier area along the borders of a nation, or (b) for areas bound by natural borders such as the seashore, and (c) sometimes for the entire area enclosed by national boundaries (the land of their possession).

Examples:

a. . . . [They] drove the remainder of them out of the borders of their land . . . . (Alma 3:23)

b. . . . he caused [them to] go forth into the east wilderness, even to the borders [i.e. region], by the seashore, and possess the land. . . . . (Alma 50:9)

. . . the Lamanites fled . . . . , even down upon the borders [i.e. through the region] by the seashore,

⁴Ex. 8:2 (7:27); cf. Rosenau, p. 180.
until they came to the land of Moroni. . . . (Alma 62:32)

. . . he fled to the borders upon [i.e. the area /region along/by] the seashore. . . . (Ether 14:12)

. . . the people came to him throughout all the borders [i.e. region, geographic area] of the land which was by the wilderness side. . . . (Alma 8:5)

c. . . . [they] returned to the land of Nephi, having arrived in the borders of the land [i.e. back in their own land/country, 8 or simply "there"] not many days before the coming of Ammon. . . . (Mosiah 21:26) 9

. . . [thou didst] go over into the land of Siron, among the borders [i.e. in the land/country] of the Lamanites . . . . (Alma 39:3)

This Book of Mormon usage of borders for region or country is rather foreign to English, but seems to be similar to the Hebraic idea of an enclosed or limited space.

Brethren = Kinsman

In addition to a full-brother, the Hebrew ʿāḥ may refer to a cousin, any tribal kinsman, or even a fellow countryman. It is also used in expressions of courtesy toward strangers. 10 Rosenau includes in his examples: "Abimelech went . . . unto his mother's brethren," i.e. kinsmen and "/Is there/ never a woman among the daughters of they brethren [i.e. fellow countrymen]?" 11

8 Cf. 1 Sam. 13:18 above.
9 The context here does not call for borders = outskirts.
11 Jg. 9:1; 14:3; cf. Rosenau, pp. 96, 182.
Brethren as used in the Book of Mormon follows a similar extended usage. Thus:

... [Amulon] sent forth ... the daughters of the Lamanites, to plead with their brethren [i.e. tribal kinsmen] ... (Mosiah 23:33)

... when Ammon ... saw the preparations of the Lamanites to destroy their [own] brethren [i.e. fellow kinsmen/countrymen] ... (Alma 24:5)

... the Lord did bring Jared and his brethren [i.e. near kinsmen and friends] forth ... (Ether 2:13)

... is there one among you that doth make a mock of his brother [i.e. neighbor, fellow citizen] ...? (Alma 5:30)

... I know they [the prophecies] will be choice unto my brethren (i.e. distant kinsmen, descendants). ... (Words of Mormon 1:6; cf. verse 8)

... many of our brethren [i.e. countrymen] have dissented over unto the Lamanites ... (Moroni 9:24)

These examples from the Book of Mormon are not just an imitation of language heard in church, but rather follow a typically Hebraic mode of expression.

Children of N. = Descendants of N., N-ites

The plural of ben, (son) in Hebrew, is used not only for "sons" but also for "children," including the extended meaning "descendants" or "member in a nation or family."\(^\text{12}\)

Hence one finds in the Old Testament "children of Israel" for descendants of Israel/Israelites, "children of Moab" for

\(^{12}\)Gesenius, p. 120.
descendants of Moab/Moabites, etc.  

The Book of Mormon is replete with this Hebraism. It is reported that the Lamanites nurtured "an eternal hatred towards the children [i.e. descendants] of Nephi." One group of converts "took upon themselves the name of Nephi, that they might be called the children of Nephi [i.e. Nephites]." Lamoni's father asked him, "Whither art thou going with this Nephite, which is one of the children of a liar [i.e. a descendant of Nephi who was considered a liar in Lamanite tradition]?" Looking back over 950 years of history one historian condemned his generation saying that, "there never had been so great wickedness among all the children [i.e. descendants] of Lehi. . . ."

Children of Men = Mankind

The Hebrew ָּדַּח (man, human being) has the collective sense of "man" "mankind" which may also be expressed periphrastically as "children of men" (benê-ḥa’adham, lit. "sons of the man"). In the Bible one finds:

... if /they be/ the children of men [i.e. simply humans/men], cursed /be/ they . . . . (1 Samuel 26:19)

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13 Ex. 19:3; 2 Chr. 20:1, etc.; cf. Rosenau, p. 187 and Bramwell, pp. 70-71.
14 Mos. 10:17. 15 Mos. 25:12.
16 Al. 20:10; cf. also vs. 13. 17 Morm. 4:12.
19 Gesenius, p. 9.
... [thou] knowest the hearts of all the children of men [i.e. mankind]. ... (1 Kings 8:39)

... his eyes behold ... the children of men [i.e. mankind]. (Psalms 11:4)

From the Book of Mormon come:

... [the Lord] shall come down from Heaven, among the children of men [i.e. mankind]. ... (Mosiah 3:5)

... the Lord God hath sent his Holy Prophets among all the children of men [i.e. mankind]. ... (Mosiah 3:13)

... the Devil would never have no power over the hearts of the children of men [i.e. mankind]. ... (Alma 48:17)

... all manner of miracles did they work among the children of men [i.e. population, inhabitants]. ... (4 Nephi 1:5)

This Hebraism occurs over 130 times in the Book of Mormon.

Children of the Land = Inhabitants

Ben is also used in the plural with the names of lands or cities denoting that one is an inhabitant.21 One finds "children of Zion,"22 "children of Jerusalem,"23 "children of Babel,"24 etc. In the last instance the Hebrew has been translated "Babylonians" in the King James Version masking the original idiom. It is also masked in Ezekial

21Gesenius, p. 120 (J. Ø.); cf. Rosenau, p. 188.
30:5 where "men of the land of the covenant" could have been more literally rendered "children [benê-] of the land . . ." meaning inhabitants of the land, etc. Joseph Smith could have been translating in this more literal way when he dictated, ". . . it is not until the fulness of iniquity among the children of the land [i.e. inhabitants] that they are swept off." 25

Commandment = Advice, Instruction

One generally thinks of a commandment as an order, ruling, statute, etc. issued by someone with great authority or power--usually God. Simple instructions as to how to do something, or advice on how to live wisely we would not likely refer to as commandments. In Hebrew, on the other hand, the word mitswah, built from the verbal root ts-w-h, may be used in both contexts and hence equated with "words" (of advice) or "law" (torah: direction, instruction) as well as "commandment." 26 Its usage in a toned-down context may best be illustrated from the book of Proverbs--a book of worldly advice, not authoritative commandments. Note the words used in parallel with commandment in the following:

My son, if thou wilt receive my words, and hide my commandments with thee . . . . (Proverbs 2:1)

My son, keep thy father's commandment,

and forsake not the law of thy mother . . . . (Proverbs 6:20)

For the commandment [mitzvah] is/ a lamp;
and the law [torah] is/ light;
and reproofs of instruction [tokhehoh] are/ the
way of life. . . . (Proverbs 6:23)

The wise in heart will receive commandments [i.e. advice, instruction];
but a prating fool shall fall. (Proverbs 10:8)

Commandment in this toned-down connotation appears
also in the Book of Mormon. For example, Christ always
refers to the instructions he receives from his Father as
commandments. Perhaps this might be justified if one con-
siders every request or assignment from God a commandment,
but a less severe term would seem to fit better the context.
Consider:

... And not at any time hath the Father given me
commandment [i.e. instructions, instructed me] that I
should tell it unto your brethren at Jerusalem; neither
at any time hath the Father given me commandment, that
I should tell unto them concerning the other tribes of
the house of Israel . . . . (3 Nephi 15:14-15)

... I must go unto my Father, that I may fulfill
other commandments [i.e. carry out other instructions]
which he hath given me . . . . (3 Nephi 18:27)

... now I finish the commandment [i.e. finish
carrying out the instructions] which the father hath
commanded [i.e. gave] me concerning this people . . . .
(3 Nephi 20:10)

Alma just before his death reminded his son Helaman
of his responsibility to keep the records with the words:
"Will ye keep my commandments [i.e. follow my instructions]?
To which Helaman replied, "Yea, I will keep thy command-
ments [i.e. follow your instructions] with all my
The best examples of this Hebraism occur in connection with Alma's final patriarchal admonitions to his sons; who, having gathered his sons together, gave to each one "his charge . . . concerning the things pertaining unto righteousness. And we have an account of his commandments [i.e. fatherly advice/admonition] which he gave unto them according to his own record."28 Three discourses, one to each son, follow this introduction, each introduced by the caption: "The commandments [i.e. fatherly advice/instructions] of Alma to his son, [P.N.]."29 These discourses are not simply a series of imperatives (commandments), but rather, heart to heart advice from father to son such as seen above in Proverbs.

**Day(s): In/at the day =**

When

The noun day is frequently used in the Book of Mormon in prepositional phrases supplanting the adverb when as in the following examples: "in the day of their transgression,"30 i.e. when they shall transgress; "in the days of your poverty,"31 i.e. when you shall be poor; "O

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27 Al. 45:6-7. He had received the charge and instructions earlier, cf. Ch. 37.

28 Al. 35:16.

29 Headings in Alma chapters 36, 38, 39.

30 Mos. 7:29. 31He. 13:31.
that we had repented in the day that [i.e. when] the word of the Lord came unto us;"32 "in the day of my wisdom,"33 i.e. when I think it wise; "at the day that [i.e. when] the Father should glorify his name,"34 in that day that [i.e. when] they shall exercise faith."35 When when is also expressed, the day-phrase becomes superfluous; "For behold, the time cometh at that day when [i.e. when] all these things . . . ."36 In Hebrew at that day when would be bayyom hahu3 'asher.

Again the Old Testament reflecting closely the Hebrew original shows the same phraseology: "in the day of my distress," i.e. when I was distressed, in my distress;37 "in /that/ day thou seest my face," i.e. when you shall see (lit. in the day of they seeing: beyyom re'othekha);38 "on that day when [lit. in/at the day the that that: bayyom hahu3 'asher] thou shalt go."39

These and other similar examples prompted Cruden to write that "In the day that usually has merely the meaning of when."40 One might say the same for the Book of Mormon.

32He. 13:36. 33He. 15:16. 343 Ne. 23:9.
35Eth. 4:7. 36Morm. 8:33.
37Gen. 35:3; cf. Rosenau, p. 193.
38Ex. 10:28.
392 Chr. 18:24 (N.B. The Hebrew is the same as Morm. 8:33 above would be).
40Cruden, p. 126; cf. 1 Kg. 2:8; Is. 30:26. (Italics his.)
Day(s) = Time

In some expressions Hebrew yom (day) is best translated "time." In fact, it is so rendered some sixty-two times in the King James Version,\(^{41}\) and could have been even more frequently as the following examples show: "And I will sever in that day [i.e. at that time] the land of Goshen . . . ." (Exodus 8:22 (18)); "... your children, which /in/ that day [i.e. at that time] had no knowledge . . . ." (Deuteronomy 1:39); "In that day [i.e. at that time/then] shall this song be sung. . . ." (Isaiah 26:1); "the days come," i.e. the time will come (2 Kings 20:17); "in the days of evil," i.e. time of misfortune (Psalms 49:5); "in those days [lit. in the days the them (bayyamim hahem), i.e. at that time] when Moses was grown," (Exodus 2:11). From these examples it can be seen that in/at that day is equivalent to at that time or then.

Again the Book of Mormon follows suit:

... [everything] prophesied concerning us down to this day [i.e. time], has been fulfilled; and as many as go beyond this day [i.e. time], must surely come to pass ... ... (Words of Mormon 1:4)

... before the days [i.e. time] of Abraham ... (Helaman 8:18)

... until the commencement of my day [i.e. time/era] ... ... (3 Nephi 5:16)

... until the day that [i.e. the time when] they shall repent ... ... (Ether 4:6)

... they are hunted at this day [i.e. time], by

\(^{41}\)Young, p. 988.
the Lamanites . . . . (Alma 25:9)

Yea, in that day [i.e. at that time/then] shall ye say . . . . (Helaman 13:33)

. . . this shall be your language in them days [i.e. at that time]. . . . (Helaman 13:37)\(^4\)

For in that day [i.e. at that time], for my sake shall the Father work a work . . . . (3 Nephi 21:9)

Many Days = A Long/Some Time

The Bible translators sometimes rendered yamîm rabbîm (days many) as "a long time" and sometimes more literally "many days." "A long time after that" was in the original "from many days after that" (miyyamîm rabbîm 'abërê→ashër); \(^4\) and "as a woman that had a long time mourned" was originally "as woman this days many . . . ." (keishshah zēh yamîm rabbîm . . . .). \(^4\) But one finds also, "Jeremiah had remained there many days;" i.e. a long/some time. \(^4\)

Examples from the Book of Mormon include: "after [they] had been lost in the wilderness for many days," i.e. some/a long time (Mosiah 23:30); "Alma tarried many days [i.e. some time] with Amulek" (Alma 8:27); "they did plead with their father many days," i.e. for some time (Mosiah 28:5); "after many days [i.e. some time later/

\(^4\) Compare the literal "the days the them" as in Ex. 2:11 above.

\(^4\) Josh. 23:1. \(^4\) Sam. 14:2. \(^4\) Jer. 37:16.
thereafter], there were a goodly number gathered" (Mosiah 18:7); "after many days [i.e. some time later], their dead bodies were heaped up" (Alma 16:11); "having arrived in the borders of the land not many days [i.e. long] before" (Mosiah 21:26); and "not many days [i.e. long] after the battle" (Alma 3:20).

Perhaps one should include in this group of day = time expressions "day of grace" (Mormon 2:15); "day of miracles" (Moroni 7:35); "day of this life" (Alma 34:32); and "day of life," i.e. lifetime (Alma 34:35); which leads us into another meaning for day.

**Day = Life**

Cruden gives us a clue to another usage of day when he states, "In thy days means in thy lifetime;"\(^{46}\) and Rosenau reinforces the idea with the example, "In the days [i.e. life] of Abraham."\(^{47}\) Some further biblical examples are:

\[\ldots \text{I will lengthen thy days [i.e. prolong thy life]. (1 Kings 3:14).}\]

\[\ldots \text{[thou] has not asked for thyself long life [lit. many days: yamím rabbím]. . . . (1 Kings 3:11)}\]

And there was war between Asa and Baasha king of Israel all their days [i.e. lives]. (1 Kings 15:16)

They spend their days [i.e. lives] in wealth . . . . (Job 21:13).

\(^{46}\)Cruden, p. 126 (italics his).

\(^{47}\)Rosenau, p. 97, 194; cf. Gen. 26:1.
For all our days [i.e. lives] are passed away in thy wrath: . . . that we may rejoice and be glad all our days [i.e. lives]. (Psalms 90:9, 14)

Similarly the Book of Mormon offers:

. . . he will lengthen out their days [i.e. prolong their life] . . . . (Helaman 7:24)

. . . Melchizedek did establish peace in the land in his days [i.e. during his life] . . . . (Alma 13:18)

Would to God that it might be in my day [i.e. during my lifetime] . . . . (Alma 13:35).

. . . If he . . . hath not repented in his days [i.e. during his life] . . . . (Alma 42:28)

. . . my heart has been filled with sorrow . . . all my days [i.e. life] . . . . (Mormon 2:19)

. . . [the] wars and dissentions, in the days [i.e. during the life] of Helaman according to the record of Helaman, which he kept in his days [i.e. during his life]. (Alma 45 Hdg.)

. . . There was no more wars in the days of Shule . . . . (Ether 7:27)

. . . in the days of Lib the poisonous serpents were destroyed . . . . (Ether 10:19)

. . . all this came to pass in the days of Shiblom. . . . (Ether 11:7)

. . . whose days [i.e. lives] have been spent in the grossest iniquity . . . . (Alma 26:24)

Oh, that I could have had my days [i.e. lived], in the days when . . . Yea, if my days could have been [i.e. I could have lived] in them days . . . . (Helaman 7:7,8)

. . . the days of Ether was in the days of Coriantumr [i.e. Ether lived during the lifetime of C.]. . . . (Ether 12:1)

. . . Orijah did execute judgement . . . all his days [i.e. life], whose days were exceeding many [i.e. life was very long]. . . . (Ether 7:1)

. . . Heth lived in captivity all his days (i.e. his entire life) . . . and Aaron dwelt in captivity
all his days . . . and Amnigaddah also dwelt in captivity all his days . . . and Coriantum dwelt in captivity all his days . . . . (Ether 10:31)

. . . I will be your king the remainder of my days [i.e. rest of my life] . . . . (Mosiah 29:11)

. . . that he might spend the remainder of his days [i.e. the rest of his life] in peace. . . . (Alma 62:43)

. . . he served many years in captivity; yea even all the remainder of his days [i.e. rest of his life] . . . . (Ether 10:30)

. . . thus ended the days [i.e. life] of Alma . . . . (Mosiah 29:47)

. . . thus ended the days of Pacumeni . . . . (Helaman 1:21).

**The (Great) Deep = Ocean/Sea**

Interestingly, although the Book of Ether records the Jaredite voyage across the ocean from the Old World to the New, the word ocean is never used. Instead the waters are always referred to as the deep or great deep. One reads: "... ye cannot cross this great deep, save I prepare you against the waves ... ." (Ether 2:25); "when they were buried in the deep" (Ether 6:7); "the record which our fathers brought across the great deep" (Ether 8:9); "bringing Jared and his brother across the deep" (Ether 10:2). In Helaman the term great deep is also used to refer to the ocean or possibly the Red Sea.48

There is no clear reference in the Old Testament to the Atlantic, Indian, or any other ocean; and hence no

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48 He. 12:16.
evidence for a term representing our concept of ocean.

There are, however, terms for massive bodies of water such as the Mediterranean Sea or the primeval waters involved in the creation. In Genesis one reads: "... darkness /was/ upon the face of the deep [tehom]. And the Spirit of God moved upon the face of the waters."\(^{49}\) And in Amos: "... [fire] devoured the great deep [tehom rabbah: primeval waters?/ocean] ..."\(^{50}\) In Ezekiel there is a reference to the Mediterranean Sea as the deep: "... I shall bring up the deep upon thee [island of Tyre], and great waters shall cover thee."\(^{51}\) Even the Red Sea is referred to at times as the deep as in Isaiah: "[He] led them [Israel] through the deep [tehomoth] ..."\(^{52}\)

The Hebrew word translated "deep" in these instances is tehom(oth). It is used in reference not only to deep massive bodies of water, but also to subterranean waters and abysses.\(^{53}\) To translate it as "ocean" would infringe on the breadth of its meaning. Perhaps this is why in modern Hebrew, when referring to the Atlantic or other oceans, the Israelis have borrowed the western term rendering it oqeyanos; rather than equating tehom (deep)

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\(^{49}\) Gen. 1:2. \(^{50}\) Am. 7:4.

\(^{51}\) Ezek. 26:19; cf. ch. 27:34.

\(^{52}\) Is. 63:13; cf. also Is. 51:10.

\(^{53}\) Koehler, pp. 1062-63.
with ocean.  

Granted that the ocean is sometimes referred to in English literature as "the briny deep," etc.; nevertheless, the nonpoetic matter-of-fact usage in the Book of Mormon of **deep** for massive bodies of water or the ocean, and the complete absence of the latter term is of some significance since it is what one would expect of a rather literal translation, were the original document influenced by Hebrew vocabulary.

**Ear (Give--) = Listen**

A relatively weak example since its usage, though unusual, has been common enough that it appears in standard dictionaries, **give ear** will serve to illustrate what one might term a secondary Hebraism--a rendering which is not a literal word for word counterpart, but **is** a natural or logical translation of an expression in Hebrew, which if rendered literally would be senseless or ridiculous.

The problem is this: what does a translator do when he encounters an expression such as **cause to ear** (e.g. הַזֶּן in Hebrew) in a context of **listen** or **pay attention**? One could, of course, simply translate **listen**. If, however, he wanted to keep closer to the wording of the original

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56 Cf. Webster, sub voce "ear."
(by reproducing the root meaning "ear"), or follow biblical style, he might recall the expressions **lend an ear** or **give ear**--the latter occurring twenty-eight times in the Old Testament.  

Perhaps such a process is behind such Book of Mormon expressions as: "My son, give ear [i.e. listen] to my words . . ." and "... how slow are they ... to give ear unto [i.e. pay attention to/heed] his counsels ... ."  

Earth = Country(side), Land, 

Country  

When the Bible says that the Flood waters "prevailed upon the earth [םֶרֶץ]," does it refer to the entire "globe or planet which we inhabit" or only "certain parts of the earth?" Both of these are legitimate connotations of מֶרֶץ (earth); and so one is left to decide from the context. Sometimes it's not hard to tell: "God created the heavens and the earth [םֶרֶץ]," i.e. globe. A river encompassed "the whole land [םֶרֶץ] of Havilah." In Genesis chapter ten there is a list of the sons of Ham "after their tongues, in their countries [םֶרֶץ]" and of the families of the sons of Noah, "after their generations, in their nations [םֶרֶץ]."  

While Abram was

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57 Cruden, sub voce "ear," p. 168.  
58 Al. 36:1; 38:1.  59 He. 12:5.  60 Gen. 7:24.  
61 Cruden, sub voce "earth," p. 169.  
living in Canaanite territory, "there was a famine in the land [וּרְכְּס]," i.e. in the general area or countryside where he was living, obviously not the whole earth. In the case of the Flood some find it not so easy to decide.

From these examples one can see that the frequent occurrence of רְכְּס in the Old Testament has been masked by translating it as land, country, nation, etc. In the Book of Mormon, however, earth frequently occurs where land, country, countryside, etc. would be more appropriate.

An angel's voice "shook the whole earth," i.e. surrounding countryside/ground in the vicinity. The people "began to cover the face of the whole earth [i.e. land] from the sea south, to the sea north." Nephi was given power to "smite the earth [i.e. land] with famine;" and Samuel the Lamanite prophesized, "... the rocks which is upon the face of this earth [i.e. land], ... shall be broken up; ... in broken fragments upon the face of the whole earth [i.e. land]; yea, both above the earth [i.e. ground/surface] and both beneath. ..." He further predicted that "darkness should cover the face of the whole earth [i.e. land], for the space of three days."

In Third Nephi land and earth occur in parallel used as synonyms: "the whole face of the land was changed . . .

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65 Gen. 12:10. 66 1 Ki. 3:7. 67 1 Ki. 3:8. 68 1 Ki. 10:6. 69 1 Ki. 14:21-22. 70 1 Ki. 14:27.
thus the face of the whole earth became deformed . . . ."  

Again: "... there was a voice heard among all the inhabitants of the earth [i.e. a certain part of America] upon all the face of this land, crying Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth [referring to "this people," those of the Nephite-Lamanite civilization as shown by the following context] . . . ."  

Finally there is Coriantumr's observation that among the Jaredites "none of the fair sons and daughters upon the face of the whole earth [i.e. land--Jaredite country] . . . repented of their sins."  

Ends of the Earth = Those Who Dwell on the Earth  

When one reads in the Bible that "the Lord shall judge the ends of the earth," he gets the feeling that this isn't to be taken too literally. After all, what could they have possibly done wrong? This is obviously an idiom referring to those who dwell on the earth. In Hebrew the idiom may be built using either of two roots--one the common root q-\text poate-h (end): qatswe-\text erre\'ets, or getsoth ha\text ar\'ets; the other 2-p/f-s meaning "that which comes to an end and is no more to be found." Thus, "ends

\begin{itemize}
\item[71] 3 Ne. 8:12, 17.
\item[72] 3 Ne. 9:2.
\item[73] Eth. 13:17.
\item[74] 1 Sam. 2:10.
\item[75] Ps. 65:5(6).
\item[76] Is. 41:5.
\item[77] Koehler, p. 78.
\end{itemize}
of the earth" in the above example is _rgbaēarētā_.

Perhaps we should not take the Book of Mormon too literally either when it says: "Repent all ye ends of the earth" (Alma 5:50); "come unto me ye ends of the earth" (3 Nephi 9:22); "I write unto all the ends of the earth" (Mormon 3:18); "and I would that I could persuade all ye ends of the earth to repent" (Mormon 3:22); "and now I speak unto all the ends of the earth" (Moroni 10:24).

Eyes/Sight Expressions

Find Favor in the Eyes of = Please. A common phrase meaning "to please" or "gain someone's favor" is "to find grace/favor in the eyes of" someone (matṣā/hēn be-ḥēnē-). 78 Frequently it is rendered quite literally in the King James Version. Noah "found grace in the eyes of [i.e. pleased] the Lord," 79 and Laban hoped he had found favor in the eyes of Jacob. 80 Quite often it is rendered in a secondary form, substituting sight for eyes. Rosenau included in his examples "find grace in the sight [lit. eyes] of," i.e. win favor, 81 and a variation, "give this people favor in the sight [lit. eyes] of," i.e. cause this people

78 Gesenius, sub voce "hēn", root h-n-n. p. 336.
79 Gen. 6:8; cf. Rosenau, p. 208.
80 Gen. 30:27.
to please. 82

This Hebraism find literal expression in Alma where "Lamoni found favor in the eyes of [i.e. pleased] the king." 83 It is usually, however, expresssed more naturally "gain favor in the eyes of," 84 also a legitimate rendering since matsa (find) has as additional meanings "to attain," "secure," "gain," etc. 85

Do Good/Right in the Eyes of = Please. An expression closely akin to the above is to "do good or right in the eyes of" someone, again often translated in a modified way substituting sight for eyes. Rosenau lists "right in the sight [lit. eyes] of the Lord," i.e. please the Lord, 86 and "as is good in your eyes," i.e. as you please. 87 In Deuteronomy 6:18 one finds, "do that which is right and good in the sight [lit. eyes] of the Lord."

