

**Chapter 1 : WATCH: Evidence of the Book of Mormon: Internal Complexity | Book of Mormon Central**

*This book shares the exciting results of scholarly research on the Book of Mormon undertaken during the s. As an ancient religious text and cultural artifact, the Book of Mormon rewards close analysis along many lines of inquiry.*

When the Latter-day Saint frontier midwives delivered babies, they frequently did so without the safety net of emergency obstetric services. Often their skills and expertise were called on in emergencies. But as emergency services became widely available, midwifery in the United States, and by extension among Latter-day Saints, dwindled into near extinction. For a time, the role of midwife was an actual calling extended to Latter-day Saint women. The first midwife to be set apart and ordained by Joseph Smith in Nauvoo was Ann Carling, who was counseled to follow the principles of the Word of Wisdom in her work. Kimball directed Sessions to continue her work as the Saints traveled westward. She assisted in the births of children and supported women along the banks of Mississippi River. Fifty-two years old when she left Winter Quarters for the mountains of Utah, she continued assisting women in childbirth until age 85, having attended and recorded 3, births among Mormon women. In this way, midwives were viewed as the female equivalent of patriarchs—matriarchs whose position was cemented by being called and ordained. An example is Zina Young. Her strongest capabilities lay in nursing the sick. No other woman knew better what to do when death came into a home. Numberless instances might be cited of her administrations among the sick, when she seemed to be inspired by some higher power than her own. Susannah Lippincott Richards, wife to the herbalist Willard Richards, taught classes in midwifery, childcare, and diseases of children. The infant mortality rate could not be significantly reduced without access to such services. By the s, midwives, herbalists, and physicians in the region found a solution to the limited skills and expertise they possessed. Women such as Romania B. The Relief Society was instrumental in the creation of these hospitals. The intent was to provide for the medical needs of the Saints at the time. In doing so, the Relief Society became an agent of change as it combined physical and spiritual assistance with efforts to meet health needs that could not be met at home using traditional healing techniques. I will tell you what to do, you ladies, when you find you are going to have an increase, go off into some country where you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. Originally, hospitals provided maternity care for indigent and homeless women and the rates of infection were far higher in the hospital compared to the documented rates for home births attended by both midwives and physicians. By the end of World War I, infection rates in the hospital were brought down through an increased understanding of antisepsis and sterilization procedures. By , 99 percent of babies were born in hospitals with obstetricians. The abandonment of polygamy was the watershed event, but other unique Mormon cultural characteristics, such as women administering blessings of healing and men wearing long beards, slowly disappeared as Latter-day Saints assimilated into the dominant culture. As the cult of republican motherhood<sup>22</sup> became a strong theme in American and Mormon religion, it became socially unacceptable for women to engage in professional pursuits, leaving maternity care in the hands of men. Various LDS Church leaders, including President Ezra Taft Benson, as late as , have called on mothers to abandon their positions of employment and return to the home. Doctors soon came to insist—and women to expect—that giving birth meant: Although scopolamine can interfere with memory creation, supposedly a boon in that women would not remember the pain of childbirth, it was not always effective. She was born while he was washing his hands. I do not believe the treatment I received was intentionally cruel—just hospital routine. Women insisted that their husbands be present for the births of their children; one couple went so far as to handcuff the father to the hospital bed so he could not be removed from the room. Ina May Gaskin was one of the first midwives to pioneer this shift in thinking and has been a leader in American and global midwifery since . She and her contemporaries have been largely responsible for the recovery of midwifery in the United States. Knowledge of traditional midwifery had continued in the U. These midwives with initial nurse training were essential in making maternity care accessible to women in rural areas. Notebooks explaining midwifery procedures and practices circulated through the mail among women, reducing the need to travel in order to learn more about the practice. Women able to do so also traveled to

