

# SAMUEL'S NEPHITE SOURCES

## **John Hilton III, Sunny Hendry Hafen, and Jaron Hansen**

John Hilton III is an associate professor of ancient scripture at Brigham Young University.

Sunny Hendry Hafen has a master's of French studies from BYU and is currently a French teacher in a French dual immersion school.

Jaron Hansen graduated from The Ohio State University College of Medicine and is currently a resident physician at Brooke Army Medical Center.

In his book *Understanding the Book of Mormon*, Grant Hardy suggests that it would be valuable “to track various phrases throughout the Book of Mormon to determine which . . . prophets were particularly influenced by their predecessors.”<sup>1</sup> While many areas of Samuel the Lamanite’s sermon have been explored, the intertextuality between the words of Samuel the Lamanite and other scriptural sources has received scant attention. Quinten Barney explored a series of textual connections between Samuel the Lamanite and Christ’s teachings in Matthew 23–24, speculating that the parallels between the texts could be attributed to Zenos.<sup>2</sup> Shon Hopkin and John Hilton III examined a series of Old Testament phrases that are utilized by Samuel the Lamanite.<sup>3</sup>

The purpose of this study is to demonstrate that Samuel extensively utilized words from multiple Book of Mormon prophets<sup>4</sup> as he taught the Nephites from a wall in Zarahemla. When identifying relationships

between two texts (establishing intertextuality), investigators must exercise care in order to differentiate between coincidental connections and instances where one author genuinely appears to be borrowing from another. Various criteria have been proposed for evaluating whether two specific scriptural phrases are intrinsically related to each other.<sup>5</sup> One key criterion is *source*, which suggests that for two texts to be intentionally interconnected at least one of the sources must be “aware” of the other (or that the two texts are both quoting from a shared source). In 2015 Nicholas Frederick proposed an additional five criteria for ascertaining whether two texts are related:<sup>6</sup>

- Shared terminology—the number of words held in common between any given passages. The more sequential words shared by two texts, the more likely the two texts are related.
- Dissimilarity—the extent to which the phrases in common are unique within their respective texts. The more unique the similar phrases relative to their contexts, the more likely that direct intertextuality exists.
- Proximity—the closeness of multiple related phrases within two texts. The closer the proximity of related phrases between two texts, the more likely the texts are related.
- Sequence—the similarity in the sequence or pattern of shared text. The more closely the shared text adheres to a similar sequence, the stronger the relationship between the texts.
- Context—the similarity in the context of two texts (e.g., both teaching the same topic). The closer the connection between the context of two texts, the more likely there is genuine intertextuality.

Consider these criteria in evaluating the intertextuality proposed by John W. Welch in which Samuel appears to reference the words of King Benjamin, as evidenced in table 1.<sup>7</sup>

TABLE 1. Samuel referencing King Benjamin

| King Benjamin's Words   | Samuel's Words  |
|---|---|
| <p>And he shall be called <i>Jesus Christ, the Son of God, the Father of heaven and of<sup>8</sup> earth, the Creator of all things from the beginning</i>; and his mother shall be called Mary. (Mosiah 3:8)</p> | <p>And also that ye might know of the coming of <i>Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning</i>; and that ye might know of the signs of his coming, to the intent that ye might believe on his name. (Helaman 14:12)</p> |

- Source—King Benjamin's words were “written and sent forth” (Mosiah 2:8) among the people approximately 120 years before Samuel preached; it seems plausible that Samuel could have accessed those words.
- Shared terminology—the twenty-one-word shared phrase is a strong indicator of a genuine relationship.
- Dissimilarity—the shared phrase occurs only in these two passages.
- Proximity—there are not multiple proximate related phrases in the words of King Benjamin and Samuel.
- Sequence—because there is no proximity to speak of, sequence is likewise not present.
- Context—the overall context between the two texts is not strong, although in this specific verse both individuals are speaking of the coming Messiah.

We note that in the above comparative analysis, the three most important criteria—source, shared terminology, and dissimilarity—are all strongly met. Thus even though proximity, sequence, and context are weak, we can still reasonably assume a relationship between these two texts.

This study will demonstrate that in addition to textual connections with the words of King Benjamin,<sup>9</sup> Samuel's teachings display important relationships with the words of Nephi<sub>1</sub>, Jacob, Alma<sub>2</sub>, Amulek, and Nephi<sub>2</sub>, all of whom are sources that he could have reasonably accessed.<sup>10</sup> We

will discuss textual connections between Samuel and Nephite prophets by grouping them into two overarching themes that represent key ways Samuel uses the words of Nephite prophets.<sup>11</sup> First, we examine how Samuel uses those words to directly indict the Nephites. Second, we show how Samuel takes the words regarding various members of the house of Israel and employs them to specifically refer to the Lamanites. Throughout this study, we consider Helaman 13–15 to consist of Samuel’s actual words, or at least an approximation of those words as recorded by Nephi<sub>2</sub> or others who heard them. An alternative possibility is explored at the end of the chapter.

## **THEME 1: SAMUEL’S USE OF NEPHITE PROPHECIES TO INDICT THE NEPHITES OF HIS DAY**

As a Lamanite called to preach to the Nephites, Samuel found himself in a difficult position. While we do not know all the details concerning the relationship between the Nephites and Lamanites at this point in time, historically the Nephites had looked down on the Lamanites (see Jacob 3:5; Mosiah 10:10–17; Alma 26:23–24). Thus Samuel may have been looking for ways to bolster the rhetorical credibility of his message for an antagonistic audience. By appealing to the words of both ancient and contemporary Nephite prophets and leaders, Samuel strengthened his message and made his warnings even more ominous.

### **SAMUEL’S USE OF NEPHI<sub>1</sub> TO CONDEMN THE NEPHITES**

As the eponymous ancestor of the Nephites, Nephi<sub>1</sub> would be a primary person for Samuel to draw on when speaking to those in Zarahemla. Nephi<sub>1</sub> had spoken stern words regarding his descendants and their situation during the time period of Christ’s mortal ministry. While Nephi<sub>1</sub> spoke of signs being given of Christ’s birth, Samuel provides specific details about those signs (see 2 Nephi 26:3; Helaman 14:1–6, 20–28). Samuel also uses some of the same text as Nephi<sub>1</sub> to describe these events in greater detail. Prophesying of the signs of Christ’s birth, death, and resurrection, Nephi<sub>1</sub> declared that at the time of their fulfillment, his descendants would “perish because *they cast out the prophets, and the saints, and stone them, and slay them*” (2 Nephi 26:3). Samuel makes it clear that that prophesied

day had come.<sup>12</sup> Rather than speak in third person, as did Nephi, Samuel speaks in second person: “Yea, wo unto this people, because of this time which has arrived, that *ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them*” (Helaman 13:24). Although Nephi<sub>1</sub> was clearly speaking of the future, Samuel shifts Nephi<sub>1</sub>'s words from being about the future to being a time that “has arrived.”

