



# THE WITNESS

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*"I will set my bow in the cloud;  
and it shall be for a token of  
a covenant between  
me and the earth."*

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Quetzal Article Pages 3-13

# A PRAYER FOR AMERICA

Heavenly Father, thou hast brought forth upon this continent a new nation, conceived in liberty and consecrated to the fulfillment of thy covenants in the last days. With thy almighty hand, thou hast established upon this Land of Promise, a mighty nation, and have protected it from all other nations. Thou hast inspired the first servants of this nation to write spiritual truths into the constitution of the United States of America. Thou hast preserved this nation as a place, conceived in liberty, whereby all thy children who dwell here, black and white, bond and free, rich and poor, male and female, would choose to serve the God of the land, who is Jesus Christ. Thou hast prospered it more than any nation in history and protected it through war and conflict. Father, thy heart must be broken as the voice of a people so richly blessed, now choose greater iniquity and openly rebel against thee. You must weep to see such great pride in our nation where so many are unwilling to return unto thee for the spiritual healing of our land. Where so many do not bind up the nation's wounds in the gospel of Christ. And so Father, we are now engaged in the great spiritual war as prophesied to come in our day. Even now, more than any time before, your children yearn for deliverance and search to and fro for thy will. Help us to have a larger vision of the work and seek to bring forth and establish the cause of Zion. Help us to become one people and engage together in the great cause before us. Dear Father, we are weak and pray for thy divine power to soon descend upon the saints and the covenant people of the Lord. Help us to come down into the depths of humility. We plead for a hastening of the work, and thy divine power, that we may assist in the greater gathering of thy people from the four corners of the earth. We cry aloud for mercy upon this nation and thy guidance in preparation for the great things that are coming upon the earth. Unto thee be all the praise, honor and glory forever, in the name of Jesus Christ. Amen

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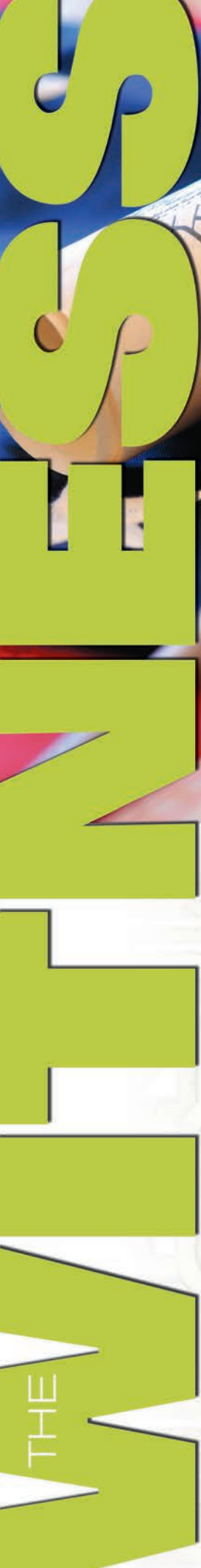
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Cover Photo Courtesy of Curtis Wallace  
 Grand Canyon of the Yellowstone, Yellowstone National Park  
 Genesis 9:19



# REMARKABLE BOOK OF MORMON EVIDENCES HIDDEN IN PLAIN SIGHT

## More Hebraic Patterns in The Book of Mormon

By Shirley R Heater

### Introduction

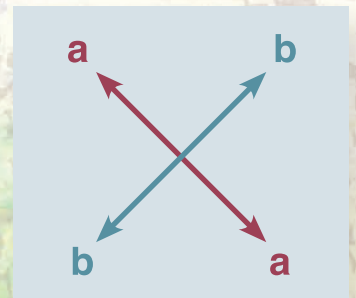
Book of Mormon writers, who were Hebrews, explain that they wrote in Reformed Egyptian because it took less room; otherwise, they would have used the Hebrew. However, their thought and writing patterns, which were in Hebrew, are preserved in the text translated into the English language by Joseph Smith.

Following the publication of The Book of Mormon in 1830, the awkward phrasing and repetitions in the text were (and still are) a constant criticism. In fact, in the 1837 edition, many of the repeated phrases, such as “and it came to pass” (43 times), were removed by the editor and typesetter, as well as awkward phrases smoothed out by rewording. After nearly 140 years that point of view was about to change! Who would have thought that this subject of criticism would turn out to be one of the strongest witnesses to the true origins of this record? And it is “hidden in plain sight” on every page!

### Chiasmus Discovery and Its Impact

A new era of Hebrew studies of The Book of Mormon began with the discovery of chiasmic patterns more than forty years ago. John [Jack] Welch as a young LDS man went to Austria to study during his junior year at BYU. He attended a lecture off campus that introduced him to a book in German entitled *The Literary Art in the Gospel of Matthew*, which he purchased having “no idea what it was all about.” As he read, he could not put it down. The author, Paul Gaecher, “introduced the idea of parallelism and argued that it was especially important to the Hebrews because in their culture oral transmission was important and parallelism helped people memorize.” Gaecher further argued that Jesus had spoken in what he called “‘closed forms’ or defined units, many of which were symmetrically constructed with an a-b-a arrangement. This symmetry, he wrote, ‘progresses to chiasmus,’ an a-b-c.d.c-b-a pattern” and that “Matthew in fact used chiasmus and that it was more Hebrew than Greek in nature.” It was this book that introduced young Welch to “chiasmic schemas” (Welch 2007:78; see figure 1).