other countries to learn from traditional midwives. When it comes to morbidity injury as a result of medical procedures that do not result in death, midwives and out-of-hospital birth have substantially lower rates of episiotomies, as well as complications due to infection and hemorrhage. Medical evidence also demonstrates that increased intervention beyond a certain level introduces more risk than necessary, leading to higher morbidity and mortality rates. Feeling these statistics and experiences are ample justification for their decision, more and more women are choosing to birth at home or in out-of-hospital birth centers with midwives. When we talk about why they are choosing to give birth without medication, so many of these couples will express their belief that God made their bodies to give birth. It is a gift to be able to grow a life, birth their baby, and then to feed their baby with their own body. They have so much confidence and faith in Christ, it is very inspiring. I love these answers because I feel this same way. The same is true of so many out-of-hospital midwives in this area. They pray with their clients and typically are very vocal in their faith. Faith in Christ and faith in the natural process of birth. Like their LDS ancestors and foremothers, they feel led to working with families to have safe and satisfying birth experiences. More and more LDS women are becoming doulas, midwives, childbirth educators, and lactation consultants. They find that the work can be family friendly, allowing them to stay home with their children and work part time, sharing childcare and household duties with their husbands. In October of , the website Birthing in Zion [www. An LDS mother can now use the internet to find a midwife, childbirth educator, or doula who shares her religious perspective. In conjunction with the directory, LDS women and mothers are connecting with one another in a Facebook community \[www. Through this, LDS women today are discovering the legacy of women as primary birth attendants common in the early Church and throughout history. As the community of LDS birth workers and women interested in care provided by their Relief Society sisters grows, there may be a day when a woman will be able to find, in her own stake, an LDS midwife or other birth professional with whom she can share the spiritual dimensions of childbearing and evoke a former time when midwives were revered as female leaders and ministers of the gospel. Utah State University Press, Donna Smart, Mormon Midwife: Deseret Book Company, , 66â€” Derr, Cannon, and Beecher, Women of Covenant. The Council of Health was originally established in However, it was reestablished in when the first maternity hospitals were established in the territory and necessitated further obstetrical trainings for hospital workers. Brigham Young, in Journal of Discourses London: Irvine Loudon, Death in Childbirth: Oxford University Press, , The Netherlands is known today as the only European country to have continued homebirths attended by midwives who practice fully independently within a supportive framework for maternity care. Holland continues to have one of the lowest rates of maternal and perinatal mortality in the world. Sweden also continued to use midwifery services for the childbearing population and experienced the decline in maternal mortality sooner than did Britain and the U. Tina Cassidy, Birth New York: Atlantic Monthly Press, , 54â€” Women were expected to dedicate their lives to the rearing of their children to become citizens supporting the ideals of the American republic. Through their devotion to their children, they were believed to have influence in civic duties and were socially discouraged from engaging in public life. Linda Kerber originally used the term in her book Women of the Republic: University of North Carolina Press, Da Capo Press, The University of North Carolina Press, Bennebroek Gravenhorst, and S.\]\(http://www.BirthinginZion.com\)](http://www.BirthinginZion.com)

Chapter 2 : Why Did Book of Mormon Authors Use Colophons? | Meridian Magazine

*"Rediscovering the Book of Mormon" is a useful volume of essays dealing with the literary texture, variety and richness of the Book of Mormon that shows Joseph Smith could not have possibly authored the text in the 19th century.*

A few researchers have suggested setting aside historical claims in order to focus on interpretation. Justification for this is based on the fact that the Book of Mormon presents a universal, providential history that transcends any particular history and points to a universal path of personal and social salvation. All literature to a greater or lesser degree is attached to history. Therefore there needs to be some mediation between textual interpretation and historical setting. If the book is not worth reading, no claim to antiquity can salvage it. So I propose interpreting this sacred narrative in the historical and literary context in which it emerged. Yet I wish to appeal to history as an interpretive aid. The historical setting to which I will appeal is the original audience. I will examine the manner in which Book of Mormon rhetoric addresses this audience. The Book of Mormon Title Page makes a critical rhetorical claim: The book spends a great deal [p. Prophecies of events after are rushed over rather quickly and are addressed from the perspective of the audience in for example, 2 Ne. When Jesus appears he commands his Nephite listeners to record his sermon for the sake of latter-day readers. Only the latter-day audience could fully interpret the prophecies of that time. Another reason to interpret the Book of Mormon in a modern context is the language of the book—the language of Joseph Smith. Language evolves over time, and certain words and phrases have lost subtleties of meaning since the early s. To ignore these subtle differences in language is to risk misinterpretation. A rhetorical approach is thus not one among many approaches; it is one of the starting points for other interpretations, regardless of when the book was written. An additional reason to begin with the nineteenth-century audience is because the Book of Mormon utilizes nineteenth-century literary forms and theological categories. Interpretive theory demands some historical setting. Certainly there are those who deny any importance to historical setting because they believe interpretation reflects the person who interprets or because the text is self-contained. But to accept subjectivity in interpretation does not imply arbitrariness. And Wayne Booth has taught us that an author cannot choose whether to use rhetorical heightening. The only choice is the type of rhetoric to be used. If fidelity to the text is claimed as a virtue and if one of the tasks of interpretation is to grasp original meaning, then history is important. Scripture is often not allowed to differ from what the contemporary reader believes, and the text becomes little more than the projected voice of the reader. Letting the text speak requires attention, sincerity, and integrity. Once we listen to the dialogue between text and original audience, we are in a better position to grasp the universal message of the book. We must be careful to avoid equating the meaning of a text with what its audience says it means. Even the audience is liable to misinterpretation. It is the dialogue between text and audience that is the interpretive aid. For the Book of Mormon all history points to Jesus as savior of the world. This salvation includes conquest of death and guilt, and establishment of community. The text demands therefore a leap beyond historical circumstance and a narrow historical audience. Christ could not be speaking about Nephite disagreements, since Nephites are being introduced to the sacrament for the first time. The voice of Christ may be addressing Nephites, but the text is anticipating disputations among its nineteenth-century audience. We can then construct the characteristic way in which the text addresses these matters. This understanding of the nineteenth-century conversation is the first step in considering the continuing relevance for a twentieth-century audience. The liturgical symbolism in the Book of Mormon expresses what it considers a universal understanding of existence. Most prayers in the Book of Mormon seem to be spontaneous expressions of the spirit. The evil Zoramites all offer the same uniform prayer Alma The spontaneous and righteous prayer of Alma is juxtaposed to the Zoramite prayer. The implication is that prayer should be a spontaneous expression of the soul in contrast to the fixed and dead prayer of the Zoramites. The liturgical prayers themselves offer evidence of this same tradition of spontaneity and spirit. The baptismal prayer of Alma at the waters of Mormon appears to be spontaneous. It is much longer than the baptismal prayer in Moroni. The wording is entirely different, although the two baptismal prayers reflect some common theological themes. The same variability