Speaking of this same general time period, Nephi<sub>1</sub> had warned, “The anger of the Lord shall be kindled against them” (2 Nephi 26:6). Note that Nephi spoke in future tense and in third person in describing a later day and people. Samuel takes Nephi<sub>1</sub>'s words and again transforms the tense and moves the words to be directly about his audience, saying, “The anger of the Lord is already kindled against you” (Helaman 13:30). This event that Nephi<sub>1</sub> had prophesied has already happened. Similarly, just as Nephi<sub>1</sub> contemplated the future destruction of his people, stating that it would come because the Nephites “choose works of darkness rather than light” (2 Nephi 26:10), Samuel takes this phrase and again personalizes it for the Nephites of his day, directly asking them, “How long will ye choose darkness rather than light?” (Helaman 13:29).

Thus in three instances within seven verses Samuel takes a specific phrase used by Nephi<sub>1</sub> to describe the time period of the Savior's birth and death and informs the Nephites that they are living in the day that Nephi foretold. Each of these connections is significant in its own right.<sup>13</sup> Moreover, the fact that these unique phrases from 2 Nephi 26:3–10 all cluster together in Helaman 13:24–30 does not appear to be coincidental. Thus it seems clear that Samuel draws on Nephi<sub>1</sub>'s six-hundred-year-old prophetic utterances to craft a forceful statement about the seriousness of the Nephites' present situation.

Samuel appears to use another phrase from Nephi<sub>1</sub>: “All is well.” While this might seem like a commonly used phrase, in the Book of Mormon it is surprisingly employed only by Nephi<sub>1</sub> and Samuel.<sup>14</sup> Nephi<sub>1</sub> had warned that Satan would attempt to “pacify [the people], and lull them away into carnal security, that they will say: *All is well* in Zion; yea, Zion prospereth, *all is well*—and thus the devil cheateth their souls. . . . Wo be unto him that crieth: *All is well!*” (2 Nephi 28:21, 25). While Nephi<sub>1</sub> appears to have been specifically talking about latter-day readers (see 2 Nephi 28:1–3), Samuel

attributes this same phrase to the Nephites of his day, accusing his listeners of not finding fault with false prophets who come among them and say that “*all is well*” (Helaman 13:28). The not-so-subtle implication to a Nephite audience would seem to be a stern reprimand—they themselves were articulating the very words of the devil that Nephi had warned against.<sup>15</sup>

### SAMUEL’S USE OF ALMA AND AMULEK’S PREACHING TO CONDEMN THE NEPHITES

Samuel clearly utilizes words from Alma’s and Amulek’s discourses in Ammonihah to condemn the Nephites. We first examine a series of connections between Samuel and Amulek, both of whom warn against the wickedness of their respective audiences and prophesy their destruction if they cast out the righteous. Both prophets accuse their listeners of being a “wicked and perverse generation,” a phrase that appears only in these two pericopes.<sup>16</sup>

Amulek told the people of Ammonihah, “*If the time should come that this people should fall into transgression, they would be ripe for destruction. . . . But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand*” (Alma 10:19, 23). Samuel almost identically mirrors Amulek’s words, saying to the inhabitants of Zarahemla, “*It is for the righteous’ sake that [Zarahemla] is spared. But behold, the time cometh, saith the Lord, that when ye shall cast out the righteous from among you, then shall ye be ripe for destruction*” (Helaman 13:14). Both prophets teach that the people are spared because of the righteous who live among them but warn of what will happen when the righteous are cast out. Ominously, where Amulek’s words were conditional, Samuel’s are not. Amulek says, “*If the time should come,*” while Samuel says, “*The time cometh*”—no *if*. Likewise, Amulek said, “*If we will cast out the righteous,*” but Samuel says, “*When ye shall cast out the righteous.*”

Amulek specifically warned the people of Ammonihah that God would come against them and then they would be “*smitten by famine, and by pestilence, and by the sword*” (Alma 10:23). Samuel likewise echoes this warning, telling the people that the Lord has said he would visit them

“with the sword and with famine and with pestilence” (Helaman 13:9). Not only are the textual parallels between Alma 10 and Helaman 13 significant,<sup>17</sup> but their clustering further adds credence to the notion that the intertextuality is intentional.

Conceivably, Samuel’s words could have been understood by his audience as a direct reminder of the people of Ammonihah’s fate. Not only are Samuel’s words thematically linked to Amulek’s in terms of the prayers of the righteous protecting the people, but also Samuel uses specific phrases such as “cast out the righteous” and “smitten . . . with the sword and with famine and with pestilence” that appear rarely or never in other passages of scriptures.<sup>18</sup> Only seventy-five years had passed since the annihilation of the people of Ammonihah; the destruction of a city in one day had likely left a lasting impression on the people. Through his use of Amulek’s words, Samuel reminds the Nephites of previous destruction that had been both prophesied and fulfilled. He thus implores the Nephites to learn from the past in order to change their future.

In addition to employing Amulek’s words, Samuel utilizes Alma<sub>2</sub>’s rebuke to the people of Ammonihah. In Ammonihah, Alma<sub>2</sub> preached, “*The Lamanites shall be sent upon you; . . . and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord*” (Alma 9:18). Samuel states that the Lord had said of the Nephites, “I will visit them in my *fierce anger*, and there shall be those of the fourth generation who shall live, *of your enemies*, to behold your *utter destruction*” (Helaman 13:10). These passages share both thematic and textual similarities. Alma<sub>2</sub> warned the Nephites that if they did not repent, their perennial enemy (the Lamanites) would utterly destroy them because of the fierce anger of the Lord. Samuel echoes these themes; moreover, the phrases “utter destruction” and “fierce anger” appear together only in these two verses.<sup>19</sup>

As he has done with the words of other prophets, Samuel appears to deliberately use the words of Nephite prophets, perhaps so that his heritage will not detract from his message. In fact, it may be significant that, unlike Alma<sub>2</sub>, Samuel stops short of explicitly naming the Lamanites as those who will cause the Nephites’ destruction. By employing the words of Nephite prophets who had taught a similar principle, Samuel may have

been trying to prevent his listeners from discounting his message as politically motivated or an expression of racial animus.<sup>20</sup>

Samuel also appears to borrow some of Amulek's words to the Zoramites.<sup>21</sup> Amulek taught the Zoramites in Antionum, "Now is the time and the *day of your salvation*. . . . Therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end" (Alma 34:31, 33). Samuel similarly speaks of the danger of procrastination; however, rather than providing a warning, he tells the Nephites it is too late for them to change: "But behold, *your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late*" (Helaman 13:38).<sup>22</sup>

Samuel thus both shifts and extends Amulek's statement forward into his own time and context. As he had done previously, he takes Amulek's warning plea ("do not procrastinate until the end") and renders it past tense and unconditional ("ye have procrastinated . . . until it is . . . too late"). By transforming Amulek's statement, Samuel presents a portentous picture of what is to come for the Nephites.<sup>23</sup>

## SAMUEL'S USE OF NEPHI<sub>2</sub>'S WORDS TO CONDEMN THE NEPHITES

In addition to his reliance on the words of previous Nephite prophets, Samuel also used text similar to that of his contemporary among the Nephites, Nephi<sub>2</sub>, whose key recorded prophecies occurred between 23 and 6 BC (see Helaman 7–11).<sup>24</sup> Perhaps more than any other prophet Samuel quotes, Nephi<sub>2</sub> may have been the most familiar to the Nephite people (since he was closest to their time); indeed, those who believed Samuel's words sought Nephi<sub>2</sub> for further teaching and baptism (see 16:1, 3). Not only were Nephi<sub>2</sub> and Samuel contemporaries in their prophetic mission, but Samuel may have seen direct connections between himself and Nephi<sub>2</sub>. As he had done before, Samuel sought to establish credibility for his message specifically by utilizing the words of a Nephite prophet to rebuke the Nephites.