Several days after reading this book, Welch explains, “I was awakened by what seemed to me to be a voice, whose words were these: ‘If it is evidence of Hebrew style in the Bible, it must be evidence of Hebrew style in the Book of Mormon’” (Welch 2007:79). He immediately got out of bed, picked up his Book of Mormon and opened it where he had left off reading in King Benjamin’s speech with its classic chiasmic passage in Mosiah 5:10-12 LDS (Mosiah 3:13-16 RLDS). He states that he doesn’t think he would ever have found this through his own intellectual efforts. Jack Welch went on to analyze and later published his first article in *BYU Studies* in 1969, followed by his Master’s Thesis in 1970. His publication of *Chiasmus in Antiquity* (1981) has been circulated far and wide in scholarly circles, unique in that it presents chiasmus not only in Sumero-Akkadian, Ugaritic, Biblical Hebrew, Aramaic, the New Testament and Ancient Greek, but also in The Book of Mormon! It became the leading book on chiasmus throughout linguistic scholarship (see also Treat 1982).



• FIGURE 1 •

A chiasm is a statement containing two or more parts restated in reverse order. The word chiasm is derived from the Greek letter chi (X) and Greek word chiazem (to mark with an X). The two parts may be diagrammed in the form of an X. (Treat 1982:8)

*Could Joseph Smith have known about chiasmus?* This question has been raised, primarily by critics of The Book of Mormon. John Welch conducted diligent research to learn what scholarly publications were available, particularly in the United States, in the 1820s. His results show that “there is no direct evidence, as far as I am aware, that Joseph had any actual knowledge of chiasmus” and that “the likelihood that Joseph Smith could have discovered this principle for himself or ever actually knew anything about chiasmus in 1829 remains very small” (Welch 2003:47, 80).

When *Chiasmus in Antiquity* was published in 1981, additional lines of study were already underway—surely the Lord’s timing! I first met Angela Crowell in 1980. She felt strongly impressed to begin her studies of Hebrew while working at the University of Wisconsin. She applied her studies to The Book of Mormon and the results were published in *The Zarahemla Record*. Her Book of Mormon Hebrew studies have identified a profusion of various

forms of Hebrew patterns. (See Table 1 for a summary of the various types of Hebrew patterns documented by Angela.)

Needless to say, the impact of this groundbreaking discovery in 1967 still resonates in Book of Mormon and archaeology studies today. In *Assessing the Broad Impact of Jack Welch’s Discovery of Chiasmus in the Book of Mormon*, Robert Smith concludes: “There is little doubt that a true ‘blossoming’ of such studies has taken place in recent decades” (R Smith, 2007:69). In brief, Table 2 lists only a few other numerous chiasmic studies, as well as a range of Hebraic styles.

Also, beginning in 1981, Ed Faunce noticed a variety of writing styles and began to put the text in shorter clauses and phrases. His work revealed the poetic-style structure throughout, which ultimately formed the basis for the new poetic alignment in the RCE<sup>1</sup> edition (Faunce 1985).

### • TABLE 1 • TYPES OF HEBREW WRITING

#### Hebraisms:

and, and it came to pass, behold, even, construct state, numerals, compound subject, preposition repetition, cognate accusative, compound prepositions, prophetic perfect, plural forms, repetition, idioms, literal translations

#### Poetry:

*Parallelism*—word pairs, synonymous, antithetic, number, staircase or climactic, alternating, emblematic, chiasmus (inverted), alternating and chiasmic

*Poetic Devices*—initial repetition, end repetition, immediate repetition, envelope figure, inclusio, keywords, refrain, verb gapping, merismus, rhetorical questions, hendiadys

*Secondary Techniques*—long tour, lists

*Verse Patterns*—terrace, extended terrace, sorites, pivot pattern

*Strophic Patterns*—monocolons, tricolons, ABBA quatrain, pentacolon, hexacolon

#### Ancient Jewish Interpretation & Commentary:

Midrash—exegetical, homiletic proem, yelammedenu holimies, narrative, extended commentary

#### Biblical Hebrew Sentence Structure:

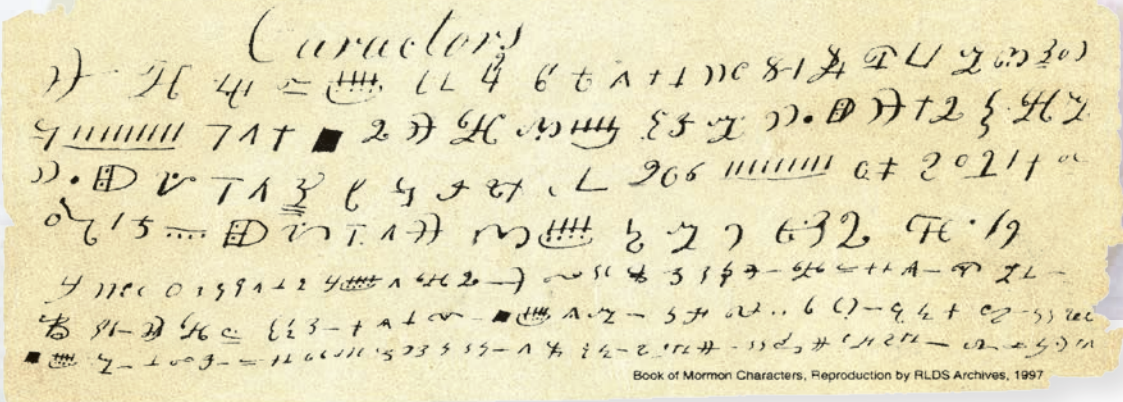
Sentence word order, Hebrew clauses, types of sentences

(Crowell 1982, 1986a, 1986b, 1988, 1991, 1993)