The Book of Mormon consistently uses what would be the secondary rendering, i.e. sight with good, right and similar ideas:

... [he] feared that he should do wrong in the sight of God. (Mosiah 26:13)

84 Mos. 24:1; He. 8:10; Eth. 7:22; 10:10.
85 Gesenius, sub voce "hēn", root h-n-n; cf. Bramwell, p. 67.
86 Rosenau, p. 251; cf. 2 Chr. 20:32.
...he did do that which was right in the
sight of God ... (Helaman 3:20)

...Corom did that which was good in the
sight of the Lord ... (Ether 10:17)

In the Sight of = Judged from the Point of View of.
Another meaning which may be drawn from "in the eyes/sight
of" is "judged from the point of view of." Thus Rosenau
renders "wicked in the sight of;" "judged wicked,\(^{88}\)
and "sight of the Lord;" "judged from the Lord's point
of view."\(^{89}\) Perhaps the expression "guilty in the eyes
of the law" (i.e. as far as the law is concerned, judged
from the point of view of the law) is a reflection of
this biblical Hebraism in English. In the Book of Mormon
this expression occurs with regard to being blameless,\(^{90}\)
wicked,\(^{91}\) and abominable.\(^{92}\) This meaning could also be
applied to the examples in "Do Good/Right in the Eyes of
= Please" above.

Face + Possessive Pronoun
= Object Pronoun/Presence

In 3 Nephi 9:5 the Lord says he destroyed the
people in order "to hide their wickedness and abominations
from before my face [i.e. from me]." Later in the same
chapter he says his purpose was "to destroy them from before

\(^{88}\)Ibid., p. 279; cf. Gen 38:7.
\(^{89}\)Ibid., p. 257; cf. Dt. 6:18. \(^{90}\)Mos. 3:22.
\(^{91}\)Eth. 8:18. \(^{92}\)Mos. 11:2; 23:9; Al. 39:5.
[his] face," i.e. out of his sight, that their wickedness might be hid "from before [his] face," i.e. from him.\textsuperscript{93} Centuries later Mormon pleads, "O God . . . hide their sins and wickedness, and abominations from before thy face. . . ."\textsuperscript{94}

That this idiom could be Hebraic in origin is shown by biblical passages such as Jeremiah 32:31
"
. . . remove it from before my face [\textit{\textit{lahasirah me\textit{\textit{al panai}}:}}
\textit{lit. to cause it to turn aside from my face}]," and Hosea 7:2 " . . . [their doings] are before my face [n\textit{\textit{egh\textit{\textit{edh panai}}]}]."

\textbf{Face of-- = Surface of--},
\textbf{or Superfluous}

A common idiom in the Old Testament is \textit{cal pen\textsuperscript{e} ha\textsuperscript{r}arets/p\textsuperscript{a}dhamah} (upon the face of the earth/land). Sometimes the term \textit{face} is emphasized meaning \textit{surface}:
"every herb . . . which /is/ upon the face [i.e. surface] of all the earth,"\textsuperscript{95} or similarly, "the Spirit of God moved upon the face [i.e. surface] of the waters."\textsuperscript{96} Frequently \textit{face of} is superfluous: \textit{"to consume them from the face of the earth [i.e. from the earth]."}\textsuperscript{97}

The Book of Mormon abounds in this idiom. Some examples are:

\begin{itemize}
\item \textsuperscript{93} Ne. 9:8, 9.
\item \textsuperscript{94} Moro. 9:15.
\item \textsuperscript{95} Gen. 1:29; cf. Rosenau, p. 202.
\item \textsuperscript{96} Gen. 1:2.
\item \textsuperscript{97} Ex. 32:12; cf. Rosenau, p. 202.
\end{itemize}
... blossoms of a thistle ... driven forth upon the face [i.e. surface] of the land ... (Mosiah 12:12)

... the rocks which is upon the face [i.e. surface] of this earth ... (Helaman 14:21)

... the whole face [i.e. surface] of the land was changed ... (3 Nephi 8:12)

... a furious wind [blew] upon the face [i.e. surface] of the waters ... (Ether 6:5)

... our works have been righteous works upon the face of the earth [i.e. upon the earth] ... (Alma 5:17)

... the Son of God cometh upon the face of [i.e. to] the earth. ... (Alma 7:19)

... the power of the evil one was wrought upon all the face of the [i.e. throughout the entire] land ... (Mormon 1:19)

This Hebraic expression occurs over one hundred times in the Book of Mormon.

Father(s) = Progenitor(s), 98
Ancestor(s), Forefathers

P'ay (father) may be used in Hebrew also for grand-father, forefather, or ancestor of tribe or nation. 99
Shem is called the father of all the children of Eber though removed three generations. 100 Moses instructed all the Israelites to recite: "A Syrian ready to perish was my father [i.e. Jacob]," 101 and Isaiah admonished his contemporaries: "Look unto Abraham your father." 102 An example

100 Gen. 10:21.
101 Dt. 26:5.
102 Is. 51:2.
of usage of the plural is found in Ezekiel 2:3: "... the children of Israel... and their fathers [i.e. ancestors] have transgressed against me."

The Book of Mormon follows this same pattern when it says: "our father Lehi" (King Benjamin speaking some 450 years after Lehi's time); 103 "our father Abraham" (Alma speaking ca. B.C. 82); 104 "the days when my father Nephi first came out of the land of Jerusalem: (said Nephi, son of Helaman ca. 23 B.C.); 105 "Zeniff... being over zealous to inherit the land of his fathers [i.e. ancestors];" 106 "Shule... remembered the great things that the Lord had done for his fathers [i.e. ancestors] in bringing them across the great deep... ." 108 and many more.

Heart Expressions 108

In the Book of Mormon expressions involving the heart are unusually numerous (the word heart(s) occurring ca. 450 times in 520 pages or approximately once every 618 words) with a variety of activity and characteristics attributed to the heart. 109 This would not be unusual if the original were Hebraic in nature (heart(s) occurs some

103 Mos. 1:4. 104 Al. 13:15. 105 He. 7:7.
106 Mos. 7:21. 107 Eth. 7:27.
109 Cf. Reynolds, sub voce "heart(s)."
850 times in 1109 pages in the Old Testament, approximately once every 760 words).\textsuperscript{110} The reason heart(s) occurs with such an unusually high frequency in these texts is that it is frequently used where one would normally use simply a noun or personal pronoun. Thus one finds in the Old Testament: "said in his heart," i.e. to himself (Genesis 17:17); "discouraged the hearts of the Children of Israel," i.e. discouraged the Children of Israel (Numbers 32:9); "their hearts [i.e. they were] inclined to follow," (Judges 9:3); "the priest's heart [i.e. he] was glad" (Judges 18:20); "comfort thine heart [i.e. yourself] with a morsel" (Judges 19:5), etc.

Similarly in the Book of Mormon one reads: "his heart [i.e. he] began to rejoice" (Alma 22:8); "to prepare their hearts [i.e. them] to receive" (Alma 16:16); "leading the hearts of the people [i.e. the people] to bow down" (Alma 31:1); "deceive the hearts of the people," i.e. deceive the people (3 Nephi 2:2). Finally in Mosiah 5:2 hearts is equated with us explicitly in the text: "a mighty change wrought in us, or in our hearts." The reader will notice many more examples of this Hebraism in additional phrases throughout this section.

The Book of Mormon compares favorably with the Old Testament not only in the frequency with which it uses

\textsuperscript{110} Koehler, p. 469.
heart, but also with regard to the variety of connotations given to it. Some of these as listed by Koehler and Gesenius are:

1. Middle, midst
2. The inner man, soul
3. Mind, knowledge, understanding
4. Will, inclination, disposition, mood
5. Moral character
6. Seat of emotions, courage
7. The man himself (reflexive: used figuratively)

The first category, heart = middle, though more characteristic of Hebrew and other Semitic languages than English, occurs also in English, and therefore shall not be considered here.

With reference to heart meaning inner man or soul one finds in the Old Testament: "grieved at his heart" (Genesis 6:6); "with all the heart" (1 Samuel 7:3); "according to the heart" (1 Samuel 13:14); "my heart and my flesh crieth out" [Psalms 84:2(3)]; "what is in the heart," i.e. mind (Deuteronomy 8:2), etc.

The Book of Mormon offers: "his heart again began to sicken" (Alma 31:1); "many whose hearts had swollen in them" (Alma 24:24); "my heart cries wo unto this people" (Moroni 9:15); "get possession of the hearts of the people" (3 Nephi 2:2); and "have hold upon [someone's] heart," i.e. mind (Alma 27:12).

As indicated, the last example may perhaps have more

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111 Cf. Gesenius, pp. 523-25; and Koehler, pp. 468-70 sub voce "levav, lev."
specific reference to that part of the soul we call mind, which leads us to those expressions where heart refers to the mind or functions of the mind such as thinking, having knowledge, and understanding. Examples taken from Gesenius\textsuperscript{112} include (a) Mind: "I also have a heart," i.e. mind (King James Version--understanding) (Job 12:3). (b) Knowledge: "understand with their heart" (Isaiah 6:10). (c) Thinking: "imaginations of /their/ heart," i.e. mind (Psalms 73:7); "his heart thinks so" (Isaiah 10:7). (d) Of Memory: "David laid up [lit. placed, put: wayyasam] these words in his heart" [1 Samuel 21:12 (13)]; "consider in thine heart;" i.e. call to mind (Deuteronomy 4:39); "let Jerusalem come into your heart," i.e. mind (Jeremiah 51:50).

Both Gesenius and Koehler include under this sub-heading the expression to steal the heart with the possible meaning of outwit or deceive.\textsuperscript{113} Another use of this phrase pointed out by Rosenau is to "estrange the affections."\textsuperscript{114} This expression occurs also in the Book of Mormon; however, it is not easy to determine which connotation best fits the contexts. Brookbank cited the examples "stealing away the hearts of the people" (Mosiah 27:9), and "she did steal

\textsuperscript{112} Gesenius, sub voce "lēv" (3), p. 523.
\textsuperscript{113} Gesenius, p. 523 (3.a.); cf. p. 170; Koehler, p. 270(7).
\textsuperscript{114} Rosenau, p. 219; cf. 2 Sam. 15:6.
away the hearts of many" (Alma 39:4). A further example, this time in the passive voice, apparently meaning be deceived, is "their hearts were not stolen away to believe in things to come" (Alma 31:22). The expression to lead away the heart (Alma 30:45) has a similar meaning.

Further Book of Mormon expressions where heart replaces mind are: "imagine up in their hearts" (Helaman 16:22); "neither can the hearts of men conceive" (3 Nephi 17:17); "whatsoever things should come in his heart" (Helaman 13:3); "whatsoever things the Lord put into his heart" (Helaman 13:4); "the name be not blotted out of your hearts" (Mosiah 5:11); "retain the name written in your hearts" (Mosiah 5:12); "[commandments] are not written in your hearts" (Mosiah 13:11); "ye have not applied your hearts to understanding" (Mosiah 12:27); "they did understand in their hearts" (3 Nephi 19:33); "how knowest thou the thoughts of my heart?" (Alma 18:20); "ponder it in your hearts" (Moroni 10:3); "thou had it in thy heart" (Alma 11:25). Rendered more naturally this last statement would be "you intended."

Intention, disposition, inclination and will are also attributed to the heart by the Hebrews. One finds: "prepare your hearts," i.e. set the mind (1 Samuel 7:3); turn one's heart away from [Deuteronomy 29:18 (17)]; heart

115 For the suggested rewording of examples in this paragraph cf. Gesenius, p. 523; and Koehler, p. 470.
was turned against (Exodus 14:5); "put [lit. gave] in his
heart" (Exodus 35:34); "found in his heart" (2 Samuel 7:27),
i.e. found the courage/intention; "/it is/ in my heart"
(Isaiah 63:4), i.e. my will/design; "his heart is not with
thee" (Proverbs 23:7), i.e. he has no good intentions to-
wards thee; "had a mind [lit. there was heart] to work"
[Nehemiah 4:6 (3:38)]; "purposed in his heart" (Daniel 1:8,
lit. placed/laid upon his heart: wayysēm 'al libbo);
"what my God had put in [lit. gives to: nothēn 'el] my
heart to do" (Nehemiah 2:12).

Continuing now with the Book of Mormon we have:
"continue to have those secret murders in their hearts"
(3 Nephi 5:5), i.e. still intended to commit murders secret-
ly; "had known all the heart [i.e. intentions] of Kishkumen"
(Helaman 2:8); "real intent of heart" (Moroni 7:9); "he
laid the plan in his heart" (Alma 47:4); "the Lawyers put
it into their [own] hearts that they should remember these
things" (Alma 10:30); "the daughter of Jared . . . put it
into his heart [i.e. made him disposed/prompted him] to
search" (Ether 8:17); "he stirreth up the hearts of [i.e.
prompts] men to contend" (3 Nephi 11:29); "softening the
hearts of their enemies" (Helaman 12:2); "turn the hearts
of their brethren against them" (Helaman 13:8); "their
hearts were turned from the Lord their God" (3 Nephi 7:14);
"your heart is not drawn out unto the Lord" (Helaman 13:22);
"their hearts were open" (3 Nephi 19:33), i.e. were receptive;
"full purpose of heart" (Mosiah 7:33); "unsteadiness of the
heart" (Helaman 13:1); "wilfulness of their hearts" (Moroni 9:23); and "stubbornness of heart" (Alma 32:16).

An expression occurring in both the Book of Mormon and Old Testament but with different connotations is try the heart. In the Old Testament God tries the heart and the reins (kidneys) testing the righteousness of their inclinations,\(^{116}\) whereas, in the Book of Mormon try the heart is used to mean find out the willingness.\(^{117}\) In this case, as in several of the above examples, the Book of Mormon does not follow precisely examples in the Bible, but forges its own way; remaining, however, within the basic connotational framework.

Gesenius separates into a distinct category those attributes and dispositions of the heart with specific reference to moral character.\(^{118}\) His list shows that to the Hebrew mind the heart may be upright (Deuteronomy 9:5), perfect (1 Kings 8:61), pure (Psalms 24:4), froward (Psalms 101:4), hardened (Deuteronomy 2:30), lifted up (Deuteronomy 8:14), circumcised (Deuteronomy 10:16) or uncircumcised (Leviticus 26:41). It may have integrity (Genesis 20:5) and is the seat of naughtiness (1 Samuel 17:28), erring (Psalms 95:10) and pride (Psalms 101:5), literally "wideness of heart." Thus we see that the heart was the center of

\(^{116}\) Jer. 11:20; Ps. 17:3, etc.  \(^{117}\) Al. 27:15.

\(^{118}\) Gesenius, sub voce "lēv" (6.), pp. 523-24.
good and bad moral characteristics.

Pertaining to the positive side of moral character the Book of Mormon offers: "as with a sincere heart" (Moroni 10:4), "repenteth in the sincerity of his heart" (Mosiah 26:29), "the greatness of your heart" (Alma 61:9), "in holiness of heart" (3 Nephi 4:29), "lowness of heart" (Alma 32:12), "lowly of heart" (Moroni 7:43), and "with a pure heart" (Alma 5:19).

On the negative side one finds: "corrupted the hearts of all the people" (Ether 9:6), "the hardness of their hearts" (Mosiah 13:32), "they hardened their hearts," i.e. refused to listen, change their ideas; were obstinate (Mosiah 3:15; Alma 8:11, etc.), "uncircumcised of heart" (Helaman 9:21), "proud in their hearts" (4 Nephi 1:43), and "their hearts were lifted up unto great boasting, in their pride" (Alma 31:25). One may walk, be lifted up, become polluted or be puffed up in the pride of his heart (Mormon 8:36; Alma 5:53).

With respect to emotions, the heart may feel joy (Jeremiah 15:16), gladness (Deuteronomy 28:47), desire (Proverbs 6:25; King James Version--lust), weakness or faintness (Leviticus 26:36), grief (Deuteronomy 15:10); sorrow (Psalms 13:3), fear (Deuteronomy 28:67), dismay (Isaiah 21:4), astonishment (Deuteronomy 28:28), anger (Deuteronomy 19:6), and hate (Leviticus 19:16). It may be grieved (Genesis 6:6), pleased (Judges 18:20), troubled (2 Kings 6:11), broken (Isaiah 61:1) or pained (Isaiah 65:14;
King James Version--sorrow of heart). As the seat of courage it is also said to take courage (Psalms 31:25), literally strengthen: 2amats. One's heart [i.e. courage] may fail (1 Samuel 17:32) or go out (Genesis 42:28; King James Version--fail). 119

In the Book of Mormon the heart may likewise take courage (Helaman 1:22) or be inspired to courageous deeds (Alma 43:48). It may feel sorrow (3 Nephi 28:5), or be sorrowful (Alma 31:2), grieved (Alma 31:24) or depressed (Alma 26:27). It may rejoice (Mormon 1:12), be glad (Alma 51:13) or delight in doing something (Alma 26:24). It may have desires (Mosiah 18:10), be stirred up with anger (3 Nephi 11:30) or be hardened so as to be insensitive or cruel (Mormon 4:11).

Finally, there is the usage of heart listed by Koehler under "the whole of mind and mood, the self;" 120 which serves as a substitute for the reflexive pronoun. Thus, instead of the Hebraic "he said in his heart" (Genesis 8:21; Deuteronomy 7:17, etc.) one would say "he said to himself" (figuratively) or "he thought." 121 Book of Mormon examples are: "I cried within my heart" (Alma 36:18); "I would that ye say in your hearts . . . if ye say this in your hearts" (Mosiah 4:24-25); and "they had sworn in their hearts" (Mosiah 19:19).

119 Cf. Gesenius, p. 524; and Koehler, p. 469.
120 Koehler, p. 470(8).
121 Tvedtnes, p. 58.
The Book of Mormon appears to be following Hebrew usage when it uses heart for soul, mind, or the man himself; or when it refers to the heart as the seat of emotions, will and moral character. But is this necessarily so? Doesn't English have its share of such metaphorical expressions--"heartless," "hard hearted," "have a heart," "big hearted," etc. True enough, it seems, however, highly unlikely that any work other than the Old Testament could be found that would compare with the Book of Mormon both in the frequency and variety of heart expressions employed. Is it merely coincidental that their usage in these two compilations is so similarly above the norm for English writing?

**Holy Ones = Saints**

Twice in the Book of Mormon the term *holy ones* appears. One acquainted with Hebrew will be reminded of the term * qedhoshîm* (from *qadhosh: holy, sacred*) sometimes translated *saints* in the King James Version. "All his saints [ qedhoshaul," and "Judah yet ruleth with God, and is faithful with the saints [ qedhoshîm]" are two biblical examples. Those in the Book of Mormon are: "the holy ones [i.e. saints] of god," and "those which have gone hence, which

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122 Gesenius, p. 872.

123 Dt. 33:3 and Hos. 1:12 (12:1) resp.
were the holy ones [i.e. saints]." 124

House = Family/Household 125

In addition to "house" or "dwelling place," bayth
is also used to refer to the entire family or household in-
cluding servants. 126 In Genesis 41:51 we read: "God hath
made me forget all . . . my father's house [i.e. family]";
and in Numbers 1:2: "Take ye the sum . . . of the children
of Israel . . . by the house of their fathers [i.e. fami-
lies]." In Exodus 1:21 it says that because the midwives
feared God, he made them houses [i.e. they had families].

Similarly we read in the Book of Mormon that Alma
"blessed Amulek and his house," i.e. family. 127 Later
Amulek testifies that Alma had blessed his house and enumerated in detail what he meant thereby including himself,
his women (wives), children, father (parents), kinsfolk
and all his kindred! 128 When a multitude saw the king,
queen and their servants all "prostrate upon the earth,"
they concluded that "a great evil . . . had come upon . . .
the king and his house," i.e. household. 129 In a protracted
war, on one side all were killed except thirty persons "who
fled with the house of Omer." 131 Finally, it becomes quite

124Al. 10:17 and 3 Ne. 5:14 resp.
125Cf. Rosenau, p. 221. 126Gesenius, p. 109(5.).
127Al. 8:22 128Al. 10:11. 129Al. 19:19.
130Eth. 9:12.
clear that there was a difference between a house and a home when we read: "][they] fight for their wives, and their children and their houses, and their homes."\textsuperscript{131}

**House = Nation**

In an even more extended sense **house** may be used for one's descendants as an organized body or nation.\textsuperscript{132} Thus the Lord says of Abraham, "he will command his children and his household [lit. house, i.e. descendants as an organized group--eventually nation] after him.\textsuperscript{133} The best known example of this usage is, no doubt, **house of Israel** meaning the nation formed by the descendants of Israel.\textsuperscript{134} In addition to **house of Israel**, one finds in the Book of Mormon **house of Jacob** (3 Nephi 5:21) and **house of Joseph** (Ether 13:8) used in this sense.

**Judgment = Set of Laws**

In 3 Nephi 27:27 the Savior tells the disciples, "ye shall be judges of this people, according to the judgment which I shall give unto you." The use of **judgment** here rings somewhat strange in English. The context seems to indicate a meaning such as a **set of laws**. When one compares this usage with Exodus 21:1: "Now these are the

\textsuperscript{131}Morm. 2:23 [bayth vs magor (?), dor (?)].

\textsuperscript{132}Cf. Gesenius, p. 109 (5 b.); Rosenau, pp. 98, 221.

\textsuperscript{133}Gen. 18:19.

\textsuperscript{134}Ex. 16:31, etc.; Morm 4:12, etc.
judgments [h Hammishpatim] which thou shalt set before them," i.e. the ordinance or regulation, 135 it again seems that a Hebraism may be behind the strange English.

Light of his Countenance

Included in Rosenau's list of Hebraisms in the King James Version is the poetic phrase "the light of [one's] countenance." 136 As examples he cites: Proverbs 16:15, "in the light of the king's countenance [i.e. pleasant look] is life" and Psalms 89:15(16), "they shall walk in the light of thy countenance," i.e. in happiness. Once one is aware of these examples and others such as Numbers 6:25, "the Lord make his face shine upon thee," it doesn't seem too exceptional when the Book of Mormon says, "the light of his countenance did shine upon them" (3 Nephi 19:25).

Man = One

Hebrew uses the noun man (2ish) where in English we would use every one, each, one, etc.; and no man (lit. man not 2ish lo?) where we would say none, no one, etc. Here are some Bible examples: "Everyone [lit. man] after his tongue" (Genesis 10:5); "none of us shall" [lit. man shall not] (Genesis 23:6); "neither rose any" [lit. man] (Exodus 10:23); "none of you shall" [lit. no man] (Exodus

135 Rosenau, p. 98. 136 Ibid., p. 231.
12:22); "to every one [lit. to man] shall his inheritance be given" (Numbers 26:54).

Were all such passages translated more literally, man would occur with considerably greater frequency in the Old Testament.

When we turn to the Book of Mormon we find no man, every man, any man, etc. occurring frequently where one would normally expect expressions using one: "no man [i.e. one] can look in them except he be commanded." (Mosiah 8:13); "there should not any man [i.e. no one] . . . arise and persecute." (Alma 1:21); "no man [i.e. one] can know of any thing which is to come" (Alma 30:13); "they would tell no man [i.e. one] that Kishkumen had murdered Pahoran" (Helaman 1:11); "that there should not any man write them [i.e. no one should . . .]" (3 Nephi 26:16); "every man [i.e. one] should have an equal chance . . . every man [i.e. one, or each one] expressed a willingness" (Mosiah 29:38); "they did all labor, every man [i.e. each] according to his strength" (Alma 1:26); "ye say that I have agreed with a man [i.e. someone], that he should murder" (Helaman 9:23); "if a man [i.e. someone] hideth up a treasure" (Helaman 12:18); "this was contrary to the laws of the land, that any man [i.e. one] should be put to death" (3 Nephi 6: 24).

It appears, then, that the English indefinite personal pronoun one has often been replaced with man in contexts which do not call for the added emphasis invoked by the
latter term, just as might occur if one were translating quite literally from a text influenced by Hebrew terminology.

Mouth Expressions\textsuperscript{137}

\textbf{From/Out of the Mouth of (mippî-)} = At the Dictation of, Spoken by, or Simply by/from. "And behold, the news from the mouth of P.N." This typical introduction to the news broadcasts on "The Voice of Israel" reminds one that in Hebrew there are some rather characteristic expressions involving the word mouth. In this case in English we would say something like "presented by P.N." In classical Hebrew, too, one finds this phrase. Witness:

\textbf{...} and Baruch wrote \underline{from the mouth of Jeremiah} all the words of the Lord \textbf{...}. (Jeremiah 36:4)\textsuperscript{138}

\textbf{...} [Josiah] hearkened not unto the words of Necho \underline{from the mouth} of God \textbf{...}. (2 Chronicles 35:22)

I have declared the former things from the beginning; and they went forth \underline{out of my mouth} \textbf{...}. (Isaiah 48:3)

\textbf{...} he shall do according to all that proceedeth out of his \underline{mouth}. (Numbers 30:2)

The Book of Mormon has its share of similar expressions:

\textbf{...} I shall proclaim \textbf{...} \underline{out of mine own mouth} \textbf{...}. (Mosiah 1:10)

\textsuperscript{137}Cf. Sperry, I.E., LVII (1954), 728; Rosenau, pp. 91, 237; Bramwell, 61.

\textsuperscript{138}See also vss. 27, 32, 34; and 45:1.
... every word which proceeded forth out of the mouth of God ... (Moroni 7:25)

... on learning from the mouth of Ammon that ... (Mosiah 21:28)

... the words which he had heard from the mouth of Ammon ... (Alma 19:31)

**By the Mouth of (befî-) = Spoken by, by, through.**

An expression similar to the above which appears several times in the Book of Mormon is by the mouth of meaning as spoken by or simply by. One finds such constructions as: "the word according as it was delivered to him by the mouth of Alma;"139 "the words which was delivered by the mouth of Abinidi;"140 "it is the first time that I have spoken unto you by the words of my mouth," i.e. personally;141 "the joyful news declared unto us by the mouth of angels;"142 and "God also declared unto prophets by his own mouth."143

That this could be a Hebraism becomes clear on reading in 2 Chronicles 36:21, 22: "... to fulfill the word of the Lord by the mouth of Jeremiah ... that the word of the Lord /spoken/ by the mouth of Jeremiah might be accomplished ... ."