Nephi<sub>2</sub> had chastised the people, saying, "O ye fools, ye uncircumcised of heart, ye *blind*, and ye *stiffnecked people*, do ye know how long the Lord your God will suffer you that ye shall go on in this your way of sin?" (Helaman 9:21). Mirroring those words, Samuel warns, "*Ye stiffnecked*

*people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides?"* (13:29). While some of this may sound like generic language, across all scripture the phrase "ye stiffnecked people" appears only in these two passages,<sup>25</sup> and in the Book of Mormon, the phrases "how long" and "suffer you" also appear together only in these two passages.<sup>26</sup>

Samuel also echoes Nephi<sub>2</sub>'s words when he rebukes the people's forgetfulness and pleads with them to repent and hearken to the Lord. Here are Nephi<sub>2</sub>'s words:

*Ye will not hearken unto the voice of the good shepherd. . . . O, how could you have forgotten your God in the very day that he has delivered you? . . . Ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor and do all manner of iniquity. And for this cause wo shall come unto you except ye shall repent. For if ye will not repent, behold, this great city . . . shall be taken away that ye shall have no place in [it].* (Helaman 7:18, 20–22)

Similarly, Samuel states the following:

*Behold ye, the people of this great city, . . . are cursed because of your riches, . . . because ye have set your hearts upon them, and have not hearkened unto the words of him who gave them unto you. Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your riches; . . . your hearts . . . do swell with great pride, unto . . . murders, and all manner of iniquities. For this cause hath the Lord God caused that a curse should come upon the land.* (Helaman 13:21–23)

While none of the matching phrases in these passages are particularly unique in and of themselves, the multiple relationships between these verses demonstrate a possible connection. Approximately twenty years had elapsed since Nephi<sub>2</sub> delivered these words from his garden tower. Samuel's use of similar words may be a textual way of indicating that while the Nephites may have briefly repented (see Helaman 11), they had

quickly returned to their former state. Moreover, Samuel shifts Nephi<sub>2</sub>'s words forward in time; while Nephi<sub>2</sub> had used the future tense when he stated, "Wo shall come unto you except ye repent," Samuel speaks in the past tense saying that God "hath . . . [already] caused that a curse should come upon the land."

Another example of Samuel using a Nephite prophet's words to condemn the Nephites stems from Nephi<sub>2</sub>'s prayer to turn away the famine the Nephites suffered a few years before Samuel's arrival. Because of this famine, the people humbled themselves and pleaded with Nephi<sub>2</sub>, "*Cry unto the Lord* our God that he turn away from us this famine" (Helaman 11:8). Nephi<sub>2</sub> did as they requested, asking, "Lord, behold this people repenteth. . . . Now, *O Lord, because of this their humility wilt thou turn away thine anger*" (vv. 10–11). Although the Nephites repented and the famine abated, within a decade "they did wax stronger and stronger in their pride, and in their wickedness" (v. 37). Samuel may have alluded to these very words when he condemned the inevitable vainness of crying to the Lord after refusing to repent. Samuel prophesies, "In the days of your poverty *ye shall cry unto the Lord*; . . . then shall ye lament, and say: . . . *O Lord, canst thou not turn away thine anger from us?* And this shall be your language in those days" (13:32, 37). Samuel might have purposefully used the language of "turn[ing] away anger"<sup>27</sup> to remind the Nephites of their pitiable state of only a few years earlier, when they had pleaded unto the Lord for mercy and in fact had mercy granted unto them. Perhaps by using the very words spoken by both the people and Nephi<sub>2</sub>, Samuel warns the people that the Lord had already turned away his anger when they cried unto him, but a point will come when "it is everlastingly too late" (v. 38).

## **THEME 2: SAMUEL'S USE OF PHRASES ABOUT THE HOUSE OF ISRAEL TO REFER TO THE LAMANITES**

A second key way in which Samuel utilizes the words of previous prophets is by employing their words to describe the Lamanites. Throughout Nephite history, their prophets had spoken about various members of the house of Israel, including the Jews, the Nephites, and the Lamanites. Samuel takes words originally spoken about each of these groups

and applies them specifically to the Lamanites, typically to show that the Lamanites are more righteous than the Nephites.

### SAMUEL'S USE OF NEPHI<sub>1</sub>'S WORDS TO DESCRIBE THE LAMANITES

In describing his people after their separation from the Lamanites, Nephi<sub>1</sub> says they “*did observe to keep the judgments, and the statutes, and the commandments of the Lord according to the law of Moses*” (2 Nephi 5:10). Samuel takes these words (which were originally applied to the Nephites) and applies them in his own context to describe the Lamanites: “I would that ye should behold that the more part of [the Lamanites] . . . *do observe to keep his commandments and his statutes and his judgments according to the law of Moses*” (Helaman 15:5). This lengthy use of nearly identical and unique phraseology<sup>28</sup> indicates intentional borrowing by Samuel. It seems that Samuel is poetically stating the Lamanites of his time were just as righteous as Nephi<sub>1</sub>'s people were at the time of their separation from Laman and Lemuel. Samuel takes Nephi<sub>1</sub>'s words and shifts them forward in time to describe the Lamanites. The irony of this reversal derives from the fact that while Nephi<sub>1</sub>'s people once fled from the Lamanites precisely *because* of their Mosaic observance, now the Lamanites set the example for the Nephites.<sup>29</sup>

This is not the only time that Samuel shifts Nephi<sub>1</sub>'s words to make them specifically apply to the Lamanites. In another iteration of this pattern, Nephi<sub>1</sub>'s comparison of God to a shepherd is applied by Samuel specifically to the Lamanites. Nephi<sub>1</sub> had taught that God “*numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture*” (1 Nephi 22:25). Samuel makes it clear that the Lamanites too are within God's fold and will “be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true *shepherd*, and be *numbered* among *his sheep*” (Helaman 15:13).<sup>30</sup> By so doing, perhaps as a way of counteracting Nephite prejudice, Samuel is asserting that the gathering Nephi<sub>1</sub> prophesied also applies to the Lamanites. As God's sheep, the Lamanites are here reaffirmed as a chosen people who are heirs to great promises and are not defined by their past iniquities.

