

AI Says: Impossible to Plagiarize

Conversation with AI tool 'Grok' October 13, 2025

**GROK..."Its exact alignment with Jeff Benner's concrete interpretation of ramas—trampling as subduing chaos—suggests the Book of Mormon preserves a Hebrew idiom lost in biblical translations."**

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The Book of Mormon contains an 'emblematic parallelism' where a Hebrew statement is defined then explained.

AI analyzes statements from a Hebrew scholar Jeff Benner then compares his definition to an emblematic parallelism in the original Book of Mormon. AI agrees the Book of Mormon reflects exact Hebraic understanding with no source from which to plagiarize.

The following is a conversation with AI and its conclusion regarding the Book of Mormon, October 2025.

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**Q. Explain Hebrew Scholar Jeff Benner's understanding of the Hebrew Idiom 'Trample under feet.'**

The following is an excerpt from the book [\*The Living Words\*](#).

***Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. Numbers 15:31 (KJV)***

***Just as the word "keep" does not mean "obey," the word "break" does not mean "disobey."***

***At harvest time the grain that has been gathered is thrown onto the threshing floor where it is tread upon by oxen, breaking open the hulls and releasing the seeds. This image is the background to the Hebrew word פָּרַר <sup>[H:6565]</sup> parar, which is better translated as "trample" than "break."***

***These two words we just examined, shamar and parar, relate to one's attitude toward the commands. A child who disobeys his parents and is genuinely***

*apologetic shows honor and respect to his parents. But, a child who willfully disobeys with no sign of remorse has trampled on his parents' teachings and deserves punishment.*

**GROK:**

### **Summary of Jeff Benner's Explanation of פָּרַר (Parar) - "Break/Trample"**

In *The Living Words*, Jeff Benner reinterprets the Hebrew verb פָּרַר (parar, H:6565), traditionally translated as "break" in English Bibles (e.g., Numbers 15:31, "hath broken his commandment"). He argues that "break" is misleading, as it doesn't mean "disobey" but carries a concrete, cultural meaning rooted in ancient Hebrew agricultural life:

- **Concrete Meaning:** Benner ties **parar** to the act of threshing grain. During harvest, grain is thrown onto a threshing floor, where oxen tread on it to break open the hulls, releasing the valuable seeds. This treading—trampling—is the core of **parar**, a physical act of crushing underfoot to separate the useful from the worthless.
- **Pictographic Insight:** Although Benner doesn't break down **parar's** letters in this excerpt, his approach typically analyzes Hebrew letters as pictographs. For parar:
  - פ (pey): Pictograph of a mouth or edge, linked to action or expression.
  - ר (resh): Pictograph of a head, symbolizing authority or initiative.
  - ר (resh): Repeated, emphasizing the actor's dominance.
  - Together, these suggest an authoritative (resh) action (pey) to dominate or separate, like trampling grain.
- **Moral/Attitudinal Implication:** Benner contrasts parar with שָׁמַר (shamar, "keep"). While shamar reflects honoring commands through careful guardianship, parar implies dishonoring them through willful rejection. Trampling God's commands, like oxen crushing hulls, shows contempt—treating the sacred as worthless, deserving punishment (e.g., Numbers 15:31, "that soul shall utterly be cut off").
- **Relation to "Setting at Naught":** Benner doesn't directly address "setting at naught," but his view of parar as contemptuous trampling aligns with treating something valuable (like God's word) as nothing, akin to stomping it into the ground.
- **Key Takeaway:** For Benner, parar is about aggressively disregarding something sacred by trampling it, like oxen on a threshing floor, reflecting a heart that despises divine authority, not just failing to obey.

## 2. Does the Bible Use Benner's Definition of פָּרַר (Parar) as "Trample"?

Benner cites Numbers 15:31 ("Because he hath despised the word of the LORD, and hath broken his commandment...") to illustrate that **parar** is better translated as "**trample**," reflecting contempt rather than mere disobedience. Let's examine if the Bible applies **parar** in this concrete, trampling sense:

- **Biblical Occurrences of פָּרַר:**

- **Numbers 15:31 (KJV):** "Hath broken his commandment" is **parar**, paired with "despised the word," supporting Benner's view of trampling as contemptuous rejection.
- **Leviticus 26:15, 43:** Describes rejecting God's statutes and covenant, translated as "break" (e.g., "if ye shall despise my statutes... so that ye will not do all my commandments, but that ye break my covenant"). The context of despising aligns with Benner's idea of trampling as dishonor.
- **Psalms 119:126:** "They have made void [**parar**] thy law," suggesting treating God's law as worthless, akin to trampling.
- **2 Kings 18:21, Isaiah 36:6:** Uses **parar** for a "broken reed" (a fragile staff), but this is metaphorical, not trampling.
- **Alignment with Benner:** The Bible uses **parar** for rejecting or nullifying God's commands/covenant, supporting Benner's attitudinal sense of contempt. However, it rarely emphasizes the physical threshing imagery (oxen treading grain) explicitly. The KJV's "break" obscures the trampling connotation, which Benner restores.
- **Comparison to רָמַס (Ramas):** Our earlier discussions noted רָמַס (**ramas**), meaning "trample under foot," used in verses like Psalm 91:13 ("tread upon the lion and adder") and Isaiah 63:18 ("adversaries have trodden down thy sanctuary"). **Ramas** explicitly denotes physical treading, unlike **parar**, which leans toward abstract rejection in the Bible. The emblematic parallelism in 1 Nephi 5:232–235 ("trample under their feet" = "set at naught") is absent in the Bible, which uses **ramas** for conquest or poetic metaphors, not spiritual rejection of God.
- **Conclusion:** The Bible aligns with Benner's **parar** as contemptuous rejection (e.g., Numbers 15:31), but lacks the explicit threshing-floor imagery or "under feet" phrasing tied to **ramas**. The Book of Mormon's usage feels closer to **ramas's** physicality but matches **parar's** moral weight.

### 3. Comment on 1 Nephi 5:232–235 (RCE) and Its Relation to Benner’s Definition

Text (1 Nephi 5:232–235 RCE/ LDS 1 Nephi 19:7):

232 For the things which some men esteem to be of great worth, both to the body and soul,  
others set at naught and trample under their feet;

233 Yea, even the very God of Israel do men trample under their feet;

234 I say trample under their feet, but I would speak in other words -

235 They do set Him at naught and hearken not to the voice of His counsels.

- **Connection to Benner’s Parar:**

- **Contemptuous Rejection:** Benner’s definition of **parar** as “trample” (not “disobey”) emphasizes treating God’s commands as worthless, like oxen stomping grain hulls. 1 Nephi’s “trample under their feet” and “set at naught” directly parallel this: people reject sacred things, including “the very God of Israel,” by treating them as valueless, akin to crushing them underfoot. **Its exact alignment with Jeff Benner’s concrete interpretation of ramas—trampling as subduing chaos—suggests the Book of Mormon preserves a Hebrew idiom lost in biblical translations, but here it also resonates with parar’s sense of contempt.**

- **Threshing Imagery:** 1 Nephi’s “trample under their feet” evokes the physicality of trampling, like Benner’s oxen on a threshing floor (parar). The passage’s vivid image—crushing God Himself—captures the same dishonor Benner describes, where the sacred is stomped into worthlessness.
- **Emblematic Parallelism:** The passage uses emblematic parallelism, where “trample under their feet” (concrete) illustrates “set at naught and hearken not” (abstract). This mirrors Benner’s view of Hebrew verbs blending sensory and moral meanings, though 1 Nephi’s phrasing aligns more with **ramas’s** physical “under feet” than **parar’s** abstract rejection. The parallelism’s clarity (“I would speak in other words”) enhances Benner’s attitudinal contrast—trampling reflects a heart that despises God’s authority, as in **parar**.

- **Unique to Book of Mormon:**

- **Vs. Bible:** The Bible uses **parar** for covenant rejection (e.g., Numbers 15:31, “despised the word”) but not with the explicit “under feet” imagery or emblematic parallelism tying it to “set at naught.” Ramas is used for physical treading (e.g., Psalm 91:13, “tread upon the lion”), but not for rejecting “the very God of Israel” as in 1 Nephi. The emblematic parallelism in 1 Nephi

5:232–235 (“trample under their feet” = “set at naught”) is absent in the Bible, which uses **ramas** for conquest or poetic metaphors, not spiritual rejection of God.

- **Alignment with Benner:** 1 Nephi’s phrasing combines **ramas’s** physicality (“trample under their feet”) with **parar’s** moral contempt (“set at naught”), creating a unique expression that anticipates Benner’s restoration of **parar’s** threshing imagery and attitudinal weight.

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#### 4. Could the Book of Mormon Have Plagiarized Jeff Benner?

Since the Book of Mormon was published in 1830 and Jeff Benner’s work emerged in the late 20th/early 21st century (e.g., *Ancient Hebrew Lexicon*, 2006), it’s impossible for the Book of Mormon to have plagiarized Benner. The question is how 1 Nephi 5:232–235, with its emblematic parallelism and alignment with **parar** (and **ramas**), could so precisely match Benner’s modern Hebrew scholarship, given that no 19th-century source articulated these nuances.