### • TABLE 2 • A FEW SELECTED CHIASTIC-RELATED STUDIES

- Chiasmus discovered in The Book of Mormon (Welch 1969, 1970, 1981)
- Strophe patterns of shorter clauses and phrases identified in The Book of Mormon, early 1980s (Faunce 1985)
- Chaisms at Palenque—Pacal sarcophagus, skyband on top, others on side (De Long 1986)
- Chiasmic structure in Palenque Table of 96 Glyphs (Josserand 1986; influenced by De Long; R Smith 2007)
- Sculpture of Palenque chiasmic (Robertson 1991)
- Chiasmus identified in Book of Mormon Characters (Brown 2001; Shaw 2011; **see figure 2a, 2b**)
- Book of Mormon text reformatted in poetic parallelisms (Parry 2007; Brown 1988)
- Creation text on Quirigua Monument 3/Stela C chiasmic (Josserand and Hopkins 2011:20; S Smith 1995; R Smith 2007:71; **see figure 3, p11**)
- Poetic thought and speech patterns discovered in The Book of Mormon (Walker 2010-2011)
- *Popol Vuh* contains many poetic types (Christenson 2003, 2007)

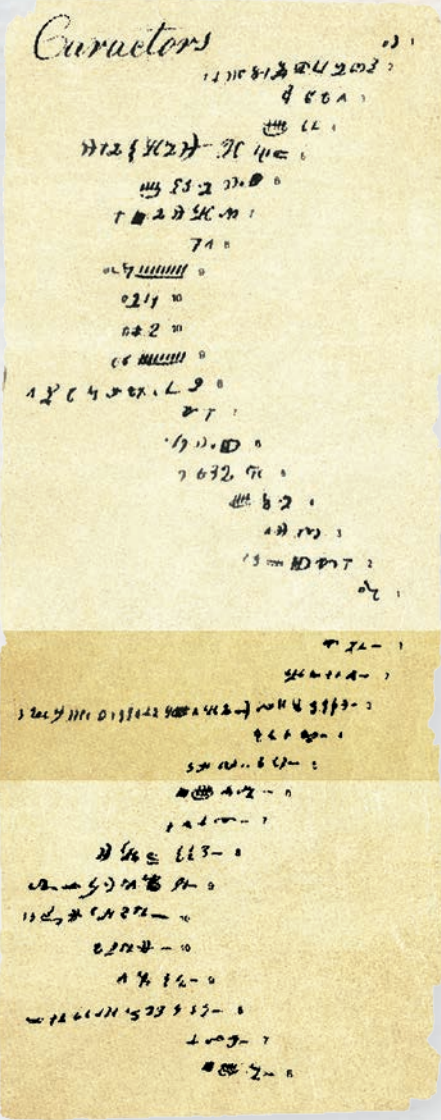
<sup>1</sup> RCE is an abbreviation for The Book of Mormon: Restored Covenant Edition, published in 1999 by Zarahemla Research Foundation, Independence, Missouri. The text alignment and punctuation of clauses and phrases of this edition reflect many of the poetic patterns of the natural flow of the text. Writing on both the Original and Printer’s manuscripts is continuous with no paragraph divisions. Punctuation was first added by the 1830 typesetter and varies throughout all editions as versification changed. Book of Mormon passages which follow are shown in poetic formatting following the RCE alignment.



Book of Mormon Characters, Reproduction by RLDS Archives, 1997

• FIGURE 2a •

"Caractors" is the only known document that was copied from the original golden plates of The Book of Mormon. The yellowed paper measures 3¼" x 8" and is owned by the Community of Christ, headquartered in Independence, Missouri.



• FIGURE 2b •

TWO CHIASMS. The top four lines (which were copied in larger symbols) are one complete chiasm, followed by a second incomplete chiasm in the bottom section. BOTTOM CHIASM. The shaded upper part introduces the first half of the bottom chiasm. The inverted second half of this beginning portion is missing from the bottom of the "caractors" transcript and may indicate that Joseph stopped copying before the conclusion of the chiasm (Shaw 2011:7).

**CHIASTIC CLUE**

A key chiasm at the beginning of First Nephi is as follows:

- A Therefore, I make a **record** of my proceedings in my days;
  - B Yea, I make a record in the **language** of my father,
  - C which consists of the **learning of the Jews**
  - B and the **language** of the Egyptians;
  - A And I know that the **record** which I make to be true,...
- (1 Nephi 1:1-2 RLDS) [1 Nephi 1:1-3 LDS]

The center point C "learning of the Jews" reveals the most important chiasm in The Book of Mormon! We know, for example, that this actually means more than just writing patterns that can lead to insights, as in this chiasm. It also tells us that topics such as culture, religion and both Old Testament and New Testament figures and events should be considered.

**More Patterns**

While I was working on the RCE text alignment, I began to recognize many patterns listed in Table 1 that were repeated throughout. Recognizing these patterns helped guide me in formatting the poetic-style text alignment that is now in the RCE. It also contributed to more readable punctuation, which highlighted some of these patterns.

In addition to the noted patterns, there were places in the text that appeared to be a pattern of some sort, but did not fit any of the patterns listed above. I have to admit, though, that I did not have any training to identify some of these patterns that did not fit those reported on in Table 1. However, the text of the Book of Mormon is so rich in style that it

was easy to follow the natural phrasing that in my experience “cried out” to be put in the poetic-style form!

I recognized these were “new” patterns (to me) and I quickly realized that they were not readily available in Book of Mormon research at that time. In order to identify these new types and verify their validity, extensive research was required since they didn’t appear to be well-known. A few types with examples from both the Bible and The Book of Mormon are offered here for the first time:

**Poetry:** Parenthetical, Epanalepsis, Extended Poem with Refrains, Synthetic Parallelism

**Sentence Structure:** Long Range Interrogator

## PARENTHETICAL

According to EW Bullinger, parenthetical construction is “a figure of speech which is used when a word or sentence is inserted which is necessary to explain the context” (1898; Heater 1996:17-18). The sentence should read as a complete thought without the parenthetical statement, which is the perfect test whether something is truly parenthetical.