## SAMUEL'S USE OF JACOB'S WORDS TO DESCRIBE THE LAMANITES

Just as Samuel transforms some of Nephi's statements about other nations and applies them to the Lamanites, he does the same with some of Jacob's teachings. Speaking of the Jews, Jacob said, "After they are *driven to and fro*, . . . they shall be *scattered, and smitten*, and hated; nevertheless, *the Lord will be merciful unto them*" (2 Nephi 6:11). Samuel applies these words to the Lamanites, saying, "Notwithstanding they [the Lamanites] shall be *driven to and fro* upon the face of the earth, and be hunted, and shall be *smitten and scattered* abroad, having no place for refuge, *the Lord shall be merciful unto them*" (Helaman 15:12). Samuel utilizes these unique phrases<sup>31</sup> to assert that the Lamanites are not secondary citizens but rather have a special part in God's plan. Their role is like that of the Jews—God's chosen people who still have marvelous promises extended to them. Samuel's words emphasize that the Lamanites too are part of God's covenant people and have the blessings that pertain to that covenant.

Samuel may be utilizing this same approach when he transforms Jacob's words about the descendants of the Nephites into a prophecy about the Lamanites. Jacob had taught, "Our children shall be *restored*, that they may come to that which will give them *the true knowledge of their Redeemer*" (2 Nephi 10:2). Samuel applies Jacob's words<sup>32</sup> to the Lamanites, referring to how many prophets have spoken "concerning the *restoration* of our brethren, the Lamanites, again . . . to *the true knowledge*, which is the knowledge *of their Redeemer*" (Helaman 15:11, 13). Thus Samuel uses Jacob's phrases in order to indicate that the Lamanites will receive blessings similar to those of the Nephites.

Several more of Jacob's phrases are later incorporated by Samuel, as illustrated in table 2.

**TABLE 2.** Samuel's use of Jacob's words about the Nephites

| Jacob's Words   | Samuel's Words   |
|---|--|
| <p>This people shall keep my commandments, <i>saith the Lord of Hosts, or cursed be the land for their sakes</i>. . . . I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . <i>because of the wickedness and abominations of their husbands</i>. . . . I shall <i>visit them with a sore curse</i>, even unto destruction; for they shall not commit whoredoms, <i>like unto them of old</i>. . . . Behold, <i>ye have done greater iniquities than the Lamanites, our brethren</i>. (Jacob 2:29, 31, 33, 35)</p> | <p>Wo be unto all the cities which are in the land round about, which are possessed by the Nephites, <i>because of the wickedness and abominations</i> which are in them. And behold, a <i>curse shall come upon the land, saith the Lord of Hosts, because of the peoples' sake</i> who are upon the land, yea, <i>because of their wickedness and their abominations</i>. . . . Yea, wo unto this people, because of this time which has arrived, that ye . . . do all manner of <i>iniquity</i> unto them, <i>even as they did of old time</i>. . . . Behold <i>ye are worse than they</i>. (Helaman 13:16, 17, 24, 26)</p> |

There are multiple connection points between these two quotations. Both employ the relatively unique phrase “saith the Lord of Hosts”<sup>33</sup> to warn that “the land” will be “cursed” for the “people’s sake because of the wickedness and abominations” of the people. In both cases, as well, Samuel and Jacob compare their listeners unfavorably to other nations. Jacob directly compares his Nephite listeners to the Lamanites; however, Samuel compares his listeners to those (presumably Nephites) of an earlier generation. Significantly, Samuel uses Jacob’s words to indicate that, as in Jacob’s day, the Nephites are currently more wicked than the Lamanites. This message would undoubtedly have been difficult for Nephites to receive, particularly from a Lamanite. Perhaps Samuel felt that by using Jacob’s words to deliver this news he was in a sense shifting the responsibility for his ominous message to previous Nephite prophets.

### SAMUEL’S USE OF NEPHI<sub>2</sub>’S WORDS TO DESCRIBE THE LAMANITES

When Nephi<sub>2</sub> stood on his tower, he specifically stated to his Nephite listeners, “*It shall be better for the Lamanites than for you except ye shall repent*” (Helaman 7:23). Samuel echoes this phrase, stating to the Nephites,

*“It shall be better for them [the Lamanites] than for you except ye repent”* (15:14). This relatively long phrase is unique in multiple ways. In the Latter-day Saint scriptural canon the phrase “it shall be better” appears in these two verses alone, and the words *better*, *except*, and *repent* also exclusively appear together in these two verses. It seems as though Samuel is specifically using this phrase from a contemporary prophet to emphasize the fact that, owing to Nephite wickedness, the Lamanites will ultimately receive a better result than will the Nephites.

### SAMUEL’S USE OF MULTIPLE PROPHETS’ WORDS TO DESCRIBE THE LAMANITES

Perhaps Samuel’s most significant instance of intertextuality describing the Lamanites is his use of the teachings of several previous prophets regarding the Lamanites. Unlike the previous examples, in which Samuel applies to the Lamanites words that had been spoken about other groups, in this instance he uses the words of previous prophets regarding the Lamanites. He explicitly refers to prophets (plural), speaking of “the time [that] shall come which hath been spoken of by our *fathers*, and *also by the prophet Zenos*, and *many other prophets*, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth” (Helaman 15:11). Throughout much of Nephite history, prophets had taught that while the Lamanites did not believe in Christ, they were in some respects more righteous than the Nephites and the Lord will be merciful to them in latter days. This theme is first developed by Jacob, but King Benjamin, Alma<sub>2</sub>, Nephi<sub>2</sub>, and Samuel all repeat it. Samuel appears to combine unique phrases from each of these prophets, as illustrated in table 3.

**TABLE 3.** Samuel's use of multiple prophetic statements about the future of the Lamanites

| Speaker            | Quotation  |
|--------------------|--|
| Samuel             | The time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites. . . . In the latter times the <i>promises</i> of the Lord have been <i>extended to our brethren, the Lamanites</i> ; . . . <i>the Lord shall be merciful unto them</i> . . . . And this is according to the prophecy, that <i>they shall again be brought to the true knowledge</i> . . . . <i>For behold had the mighty works been shown unto them which have been shown unto you, yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves that they never would again have dwindled in unbelief.</i> (Helaman 15:11-13, 15) |
| Jacob              | [God] <i>will be merciful unto them</i> [the Lamanites]; and one day they shall become a blessed people. . . . Their <i>unbelief</i> and their hatred towards you is <i>because of the iniquity of their fathers</i> ; wherefore, how much better are you than they, in the sight of your great Creator? (Jacob 3:6-7)   |
| King Benjamin      | I say unto you, my sons, were it not for these things, . . . that even our fathers would have <i>dwindled in unbelief</i> , and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, <i>because of the traditions of their fathers.</i> (Mosiah 1:5)  |
| Alma <sub>2</sub>  | <i>For there are many promises which are extended to the Lamanites</i> ; for it <i>is because of the traditions of their fathers</i> that caused them to remain in their state of ignorance; <i>therefore the Lord will be merciful unto them</i> and prolong their existence in the land. And at some period of time <i>they will be brought to believe in his word.</i> (Alma 9:16-17)   |
| Nephi <sub>2</sub> | For behold, they [the Lamanites] are more righteous than you, for they have not <i>sinned against that great knowledge which ye have received</i> ; <i>therefore the Lord will be merciful unto them</i> ; yea, he will lengthen out their days and increase their seed. (Helaman 7:24)  |

