

ZARAHEMLA RECORD



Issue 41
February 1989

Greetings!

This issue of the *Zarahemla Record* is the first in our new format which will be coming to you on a bi-monthly basis. Why the new look? Let us explain:

Since the birth of the Zarahemla Research Foundation in 1979, we have been putting out quarterly newsletters, for a total of thirty-two pages a year. From 1979 to 1986, the *Record* was a beige-colored 8- to 16-page newsletter.

In 1986, we made a major change in the format of the newsletter. It became a two-color magazine of 8 to 16 pages, and we began to call it a journal (which it actually was).

The *Zarahemla Record* has always been our primary means of keeping in touch with you, our contributors. We have used it as a vehicle to relate to you what is going on in the worlds of archaeology, geography, linguistics and Hebrew studies, as they relate to the Book of Mormon. From time to time, we have included personal testimonies and doctrinal

insights to uplift and enrich our readers.

However, due to our small staff and the length of time it took to research, write and print the longer *Record*, sometimes you didn't hear from us for months.

This shorter, bi-monthly *Record* will allow us to keep in touch with you on a more frequent basis. The contents, however, will remain the same as in the past. We hope that you will enjoy the "new" *Zarahemla Record*, and we invite your comments and suggestions.

Incidentally, we thought it interesting that the last issue of the *Zarahemla Record* published in the journal format was number 40, the Biblical number of completion. We thought it was an appropriate way to end an old format and begin with a new one. ZRF



The above picture shows some issues of the *Zarahemla Record* in both of the previous formats.

In This Issue:

SBM Insight



Mary Lee Treat shares the discovery of "the Lamb Chapter"

Learning of the Jews



Angela Crowell sheds light on the controversy over "adieu"

Book Review



Mya Treat looks at a new Book of Mormon novel

Jacob closes the five chapters of his book with the word "adieu." A question has arisen in the minds of some readers of the Book of Mormon as to why this common French word (adopted by English speakers) was used.



the learning of the Jews

The 1828 edition of *Webster's American Dictionary of the English Language*, defines "adieu" as "A farewell, or commendation to the care of God; as an everlasting *adieu*." An understanding of the Hebrew word for "bless" helps to explain the reason "adieu" could be correctly used here.

The Hebrew verb "barak" means "kneel," or "bless." "Blessing is a most important concept in the Old Testament. Like cursing, it involves a transfer by acts and words" (Bromiley 1985). One unique belief of the ancient Near East peoples was that tremendous power resided in the spoken word (Jones 1964). This concept is foreign to our Western minds.

Generally "to bless" in the Old Testament means "'to endue with power for success, prosperity, fecundity, longevity, etc.'" (Oswalt 1980). In Brown, Driver and Briggs' edition of *A Hebrew and English Lexicon of the Old Testament* it is stated under additional meanings of

"barak" that it is used for a "greeting in departing, saying adieu to, taking leave of."

We note that Jacob not only used "adieu" correctly according to this meaning in Biblical Hebrew but also in a skillful chiasmic arrangement:

And to the reader
 A I bid *farewell*,
 B hoping that many of my
 brethren
 C may **read my words**.
 B *Brethren*,
 A *adieu*.

In this poetic structure, through the use of the synonyms "farewell" and "adieu," we have the repetition of the same idea. Interestingly, the same 1828 dictionary defines "farewell" as "A wish of happiness or welfare at parting; the parting compliment; adieu."

True to the form of ancient Hebrew chiasmic structure we have at the center the most important thought—the point Jacob wishes to

emphasize—"read my words." In an earlier article (No. 32, 33, 1986, of the *Record* "Hebrew Poetry in the Book of Mormon") it was stated that chiasmic structure can be used to open or close a stanza or poem. This is what is represented here. Jacob used this poetic technique—chiasmus—to close his writing.

In summary, we see that in 1830 "adieu" was an appropriate translation for the Hebrew verb "barak" because "adieu" contained the connotation of blessing. ZRF

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The Lamb Chapter

Working on the *Study Book of Mormon* (SBM) project is an exciting experience! From the word-by-word comparison of the texts and the outlining of the chapters to the editing and writing of verse notes and the selection of topical references—all aspects of the work bring understanding, appreciation and even awe.