### Old Testament

Hannah arose after the eating and drinking at Shiloh—**Now Eli the priest was sitting on his chair by the door post of the temple of the Lord; as for her, she was bitter in spirit**—and prayed to the Lord, weeping hard, . . .

Tsumura (2007:115-116)

Setting apart the parenthetical interruption helps in reading and comprehension:

### Book of Mormon

I have charity for the Jew—**I say Jew because I mean them from whence I came;**  
I also have charity for the Gentiles;  
(2 Nephi 15:9 RLDS) [2 Nephi 33:8-9 LDS]

And it came to pass that he said unto them:  
“Behold, here are the Waters of Mormon”  
—**for thus were they called**—  
“And now as ye are desirous...”  
(Mosiah 9:38 RLDS) [Mosiah 18:8 LDS]

Therefore, he took Ammon and Aaron and Omner—**and Himni he did leave in the church in Zarahemla, but the former three he took with him**—and also Amulek and Zeezrom which were at Melek,

And he also took two of his sons;  
Now the eldest of his sons he took not with him—**and his name was Helaman**—but the names of those which he took with him were Shiblon and Coreanton;  
(Alma 16:83-84 RLDS) [Alma 31:6-7 LDS]

## EPANALEPSIS

I first learned about epanalepsis from a small eleven-page “preliminary” report published by F.A.R.M.S.<sup>2</sup> (Childs 1986; Trimble 1987). As I was working on the text alignment in the mid-90s, I remembered this paper because of the distinct pattern it described. Only a few Book of Mormon examples were given, but no Biblical examples or Hebrew studies. However, I was able to verify the pattern in EW Bullinger’s *Figures of Speech Used in the Bible* that presented some Biblical examples. Satisfied with this identification of a real pattern, I then applied it to my work on the alignment and punctuation.

Epanalepsis is a Hebrew writing device loosely defined as “resumptive repetition.” The writer interrupts a thought with a digression, then the original sentence resumes by repeating the main thought or word. The digression usually contains material that is parenthetical and may be information which is background or supplemental to the principal thought. Some passages are complicated by several digressions before the original thought is finally completed (Heater 1996:20; Bullinger 1898; Childs 1986; Demetrius 1902).

### Old Testament

And **when the sun was going down**, a deep sleep fell upon Abram;  
And, lo, an horror of great **darkness** fell upon him.  
And **he said unto Abram**,  
[vv. 13-16 parenthetical references to seed, nation, fathers, 400 years, fourth generation]  
And it came to pass that **when the sun went down, and it was dark**, . . .  
In the same day the **LORD made a covenant with Abram, saying**,  
Genesis 15:12, 17

### New Testament

**For this cause I, Paul**, the prisoner of Jesus Christ for you Gentiles,  
[vv. 2-13 parenthetical]  
**For this cause I** bow my knees unto the Father of our Lord Jesus Christ, . . .  
Ephesians 3:1-14

<sup>2</sup>F.A.R.M.S. stands for Foundation for Ancient Research and Mormon Studies.

## Book of Mormon

And now **do ye suppose that the children of this land—which were in the Land of Promise, which were driven out by our fathers—do ye suppose that they** were righteous?  
(1 Nephi 5:118 RLDS) [1 Nephi 17:33 LDS]

The following unique example reveals synonymous phrases:

## Book of Mormon

“But **behold, when the time cometh that they shall dwindle in unbelief—**  
**After that they have received so great blessings from the hand of the Lord,**  
**Having a knowledge of the creation of the earth and all men, knowing the great and marvelous works of the Lord from the creation of the world,**  
**Having power given them to do all things by faith,**  
**Having all the commandments from the beginning,**  
**And having been brought by His infinite goodness into this precious Land of Promise—**  
**Behold** I say, **if the day shall come that they will reject the Holy One of Israel,** the true Messiah, their Redeemer and their God. . . .”  
(2 Nephi 1:22-23 RLDS) [2 Nephi 1:10 LDS]

The introductory phrase “when the time cometh” is referred to in the parallel resumption “if the day shall come” which pattern highlights the parallel thoughts that follow as synonymous. Therefore, “dwindle in unbelief” means “reject the Holy One of Israel”!

## EXTENDED EPANALEPSIS

In the book of Mosiah, I had recognized a passage that seemed to lose the initial direction of the thought. After diagramming the distinct parts, it became obvious that this fit the description of epanalepsis. My conclusion is that Mosiah 12:15-13:6 RLDS [Mosiah 28:11-29:4 LDS] is perhaps the longest and most complex *extended* epanalepsis. It is complicated by the fact that it extends from the end of one chapter into the beginning of the next before the thought is completed. With five “digressions,” there is no comparable example in the rest of The Book of Mormon, nor any in the Bible. It was this example I was most excited about because the structure of this passage is so complex it is easy to get lost.

The actual final layout of this passage taken from the RCE Book of Mormon with poetic-style alignment is shown below. The opening and closing AB and B'A' summarize the main thought, that King Mosiah had no

one to confer the kingdom upon (Mosiah 12:14 RLDS) [Mosiah 28:10 LDS], therefore he took the records and “all things he had kept” (Mosiah 12:15 RLDS) [Mosiah 28:11 LDS] and conferred them on Alma and gave him commandments concerning them (Mosiah 13:1-2 RLDS) [Mosiah 28:20 LDS].

The passage centered between the AB and B'A' contains five epanalepsis (numbered below), set apart by dashes for each segment. Notice that the end of chapter 12 RLDS [chapter 28 LDS] does not complete the thought, but it is completed in 13:6 RLDS [29:4 LDS]. The fifth and final small epanalepsis occurs in 13:1-2 where “conferred them upon Alma” is interrupted briefly and resumed again to complete the main thought.