Samuel explicitly states that he is aware of prophecies that have been made by the previous prophets, and he evidently incorporates the text of

multiple prophecies while crafting his own.<sup>34</sup> As he has done with the passages previously described in this study, Samuel uses the words of Nephite prophets to elevate the status of the Lamanites. At the same time that Samuel prophesies of the ultimate destruction of the Nephites, he emphasizes the latter-day restoration of the Lamanites. By using the words of Nephite prophets, he perhaps hopes that his listeners will be more receptive than they otherwise would be to words coming from a Lamanite.

## CONCLUSION

We have demonstrated that Samuel the Lamanite has a penchant for quoting from previous Nephite prophets and leaders and that his quotations cluster where the Nephites are being indicted and the Lamanites are being praised. Throughout this study, we have assumed that Samuel's words in Helaman 13–15 are presented just as he said them, but it is possible that Mormon (or another redactor) reshaped Samuel's discourse. Samuel's words regarding the people crying unto the Lord and the anger of the Lord turning away refer to conversations between the Nephites and Nephi<sub>2</sub>, recorded in Helaman 11. It seems likely that Samuel might not have been privy to such conversations, although we cannot rule out this possibility.<sup>35</sup> Instances such as this prompt us to wonder if Samuel's speech was edited in order to create or enhance these instances of intertextuality. After all, it would be very difficult for a contemporary listener in Zarahemla to precisely record Samuel's words as he spoke from the wall.

There are many theological motivations that might have led Mormon (or another redactor) to create these textual connections. It may be that he wanted to show that the Lord speaks the same message to prophets from multiple nations (both Nephite and Lamanite). Perhaps he intended to emphasize the wickedness of the Nephites by creating a striking framework of comparisons, delivered by a Lamanite, that highlight the distinction between the two nations.

While Mormon or another redactor certainly could be the source of these connections, let us consider the possibility that they primarily originated with Samuel. Why would Samuel so frequently utilize the same words as his prophetic predecessors? Perhaps he felt the Nephites would be more receptive to the words of their ancestors. Alternatively, it may be

Samuel felt insecure in his role as a Lamanite prophet and found strength by using the words of other prophets. Moroni<sub>2</sub> explicitly mentions his concerns regarding his weakness in writing, and Grant Hardy suggests that perhaps this is one reason why Moroni<sub>2</sub> may have borrowed so heavily from other prophets.<sup>36</sup> Perhaps a similar phenomenon occurred with Samuel.

Another intriguing possibility behind Samuel's frequent use of the words of previous prophets lies in a unique phrase used to describe Samuel's prophetic inspiration. In the scriptures there are only three instances in which God puts ideas or words into people's hearts; two of these concern Samuel.<sup>37</sup> After being rejected once by the Nephites, as Samuel was "about to return to his own land . . . the voice of the Lord came unto him, that he should return again, and *prophecy unto the people whatsoever things should come into his heart*. . . . Therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and *prophesied unto the people whatsoever things the Lord put into his heart*. And he said unto them: Behold, I, Samuel, a Lamanite, do speak *the words of the Lord which he doth put into my heart*" (Helaman 13:2–5).<sup>38</sup> In conjunction with this statement, Samuel uses the phrase "saith the Lord" more than any Nephite prophet.<sup>39</sup> Perhaps the precise "words" the Lord put into Samuel's heart were the words of previous prophets. While this could have happened simply through inspiration,<sup>40</sup> it is also possible that this came as a result of Samuel's intense study of the scriptures.<sup>41</sup> He can be seen as a role model of the Lord's injunction to "take [no] thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (Doctrine and Covenants 84:85).<sup>42</sup> It may be that Samuel had treasured up the prophetic word<sup>43</sup> and thus was able to be inspired to use these and other passages as he spoke to the Nephites.

Perhaps we can see in Samuel a model for modern-day parents and teachers who strive to be guided by God's Spirit in their teaching efforts. Elder David A. Bednar taught, "We have the obligation to study, treasure up, ponder, so that in the very moment we can be given that which is needful or in the very moment, connections will be created . . . that we have never noticed before."<sup>44</sup> Samuel's sermon on the wall of Zarahemla

may serve as a model of that phenomenon and inspire a modern generation to “treasure up in [their] minds continually the words of life” so that “it shall be given [them] in the very hour that portion that shall be meted unto every man” (Doctrine and Covenants 84:85).

## APPENDIX

[Pages of indicated discussion need to be added after typesetting.]

**TABLE 4A.** Samuel's statements and sources from which he quotes

| Samuel                    | Sources Quoted                                   | Discussed on |
|---------------------------|--|--------------|
| Helaman 13:9              | Alma 10:23                                       | p. X         |
| Helaman 13:10             | Alma 9:18  | pp. X        |
| Helaman 13:14             | Alma 10:19, 23                                   | p. X         |
| Helaman 13:16, 17, 24, 26 | Jacob 2:29, 31, 33, 35                           | p. X         |
| Helaman 13:21–23          | Helaman 7:18, 20–22                              | p. X         |
| Helaman 13:24             | 2 Nephi 26:3                                     | p. X         |
| Helaman 13:28             | 2 Nephi 28:21, 25                                | pp. X        |
| Helaman 13:29             | 2 Nephi 26:10; Alma 9:8, 10:17, 25; Helaman 9:21 | p. X         |
| Helaman 13:30             | 2 Nephi 26:6                                     | pp. X        |
| Helaman 13:32, 37         | Helaman 11:8, 10–11                              | p. X         |
| Helaman 13:38             | Alma 34:31, 33                                   | p. X         |
| Helaman 14:10             | Helaman 9:23–24                                  | p. X n. Y    |
| Helaman 14:12             | Mosiah 3:8                                       | p. X         |
| Helaman 14:16             | Alma 42:9, 14                                    | pp. X n. Y   |
| Helaman 15:3              | Alma 9:19–20                                     | p. X n. Y    |

| <b>Samuel</b>        | <b>Sources Quoted</b>                                     | <b>Discussed on</b> |
|----------------------|---|---------------------|
| Helaman 15:5         | 2 Nephi 5:10  | p. X                |
| Helaman 15:11, 13    | 2 Nephi 10:2  | p. X                |
| Helaman 15:11-13, 15 | Jacob 3:6-7; Mosiah 1:5;<br>Alma 9:16-17; Helaman<br>7:24 | p. X                |
| Helaman 15:12        | 2 Nephi 6:11  | p. X                |
| Helaman 15:13        | 1 Nephi 22:25   | p. X                |
| Helaman 15:14        | Helaman 7:23  | p. X                |