**Open the Mouth = Speak, or Superfluous.** The opening of one's mouth, either in preparing to speak or as a part of speaking, receives unusual emphasis by a Hebrew writer from

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139 Mos. 25:2. 140 Al. 5:11. 141 Al. 7:1.
142 Al. 13:25. 143 Moro. 7:23.
our point of view. Note in the following example the usage of this expression, meaning perhaps promise, as well as the occurrence of the Hebraism discussed in "From/Out of the Mouth of (mippî) = At the dictation of, spoken by, or simply by/from" above: "... my father, if thou hast opened thy mouth unto the Lord do to me according to that which hath proceeded out of thy mouth ... ." Other examples from the Old Testament include:

... he was afflicted, yet he opened not his mouth ... (Isaiah 53:7)

After this opened Job his mouth, and cursed his day. (Job 3:1)

... then I opened my mouth and spake ... .
(Daniel 10:16)

She openeth her mouth with wisdom ... . (Proverbs 31:26)

Again the Book of Mormon follows the Hebrew pattern with such statements as:

... he became dumb, that he could not open his mouth [i.e. speak] ... . (Mosiah 27:19)

... he opened his mouth and began to speak unto him ... . (Alma 12:1)

... [he] did open his mouth unto them again, saying ... . (3 Nephi 14:1)

Mouth = Testimony. Rosenau has noted that in the expression "at the mouth of" mouth may have the meaning testimony. This meaning also fits the phrase as used in

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144 Rosenau, p. 237. 145 Jg. 11:36.
Ether 5:4: "in the mouth of three witnesses."

Possessions = Territory, Area

From the root ה-ז come the verb אָז (to grasp, take hold, take possession) and the noun אָז (possesson holding)--the latter sometimes used in reference to tribal territorial claims. Now, to refer in English to personal property or land holdings as one's possessions is natural enough, but when speaking of tribal or national "land holdings," territory or area would be much more normal. The use of possession, then, where one would normally use territory in passages such as the following could be due to the influence of Hebrew terminology:

. . . [the dissenters] had obtained all the possession [i.e. territory] of the Nephites which was in the land southward. . . . (Hebrews 4:8)

. . . he also placed armies on the south, in the borders of their possessions [i.e. territory]. . . . (Alma 50:10)

. . . our armies are small, to maintain so great a number of cities, and so great possessions [i.e. such an extensive territory/area]. . . . (Alma 58:32)

Land of One's Possession

One's own land on either a personal or national level is "the land of one's possession" (מֵרֶץ-אָז). Thus one reads in Genesis: "... these /be/ the dukes of Edom, according to their habitations in the land of their

147 Gesenius, p. 28. 148 Ibid.
possessions," and in Joshua: "... get you unto your tents, unto the land of your possession." Two Book of Mormon examples would be: "they did yield up unto the Nephites, the lands of their possession," and "these cities which are in the land of our possession."

Rent = Rent Part

In Alma of the 1830 edition of the Book of Mormon one reads: "... And when Moroni had said these words, he went forth among the people, waving the rent of his garment in the air, that all might see the writing which he had wrote upon the rent..." On the grounds that in Hebrew the idea of rent part could be expressed by one word (using, for example, the passive participle), Joseph Smith's one word translation could reflect the single Hebrew word.

Great Sea = Ocean

We have previously noted the use of deep or great deep in reference to the ocean in the Book of Mormon and the complete absence of the term ocean in both the Book of Mormon and the Old Testament. Another, perhaps somewhat less poetic, term for a large body of water is yam translated "sea." An example would be yam suf: sea of reeds (Red Sea). The largest body of water with which the Hebrews

149 Gen. 36:43.  150 Jos. 22:4.  151 He. 5:52.
152 He. 7:22.  153 Al. 46:19, p. 351 in 1830 ed.
154 Cf. Tvedtnes, p. 51.  155 See above pp. 54-56.
were familiar (other than, perhaps, the Indian Ocean along the African coast) was the Mediterranean Sea—referred to as The Great Sea (yam haggadhol). Lacking a word in classical Hebrew for ocean, it would have been quite natural for an ancient Hebrew historian who wanted to mention the Atlantic or Pacific oceans to have used the same terminology as was used for the largest body of water known to him, i.e. "great sea." Perhaps this is why Moroni refers to the ocean separating the Old and New Worlds as, "that great sea which divideth the lands." 

Seed = Posterity, Descendants, Children

In Hebrew one's descendants are referred to simply as his "seed" (zēraḵ). Eve, on naming Seth says, "God hath appointed me another seed instead of Abel." At Joseph's invitation, Jacob came to Egypt "and all his seed with him." Only those who were of the "seed of Aaron" could offer incense before the Lord. 

Seed in this sense occurs frequently in the Book of Mormon. The Lamanites were marked so that their seed might be distinguished from the seed of their brethren. Some 600 years after King Zedekiah's time, Nephi reminds the

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156 Num. 34:6, etc.  157 Eth. 2:13.
162 Al. 3:8; cf. vss. 14, 16-17.
people that the seed of Zedekiah are yet with them. The gentiles are to teach the gospel to a remnant of the seed of the Nephites. Many other examples occur.

Son = Descendant

This Hebraism is quite similar to "children of N." discussed above, since ben (son) in the plural may be translated either "children" or "sons." Thus in parallel to "one of the children of a liar" (Alma 20:10); in verse thirteen one finds "sons of a liar." That "sons" must mean descendants is clear since the "liar" referred to is Nephi, who lived five hundred years previously, as is in turn made clear by the following sentence in verse thirteen which reads: "Behold, he robbed our fathers"--the fathers being Laman and Lemuel.

Soul = Personal or Reflexive Pronoun

The Hebrews used the word "soul" (nêfêsh) more generally than we do in English, using it with connotations such as mind, life or person. Rosenau includes in his list instances in which soul appears for person, the personal pronoun and the reflexive pronoun. The use of soul for person does occur in English also, especially in emphatic

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163He. 8:21. 1643 Ne. 16:4. 165See above p. 43.
166Cf. Rosenau, pp. 94, 173, 261.
167Cruden, sub voce "soul," p. 620.
168Rosenau, pp. 94, 173, 261.
discourse, though not nearly so frequently as in the Book of Mormon. Its use for the personal and reflexive pronouns seems unusual enough to warrant further consideration here. Here are some biblical examples cited by Rosenau:

"let me escape . . . and my soul [i.e. I] shall live" (Genesis 19:20); "we saw the anguish of his soul," i.e. his anguish (Genesis 42:21); "how long will ye vex my soul," i.e. me (Job 19:2); "only take heed to thyself, and keep they soul [i.e. self] diligently" (Deuteronomy 4:9); and "while he lived he blessed his soul," i.e. himself [Psalms 49:18 (19)].

Such expressions, though not entirely foreign to English, would occur rather seldom. Their frequent occurrence in the Bible and the Book of Mormon give these books a unique quality. Here are some Book of Mormon examples:

"the king cried out in the anguish of his soul" (Mosiah 19:7); "my doth [i.e. I do] exceedingly rejoice" (Alma 46:26); "this giveth my soul sorrow," i.e. makes me sorrowful (Alma 46:25); "my hath joy in my son" (Alma 46:25); "my standeth [i.e. I stand] fast in that liberty" (Alma 61:9); "he loveth our souls [i.e. us], as well as he loveth our children" (Alma 24:14); "he [brought] glad tidings to my soul, "i.e. me (Helaman 13:7); "his [i.e. he] mourned, and refused to be comforted" (Ether 15:3);

169 Note the large number of entries in Reynolds, sub voce, "soul."
"I did find peace to my soul, "i.e. self (Alma 38:8); and "[he] drinketh damnation to his soul," i.e. himself.  

Voice = Advice

The Old Testament phrase "hearken to the voice" of someone corresponds to our English "listen to the advice" or even, "follow the advice," "obey." Adam "hearkened unto the voice" of his wife, i.e. followed her suggestion/advice, and got into deep trouble. When Abram "hearkened to the voice of Sarai" and took Hagar as a concubine, later, he too, found himself in a predicament. In Israel a son was in danger of being stoned if his parents asserted, "he will not obey [lit. listen in/to: shomé(a be-) our voice." His parents as members of the House of Israel were commanded to "obey the voice of the Lord."

The Nephites, too, were warned that those who "would not hearken unto the voice of the Lord" would not be redeemed. In a more poetic vein, Alma exhorts the people to "hearken to the voice" of their shepherd, Christ; and the Savior, himself, later warns those who will not turn unto him, and hearken unto his voice, of impending destruction.

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170 Cf. Mos. 2:33; 3:25 (contrast with 1 Cor. 11:29: "drinketh damnation to himself").

171 Cf. Rosenau, pp. 92, 275; Bramwell, p. 59.


175Dt. 27:10.  176 Mos. 16:2.

177 Cf. Al. 5:37, 38, 41, 60.  178 3 Ne. 16:15.
Voice = Vote

Does it not seem strange that although the Nephites instituted a democratic government of elected judges, one fails to find any vocabulary entries for "elections," "votes" or "voting?" The author seems to ingenuously avoid these terms. Perhaps the secret lies in the fact that votes in Hebrew are voices (qoloth), even in today's elections.

Note how in the following examples the ideas of "vote," "election," "referendum," etc. are expressed by terminology using voice in a way foreign to general English usage.

... choose you by the voice of this people, judges [i.e. elect by popular vote] ... (Mosiah 29:25)

... those who had sent in their voices with their petitions ... (Alma 51:3)

... the voice of the people came against Amlici [i.e. he lost the election, the vote went against him] ... (Alma 2:7)

... their contention was settled, by the voice of the people ... the voice of the people came in favor of the freemen ... (Alma 51:7)

[They assembled] throughout the land to cast in their voices [i.e. votes, ballots] ... (Mosiah 29:39; cf. Alma 2:6).

In this case there is no Old Testament example of similar political activity to which one might refer to compare phraseology. The Book of Mormon, however, in using voice to refer to these activities appears to be on the same

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179"Judges" may in itself be a Hebraism, since Hebrew Shofet may mean governor as well as judge. Gesenius, p. 1047.
track as modern Hebrew's **voices** for **votes**. 180

**With One Voice = In Concert**

Rosenau has noted two secondary Hebraisms in the Old Testament involving **voice**, which occur also in the Book of Mormon--"with one voice" 181 and "with a loud voice." 182 In Exodus 24:3 one reads: "all the people answered /with/ one voice" (qol †ehadh)--with being supplied by the translator. The English equivalent he suggests is "in concert." 183 In the Book of Mormon this Hebraism occurs in such statements as: "they all cried aloud **with one voice**, saying" 184 and "they cried **with one voice** unto the Lord." 185

**With a Loud Voice = Aloud, Out Loud, Publicly**

Under the entry "loud voice" Rosenau lists Genesis 39:14: "I cried with **a loud voice**"--Potipher's wife

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180 Alcalay, p. 4078. A somewhat similar expression occurs in Acts 26:10 where Paul recalls, ". . . I gave my voice against /them/ [the saints]." The Greek text, here, does not demand **voice**, but would better be translated "I voted." This would seem to indicate an equivalence of **voice** with **vote** in the minds of the King James translators. Perhaps, however, they avoided using **vote** in order not to take a stand as to whether Paul was a member of the Sanhedrin or not. At any rate, since this use of **voice** for **vote** occurs only once in the Bible, it seems unlikely that it would have influenced Joseph Smith's speech.

183 Ibid., p. 241.
184 Mos. 4:2; 5:2; cf. 3 Ne. 4:30; 20:9.
185 Al. 43:49.
speaking; and Proverbs 27:14: "He that blesseth his friend with a loud voice." The first he suggests changing to aloud and the second to publickly. In both cases the Hebrew is beqol gadhol (lit. with a great/large voice). With a loud voice, then, is a secondary Hebraism with loud logically replacing great/large (gadhol) in English.

Examples of this phrase in the Book of Mormon include "[she] cried with a loud voice, saying "(Alma 19: 20); "whosoever desireth to worship must ... cry with a loud voice, saying" (Alma 31:14); "saying unto them with a loud voice" (Alma 44:13); "[he] stretched forth his hand and cried with a loud voice, and prophesied" (Helaman 13:4); "they began to shout with a loud voice, because of their joy" (3 Nephi 4:9).

The last five Hebraisms discussed show that the Book of Mormon uses voice with connotations which are unusual in English, but quite acceptable in Hebrew.

Waters (Many-/-Great--) = Lake, Ocean

We have previously noted the use of "(great) deep" and "great sea" in the Book of Mormon to refer to the ocean or other large bodies of water. Still another term used which is also good Hebrew terminology is "great waters" or "many waters" (mayyîm rabbîm). An example of its usage in Hebrew is Psalms 77:19 (20):

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186 Rosenau, p. 232. 187 See above pp. 54-56, 83-84.
Thy way /is/ in the sea,  
and thy path in the great waters

Here we see great waters in synonymous parallelism with sea  
-- in this case the Red Sea.

In the part of the Book of Mormon under study, great water(s) occurs twice. In Ether 2:22 we read: "O Lord,  
wilt thou suffer that we shall cross this great water in  
darkness?" and in Ether 6:3: "the Lord caused stones to  
shine . . . that they might not cross the great waters in  
darkness. In both instances the reference is to the ocean  
separating the Eastern and Western hemispheres. The first  
instance is not a literal Hebraism, since one would expect  
waters rather than water; the second, however, is precisely  
as expected.

One can translate mayyîm rabbîm "many waters" as  
well as "great waters."\(^{188}\) This term also occurs in the  
book of Ether where we read:

\[\ldots\text{ when they were buried in the deep, . . .} \]
\[\text{when they were encompassed about by many waters . . .} \]

(Ether 6:7)

Here many waters could mean simply a great quantity of  
water, but since it appears to be in parallel to the deep  
i.e. ocean, it most likely also means ocean. In either  
case the imagery is not far from that attributed to David  
in 2 Samuel 22:17:

He sent from above, he took me;  
he drew me out of many waters.

\(^{188}\) Gesenius, sub voce "rav" (root r-b-b), p. 912.
Many waters could refer to any large quantity or body of water, and seems to have been used in the Book of Mormon as an equivalent for lake. Interestingly, lake occurs neither in the Book of Mormon nor in the Old Testament. Lake could be represented by the Hebrew ḫagham, but ḫagham corresponds more nearly to a reedy pool or pond. 189 The best candidate in Hebrew for lake would be yam, which is consistently translated "sea." 190 In English, however, we think of a sea as being larger than a lake; with the result that, if yam is reserved for sea, then there is no Hebrew equivalent for lake. So what could the Nephite writers do to describe a body of water bigger than a pond, but smaller than a sea? It appears that they used many waters to fill this need.

In Mosiah 8:8 we read that a search party traveled in a land among "many waters." The Jaredites built barges in which they crossed "many waters" during their travels until they reached the great sea. 191 These references could be to rivers, swamps or other watery obstacles; however, the probability that they refer to lakes increases when we consider Mormon 6:4, where the land of Cumorah is described as "a land of many waters, rivers, and fountains," i.e.


191 Eth. 2:6, 13.
lakes, rivers, and springs. The Jaredites built barges, then, to cross lakes in their path, and the Nephite search party traveled in a region of lakes.

Women = Wives

Tvedtnes has previously noted the use of the same word, אישה, for "woman" and "wife" in Hebrew as a possible reason why sometimes the Book of Mormon uses women where one would normally say wives. Two examples of this are: "he hath blessed me, and my women [i.e. wives], and my children, and my father, and my kinsfolks" (Alma 10:11); and "[brethren] except ye repent, your women [i.e. wives] shall have great cause to mourn in the day that they shall give suck." (Helaman 15:2)

Word Expressions

A check of the Book of Mormon concordance shows that the number of entries under word(s) is inordinately large—997, and that in many cases, other words would normally have been used according to the contexts. The question immediately arises whether there is in Hebrew a vocable meaning primarily "word" which is used with a large number of connotations. The answer is a very definitive, yes! Davar meaning primarily word has a broad range of meanings. The King James translators, though inclined

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to be literal in their translating, have rendered 

davar in

a great variety of ways. Some of their renderings include:
"speech" (Genesis 11:1); "the saying" (Genesis 37:11); "as
thou has said" (Genesis 47:30; lit. as thy word); "the
causes" (Exodus 18:19); "tidings" (Exodus 33:4); "counsel"
(Numbers 31:16); "a thought" (Deuteronomy 15:2); "the sen-
tence" (Deuteronomy 17:10); "the case of" (Deuteronomy 19:
4); according to the "commandment of" (Joshua 8:8); the ten
"commandments" (Exodus 34:28); "a message" (Judges 3:20);
"advice" (Judges 20:7); "well said" (1 Samuel 9:10; lit.
thy word is good); "so" (1 Samuel 9:21; lit. according to
this word); "answered" (1 Samuel 17:30; lit. returned a
word); "on this manner" (1 Samuel 18:24; lit. according to
these words); "communication" (2 Samuel 1:17); "the request
of" (2 Samuel 14:5); "oracle of" (2 Samuel 16:23) and "some-
what to say" (1 Kings 2:14).

The most important secondary meaning for davar is
"thing;"195 including such connotations as "the thing"
(Genesis 24:50); "any thing" (Genesis 18:14); "manner"
(Genesis 18:25); "matter" (Genesis 24:9); "errand" (Genesis
18:25); "matter" (Genesis 24:9); "errand" (Genesis 24:33);
"business" (Joshua 2:14); "task" (Exodus 5:19); "ought"
(Exodus 5:11); "any such" (Deuteronomy 19:20); "whit" (1
Samuel 3:18) and "the parts thereof" (1 Kings 6:38).196

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195 Gesenius, p. 183 (IV.).

196 The Englishman's Concordance, pp. 325-34.
In some cases, however, the literalism of the King James translators still shows through. Rosenau lists several instances where word could have been rendered by such terms as: remark (Exodus 14:12); command (1 Kings 13:1); commission (Hosea 1:1); advice (Genesis 41:40); report (Joshua 14:7); claim (2 Chronicles 9:6) and account (Genesis 24:30). 197

Now let's turn to the Book of Mormon.

Word = Command, Commandment. 198 Long ago Brookbank noted the use of word in the Book of Mormon with the connotation of commandment occurring in Alma 5:61-62 which reads: "I, Alma, do command you . . . that ye observe to do the words [i.e. keep the commandments] which I have spoken unto you . . . ." 199 With reference to the commandments of the Lord, Samuel the Lamanite reproaches the Nephites saying, "[you have] not hearkened unto the words of him. . . ." i.e. kept his Commandments. 200 Similarly, word when used in connection with the Lord or God could frequently be rendered appropriately commandment.

Word may also have the meaning of "command" or "what has been commanded." Alma tells his son, Helaman, "be diligent in fulfilling all my words," i.e. doing what I

197 Rosenau, pp. 281-2.
198 Cf. Jos. 8:8; Ex. 34:28 above.
200 He. 13:21.
have commanded. Referring to God's greatness, Moroni says that it was "by his word," i.e. at his command, that heaven and earth came into being; and "by the power of his word," i.e. command, that man was created. Note how word and command are used in synonymous parallelism in Ether 4:9:

> . . . at my command the heavens are opened
> . . . at my word, the earth shall shake,
> . . . at my command, the inhabitants [pass away].

**Word = Admonition, Advice, Counsel.** Sometimes command seems a bit harsh as an alternative for word, admonition or advice suiting the context better. For example, the plea "hear the words of Jesus Christ" is followed by the admonition that the Gentiles turn from their wicked ways; which though stated as an imperative, "Turn ye Gentiles . . .," sounds more like a plea than a command. In other cases the imperative nature is even weaker:

> . . . O king, thou has hitherto hearkened unto my words [i.e. followed my advice] . . . . (Mosiah 22:3)

> . . . I wish . . . that ye would hearken unto my words, and cast off your sins . . . . (Alma 13:27)

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201 Al. 37:20; cf. vss. 1-2 for justification for using command.
202 Morm. 9:17. 203 Cf. Jg. 20:7; Gen. 41:40 above.
204 3 Ne. 30:1.
My son, give ear to my words [i.e. listen to my counsel/advice]. . . . (Alma 36:1; 38:1)

O . . . that ye would hear my words [i.e. listen to me, follow my advice]. . . . (Helaman 13:39)

[they strived] to do according to the words [i.e. advice, admonition] of Lachoneus. (3 Nephi 3:16)

[they] would not hearken unto [the prophets'] words [i.e. admonitions/advice] . . . . (Ether 11:13)

Word = Message 205 The advice the prophets have to give is often a message received from God, which they have been told to give to the people. Word in the Book of Mormon may stand for such a message, or also just a communication between mortals. Here are some examples:

. . . even a written word [i.e. message] sent he among the people. . . . (Mosiah 29:4)

. . . [the] heed which ye have given into my word [i.e. message]. . . . (Alma 7:26)

. . . thus ended the words [i.e. message, discourse] of Amulek . . . . (Alma 11:46)

. . . they would not hear his words [i.e. listen to his message] . . . . they contended with many about the word [i.e. message]. . . . (Alma 21:11)

. . . they were angry because of the word [i.e. message] . . . . (Alma 35:3)

. . . these are the words [i.e. this is the message] which he received . . . . (Alma 61:1)

[thou hast] declared the word [i.e. message] which I have given unto the . . . . (Helaman 10:4)

. . . his word [i.e. message] shall hiss forth . . . . (Moroni 10:28)

205 Cf. Jg. 3:20 above.
Word = Gospel. That word or message which the prophets received and preached—the "word of God" concerning salvation—we usually call the "gospel," a term popular no doubt in revival meetings and well known to Joseph Smith. That it should occur in the Book of Mormon is not surprising; it is surprising, however, how often word is used in expressions where gospel would have been the more popular evangelical usage, then, as well as now. Consider:

[Alma] confined himself . . . to the testimony of the word [i.e. preaching the gospel] . . . . (Alma 4:20)

. . . their souls were illuminated by the light of the everlasting word [i.e. gospel] . . . . (Alma 5:7)

. . . he preached the word [i.e. gospel] unto your fathers . . . . (Alma 5:13)

. . . we will compare the word unto a seed. . . . (Alma 32:28)

[Alma] having been to declare the word [i.e. gospel], or sent to declare the word [i.e. gospel] . . . . (Alma 35:15)

. . . I will take away my word [i.e. gospel] from them . . . . (Helaman 13:8)

How the founder of a sect so enthused about preaching the "gospel" could resist the temptation to use the term in these and many other similar passages is hard to understand. Perhaps an original source which used word instead may be the cause.

We have seen instances where word in the Book of Mormon is used where command/commandment, advice, message or gospel better fit the context. This by no means exhausts the range of connotations of word in the Book of Mormon.
It can also mean content: "to minister according to the word of his command." saying/remark: "they understood not my word;" questions: "Why do ye not answer the words of this people?;" threats: "he breathed out many threatenings . . . they did not fear their words:" promise: "God is powerful to the fulfilling of all his words: for he will fulfill all his promises;" prophecy: "that the word might be fulfilled which saith;" truth: "whether the word be in the Son of God;" discourse: "and he continued his words, saying;" explanation: "after Limhi had heard the words of Ammon;" traditions: "we depend upon them for to teach us the word;" commission: "the word came to Alma saying, Go;" (i.e. Alma was commissioned by a voice saying: Go!); knowledge: "because of the word which he hath imparted unto me . . . the knowledge which I have is of God," etc.

This list could, no doubt, be lengthened. These examples should suffice, however, to show that in the Book of Mormon word is given a wide range of connotations, just

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206 Moro. 7:30. 207 3 Ne. 15:18. 208 Al. 14:19.
209 Al. 35:9. 210 Al. 37:16-17. 211 Al. 7:11.
212 Al. 34:5; cf. Jer. 5:13: "the prophets shall become wind, and the word [i.e. truth] is not in them."
215 He. 16:21; cf. vs. 20.
216 Al. 8:29; cf. Hos. 1:1. 219 Al. 36:26.
as it is in the Old Testament—connotations which are foreign to standard English.

One further meaning for word deserves special mention: thing. This meaning of davar runs a close second to the meaning word, and frequently it would be possible to interchange them without destroying the meaning. Our tendency in English, however, would be to use thing more frequently, even when referring to words. For example, one would say "She repeated everything her neighbor told her;" rather than, "all the words . . ." The Book of Mormon, however, uses word over and over again where one would normally use thing. Note these examples:

. . . when Amulek had spoken these words [i.e. said these things] . . . . (Alma 10:12)

. . . when Alma had said these words [i.e. things] unto them . . . . (Alma 13:21)

. . . to teach them the words [i.e. things] which he had heard from the mouth of Ammon . . . . (Alma 19:31)

[the voice] did speak unto them marvellous words [i.e. things] . . . . (Helaman 5:33)

. . . if this thing which he hath said . . . be true . . . we will believe that the other words [i.e. things] . . . is true. . . . . (Helaman 9:2)

. . . they questioned them about many words [i.e. things. This was not a dictionary quiz!] . . . . (Alma 14:18)

Our usage of thing for word points out the tendency in western man to think in more abstract terms than his eastern counterpart. As a result, many Hebrew expressions containing word need to be rephrased; and not infrequently
word drops out in the process. Examples such as "on this manner," "so," "somewhat to say," "as thou hast said," etc. have been given above. 218 The Book of Mormon offers many examples where a concrete word-phrase would normally be expressed using word-less phraseology. One phrase is "according to the words of P.N.," used for "(just) as P.N. had said." In Alma 29:17 one finds in parallel the two phrases:

according to my words,
even as I have spoken,

indicating their equivalence in the mind of the writer.

In Alma 30:49 "according to my words" means "as I have said." 219 In Helaman 9:37 with reference to Nephi's prophecy concerning a murderer it is reported that, "according to the words, he did deny; and also according to the words, he did confess," i.e. just as Nephi had said, he denied etc. Nephi, the son of Helaman, prayed to the Lord to send rain "according to [his] word," i.e. as he had requested; 220 and his son records that "the signs . . . did come to pass, according to the words of the prophecy of all the Holy Prophets," i.e. just as the prophets had prophesied. 221 Essentially the same construction is the phrasing of Alma 7:8: "God hath power to do all things which is according to his word," i.e. everything which he

218 See above p. 94. 219 Referring to verse 47.
220 He. 11:13. 221 Ne. 1:26.
has said he will do; and Alma 36:30: "Now this is according to his word," i.e. for so has he said.

