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Roger R. Keller

Laws and Commandments in the Book of Mormon

Summary:

Roger Keller explores what it means to keep the commandments of God. He looks to the Book of Mormon and analyzes passages related to laws and commandments and concludes that there are significant differences in the ways words like *law* and *command* are used by various authors of the Book of Mormon. Keller suggests that all laws and commandments given by God to his people lead to one commandment: "Come unto Christ."

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LAWS AND COMMANDMENTS IN THE BOOK OF MORMON
by
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INTRODUCTION

When one asks a member of The Church of Jesus Christ of Latter-day Saints what a person must do to be saved, the most common answer is that he or she must follow the commandments of God and be obedient. But what does that mean? What commandments? After having received just such an answer from a student in one of my classes, I asked him to tell me what the commandments were which we needed to follow. He did not seem to be able to articulate an answer.

When we think of the commandments of the Lord, often the first things which come to mind are things like paying tithing, living the law of chastity, attending our meetings, performing temple ordinances, following the Brethren, and magnifying our callings. This would hardly be an exhaustive list of "commandments," however, and the list varies from person to person depending on circumstances. Are there some commandments that are essential, while others are less so? Why do we have commandments anyway? What is the Lord's purpose in giving them to us? These are some of the questions this paper will examine and attempt to answer by looking at the "authors"[1] within the Book of Mormon and their various understandings of the purposes for the laws and commandments of God.

This paper will build on previous research[2] which explored ideas of unique interest to individual Book of Mormon authors. Here the same methodology has been applied to a very specific and narrow set of words. Where the previous research dealt with large groups of words centered around specific categories, we deal here with a small cluster of eleven words related to Law/Command. They are "command," "commanded," "commandest," "commandeth," "commanding," "commandment," "commandments," "commands," "law," "law of Moses," and "laws." While the

previous paper simply identified significant groups of words by author and noted the differences between authors, this paper will not only determine the differences in vocabulary, but will also show through contextual analysis the differences of <u>meaning</u> attached to the words by the various authors. Only those authors who use the Law/Commandment word group in a way that is statistically measurable and significant will be addressed in this paper.[3]

Two things will be seen as a result of this study: 1) there are significant differences in the ways the words are used by the various authors; and 2) that all laws and commandments given by God to his people lead to one commandment and only one commandment--i.e., "come unto Christ."

SIGNIFICANT USE OF THE LAW/COMMAND WORD GROUP

A Predominantly Secular or Ethical Meaning

<u>Alma II</u>: The Law/Command word group is significant in Alma's words with a moderately high use ratio per thousand of 3.03. "Commandments" has a use ratio of 1.44, while "command"[4] and "law"[5] are the other words primarily used.

"Commandments" seems to have a strong ethical content and is cast in a context which stresses the goodness and graciousness of God. For example, the first time Alma uses the word is in Alma 5:18. This occurrence immediately follows Alma's question to the people of Zarahemla asking whether they have spiritually been born of God. He then asks them about their faith in God and whether they are prepared to be judged against the deeds they have done while in their mortal bodies. Would they be invited to come to God because of their righteousness, or would they be filled with remorse and guilt, because they violated the commandments of God (Alma 5:14-18)?

A person's spiritual relationship with God (Alma 5:14) clearly was for Alma a precursor to all that followed ethically, but ethics--living by God's commandments--did matter to Alma (Alma 5:16, 18)! Other texts show a similar spiritual/ethical relationship.[6] Once again, however, no mere ethical norm was meaningful unless it was fulfilled in relationship to Christ's atoning work.

"Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest" (Alma 12:34).

The two words which reinforce the above relationship between spirituality and ethics are "command" and "law." "Command" appears in Alma 5:60-62 and is the culmination of a magnificent chapter on the work of Christ. Clearly, the ethical element is present, but of even greater import is the emphasis on coming to Christ, repentance, and baptism. Other occurrences of "command" have the sense of ordering or directing someone to keep the records,[7] not to impart certain knowledge,[8] etc. "Law" focuses either on the secular law of Mosiah[9] or on the "Law of Moses"[10] with its ethical content.