can be found in the two eucharistic prayers in Moroni. O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in the remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. The covenant sections of the two prayers differ. In the prayer over the bread obedience is required in order to have the spirit. This element is missing in the prayer over the wine. But the conditions and wording of the covenant vary. For example, in 3 Nephi obedience is promised in taking the wine, and the bread signifies remembrance only. In 3 Nephi Behold I am the light; I have set an example for you. The fixing of sacramental forms in Moroni did not stop the evolution in Mormon sacraments. We find in Mormonism a history of transformation in baptism, the temple endowment, and the eucharist. To trace the details of this history would depart from the objective of this essay. I simply wish to make the point that spontaneity or modification by the spirit and fixed forms of authority are still competing and unresolved ideals in Mormon liturgical piety and thought. Mormons claim to have the true forms of worship, yet they also claim the power of new revelation to modify the forms to meet changing needs. These two perspectives are not necessarily incompatible. But in the Book of Mormon text and in Mormon thought generally, the two competing principles have yet to be systematically resolved. In an important sense this tension within the Book of Mormon between spontaneous and fixed forms recapitulates various voices in a larger nineteenth-century conversation about the proper mode of administering sacraments. In the early nineteenth century, a number of churches followed the ideal that prayer including eucharistic prayers should allow for the spirit to guide the words. One way to account for the liturgy in the Book of Mormon would be to propose that the Book of Mormon presents a position of mediation between the fixed and spontaneous liturgy in the nineteenth century. He suggests that the theology of the Book of Mormon as a whole can be characterized as a theology of mediation between opposing positions , Thus he believes that its theological stance regarding human nature is a middling [p. I would describe the impulse embodied in the Book of Mormon in somewhat different terms. For me the term mediation unduly emphasizes compromise. The Book of Mormon is always a rigorous advocate. The same is true of its position on Universalism. In response to the two examples cited by Hill, I have argued elsewhere that the Book of Mormon advocates conservative Arminianism and defends a trinitarian position on the godhead Thomas ; Vogel The nineteenth-century controversy over fixed versus spontaneous prayers reveals an unusual position in the Book of Mormon. We have, as noted, a move from spontaneous to fixed prayers by the end of the book. This is one instance where the thesis of mediation is an appropriate explanation. But the thesis of mediation hides the novel position presented by the book. Prayers in the Book of Mormon are fixed because they rest on the authoritative commands of Jesus. Even Lutherans, Episcopalians, and Methodists modified their fixed eucharistic prayers to match a changing understanding of the sacrament. What is unique about the Book of Mormon is the presentation of a lost scriptural authority on the liturgy. There were various claims among early nineteenth-century Protestants regarding proper prayers and mode of administering the sacraments. It was a commonly held belief among Protestants that all sacraments must ultimately derive from scriptural precedent. But I know of no nineteenth-century work that made authoritative and exemplary claims regarding the sacraments by an appeal to the discovery of the lost prayers and instruction of Jesus. In addition, the sacrament prayers interpret the meaning of the sacramental ritual. Others used a prayer of thanksgiving only. Still others contained both. It was typical for free churches to offer a separate prayer for the wine and the bread. In the New York and Philadelphia Synod of the Presbyterian Church drafted a set of suggested patterns, combining a prayer of thanksgiving with a consecration on the elements into one prayer, but because of the bias against set prayers, they were never published. This prayer is quite lengthy. I will quote only the main headings that reveal its literary form: Father, Son, and Holy Spirit: We adore thee as the fountain of being and blessedness â€œ We thank thee for this holy

ordinance. We devoutly pray for thy blessing upon us, in our attendance at this feast of love. May we by faith eat the flesh and drink the blood of the Son of God. Let the cup of blessing which we bless, be to us the communion of the blood of CHRIST; let this bread which we break, be to us the communion of the body of CHRIST â€” Join us to thee in a new and everlasting covenant, and make us one spirit with thyself. May thy continual grace further and assist us in the performance of every duty of the Christian life. I will refer again to this prayer when discussing eating by faith the blood and body of Christ, and when examining covenantal thought. Twentieth-century prayers for the Disciples of Christ are probably based on the spontaneous prayers that preceded them.