Only the poetic-style alignment with appropriately placed dashes helps the reader to finally reach the conclusion of this important passage, which then concludes by repeating that Mosiah had no one on whom to confer the kingdom (Mosiah 13:5-6 RLDS) [Mosiah 29:3 LDS] (Heater 1996:21-22).

## Book of Mormon

- A Now King Mosiah had no one to confer the kingdom upon,** for there was not any of his sons which would accept of the kingdom;
- B Therefore, he took the records** which were engraven upon the plates of brass, and also the plates of Nephi **and all the things which he had kept** and preserved according to the commandments of God,
- And after having translated and caused to be written the records which were on the plates of gold which had been found by the people of Limhi, which were delivered to him by the hand of Limhi—
- 1 And this he did because of the great anxiety of his people,** for they were desirous beyond measure to know concerning those people which had been destroyed—
  - 2 And now he translated them by the means of those two stones** which were fastened into the two rims of a bow;  
Now these things were prepared from the beginning and were handed down from generation to generation for the purpose of interpreting languages;  
And they have been kept and preserved by the hand of the Lord, that He should discover to every creature which should possess the land the iniquities and abominations of His people;  
And whosoever has these things is called seer after the manner of old times—

**3 Now after Mosiah had finished translating these records,**

Behold, it gave an account of the people which were destroyed,  
From the time that they were destroyed back to the building of the Great Tower,  
At the time the Lord confounded the language of the people, and they were scattered abroad upon the face of all the earth,  
Yea, and even from that time until the creation of Adam—

**4 Now this account did cause the people of Mosiah to mourn exceedingly,**

Yea, they were filled with sorrow;  
Nevertheless, it gave them much knowledge in the which they did rejoice;  
And this account shall be written hereafter;  
For behold, it is expedient that all people should know the things which are written in this account—  
(Mosiah 12:14-26 RLDS)  
[Mosiah 28:10-19 LDS]

**B<sup>1</sup> And now, as I said unto you** that after King Mosiah had done these things, he took the plates of brass and all the things which he had kept and **conferred them upon Alma which was the son of Alma—**

**5 Yea, all the records, and also the interpreters— B<sup>2</sup> And conferred them upon him** and commanding

him that he should keep and preserve them, and also keep a record of the people,  
Handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.

Now when Mosiah had done this, he sent out through all the land, among all the people, desiring to know their will concerning who should be their king.

And it came to pass that the voice of the people came, saying:  
“We are desirous that Aaron, thy son, should be our king and our ruler.”

**A'** Now Aaron had gone up to the Land of Nephi, therefore, the king **could not confer the kingdom** upon him,

Neither would Aaron take upon him the kingdom; Neither were any of the sons of Mosiah willing to take upon them the kingdom;

Therefore, King Mosiah sent again among the people, yea, even a written word sent he among the people.

(Mosiah 13:1-6 RLDS)  
[Mosiah 28:20-29:3 LDS]

## EXTENDED POEM WITH REFRAINS

This category is actually a combination of two types of Hebrew poetry. The first is an alternating parallelism that “occurs when the first and third lines and the second and fourth lines, etc. ‘correspond or balance’ each other with an A/B/A/B pattern.” It can also extend to more than two lines (A/B/C/A/B/C) (Crowell 1986a revised in 1992:14).

The second type is a refrain in which “a word or line of verse is repeated more than once within a poem.” The strict refrain repeats the phrase(s) unchanged throughout the verses. However, more common is the variant refrain, which shows minor variations throughout (Crowell 1986a:9).

The following diagram from 3 Nephi 4:28-39 RLDS [3 Nephi 9:4-11 LDS] is an example of a grouping of five segments that consist of multiple parallel phrases, with the variant refrain in D and E highlighted in each segment:

28 A<sup>1</sup> Behold, that great City Zarahemla

B<sup>1</sup> have I burned with fire,

C<sup>1</sup> and the inhabitants thereof.

29 A<sup>2</sup> And behold that great City Moroni

B<sup>2</sup> have I caused to be sunk in the depths of the sea,

C<sup>2</sup> and the inhabitants thereof to be drowned.

30 A<sup>3</sup> And behold that great City Moronihah

B<sup>3</sup> have I covered with earth,

C<sup>3</sup> and the inhabitants thereof

D *to hide their iniquities and their abominations from before My face,*

E *that the blood of the prophets and of the saints should not come up anymore unto Me against them.*