Amulek: Amulek has almost no interest in the Law/Command word group with the exception of the word "law" which has a moderate use ratio of 2.52. Interestingly, the word carries a variety of meanings. It may mean the law of Ammonihah,[11] Nephite (Mosiah's) law,[12] or the Law of Moses which points to Christ.[13]

Benjamin: The Law/Command word group is of major significance in Benjamin with a high use ratio of 5.92. The two dominant words used by Benjamin are "commandments"[14] and "commanded."[15] "Law" and "laws" are each used only once.

"Commandments" carries a strong ethical context,[16] but there is the added dimension of being commanded to know the history of God with his people, thereby placing ethics within God's promises of redemption.[17] Even the king's commandments are nothing but the commandments of God.[18]

Benjamin's use of "commanded" sharpens the picture, for it is clear that service to one's fellow human beings is the essence of God's commands.[19] In addition, Benjamin is commanded to reveal the mysteries of God to his people,[20] the essence of which seems to be "that ye are

eternally indebted to your heavenly Father, to render to him all that you have and are" (Mosiah 2:34). Such knowledge came from the records, the holy prophets, and the fathers.[21]

Mosiah II: Proportionately, the Law/Command word group is of immense importance to Mosiah with a very high use ratio of 14.41. In saying this, however, it must be recognized that we have only 1,108 words from Mosiah, certainly not a full representation of his thought. The words he uses from the word group are "command," "commandments," "law," and "laws." In virtually every instance where "law" or "laws" is used, the reference is to secular issues.[22] "Commandments" seems to be Mosiah's word for the commandments of God which are the basis of secular law.[23]

Nephi I: Nephi's use of the Law/Command word group has a moderate use ratio of 2.92. Most of the time his concerns are with commands from the Lord which relate to daily life, i.e., leaving Jerusalem,[24] returning to Jerusalem,[25] building the ship,[26] not touching Nephi,[27] making plates,[28] etc.

Almost universally in Nephi's writings, the word "commandments" means "instructions," a meaning that is unique to Nephi. Of the 28 occurrences of the word, 20 bear the meaning of instructions,[29] while three others may mean this in part.[30]

The word "law" always means the Law of Moses,[31] and where "Law of Moses" is used explicitly, Nephi tells us that it points forward to Christ[32] or is to be kept until he comes.[33]

Summary: Among those authors who use the Law Command word group in a predominantly ethical and/or secular vein, there are clear differences in the ways in which the words are utilized. For example, Alma II and Amulek, missionary companions, don't even use the same vocabulary. Amulek is only interested in the word "law" meaning a variety of things, while Alma uses "law" predominantly to designate the Law of Moses. Benjamin stresses service and the truth that the King's commands are commands of God, while his son, Mosiah, is deeply concerned with secular law. By contrast, Nephi speaks of God's commands to him as addressing a variety of

daily problems. He uses the word "commandments" uniquely to mean "instructions." Thus, one observes precisely what one would expect to see among different authors whose works had been edited and recorded in a single volume, i.e., diversity in language and diversity in the meanings attached to the same words. Following is a summary table of the above results.

ETHICAL

Alma II (3.03)
Commandments	Ethical and lead to righteousness
	Living by God's directions
	Fulfilled in relation to Christ
Law	Secular or Law of Moses

Amulek (2.52)
Law	Secular

Benjamin (5.92)
Commandments	Ethics or know the history of God
Commanded	Service

Mosiah (14.41)
Commandments	God's commands the basis of secular law
Laws	Secular laws

Nephi I (2.92)
Commandments	Instructions on daily issues
Law	Law of Moses

Table 1

A Predominantly Theological Meaning

Abinadi: For Abinadi the Law/Command word group is quite important with a very high use ratio of 10.39. As with Mosiah II, the length of text is small (2,792 words), thus perhaps limiting our ability to decide how important these words might have been had we had a broader range of

Abinadi's thought. However, given the fact that Abinadi's sermon contains his final words before death, we can be fairly certain that we are hearing what Abinadi believed to be of greatest importance.