**Chapter 3 : Rediscovering the Book of Mormon Remnant through DNA | Book of Mormon Evidence**

*The Book of Mormon is a very cool Scriptural/history book and for me I love what I learn from the stories. this book is a collection of essays and talks that go into great detail of how the writting, language, imagry and poetry of the Book of Mormon is very complex and mirrors Hebrew.*

Reynolds The writers of the Book of Mormon talked a lot about their government and political beliefs. Most of us look only at the Nephite system of judges and the Gadianton robbers, however. This quarrel is the cause of centuries of political and military struggle. But this was not the only problem. Even within Nephite society, an endless number of dissenters challenged the government. They often split away to join the Lamanites when they could not win control inside the Nephite system. These dissenters typically argued for the Lamanite view, in part because they thought they could line their own nests that way. By paying close attention to how this struggle was waged, we can see one of the reasons the Book of Mormon was written. Of course it is a witness for Christ and his teachings. But in addition, it provides reasons why we should believe that the tradition of the Nephites was just and correct. The two messages of the book are tied together in such a way that whoever accepts the teachings of Christ accepts that Nephi was a legitimate ruler, and vice versa. Every group of people wants to be assured that its government is lawful and was founded properly. This is, in part, why stories of national origins and city foundings have been so important to human societies. The stories explain the origins of their laws and their rulers. Nephi undertook late in his life to write an account of his people on the small plates. His small plates defend the Nephite tradition and refute the account advanced by the Lamanites and dissenters. Thus, one interesting way to read the account is as a political tract produced to show that his rule was authoritative. Furthermore, all of it was seen through his memory and mature reflections. What we tend to read as a story of flight from Jerusalem is really a carefully designed account explaining to his successors why their religious faith in Christ and their political traditionâ€”the kingship of Nephiâ€”were both true and legitimate. Several times in the text, Nephi mentioned the competing tradition of Nephite dissenters and Lamanite spokesmen. He explained that the younger brother took the lead because he was righteous and was called of God: This version of the Nephite political tradition seems to have been standardized early in their history. The tradition was an officially accepted one because it was repeated on ceremonial occasions. The Lord had brought them out of Jerusalem. The Lord had delivered them from their enemies. The Lord had appointed just men to be their teachers. The Lord had given them a just man to be their king, who had established peace in Zarahemla and had taught them to keep the commandments of God Mosiah 2: The Book of Mormon describes the Lamanites as constantly seeking to dominate the Nephites. From the first, Nephi claimed, they tried to kill him 1 Nephi 7: No doubt the older brothers had ground into their families these anti-Nephi teachings. Now, we might think that destroying the Nephites would have been enough. Why would they be concerned about destroying the Nephite records too? If so, they would want to eliminate even that possibility by wiping out the books. Samuel the Lamanite knew already before the time of Christ the power in the Nephite records: Statements of Nephite apostates emphasize how politically powerful the correct records were. One Amalekite spokesman rejected the Nephite teaching that a Redeemer would come, at the same time belittling all other Nephite traditions: We do not believe in these foolish traditions. The famous apostate Korihor displayed this same skepticism see Alma So did the Zoramite leaders who were angry with Alma for challenging their schemes. The Nephites were clear about the link between their religious and political traditions. Mormon wanted us to notice how the Zoramites changed their worship and their political loyalties at the same time because he pointed out the connection of political structure and religion among the Nephites. For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship. The aims of the religious apostates are clearest in the revolt of Amalickiah and his followers. The writer indicated that this was first phrased as a religious argument and that by his flatteries Amalickiah won dissenters from the church see Alma Captain Moroni responded by rallying the Christians to support both their religion and their political system. The Nephite tradition centered on the message about Christ. As Nephi often stated, his purpose was to persuade his children to believe in Christ, that they might be saved see