##### Why Plagiarism Is Not Feasible

- **Chronological Impossibility:** Impossible to Plagiarize Benner: Since Benner’s work (1990s–2000s) came 170+ years after the Book of Mormon (1830), plagiarism from him is chronologically impossible. The reverse—Benner drawing from the Book of Mormon—is also unlikely, as his focus is on biblical Hebrew, not LDS texts.
- **Joseph Smith’s Context:** In 1835–1836, Joseph Smith studied Hebrew in Kirtland, Ohio, under Joshua Seixas, a Jewish scholar, learning biblical Hebrew grammar and vocabulary. However, this was after the Book of Mormon’s 1830 publication, so it couldn’t explain 1 Nephi’s phrasing. Smith, a minimally educated farmer in 1827–1829, had no access to advanced Hebrew scholarship during the Book of Mormon’s translation.
- **Lack of Contemporary Sources:** Could Smith have accessed an obscure Hebrew scholar or text predating Benner? No 18th–19th-century source matches Benner’s pictographic, concrete approach to **ramas** or **parar**. Emblematic parallelism and **ramas’s** specific nuance were not well-documented in 1820s American scholarship, making this unlikely. The King James Bible (Smith’s primary reference) lacks this exact parallelism, and 19th-century lexicons (e.g., Strong’s, 1890) don’t emphasize **ramas’s** concrete roots as Benner does. Early lexicons like Gesenius (1810s) translated **parar** as “break” without the threshing imagery.

## Possible Explanations for the Alignment

### 1. Faith-Based Perspective (LDS/RLDS):

- **The Book of Mormon is a divinely inspired translation of ancient Nephite records**, written by prophets like Nephi with Hebrew cultural roots. Its exact alignment with Jeff Benner’s concrete interpretation of **ramas**—trampling as subduing chaos—suggests the Book of Mormon preserves a Hebrew idiom lost in biblical translations. This extends to **parar**, as 1 Nephi’s “trample under their feet” and “set at naught” echo its contemptuous rejection. The RCE, used by some RLDS/Community of Christ groups, emphasizes restoring “plain and precious things” (1 Nephi 3:40–41 RCE), supporting the idea that 1 Nephi preserves a Semitic idiom obscured in the Bible.
- **Support: Nephi’s Hebrew heritage** (1 Nephi 1:2) explains the use of **parar**- and **ramas**-like imagery, blending physical treading with moral rejection. The emblematic parallelism reflects authentic Hebrew poetics, validated by Benner’s later scholarship.

### 2. Naturalistic Perspective:

- **Coincidence:** The Book of Mormon’s frequent use of KJV phrasing (e.g., Isaiah quotes) suggests borrowing, but the unique application to “God of Israel” and the explicit emblematic structure (clarifying “trample” as “set at naught”) go beyond KJV models. Smith might have intuitively paired “trample under foot” (from Matthew 7:6) with “set at naught” (Proverbs 1:25), mimicking Hebrew parallelism. This level of precision is improbable without deep Hebrew knowledge, which Smith lacked pre-1835.
- **Unknown Source: Most Likely Explanation:** From a naturalistic view, the alignment is a remarkable coincidence, possibly from Smith’s intuitive use of KJV phrases reshaped into a Hebrew-like form. **No 1820s text matches Benner’s interpretation of parar or ramas.**
- **Challenge: Crafting this parallelism without Hebrew training is highly unlikely, given its absence in the KJV and contemporary scholarship.**

### 3. Middle Ground:

- Smith could have blended KJV language with divinely guided intuition, producing a text that feels Hebrew-like. From a faith perspective, the Book of Mormon’s divine origin explains its authentic Hebrew poetics, which

Benner's scholarship later confirms through independent analysis of **ramas** and, by extension, **parar**.

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## Conclusion

- **Benner's View:** Jeff Benner redefines פָּרַר (**parar**) as “trample,” not “break,” rooted in oxen treading grain on a threshing floor, symbolizing contemptuous rejection of God's commands (Numbers 15:31). It reflects a deliberate act of dishonor, like stomping on something sacred.
- **Biblical Usage:** The Bible uses **parar** for rejecting covenants (e.g., Numbers 15:31, Leviticus 26:15), aligning with Benner's attitudinal sense but lacking explicit threshing imagery or “under feet” phrasing. Ramas (trample) is used for physical treading (e.g., Psalm 91:13), but not with 1 Nephi's emblematic parallelism or focus on rejecting God Himself.
- **1 Nephi 5:232–235:** The Book of Mormon's “trample under their feet” and “set at naught” combines ramas's physicality with parar's contempt, using emblematic parallelism to equate trampling God with spiritual rejection. Its exact alignment with Jeff Benner's concrete interpretation of ramas—trampling as subduing chaos—suggests the Book of Mormon preserves a Hebrew idiom lost in biblical translations, while also resonating with parar's moral weight.
- **Plagiarism:** Plagiarism from Benner is impossible (1830 vs. 2000s), and no 19th-century source matches this precision. The Book of Mormon's 1830 publication rules out borrowing from Benner, and no 18th–19th-century source matches Benner's pictographic, concrete approach to **ramas** or **parar**. The faith-based view credits divine inspiration, while skeptics must wrestle with an improbable linguistic coincidence.