When Abinadi uses "commanded," it is almost always in the context of God commanding persons through Abinadi's preaching to repent[34] and, in the broader context, to come to Christ and his atonement. The people's repentance must focus on their violation of the Ten Commandments which clearly state God's will for the people.[35] The priests of Noah claim that salvation comes through the Law of Moses, but Abinadi gives an interesting twist to the argument. He states that he knows that if persons keep the commandments of God, they will be saved. He then quotes the beginning of the Ten Commandments which says, "I am the Lord thy God, who hath brought you out of the land of Egypt . . . Thou shalt have no other God before me" (Mosiah 12:34-36). Abinadi's basic charge is that the priests of Noah have not kept God foremost in their lives, thereby giving rise to all their other sins.[36] Thus, the Law of God is central, but specifically the Law which places the person of God and one's relationship with him above all other things. When the Law of Moses is rightly understood, it is a type of him who is to come.[37] Until such time, the ordinances are given to keep the remembrance of the person of God before the people constantly.[38]

Jacob: Jacob uses most of the Law/Command words, but doesn't seem to have a particular favorite. Thus, while the word group is important in his writing with a moderately high use ratio of 3.05, there are a variety of meanings attached to the words. The natural world may be commanded.[39] God or Nephi commands that precious things be written down,[40] and the Lord directs that persons be baptized in the name of the Holy One of Israel.[41] Monogamy is

commanded,[42] and the Nephites are no longer to revile the Lamanites, but rather to contemplate their own sins.[43] Further, the "commandments" come from God,[44] and to keep the commandments is to glorify the Lord.[45]

Jacob's use of the word "law" appears to mean the Law of Moses in part, but it goes beyond this to a sense that is equivalent to the "plan of salvation," for it seems to encompass the work of Christ and God's overall purposes.[46] Finally, the "Law of Moses" points souls to Christ.[47] Thus, Jacob's use of the word group is different from other authors in that there is no one dominant theme attached to the word group.

Moroni II: The Law/Command word group is not of as great interest to Moroni, whose use ratio is a moderate 1.46, as it has been to some others, but even so the ratio exceeds 1.00 thereby, requiring our attention. Moroni's use of these words is almost wholly in an editorial context, and they consistently refer to commands of the Lord. Only once are any of the words used in the Book of Moroni, and there Christ's "commandments" concerning the sacrament are referenced.[48] All other occurrences are in Morm. 8-9 or Ether. The Lord "commanded" persons to do various things,[49] and Moroni's father "commanded" Moroni to write about the end of the Nephite people.[50] Moroni's use of "law" or "laws" is less than the average of all other writers.

Lehi: The use ratio of the Law/Commandment word group is a moderate 2.70 for Lehi, and he uses the words differently than do other writers. Lehi speaks in the first person, and then refers to the Lord commanding persons to do certain things, almost in the format of the Old Testament messenger formula. For example, Lehi tells Nephi that "the Lord hath commanded me that thou and thy brethren shall return to Jerusalem" (1 Ne. 3:2). Other occurrences have this same format.[51] The most used word in the word group is "law" meaning consistently the Law of Moses, but we cannot draw too much from this since the occurrences are all in one passage.[52]

Summary: Among those authors who stress the predominantly theological sense of the Law/Command word group, there is once again a divergence in the way the various terms are used. Abinadi focuses on the people's need to repent, because they have violated the Ten Commandments which, when rightly understood, point to Christ. No single term stands out for Jacob, and thus his use is varied. Moroni II uses the words almost solely in his work as an editor, but in most instances it is the Lord who gives commands. Finally, Lehi's use is a bit unique, i.e., Lehi speaks in the first person and refers to the Lord commanding. Following is a summary chart of the above analysis.