- 31 A<sup>1</sup> And behold, that great City Gilgal  
 B<sup>1</sup> have I caused to be sunk,  
 C<sup>1</sup> and the inhabitants thereof to be buried up in the depths of the earth;
- 32 A<sup>2</sup> Yea, and the City of Onihah,  
 C<sup>2</sup> and the inhabitants thereof,  
 A<sup>3</sup> And the City of Mocum,  
 C<sup>3</sup> and the inhabitants thereof,  
 A<sup>4</sup> And the City of Jerusalem,  
 C<sup>4</sup> and the inhabitants thereof—  
 B<sup>2</sup> and waters have I caused to come up in the stead thereof,
- 33 D *to hide their wickedness and their abominations from before My face,*  
 E *that the blood of the prophets and the saints should not come up any more unto Me against them.*
- 34 A<sup>1</sup> And behold, the City of Gadiandi,  
 A<sup>2</sup> and the City of Gadiomnah,  
 A<sup>3</sup> and the City of Jacob,  
 A<sup>4</sup> and the City of Gimgimno—  
 B All these have I caused to be sunk and made hills and valleys on the places thereof,
- 35 C And the inhabitants thereof have I buried up in the depths of the earth  
 D *to hide their wickedness and abomination from before my face,*  
 E *that the blood of the prophets and the saints should not come up anymore unto Me against them.*
- 36 A And behold, that great City Jacob-Ugath,  
 C which was inhabited by the people of King Jacob  
 B (a) have I caused to be burned with fire  
 (b) because of their sins and their wickedness,  
 (c) which was above all the wickedness of the whole earth  
 (b) because of their secret murders and combinations
- 37 for it was to destroy the peace of My people and the government of the land;  
 (a) Therefore, I did cause them to be burned  
 D *to destroy them from before My face,*  
 E *that the blood of the prophets and the saints should not come up anymore unto Me against them.*
- 38 A<sup>1</sup> And behold, the City of Laman,  
 A<sup>2</sup> and the City of Josh,  
 A<sup>3</sup> and the City of Gid,  
 A<sup>4</sup> and the City of Kishcumen  
 B have I caused to be burned with fire,  
 C and the inhabitants thereof, . . .
- 39 D I did send down fire and *destroy them, that their wickedness and abominations might be hid from before My face,*  
 E *that the blood of the prophets and the saints which I sent among them might not cry unto Me against them.*

<sup>3</sup>B is a a-b-c-b-a chiasm.

## SYNTHETIC PARALLELISM

“In synthetic parallelism, elements of the poetic line build on one another (a synthesis), but are not related as synonymous or antithetical; for example, the first line states an event, and the second states a conclusion. Two parts together are connected in a form that may convey cause and effect, or where the second part gives explanation or adds something new to the first part” (Bullinger 1898).

### Old Testament

Oh that my head were waters, and mine eyes a fountain of tears,  
**that I might** weep day and night for the slain of the daughter of my people!  
Jeremiah 9:1

The eyes of the Lord are in every place,  
**watching** the evil and the good.  
Proverbs 15:3

### Book of Mormon

Therefore, get thee out of this land,  
And I will stop the Lamanites in this valley, **that they come no further in pursuit of this people.**  
(Mosiah 11:74 RLDS) [Mosiah 24:23 LDS]

## EXTENDED SYNTHETIC

This pattern covers several lines. The following are clear examples that I recognized as a repeating pattern but didn't know what to call it. Note the direct relationship of the parts of each line, illustrating cause and effect.

### Old Testament

Oh that thou wouldest rend the heavens,  
**that thou wouldest** come down,  
**that the mountains might** flow down at thy presence,  
Isaiah 64:1

The law of the Lord is perfect, **converting** the soul;  
The testimony of the Lord is sure, **making** wise the simple.  
The statutes of the Lord are right, **rejoicing** the heart;  
The commandment of the Lord is pure, **enlightening** the eyes.  
The fear of the Lord is clean, **enduring** forever;  
The judgments of the Lord are true, and righteous altogether.  
Psalms 19:7-9

### Book of Mormon

And they did withhold food from them, **that they might hunger,**  
And water, **that they might thirst;**  
And they also did take from them their clothes, **that they were naked;**  
And thus they were bound with strong cords and confined in prison.  
(Alma 10:71-72 RLDS) [Alma 14:22 LDS]

Adam fell, **that men might be;**  
And men are, **that they might have joy,**  
And the Messiah cometh in the fulness of time, **that He might redeem** the children of men from the fall;  
(2 Nephi 1:115-116 RLDS)[2 Nephi 2:25-26 LDS]

And I saw the earth, **that it rent,**  
And the rocks, **that they rent;**  
And I saw mountains tumbling into pieces;  
And I saw the plains of the earth, **that they were broken up;**  
And I saw many cities, **that they were sunk;**  
And I saw many, **that they were burnt with fire;**  
And I saw many, **that they did tumble to the earth** because of the quaking thereof.  
(1 Nephi 3:104-109 RLDS) [1 Nephi 12:4 LDS]

And wo unto the deaf that will not hear!  
**for they shall perish;**  
Wo unto the blind that will not see!  
**for they shall perish also;**  
Wo unto the uncircumcised of heart!  
**for a knowledge** of their iniquities will smite them at the last day;  
Wo unto the liar!  
**for he shall be thrust down** to hell;  
Wo unto the murderer who deliberately killeth!  
**for he shall die;**  
Wo unto them who commit whoredoms!  
**for they shall be thrust down** to hell;  
Yea, wo unto they that worship idols!  
**for the devil** of all devils delighteth in them;  
And in fine, wo unto all they that die in their sins!  
**for they shall return to God** and behold His face and remain in their sins.  
(2 Nephi 6:65-72 RLDS) [2 Nephi 11:23-27 LDS]

## INTERROGATOR

Interrogative sentences ask questions such as Who? What? Where? Why? When? How? etc. In Hebrew, the interrogative sentence may be expressed in different forms.



• **FIGURE 3** •

Creation text on Quirigua Monument 3, Stela 3. Hopkins and Josserand call this “nested couplets” and describe the “chiasmic structure” as ABCCCBA. The formal structure expresses: A1/A2 date and event of creation, B1/B2 setting the three stones (creation), C1/C2/C3 details of stone settings: deity in action, where action took place, “and it came to pass” action completed (Josserand & Hopkins 1988:22; 2011:20-21).

One form repeats the interrogative particle, each followed by a question mark (Crowell 1988:55-56; Andersen 1974:114; Heater 1996:25-28).

**REPEATED INTERROGATOR**

Old Testament

Then Abraham fell on his face and laughed,...

“**Will** a child be born to a man one hundred years old?

And **will** Sarah, who is ninety years old, bear a child?”  
Genesis 17:17

Book of Mormon

**Will** ye bring forth evil fruit, ...?

Behold, **will** ye reject these words?