Another phrase of this type is "the words of P.N." or variations thereof meaning "what P.N. has said." Note the emphasis of the Nephite record on the concrete word in the following:

. . . to hear the words, which his father should speak unto them[i.e. what he would say to them]. (Mosiah 1:18)

. . . these are the words which he spake [i.e. the following is what he said] . . . (Mosiah 2:9)

. . . according to the words of the spirit of prophecy [i.e. as has been made known by the spirit, etc.] . . . . (Alma 3:27)

. . . the king believed all his words [i.e. all that he had said]. . . . (Alma 18:40)

. . . there were many which had not believed the words of the prophets [i.e. what the prophets had said] . . . . (3 Nephi 1:16)

Words would normally drop out of "hear P.N.'s words" to become something like "listen to P.N.," "hear/pay heed to P.N." in such constructions as: "as many as would hear their words [i.e. listen to them], unto them they did impart the word of God;" 222 "they would not hear the words which he spake," i.e. refused to listen to him; 223 "O Lord, thou didst hearken unto my words [i.e. hear me/grant my request] when I said, Let there be a famine . . . thou wilt, even at this time, hearken unto my words," 224 and "hearken unto my words [i.e. listen to me], yea hearken unto the words which

222Al. 16:14. 223Al. 21:10. 224He. 11:14.
the Lord saith," i.e. listen to what the Lord says.\footnote{He. 13:21.}

Finally, let us consider a few miscellaneous expressions using \textit{word} that sound more like translation English than rural New England dialect:

\ldots when Ammon had said these words [i.e. after Ammon had said this], the king began to rejoice . . . . \cite{Alma 20:25}

\ldots they understood not the \textit{words} which they spake [i.e. didn't realize what they were saying] . . . . \cite{Alma 9:3}

\ldots they did not multiply many \textit{words} [i.e. repeat themselves] . . . . \cite{3 Nephi 19:24}

\ldots afflict them with all manner of \textit{words} [i.e. ridicule them] . . . . \cite{Alma 1:20}

From the examples given in the last few pages one can see two significant points. First, in Hebrew one uses \textit{davar} (word) with a wide variety of connotations--and so does the Book of Mormon. Second, many Hebrew expressions using \textit{davar} (word) can best be translated into English by expressions which are more abstract, \textit{word} dropping out of the construction entirely. The Book of Mormon offers many examples of expressions using \textit{word} which could be reflections of a Hebrew-like original in the style.

Aren't there, however, many word expressions in English in which \textit{word} has a wide variety of connotations, such as: "did you get the word?," "My word!," "the word's out," "take my word for it," "preach the word," "go back on your word," "a word of advice," "a word to the wise," "the
word of God," "wait for the word," etc.?

Yes, but although there is some overlapping, these are by and large slang or catch phrases, quite distinct from the straight-forward tone of the Old Testament and Book of Mormon usage; nor is the spectrum of connotations as extensive. One does not get the impression on reading the Book of Mormon that he is reading a piece written in a slangy popular vernacular; but rather, it is obvious that the author is trying to write in a serious religious literary style.

We have seen some sixty ways in which nouns or noun phrases are used in the Book of Mormon with meanings either foreign to or very unusual in English, but quite typical in Hebrew; most of which are not isolated instances, but occur several times, if not frequently, throughout the book. In the following chapter we shall consider verbs and verbal phrases.
CHAPTER IV

VERBS

Along with nouns, verbs help form the matrix on which language is built. In addition to the nouns previously discussed, some thirty verbs occur in the Book of Mormon with typically Hebraic expressions. The following examples have been arranged alphabetically.

**Breathe Out Threatenings**

= Threaten

A rather unusual expression occurring in the Book of Mormon is "to breath out threatenings," as in Mosiah 19:3, "the lesser part began to breathe out threatenings against the king," or in a variant form "breathe out wrath and strifes" (Mormon 8:21). The closest one comes to this expression in the Old Testament is Psalms 27:12, where one finds "breathe out cruelty" (vifēāh ḥamas). The verb, from the root p\(-\)w\(-\)h, may be translated "launch forth, produce,\(^2\) breath out, utter,\(^3\) the basic idea being to breathe or blow. The noun ḥamas seems to have the main meanings of

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1 Cf. Bramwell, p. 92.
2 Koehler, root p\(-\)w\(-\)h\_I, p. 754.
3 Gesenius, root p\(-\)w\(-\)h (3.), p. 806.

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violence, and wrong. Joseph Smith's "threatenings" and "wrath" are at least as close an approach to "violence" as the Psalms' "cruelty." His memory may have associated this noun with Acts 9:1 where Paul is described as "breathing out threatenings and slaughter." The rendering "wrath and strifes," however, shows that Joseph Smith was not merely repeating something he had read in the New Testament.

Call . . . Name

Called "N.'s" name "P.N.". In Genesis 17:19 God says to Abraham, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac" (weqorathah יִתְשָּׁחַ שֵּׁם רֵעֵהוּ). In English one would expect "call him," "name him" or "call him by the name." Our emphasis is more on the person being named and not the name being "called." One asks "what did they name," or "what name did they give," or "what did they call the baby;" but not "what did they call the name of the baby."

This typical Hebraism occurs several times in the Book of Mormon. In Mosiah 1:2 we read that Benjamin "had three sons; and he called their names Mosiah, and Helorum, and Helaman." After being converted, a Lamanite king "conferred the kingdom upon his son; and he called his name [i.e. renamed him (gave him the throne name?)]

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4Gesenius, p. 329.
Anti-Nephi-Lehi"; and in Ether 14:17 we are told that, "the name of the brother of Lib was called Shiz."

Called the name of the place "N.". In a similar way, in Hebrew, instead of naming a place such-and-such, one "calls the name of the place" such-and-such. Thus, after a military victory, David "called the name of that place Baal-perazim." The Book of Mormon tells us that after pitching their tents on the seashore, the Jaredites "called the name of the place Moriancumer"; and that the Nephites, having laid the foundations for a city under Moroni's direction, "called the name of the city Moroni." Somewhat less foreign-sounding but, in the light of the above, still significant for its emphasis on the verb call, is "to call someone/something after the name of someone" instead of "to name someone/something after/for someone." Thus in Ezra 2:61 we are told that the children of Barzillai were descendants of a man who had married one of the daughters of Barzillai the Gileadite, and consequently was "called after their name" (lit. called upon/according to their name:

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5 Al. 24:3.
6 Cf. Rosenau, p. 185; Tvedtnes, pp. 57-58. (He suggests qara besem (sic), but this would be "called by the name," which would be quite acceptable in English.)
7 2 Sam. 5:20. 8 Eth. 2:13. 9 Al. 50:13.
10 Rosenau, p. 185.
wayyiqqarē (al shemam). In the Psalms we are informed that it is characteristic of the people to "call /their/ lands after their own names." 11 Similarly we read in the Book of Mormon in Alma 8:7 that "it was the custom of the people of Nephi, to call their lands, and their cities, and their villages . . . after the name of him who had first possessed them"; and in Mosiah 24:3 that Laman, a king of the Lamanites, was "called after the name of his father."

Called = Considered

In Alma 3:17 Mormon quotes the Lord as saying to Nephi: ". . . He that departeth from thee, shall no more be called thy seed [i.e. considered thy posterity]; and I will bless thee, &c. and whomsoever shall be called thy seed . . . ." This reminds one of the word of the Lord to Abraham: ". . . in Isaac shall thy seed be called" (yiqqarē lekha zara)." 12 The meaning here is that Isaac's posterity should be considered his heirs or direct genealogical line; 13 the same as in the Book of Mormon passage. Be called thy seed is not what one would expect to hear in English, but follows naturally from the Hebrew. Another unusual expression involving to call in the Book of Mormon is the statement that "whomsoever suffered himself to be led away

13 Cf. Rosenau, pp. 105, 185. He suggests "(be) preserve(d)" or "posterity lie" for "be called."
by the Lamanites, were called under that head,"\(^{14}\) i.e. numbered among them, considered one of them. There is no equivalent to this construction in the Old Testament.

**Call Upon (the Name of)**

the Lord = Pray to,

Worship

Rosenau suggested either to invoke\(^{15}\) or to worship\(^{16}\) as more natural renderings of the Hebraic to call in "called upon thy name" in Psalms 79:6 (lit. in/by thy name . . . they called: beshimkha qara'\(\)u; hence a secondary Hebraism). He would, then, render it "invoked thy name" or "worshiped thee." Indeed it would sound a little strange for a modern day Elijah to challenge, "call ye on the name of your gods and I will call on the name of the Lord,"\(^ {17}\) instead of, "you pray to your gods and I'll pray to mine." Sometimes name is left out. In Psalms 145:18 we read: "the Lord /is/ nigh unto all them that call upon him, to all that call upon him in truth."\(^ {18}\)

The Book of Mormon uses this Hebraism also. Note:

. . . they would not be baptized; neither would they join the church . . . for they would not call upon [i.e. worship/pray to] the Lord their God . . .

(Mosiah 26:4)

And [after men beheld the glory of God] they began from that time forth to call on his name [i.e. worship

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\(^{14}\)Al. 3:10. \(^{15}\)Rosenau, p. 106.

\(^{16}\)Rosenau, p. 185. \(^{17}\)1 Kg. 18:24.

\(^{18}\)Note the New Testament near-parallel "worship /him/ in spirit and in truth" (John 4:24).
him] . . . (Alma 12:29-30)\(^{19}\)

. . . bow down before God, and call on his name [i.e. pray] in faith . . . . (Alma 22:16)

. . . [the Lord] chastened him because he remembered not to call upon the name of the Lord [i.e. to pray]. . . .[he] did call upon the name of the Lord [i.e. pray] for his brethren . . . . (Ether 2:14-15)

**Cast/Throw = Shoot**

The Nephites, according to the Book of Mormon, fortified their cities in such a way that "the Lamanites could not cast their stones and their arrows at them."\(^{20}\) The Nephites also destroyed anyone who tried scaling their fortifications "by casting over stones and arrows at them."\(^{21}\) Now, casting stones at one's enemies is a time-honored sport; but casting arrows? (Spears, maybe--but arrows?) Does it really mean throwing them? Apparently so: ". . . they were swept off by the stones and the arrows which were thrown at them."\(^{22}\) Why not stones which were thrown and arrows which were shot? One becomes suspicious. Does Hebrew use just one verb for propelling stones and arrows through the air? Referring to Young's concordance one encounters the verb ירה\(^{23}\). Verbs from this root may be used either for casting stones or for shooting arrows. But what does one do when there is a compound object

\(^{19}\) Cf. Gen. 4:26. \(^{20}\) Al. 49:4. \(^{21}\) Al. 49:19.  
\(^{22}\) Al. 49:22.  
\(^{23}\) Young, *Sub voce* "shoot" (3.1-8.), p. 111.
including both stones and arrows? One possibility would be to recast the sentence, using two verbs instead of one. Another would be to use either cast or shoot to refer to both. Accordingly, in one place the King James scholars translated, "to shoot arrows and great stones"; and in another they translated, "a mad /man/ who casteth firebrands, arrows, and . . . ." A single verb used to describe propelling both stones and arrows, as occurs in Hebrew, could be behind the Book of Mormon's thrown arrows.

Command = Tell, Ask, Advise, Instruct

The noun commandment with the connotation advice/instruction has been treated in the previous chapter. In a similar manner, the verb to command, built on the same root ts-w-h, occurs in contexts where a less severe verb is more appropriate in English. The King James translators sometimes rendered it "bade," as in Ruth 3:5-6: "And she said unto her [mother-in-law], all that thou sayest unto me I will do . . . and [she] did according to all that her mother-in-law bade her," i.e. told/instructed (lit. commanded her: tsiwwathah). When the woman of Tekoah confessed that Joab put her up to influencing king David, she said: ". . . thy servant Joab, he bade me [i.e. urged, told me (to do it): tsiwwani] . . . ." A case where the basic

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24 2 Chr. 26:15. 25 Pr. 26:18. 26 See above pp. 46-48. 27 2 Sam. 14:19.
meaning, command, has been retained, though instruct would better fit the context, is the account in 2 Kings 11:5, 9 of Jehoiada's preparations to stage a coup d'etat: "And he commanded [i.e. instructed] them, saying, This /is/ the thing that ye shall do . . . . [they] did according to all /things/ that Jehoiada the priest commanded [i.e just as he had told/instructed them]."

Similarly, note how the verb command would be better expressed by some less emphatic verb in the following Book of Mormon examples:

... My son, I would that ye should make a proclamation . . . Mosiah went and did as his father had commanded [i.e. asked/instructed] him . . . . (Mosiah 1:10, 18; cf. also 2:1)

... I command [i.e exhort/admonish] you to do these things in the fear of the Lord; and I command [i.e. advise] you to do these things, and that ye have no king . . . . (Mosiah 29:30)

And according as I have commanded [i.e. instructed] you, thus shall ye baptize . . . . (3 Nephi 11:28)

Therefore keep these sayings which I have commanded you [i.e. do these things which I have told/instructed you to do] . . . . (3 Nephi 18:33)

... he commanded [i.e. bade] that their little children should be brought. (3 Nephi 17:11)

These and many other similar examples could reflect the translation of a verb whose basic idea is to command, but which may take on several less emphatic connotations, as is the case with Hebrew tsiwwah.
Cry = Pray Vocally

Rosenau has pointed out that where the psalmist writes, "I cried unto thee, and thou hast healed me" [Psalms 30:2(3)], we would normally say, "I prayed . . . ."\(^{28}\) The Hebrew verb here paints the picture of one pleading aloud, giving a sort of acoustical emphasis to the action. There are, in fact, two verbs which fill this role: \(\text{sh-w-}C\) (cry aloud) and \(\text{ts-}C-q\) (cry out)--the latter being the more common.\(^{29}\) Moses was neither weeping nor shouting in anger or desperation when he "cried [\(\text{tsa}C\text{aq}\)] unto the Lord" because of the frogs, but rather offering earnest vocal prayer for their removal.\(^{30}\) Although the mariners on whose ship Jonah was trying to flee from the Lord "cried [\(\text{tsa}C\text{aqu}, i.e. prayed\)] every man unto his god," the storms did not calm down.\(^{31}\)

This same usage of cry for pray occurs in the Book of Mormon. The prophet Abinadi delivers these warning words from the Lord: "... when they shall cry [i.e. pray] unto me, I will be slow to hear their cries [i.e. prayers] ... and except they repent ... and cry mightily to the Lord ... I will not hear their prayers ... ."\(^{32}\) Note the parallel usage of cry - cries in one instance and cry - prayers in the other.

The classic example of this Hebraism in the Book of

\(^{28}\)Rosenau, p. 191.  \(^{29}\)Young, (10., 16.), p. 213.  
\(^{30}\)Ex. 8:12.  \(^{31}\)Jon. 1:5.  \(^{32}\)Mos. 11:24,25.
Mormon is Amulek's admonition concerning continual prayer in Alma, chapter thirty-four, verses 18-27:

'. . . cry unto him [the Lord] for mercy; . . .
cry unto him when ye are in your fields; . . . cry
unto him in your houses, . . . cry unto him against
the power of your enemies; . . . cry unto him
against the Devil . . . . Cry unto him over the
crops . . . cry over the flocks . . . . and when
you do not cry unto the Lord, let your hearts be full,
drawn out in [silent] prayer unto him . . . .

Cry = Plead, Petition

A meaning for *cry* (found both in the Old Testament
and in the Book of Mormon) which is closely related to the
above, and still is somewhat removed from common English
usage, is that of to *petition* or *plead*. The scalped
Zerahemniah, when he saw that his army was being slaughtered,
"cried mightily unto [i.e. pled with] Moroni, promising
that he [and his army] never would come to war again"
(Alma 44:19); and when King Noah was about to be slain by
Gideon, "he cried out [i.e. pled with him] . . . saying,
Gideon, spare me . . . ."  

Pleading with God is also
expressed by the verb to *cry*. Alma "cried [i.e pled] say-
ing, O Lord, have mercy and spare my life" during a lull
in his fight with Amlici; and Zeniff reported, "I and
my people did cry mightily to [i.e. plead with] the Lord,
that he would deliver us . . . . And God did hear our
cries [i.e.pleas], and did answer our prayers."  

Mormon, reporting his failure in his efforts to call the people to

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33 Mos. 19:7. 34 Al. 2:30. 35 Mos. 9:17-18.
repentance, says, "I did cry unto [i.e. plead with] this people, but it was in vain." 36 Finally, Moroni gives the warning that the blood of the saints should "cry unto" [i.e. plead with, petition] God for vengeance. 37

Similarly in the Old Testament God says to Cain: "The voice of thy brother's blood crieth unto [i.e. pleads with/petitions] me from the ground." 38 During the famine in Egypt, "the people cried to [i.e. pled with, petitioned] Pharaoh for bread"; 39 and in Proverbs we are warned that "Whoso stoppeth his ears at the cry [i.e.plea, petition] of the poor, he also shall cry [i.e. petition, plea (for mercy)] himself, but shall not be heard." 40 The Hebrew verb used in these examples is tsaaqaq (cry out) 41 except for Proverbs, where qaraq (to call) 42 is used in parallel with tsaaqaqah. The emphasis on sound resulting from the use of cry instead of plead is typical of the picture-painting nature of Hebrew.

Draw Out = Expel, Drive Out

In the Bible account, Adam's expulsion from the Garden of Eden is expressed using two different terms. In Genesis 3:23 it says God "sent him forth" (wayyeshallhehu); and in verse twenty-four it says God "drove out"

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(wayyegarēsh) the man. Generally the second term is more popular—we usually say Adam was driven out of the Garden.

Alma referred to the garden episode when speaking to his son Corianton. He, also, used two terms when referring to the expulsion. In the same paragraph he says at one point, "God sent our first parents forth from the garden"; and then, later, "yea he drew out the man." Now, sent forth is just like the Old Testament story, but who ever heard that Adam was drawn out of the Garden? What could be behind this unusual terminology? There is no particular reason why the second Hebrew verb, garēsh, should be translated draw out.

Going back to Hebrew from the English, the first verb which comes to mind is hotsi (to cause to go out) translated brought forth when referring to the Exodus as in Exodus 13:16: "... the Lord brought us forth [hotsi'anu] out of Egypt"; and draw forth when referring to unsheathing a sword. In one instance the Syrians, when in need of reinforcements, "sent messengers, and drew forth [wayyotsi'u: caused to go out, summoned] the Syrians that /were/ beyond the river." This usage of draw forth/ out is very near that employed by Alma. In fact, to say that God "drove out" Adam is somewhat of an exaggeration; he, no doubt, wasn't chased out, but rather, simply told to leave—caused to go out, drawn out by persuasion.

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43 Al. 42:2. 44 Ezek. 21:3, 5. 45 1 Chr. 19:16.
Looking at it this way, the Book of Mormon expression is both reasonable and consistent with Hebrew terminology.

**Fall = Die**

In Genesis 25:18 it is reported that Ishmael "died in the presence of all his brethren." The verb translated "died" is *nafal* (to fall). Here again one sees the picturesqueness of Hebrew. Instead of simply stating a change in state, he died, the accompanying action is emphasized—he fell. Perhaps this phrasing is influenced by the common picture of one falling, i.e. dying, by the sword. Sennacherib's assassination is reported in these words: "... they that came forth of his own bowels slew him [lit. caused him to fall: *hipīluhu*] there with the sword."46 Sometimes the King James translators did not reword the idiom, as in 1 Samuel 18:25: "... Saul thought to make David fall [i.e. have him killed] by the hand of the Philistines."

Reference to people falling, i.e. dying by the sword, occurs several times in the Book of Mormon.47 This, however, is not a particularly unusual expression in English. Some of the other occurrences of *fall* for *die* are less expected, however. Mormon, surveying the great multitudes slain during the last battle between the Lamanites and Nephite, laments, "Behold, if ye had not done this [sinned], ye would not have fallen [i.e. died, ...

46 2 Chr. 32:21, 47 A1, 56:51; 60:5, 12, etc.
perished]. But behold, ye are fallen [i.e. dead], and I mourn your loss." 48 After recording Abinadi's last words, Mormon reports that "he fell, having suffered death by fire." 49 It seems rather unlikely that Abinadi was standing unsupported, so that when he died, he fell; but rather fell, here, should be taken as died. After the great cataclysmic upheaval at the time of Christ's death, the inhabitants of the land who "had not fallen [i.e. died, perished], could feel the vapour of darkness." 50 And finally, Ammon warned Lamoni's father, saying: ". . . it were better that he [Lamoni] should fall [i.e. die] than thee . . . if thou shouldst fall [i.e. die] at this time . . . thy soul could not be saved." 51

**Give One's Voice Against** =  
Speak Out Against,  
Revile

In 3 Nephi 7:9-10 it is reported that one Jacob "was one of the chiefest who had given his voice against the prophets." To give one's voice is not a common expression in English. The King James scholars, in fact, usually translated the Hebrew nathan qol (give voice) into more idiomatically natural English. In Psalms 46:6(7) it is rendered: "he uttered his voice" (nathan begolo; lit. he gave with his voice). In Genesis 45:2

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48 Morm. 6:18, 19. 49 Mos. 17:20. 50 3 Ne. 8:20. 51 Al. 20:17.
he wept aloud represents the Hebrew wayyitten'ëth qolo bivekhi (lit. and he gave his voice in weeping); and Jeremiah 12:8 reads "it crieth out against me" for nathenah calai beqolah (lit. she gave upon/against me with her voice).

In one case, however, their translation sounds like something right out of the Book of Mormon: "[watchers] give out their voice against the cities of Judah."  

Lift One's Voice

Both Rosenau and Bramwell have noted the typically Hebraic phrase "to lift up the voice." In the Old Testament this expression is usually associated with shouting, singing or weeping because of either sorrow or joy. Rosenau suggests that the idea represented by lifted up the voice may be either inceptive, i.e. began to weep, sing, etc., or vocal, i.e. wept, praised, etc. aloud. Usually the phrase "to lift the voice" is connected to a verb by the conjunction and as in the example above, but it may be joined to a noun by a preposition as in the phrase "lifting up the voice with joy."

Here, now, are some examples of this Hebraism from the Book of Mormon:

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52 Jer. 4:16.
53 Rosenau, pp. 230, 231; Bramwell, pp. 59-60, 66.
54 Cf. Cruden, p. 280.  55 Rosenau, loc. cit.
56 1 Chr. 15:16.
... [they] lifted their voices in the praises of their God. (Mosiah 24:22)

... they did raise their voices, and gave thanks to God. ... (Mosiah 25:10)

And he lifted up his voice to Heaven, and cried, saying ... (Alma 31:26)

But the priests lifted up their voices against him, and began to accuse him ... (Mosiah 17:12)

... they were in the attitude as if talking or lifting their voices to some being ... (Helaman 5:36)

Note how in the last example talking (speaking aloud) is equated with lifting their voices. It is as though the Prophet translated the expression in a natural way first, and then restated it more literally (perhaps influenced by the fact that they were talking to someone above them).

**Lift One's Cry**

Fairly similar to the above is the phrase "to lift one's cries"; here, however, the emphasis is on prayer. The single Book of Mormon example is found in 3 Nephi 4:8 where it is recorded that the Nephites, frightened by the appearance of Giddianhi's army, fell down and "did lift their cries to the Lord their God."57 This compares favorably with the Lord's advice to Jeremiah not to "lift up cry or prayer" for the people.58

57 Cf. also Morm. 5:21: "... prayers ... put up ... ."

58 Jer. 7:16.
Lift Eyes = Look59

To paint the picture of someone focusing his attention on something new, the Hebrews said "he lifted up his eyes and beheld/saw." For example, after Lot was told to choose whatever part of the land he wanted, he "lifted up his eyes, and beheld all the plain of Jordan."60 This emphasis on the activity of the eyes gives a characteristically Hebraic cast to an action which we would normally render simply "looked."

The same picturesqueness comes through when we read in the Book of Mormon that Nephi and Lehi "did lift their eyes to heaven," i.e. were looking up into the sky; and that later, the people "cast up their eyes . . . to behold from whence the voice came."61 The latter phrasing would be a secondary Hebraism, since the Hebrew root n-s- (to lift) has no inherent connotation of "casting"; the former, however, would be a standard Hebraic expression.

Lift (Oneself) Up/Above =
Consider (Oneself) Better, Be Proud62

The idea of being proud or arrogant may be expressed using the verbal root n-s- (to lift, raise) in Hebrew, a

59 Cf. Rosenau, p. 231; Bramwell, p. 66.
60 Gen. 13:10.
61 He. 5:36, 48; cf. also 3 Ne. 11:8; 17:24.
reflexive/passive form of the verb (to lift oneself up) being used to correspond to our be proud. When Korah's rebellious group asked Moses and Aaron accusingly, "... wherefore then lift ye up yourselves above the congregation?" they meant "why do you consider yourselves better?"63 One result of considering oneself better may be prideful boasting. After defeating the Edomites, Amaziah was reproached with the words: "thine heart liftesth thee up to boast." In Psalms 24:4, the man is praised who "hath not lifted up his soul unto vanity."

These Old Testament examples call to mind similar Book of Mormon phrases:

... they began to seek gain, that they might be lifted up one above another ... (Helaman 6:17)

... [they] began to be lifted up in the pride of their eyes, and to set their hearts upon riches ... (Alma 4:8)

... some lifting themselves up with their pride, despising others ... (Alma 4:12)

... being lifted up in their hearts, because of their exceeding great riches ... (Alma 45:24)

... notwithstanding their riches ... they were not lifted up in the pride of their eyes ... (Alma 62:49)

... [only a few] do not lift themselves up in the pride of their hearts ... (Mormon 8:28)

Although the Book of Mormon phrasing is not always identical with the biblical, the connotation is clearly the same.

63Num. 16:3.
Lift Up= Exalt, Honor/
Support

Two other possible connotations for to lift up
gleaned from the Book of Mormon also have their biblical
counterparts. Samuel, the Lamanite, chided the Nephites,
saying that if someone should come preaching iniquity, they
would "lift him up" and "give unto him of [their] sub-
stance." Here lift up could mean exalt, honor or pos-
sibly support, as indicated by the following clause. Mor-
mon, writing to his son, uses the phrase "may Christ lift
thee up," meaning support or help you.

Both these ideas--exalt or help/support--may be
expressed "lift up" in Hebrew. Note this warning by the
Lord in Isaiah:

Now will I rise, saith the Lord;
now will I be exalted [דָּרָם];
now will I lift up myself [דָּרָנָא].

In the book of Esther, it is recorded that all the
government officials "helped [lit. were lifting up:
menasseם] the Jews"; and in Psalms 28:9 one reads:
"[Lord], save thy people . . . feed them also, and lift
them up [i.e. support, sustain] them forever."