THEOLOGICAL

Abinadi (10.39)
   Commanded   God commands repentance
   Commandments   No other God--relational
   Law   Law of Moses points to Christ

Jacob (3.05)
   Commandments   No favorite meaning
   Law   Law of Moses

Moroni II (1.46)
   Command   Lord or his father commands

Lehi (2.70)
   Command   Messenger   formula--Lord
                                                 commands
   Law   Law of Moses

Table 2

Predominantly Editorial in Nature

This section is reserved for Mormon who, although it would have been possible to have placed him with those whose word use was primarily secular in nature, must be treated by himself to see the uniqueness that he brings to his work. As is generally accepted, Mormon's words begin with the Words of Mormon, are interspersed as he edits the books of Mosiah through 4 Nephi, appear in Mormon 1-7, and are present once again in Moroni 7-9. Given the immense amount of

material which Mormon edits and the numerous and separated places where his personal words and thoughts appear, it is important to note that he maintains, across the spectrum of his writings, several unique meanings for words within the Law/Command word group.

The total word group appears 245 times with a moderate use ratio of 2.50. Thus, the word group clearly has importance to Mormon. However, because of the size of Mormon's writings (97,912 words), no single word in the word group reaches a use ratio of 1.00, even when it appears 78 times as does "commanded" (.80) or 53 times as does "commandments" (.54). Even so, the Law/Commandment group is clearly important, and if a specific word appears throughout Mormon's writings and bears a meaning significantly different from the surrounding material, it is worth examining. This is certainly the case for several of Mormon's words.

"Command" is one such word. In Alma II, for example, the word appears nine times as a verb[53] and twice as a noun meaning "an order."[54] In Jesus' words it occurs twice as a verb[55] and in the Lord's words four times as a verb[56] and twice in the phrase "at my command."[57] Mormon's use is very different. "Command" appears 17 times as a noun,[58] twice as a verb,[59] and once as an infinitive.[60] The dominant meaning as a noun is that of military or social "leadership," a definition no other writer gives to the word.

"Commanded" also displays unique characteristics when used by Mormon, being dominated by kings, prophets, or military leaders who command. Thus, Benjamin, Limhi, Ammon, Noah, Alma I, Amulon, Alma II, and Gidgiddoni all command their followers to do a variety of secular things.[61] In almost all instances the meaning is essentially non-theological. When, however, Mormon is not editing material, it is the Lord who commands.[62]

The secular motif within the word group continues with the words "law" and "laws." "Law" in virtually every instance is secular law[63] or more specifically the Law of Mosiah.[64] Only in Mormon's sermonic material does the secular motif vanish with the meaning being either the Law

of Moses or perhaps shorthand for the plan of salvation.[65] "Laws" is also secular in meaning, i.e.,
Mosiah's law[66] or tribal law.[67]

Mormon is not, however, without an interest in things theological. This is manifest in his
use of the word "commandments" which come from God and which seem to convey the idea of "the
Christian life." The term is extremely broad in scope, and no single definition like Abinadi's Ten
Commandments, Mosiah's judicial commandments, or Alma the Younger's ethical commandments
is sufficient. Thus, "Christian Life" seems to be the best equivalent for Mormon's use.[68] Even in
his sermonic material this broad meaning still seems to be operative.[69]

Finally, when Mormon refers specifically to the Law of Moses, it bears theological meaning
only in relation to Christ, for it is a type and points to Christ[70] and passes away at his coming.[71]

In summary, Mormon used the terms of this word group in his own unique ways, despite
the manner in which these same words may have been used in the surrounding material which
Mormon was editing. The major emphasis is secular, but is theologically balanced in part by the
words "commandments" and "Law of Moses." The following chart provides a synopsis of Mormon's
word usage.

Mormon (2.50)	Editorial	Sermonic
Command	Noun: "Leadership"	
Commanded	Royal secular comm.	Lord comm.
Law	Secular (Mosiah's)	Law of Moses
Laws	Mosiah's or tribal	
Commandments	Christian life	
Law of Moses	Type of Christ	

Table 3

THE THEOLOGICAL KEY

Until now neither the words of the resurrected Jesus nor of the Lord speaking from the
heavens have been considered, and yet for each the word group under discussion is highly
significant. For Jesus the word use count is a high 5.50, and for the Lord the count is a moderate

2.97. If we are ever to understand the true significance of the laws and commands we are to obey as members of The Church of Jesus Christ of Latter-day Saints, it will be because we hear from the lips of the Lord himself what the laws and commands are to be and mean in our individual lives. This section of the paper is therefore, devoted to the task of listening to the Lord.