1 Nephi 6: From statements like these, we can see that the Nephites built their political position and their religion on the same basis—that the Christ who would come among them had designated Nephi to be their leader. Thus, when Nephi determined on his small plates to persuade his descendants and all later readers to believe in Christ, he felt he also had to include proof that he was rightful heir to the office of prophet and that his father had passed on the right to govern. This amounted to proving that the Nephite traditions were correct and that the Lamanite traditions were mistaken. This proof rested upon the central plank of the Nephite tradition, the belief that the Son of God would come down to earth and atone for the sins of all men. This is at the core because it justifies all other beliefs. Nephi intertwined the argument for Christ with evidence that his own authority as ruler was divinely given. They stand or fall together. There are six major stories in 1 Nephi that Nephi seems to have selected to explain and justify his position as leader. Each story has these features: God gave commands to Lehi or Nephi as leader of the party. Laman and Lemuel murmured and rebelled because they lacked the faith to follow the commands and resented what they had lost by leaving Jerusalem. Their disobedience brought a group crisis. Had he followed Christ, he could properly have led the party. By these accounts, Nephi showed us he was chosen by the Lord, by Lehi, and even by his grumbling brothers, who then followed him—and once even bowed in subjection to him—of their own choice. Nephi also supported his claim to authority by indirectly comparing his situation to those of Old Testament leaders. The story of Joseph the son of Jacob and Nephi are similar, for example. As Joseph learned by revelation that he would rule over his brothers, so God let Nephi know that he would teach and rule over his brothers. In case we might fail to make the Nephi-Joseph connection on our own, Nephi mentioned in three places that Joseph was their ancestor. One place he even reviewed the story for our benefit: Nephi stressed their lineage even though he wrote that he did not want to use precious space on the plates with genealogy. Note that the bow was anciently a symbol connected with Joseph—see Genesis Lehi, like Jacob, gathered his people together to receive his final blessings. These subtle comparisons between Nephi and Joseph are scattered throughout the text and can easily be missed. Together they reveal a subtle but unmistakable pattern. Nephi also compared himself more openly to Moses, leader of the Exodus from Egypt and the founder of the Israelite nation. The overall pattern is the same as the Exodus: The similarities are numerous: Moses struck down an Egyptian overseer smiting an Israelite slave; Nephi began his career as a leader by killing wicked Laban. Following this, he fled into the wilderness, as Moses had done. Nephi said that the Lord would protect them as he protected Moses and the Israelites against the Egyptians see 1 Nephi 4: Also like Moses, Nephi had to deal with murmuring and faithlessness among his people. Again, both leaders went up into a mountain to receive the word of God 1 Nephi Still later, Nephi compared himself to Moses when his brothers refused to help him build the ship. On that occasion he listed details of the experience of Moses and the Israelites similar to their own history. While he did not explicitly draw a comparison between himself and Moses, the parallels are evident see 1 Nephi Thus, like Moses and Joseph, Nephi bolstered his position as the legitimate leader because the Lord chose and supported him. These arguments helped later generations of Nephites to be determined to defend their freedoms and traditions against the Lamanites and Nephite dissenters. Although the arguments that Nephi presented are subtle, they are clear and persuasive, according to the Hebrew style of writing. He recorded numerous incidents proving that God chose him and elevated him above his brothers because of their disobedience. Nephi also referred repeatedly to Israelite heroes who set patterns that parallel his case and thereby justify his cause. Nephi is shown to be like a new Moses and a new Joseph, saving a portion of Israel from captivity and darkness by prophetic teaching and divinely appointed government.

## Chapter 4 : Book of Mormon Translation

*Did you know battles in the Book of Mormon were fought according to seasons? Did you know Nephi patterned his record after the exodus? You'll find new insights into things you may have wondered about in Rediscovering the Book of Mormon, a unique volume for all students of the scriptures.*

The colophons as superscriptions and subscriptions contained various information about the published text addressee, author, scribe, subject, chronological information, etc. After summarizing the contents of his record and identifying himself as both scribe and author of the text, Nephi began his account by affirming: But Nephi was not the only Book of Mormon author to use colophons. Mormon also used colophons throughout his abridgement in order to introduce verbatim or near-verbatim quotations of various source texts. Alma 5, for example, is prefaced with this introductory colophon: The prophetic books of the Bible often begin with colophons which identify the prophet and briefly introduce the historical setting in which he was prophesying. For instance, the book of Isaiah begins: Indeed, Egyptian literary texts very often end in either a short, formulaic colophon certifying that the text has been copied correctly or a longer colophon which also includes the identity of the scribe. This being the case, it is reasonable to expect that his writings should bear the marks of an ancient Judeo-Egyptian literary culture. Sorenson and Melvin J. A Decade of New Research, ed. Tvedtnes and David E. Heritage Press, , 1992, Brill, , Sometimes the colophon verified that this edition was a true copy of the original book, giving the name of the scribe of the prototype and its date and owner. Then the date of the copy would be given along with the name of the patron who commissioned the book and the nature of the work. See these and other examples identified by John A. Peeters, , 1: On biblical colophons generally, see H. Brill, , 42-59; D. The authority cited by Nibley Raymond O. Oxford University Press, , 1975, Leningrad the Tale of the Shipwrecked Sailor the colophon includes the name of the scribe: The scribe, excellent in his fingers, Imeni, son of Imena. Susanne Bickel and Antonio Loprieno Basel: Thus the opening lines of the venerable Story of Sinuhe. William Kelly Simpson, 3rd ed. Yale University Press, , Archaeopress, , 2007, 77 They make it obvious that they came from ancient writers, not from Joseph Smith.