And **will** ye reject all the words which have been spoken concerning Christ..?

(Jacob 4:11-13 RLDS) [Jacob 6:7-8 LDS]

**LONG-RANGE INTERROGATOR** [“long-range influence of opening interrogator”]

An opening interrogator in a series of questions is not always repeated, but its influence may be implicit in what follows. Each question, implicit as well as explicit, is followed by a question mark. The implicit (or implied) interrogator is shown in parentheses in the following examples.

Old Testament [two explicit—six implicit]

**Why** did you do it?

And (**why**) did you rob my mind?

And (**why**) did you drag away my daughters like prisoners of the sword?

**Why** did you sneak away?

And (**why**) did you deceive me?

And (**why**) didn't you tell me, So that I could send you off with joy and song,

And (**why**) didn't you let me kiss my grandsons  
and granddaughters?  
Now (**why**) did you act so stupidly?  
Genesis 31:26-28  
(Crowell 1988:58; Andersen 1974:114-115)

**Book of Mormon** [**five explicit**—**three implicit**]

**Why** have ye polluted the holy church of God?

**Why** are ye ashamed to take upon you the name  
of Christ?

**Why** do you not think that greater is the value of  
an endless happiness, than that misery which  
never dies because of the praise of the world?

**Why** do ye adorn yourselves with that which hath  
no life. . . ?

Yea, **why** do ye build up your secret abominations  
to get gain?

And (**why**) cause that widows should mourn  
before the Lord?

And (**why**) also orphans to mourn before the Lord?

And (**why**) also the blood of their fathers and  
their husbands to cry unto the Lord from the  
ground, for vengeance upon their heads?

(Mormon 4:51-55 RLDS)[Mormon 8:38-40 LDS]  
(Crowell 1988:59)

[**one explicit**—**three implicit**]

“**Have ye any** that are lame or blind or halt or  
maimed or leprous?

Or (**have ye any**) that are withered?

Or (**have ye any**) that are deaf?

Or (**have ye any**) that are afflicted in any manner?”  
(3 Nephi 8:7 RLDS) [3 Nephi 17:7 LDS]

[**three explicit**—**four implicit**]

**Know ye not** that there are more nations than one?

**Know ye not** that I, the Lord your God, have  
created all men?

And (**know ye not**) that I remember they which  
are upon the isles of the sea?

And (**know ye not**) that I rule in the heavens  
above and in the earth beneath?

And (**know ye not**) I bring forth My word unto  
the children of men . . . ?

**Know ye not** that the testimony of two nations is  
a witness unto you that I Am God?

(**Know ye not**) That I remember one nation like  
unto another?

(2 Nephi 12:55-59 RLDS) [2 Nephi 29:7-8 LDS]

## The Future of Book of Mormon Studies is in the Past!

Since the explosive discovery of chiasmus in The Book of Mormon, we have seen a parallel explosion of discovery in the fields archaeology and linguistics—chiastic hieroglyphs, parallelisms, poetry, etc., as well as the decipherment of the glyph for “and it came to pass”—the most frequent phrase found in the Book of Mormon!


Nicholas Hopkins and his late wife Kathryn Josserand credit the discovery of chiasmus in the inscriptions to Dr Richard DeLong who learned of it from Book of Mormon research. Josserand stated “The formal structure of this last sentence [from the Tablet of the 96 Glyphs, Table 9] is chiasmic, producing a ‘mirror image’ of parallel constructions, of the A-B-B'-A' pattern (De Long 1986)<sup>4</sup>” (Josserand 1986:27). De Long presented a paper in June 1986 at the Sixth Palenque Round Table of things he saw in the glyphs. This was a case where a Book of Mormon discovery influenced archaeologists in making their own discovery, although they didn't know the source of this information (DeLong 1986; R Smith 2007:70). See also figure 3 on page 11 for a chiastic diagram of Quirigua Monument 3 glyphs.

Finally, I have a new perspective that came as a surprise. I was recently reading *Traditional Techniques in Classical Hebrew Verse*, by Wilfred GE Watson, published in 1994. Much to my surprise he made some intriguing statements:

From the Hebrew perspective, the relationship is recognized between Near Eastern parallelism and Quiché<sup>5</sup> ritual language. There is a renewed understanding of Biblical Hebrew and Native American verse.

Watson (1994:31)

We can now look to Meso-America for comparative material in our attempts to understand Hebrew (and Ugaritic) verse traditions (ibid:27).

We eagerly anticipate more evidences “hidden in plain sight”! 

<sup>4</sup> Note that De Long's paper is referenced by Josserand.

<sup>5</sup> Interestingly, Christensen's translation (2003) of the *Popol Vu* is from the original K'iche'-Maya text rather than the Spanish versions.

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Note: All articles from *Quetzal Codex*, *The Zarahemla Record* and *The Witness* are available on [www.bomf.org](http://www.bomf.org) (The Book of Mormon Foundation in "publications" section).

Copy editor: Pat Heady Winholtz

# >>> JOURNEY THROUGH >>> THE BOOK OF MORMON FOUNDATION



On April 14th, Lorrie Look's fourth grade class from CPRS walked over to the Foundation to spend some time learning about the Book of Mormon. We started off the visit with a snack and watched a video of the play, "Build Your House Upon a Rock," from the 2014 Book of Mormon Day for Kids. We talked about what it means to build your house upon a rock and the scriptures it refers to. We also discussed how Jesus is our rock.

We went into the library to see the replicas of the sword of Laban, the liahona and the gold plates. We also learned about roles each played in the Book of Mormon. We discussed what was actually contained on those gold plates. Using the *Overview of the Book of Mormon* as a guide, we talked about the purpose of the Book of Mormon, how we got it, who wrote it and where it took place.