The Lord

The Lord's use of the Law/Command word group, as he speaks from the heavens to his servants, leaves little doubt that he is in charge of all things. It is at his order that his work is done,[72] that scriptures are written,[73] that seed may be raised up for him,[74] that messages are conveyed,[75] and that the heavens are opened or shut.[76] The most important word, however, is "commandments" which covers all things which the Lord asks his children to do. The unique element is that there is almost always a promise or curse attached to the word. For example, in 1 Ne. 2:20 we read, "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise."[77] In contrast, however, we also read in 2 Ne. 1:20, "inasmuch as ye will not keep my commandments ye shall be cut off from my presence."[78] The word "law" is used only twice meaning the Law of Moses,[79] and the one time the Law of Moses is referred to directly, it is said to point to the Lord himself.[80]

Jesus

As we turn to Jesus and his use of the Law/Command word group in 3 Nephi with a high use ratio of 5.50, we finally come to understand for what reason all the Lord's commands and laws were and are given. They all point us to Christ! Apart from Christ and his atoning work, laws and commandments are meaningless.

As we look at the words Jesus uses, the first thing of note is his consciousness that even he does nothing that the Father does not direct him to do. Thus, for example, because his Father has so directed, he does not tell his disciples in the old world about the Nephites,[81] yet he goes to

other scattered peoples at his Father's command.[82] Further, he completes the work which his Father has commanded him to do, i.e., the gathering of Israel.[83]

The heart of the issue, however, is to be found in 3 Ne. 12:17-20. Here Jesus makes clear both his and his Father's will for members of the Church. Thus, Jesus tells us what <u>his</u> command is for all persons who seek to do God's will.

> Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil; For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold, <u>I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit</u>. Behold ye have the commandments before you, and the law is fulfilled. Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

The above verses appear in the midst of Jesus' sermon at the temple in Bountiful and give focus to all else that is said in the sermon. What Jesus is instructing the people to do is perfectly possible, unless they seek to separate their lives from their relationship to him. Perfection of life-- our lives--is to be found in Christ, for he fulfills perfectly the essence of the law.[84]

The underlined text above states the relationship between the laws and commandments of God and Jesus as our Savior. The text may be interpreted in two ways, neither of which excludes the other. It could mean that Jesus has given in the past through the Law of Moses and other commands the directions of his Father, all of which should lead persons to believe in him as the Christ, repent of their sins, and come to him with a broken heart and a contrite spirit.

It could also mean that Jesus is at that moment conveying the Father's one fundamental command to his children which is that they shall believe in Christ, repent of their sins, and come to Christ with a broken heart and contrite spirit. This would mean that obedience to all other commands, particularly those contained in the sermon at the temple, grow out of a person's relationship with Christ, as well as pointing him or her toward that relationship. This interpretation is supported by the following statement of the Lord which says that "except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven." This seems to suggest that it is not past commandments with which the Lord is concerned, but rather the fundamental commandment to come to him which he wants us to hear. From that relationship comes a mighty change of heart, which then enables those who have become true saints to keep the other articulated commands of God--to live the life which those related to God should live--meaning that they possess the mind of God or are godlike.

Jesus' use of the other words in the Law/Command word group supports this relational view of Jesus' commandments. The people are to do what Christ commands them, i.e., they are to be

baptized into his death and resurrection and are to take the sacrament which is a remembrance of their relationship to Christ, a relationship wrought by his sacrificial atonement.[85] The Father commands all persons to repent and believe in Christ.[86] Whoever breaks the command to come to Christ is in danger of being led into temptation,[87] and this is forcefully underlined once again in Jesus' culminating commandment, "Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day" (3 Ne. 27:20). Finally, Christ's last word in 3 Nephi is directed to the Gentiles. "Turn, all ye Gentiles, from your wicked ways . . . and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel" (3 Ne. 30:2).