One phrase occurring several times in the Book of
Mormon is (to be) "lifted up at the last day." There is
no Old Testament parallel to this expression, which would

seem to be based on the Johannine phrase "to be raised up at the last day." At first one might think that the meaning is to be resurrected, but closer examination reveals that it means to be exalted in both records. Joseph Smith could have been influenced by other Book of Mormon expressions which he had rendered with lift up, to use the same wording here instead of raise, since the original verb would be the same. At any rate, to use lift up for exalt is less misleading than using raise up which invokes images of rising from the grave. Both may be reflections of a Hebraism coming through in translation.

Joseph Smith did sometimes use the verb raise with the idea of exalt when there would be no ambiguity. When one of Nephi's prophecies came true, the judges accused him of conspiring with someone so that "he might raise himself to be a great man," i.e. exalt himself as a great man. Compare this with the less literal King James translation of 1 Kings 1:5: "Then Adonijah . . . exalted himself [lit. lifts/raises himself: mithnasse], saying, I will be king . . . ."

Lift Up One's Head = Rejoice

Although the Book of Mormon uses the expression lift up one's head in the meaning of rejoice, be comforted, etc.

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69 Jn. 6:39, 40, 44. 70 He. 9:16.
71 Cf. Bramwell, p. 66.
several times,\textsuperscript{72} there is no clear example in the Old Testament to support this usage. The nearest biblical example is Luke 21:28, where the expression could be taken rather literally, though some have suggested the meaning \textit{rejoice}.\textsuperscript{73} If one takes the meaning in Luke to be \textit{rejoice}, then the next question is, was the Book of Mormon influenced by this one New Testament example, or do both the New Testament and the Book of Mormon reflects a Semitic idiom? 

There are some Old Testament occurrences which could possibly be given a connotation like that of the Book of Mormon. One of these is Job 10:15:

\begin{quote}
If I be wicked, woe unto me; and \textit{if/} I be righteous, \textit{yet/} will I not lift up my head. . . .
\end{quote}

Here, \textit{lift up my head} is in antithetical parallelism to \textit{woe unto me}, and the antithesis of \textit{woe} would be something good—a happy state, rejoicing.

Another is Psalm 3:3:

\begin{quote}
But thou, O Lord, \textit{art/} a shield for me, my glory, and the lifter up of mine head.
\end{quote}

Here it would seem that "lifter up of mine head" means a protector, one who gives security or comfort.

These two examples from the Old Testament appear not to be far from the Book of Mormon usage, where \textit{lift up the head} usually is associated with the words \textit{rejoice} or be

\textsuperscript{72}Mos. 7:18, 19; 24:13; Al. 1:4; 8:15; 3 Ne. 1:13.

\textsuperscript{73}Cf. Cruden, \textit{sub voce} "lift," p. 380.
comforted.

**Lift Up One's Head = Act**  
**Boldly, Defiantly,**  
**Arrogantly**

In one instance, the Book of Mormon uses *lift up the head* in a very different sense. It is related that Korihor "led away the hearts of many, causing them to *lift up their heads* in their wickedness."\(^7^4\) Apparently they sinned boldly and wilfully without shame. To bow one's head in shame is a common English expression; and one could logically say that to do something shamelessly would be to do it without bowed head, or perhaps with one's head high or lifted up. It is interesting, however, that the most common meaning in the Old Testament for *to lift up one's head* is to act in such a way as to show boldness or independence,\(^7^5\) as in Judges 8:28: "Thus was Midian subdued before the children of Israel, so that they *lifted up their heads* no more."

The Book of Mormon expression would mean, then, that the people sinned boldly, proclaiming their independence with regard to the laws of God.

**Open the Ears = Listen**  
**Carefully**

"Open your ears!" This rather colloquial or slangy expression with which we chide someone who has not paid

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\(^7^4\) Al. 30:18.

\(^7^5\) Gesenius, *sub voce* "*nasal*" (b. 2), p. 670.
attention may have its origin in the scriptures. There, however, it may be found in serious literary poetry and prose, something that would be rather unusual in English. And when it does occur in the latter it sounds somewhat strange. Take, for example, 3 Nephi 11:5: "And again the third time they did hear the voice, and did open their ears to hear it . . . ." King Benjamin's plea, "open your ears that ye may hear, and your hearts that ye may understand," sounds perhaps a little less strange because of its biblical style, if one's ears have been tuned by such Old Testament prophets as Isaiah:

Seeing many things but thou observest not; opening the ears, but he heareth not.  

Place = Make, Appoint

In the sixty-first chapter of Alma, Pahoran reported that a rebellious faction had "appointed a king over them [selves]" and hoped to obtain power so that their king would be "placed king over . . . [Pahoran's] people." The last clause would more naturally be rendered "made king," as in 1 Samuel 8:5 where the people demanded, "make us a king" (lit. place/set for us a king:.simah lanu melēkh). The verb used in the Hebrew expression is sim (to place, set) and was sometimes translated literally by the King James scholars, as in Deuteronomy 17:15: "Thou shalt in any wise set /him/ king over thee . . . ." The expression

76Mos. 2:9. 77Is. 42:20. 78Al. 61:8.
usually used in the Book of Mormon is to make or appoint someone king, but the above instance has been rendered more like the wording used in Hebrew.

*Put/Stretch Forth/Out One's Hand*

The Hebrew expression to describe the action of reaching out for something or reaching out to do something is "to send (forth) one's hand" (shalah yadh). Send has been normalized to *stretch out* or *put forth* in the King James Version, hence one might consider this a secondary Hebraism. Thus we are told that "Abraham *stretched forth* his hand [i.e. reached out] to slay his son," and that "the Lord *put forth* his hand [i.e. reached out], and touched" Jeremiah's mouth.

This Hebraism occurs only once outside of the Book of Alma in the Book of Mormon--in Ether 3:6 where we are told that "the Lord *stretched forth* his hand [i.e. reached out] and touched the stones" which the brother of Jared had prepared.

Some of the examples from Alma are:

1. ... they durst not put forth their hands to touch him. ... (Alma 19:24)
2. ... he *stretched forth* his hand to slay Ammon. ... (Alma 20:20)
3. ... he *put forth* his hand and raised the king

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80 Cf. Bramwell, p. 63. 81 Gesenius, p. 1018(3).
. . . . (Alma 22:22)

. . . he put forth his hand and wrote unto Korihor. . . And Korihor put forth his hand and wrote, saying . . . . (Alma 30:51, 52)

Renew = Rebuild

During the cataclysmic destruction at the time of Christ's death, many cities sank, and "waters came up in the stead thereof; therefore these cities could not be renewed." 85

It would seem more natural to have said here that, since the cities were submerged, they could not be rebuilt. This may be splitting hairs a bit since urban renewal is essentially urban rebuilding. There is, nevertheless, a Hebrew verb, haddesh, containing the primary idea of new, 86 which may be used in the sense of rebuild or repair. 87 A translator would naturally tend to translate it renew because of its primary meaning. Such would seem to be the case in 2 Chronicles 15:8 where it is recorded that Asa "renewed [i.e. repaired] the altar of the Lord."

Retain = Regain, Retake, Obtain

In several instances retain of the 1830 Book of Mormon has been changed to regain in later

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85 Ne. 1:9.
86 Compare the adjective hadhash (new).
87 Young, p. 807.
editions. 88 Here are some typical examples:

... maintaining those parts of the land, of the which we had retained of our possessions . . . . (Alma 58:3)

... support those parts of our country which he hath retained, and . . . also recover the remainder of our possessions . . . . (Alma 60:24)

... having retained many of the Nephites which had been taken prisoner . . . . (Alma 62:30)

... did succeed with his army in obtaining many parts of the land; yea, they retained many cities which had fallen . . . . (Helaman 4:9)

... they succeeded in retaining even the half of all their possessions. . . . (Helaman 4:10)

Retain, as used in modern English, does not suit these contexts, since it normally means to "continue to hold" that which one already has. 89 Hence the change to regain, though retake might just as well have been used. It seems rather unlikely that a g in the original manuscript could have been misread as a t several times. The intent of the original becomes clear if one divides retain into its two main elements: re-meaning usually "again," or "back" 90 and -tain from Latin tenere: "to hold." 91 The meaning intended is, then, to hold again or get hold of again. The basic idea of -tain reminds one of the Hebrew הָ֫ןֵזֵי [lay hold on, take hold of, seize] 92 which

88 Wood, pp. 390, 394, 397, 403, 416; corresponding to Al. 58:3; 59:3; 60:24; 62:30; and He. 4:9, 10, 16.
89 Webster, p. 1938. 90 Ibid., p. 1888.
91 Ibid., p. 1938. 92 Gesenius, p. 305 (6.).
could conceivably be used to describe territory seized or taken from someone else (in modern Israel the occupied territories are called shetaḥīm muḥzaqīm: held/seized areas). There is no Old Testament parallel where ḫ-z-q is used to describe (re)-taking territory lost to an enemy. The closest one comes is the statement in Daniel that a "vile person . . . shall obtain [weḥכֶּזַּיִּq] the kingdom by flatteries."\(^93\)

If Joseph Smith was translating a verb (plus modifier)\(^94\) whose basic idea was take hold of (again), as would be the case with ḫכֶּזַּיq (plus modifier), retain would be a very literal rendering. Perhaps this same literalism is behind the statement in Mormon 1:18 that the people could not hold their treasures, nor "retain [i.e. obtain, get hold of] them again."

**Return and Repent**

One would hardly expect to hear the phrase "return and repent" in a modern-day sermon. This possibly Hebraic phrase occurs only once in the Book of Mormon, in 3 Nephi 18:32; where the Lord advises the church leaders not to cast out sinners from the congregation since they might "return and repent, and come unto [Him]." One instance of this phrase in the Old Testament is Joel 2:14, where the prophet, speaking of God, says, "Who knoweth /if/ he will return and

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93 Dan. 11:21.

94 The element re- would have to be supplied by an adverbial phrase such as meḥadhash (from-new) in Hebrew.
repent [yashuv weniham], and leave a blessing . . . ."

Actually this phrase seems to be a little redundant, since the verb sh-w-b also has as one of its connotations to repent.⁹⁵ The idea is that one turn from his actions or intentions (sh-w-b) with a feeling of sorrow (n-h-m);⁹⁶ an idea expressed in English simply by repent.

**Return Iniquity Upon One's Head**

Christ, speaking for the Father, warned in 3 Nephi 20:28 that if the gentiles should harden their hearts after receiving the gospel, he would "return their iniquities upon their own heads." A later warning is couched in the following words: "... in that day will I visit them even in turning their works upon their own heads."⁹⁷ Since these phrases have a rather biblical ring, one is prompted to look and see if a Hebrew original is the cause: and indeed one finds statements such as in Esther 9:25: "his wicked device ... should return upon his own head" (yashuv ... al r>osho); and Psalms 7:16(17): "His mischief shall return upon his head" (lit. his trouble/labor shall return in his head: yashuv amalo vero>sho).

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Speak Peace

Helaman in his epistle to Moroni writes: "... the Lord our God did visit us with assurances, that he would deliver us; yea, insomuch that he did speak peace to our souls ...".\(^{98}\) To "speak peace" is a rather unusual expression in English. One would have expected something like calm, comfort or perhaps bring peace. That this is a legitimate expression in Hebrew, however, is shown by passages such as Zechariah 9:10: "... he shall speak peace unto the heathen \([\text{wedhibbêr shalom laggo}yîm]\). ..."; and Psalms 85:8(9): "... he will speak peace \([\text{yedhabbêr shalom}]\) unto his people ...".

Stay the Hand = Desist, Be Lenient

A secondary Hebraism noted by Rosenau is to stay the hand, which he rewords "desist."\(^{99}\) His scriptural reference is 1 Chronicles 21:15: "[the Lord] said to the angel that destroyed, It is enough, stay now thine hand." The verb translated stay is r-p-h, meaning to sink or relax,\(^{100}\) giving a picture of the destroying angel relaxing and letting his sword-bearing arm drop.

This phrase also occurs in the Book of Mormon. In Mosiah 4:17 we are warned not to say "I will stay my hand, and will not give unto him [the poor] of my food." Here,

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\(^{98}\)Alma 58:11. \(^{99}\)Rosenau, p. 263. 
\(^{100}\)Gesenius, pp. 51-2.
the picture is one of having the arm relaxed at the side. Later Amulek warned the wicked: ". . . if ye will cast out the righteous from among you, then will not the Lord stay his hand . . . .","\textsuperscript{101} i.e. hold back from causing destruction, as above in 1 Chronicles.\textsuperscript{102} Finally, Moroni, after describing the wickedness of the Nephites, said, ". . . how can we expect that God will stay his hand [i.e. slacken his hand, be lenient] in judgement against us?"\textsuperscript{103}

\textbf{Strengthen the Hand}

On one occasion the Amlicites fought with such great strength that they were defeating the Nephites, and the tide of battle did not turn until "the Lord did strengthen the hand of the Nephites."\textsuperscript{104} Why not simply, "strengthen the Nephites?" Obviously they did use their hands or arms in the fighting, so one could take the expression literally; there is, however, another possibility, and this is that to strengthen the hands is a Hebrew idiom meaning to sustain or encourage.\textsuperscript{105} The meaning is not so much to give physical support as it is to encourage or inspire.\textsuperscript{106} Take, for instance, 2 Samuel 16:21, where "then shall the hands of all that are with thee be strong"

\begin{footnotes}
\item[101] Al. 10:23. \item[102] Cf. Also 3 Ne. 3:8. \item[103] Moro. 9:14. \item[104] Al. 2:18. \item[105] Gesenius, p. 304 (11.2). \item[106] Cf. Rosenau, p. 145.
\end{footnotes}
means "they shall take courage"; or Jeremiah 23:14: "... they strengthen also the hands of evil-doers, that none doth return from his wickedness ...," i.e. they encourage, etc. Note the synonymous parallelism of 2 Samuel 2:7:

... let your hands be strengthened, and be ye valiant ... .

 Taken this way, the Book of Mormon passage would mean that God inspired the Nephites with courage.

**Stretch Forth Hand/Extend Arm**

One way in which the Hebrews used to paint the word-image of someone acting with great power was to say he worked with an **outstretched arm**. The Lord promised the Israelites in Egypt that he would redeem them "with a stretched-out arm";[108] and he told Jeremiah, "I have made the earth ... by my **great power** and by my **outstretched arm**."[109] **Arm** might be replaced by **hand** in this expression-as in Jeremiah 21:5: "And I myself will fight against you with an **outstretched hand** and with a strong arm ... ."

Compare now this clause from the Book of Mormon:
"If he had not **extended** his **arm** in the preservation of our fathers,"[110] i.e. used his power to preserve, etc. Or consider this scene: Amulek and Alma were forced to watch

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107 Cf. Rosenau, pp. 242, 265; Bramwell, p. 63.  
108 Ex. 6:6.  
109 Jer. 27:5.  
110 Mos. 1:14.
the fiery execution of a group of believers. Amulek, struck
with pain by the sight, said, "... let us stretch forth
our hands ... ." To this Alma replied, "The spirit con-
straineth me that I must not stretch forth mine hand
... ."\textsuperscript{111} That the idea here is one of using power is
made clear from Amulek's words "and exercise the power of
God" which follow his words quoted above.\textsuperscript{112}

The parallel usage of outstretched hand and strong
arm in Jeremiah 21:5 reminds one of the emphasis put on
one's ability to wield a sword or similar hand weapon in
ancient warfare, before the advent of the powder and ball.
This cultural emphasis is reflected in such Book of Mormon
statements as: "he did fight with the strength of his
own arm."\textsuperscript{113} and "he caused them to flee by the strength
of his arm."\textsuperscript{114}

The Book of Mormon uses the image of God's extended
arm also in reference to mercy. Perhaps this is a develop-
ment from the idea of exercising power, to that of helping
mercifully, or being merciful. Both ideas could be applied
to Alma 19:36: ". . . we see that his arm is extended to
all people who will repent . . . .," i.e. he will help,
redeem, anyone who repents. This idea is more fully de-
veloped in the phrase "arm of mercy," as in Mosiah 29:20:
". . . thus doth the Lord work with his power . . . extending

\textsuperscript{111} Alma 14:10, 11. \textsuperscript{112} Alma 14:10.

\textsuperscript{113} W. of Mormon 1:13. \textsuperscript{114} Alma 17:37.
the arm of mercy towards them that put their trust in Him . . . ." This phrase, "arm of mercy," which occurs several times in the Book of Mormon, does not appear in the Old Testament.

There is one further use of stretch forth the hand in the Book of Mormon which deserves notice. Just as the phrases "open the mouth" or "lift up the voice"; "stretch forth the hand" is used as a formulaic expression to introduce verbs of speaking. The Lord commands Abinadi, "Stretch forth thy hand and prophesying, saying . . . ."115 Zeezrom, on his sick bed, "stretched forth his hand, and besought them that they would heal him."116 And Samuel the Lamanite, from the top of the wall "stretched forth his hand and cried with a loud voice."117 This gesture as a prelude to speaking is not witnessed in the Old Testament.

Turn Expressions

There are several expression in the Book of Mormon in which the verb to turn is used with typically Hebraic connotations. One of these noted by Rosenau is the common Hebraism which connotes the idea of to appease; namely, to turn away. As two examples, he gives: "until thy brother's fury turn away," i.e. is appeased (Genesis 27:44), and "the Lord turned from the fierceness of his anger," i.e. his anger was appeased (Joshua 7:26).118 The Hebrew verb translated

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turn away/from in these passages is sh-w-b, meaning primarily to turn back. 119

This Hebraism occurs not infrequently in the Book of Mormon also. Note:

... I will not turn my fierce anger away. ... (Alma 8:29)

... I pray that the anger of the Lord be turned away from you. ... (Helaman 13:39)

... it may be that he will turn away his anger from them which are our friends. ... (Ether 1:36)

In addition to appeasing one's anger, turn from may connote ceasing or stopping an activity—in particular a sinful activity—as the following examples show. Here turn from approaches the idea of repent:

... [they] turn from their sin, when thou afflictest them: (1 King 8:35)

If that nation ... turn from their evil. ... (Jeremiah 18:8)

... turn every man from his evil way. ... (Jeremiah 26:3)

The Book of Mormon expresses the same idea with the same words:

... we would not ... turn from our iniquities? ... (Mosiah 20:21)

Turn all ye Gentiles from your wicked ways, and repent of your evil doings. ... (3 Nephi 30:2)

... repent and turn from [i.e. cease, forsake] your evil ways? ... (Mormon 5:22)

Note these two expressions from Helaman 6:31:

119 Gesenius, p. 996.
"... the more part of them had turned out of the way of righteousness [i.e. become evil] ... and did turn unto [i.e. went] their own ways ..."; which may be compared with "we have turned [panīnu] every one to his own way"¹²⁰ and "to turn [lashuv] from following the Lord,"¹²¹ or "they turned [sarū] quickly out of the way [of righteousness] which their fathers walked in,"¹²² i.e. became evil.

We may compare Zenos' statement, "thou hast turned away [i.e. annulled, counteracted] thy judgments, because of thy Son"¹²³ with Zephaniah 3:15: "The Lord hath taken away [̇hēṣīr: caused to turn aside] thy judgments ... ."

Turn and (Verb)--Turn superfluous. Finally, in a description of the characteristics of some Nephites, Mormon reports that they "would receive railing and persecution ... and would not turn and revile again."¹²⁴ i.e. revile back. Here turn is not only used figuratively but is superfluous--a rather unusual construction in English. But compare these statements from the Old Testament: "[God] will turn and do you hurt" (Joshua 24:20), and "ye turned and polluted my name" (Jeremiah 34:16).

To Walk

Walked in the way, meaning followed the example, is another Old Testament Hebraism listed by

¹²³ Al. 33:13; cf. also vs. 11. ¹²⁴ 3 Ne. 6:13.
Rosenau. 125 In fact, there is quite a variety of expressions involving walk in the Old Testament, and English has been influenced to some extent by these examples. Webster's Dictionary lists under subheading (4.) examples where walk connotes to conduct oneself or associate, ultimately derived from Latin ambulāre and Hebrew hōlēkh. 126 A further connotation is "to pursue as a course of action or way of life." 127 Examples of this usage cited are "walk your mystic way" and "to walk a careful course." 128 One cannot, then, attribute every occurrence of walk with connotations as those given above to a Hebrew original, but such usage is considerably more extensive in Hebrew than in English.

Note the variety of expressions in the following from the Old Testament: "walk in my law" (Exodus 16:4); "the way wherein they must walk" (Exodus 18:20); "walk in the imagination of mine heart" (Deuteronomy 29:19); "thy sons walk not in thy ways" (1 Samuel 8:5); "walk in his paths" (Isaiah 2:3); "walk in lies" (Jeremiah 23:14); "walk in the name of God" (Micah 4:5); "ye walk in the Sr explores" (Micah 6:16); "walk in the sins of" (Kings 16:31); "walked after other Gods" (Deuteronomy 8:19); "walk after imagination" (Jeremiah 3:17); "walked after variety" (Jeremiah 2:5): "walk uprightly" (Micah 2:7); "walk to keep my commandments" (1 Kings 3:14); and "to walk humbly with thy God" (Micah

125 Rosenau, p. 276; cf. 1 Kg. 15:26.
126 Webster, p. 2571.
127 Ibid., (10.).
128 Ibid.
6:8). These expressions would normally be worded in English using either *to follow* or *to live*.

Here, now, are some Book of Mormon examples:

... he did not *walk* in the ways of his father.
... (Mosiah 11:1)

... he did *walk* after the ways of his father
... (Helaman 3:20)

... Coriantum *did walk* in the steps of his father...
... (Ether 9:23)

... he did *walk* in the ways of the Lord...
... (Ether 10:2)

... he did *walk* after the desires of his own heart...
... (Mosiah 11:2)

... *walk* after the pride of your own hearts;
yea, *walk* after the pride of your eyes...
... (Helaman 13:27)

And they did not *walk* any more after the performances and ordinances of the law of Moses, but they did *walk* after the commandments which...
... (4 Nephi 1:12)

... [they] do *walk* after the holy order of God...
... (Alma 5:54)

... he cannot *walk* in crooked paths...
... (Alma 7:20)

... that ye may *walk* blameless before [God]...
... (Alma 7:22)

Have ye *walked*, keeping yourselves blameless before God?
... (Alma 5:27)

... *walking* with a clear conscience before God...
... (Mosiah 2:27)

... *walking* circumspectly before God... *walking* in all diligence...
... (Mosiah 26:37-8)

... And they were taught to *walk* humbly before the Lord...
... (Ether 6:17)

... they did *walk* uprightly before God...
... (Mosiah 18:29)
Here again the Book of Mormon seems to go beyond the norm for English usage, approaching more nearly a Hebraic standard in its mode of expression.

To the sixty examples of Hebraic nominal usage in chapter three we have now added some thirty cases of verbal Hebraisms in the Book of Mormon. For a few examples not discussed in this chapter, see Appendix D. The following chapter will deal with Hebraic usage in the Book of Mormon of the rest of the parts of speech.
CHAPTER V

MISCELLANEOUS PARTS OF SPEECH

Examples of possible Hebraic influence on the use of the remaining parts of speech will be presented in this chapter. They will be presented in the following order: adjectives, adverbs, prepositions and conjunctions.

ADJECTIVES

All

As with heart and word, the frequency of all in the Book of Mormon is unusually high—about 2055 times, or once in 135 words.¹ The reason for its great frequency is that it is used to express the connotations whole, entire, every-, complete, absolute, etc., all of which may be expressed in Hebrew by the adjective kol (all),² which occurs about 5,323 times in the Old Testament, or once in 133 words.³

Included in Rosenau's examples of Hebraisms involving all are: "with all [i.e. absolute] authority" (Esther

¹Reynolds, pp. 20-27, etc.
9:29); "all the day long," i.e. continually (Psalms 32:3); "all that day," i.e. that entire day (Exodus 10:13); "all the congregation," i.e. the entire congregation (Exodus 17:1); "all the words [i.e. everything] which the Lord hath said" (Exodus 24:3) and "neither stay thou in all the plain," i.e. anywhere in the plain (Genesis 19:17). 4 It is interesting to note that anywhere and everywhere do not occur in the Old Testament of the King James Version, 5 being replaced by phrases involving all + place or simply all (place being understood). 6 All things and in all things, meaning everything, in every way, in every respect, are also examples of all for every (in these phrases things is sometimes understood); and all the things in Hebrew (kol haddevarim) is usually translated all things. 7

Here, now, are some Book of Mormon examples:

All = Sufficient, Complete, Absolute.

... he hath all [i.e sufficient/complete] power to save every man ... . (Alma 12:15)

... [God] has all [i.e. absolute] power, all wisdom, and all understanding ... . (Alma 26:35)

... the devil hath all [i.e. complete] power over him ... . (Mosiah 16:5)

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4 Rosenau, pp. 171-2.
5 Cruden's concordance contains no entries for either anywhere or everywhere.
6 Cf. Ex. 20:24; Jer. 8:3; 24:9; Gen. 28:15; 2 Sam 7:7.
7 Cf. Gen. 24:1, 66; Ex. 23:13, Lev. 8:36; Dt. 1:18; 2 Sam 23:5.
Thus the Nephites had all power over their enemies . . . (Alma 49:23)

All = Continual(ly).

. . . they shall howl all the day long [i.e. day and night]. . . . (Mosiah 12:4)

. . . as he has desired to do evil all the day long [i.e. continually] . . . . (Alma 41:5)

All = Entire, Whole.

. . . the king sent a proclamation throughout all the land [i.e. the whole realm] . . . . (Alma 22:27)

. . . the Nephites did pursue the Amlicites all that day [i.e. that entire day] . . . . (Alma 2:19)

. . . [they] went forth to establish the church again in all the land [i.e. throughout the entire land] . . . . (Alma 45:22)

. . . he had obtained the possession of the strongest hold in all the land [in the whole/entire land] . . . . (Helaman 1:22)

All Things = Every-/anything.

. . . for you must appeal unto the Lord for all things whatsoever [i.e. concerning any-/everything] ye must do with them . . . . (Alma 37:16)

. . . they did do all things, even [i.e. every/thing, just] as Jesus had commanded them . . . . (3 Nephi 26:20)

. . . all things [i.e. every thing] shall be restored to its perfect frame . . . . (Alma 11:44)

. . . in the strength of the Lord thou canst do all things [i.e. anything]. . . . (Alma 20:4)

. . . [she] told Moroni all things [i.e. every-thing] concerning the matter . . . . (Alma 50:31)

. . . that which was most dear and precious above all things [i.e. was more precious than anything else] . . . . (Moroni 9:9)
... ye shall engrave upon the plates of Nephi, all the things [i.e. everything] that ye have observed. (Mormon 1:4)

In All Things (bekhol'ashër/bekhol davar).

