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A Comprehensive Commentary of the Book of Jarom

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A Comprehensive Commentary
of the
Book of Jarom

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

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Parrish Press
Orem, Utah

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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated EM followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
August 2015

Sequence of Specifically Noted Words and Phrases in the Jarom Commentary

1.0.4— <i>Jarom</i>	1.6.35— <i>drink</i>	1.8.76— <i>javelin</i>
1.1.4— <i>Jarom</i>	1.7.14— <i>Nephites</i>	1.9.8— <i>Lamanites</i>
1.1.16— <i>Enos</i>	1.7.46— <i>Lamanites</i>	1.10.8— <i>prophets</i>
1.2.23— <i>Lamanites</i>	1.8.24–25— <i>precious things</i>	1.10.17— <i>Nephi</i>
1.5.14— <i>Nephi</i>	1.8.36— <i>machinery</i>	1.11.3— <i>prophets</i>
1.5.17— <i>strong</i>	1.8.40— <i>iron</i>	1.11.25— <i>Moses</i>
1.5.28— <i>Moses</i>	1.8.42— <i>copper</i>	1.11.41— <i>Messiah</i>
1.6.4— <i>scattered</i>	1.8.44— <i>brass</i>	1.14.3— <i>Jarom</i>
1.6.15— <i>Lamanites</i>	1.8.46— <i>steel</i>	1.14.12— <i>small</i>
1.6.22— <i>numerous</i>	1.8.67— <i>arrow</i>	1.14.22–23— <i>other plates</i>
1.6.28— <i>Nephites</i>	1.8.70— <i>quiver</i>	1.15.12— <i>Omni</i>
1.6.32— <i>murder</i>	1.8.73— <i>dart</i>	

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Book of Jarom

0.0 Enos recorded nothing of his family in the short account given in the book named after him. We therefore have no idea when precisely Jarom was born. In previous commentary, we have supposed that both Jacob and Enos were centenarians (see *JA-C 7.26*, *EN-C 1.0*, and *EN-C 1.25*). According to our suppositions, Enos would have been born approximately in the year 520 BC and would have died one hundred years later in 420 BC. Jarom gives two temporal markers in his record. The first is recorded in verse 5 wherein he states that 200 years had passed away since Lehi's family had left Jerusalem, or approximately in the year 399 BC. At that point, Jarom could have been no younger than twenty-one years of age. The second temporal marker is given in verse 23 wherein Jarom states that 238 years had passed away since Lehi's departure, or approximately 361 BC. Had Jarom been born the year that his father died, he would have been no younger than fifty-eight years of age. It is clear from his own account, however, that Jarom was not a newborn when his father died, unless the "commandment" given to him regarding the Small Plates had been written before Enos had passed from mortality. If we assume for the sake of argument that Enos was 75 years old when Jarom was born, Jarom would have been 25 years old when his father died and 84 years of age when he wrote his last in verse 13. On the other hand, if we assume that, like his father and grandfather, Jarom lived to be one hundred years old, then he would have been born in the year 461 BC and would have received the Small Plates into his custody from Enos at approximately age 41. All of this is, without question, the most tenuous of theories, but given the scarcity of information it is the best we can do for the moment. Needless to say, the chronology from this point until the birth of King Mosiah II in 154 BC is even more nebulous.

1.0.4—*Jarom*—The son of Enos the son of Jacob. One of the writers who committed their names and testimonies to the Small Plates of Nephi.

1.1 The original intent and purpose of the Small Plates had been to preserve the more plain and precious teachings previously recorded on the Large Plates of Nephi and those specifically beneficial revelations and commentary that Nephi and his successors received afterwards (see *1 NE-C 19.4*, *2 NE.5.28–32*, and *JA-C 1.1–8*). Enos followed suit in his account, recording his extraordinary exchange between himself and the God of Heaven. Jarom's observations suggest that whether due to the number of blank plates remaining in Nephi's collection or a lack of new material, the son of Enos had little to say. Yet it is clear that the preservation of his relationship to Lehi qualified as one of those plain and precious things to which his ancestors referred.

1.1.4—*Jarom*—The son of Enos the son of Jacob. One of the writers who committed their names and testimonies to the Small Plates of Nephi.

1.1.16—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent

*The Book of Jarom

* p. 146

Jarom

EM 1:148, 196,

198, 212, 213

EM 2:714, 855

EM 4:1782

{*Chapter I*}
(Chapter 1)

{*¶—1830*}

1 NOW behold, I, Jarom, write a few words according to the commandment of my father, Enos, that our genealogy may be kept.

role in the Small Plates of Nephi.