The centrality of coming to Christ is never left in doubt throughout Book of Mormon history. Jesus, speaking from the heavens as the Lord, constantly directed the people to turn to him.[88] So also Nephi called his people to come to the God of Abraham,[89] to God,[90] and to the Redeemer and to the fold of God.[91] Similarly, Jacob summons all to come to the Lord,[92] to God,[93] to the Holy One of Israel,[94] and to Christ.[95] Finally, Moroni bears his witness of the need to come to the Lord,[96] to the Father in the name of Jesus,[97] to the fountain of righteousness,[98] and to Christ.[99] Thus, in Christ and in Christ alone can one find the power to live as God would have us live.

CONCLUSIONS

As a result of the above discussions, two areas need to be highlighted: 1) the divergent ways in which the above authors used the words within the word group under consideration; and 2) the theological implications of the word group for us in our daily lives.

Author Individuality

Precisely the kind of diversity that one would expect to find between authors separated, sometimes by centuries in time, was observed as we considered the ways in which the various authors used the word group. Some were concerned with secular meanings while others sought the theological implications of the word group. Perhaps of greatest interest was the uniqueness of Mormon who, despite the fact that he edited almost everybody else's work, had his own unique linguistic imprint which ran throughout the material upon which he worked. John L. Hilton has shown with wordprint that there are multiple authors at work in the Book of Mormon.[100] He does it,however by examining the small, non-contextual words. What is seen in this study is in support of Hilton's findings, but deals with contextual words, demonstrating the individuality of the authors in the way they use contextual language.

Theological Insights for Today

As suggested at the beginning of this paper, we as Latter-day Saints tend to place a strong emphasis on obedience to the commands of the Lord. Generally, we have in mind ethical commands or commands which direct us to fulfil certain ordinance obligations. In doing so, however, there is a danger that the real commandment--to come unto the Lord--may become lost in the shuffle, causing us to misunderstand the essence of our faith and substituting a type of slavish pharisaism where there should be Christian freedom. Below are some suggestions concerning how this may have occurred and how we may once again realize the incredible freedom that exists in Latter-day Saint theology.

Much of our attention with our young people is turned toward trying to keep them safe in a terribly wicked world. We realize that teenagers do not yet have the experience with life to see the long range consequences of their actions, and so adults in their wisdom stress the ethical commands of the Lord to the younger generation, in order to keep them safe until they have

developed the spiritual equipment to keep themselves out of trouble as they listen to the leading

of the Spirit. No active Latter-day Saint would or could deny the validity of this approach. We lay

down the law that the young may enter adulthood clean and unsullied by the world, and our study

of Book of Mormon authors certainly validates this approach.

The question to be answered in the light of the above study is, however, whether we as

adults have ever ceased to be teenagers in our own thinking and have gone on to the deeper

meanings of the faith. In the end, the "thou shalts" and the "thou shalt nots" are only interim ethics

until we have achieved spiritual adulthood within the Christian faith, an adulthood which means

being of one mind with Christ. A key passage to what the Lord understands our goal to be in

relation to his law is found in Jer. 31:31-34. There we read the following.

> Behold, the days come, saith the Lord, that I will make a new covenant with the
> house of Israel, and with the house of Judah: Not according to the covenant that
> I made with their fathers in the day that I took them by the hand to bring them out
> of the land of Egypt; which my covenant they brake, although I was an husband unto
> them, saith the Lord: But this shall be the covenant that I will make with the house
> of Israel; After those days, saith the Lord, I will put my law in their inward parts,
> and write it in their hearts; and will be their God, and they shall be my people. And
> they shall teach no more every man his neighbour, and every man his brother,
> saying, Know the Lord: for they shall all know me, from the least of them unto the
> greatest of them, saith the Lord: for I will forgive their iniquity, and I will
> remember their sin no more.

There will come a day when those who follow the Lord will know his will naturally, not

because they have a list of things to do or not to do, but rather because the will of God will be

ingrained in their very being. They will be one with the Father in the same way the Son is one with

the Father. All will be of one mind with God as is Jesus Christ, and it will be out of oneness with

Christ that oneness of thought, purpose, and will with God will be found. No longer will it be

necessary to have external rules and laws, because our knowledge of the divine will will be

instinctive. Granted, until such time as we become perfected through the work of the Holy Ghost

who makes us perfect, even as we are already perfect in Christ, we need the law of God as a tutor

and a guide. But the day will come when we no longer need it, for we will be perfectly one with the Father in Christ Jesus.