... keep the commandments of the Lord, in all things which he hath commanded you [i.e. keep all the commandments ...] ... (Mosiah 2:13)

... [Mosiah] did keep [the Lord's] commandments in all things whatsoever he commanded him. (Mosiah 6:6)

... that he might do according to that which his father had done, in all things [i.e. in every way] ... (Mosiah 6:7)

... to stand as witnesses of God . . . in all things [i.e. in every matter/way] and in all places that ye may be in [i.e. wherever ye may be] ... (Mosiah 18:9)

... teaching the word of God in all things [i.e. in every respect/in its fulness?] ... (Mosiah 26:39)

... [the Lord doth not] will that man should shed blood, but in all things [i.e. in every respect/instance] hath forbidden it ... (Ether 8:19)

All the Words = Everything.

... [he] did write all the words which Abinadi had spoken. (Mosiah 17:4)

... Ammon went and told the king all the words which the Lord had said unto him. ... (Alma 27:13)

... lest all the words which thou hast spoken [i.e. everything you have said] concerning our destruction, be fulfilled. ... (Helaman 11:8)

... they reject all the words of Ether [i.e. everything he said] ... (Ether 13:2)
Felt Darkness = Dense/
Thick Darkness

The ninth plague preceding the Exodus is described in these words:

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven, and there was a thick darkness [hoshēkh ʿafēlah] in all the land of Egypt three days.

The idea of actually feeling darkness is rather foreign to our way of thinking and speaking. That the Hebrew idea was one of tangible darkness would seem to be indicated by the verb used--weyamēsh (root m-w-sh), meaning to feel, touch, seize. Another example of Old Testament usage of this verb is in Psalms 115:7: "They have hands, but they handle not [i.e. are not able to feel, seize] . . . ."

Let us now compare with Exodus 10:21-22 the Book of Mormon description of conditions after the great earthquake at the time of Christ's death, found in 3 Nephi 8:20:

And it came to pass that there was thick darkness upon the face of all the land, insomuch that the inhabitants thereof . . . could feel the vapour of darkness . . . .

Both statements are parallel in the association of darkness and feeling. The Book of Mormon, however, states more clearly that which must be supplied in the Old Testament

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account, namely, that the darkness was caused by a vapor. One can only wonder whether Joseph Smith in translating supplied "vapour" in order to make the description more understandable.

Heavy = Severe, Grievous

In the Book of Mormon one reads of "heavy taxes,"\(^{11}\) "heavy blows,"\(^{12}\) and "heavy destruction."\(^{13}\) This usage of heavy sounds a little odd, but could possibly be a reflection of English usage of heavy for "greater in quantity or quality than the average of its class."\(^{14}\) One does hear of armies suffering heavy losses, etc. On the other hand, this could reflect Hebraic usage of heavy (kavêḏh) for grievous, as in Genesis 12:10: "... the famine /was/ grievous [lit. heavy] on the land."

Large = Great, Numerous

The Hebrew adjective gadhol (great, large), is sometimes used to refer to a people in reference to their numbers, not their stature. It is then translated "great," as in Deuteronomy 9:2: "a people great [gadhol] and tall [ram] ... ." In Mosiah 27:7-"... they became a large [i.e. great, numerous] and wealthy people," --Joseph Smith could have inadvertently used large where great would have been somewhat more suited to the context.

\(^{11}\)Eth. 10:5. \(^{12}\)Al. 43:37. \(^{13}\)He. 13:6. \(^{14}\)Webster, p. 1047(8.).
Stiffnecked

This characteristically Hebraic expression has been noted previously by several researchers. The Hebrew word translated "stiff" is usually the adjective qashēh (hard), as in Exodus 32:9: "... this people ... /is/a stiffnecked people [šam qashēh corref]." The usual meaning is something like obstinate. The Book of Mormon offers such examples as: "Yet the Lord God saw that this people were a stiffnecked people ... ." (Mosiah 3:14); and "... many thousands of our stiffnecked brethren ... ." (Alma 37:10) This phrase also occurs in the Book of Mormon in nominal form: "... they did use much sharpness, because of the stiffneckedness of the people ... ." (Words of Mormon 1:17)

Them = Those

Twice in the book of Helaman the phrase "in them days" occurs. This could be a reflection of Joseph Smith's frontier English, since there are several other places where them is used incorrectly for those in the 1830 edition. It could, however, also result from Hebraic influence, since this phrase in Hebrew would be bayyamîm hahem 17--literally "in the days the them."

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15 Rosenau, p. 263 for the Old Testament; Sperry, I.E., LVII, 728; and Bramwell, p. 62 for the Book of Mormon.
16 He. 7:8; 13:37 (in 1830 ed., pp. 427, 445.
17 Cf. Gen. 6:4, etc.
This Day = Today, At
This Time

Rosenau lists this secondary Hebraism, citing Genesis 42:32: "... the youngest /is/ this day with our father in the land of Canaan. . . ."18 That which is translated "this day" is hayyom (the day), which would not make sense if rendered literally. Examples of this Hebraism in the Book of Mormon include, among others: "... you that can hear my words which I shall speak unto you this day [i.e. today] . . . ." (Mosiah 2:9), and "... witness it unto him this day (i.e. at this time), by going into the waters of baptism . . . ." (Alma 7:15).

ADVERBS

A Second Time = Again

In Mosiah 18:15 we read that "Alma . . . went forth a second time [i.e. again] into the water. . . ." When the army led by Shiz "came the second time," they "were driven again the second time."19 This usage of second time for again could be based on the Hebrew adverb shēnîth, as in Genesis 22:15: "And the angel of the Lord called unto Abraham out of heaven the second time," i.e. again. Here the second time would be a secondary Hebraism built from this Hebrew adverb composed of the elements two and adverbial suffix. One could have translated "secondly," but

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"a/the second time" is a more natural rendering. The last phrase in Ether 14:29, "again the second time," is a secondary Hebraism noted by Rosenau in which again is superfluous.  

PREPOSITIONS

Above = From

King Benjamin had his son, Mosiah, call the people together for a coronation ceremony, explaining that as part of the proceedings he would give the people "a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem." To distinguish above sounds like giving some sort of superior status, but this is not the intent of the righteous king. What he means is that it will set them apart from those who have not been faithful. This phrase is not built on an English Old Testament example, since there is no word "distinguish" in the King James Version. The idea of separation in Hebrew is associated with a preposition which sometimes means above—mēʾal (lit. from—upon). In Isaiah 56:3, for example, one finds the statement, "the Lord hath utterly separated me from [mēʾal: from upon/above] his people." Mosiah 1:11 is the first occurrence of this idea in the Book of Mormon and the only

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20 Rosenau, p. 171.  21 Mos. 1:11
22 Gesenius, pp. 758-9(d).
instance where above is used instead of the expected from.

Get Above = Have Power Over

Ether 8:23 presents another unusual use for above:
"... suffer not that these murderous combinations [societies] shall get above [i.e have power over] you . . . ."

A fairly close parallel is found in Deuteronomy 28:43:
"The stranger that /is/ within thee shall get above thee [ya\'al\'eh\'al\'ekha] very high . . . ."

After The/This Manner = As Is Done, In This Way

Expression involving after . . . manner may reflect more than just quaint biblical English. Rosenau has included three such expressions in his list.\(^\text{23}\) An example from Genesis will serve to illustrate the Hebraic nature of this prepositional phrase. In Genesis 40:13 we read: "... thou shalt deliver Pharaoh's cup into his hand, after the former manner [kamishpat hari\'shon] . . . ." After the manner represents the Hebrew ki (according to/as), and mishpat (custom, way). The phrase, in and of itself, is not particularly unusual (after being simply archaic English for as), but its usage is Hebraic in that it substitutes for a verbal clause in English (perhaps this should be considered a syntactical Hebraism). In English one would have said: "You will place the cup in Pharaoh's hand just

\(^{23}\)Rosenau, p. 171.
as you used to do." Sometimes, however, after the manner could be rendered simply like in English. Some biblical expressions rendered "after . . . manner" would normally be expressed in English with prepositional phrases beginning with in, but were translated using after in order to remain as close as possible to the Hebrew kî (according to/as). Genesis 39:19 is an instance: "... after this manner did thy servant to me ... ." After this manner would normally be expressed in English in this way, but the translators have tried to stay close to the original kaddevarîm (according to the things). Some examples of this phrase in the Book of Mormon include:

... he did baptize them after the manner [i.e in the same way as] he did his brethren . . . . (Mosiah 25:18)

... he led many of the people to do after the manner of his iniquities [i.e. to follow his iniquitous example]. . . . (Mosiah 27:8)

... and whosoever has these things, is called seer, after the manner of old times [i.e. as was done anciently]. (Mosiah 28:16)

... [he] began to establish a church, after the manner of [i.e. in accordance with] his preaching. (Alma 1:6)

... his wife, and his sons, and his daughters mourned over him, after the manner of [according to/ as is the custom of] the Lamanites . . . . (Alma 18:43)

... Go to work and build, after the manner of [like the] barges which ye have hitherto built. . . . (Ether 2:16)

... the Lord God would . . . bring forth another

people to possess the land, by his power, after the manner which [i.e. in the same way as/even as] he brought their fathers. . . . (Ether 11:21)

... being clothed after the manner of [i.e. as is done for/for] war . . . . (Ether 15:15)

... after this manner [i.e. in this way] he did baptize every one that went forth to the place of Mormon . . . . (Mosiah 18:16)

And after this manner [i.e. as just explained above] shall ye baptize in my name . . . . (3 Nephi 11:27)

And after this manner did he preach, saying [i.e. he preached as follows:] . . . . (Alma 30:12)

These and many other examples show that in the Book of Mormon the prepositional phrase after the/this manner supplants verbal phrases such as so-and-so does, as is the custom, as explained above, as follows, etc., and also the prepositional phrase in this way. This may show the influence of commonly used prepositional phrases beginning with kî (as, according to, after), such as kamishpat (after the custom/manner of) and kedhērēkh (after the way of), which are used in preference to verbal clauses in Hebrew.

Before = As Considered By

In Ether 11:14 we read that "Moroni did do that which was wicked before the Lord." What is meant is that he did that which the Lord considered evil. That this usage of before may be based on Hebrew is shown by Genesis 6:11: "The earth was also corrupt before [lifnē-, lit. to the face of] God," i.e. mankind was ling in a way God considered corrupt.
According to Alma's account, Nehor, who had been condemned to death for killing Gideon, was carried "upon the top of the hill Manti, and there . . . did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death." The phrase "between the heavens and the earth" appears somewhat Semitic both with regard to the plural noun heavens and the use of the definite article before heavens and earth. Just what it signifies in this context is not quite clear. Perhaps the meaning is that he confessed, calling on heaven and earth as witnesses of his error. Another possibility is suggested by the Old Testament account of Absalom's death. As Absalom was fleeing on a mule, his hair became entangled in the low branches of an oak, "and he was taken up between the heaven [lit. heavens] and the earth." Thus suspended in the air, Absalom was slain by Joab. It could be, then, that Nehor acknowledged his sins while suspended in the air. The "ignominious death" he suffered may have been by hanging.

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25 Al. 1:15. 26 2 Sam. 18:9-14. 27 Compare the fate of Zerahemnah: 3 Ne. 4:28.
For = With Regard To

A rather unusual sounding sentence occurs in Alma 53:20, where Helaman reports that all his young soldiers "were exceeding valiant for courage, and also for strength and activity." A similar usage of for occurs in Jeremiah 9:3, where the prophet laments that his people "are not valiant for [Hebrew 1(e)- (to/for)] the truth upon the earth." For in these instances has a connotation not entirely foreign to for in English, but a little strained, especially in the Book of Mormon passage, which may reflect, as does the passage in Jeremiah, an effort to stay as close as possible to the language being translated.

Forward = Back

Interestingly, Alma, in a discourse on priesthood, said to his audience: "And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children . . . ." The use of forward in reference to a past event seems somewhat incongruous: one would expect something such as "direct your thoughts back." The Hebrew verb that would most likely be used for such a thought would be lehafnoth, literally "to cause to face," i.e. to turn someone's attention toward something. Since the basic idea of this verb is face,

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28 Webster, p. 886 (10a.). 29 Al. 13:1.
30 The writer could find no Old Testament equivalent of this idea, but see in modern Hebrew: Alcalay, sub voce "hifnah", root p-n-h, p. 2054-5.
association with *front* and *forward* would be enhanced. From *cause one to face* to *cite one's mind forward* would not seem to be a large step in such a context.

**In = At**

The Hebrew preposition *b(e)-* usually has the meaning *in.* It is sometimes better translated in English as *at*, as in some time expressions. For example, *in the day* could often be better rendered *at the time.* This phrase, in particular, occurs several times in the Book of Mormon. Note the use of *in* in the following passages where *at* would have been more appropriate:

An in that day [i.e. at that time/then] ye shall be hunted, and ye shall be taken by the hand of your enemies . . . . (Mosiah 17:18)

. . . they shall come in [i.e. at] a time when you know not . . . . (Alma 9:18)

. . . and then shall ye weep and howl in that day [i.e. at that time/superfluous] . . . . (Helaman 13:32)

. . . our swords are taken from us in the day [i.e. at the time/when] we have sought them . . . . (Helaman 13:34)

For in that day [i.e. at that time], for my sake shall the Father work a work . . . . (3 Nephi 21:9)

. . . in the ending [i.e. at the end] of the twenty and sixth year [or, when the 26th year ended] . . . . (Alma 52:14)

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31 Gesenius, p. 88.

32 Cf. Rosenau, p. 222.
In = By, With, Through
(Instrumentality)

The Hebrew preposition $b(e)$- is also used as a function word indicating instrumentality.\(^{33}\) Isaiah uses this preposition in the phrase "to call someone by such and such a name," as in Isaiah 43:7: "/even/ every one that is called by [lit. in] my name." The Book of Mormon has rendered this idea using in several times where by should have been used: "for in [i.e. by] my name shall they be called" (Mosiah 26:18), and "ye shall call the church in [i.e. by ] my name" (3 Nephi 27:7) are two such instances.

Other instances where Book of Mormon in is used for agency include:

. . . we have not stained our swords in [i.e. with] the blood of our brethren . . . . (Alma 24:15)\(^{34}\)

. . . let thine anger be appeased in [i.e. with/ through] the destruction of those wicked men . . . . (Helaman 11:11)

. . . in [i.e. through] me hath the father glorified his name. . . . (3 Nephi 9:15)

. . . the Lord worketh not in [i.e. through] secret combinations . . . . (Ether 8:19)

In = On

In expressions involving day, the Book of Mormon sometimes uses in when one would normally be inclined to

\(^{33}\)Gesenius, (III.2.), p. 89.

\(^{34}\)Contrast vss. 12-13.
use on. This could show influence of the common Hebraic combination bayyom (lit. in the day), often, however, better translated "on the day." Consider:

. . . hear the voice of the Lord, saying unto you, in [i.e. on] that day, Come . . . . (Alma 5:16)

Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment [i.e. on the judgment day], than for you . . . . (Alma 9:15)

. . . in that day that [i.e. on that day when] he shall suffer death, the sun shall be darkened . . . . (Helaman 14:20)

These phrases would, however, better be rephrased using expressions such as at that time, when, etc.  

Over = Concerning, Towards

The Hebrew preposition al (upon) is used with a large variety of meanings. It's basic meaning upon easily shades into over in contexts where upon would not make sense. A translator might tend to use this closely related meaning in places where a term deviating even farther from the basic meaning should be employed. The following examples from the Book of Mormon could reflect such a process:

Cry unto him . . . over all you flocks [i.e. pray to him concerning/with regard to all your flocks] . . . . Cry unto him . . . over all your household . . . over the crops of your fields . . . over the flocks of your fields . . . . (Alma 34:20-25)

. . . . he had not obtained his desire over [i.e.

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35 Gesenius, (I.5.), p. 89; Rosenau, p. 222.
concerning/with respect to] the Nephites . . . .
(Alma 49:26)

. . . for he doth counsel in wisdom over [i.e.
concerning] all his works . . . . (Alma 37:12)

. . . [they] did shed tears of joy before the
Lord, because of the multitude of his tender mercies
over [i.e. toward] them. (Ether 6:12)

Note the similarity of wording between these last
two passages from the Book of Mormon and Psalms 145:9:
"The Lord /is/ good to all: and his tender mercies /are/
over all his works," i.e. his mercy is extended to all
mankind.

To = For\(^{38}\)

The principal meaning of the preposition 1(e)- in
Hebrew is to, denoting direction towards or reference to.\(^{39}\)
It may also mean for, but since it so often means to, a
translator might easily render it as to when for would be
more appropriate.\(^{40}\)

An example of this in the Old Testament is the
expression take to wife. Previous researchers have noted
the Hebraism take a wife or take to wife in the Old Testa-
ment and Book of Mormon.\(^{41}\) The phrase take a wife, though
its origin is quite probably Hebraic, must be considered
with some caution as evidence for direct Hebraic influence,

\(^{38}\) Cf. Tvedtnes, p. 58.  \(^{39}\) Gesenius, p. 510.

\(^{40}\) Cf. Rosenau, p. 270.

\(^{41}\) Cf. Rosenau, p. 266. (His emphasis is on the
verbal phrase "take a wife" in contrast to "marry." ); and
Bramwell, p. 31.
since it is one of those Hebraic-biblicisms which were used by some of Joseph Smith's contemporaries. The authoress of *Uncle Tom's Cabin*, who was born just six years after Joseph Smith, has one of her characters say, "... I shall *take a wife* and settle down ... ."\(^{42}\) *Take to wife* is somewhat more foreign to English, and, if we can judge by Mrs. Stowe, was not as easily assimilated into the language, for she has the same character in the same paragraph say: "... he told me that I should *take Mina for a wife* ... ."\(^{43}\) In the Old Testament, the phrase *to wife* also occurs with the ideas *get a wife* for someone else, and *give* as a wife to someone. The Book of Mormon offers such expressions as: "*give to wife*" (Ether 8:10), "*desire to wife*" (Ether 8:10), and "*take to wife*" (Mosiah 25:12). We would normally express these ideas in English using the verb *to marry* or with the prepositional phrase *for/as a wife*.

The preposition *to* appears for the preposition *for* in the Book of Mormon in several instances in addition to the phrase *to wife*. Note the use of *to* or *unto* for *for* in the following:

> ... The Lord worketh in many ways *to* the salvation of his people. ... (Alma 24:27)

\(^{42}\)Stowe, p. 18.

\(^{43}\)Ibid. Even this expression, however, can occasionally be found, and is listed in the unabridged Random House Dictionary, sub voce "wife," p. 1632. The combination *to wife* also occurs in both the Old Testament and the New Testament of the King James Version where it is not required by the Hebrew or Greek.
... this will we do unto our brethren, that they may inherit the land Jershom... (Alma 27:24)

... I will prepare unto my servant Gazelem, a stone... (Alma 37:23)

... the word of Christ, which will point to you a straight course... (Alma 37:44)

... that they might establish a kingdom unto themselves, over all the land... (Alma 43:29)

... they had gathered... in preparation to battle... (Alma 47:7)

... they began to dig down their banks of earth, that they might obtain a pass to their armies... (Alma 49:22)

Now they had appointed unto themselves another leader... (3 Nephi 4:17)

... build up unto themselves a kingdom... (3 Nephi 7:12)

And they did still continue to build up churches unto themselves... (4 Nephi 1:41)

... they shall shine forth unto us in the vessels... (Ether 3:4)

... [she] thought to devise a plan whereby she could redeem the kingdom unto her father... (Ether 8:8)

... [hope] maketh an anchor to the souls of men... (Ether 12:4)

... it should be built up again a holy city unto the Lord... built up unto the house of Israel... built up... unto the remnant of the seed of Joseph... (Ether 13:5, 6)

... [they] did obtain the kingdom again unto their father... (Ether 13:24)

... [Lib] obtained unto himself the kingdom... (Ether 14:10)

... neither did they receive any unto baptism... none were received unto baptism... after that they had been received unto baptism... (Moroni 6:2-4)
. . . whatsoever thing ye shall ask . . . behold it shall be done unto you. . . . (Moroni 7:26)

. . . baptism is . . . unto the remission of sins . . . . (Moroni 8:11)

. . . repentance is unto them that are under condemnation . . . . (Moroni 8:24)

It is not necessary to try to find precise biblical parallels to every example above. The point is simply that this usage of to for for could reflect the translation of a language in which the preposition whose principal meaning is to may also mean for, as is the case with 1(e)- in Hebrew.

Under = In Place/Stead Of

In Alma 13:18 we are informed that Melchizedek "did reign under his father." Since there is no evidence either in the Bible or the Book of Mormon that Melchizedek reigned during the life of his father, it seems reasonable to agree with Sperry that it is unlikely that what is meant is that he reigned "under the direction of his father." Dr. Sperry has suggested that this may reflect a Hebraism, since in Hebrew the preposition used commonly for under (tahath) may also mean instead of. Thus the phrases "reigned in his stead," "in the room of," and "instead of" in the King James Version are translations of the preposition tahath, which usually means under. The

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44 Sperry, I.E., LVII, 703. 45 Gesenius, p. 1065.
46 Sperry, loc. cit; cf. Gen. 36:33-39; 1 Kg. 5:1; and 2 Kg. 14:21.
meaning of the Book of Mormon clause, then, is that Melchizedek reigned in his father's stead. This interpretation gains support from the following verse which shows that the writer is thinking in terms of a series of kings -- "Now there were many before him, and also there were many afterwards . . . ." 47

Unto = According to/After

On reading Alma 32:31 one gets the impression that the author does not remember accurately his scriptures, for it reads: "... for every seed bringeth forth unto its own likeness." Now, anyone who has read as much as the first chapter of Genesis knows that it should read "after its own likeness." Take Genesis 1:11-12, for example:

And God said, Let the earth bring forth grass, the herb yielding seed, /and/ the fruit tree yielding fruit after his kind . . . .

And the earth brought forth grass, /and/ herb yielding seed, after his kind, and the tree yielding fruit, . . . after his kind . . . .

When the English is checked against the Hebrew, however, one finds that after in these verses represents Hebrew 1(e)- (to), and hence Joseph Smith's version follows more literally the Hebrew model.

Upon = Against

The Hebrew preposition אֶל has as its primary meaning upon, but it also has a large number of secondary

47 Al. 13:19.
meanings. One of these is the idea of direction towards or against. With the meaning against it is used frequently after verbs expressing or implying attack as well as other expressions with a hostile sense. When the Bible reports that the "Pharaoh was wroth against two /of/ his officers, against the chief of the butlers, and against the chief of the bakers," the Hebrew which has been translated "against" is cal (upon). Such is the case also in Deuteronomy 20:10: "When thou comest nigh unto a city to fight against it . . . ." The following examples show that upon is used in a hostile sense in the Book of Mormon supplanting against:

... the Lamanites began to come in upon [i.e. against] his people, upon [i.e. against] small numbers . . . and the Lamanites came upon [i.e. against] them and began . . . to exercise their hatred upon [i.e. against] them. (Mosiah 11:16-17)

... the law was put in force upon all those who did transgress it . . . by thus exercising the law upon them . . . . (Alma 1:32-33)

... the Lamanites shall be sent upon [i.e. against] you . . . . (Alma 9:18)

... we were desirous to bring a strategem into an effect upon [i.e. against] them . . . . (Alma 56:30)

... the Lamanites came again upon [i.e. against] the Nephites to battle . . . . (Mormon 4:10)

... the army of Coraintumr did press forward upon [i.e. against] Lib . . . . (Ether 14:12)

The use of upon instead of against in these and

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other similar descriptions could have resulted from translating with its principal meaning a preposition generally meaning upon, but secondarily and much less frequently against, as is the case with 'al in Hebrew.

Upon = At

In Alma it is reported that Alma and Amulek were treated rather poorly by the former disciples of Zeezrom; in fact, they went as far as to gnash their teeth upon them, and spit upon them.⁵¹ What does it mean to gnash one's teeth upon someone? Is there actual biting going on? This rather poetic expression occurs only in Job and Psalms in the Old Testament.⁵² Referring to his enemy, Job complains "... he gnasheth upon me [haraq 'alai] with his teeth."⁵³ The action described by this expression is to grind/gnash one's teeth against or at someone. The use of upon in the Book of Mormon is somewhat misleading, but corresponds perfectly to the Hebrew construction.

Upon = At, By, In Close Proximity⁵⁵

Hebrew 'al (upon) is also used as a preposition to indicate close proximity "in designating localities,

⁵¹Al. 14:21. ⁵²Job 16:9; Ps. 35:16; 37:12.
⁵⁵Cf. Rosenau, p. 274; Bramwell, pp. 80-81.
especially those beside water," in which case it is best translated at or by. Perhaps "he fled to the borders upon the seashore" (Ether 14:12) could have been rendered more naturally in English "he fled to the area along/by the seashore." It would have been perfectly natural in Hebrew to have used \( \text{al} \) (upon) in this description.

\textbf{Upon} = To

\( \text{al} \) is also used in a directional sense meaning towards. Perhaps this Hebraic usage lies behind Alma 62:32: "... the Lamanites fled ... down upon [i.e. to] the borders by the seashore ... " and Alma 6:7: "... [he] went over upon [i.e. to] the east of the river Sidon ... ."

\textbf{Upon} = Within

Still another meaning for \( \text{al} \) is within, as in expressions of internal feelings such as "my heart /is/ faint in [Heb. upon] me" (Jeremiah 8:18) and "Therefore is my spirit overwhelmed within [Heb. upon] me" (Psalms 143:4)

In the Book of Mormon we find "... when ye shall be brought to see your nakedness before God ... it will

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56 Gesenius, (6a.), p. 755.
57 Ibid., (6a.b.), pp. 755-56.
58 Ibid., (7c.), p. 757.  59 Ibid., p. 753.
kindle a flame of unquenchable fire upon [i.e. within] you. . . . (Mormon 9:5)

With = Against

The verb nilham (to fight) frequently is followed by the preposition <im (with). If this combination is translated literally, it sounds as though the contestants are allies, i.e. "N. fought with P.N." instead of "N. fought against P.N." Rosenau cites as an example of this Hebraism Exodus 17:8: "Then came Amalek and fought with Israel in Rephidim." This construction occurs also in the Book of Mormon. An example is Alma 55:23: "... it was not expedient that they should fight with [i.e. against] the Nephites . . . ."