**TABLE 4B.** Samuel's sources and where he uses them

| <b>Sources Quoted</b>  | <b>Samuel</b>            | <b>Discussed on</b> |
|------------------------|--------------------------|---------------------|
| 1 Nephi 22:25          | Helaman 15:13            | p. X                |
| 2 Nephi 5:10           | Helaman 15:5             | p. X                |
| 2 Nephi 6:11           | Helaman 15:12            | p. X                |
| 2 Nephi 10:2           | Helaman 15:11, 13        | p. X                |
| 2 Nephi 26:3           | Helaman 13:24            | p. X                |
| 2 Nephi 26:6           | Helaman 13:30            | pp. X               |
| 2 Nephi 26:10          | Helaman 13:29            | p. X                |
| 2 Nephi 28:21, 25      | Helaman 13:28            | pp. X               |
| Jacob 2:29, 31, 33, 35 | Helaman 13:16-17, 24, 26 | p. X                |
| Jacob 3:6-7            | Helaman 15:11-13, 15     | p. X                |
| Mosiah 1:5             | Helaman 15:11-13, 15     | p. X                |
| Mosiah 3:8             | Helaman 14:12            | p. X                |

| Sources Quoted      | Samuel               | Discussed on |
|---------------------|----------------------|--------------|
| Helaman 7:18, 20–22 | Helaman 13:21–23     | p. X         |
| Helaman 7:23        | Helaman 15:14        | p. X         |
| Helaman 7:24        | Helaman 15:11–13, 15 | p. X         |
| Helaman 9:21        | Helaman 13:29        | p. X         |
| Helaman 9:23–24     | Helaman 14:10        | p. X n. Y    |
| Helaman 11:8, 10–11 | Helaman 13:32, 37    | p. X         |
| Alma 9:8            | Helaman 13:29        | p. X         |
| Alma 9:16–17        | Helaman 15:11–13, 15 | p. X         |
| Alma 9:18           | Helaman 13:10        | pp. X        |
| Alma 9:19–20        | Helaman 15:3         | p. X n. Y    |
| Alma 10:17, 25      | Helaman 13:29        | p. X         |
| Alma 10:19, 23      | Helaman 13:14        | p. X         |
| Alma 10:23          | Helaman 13:9         | p. X         |
| Alma 34:31, 33      | Helaman 13:38        | p. X         |
| Alma 42:9, 14       | Helaman 14:16        | pp. X n.Y    |

## NOTES

This chapter is a revised version of John Hilton III, Sunny Hendry Hafen, and Jaron Hansen, “Samuel and His Nephite Sources,” *BYU Studies Quarterly* 56, no. 3 (2017): 115–39.

1. Grant Hardy, *Understanding the Book of Mormon: A Reader’s Guide* (New York: Oxford University Press, 2010), 134.
2. Quinten Barney, “Samuel the Lamanite, Christ, and Zenos: A Study of Intertextuality,” *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* 18 (2016): 159–70.

3. Shon Hopkin and John Hilton III, "Samuel's Reliance on Biblical Language," *Journal of Book of Mormon Studies* 24, no. 1 (2015): 31–52.
4. It is clear that in addition to alluding to the words of Book of Mormon prophets, Samuel's words have multiple biblical textual connections. The present study focuses on how Nephite prophets may have influenced Samuel; we hope future research will deeply explore biblical connections with Samuel's words and compare them with those discussed in the present study.
5. For example, Richard B. Hays provides seven criteria: availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation, and satisfaction. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (Yale University Press, 1993), 29–31.
6. Nicholas J. Frederick, "Evaluating the Interaction between the New Testament and the Book of Mormon: A Proposed Methodology," *Journal of Book of Mormon Studies* 24, no. 1 (2015): 1–30. While Frederick specifically used these criteria to compare biblical and Book of Mormon texts, they are also suitable for comparing two texts within the Book of Mormon.
7. John W. Welch, "Textual Consistency," in *Reexploring the Book of Mormon: A Decade of New Research*, ed. John W. Welch (Salt Lake City: Deseret Book; Provo, UT: FARMS, 1992), 21–23. Richard Rust also hints at a possible allusion from Samuel to Zenos in *Feasting on the Word: The Literary Testimony of the Book of Mormon* (Salt Lake City: Deseret Book; Provo, UT: FARMS, 1997), 167.
8. The *of* in "of earth" has been omitted in later editions of the Book of Mormon but is present in Royal Skousen, ed., *The Book of Mormon: The Earliest Text* (New Haven: Yale University Press, 2009).
9. Besides the example cited from Welch, consider the following potential textual connection between King Benjamin and Samuel. Benjamin taught, "Wo unto him who knoweth that he *rebelleth against* God! For salvation cometh to none such *except it be through repentance and faith on the Lord Jesus Christ*" (Mosiah 3:12). Speaking to a people who had "*rebelled against* [their] holy God" (Helaman 8:25), Samuel echoed Benjamin's words and prophesied, "Nothing can save this people *save it be repentance and faith on the Lord Jesus Christ*" (Helaman 13:6). Outside these two verses, the phrase "repentance and faith on the Lord Jesus Christ" appears only in Alma 37:33. Throughout this article, we italicize portions of verses to highlight phrases that show intertextuality.
10. Some might wonder how it is that Samuel, a Lamanite, would have had the words of previous Nephite prophets. Approximately fifty years before Samuel

preached in Zarahemla, “all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land” (Alma 63:12). Such a sending forth of the prophetic word would surely have been made available to the many Lamanites who converted twenty years later (see Helaman 5). Indeed, while we do not have any record of Samuel’s conversion, his sermon in Zarahemla was delivered twenty-five years after the miraculous preaching of Nephi<sub>2</sub> and his brother in the land of Nephi. Perhaps Samuel was one of Nephi<sub>2</sub>’s converts from the prison in the land of Nephi (see Helaman 5:40–50). This possibility is suggested by Dennis L. Largey, “Samuel the Lamanite,” in *Book of Mormon Reference Companion*, ed. Dennis L. Largey (Salt Lake City: Deseret Book, 2003), 697. If that were the case, one can imagine that Nephi<sub>2</sub>’s direct lineal connection to previous Book of Mormon record keepers would have only enhanced Samuel’s access to and interest in these records, as well as the possibility that Samuel would have had ways of learning about the contemporary preaching of Nephi<sub>2</sub>.