Chapter 5 : Nephi's Political Testament | Book of Mormon Central

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The English translation of the Book of Mormon shows many characteristics of the Hebrew language. In many places the words that have been used and the ways in which the words have been put together are more typical of Hebrew than of English. There can be no doubt that the Nephites spoke Hebrew. Not only did they come from Jerusalem, where Hebrew was commonly spoken at that time, but Moroni himself indicated that they knew Hebrew see Mormon 9: Therefore, the English translation of the Book of Mormon not surprisingly contains characteristics of Hebrew. We do not know exactly what language was used on the original plates of the Book of Mormon. This might mean that they used Egyptian symbols to represent Egyptian words, or that they used Egyptian symbols as a shorthand to represent Hebrew words, or even that they used both Egyptian and Hebrew symbols to represent Hebrew words. Whatever reformed Egyptian was, it must have been influenced by the language that the Nephites used in daily speech—Hebrew. That influence can be seen in the Hebraisms preserved in the English translation. The Hebraisms in the Book of Mormon help persuade us that it is authentic. The following story will illustrate. During the years , I taught Hebrew at the University of Utah. My practice was to ask new students to respond to a questionnaire, giving some idea of their interests and linguistic background. One student wrote that she wanted to study Hebrew in order to prove the Book of Mormon was a fraud. She approached me after class to explain. When I inquired why she felt the Book of Mormon was fraudulent, she stated that it was full of errors. I asked for an example. She drew my attention to Alma 1:2. Therefore, Moroni could not have waved it. This was my first introduction to variations in different editions of the Book of Mormon. Without a Hebrew background, I might have been bothered by it. But the explanation was clear when I considered how Moroni would have written that sentence. Significantly, the first edition of the Book of Mormon contains many more Hebraisms than later editions. Later editions, especially in 1830, 1837, and 1843, were edited to improve the English in areas where the text appeared to be awkward. Unfortunately, this destroyed some of the evidence for a Hebrew original. Therefore, I will occasionally refer to the reading of the first edition to illustrate Hebraisms in the Book of Mormon. Construct State When English shows a possessive or descriptive relationship between two nouns, it usually puts the possessive or descriptive noun first: Hebrew, however, uses the opposite order: The Book of Mormon contains a large number of what appear to be translations from the Hebrew preserving the Hebrew word order: Adverbials Hebrew has fewer adverbs than English. The English translation of the Book of Mormon contains more of these prepositional phrases in place of adverbs than we would expect if the book had been written in English originally—another Hebraism. Here are some examples: In English, cognates are used much less often. Using such cognates is often considered an awkward or inelegant style in English. These cognates show the Hebrew influence of the original. That is exactly the way that the same idea is expressed in literal translation of the Old Testament Hebrew see Genesis 1:1. Here are some other examples of the use of cognates in the Book of Mormon, each followed by the more normal expression for English: The Book of Mormon contains many examples that appear to show the influence of this Hebrew use of compound prepositions: The influence of the Hebrew can be seen in these Book of Mormon passages: One clear example of this can be found in lists of items. But Hebrew usually uses a conjunction before each item. The Book of Mormon contains many examples of this Hebrew-like usage, such as this one found in 2 Nephi 5: In such lists, Hebrew also repeats related elements such as prepositions, articles, and possessive pronouns. Here are some examples from the Book of Mormon: Such repetition seems to be a waste of precious space on the plates, except for the fact that it is required by the Hebrew language. I will make him a great nation. Another difference in the use of conjunctions is that in biblical Hebrew, a language with no punctuation, the conjunction also serves as a marker of parenthesis. The words we would put inside parentheses in English are preceded by the conjunction in Hebrew, and, at the conclusion, the next phrase is introduced by the conjunction. The Book of Mormon also uses conjunctions to mark parenthetical phrases. In the Book of Mormon examples listed below, I have added parentheses to

illustrate: A special use in Hebrew of this kind of parenthetical phrase is the introduction of a name. In Hebrew, it is used to emphasize the close links between two things, as in this biblical passage: Here are some examples from the Book of Mormon that seem to reflect the Hebrew usage: Yet it appears frequently in the Book of Mormon, another evidence of Hebrew influence. Some Book of Mormon passages give the impression of having been translated from such Hebrew sentences: Extrapositional Nouns and Pronouns Hebrew often uses a noun or pronoun as the direct object of the verb in one clause and a pronoun referring to the same person or thing in the following clause in a way that seems unnecessary or redundant in English. For example in Genesis 1: This would not usually work in English. In 1 Nephi 7: In 1 Nephi Comparison Comparison in English is usually expressed in this way: Perhaps the best-known example from the Bible is the one found in Isaiah 7: This Hebraic usage is reflected in several examples from the Book of Mormon: But the expression is readily explainable in terms of Hebrew. This is probably the sense in which Jacob used the word. It seems strange to have Nephi call the American continent an island. It most often refers to coastal lands. The same preposition is rendered instead of in some passages of the King James Bible. There is much more linguistic evidence for the influence of Hebrew on the Book of Mormon, but the examples of Hebraisms that I have cited should be enough to demonstrate that the Book of Mormon is an authentic ancient text influenced by Hebrew. Yet they make good sense when viewed as translations, perhaps as too literal translations, from an ancient text written in a Hebrew-like language.