Each child received a copy of the *Overview*. We walked down the hallway, looking at the Robert Farley paintings contained in it and saw how the original version was published. We watched another video made at the Book of Mormon Day for Kids and ate lunch together. The children packed up their *Overviews*, copies of *The Witness*, rocks and scripture cards, and headed back to school.



# PROPHECY WATCH

There are many observable prophecies concerning the last days found in the Bible and Book of Mormon. One of them points to the increased activity and intensity of scoffers and mockers.

Knowing this first, that in the last days there shall come scoffers, walking after their own lusts. Denying the Lord Jesus Christ, and saying, Where is the promise of his coming?

(2 Peter 3:3-4 IV/KJV)

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

(Jude 1:17 IV/KJV)

And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed. And I also cast my eyes round about, and beheld on the other side of the river of water a great and spacious building; And it stood as it were in the air, high above the earth. And it was filled with people, both old and young, both male and female; And their manner of dress was exceeding fine; And they were in the attitude of mocking and pointing their fingers towards those who had come at, and were partaking of the fruit. And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

(1 Nephi 2:70-76 RLDS) [1 Nephi 8:25-28 LDS]

We are seeing scoffers and mockers today, pointing at and ridiculing those who believe in the signs of the times and the coming of Christ in their generation. In fact, scoffers and mockers are emerging more frequently toward those who have any belief in God and Jesus Christ. The news media, Hollywood celebrities and political leaders, from all levels of government, are a few examples of those leading the way in their ridicule of Christians. Unfortunately, this ridicule is also found within the Christian church, as members with differing views ridicule others. Scoffing and mocking seems to be escalating and growing in intensity from all sources.

The scriptures are clear about scoffers and mockers being a sign of the last days. It's certainly not new to our time, but has become easily observable, promoted and experienced because of the instant, global impact from communications and social media. The persistent and growing persecution of Christians throughout the world in recent times, including verbal abuse, bullying, isolation, IRS audits, forced compliance of unfair and prejudicial laws, judicial activism, lawsuits, family separation, slavery, rape, prison, torture, and even death, presents solid evidence of this prophetic fulfillment.

In spite of the ridicule and persecution, believers should find greater hope and faith in living today. It's amazing how the emergence of scoffers and mockers comes among a generation called by God to witness and participate in the greatest outpouring of His power since the creation of the world. This opposition has created an intense spiritual battle! A good summary of this spiritual battle is found in a recent article written by Pete Garcia called: *This Generation*:

Given what we know of history, we know that the events that are laid out in the Olivet Discourse, have not yet fully come to pass. Yes, Jerusalem was conquered and destroyed by the Romans in AD70. Yes, false messiahs have come claiming to be "the" Christ. Yes, there have been wars, and rumors of wars. Yes, there have been earthquakes and divers places, as well as pestilences and signs in the heavens. What can't be, is that ALL of those things, took place as birth pangs, meaning there would by necessity, be a slow escalation leading up to a faster and more intense escalation, all in forty years.

While scoffers, both religious and non, like to point out that every generation thought they were the last one. I would counter to them, to which generation saw the rebirth of the nation Israel? Which generation saw the assimilation of Europe back together as a single entity? Which generation has seen technological advancement move from the speed of horse, to the speed of sound? Which generation has seen massive World Wars, unparalleled in human history? Which generation has seen civilization create instantaneous,

global communications? Which generation has created a virtual reality that has literally taken over every facet of our existence? This same virtual reality is also able to monitor and record everything we say or do, as well as everything we buy or sell? Which other generation has seen morality turned on its head? Which other generation has seen the rise of violent, completely anti-Christian religions on a scale unmatched in human history? Which generation has seen the population reach back over seven billion? Which generation has given birth to the reality of artificial intelligence? Which generation has seen all of these happen at the same time? **This generation.**<sup>1</sup>

Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” (Luke 21:28 IV/KJV)

The Book of Mormon adds its own unique list of signs for this generation. They are numerous, but we can add a few of them to the list quoted from the article above. Which generation has seen prophecies of the Book of Mormon come to pass? Which generation has seen a free nation, founded upon a belief in God, sin against the gospel and reject the fullness of the gospel? Which generation has seen this mighty nation demonstrate pride above all the nations of the earth? Which generation has seen

all manner of murders, especially manifesting itself in the latter-day abomination of abortion? Which generation has seen all manner of whoredoms, especially manifesting itself in the acceptance of homosexuality and same-sex marriage? Which generation has seen God removed from schools and the public square? Which generation has seen all manner of lying and deception in society, academic institutions and government leadership? Which generation has seen the gentiles ripen in iniquity? Which generation has seen the remnant of the House of Israel coming among us and treading us down? Which generation has seen the beginning of the gathering of the saints to the New Jerusalem? Which generation continues to see the gathering of the Jews to their land of inheritance? Which generation has seen all of these things happen at the same time? **This generation!**

and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

(D&C 45:8c RLDS) [D&C 45:49-50 LDS]

May the saints look up, rejoice with faith and without fear to prepare and participate in the great and marvelous work! The signs of the times are among us! Watch, therefore, and pray always!

<sup>1</sup> <http://www.omegaletter.com/articles/articles.asp?ArticleID=8042>

**The purpose of Prophecy Watch** is to assist in looking for and knowing the signs of the times and the signs of the coming of the Son of Man. The perspectives it contains are not presented as the “only, best or final answer” to their meaning, but rather “to the intent that ye might believe on his name” and more fully participate in their fulfillment. We hope Prophecy Watch will provide a brief glimpse into specific prophetic subjects that will encourage each person to diligently pray, study, fast and seek the will of God concerning them.