11. A third theme in how Samuel draws on the words of Nephite prophets emerges in his teachings related to the plan of salvation. For example, Jacob told the Nephites, “*Ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life*” (2 Nephi 10:23). Samuel echoes these words, stating, “*Ye are free; ye are permitted to act for yourselves. . . . [God] hath given unto you that ye might choose life or death*” (Helaman 14:30–31). The phrase “ye are free” and the word *act* appear together only in these two verses. Across scripture, the words *choose*, *life*, and *death* appear only in six different verses. The fact that 2 Nephi 10:23 is closely related to 2 Nephi 2:26–27 does raise the possibility that Samuel is actually drawing on Lehi’s words rather than Jacob’s. Samuel also appears to draw on Alma<sub>2</sub>’s teachings on spiritual death. One example of this pattern is found in the phrase “cut off from the presence of the Lord.” This phrase appears eleven times in the Book of Mormon, typically in the context of sin leading to a loss of prosperity (see, e.g., 1 Nephi 2:21; 2 Nephi 5:20; Alma 50:20). Samuel and Alma<sub>2</sub> each use this expression in a unique way, equating it with death, particularly the spiritual death brought by the Fall. Alma<sub>2</sub> says, “*The fall had brought upon all mankind a spiritual death as well as a temporal*” (Alma 42:9) and “*Thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence*” (v. 14; see v. 11). Samuel teaches, “*For all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both*

as to things *temporal and to things spiritual*" (Helaman 14:16). In these verses, both Alma<sub>2</sub> and Samuel speak of a universal separation from God by virtue of the Fall. Jacob also employs similar usage (see 2 Nephi 9:6). It is possible that Alma<sub>2</sub> has drawn from Jacob (see 2 Nephi 9:11–12); however, additional textual similarities make it seem as though Alma<sub>2</sub>, not Jacob, is Samuel's source in this instance. Other examples of intertextuality between Samuel and Alma<sub>2</sub> that are similar in nature are found in Alma 12:32 (see Helaman 14:18); Alma 42:13, 23 (Helaman 14:11, 15, 17–18); Alma 41:3–4 (Helaman 14:30–31); and Alma 41:14 (Helaman 14:29). However, because this theme is not as pronounced as the other two, we do not focus on it in the present study.

12. While the Resurrection was still decades in the future, it was certainly much closer than it had been from Nephi's vantage point, centuries earlier. While we do not have a record of prophets being killed during this time period (but see Helaman 13:24), 3 Nephi 7:14 indicates that such things did happen. Thus when Samuel says the time "has arrived," his wording suggests a bit of hyperbole, since the time of the birth, death, and resurrection of Christ had *nearly* arrived.
13. The exact phrase "cast out the prophets" appears only one time outside these two passages (see 3 Nephi 9:10). The phrase "choose . . . darkness rather than light" does not appear in any other verses in the Latter-day Saint scriptural canon, although the phrase "darkness rather than light" occurs in John 3:19. The phraseology of the "anger of the Lord" being "kindled against [you]" appears twelve times in the Old Testament and twice in 2 Nephi 15:25.
14. Outside the Book of Mormon, this phrase appears in 2 Samuel 18:28 and again in 2 Kings 5:22.
15. It had been less than one hundred years since Nehor had preached a similar message to the Nephites by telling them that all men would receive eternal life. The Nephites who listened to Nehor "began to support him and give him money" (Alma 1:5), and Nehor began "to wear very costly apparel" (v. 6). Samuel may be telling the Nephites of his day that they respond to "all is well" messages in the same way: "ye will give unto [a false prophet] of your gold, and of your silver, and ye will clothe him with costly apparel" (Helaman 13:28).
16. Besides the uniqueness of this specific phrase, the words *wicked*, *perverse*, and *generation* appear together only in Alma 9:8; 10:17, 25 and Helaman 13:29.
17. The words *sword*, *famine*, and *pestilence* appear together in only four Book of Mormon verses (see Alma 10:22, 23; Helaman 11:14; 13:9). These phrases do appear together in the Old Testament.

18. The phrase “cast out the righteous” appears only in these two verses, and the words *smitten*, *sword*, *famine*, and *pestilence* appear only in two other passages outside these two (see Jeremiah 21:7; Ezekiel 6:11). In addition, the words *ripe* and *destruction* appear together in only eleven verses of scripture.
19. The phrase “fierce anger” appears eleven times in the Book of Mormon; three of those come from Isaiah quotations (see 2 Nephi 17:4; 23:9, 13), and four are spoken to the people of Ammonihah (see Alma 8:29; 9:12, 18; 10:23). Other verses use this phrase (see Mosiah 12:1; Alma 43:44; Helaman 11:12; 13:10).
20. Alternatively, it’s possible that because the majority of the Lamanites were righteous (see Helaman 13:1), Samuel and/or the Nephites may have viewed the Gadianton robbers as representing the biggest danger. Another example of Samuel employing Alma<sub>2</sub>’s words of condemnation to the people of Ammonihah may be found in Alma<sub>2</sub>’s statement that the Lord “would rather suffer that the Lamanites might destroy all his *people who are called the people of Nephi*, if it were possible that [the Nephites] could fall into sins and transgressions, after having had *so much light and so much knowledge given unto them* of the Lord their God; yea, after having been such a *highly favored people of the Lord*” (Alma 9:19–20). Similarly, Samuel said, “Wo unto this *people who are called the people of Nephi* except they shall repent, when they shall see *all these signs and wonders which shall be showed unto them*; for behold, they have been a *chosen people of the Lord*” (Helaman 15:3). While the phrase matches are not exact, they are thematically similar, and the phrase “called the people of Nephi” appears only in Jacob 1:2, Alma 9:19, Helaman 15:3, and 4 Nephi 1:43.
21. There is some evidence that the mission to the Zoramites had particular significance to the Lamanites. Aminadab appears to refer to the Zoramite mission as he encourages the Lamanites who had come to kill Nephi<sub>2</sub> to repent (see Helaman 5:41; Alma 31:32).
22. The phrase “day of your salvation” is unique to Amulek and Samuel. The phrase “day of salvation” can be found in Isaiah 49:8, 2 Corinthians 6:2, 1 Nephi 21:8–9, and Alma 13:21. The word *procrastinate* appears only in Alma 13:27; 34:33, 35; and Helaman 13:38.
23. This is not to say that Samuel never holds out any hope for the Nephites, for on occasion he indicates that destruction may be conditional for the Nephites (see, e.g., Helaman 14:19).
24. We read that “the seventy and seventh year began in peace; and the church did spread throughout the face of all the land; and the more part of the people,