Thus, each day that we walk with Christ toward the full realization of our existence in the presence of the Father, we should be less and less dependent on external norms and mandates and more and more dependent upon Christ in whom we finally will live and move and have our full being. The relationship with the Father through Jesus Christ should grow day by day, so that even our thoughts and wills are perfected, and all commands but the one command "come unto me" fade into the distance and are no longer needed.

FOOTNOTES

1.   The word "author" is in quotation marks because not all the persons who appear in the Book of Mormon text are indeed authors. The spoken words of some are recorded by others.   Jesus, for example, is not an author in the true sense, but his words were written down by his disciple Nephi.

2.   Roger R. Keller and John L. Hilton, "The Book of Mormon Prophets and Their Theologies: The Beginnings of an Approach," May 14, 1990.

3.   If there are not at least five occurrences of words from the word group in an author's text sample, no conclusions were drawn. Similarly, if the use per thousand words of text for the entire word group does not exceed 1.00, that author will be viewed as making a limited contribution to this study, except to say that for him the material under consideration is of limited importance.
      The use per thousand figure is determined by taking the number of words in an author's text (e.g. 20,000), dividing it by 1,000 to determine the number of "thousands" of words in the text (e.g. 20), and then dividing the number of occurrences (e.g. 40 occurrences) by the number of "thousands" (e.g. 40 occurrences divided by 20 thousands) giving a use ratio per thousand of 2.00. If the number of occurrences had been 10, then the ratio would have been .50 (10 occurrences divided by 20 thousands). A use ratio of less than 1.00 is not considered to be more than normal usage.
      Given these criteria, the following authors will not be considered because the available sample is too small: Ammon, Nephi's angel, Enos, the Father, Helaman, Isaiah, the Lord in Isaiah, the Spirit of the Lord, Captain Moroni, Nephi II, Samuel, Zeniff, and Zenos.

4.   Eleven times with a .55 use ratio.

5.   Twelve times with a use ratio of .60.

6.   Alma 7:15-16, 23; 9:8, 13; 12:30-32, 37; 13:1, 6; 36:1, 13, 30; 37:13-16, 20, 35; 38:1-2, 39.

7.   Alma 37:1-2.

8.   Alma 12:9, 14; 37:1-2, 16, 20, 27; 39:10, 12.

9.   Alma 1:14; 30:34.

10. Alma 42:17-24.

11. Alma 10:26.

12. Alma 34:11-12.

13. Alma 34:13-14, 16.

14. 3.79 use ratio.

15. 1.66 use ratio.

16. Mosiah 1:3-4; 2:13, 21-22.

17. Mosiah 1:5-7, 11; 2:41; 4:6, 30.

18. Mosiah 2:31.

19. Mosiah 2:13, 17, 23, 27.

20. Mosiah 2:9-10.

21. Mosiah 2:34-35.

22. Mosiah 29:11, 15, 22-23, 25-27.

23. Mosiah 29:11, 13-14, 22.

24. 1 Ne. 2:3-4.

25. 1 Ne. 2:14; 3:7, 15, 18; 7:1-2.

26. 1 Ne. 17:49.

27. 1 Ne. 17:48.

28. 1 Ne. 9:2; 19:1.

29. E.g., 1 Ne. 3:7, 15; 4;11; 16:8; 2 Ne. 5:19, 31.

30. 1 Ne. 22:30-31; 2 Ne. 31:7.

31. E.g., 1 Ne. 4:15; 2 Ne. 25:25-30.

32. 2 Ne. 11:4.

33. 2 Ne. 25:24.