**Chapter 6 : Neal A. Maxwell Institute for Religious Scholarship**

*Rediscovering the Book of Mormon by John L. Sorenson, Melvin J. Thorne This book is a melding of the minds, hearts and lives of two of the most influential members of the Church of Jesus Christ of Latter-day Saints - Lorenzo Snow and his biographer, Eliza Snow.*

Sorenson and Melvin J. Thorne Salt Lake City: Here a couple of excerpts: Hebrew uses another compound preposition that would be translated literally as from before the presence of or from before the face of. English would normally use simply from. The influence of the Hebrew can be seen in these Book of Mormon passages: Another difference between Hebrew and English conjunctions is that in Hebrew the same conjunction can carry both the meaning and also the opposite meaning but. Here are two well-known Bible passages in which the King James Version renders the conjunction but: I will make him a great nation. But my covenant will I establish with Isaac" Genesis Evidence for Hebraism in the Book of Mormon lies in the fact that some passages use the conjunction and when but is expected. In one of the quotations of this promise, Joseph Smith rendered the conjunction and, while in another place, he rendered it but. In other Book of Mormon passages, Joseph translated and when in English we would expect but because a contrastive meaning is clearly called for: And from his final section: Words Used in Unusual Ways At several points in the Book of Mormon, we encounter English words used in ways that are unknown or unexpected in our language. King Mosiah said, "I shall give this people a name, that thereby they may be distinguished above all the people" Mosiah 1: In English we would expect distinguished from. But the Book of Mormon passage reflects the normal Hebrew expression, which uses the compound preposition that means from above. Jacob wrote that Nephi instructed him regarding Nephite sacred preaching, revelations, and prophecies that "I should engraven the heads of them upon these plates" Jacob 1: The term head seems out of place. We would expect something like most important to be used. But the expression is readily explainable in terms of Hebrew. The Hebrew word for the head of the body is sometimes used to describe things as chief see Deuteronomy This is probably the sense in which Jacob used the word. Nephi wrote, "We are upon an isle of the sea" 2 Nephi It seems strange to have Nephi call the American continent an island. But the Hebrew word generally translated isle in the Bible has a wider range of meaning than just island. It most often refers to coastal lands. Food for thought, I hope. Posted by Jeff Lindsay at 9:

**Chapter 7 : The Hebrew Background of the Book of Mormon | Book of Mormon Central**

*Rediscovering the Book of Mormon Remnant through DNA is the long anticipated work by DNA researcher, Rod Meldrum. This page large x 11 format dual column book is the result of many years of intensive research into the subject material.*

A Journal of Mormon Scripture 15 Christensen, The First Vision: A Harmonization of Ten Accounts from the Sacred Grove is a small book, richly illustrated, which provides even the most diligent students of the vision with a fresh and rewarding experience. Christensen begins with an introduction wherein he explains himself and what he is doing. Christensen is wholly aware that he is not following the conventions of historical scholarship and is clear that what he produces is not intended to be taken as an actual historical document or be treated like the reconstruction of an event that a professional historian might produce. Instead, Christensen is producing a tool for the faithful to use in getting closer to the founding vision upon which their faith is rooted, to help them get a fuller and more complete view of what Joseph Smith experienced. Christensen smooths out each account, updating grammar and punctuation, and substitutes first-person pronouns when using second-hand accounts for the purpose of readability, especially for his target audience of lay Latter-day Saints. He also color-codes the text with a key at the bottom of each page so the reader can easily and quickly see which account any given portion comes from. Lest one mistakenly think that by doing all this Christensen obscures the differences the accounts contain, it should be noted that he often uses the endnotes to mention and discuss some of the key differences in the various accounts. Sometimes Christensen seemed so determined to include as much as possible that the account begins to feel redundant, and I often felt that some things could have been left out. To his credit, however, there were some cases where I felt his insistence on pulling together all ten accounts was very rewarding. He also skillfully wove together every word attributed to the divine visitors in the various accounts, thus providing a full and complete picture of the message given to Joseph Smith that day, as he understood and related it to others. There are also some places where Christensen omits things I would have included. I would recommend it as an ideal way to get introduced to the various accounts of the First Vision, particularly for parents with adolescents, who I believe should be introduced to the different accounts and other historical issues in settings and formats that foster faith. This, however, should not be mistaken as a way to fully come to know the various accounts, both the ways they can enhance our understanding of Joseph Smith, of God and Christ and of the vision and the challenges that surround the accounts. This is a good introduction, meaning a great place to start learning about the different accounts but not necessarily where it should end. There have been several such studies over the years, the most recent being Steven C. A Guide to the Historical Accounts, published in Many of the papers in the volume coedited with Dodge are heavier, more technical reading, and get into the nitty-gritty details of historical reconstruction, interpretation, and even the controversies that have surrounded the accounts. But even those with a savvy awareness [Page 32]of the different accounts and intimate familiarity with the secondary literature can have a rich and rewarding “ and even a spiritual “ experience encountering the vision as Christensen has presented it. As such, I would heartily recommend this little volume to any Latter-day Saint wanting to get a new and fresh perspective on the First Vision “ which should be all of us. An earlier version of this review appeared on the FairMormon Blog. Rough Stone Rolling New York: Knopf, is widely viewed as the best and most comprehensive treatment of the prophet to date. For convenience, I have opted to simply use the editorial title applied to this document by the editors of the Joseph Smith Papers project. Samuel Alonzo Dodge and Steven C. A Journal of Mormon Scripture 4