1.2 Many students of the Book of Mormon have looked at Jarom's statement here as a bit of a confession rather than as a statement of fact. The issue has to do with why Jarom had not received special insights into the scriptures as had Lehi, Nephi, Jacob, and Enos, such that he would have felt compelled to inscribe them on the Small Plates. Many have suggested that this is part of a perceivable pattern to be found in the Small Plates, an indication of a gradual spiritual degeneration that culminated in the Nephites being driven from the land of Nephi into the land of Zarahemla during the time of Mosiah I. While the spiritual degeneration may have certainly taken place, is it necessary to tacitly slander the character of Jarom himself? The fact remains that Jarom received many revelations and prophesied extensively in the name of the Lord. His natural modesty as a servant of God, accentuated by the limited space on the plates, seems a more just explanation as to why he put but little in writing here. That Jarom's experiences with the Lord, his teachings and prophesying, are recorded elsewhere, there can be no doubt. It will be with great pleasure that the faithful will one day review his complete writings.

1.2.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.3 Nephi noted late in his ministry that many of his people in the land of Nephi had hardened their hearts against the power of the Holy Spirit (see 2 *NE-C 33.1–3*). Jacob had dealt with the pride and immorality of the people during his own day, together with the perfidy of Sherem. Enos recorded that many prophets had labored among the people because of the hardness of the hearts of the Nephites. Jarom's observations here do not seem to vary much from what had been reported during the previous generations. It is simply more of the same. The plain and precious observation here is that the Lord God had not, as yet, destroyed the Nephites, a fate that Jarom apparently felt that they deserved.

1.4 Just as Enos had observed in his day, there were many prophets in Jarom's time who were attempting to bring that portion of the Nephites who were indulging themselves in wickedness back to the path of righteousness. One might argue for the decline in spirituality among the Nephites based on the increased number of servants that the Lord raised up among them, but Jarom clearly found some comfort in the righteousness and companionship of his fellow servants. We are explicitly told that Nephi and Jacob were ordained priests and teachers, but nothing is said specifically about the role that Enos and his son played in the subsequent generations. It would seem safe to assume, however, that they were recognized for their general goodness and spiritually and it would seem highly unlikely that they were not part of the ministry.

1.5 This constitutes the first temporal marker referred to at the beginning of this chapter (see 1.0). Unfortunately, it does not tell us anything in reference to Jarom's own life, except that he was breathing in 399 BC. Apparently, the civil law of the Nephites was at that day patterned after the Law of Moses. Thus, for fear of being severely reprimanded by the secular authorities for legal infractions, the Nephites observed the Law. This, of course flies in the face

2 And as these plates are small, and as these things are written for the intent of the benefit of our brethren the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation? I say unto you, Yea; and this sufficeth me.

{~~¶~~—1830}

3 Behold, it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land.

4 And there are many among us who have many revelations, for they are not all stiffnecked. And as many as are not stiffnecked and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith.

{~~¶~~—1830}

5 And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they

Jarom 1:2
MD 647
EM 3:1088
CR86-O 5
CR93-O 32, 49
CR00-A 108

Jarom 1:4
AF 118

Jarom 1:5
AF 450, 455
MD 435
DNTEC 2:141
JC 204
PM 420

that they were also a stiff-necked people, hard in their hearts, deaf in their ears, and blind in their eyes. What appears to be missing in their lives is that portion of the Spirit of God that would increase their awareness of the goodness of God and how patient He had been with them. Here we have another example of a people who have taken comfort in the letter of the law, but refuse to receive the Spirit by which it had been given.

1.5.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.5.17—*strong*—Are we to understand this numerically or militarily? Perhaps it is some of both.

1.5.28—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.6 It is interesting the wicked among the Nephites did not seem to comprehend the great threat that the superabundant Lamanites posed to their personal and cultural welfare, particularly in light of the many prophecies that had been made as to how the Nephites would eventually be destroyed.

1.6.4—*scattered*—What is meant here is that the Nephites began to inhabit other parts of the mountainous terrain that they had received as their promised land.

1.6.15—*Lamanites*—It is unlikely that the both the Lamanites and the Nephites were scattered upon the same piece of ground. The Lamanites probably remained in the lowlands, the place of their first inheritance when Lehi and his family first arrived in the Americas.

1.6.22—*numerous*—We may not know precisely why this was the case, but there have been many scholars who have proposed possible causes, including the amalgamation of other peoples, unrelated to the posterity of Lehi and Ishmael. There is absolutely no evidence to justify this suggestion.

1.6.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.6.32—*murder*—One assumes that what is meant is that the Lamanites loved to murder Nephites rather than each other.

1.6.35—*drink*—Hence, they were literally “blood-thirsty” (see *EN-C 1.20*).