- both the Nephites and the Lamanites, did belong to the church; and they did have exceedingly great peace in the land” (Helaman 11:21), which indicates that Nephi<sub>2</sub>'s words could have reached the Lamanites. Therefore, it is plausible that Samuel had access to Nephi<sub>2</sub>'s teachings.
25. The phrase “stiffnecked people” is more common, appearing six times in the Old Testament and fourteen times in the Book of Mormon.
  26. These phrases also appear together in Matthew 17:17, Mark 9:19, and Luke 9:41.
  27. One could argue that these phrase matches are coincidental, given that the phrase “cry unto the Lord” appears seventy times in scripture and “turn away thine anger” appears nine times. It also is not clear how Samuel would have accessed these specific words from Nephi<sub>2</sub>. However, we believe that their close proximity in these two passages, combined with Samuel's other evident use of Nephi<sub>2</sub>'s words in other passages, argues for an intentional textual connection. Another possible connection between Samuel and Nephi<sub>2</sub> is found in the following passages: Nephi said, “*Because I have testified unto you . . . ye are angry with me, and seek to destroy my life*” (Helaman 9:23–24). Similarly, Samuel said, “*Because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me . . . ye are angry with me and do seek to destroy me*” (14:10). While not a perfect match, the similarity of the phraseology in these two passages indicates that perhaps Samuel is making an intentional comparison. Outside these two passages, the word *anger* and the phrase “seek to destroy” appear together only in Alma 54:13 and Helaman 13:37.
  28. The key words *observe*, *commandments*, *judgments*, and *statutes*, coupled with the phrase “*law of Moses*,” appear only in these two passages. As described by John W. Welch, because connections between the words *statues*, *commandments*, and *judgments* appear in 1 Kings 2:3, these words likely appeared on the plates of brass. See “Statues, Judgments, Ordinances, and Commandments,” in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book; Provo, UT: Foundation for Ancient Research and Mormon Studies, 1992), 62–65. It is possible that Samuel is thinking of other passages such as Mosiah 6:6, Alma 8:17, 30:3, 58:40, or Helaman 3:20. However, given that the connection in 2 Nephi 5:10 and Helaman 15:5 is reinforced with the inclusion of the law of Moses, we believe Samuel intentionally draws on this particular passage.
  29. While Mae Blanch does not discuss aspects of Samuel's intertextuality, she does suggest that Samuel's overall rhetoric regarding the Lamanites may have been “an effort to shame the Nephites into repenting.” Mae Blanch, “Samuel

- the Lamanite,” in *Studies in Scripture, Volume 8: Alma 30 to Moroni*, ed. Kent P. Jackson and Robert L. Millet (Salt Lake City: Deseret Book, 1988), 121. This example of intertextuality could strengthen Blanch’s claim.
30. Although this phraseology may seem common, outside these two verses, the words *shepherd*, *number*, and *sheep* appear together only in 3 Nephi 16:13. While there are clear connections between John 10:16, 1 Nephi 22:25, and 3 Nephi 15:17, 21 and 16:3, the verses in John and 3 Nephi do not speak of being *numbered* among the sheep as do 1 Nephi 22:25 and Helaman 15:13. Whereas Brant Gardner sees in these words “certain signs that Joseph was influenced by the New Testament,” it is equally plausible that this phrase could stem from Nephi. See Brant A. Gardner, *Second Witness: Analytical and Contextual Commentary on the Book of Mormon* (Draper, UT: Greg Kofford Books, 2007), 5:208.
  31. The phrase “scattered and smitten” appears only in these two verses; the word *driven* combined with the phrase “to and fro” appears only three times outside these two verses (Job 13:25; Mosiah 17:17; 21:13).
  32. It could be argued that Samuel refers to the words of Lehi or Nephi (see 1 Nephi 10:14; 2 Nephi 1:10). However, the phrase “true knowledge” appears only in 2 Nephi 10:2 and Helaman 15:13.
  33. This phrase is relatively rare in the Book of Mormon. Not including heavenly messengers or biblical authors quoted in the Book of Mormon, the only figures in the Book of Mormon who use this phrase are Nephi<sub>1</sub>, Jacob, and Samuel the Lamanite. Shon Hopkin and John Hilton III discuss this phrase further in “Samuel’s Reliance on Biblical Language” (see note 4 above).
  34. Because statements about the Lord’s being merciful to the Lamanites who have dwindled in unbelief appear throughout the Book of Mormon, it is difficult to know which specific prophecies Samuel refers to. However, his statement that “the promises of the Lord have been extended to our brethren, the Lamanites” (Helaman 15:12) appears to be directly related to Alma<sub>2</sub>’s words to the people of Ammonihah. The words *promise* and *extend* occur only in Alma 9:16, 24; 17:15; and Helaman 15:12. Other concepts, such as the Lord’s being merciful to the Lamanites, appear in multiple passages.
  35. The fact that these textual connections come from potentially nonpublic statements by Nephi and the people may indicate that Mormon is the source of these connections. At the same time, there may have been a record distributed among that people after the famine. Mormon would have learned of the experience

- through some kind of written record; perhaps such a record was also available to Samuel.
36. See Hardy, *Understanding the Book of Mormon*, 266.
  37. See Helaman 13:4–5. The other instance is in Nehemiah 7:5.
  38. Christ emphasizes the fact that he was directing Samuel's words (see 3 Nephi 23:9–11). Samuel is an outstanding example of one who followed this direction: "Lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and you shall not be confounded before men; for it shall be given you in the very hour, yea, in the very moment, what ye shall say" (Doctrine and Covenants 100:5–6).
  39. Samuel uses this phrase seventeen times, compared to fourteen instances where Nephi<sub>1</sub> is the speaker (Jacob uses the phrase ten times). The fact that Samuel employed the phrase more frequently than Nephi<sub>1</sub> is particularly significant, given that Nephi<sub>1</sub>'s voice is heard so much more frequently in the Book of Mormon than Samuel's.
  40. Elder Jeffrey R. Holland has posited that similar scriptural language could be "another evidence that the Holy Ghost can reveal a truth in essentially the same words to more than one person." Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (Salt Lake City: Deseret Book: 1997), 413.
  41. This possibility is complicated by the significant probability that the Nephite language changed dramatically between the time of Nephi<sub>1</sub> and Samuel. Although all the engravings that were in Helaman's possession (which would have included the small plates) "were written and sent forth among the children of men throughout all the land" (Alma 63:12), it is not clear whether or how the language would have shifted over time.
  42. While it is beyond the scope of the present study, it is interesting to note that many of the phrases that Samuel alludes to are also spoken by Christ to the people in darkness in 3 Nephi 9. For example, Christ speaks of casting out prophets and stoning them (compare Helaman 13:24; 2 Nephi 26:3) and of destruction coming after the righteous were cast out (compare Alma 10:23; Helaman 13:14). While the textual connections are not as tight or numerous, they may bear future examination.
  43. If this is the case, Samuel's use of previous Nephite prophets' words may help us understand how much access people in the Book of Mormon had to prophetic word. The relatively lengthy allusions that Samuel the Lamanite makes

to Nephi's words indicate that at least parts of Nephi's record were available to him. Similar statements could be made about Jacob, Alma, Amulek, and King Benjamin.

44. David A. Bednar, Question and Answer Session with Seminaries and Institutes, Worldwide Training Broadcast, August 2, 2011, <https://www.churchofjesuschrist.org/broadcasts/archive/satellite-training-broadcast/2011/08>.