34. Mosiah 11:20-21, 25; 12:1; 13:3; 16:12.

35. Mosiah 12:33; 13:4, 11, 25; 15:22, 26.

36. Mosiah 12:37.

37. Mosiah 13:31-32; 16:14.

38. Mosiah 13:29-30.

39. Jacob 4:6, 9.

40. Jacob 1:1-2, 8; 7:27.

41. 2 Ne. 9:23.

42. Jacob 3:5-6.

43. Jacob 3:8.

44. 2 Ne. 9:27; Jacob 2:10, 16; 4:5.

45. Jacob 2:21.

46. 2 Ne. 9:17, 24-27, 46.

47. Jacob 4:5.

48. Moro. 4:1.

49. E.g., Ether 2:5; 4:1; 9:20; 12:22, etc.

50. Morm. 8:1.

51. 1 Ne. 3:4-5; 2 Ne. 1:27; 2:21.

52. 2 Ne. 2:4-26.

53. Alma 5:60; 12:14; 37:1-2, 16, 20, 27; 39:10, 12.

54. Alma 5:62; 12:9.

55. 3 Ne. 15:16; 16:4.

56. 2 Ne. 3:8; 29:11; Jacob 2:30; Hel. 10:11.

57. Ether 4:8-9.

58. Mosiah 27:3; Alma 43:16-17; 47:3, 5, 13; 52:15; 53:2, 59:7; 62:3, 43; Hel. 12:8; 3 Ne. 4:23, 26; Morm. 5:1, 23; Moro. 7:30.

59. Alma 52:4; Morm. 7:4.

60. 3 Ne. 3:17.

61.   E.g., Mosiah 1:17; 7:8; 17:1; 18:21; Hel. 4:22; 3 Ne. 4:13, etc.

62.   Morm. 3:16; 6:6; 7:10; Moro. 8:21.

63.   E.g., Alma 1:32; 10:14; 30:9; Hel. 2:10; 3 Ne. 5:5; 6:30.

64.   E.g., Mosiah 29:39; Alma 1:17; 11:1.

65.   Moro. 7:28; 8:22, 24.

66.   E.g., Alma 1:1; Hel. 4:21.

67.   3 Ne. 7:11, 14.

68.   See Mosiah 6:1; 17:20; Alma 1:25; 31:9; 48:25; Hel. 3:20, 37; 3 Ne. 5:22.

69.   Moro. 8:11, 25.

70.   E.g., Alma 25:15-16.

71.   3 Ne. 1:24; 15:2.

72.   2 Ne. 3:8.

73.   2 Ne. 29:11.

74.   Jacob 2:30.

75.   1 Ne. 2:1; Hel. 10:11.

76.   Ether 4:8-9.

77.   See also 1 Ne. 2:22; 4:14; 15:11; 17:13; 2 Ne. 1:20; 4:4; Enos 1:10; Jarom 1:9; Mosiah 13:14; Alma 9:13; 50:20; Hel. 10:5.

78.   See also 2 Ne. 4:4; Jacob 2:29; Enos 1:10; Omni 1:6; Alma 9:13; 50:20.

79.   2 Ne. 3:17; Moro. 8:8.

80.   Alma 9:17-18.

81.   3 Ne. 15:13-15.

82.   3 Ne. 16:3.

83.   3 Ne. 20:10.

84.   3 Ne. 12:18-19, 46; 15:4-5, 8-10.

85. 3 Ne. 18:10-12.

86. 3 Ne. 11:32.

87. 3 Ne. 18:25.

88. 2 Ne. 26:25; 28:32; Alma 5:34; 3 Ne. 9:14, 22; Ether 3:22; 4:13-14, 18; 12:27; Moro. 7:34.

89. 1 Ne. 6:4.

90. 1 Ne. 10:18; 2 Ne. 26:33.

91. 1 Ne. 15:14-15.

92. 2 Ne. 9:41.

93. 2 Ne. 9:45.

94. 2 Ne. 9:51.

95. Jacob 1:7.

96. Morm. 9:27.

97. Ether 5:5.

98. Ether 8:26.

99. Moro. 10:30, 32.

100. John L. Hilton, "On Verifying Wordprint Studies: Book of Mormon Authorship." BYU Studies 30:3 (Summer 1990):89-108.