1.7 One wonders how long the Nephites dwelt in the land of Nephi before their location was discovered by the Lamanites. Nephi had led his people into the wilderness for many days before finding the place that would serve as their land of inheritance. But notwithstanding what appeared to be their immediate safety, Nephi fashioned many swords patterned after the sword of Laban in order to prevent the success of any inevitable attack on the part of their brethren. The Lord informed Nephi that the Lamanites would be a scourge to his people if they should fall into apostasy. There is, however, no mention of wars with the Lamanites up until the year 569 BC, but between 569 BC and 559 BC there were many wars and contentions (see *2 NE-C 5.14–34*). Jacob refers to the aggressions of the Lamanites only in passing, suggesting to his readers that a more detailed account might be found on the Large Plates of

profaned not; neither did they blaspheme. And the laws of the land were exceedingly strict.

EM 1:161, 170
CR96-A 20

6 And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceedingly more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.

Jarom 1:6
EM 1:192

{¶—1830}

7 And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the peo*ple the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance.

* p. 147

Nephi (see *JA-C 3.13*). Enos records much the same (see *EN-C 1.24*). By the time of Jarom's ministry, the Lamanites must have known the road to the land of Nephi quite well.

1.7.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.7.46—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.8 One wonders if the Nephites of Jarom's day were any more successful in controlling their pride in wealth than their ancestors did under the tutelage of Jacob. Unlike the Lamanites, the Nephites established themselves in urban communities, constructing beautiful buildings and engaging in agricultural pursuits.

1.8.24–25—*precious things*—The English word “precious” derives from roots which also provide the language with “price”, which might imply an object that had been worked from gold, silver, or some other material. These would be manufactured goods. Historically and scripturally, “precious” is used in conjunction with gemstones and is often considered an adjectival equivalent.

1.8.36—*machinery*—One is tempted to both minimize and exaggerate the mechanical prowess of the Nephites. We simply do not know how advanced they became. Given their penchant for mining, smelting, forging, and construction, their devices were probably quite sophisticated.

1.8.40—*iron*—The hardest, most common, and most useful of all the metals. Next to tin it is the lightest of all metallic substances, and next to gold the most tenacious. It abounds in every part of the earth. Thus saith Noah Webster in 1829.

1.8.42—*copper*—Next to gold, silver, and platina, it is the most ductile and malleable of the metals and more elastic than any metal except steel. Mixed with tin it forms bronze; mixed with zinc it forms brass. Thus saith Noah Webster in 1829.

1.8.44—*brass*—An alloy of copper and zinc, usually containing about one-third of the latter. Thus saith Noah Webster in 1829.

1.8.46—*steel*—Detractors of the Book of Mormon and of The Church of Jesus Christ of Latter-day Saints are fond of pointing to this word and blurting out, “See, the Book cannot be true because there was no such thing as ‘steel’ six hundred years before Christ. In this they exhibit profound ignorance. First of all, the word “steel” has been in the vocabularies of Indo-European languages as far back as recorded documents exist. In the 1828 Webster's dictionary, “steel” is defined as an iron alloy, iron combined with a small portion of carbon in order to harden the metal. Webster refers to this as “carburet of iron”. The Bessemer method of making modern steel was not invented until the late 1850s and has nothing to do with the meaning of the word used in the translation of the Book of Mormon in 1829.

1.8.67—*arrow*—One wonders if the Lamanites used dull, blunt arrows, notwithstanding their skill with the bow (see *JA-C 1.20*). This probably refers to metal tips, perhaps bladed points as opposed to sharpened and hardened tips of wood.

1.8.70—*quiver*—A case or sheath for arrows. Did the Lamanites lack such

8 And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.

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EM 1:173, 174

a device?

1.8.73—*dart*—Usually in reference to a missile weapon thrown by the hand. The word has been used, however, in reference to a thrusting dagger.

1.8.76—*javelin*—The English word “javelin” has been related linguistically to the female boar and to the short spear that was used to kill the boar. Regardless of its origins, a javelin is usually described as a spear, approximately six feet long, tipped with steel.

1.9 Part of the preparations for war came in the form of personal and societal righteousness. Had the Nephites been more negligent in their worship or less attentive in their duty to God and each other, they might have experienced a false sense of carnal security that would have laid them bare to the deprecations of the Lamanites. Fortunately, they were of a mind to keep the outward requirements of the Law of Moses.

1.9.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.10 Notwithstanding the confession of Sherem (see *JA-C 7.1–23*), it would appear that there were many of the Nephites who were having some difficulty accepting the principles of Christianity. They willingly obeyed the Law of Moses but refused to accept the spiritual ramifications of that Law. For their outward obedience they were blessed and protected from their enemies. Yet they were to be a Christian people and the prophets of God were raised up to persuade them to accept the coming of the Messiah, so that their obedience might be confirmed in their worship.