CONJUNCTIONS

And

Anyone who has read the Book of Mormon will have noticed the extensive usage of and, a characteristic quite typical of Hebrew and other Semitic languages. The preference of Hebrew for co-ordinate clauses in sentence structure is a topic for a treatment of syntactical Hebraisms,

60 Ibid., sub voce "l-h-m", p. 535.
61 Rosenau, p. 280.
62 Cf. also A1. 2:15, 29; 49:16, etc.
and has, in fact, already been mentioned with regard to the Book of Mormon by previous researchers.\textsuperscript{64} And occurs frequently in Hebrew not only because of the Semitic preference for co-ordinate clauses, but also because it may substitute for other co-ordinate, relative and adverbial conjunctions (from an English point of view). At the risk of infringing on the subject of syntactical Hebraisms\textsuperscript{65} we shall conclude this chapter with some examples of the use of and where other conjunctions are required in English according to the context. In each instance, examples in which Hebrew \textit{w(e)}- (and) has been translated by the King James scholars by another conjunction will be followed by examples in which the Book of Mormon uses and when another conjunction would normally be used.

\textbf{And = But}

\textbf{Old Testament.}

\ldots Of every tree \ldots thou mayest freely eat; but [Heb. and] of the tree of the knowledge of good and evil, thou shalt not eat of it. \textit{(Genesis 2:16, 17)}

\textbf{But [Heb. and] the more they afflicted them, the more they multiplied and grew. \ldots \textit{(Exodus 1:12)}}

\textsuperscript{64}Cf. Brookbank, I.E., XVII, p. 366-367; Sperry, \textit{I.E. XVII} (May 1914), pp. 686-7; Deseret News (Research Department), December 4, 1937, p. 7; and \textbf{Book of Mormon Compenium}, p. 35.

\textsuperscript{65}Rosenau includes his examples in his chapter on syntactical Hebraisms, cf. pp. 124-126.
Book of Mormon.

... the arms of mercy was extended towards them, and [i.e. but] they would not ... (Mosiah 16:12)

... we know that thou art High Priest over the church ... and [i.e. but] we are not of thy church ... (Alma 8:11)

... [you] have cast me out from among you. And [i.e. but ] ye shall hear my words, for, for this intent I have come up upon the walls of this city ... (Helaman 14:11)

... he commanded the multitude that they should cease to pray ... and [i.e. but] he commanded them that they should not cease to pray in their hearts ... . . . . (3 Nephi 20:1)

And = For

Old Testament.

Intreat the Lord [for (Heb. and) /it/ is enough]
. . . . (Exodus 9:28)

But the children of Israel committed a trespass ... for [Heb. and] Achan ... took of the accursed thing ... . . . . (Joshua 7:1)

Book of Mormon.

... go with me into my house, and I will impart unto thee of my food; and [i.e. for] I know that thou will be a blessing unto me and my house. . . . . (Alma 8:20)

... go ye in unto the judgment seat, and search; and [i.e. for] behold, your Judge is murdered ... . . . . (Helaman 8:27)

Lift up your head and be of good cheer ... and [i.e. for] on this night shall the sign be given ... . . . . (3 Nephi 1:13)

And I did cry unto this people, but it was in vain, and [i.e. for] they did not realize that it was the Lord that had spared them ... . . . . (Mormon 3:3)
And = Or

**Old Testament.**

... ye shall take /it/ out from the sheep, or [Heb. and] from the goats. (Exodus 12:5)

And he that curseth his father, or [Heb. and] his mother, shall surely be put to death. (Exodus 21:17)

**Book of Mormon.**

Now they had sworn ... [that] if their wives and their children were slain ... they would seek revenge and [i.e. or] also perish with them ... (Mosiah 19:19)

But Alma, with his guards, contended with the guards of the king ... until he slew and [i.e. or] drove them back ... (Alma 2:33)

And now when Coriantumr saw that ... the Nephites had fled before them, and were slain, and [i.e. or] were taken ... (Helaman 1:22)

... imagining up some vain thing in their hearts, that it was wrought by men, and [i.e. or] by the power of the Devil ... (3 Nephi 2:2)

And = Though

**Old Testament.**

And I /am/ this day weak, though [Heb. and] anointed king ... (2 Samuel 3:39)

... my covenant they brake, although [Heb. and] I was an husband unto them ... (Jeremiah 31:32)

**Book of Mormon.**

... yet they were diligent, and [i.e. although (they))] found not the land of Zarahemla ... (Mosiah 8:8)

... the Lamanites ... were baptized with fire and with the Holy Ghost, and [i.e. though] they knew it not ... (3 Nephi 9:20)
And = While

Old Testament.

For in the eighth year of his reign, while [Heb. and] he was yet young . . . . (2 Chronicles 34:3)

Book of Mormon.

. . . Encircle the flocks round about, that they flee not; and [i.e. while] I go and contend with these men . . . . (Alma 17:33)

And = When

Old Testament.

. . . How canst thou say, I love thee, when [Heb. and] thine heart /is/ not with me? . . . (Judges 16:15)

Book of Mormon.

. . . they were about to return to the land of Nephi, and [i.e. when] they met the men of Gideon . . . . (Mosiah 19:22)

. . . he was about to return out of his presence; and [i.e. when] one of the king's servants said unto him . . . . (Alma 18:15)

And = Nor

Old Testament.

. . . five years, in the which /there shall/ neither /be/ earing nor [Heb. and] harvest. (Genesis 45:6)

. . . ye shall burn no leaven, nor [Heb. and] any honey . . . . (Leviticus 2:11)

Book of Mormon.

. . . there was no contentions and [i.e. nor]
disputations among them . . . . (4 Nephi 1:2)

And = So

Old Testament.

Therefore the kinsman said unto Boaz, Buy /it/ for thee. So [Heb. and] he drew off his shoe. (Ruth 4:8)

So [Heb. and] he drove out the man . . . . (Genesis 3:24)

Book of Mormon.

And the king commanded them that they should not return; and [i.e. so] they were angry with the king . . . . (Mosiah 19:20)

. . . the sons of Jared, even all, save it were one [refused to be king]; and [i.e. so] Orihah, he was anointed to be king over the people . . . . (Ether 6:27)

And = (So) That

Old Testament.

. . . [The Lord] took off their chariot wheels, that they drave them heavily: so that [Heb. and] the Egyptians said, Let us flee . . . . (Exodus 14:25)

. . . their substance was great, so that [Heb. and] they could not dwell together. (Genesis 13:6)

Book of Mormon.

. . . I desire that this land be a land of liberty, and [i.e. so that] every man may enjoy his rights and privileges alike . . . . (Mosiah 29:32)

. . . I go to the land of Middoni, that I may flatter the king of the land; and [i.e. so that] he will cast thy brethren out of prison. . . . (Alma 20:4)

. . . Nephi must have agreed with some one to slay the Judge, and [i.e. so that] then he might declare it
unto us . . . (Helaman 9:16)

. . . there was no wild beasts . . . in those lands which had been deserted by the Nephites, and [i.e. so that] there was no game for the robbers . . . . (3 Nephi 4:2)

And = Which

Old Testament.

And he sent forth a raven, which [Heb. and (it)] went forth to and fro . . . . (Genesis 8:7)

And the Lord turned a mighty strong west wind, which [Heb. and (it)] took away the locusts . . . . (Exodus 10:19)

Book of Mormon.

. . . they shall leave a record behind them, and I will preserve them [i.e. which I shall preserve] for other nations . . . . (Mosiah 12:8)

And they brought a record with them . . . and they were [i.e. which was] engraved on plates of ore. . . . (Mosiah 21:27)

. . . he established laws, and they [i.e. which] were acknowledged by the people; therefore . . . . (Alma 1:1)

. . . [they] are a branch of the tree of Israel, and [i.e. which ] hath been lost . . . . (Alma 26:36)

An epistle of my father Mormon, written to me, Moroni; and it [i.e. which] was written unto me soon after my calling to the ministry. . . . (Moroni 8:1)

And = Who

Old Testament.

. . . how then shall Pharaoh hear me, who [Heb. and] /am/ of uncircumcised lips? (Exodus 6:12)

/Even/ by the God of thy father, who [Heb. and (he)] shall help thee . . . . (Genesis 49:25)
Book of Mormon.

... But there was one among them, whose name was Alma ... And he [i.e. who] was a young man ... (Mosiah 17:2)

... there arose an Amulekite, and [i.e. who] began to contend with him ... (Alma 21:5)

... there was certain men passing by, and [i.e. who] saw Nephi ... (Helaman 7:11)

... there arose another mighty man; and he [i.e. who] was a descendant of the brother of Jared ... (Ether 11:17)

And = Whose

Old Testament.

... she had a handmaid, an Egyptian, whose [Heb. and ... her] name /was/ Hagar. (Genesis 16:1)

And /there was/ a man in Maon, whose [Heb. and ... his] possessions /were/ in Carmel ... (1 Samuel 25:2)

Book of Mormon.

... a people who delighted in murdering ... robbing and plundering them [the Nephites]; and their [i.e. whose] hearts were set upon riches ... (Alma 17:14)

And now, the Lamanites had a king, and his [i.e. whose] name was Aaron ... (Mormon 2:9)

The typically Hebraic construction of the last example is repeated several times in the Book of Mormon.66

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66 Cf. Reynolds, sub voce "name."
CHAPTER VI

SUMMARY AND CONCLUSIONS

In 1909 Thomas W. Brookbank began publishing articles in which he compared the English of the Book of Mormon with Hebrew verbal and syntactical usage. E. Cecil McGavin, Arch S. Reynolds, Sidney B. Sperry, Hugh W. Nibley, John W. Welch and John A. Tvedtnes have contributed some additional observations. The most recent extensive treatment of this subject is E. Craig Bramwell's study of Hebrew idioms in the portion of the Book of Mormon known as "The Small Plates of Nephi." It has been the purpose of this thesis to supplement Bramwell's study by treating in detail possible lexical Hebraisms occurring in the remaining portion of the Book of Mormon (The Words of Mormon--Moroni).

A preliminary survey of sermons and fiction written in the early nineteenth century seemed to indicate that the Book of Mormon contained a significantly larger number of lexical items which could be attributed to Hebraic influence on the wording of the text than did the writing of Joseph Smith's contemporaries to justify a detailed study limited to lexicography. This impression was born out by a comparison of 68,500 words of text taken from lectures of Alexander Campbell with an equivalently extensive portion of the Book of Mormon chosen at random in which it was found
that in the Book of Mormon the number of different items appearing Hebraic in nature was approximately five times that in Campbell's writings and the total number of occurrences of such items was over fourteen times as great.

In this study it was found that in the portion studied some sixty nouns occurred with connotations foreign to or very unusual in English. However, they would be quite common or acceptable in Hebrew. In a similar way over thirty verbs were used with typically Hebraic connotations, while the rest of the parts of speech contributed an additional thirty examples of possible Hebraisms.

This accumulation of over one hundred twenty possible lexical Hebraisms would seem to have some special significance, especially when one takes into account the fact that, although some examples occur only once or twice, many occur several times if not frequently throughout the book as would be the case if they were an active element of the author's vocabulary. One would not expect this to be the case for an author with Joseph Smith's educational background.

Other works produced by Joseph Smith, as scriptural writings, however, also contain some of the items which have been presented in this thesis as possible Hebraisms. Since the wording of these works which were produced after the Book of Mormon could have been influenced by Book of Mormon terminology this may not be too surprising. Only section two of the Doctrine and Covenants consisting of
three short verses was received before June of 1828 by which time Joseph Smith had already dictated 116 pages of Book of Mormon material and would, consequently, have become well acquainted with the writing style and terminology of the Nephite record.

Although one would not expect Joseph Smith to have been able under normal circumstances to reproduce biblical phrases and verbal usage extensively, studies made by Ellis T. Rasmussen and Lois Jean Smutz dealing with textual parallels between the revelations of the Doctrine and Covenants and the King James Version of the Bible have shown a great deal of influence of the latter on the wording of the former.¹ Smutz found that over half the verses she studied contained at least two phrases which paralleled the King James Version either in vocabulary, syntax, meanings or concept.²

This demonstrates that when Joseph Smith was in that particular mental state associated with receiving revelations, he had an unusual ability to recall biblical material. If he was in a similar condition while dictating the Book


²Smutz, p. 254. Parallels in vocabulary or meanings (denotation, connotation) were not necessarily Hebraic, however.
of Mormon, he could have recalled biblical terminology well enough to have incorporated Hebraisms as contained in the King James Version into the text of the Book of Mormon. The parallels between Book of Mormon verses and biblical passages listed in Appendix A, moreover, show that Joseph Smith did have some facility for recalling biblical material while dictating the Book of Mormon.

Biblical parallels, however, are not necessarily Hebraic. In fact both Rasmussen and Smutz found that the Doctrine and Covenants had been influenced more by the New Testament than the Old. A study to determine what Hebraisms occur in these biblical parallels might prove interesting. The possibility can not be excluded, then, that Hebraisms occur in the Book of Mormon because Joseph Smith when under inspiration had an exceptional ability to recall biblical phrases and terms.

Another reasonable conclusion would be that since Joseph Smith tried, at least to some extent, to be literal in his translating, the Hebraisms occurring in the Book of Mormon do so as a consequence of his having translated literally the Nephite text. The data presented in this thesis are not sufficient for one to draw a final conclusion between these two possibilities. Several lines of investigation need further consideration.

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3 Smutz, p. 254; Rasmussen, p. 343.
Suggestions for Further Research

1. A penetrating analysis of possible syntactical Hebraisms in the Book of Mormon should be made. Lexical Hebraisms are only part of the picture. Several rather impressive examples of syntactical Hebraisms have been noted by various researchers. These examples should be brought together and further examples of unusual syntax in the Book of Mormon studied to determine possible Hebraic influence.

2. As suggested above a study could be made of parallels between the King James Version and the Doctrine and Covenants to see what Hebraisms occur in the parallel materials. In considering wherein lies the source of Hebraisms in such a study one should keep in mind that most revelations were received during or after the translation of the Book of Mormon and could be influenced by Book of Mormon terminology as well as that of the King James Version. In this respect it is interesting to note that when Rasmussen found material in the Doctrine and Covenants paralleled by both the King James Version and the Book of Mormon, the Book of Mormon example sometimes paralleled that of the Doctrine and Covenants more closely than did that of the Bible; and, furthermore, there were cases where parallel sources were found exclusively in the
Book of Mormon.⁴

3. An extensive study of the influence of King James English and the subsequent occurrence of Hebraisms in the speech and writings of Joseph Smith's contemporaries should be made in order to establish an accurate control. The exploratory comparison made in this thesis between the Book of Mormon and Alexander Campbell's writings must be supplemented with similar studies of the religious writings of other persons or groups such as Andrew Jackson Davis of the Spiritualists, and the Shakers or other groups who might have been inclined to imitate the King James Bible language in their works.

4. One additional study which might be fruitful would be to compare the texts of the chapters and verses in the Book of Mormon which are essentially quotations from the King James Version to see if the Book of Mormon is more Hebraic in those places where they differ. For example, Bramwell has pointed out that in the 1830 edition of the Book of Mormon in II Nephi 16 (Isaiah 6) three times a noun is juxtaposed to the predicate without the use of the verb "to be" which has been supplied by the King James translators.⁵ Another example is Alma 7:11-12 where in reference to Isaiah 54:3-4 it says that the Messiah shall take upon him the pains and the sickness of his

⁴Rasmussen, p. 357. ⁵Bramwell, p. 43.
people. This corresponds much more nearly to the Hebrew terms used (k-n-b: pain, ache and h-l-h: sickness, weakness) than does the King James Version's griefs and sorrows.

This thesis is, then, only one chapter of several which should be written concerning the language of the Book of Mormon. Herein over one hundred twenty items have been discussed which could be considered evidence of Hebraic influence on the wording of the Book of Mormon. If all such items are considered, the number increases to nearly two hundred. It seems rather unlikely that someone with Joseph Smith's background could have reproduced such a variety of Hebraisms under normal circumstances. Perhaps Joseph Smith when under the influence of the Holy Spirit reproduced Hebraisms because he was able to recall extensively the language of the King James Version. The accumulation of possible Hebraisms throughout the Book of Mormon could, however, be evidence that the title page of the Book of Mormon is not the only part which is a "genuine and literal" translation of the original Nephite record.

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6See Appendix D.
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APPENDIX
APPENDIX A

VERSES IN THE BOOK OF MORMON (WORDS OF MORMON - MORONI) WHICH APPEAR TO CONTAIN QUOTATIONS, PARAPHRASES OR ALLUSIONS TO BIBLICAL PASSAGES

The Book of Mormon contains sections which are essentially quotations from the Bible and hence would contain Hebraisms as they occur in the King James Version. Hebraisms in these sections could not, of course, be used as primary evidence for the wording of the Nephite text. In order to avoid taking examples from these sections, all verses in the Book of Mormon which appeared to be obviously influenced by the text of the King James Version were excluded as sources for Hebraisms unless it was found that a Hebraism occurring in them was not in the text of the King James Version. Those sections excluded include (a) verses which appear in their entirety to be quotations from the Bible; (b) verses which appear to be in part quotations from the Bible; (c) verses or parts thereof which appeared to be paraphrases from the Bible; and (d) verses containing allusions to Bible sayings, etc. Parenthesis enclose biblical references which are only paraphrased or alluded to in the Book of Mormon passage cited.

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APPENDIX B

POSSIBLE HEBRAISMS FROM 143 PAGES
(APPROXIMATELY 68,500 WORDS) OF
ALEXANDER CAMPBELL'S LECTURES

In order to survey to what extent the speech of someone speaking on religious themes from the same general locale and time as Joseph Smith might contain words or expressions which could be considered possible Hebraisms, a study was made of the lectures of Alexander Campbell. Campbell was a well known popular preacher who established a new Christian sect at about the same time Joseph Smith was founding Mormonism. In fact, some of the early converts to the Mormon church had been disciples of Campbell. Campbell was chosen as a test case because he knew the original Bible languages, Greek and Hebrew (a series of his lectures on the Pentateuch has been published), and consequently there would be a chance for a greater than normal influence of Hebrew on his speech, particularly when lecturing on religious topics. The examples of possible Hebraisms contained in this appendix were culled from the following five lectures on religious topics which appeared in a collection of his more popular addresses:

1 Alexander Campbell, Popular Lectures and Addresses of Alexander Campbell (St. Louis: John Burns, n.d.)
Supernatural Facts (1839) pp. 142-162
Phrenology, Animal Magnetism, Clairvoyance, Spiritual Rappings, etc. (1852) pp. 186-212
Essay: Life and Death pp. 403-452
Address to the Christian Missionary Society (1853) pp. 516-530
Address to the Christian Missionary Society (1857) pp. 531-550

The material studied covered 143 pages averaging forty lines with twelve words per line or approximately 68,640 words.
1. after = behind
   "walked through the channel of the Red Sea after [i.e. behind] Moses," p. 145.

2. after (search--) = for
   "institute an earnest search or inquiry after the great secret of his being," p. 211.

3. all = every
   "made known to all nations," i.e. every nation, p. 516.
   "to propagate it in all lands [i.e. every land] and amongst all people," i.e. every nation, etc., p. 516.
   "all nations and peoples and tongues," i.e. every nation, etc., p. 519.
   "all the nations and the peoples," i.e. every nation, etc., p. 520.
   "our efforts in all missions," i.e. every mission, p. 523.
   "for the sake of all kindreds and tongues and peoples," p. 542.

4. All = everything
   "magnetized all [i.e. everything] within its periphery," p. 532.

5. all = everyone
   "Lord of all," i.e. everyone, p. 535.

6. days (in the--) = time, when
   "to visit in the days of their juvenile amusements," p. 147.

7. ears = hearing
   "in the ears [i.e. hearing] of sanctified humanity," p. 522.

8. eyes (before one's--) = seen by
   "miracles occurring before our eyes," p. 159 (have a fact) "before our eye(s)," p. 161 (2 times).

9. eyes (in the--of) = as considered/esteemed by
   "in the eyes of all Christendom," p. 524.

10. face = surface
    "dwell on all the face [i.e. surface] of the earth," p. 528.

11. father(s) = ancestor(s)
    [they] "shall repose with their fathers [i.e. ancestors] in the bosom of Abraham," p. 525.
"still beloved, because of their fathers," i.e. ancestors, p. 527.
"the primitive fathers [i.e. ancestors] of mankind" p. 531.
"our father [i.e. progenitor] Adam," p. 533.

12. first-fruits = consequences
"reap the first-fruits of these follies," p. 187.

13. hand = power
"in the hand [i.e. power] of every tempter," p. 200.

14. hand (at the--) = by/from one
"he deserves a more formal notice at our hand [i.e. from us] than," p. 154.
"demands no such offering at our hand," i.e. from us, p. 436.

15. hosts of heaven
"surrounded by all the hosts of heaven," p. 533.

16. in (agree--) = with
"[they] agree in [i.e. with] this testimony," p. 149.

17. in = on
"enlighten us in [i.e. on] that point," p. 205.

18. in = through, by
"speaking to us in [i.e. through] the living oracles," p. 429.

19. man = one
"no man [i.e one], who believes the Bible," p. 203.

20. on = according to
"[what would Paul gain] by death on [i.e. according to] their philosophy?" p. 440.

21. son (denoting one possessing a certain quality)
"no son of earth," i.e. human being, p. 201.
"the children of the flesh," i.e. humans, p. 521.

22. sons of men = mankind, p. 533.

23. season = (time,while)
"a more . . . propitious season," i.e. time, p. 142.
"a little season," i.e. short while, p. 203.


25. tent = tabernacle
"to build a tent [i.e. tabernacle] for the God of Jacob," p. 524.
26. to = for
"time necessary to [i.e. for] the formation," p. 153.
"many years . . . necessary . . . to [i.e. for]
such a wonderful consumation," p. 153.
"to [i.e. for] the commencement of each . . . was
"the resurrection is, to [i.e. for] the dead, annihiliated," p. 441.
"harvest of glory to [i.e. for] God, and blessedness to [i.e. for] man, p. 530.

27. tree of life
"there grows the tree of life," p. 212.

28. turn aside = lead astray, deceive
"a deceived heart has turned multitudes aside," p. 200.

29. turn away = reject
"turn away [i.e. reject] with scorn," p. 212.

30. upon = about, concerning
"the whole argument upon [i.e. concerning] the immortality of the soul," p. 433.

31. windows (open the--of heaven)
"heaven will open its windows," p. 529.
APPENDIX C

A COMPARATIVE LIST OF POSSIBLE LEXICAL HEbraisms OCCurring IN APPROXIMATELY 68,500 WORDS OF THE BOOK OF MORMON AND ALEXANDER CAMPBELL'S LECTURES

In order to make a comparison of the variety and frequency of lexical items which might be construed as Hebraisms occurring in the writings of Joseph Smith and Alexander Campbell, a section of the Book of Mormon containing approximately an equivalent number of words as the material used in extracting the examples of possible Hebraic influence in Campbell's writing was read, and all possible Hebraisms were recorded. The section studied comprised 145 consecutive pages of a 1964 edition of the Book of Mormon beginning at page 342 (chosen at random). Again examples were not taken from material which appeared to be quoted from, or were obviously influenced by, the King James Version.