**Chapter 8 : Rediscovering the First Vision | Interpreter: A Journal of Mormon Scripture**

*The Book of the Law is supreme over all other sources of authority, including kings, royalty, and government officials, and temple priests. Prophets are simply guardians of the law. Prophecy is instruction about the laws given to Moses.*

Much can be known about the coming forth of the English text of the Book of Mormon through a careful study of statements made by Joseph Smith, his scribes, and others closely associated with the translation of the Book of Mormon. The resulting English transcription, known as the Book of Lehi and referred to by Joseph Smith as written on pages, was subsequently lost or stolen. As a result, Joseph Smith was rebuked by the Lord and lost the ability to translate for a short time. For example, it includes errors that suggest the scribe heard words incorrectly rather than misread words copied from another manuscript. To assist in the publication of the book, Oliver Cowdery made a handwritten copy of the original manuscript. Because Joseph Smith did not call for punctuation, such as periods, commas, or question marks as he dictated, such marks are not in the original manuscript. The typesetter later inserted punctuation marks when he prepared the text for the printer. For this monumental task, God prepared additional, practical help in the form of physical instruments. Joseph Smith and his scribes wrote of two instruments used in translating the Book of Mormon. According to witnesses of the translation, when Joseph looked into the instruments, the words of scripture appeared in English. Although commentators differ on the nature of the instrument, several ancient sources state that the instrument involved stones that lit up or were divinely illumined. Joseph Smith and others, however, seem to have understood the term more as a descriptive category of instruments for obtaining divine revelations and less as the name of a specific instrument. Some accounts indicate that Joseph studied the characters on the plates. According to these accounts, Joseph placed either the interpreters or the seer stone in a hat, pressed his face into the hat to block out extraneous light, and read aloud the English words that appeared on the instrument. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me for hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. Harris later related that as Joseph used the seer stone to translate, sentences appeared. That by looking through these, he was able to read in English, the reformed Egyptian characters, which were engraved on the plates. The angel who brought news of an ancient record on metal plates buried in a hillside and the divine instruments prepared especially for Joseph Smith to translate were all part of what Joseph and his scribes viewed as the miracle of translation. The truth of the Book of Mormon and its divine source can be known today. Joseph Smith Histories, 1, vol. See also Joseph Smith's History 1: See also 1 Nephi 1: Joseph Smith History, ca. Joseph Smith History, ca. Most of the manuscript disintegrated or became otherwise unreadable due to water damage between and , as a result of being placed in the cornerstone of the Nauvoo House in Nauvoo, Illinois. Typographical Facsimile of the Extant Text, ed. Royal Skousen Provo, UT: Foundation for Ancient Research and Mormon Studies, It was used to set the type for most of the printing in Palmyra. For example, when Joseph translated the text that is now in 1 Nephi The Earliest Text, ed. Royal Skousen [New Haven: Yale University Press, ], xv-xix. Largey Salt Lake City: Deseret Book, , 25; John A. Sorenson and Melvin J. Parry and others, eds. Foundation for Ancient Research and Mormon Studies, , You are about to access: The linked site has its own terms of use, privacy policies, and security practices that differ from those on our website. By referring or linking you to this website, we do not endorse or guarantee the content, products, or services offered. Ricks and others, eds. Some grammatical constructions that sound odd to English speakers were edited out of later editions of the Book of Mormon by Joseph Smith or others in order to render the translation into more standard current English. Deseret Book, , 44 The other one-sixth was typeset from the original manuscript. The Earliest Text, xxx.

**Chapter 9 : New Approaches to the Book of Mormon 03 |**

*Nephi's Political Testament. Noel B. Reynolds. The writers of the Book of Mormon talked a lot about their government and political beliefs. Most of us look only at the Nephite system of judges and the Gadianton robbers, however.*