1.10.8—*prophets*—Prophets, by definition, are those who testify of the Lord Jesus Christ as the Son of God, the Redeemer of all mankind.

1.10.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.11 The purpose in believing in the Messiah as if he had already come was to aid the Nephites in their belief in the remission of their sins. Those living before the birth of Jesus experienced some difficulty in believing that they could be forgiven of their sins prior to the atonement having taken place. Those of us who have lived after the Lord’s mortal ministry have a similar problem, in that we have to accept the notion that Jesus could suffer for sins that had not yet been committed. If we accept into our minds and hearts the truth that the God of Heaven is not hindered in His knowledge by what appears to be the limitations of time, our faith in the sacrifice of His Son easily blossoms. All time, past, present, and future, is continually before His eyes and thus He has long since anticipated all that would be required to bring His children back into His presence, purified, sanctified, and glorified.

1.11.3—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

1.11.25—*Moses*—We have no idea how Amram and Jochebed referred to

9 And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.

{¶—1830}

10 And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land.

11 Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them.

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their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.11.41—*Messiah*—A Hebrew word meaning the “Anointed One”. Translated into Greek, this phrase becomes, in its anglicized form, “Christ”.

1.12 The repentance of the Nephites was probably not due to infractions against the Law of Moses so much as it was a negligence of their duty as disciples of Christ, a far more difficult body of commandments to live.

1.13 This is the second temporal marker of Jarom and the nearly last given by the sequential writers on the Small Plates of Nephi. The first marker had been given in reference to the two-hundredth year after the departure of Lehi from Jerusalem (see 1.5). In this context, we should probably suppose that Jarom desired us to understand that during the intervening thirty-eight years the Nephites and Lamanites had been engaged in war. Yet, it would be relatively easy to extend the implication to include the entire 238 years. We might conclude that Jarom died in this year, which would have been approximately 361 BC.

1.14 Could anyone foresee how long the Small Plates of Nephi were going to remain in the hands of the family? It is clear that Jacob was purposefully taciturn in his own writings upon the plates because of their size. Although Enos does not specifically make reference to that fact, he is likewise quite brief in his remarks. The writers in the book of Omni will be even more circumspect.

1.14.3—*Jarom*—The son of Enos the son of Jacob. One of the writers who committed their names and testimonies to the Small Plates of Nephi.

1.14.12—*small*—That is to say, there are not many blank plates left upon which to write. One wonders why no one thought to manufacture more plates.

1.14.22–23—*other plates*—That is to say, the Large Plates of Nephi which contained the detailed secular history of the people of Nephi.

1.15 The original instructions had been given to Jacob (see *JA-C 1.1–8*). Jacob transmitted Nephi’s wish to his son Enos (see *JA-C 7.27*). Jarom testified that his father had given the same instructions to him (see 1.1), but emphasis is more upon the preservation of their genealogy, a record of who had been given custody of the Small Plates. Each of those entrusted with the plates recorded that fact until Amaleki entrusted them to King Benjamin. Almost as an echo of the instructions given by Nephi, Mormon adds his own postscript to the Small Plates explaining how it was that they had come into his custody and what he determined should be their final disposition.

1.15.12—*Omni*—The son of Jarom, the grandson of Enos, the son of Jacob the brother of Nephi. One of the nominal writers on the Small Plates of Nephi.

12 And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.

{~~9~~—1830}

13 And it came to pass that two hundred and thirty and eight years had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.

14 And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.

15 And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

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Alphabetized List of Specifically Noted Words and Phrases in Jarom Commentary

arrow—1.8.67
brass—1.8.44
copper—1.8.42
dart—1.8.73
drink—1.6.35
Enos—1.1.16
iron—1.8.40
Jarom—1.0.4
Jarom—1.14.3
Jarom—1.1.4
javelin—1.8.76
Lamanites—1.2.23

Lamanites—1.6.15
Lamanites—1.7.46
Lamanites—1.9.8
machinery—1.8.36
Messiah—1.11.41
Moses—1.11.25
Moses—1.5.28
murder—1.6.32
Nephi—1.10.17
Nephi—1.5.14
Nephites—1.7.14
Nephites—1.6.28

numerous—1.6.22
Omni—1.15.12
other plates—1.14.22–23
precious things—1.8.24–25
prophets—1.11.3
prophets—1.10.8
quiver—1.8.70
scattered—1.6.4
small—1.14.12
steel—1.8.46
strong—1.5.17