In the following table an x represents one occurrence, while multiple occurrences are indicated by placing the appropriate number immediately before the x.
<table>
<thead>
<tr>
<th>Expression</th>
<th>Book of Mormon</th>
<th>Campbell</th>
</tr>
</thead>
<tbody>
<tr>
<td>after = behind</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>after (search--) = for</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>after a manner that = in such a way that</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>after the manner of = as</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>after this manner = in this way</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>after this manner = as follows</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>again no more = not again</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>all = absolute, complete</td>
<td>4x</td>
<td></td>
</tr>
<tr>
<td>all = continually</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>all = entire, whole</td>
<td>23x</td>
<td></td>
</tr>
<tr>
<td>all = every</td>
<td>4x</td>
<td>7x</td>
</tr>
<tr>
<td>all = everything</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>all = everyone</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>all (the) things = everything, anything</td>
<td>24x</td>
<td></td>
</tr>
<tr>
<td>all the words = everything</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>and = (al)though</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>and = but</td>
<td>25x</td>
<td></td>
</tr>
<tr>
<td>and = for</td>
<td>9x</td>
<td></td>
</tr>
<tr>
<td>and = nor</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>and = (so) that</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>and = which</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>and = while</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>and = who</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>and = whose</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>Phrase</td>
<td>Book of Mormon</td>
<td>Campbell</td>
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<tr>
<td>-------------------------------</td>
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<td>----------</td>
</tr>
<tr>
<td>anger is kindled = grow angry</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>as the Lord liveth = by the Lord</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>before = as considered by</td>
<td>6x</td>
<td></td>
</tr>
<tr>
<td>borders = region, area</td>
<td>4x</td>
<td></td>
</tr>
<tr>
<td>breathe out threatenings</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>burn with fire = set aflame</td>
<td>4x</td>
<td></td>
</tr>
<tr>
<td>call after = name after/for</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>call . . . name = name</td>
<td>7x</td>
<td></td>
</tr>
<tr>
<td>call the name of the place = name</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>call upon = pray to, worship</td>
<td>8x</td>
<td></td>
</tr>
<tr>
<td>children = descendants</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>children of men = mankind</td>
<td>14x</td>
<td></td>
</tr>
<tr>
<td>children of men = inhabitants, population</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>command = bid</td>
<td>7x</td>
<td></td>
</tr>
<tr>
<td>command = instruct, tell</td>
<td>10x</td>
<td></td>
</tr>
<tr>
<td>commandment = instruction</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>cry = plead, petition</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>cry = prayer, petition</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>cry out against = condemn, accuse</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>cry unto = pray vocally</td>
<td>24x</td>
<td></td>
</tr>
<tr>
<td>day(s) = life</td>
<td>8x</td>
<td></td>
</tr>
<tr>
<td>day(s) = time(s)</td>
<td>13x</td>
<td></td>
</tr>
<tr>
<td>day (in that--) = at that time</td>
<td>15x</td>
<td></td>
</tr>
<tr>
<td>day(s) [in the--(that)] = when</td>
<td>13x</td>
<td></td>
</tr>
<tr>
<td>day (in the latter--) = future</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Book of Mormon</td>
<td>Campbell</td>
</tr>
<tr>
<td>---------------------------</td>
<td>----------------</td>
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</tr>
<tr>
<td>days (prolong the--) = existence</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>days (many--) = for a long/some time</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>deep [(great)--] = ocean</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>ear (give--) = listen, pay heed</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>ears = hearing</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>ears (open one's--) = listen carefully</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>earth = land, country(side)</td>
<td>9x</td>
<td></td>
</tr>
<tr>
<td>ends of the earth = dwellers of the earth</td>
<td>7x</td>
<td></td>
</tr>
<tr>
<td>eyes (before one's--) = seen by</td>
<td>3x</td>
<td>2x</td>
</tr>
<tr>
<td>eyes/sight (gain favor in the--of) = please</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>eyes/sight (in the--of) = as considered by</td>
<td>3x</td>
<td>x</td>
</tr>
<tr>
<td>face (before one's--) = presence, view</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>face of = surface of</td>
<td>14x</td>
<td>x</td>
</tr>
<tr>
<td>face of = (superfluous)</td>
<td>50x</td>
<td></td>
</tr>
<tr>
<td>fall = die</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>fall upon = attack</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>father(s) = ancestor(s)</td>
<td>24x</td>
<td>4x</td>
</tr>
<tr>
<td>felt--darkness = thick darkness</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>filled with = full of</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>first-fruits = consequences</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>go the way of all the earth = die</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>hand = power</td>
<td>3x</td>
<td>x</td>
</tr>
<tr>
<td>Term</td>
<td>Book of Mormon</td>
<td>Campbell</td>
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</tr>
<tr>
<td>hand (at the--of) = by, from one</td>
<td></td>
<td>2x</td>
</tr>
<tr>
<td>heart = mind</td>
<td>8x</td>
<td></td>
</tr>
<tr>
<td>heart = personal pronoun</td>
<td>8x</td>
<td></td>
</tr>
<tr>
<td>heart = inner man, soul, self</td>
<td>6x</td>
<td></td>
</tr>
<tr>
<td>heart (disposition, will)</td>
<td>17x</td>
<td></td>
</tr>
<tr>
<td>heart (intent)</td>
<td>6x</td>
<td></td>
</tr>
<tr>
<td>heart (take courage)</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>heart (harden the--)</td>
<td>14x</td>
<td></td>
</tr>
<tr>
<td>heart (lead away--) = deceive or estrange</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>heart (put into--)</td>
<td>4x</td>
<td></td>
</tr>
<tr>
<td>heavy = grievous</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>holy ones = saints</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>hosts of heaven</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>house = nation</td>
<td>53x</td>
<td></td>
</tr>
<tr>
<td>humble oneself before = do homage</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>in = by, through</td>
<td>7x</td>
<td>x</td>
</tr>
<tr>
<td>in = on</td>
<td>2x</td>
<td>x</td>
</tr>
<tr>
<td>in (agree--) = with</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>judgment = set of laws</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>lift eyes = look</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>lift one's cry</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>lift one's voice</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>lift (oneself) up = consider (oneself) better</td>
<td>11x</td>
<td></td>
</tr>
<tr>
<td>lift/raise up = exalt</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Book of Mormon</td>
<td>Campbell</td>
</tr>
<tr>
<td>-------------------------------------------</td>
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</tr>
<tr>
<td>lift up = honor or support</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>lift up one's head = rejoice, be comforted</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>light of one's countenance</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>man = one</td>
<td>10x</td>
<td>x</td>
</tr>
<tr>
<td>mouth (by the--of) = by</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>mouth (open one's--)</td>
<td>3x</td>
<td></td>
</tr>
<tr>
<td>on = according to</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>over = in</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>people of the land</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>place = make, appoint</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>possession = territory</td>
<td></td>
<td>3x</td>
</tr>
<tr>
<td>possession (the land of one's--)</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>pour out one's soul</td>
<td></td>
<td>4x</td>
</tr>
<tr>
<td>raise (oneself) = exalt (oneself)</td>
<td></td>
<td>2x</td>
</tr>
<tr>
<td>renew = rebuild</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>rest = place of rest</td>
<td></td>
<td>3x</td>
</tr>
<tr>
<td>return and repent</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>(re)turn iniquity upon one's head</td>
<td></td>
<td>2x</td>
</tr>
<tr>
<td>sea (great--) = ocean</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>season = time, while</td>
<td></td>
<td>3x</td>
</tr>
<tr>
<td>second time (again the--) = again</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>second time (the--) = again</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>son (child) = denoting a quality</td>
<td></td>
<td>2x</td>
</tr>
<tr>
<td>seed = descendants</td>
<td></td>
<td>20x</td>
</tr>
<tr>
<td>seemth one good</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Term</td>
<td>Book of Mormon</td>
<td>Campbell</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>---------------</td>
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</tr>
<tr>
<td>small and great (both--) = upper and lower classes</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>sons of men = mankind</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>soul = personal pronoun</td>
<td>6x</td>
<td></td>
</tr>
<tr>
<td>speak peace</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>stand before = withstand</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>stay one's hand = be lenient</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>stiffnecked = obstinate</td>
<td>6x</td>
<td></td>
</tr>
<tr>
<td>stretch forth one's hand = reach out</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>sun of righteousness</td>
<td></td>
<td>3x</td>
</tr>
<tr>
<td>tent = tabernacle</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>to/unto- = for</td>
<td>4x</td>
<td>5x</td>
</tr>
<tr>
<td>tree of life</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>turn aside = lead astray, deceive</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>turn away = reject</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>turn away = appease</td>
<td>9x</td>
<td></td>
</tr>
<tr>
<td>turn from = abandon, cease, reject</td>
<td>4x</td>
<td></td>
</tr>
<tr>
<td>turn and (verb)</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>uncircumcised of heart</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>under heaven = on earth</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>upon = about, concerning</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>upon = against</td>
<td>2x</td>
<td></td>
</tr>
<tr>
<td>upon = within</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>visit = punish</td>
<td>5x</td>
<td></td>
</tr>
<tr>
<td>voice = advice, instruction</td>
<td></td>
<td>3x</td>
</tr>
<tr>
<td>voice (give one's--against) = condemn</td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>
voice (with a loud--) = aloud 3x
voice (with one--) = in concert 2x
walk = live 7x
walk = follow 3x
waters (many--) == lake, sea 2x
water(s) (great--) = ocean x
windows (open the--of heaven  x
women = wives x
word = advice, counsel x
word = command(ment) 3x
word = message, warning 6x
word = prophecy 5x
word = remark, saying x
word = teachings, traditional lore 2x
word = thing 2x
word(s) (according to the--of N.) = as N. said 19x
words (hearken to the--of) = listen, pay heed to 11x

**Totals**

One hundred forty-six items which might be considered Hebraic occurred in the Book of Mormon in comparison to thirty-one such items in Campbell's writings. The total number of occurrences of possible Hebraisms in the Book of Mormon was seven hundred fifty-six in comparison with fifty-one in Campbell's writings.
APPENDIX D

POSSIBLE LEXICAL HEBRAISMS IN THE BOOK OF MORMON (THE WORDS OF MORMON - MORONI)

All the examples discussed in this thesis as possible lexical Hebraisms occurring in the Book of Mormon have been listed in Appendix D in alphabetical order. For the sake of completeness some additional examples not discussed in the body of the thesis because they were considered less significant, have also been included. Examples discussed in the body of the text are followed by the number of the page on which they are discussed, with the result that this appendix may serve also as an index. An asterisk follows the number preceding examples for which there is a corresponding Hebraism cited by Rosenau in his list of Hebraisms occurring in the King James Version of the Old Testament.
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<th>Roman Numeral</th>
<th>English Description</th>
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<td>1.</td>
<td>a second time = again</td>
<td>(Gen. 22:15; Mos. 18:15)</td>
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<tr>
<td>2.</td>
<td>above = from</td>
<td>[Is. 56:3 (Heb. text); Mos. 1:11]</td>
<td>151</td>
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<tr>
<td>3.</td>
<td>above (get--) = have power over</td>
<td>(Dt. 28:43; Eth. 8:23)</td>
<td>152</td>
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<td>4.*</td>
<td>after this manner = as follows</td>
<td>(Gen. 45:23; Al. 30:12)</td>
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<td>5.*</td>
<td>after the/this manner = as is done</td>
<td>(Gen. 40:13; Mos. 28:16)</td>
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<td>6.</td>
<td>after this manner = in this way</td>
<td>(Gen. 39:19; Mos. 18:16)</td>
<td>152</td>
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<tr>
<td>7.*</td>
<td>again no more = not again</td>
<td>(Gen. 38:26; He. 13:18)</td>
<td>154</td>
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<tr>
<td>8.*</td>
<td>again the second time = again</td>
<td>(Jos. 5:2; Eth. 14:29)</td>
<td>151</td>
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<tr>
<td>9.*</td>
<td>all = absolute, complete</td>
<td>(Est. 9:29; Mos. 16:5)</td>
<td>144</td>
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<tr>
<td>10.*</td>
<td>all = continual(ly)</td>
<td>(Ps. 32:3; Al. 41:5)</td>
<td>145</td>
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<tr>
<td>11.*</td>
<td>all = entire, whole</td>
<td>(Ex. 10:13; Al. 2:19)</td>
<td>145</td>
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<tr>
<td>12.*</td>
<td>all (the) things = every-/anything</td>
<td>(Gen. 24:66; 3 Ne. 26:20)</td>
<td>145</td>
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<tr>
<td>13.*</td>
<td>all the words = everything</td>
<td>(Ex. 17:1; He. 11:8)</td>
<td>146</td>
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<tr>
<td>14.</td>
<td>all (in--things) = in every way/respect</td>
<td>(2 Sam. 23:5; Mos. 6:7)</td>
<td>146</td>
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<td>15.</td>
<td>all (in--things) = with respect to everything</td>
<td>(Ex. 23:13; Mos. 6:6)</td>
<td>146</td>
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<tr>
<td>16.*</td>
<td>and = (al)though</td>
<td>[Jer. 31:32 (Heb. text); Mos. 8:8]</td>
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<td>17.</td>
<td>and = but</td>
<td>[Gen. 2:16-17 (Heb. text); 3 Ne. 20:1]</td>
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<td>18.</td>
<td>and = for</td>
<td>[Jos. 7:1 (Heb. text); Morm. 3:3]</td>
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<td>19.</td>
<td>and = nor</td>
<td>[Lev. 2:11 (Heb. text); 4 Ne. 1:2]</td>
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<tr>
<td>20.*</td>
<td>and = or</td>
<td>[Ex. 12:5 (Heb. text); Mos. 19:19]</td>
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<td>21.</td>
<td>and = so</td>
<td>[Ru. 4:8 (Heb. text); Eth. 6:27]</td>
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<td>22.</td>
<td>and = (so) that</td>
<td>[Ex. 14:25 (Heb. text); He. 9:16]</td>
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<tr>
<td>23.*</td>
<td>and = when</td>
<td>[Jg. 16:15 (Heb. text); Al. 18:13]</td>
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<tr>
<td>24.</td>
<td>and = which</td>
<td>[Gen. 8:7 (Heb. text); Moro. 8:1]</td>
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<tr>
<td>25.*</td>
<td>and = while</td>
<td>[2 Chr. 34:3 (Heb. text); Al. 17:33]</td>
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<tr>
<td>26.*</td>
<td>and = who</td>
<td>[Gen. 49:25 (Heb. text); Eth. 11:17]</td>
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<tr>
<td>27.*</td>
<td>and = whose</td>
<td>[1 Sam. 25:2 (Heb. text); Morm. 2:9]</td>
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<tr>
<td>28.*</td>
<td>anger is kindled = grow angry</td>
<td>(Gen. 30:2; He. 13:30)</td>
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<td>29.*</td>
<td>as the Lord liveth = by the Lord</td>
<td>(2 Sam. 14:11; Morm. 8:23)</td>
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<tr>
<td>30.</td>
<td>before = as considered by</td>
<td>(Gen. 6:11; Eth. 11:14)</td>
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<tr>
<td>31.</td>
<td>between heaven and earth = suspended</td>
<td>(2 Sam. 18:9-14; Al. 1:15)</td>
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<tr>
<td>32.*</td>
<td>border(s) = land, country</td>
<td>(Jer. 31:17; Mos. 21:26)</td>
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<tr>
<td>33.</td>
<td>border(s) = region, geographic area</td>
<td>(Al. 8:5)</td>
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<tr>
<td>34.*</td>
<td>bread = food</td>
<td>(Gen. 47:13; Al. 5:34)</td>
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49. command = bid ............... 121
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50. commandment = advice, instruction ............... 121
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51. cry = plead, petition ............... 121
   (Pr. 2:13; Morm. 3:3)
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<td>52.</td>
<td>cry = pray vocally</td>
<td>(Ex. 8:12; Al. 34:18-27)</td>
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<tr>
<td>53.</td>
<td>day(s) = life</td>
<td>(1 Kg. 3:14; He. 7:24)</td>
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<tr>
<td>54.</td>
<td>day = time</td>
<td>(2 Kg. 20:17; Eth. 4:6)</td>
</tr>
<tr>
<td>55.</td>
<td>day (in that--) = at that time</td>
<td>[Ex. 8:22(18); He. 8:18]</td>
</tr>
<tr>
<td>56.</td>
<td>day (in the--) = when</td>
<td>(Gen. 35:3; He. 13:31)</td>
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<tr>
<td>57.</td>
<td>days (in the latter--) = future</td>
<td>(Num. 24:14; 3 Ne. 16:7)</td>
</tr>
<tr>
<td>58.</td>
<td>days (many--) = a long/some time</td>
<td>(Jer. 37:16; Mos. 23:30)</td>
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<td>59.</td>
<td>deep [the (great)--] = ocean, sea</td>
<td>(Gen. 1:2; Eth. 2:25)</td>
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<tr>
<td>60.</td>
<td>draw out = expel, drive out</td>
<td>(Al. 42:2)</td>
</tr>
<tr>
<td>61.</td>
<td>ear (give--) = listen</td>
<td>(Is. 1:2; Al. 36:1)</td>
</tr>
<tr>
<td>62.</td>
<td>earth = land, country(side)</td>
<td>[Gen. 2:11 (Heb. text); He. 3:8]</td>
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<tr>
<td>63.</td>
<td>ends of the earth = those who dwell on the earth</td>
<td>(1 Sam. 2:10; 3 Ne. 9:22)</td>
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<td>64.</td>
<td>eyes/sight (do good in the--of) = please</td>
<td>(Dt. 6:18; He. 3:20)</td>
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<td>65.</td>
<td>eyes (find favor in the--of) = please</td>
<td>(Gen. 6:8; Al. 20:28)</td>
</tr>
<tr>
<td>66.</td>
<td>eyes/sight (in the--of) = judged from the point of view of</td>
<td>(Dt. 6:18; Mos. 3:22)</td>
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<td>67.</td>
<td>face (from before ones--) = from ones presence</td>
<td>(Jer. 32:31; 3 Ne. 9:5)</td>
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<tr>
<td>68.</td>
<td>face of = surface of</td>
<td>(Gen. 1:29; Mos. 12:12)</td>
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69.* face of = (superfluous) . . . 63 (Ex. 33:12; Al. 5:17)
70.* face to face = in person . . 64 (Dt. 34:10; Eth. 12:39)
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72.* father(s) = ancestor(s) . . 64 (Dt. 26:5; Mos. 1:4)
73.* fear of the Lord = religion . . 66 (1 Sam. 11:7; Al. 36:7)
74.* felt darkness = dense/thick darkness . 147 (Ex. 10:21-22; 3 Ne. 8:20)
75.* filled with = full of . . . 63 (Ex. 1:7; Al. 22:31)
76.* first-born = eldest . . . 65 (Gen. 19:31; Eth. 6:25)
77. for = with regard to . . . 156 (Jer. 9:3; Al. 53:20)
78. forward = back . . . . . . . 156 (Al. 13:1)
79. give one's voice against = speak out against, revile . . . . . . . . . . . . . 118 (Jer. 4:16; 3 Ne. 7:9-10)
80.* glad (be--in one's heart) = rejoice . . . 118 (Ex. 4:14; Al. 51:13)
81.* go the way of all the earth = die . . . 118 (Jos. 23:14; Mos. 1:9)
82.* great noise/cry = loud noise/cry 118 (Ex. 11:6; Al. 14:29)
83.* heart = inner man, soul . . . . . . . 67 [Ps. 84:2 (3); Moro. 9:15]
84.* heart = middle . . . . 118 (Ex. 15:8; He. 1:18)
85.* heart = mind . . . . . . . . . . 68 (Ps. 73:7; He. 16:22)
86.* heart = reflexive pronoun .................................. 73
   (Gen. 8:21; A1. 36:18)
87.* heart = seat of disposition, intention ...................... 69
   (Dan. 1:8; He. 2:8)
88.* heart (harden the--) = become obstinate .................... 72
   (Dt. 2:30; Mos. 3:15)
89.* heart (pure--) = clear conscience .......................... 72
   (Ps. 24:4; A1. 5:19)
90. heart (put/give in one's--) .................................. 70
    (Ex. 35:34; A1. 10:30)
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    [Gen. 31:20 (Heb. text); A1. 31:22]
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93. heavy = severe, grievous ..................................... 148
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94. holy ones = saints ............................................ 74
    [Hos. 1:12(12:1) (Heb. text); A1. 10:17]
95.* house = family household .................................... 75
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96.* house = home .................................................. 76
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97.* house = nation ................................................ 76
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98.* house = palace ................................................ 76
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100.* humble oneself before = pay homage to ..................... 77
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101.* in = at ....................................................... 157
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102.* in = by, with, through (instrumentality) .................. 158
    [Ps. 36:9(10); Eth. 8:19]
103. in (call--the name of) = call by the name of . . 158
   [Is. 43:7 (Heb. text); Mos. 26:18]

104.* in (that) day = on that day . . . . . . . . . . . . . . . . . . . . . 158
   (Ex. 10:28; Al. 5:16)

105.* it shall be well with you = may you prosper . .
   (Ru. 3:1; Moro. 7:47)

106. judgment = set of laws . . . . . . . . . . . . . . . . . . . . . . . 76
   (Ex. 21:1; 3 Ne. 27:27)

107. large = great, numerous . . . . . . . . . . . . . . . . . . . . . 148
   [Dt. 9:2 (Heb. text); Mos. 27:7]

108* lift eyes = look . . . . . . . . . . . . . . . . . . . . . . . . . 121
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109. lift one's cry . . . . . . . . . . . . . . . . . . . . . . . . . . . 120
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110.* lift one's voice . . . . . . . . . . . . . . . . . . . . . . . . . . . 119
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111.* lift oneself up (above) = consider oneself better . . . . . . . . . .
   (Num. 16:3; Al. 4:12)

112. lift up = exalt, honor . . . . . . . . . . . . . . . . . . . . . . . 123
   (Is. 33:10; He. 13:28)

113. lift up = support . . . . . . . . . . . . . . . . . . . . . . . . . . . 123
   (Est. 9:3; Moro. 9:25)

114. lift up one's head = act boldly, defiantly . . . . 126
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115. lift up one's head = rejoice . . . . . . . . . . . . . . . . . . . . 124
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116.* light of one's countenance . . . . . . . . . . . . . . . . . . . . 77
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117. man = one . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 77
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118.* mouth = testimony . . . . . . . . . . . . . . . . . . . . . . . . . 81
   (Dt. 17:6; Eth. 5:4)

119.* mouth (by the--of) = spoken by, by . . . . . . . . . . . . . . . 80
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120.* mouth (from/out of the--of) = spoken by, from (2 Chr. 35:22; A1. 19:31)
121.* mouth (open the--) = speak or (superfluous) .. (Dan. 10:16; A1. 12:1)
122.* multitude of = great [Ps. 5:7(8); Eth. 6:12]
123. open one's ears = listen carefully (Is. 42:20; 3 Ne. 11:5)
124. over = concerning [Gen. 24:9 (Heb. text); A1. 24:20-25]
125.* over (king --) = king in (Ex. 1:8; 3 Ne. 6:30)
126. over = toward (Ps. 145:9; Eth. 6:12)
127.* peace (in--) = unscathed (1 Kg. 2:6; Mos. 17:2)
128. place = make, appoint (Dt. 17:15; A1. 61:8)
129. possession (the land of one's--) (Jos. 22:4; He. 5:52)
130. possession = territory, area (Num. 32:22; A1. 50:10)
131.* pour out one's soul = give utterance to one's thoughts (1 Sam. 1:15; Morm. 3:2)
132.* put /stretch forth/ out one's hand (Gen. 22:10; A1. 30:51-2)
133. raise oneself = exalt oneself (He. 9:16)
134. renew = rebuild (2 Chr. 15:8; 4 Ne. 1:9)
135. rent = rent part (A1. 46:19)
136.* rest = place of rest (Ps. 95:11; A1. 12:34)
137. retain = regain, retake, obtain ............ 129  
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139. return iniquity/evil deeds upon one's head .. 132  
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140. sea (great--) = ocean .................. 83  
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142.* seed = posterity, descendants ............. 84  
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143. seek death ............................  
(Pr. 21:6; Al. 55:5)
144.* seek one's life = wish to kill ...........  
(1 Sam. 20:1; Al. 20:2)
145.* seemeth one good = one thinks best .......  
(2 Sam. 15:26: Mos. 12:16)
146.* separate one from another = depart .........  
(Gen. 13:11; Al. 17:17)
147. set one's back (toward) = leave ...........  
[Ps. 21:12(13) (Heb. text); Al. 8:24]
148. sicken (heart--) = grieve ...............  
[Amos 6:6 (Heb. text); Al. 31:1]
149.* small and great (both--) = young and old/  
lower and upper classes ....................  
(Gen. 19:11; 2 Kg. 25:26; Morm. 9:13)
150. son = descendant ....................... 85  
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151.* soul = personal pronoun ................ 85  
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152.* soul = reflexive pronoun ............... 87  
(Dt. 4:9; Al. 38:8)
153. speak peace
(Zech. 9:10; Al. 58:11)

154.* stand before = withstand
(Dt. 9:2; Morm. 2:25)

155.* stay one's hand = desist, be lenient
(1 Chr. 21:15; Al. 10:23)

156.* stiffnecked = obstinate
(Ex. 32:9; Mos. 3:14)

157.* strengthen the hand = encourage
(Jer. 25:14; Al. 2:18)

158.* stretch forth hand/extend arm = exercise power
(Ex. 6:6; Al. 14:10-11)

159.* take up a lamentation
(Ezek. 19:1; Eth. 15:16)

160. them = those
[Gen. 6:5 (Heb. text); He. 7:8]

161.* this day = today, at this time
(Gen. 42:32; Al. 7:15)

162.* to = for
(Ex. 18:14; Moro. 8:11)

163.* to (take--wife) = take for/as a wife, marry
(Gen. 12:19; Mos. 25:12)

164.* turn away = appease
(Gen. 27:44; Al. 8:29)

165. turn away = annul, counteract
(Zeph. 3:15; Al. 33:13)

166.* turn from = cease, repent
(1 Kg. 8:35; 3 Ne. 30:2)

167. under = in place/stead of
[1 Kg. 5:1 (Heb. text); Al. 13:18]

168.* under heaven = on earth
(Ex. 17:14; Eth. 2:12)

169. unto = according to, after
[Gen. 1:11-12 (Heb. text); Al. 32:31]
170.* upon = against ........................................ 164  
[Gen. 40:2 (Heb. text); A1. 32:3]
171.* upon = at, by, in close proximity .......................... 166  
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172.* upon = to(wards) ........................................... 167  
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173. upon = within ............................................... 59  
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174. upon (fall--) = attack ....................................... 166  
(Jos. 11:7; 3 Ne. 3:20)
175. upon (gnash teeth--) grind teeth at .......................... 166  
(Job. 16:9; A1. 14:21)
176.* voice = advice ............................................... 87  
(Gen. 3:17; 3 Ne. 16:15)
177. voice = vote .................................................. 88  
(Mos. 29:39)
178.* voice (with a loud--) aloud .................................. 89  
(Gen. 39:14; A1. 19:29)
179.* voice (with one--) = in concert ............................ 89  
(Ex. 24:3; Mos. 4:2)
180.* walk = follow ............................................... 139  
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181.* walk = live .................................................. 139  
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187.* word = command(ment) .................. 95
(1 Kg. 13:1; Eth. 4:9)

188.* word = commission .................. 99
(Hos. 1:1; Al. 8:29)

189. word = gospel .......................... 98
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190. word = message ........................ 97
(Jg. 3:20; Mos. 29:4)

191. word = saying, remark ................. 99
(Gen. 37:11; 3 Ne. 15:18)

192. word = thing ............................ 100
(Gen. 24:50; He. 9:2)

193.* word(s) (according to the--of P.N.) = as P.N.
said .................. 101

194. words (hear/hearken to the--of P.N.) =
listen/pay heed to P.N. .............. 102
(Num. 12:6; Al. 16:14)

195. words (the--of P.N.) = what P.N. has said ... 102
(2 Chr. 18:12; 3 Ne. 1:16)
POSSIBLE LEXICAL HEBRAISMS IN THE BOOK OF MORMON

(WORDS OF MORMON - MORONI)

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ABSTRACT

This thesis has been a study of possible lexical Hebraisms occurring in the Book of Mormon in the sections entitled "The Words of Mormon" through "Moroni." A Hebraism was defined as any word or phrase which appeared to be a literal rendering of a Hebrew lexicographic mode of speech, in that the English had a usage or connotation which was not normal; whereas, if translated literally into Hebrew it would represent standard usage.

Nearly two hundred such items were found, some one hundred twenty of which were discussed in the body of the thesis. Of these, nouns contributed over sixty examples, verbs more than thirty and the remainder were distributed among the rest of the parts of speech.

This accumulation of Hebraisms could be evidence either of Joseph Smith's exceptional ability to recall biblical wording while under the influence of the Holy Spirit or evidence of Hebraic wording in the original coming through in Joseph Smith's translation.

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