From time to time in our newsletters, we would like to share with you those insights which come as a result of enlightenment received and discoveries made during our research.

While working on the outline and the verse notes for chapter 3 of First Nephi, I began to notice that the word “Lamb” appears on virtually every page. At the same time, but

Such a high frequency of use for the word “Lamb” sparked our curiosity. Was this as unusual as it seemed?

separately, Shirley Heater noticed that the word “Lamb” had been boldly struck out in two places on the Printer’s manuscript (vv. 183 and 201). This caused her to review all the occurrences of the word “Lamb” in the chapter to determine if the two places which had been edited out in 1837 should be restored in the SBM. (It was concluded that both places should be restored to the text.) You can imagine our excitement when we discovered we had each independently counted the number of occurrences of this word

in the chapter. We discovered (see verse note 3:12) that the word “Lamb,” used as a reference to Christ, occurs fifty-nine times in this chapter, including the two places which were to be restored.

From that time on, we began to call chapter 3 of First Nephi the “Lamb Chapter.”

Such a high frequency of use for the word “Lamb” sparked our curiosity. Was this as unusual as it seemed? We looked in the Book of Mormon concordance and found that the word “Lamb,” referring to Christ, is found four additional times in Second Nephi and only nine other times outside the small plates (in the books of Alma, Helaman, Mormon and Ether).

The next question that came to mind was, “What is the distribution of the word ‘Lamb,’ referring to Christ, in the New Testament?” A quick look at the Bible concordance provided a very interesting picture. The word “Lamb” as another name for Christ appears twenty-eight times in John’s book, *The Revelation*, and two other times in the gospel of John. It is found in only two other places in the New Testament (Acts 8:32; 1 Peter 1:19).

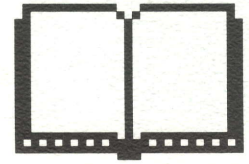
It is significant that Jesus is depicted as a Lamb in the New Testament. He is the Lamb slain from the foundation of the world to take away the sins of the world in fulfillment of Isaiah 53. In the Old Testament the blood of a lamb without blemish was put upon the doorposts so the destroying angel would pass over. Thereafter the lamb was used in commemoration of that first Passover, as well as in many of the feasts of Israel. All of the slain lambs were a type for the ultimate sacrifice of Christ which

The implication here is that Nephi’s vision may enhance or unlock more understanding of John’s revelation.

only had to occur once, for all: “By which will we are sanctified through the offering once of the body of Jesus Christ” (Hebrews 10:10).

When we realized that John was virtually the only person to refer to Christ as the Lamb in the New Testament, we quickly recalled the end of Nephi’s vision. Nephi saw John in vision (1 Nephi 3:238-251) but was told by the angel not to write some of the things he had seen because John, “one of the twelve apostles of the Lamb,” would write them. And so, as we conclude in the verse comment (3:246), because Nephi used “Lamb” more than any other Book of Mormon writer and John used “Lamb” more than any other New Testament writer, “their unique use of this word suggests that they were given the same vision.” The implication here is that Nephi’s vision may enhance or unlock more understanding of John’s revelation. There are many additional research opportunities for comparing the language of Nephi’s vision and John’s revelation.

This word study has been one of the most thrilling in our work so far. The “Lamb Chapter” has taken on new meaning for us. We pray this understanding will give you a deeper appreciation for this chapter also. ZRF



Reviewed by
Mya L. Treat

The Light of the Morning

Recently I received a complimentary copy of *The Light of the Morning* by Elaine Stienon for review in the *Zarahemla Record*. The book is a well-written, fictionalized account of the coming forth of the Book of Mormon. It covers the time from Joseph's first grove experience to his death and mentions some of the different religious groups that formed afterwards. Elaine Stienon manages to relate the story without bias. The book does not seem to be a plug for Mormonism, RLDSism, or any other group. The only obvious bias in the book is her belief in the truth of the Book of Mormon.

The first chapter is told from the point of view of Lucy Mack Smith. However, the author uses many points of view and different angles to tell the story. The changes in the narrative voice not only add to the interest of the novel but also provide insights for the reader.

The novel proceeds chronologically until the nineteenth chapter, which ends with the dedication of the temple lot. In chapter 20, which is told from David Whitmer's point of view, the novel jumps ahead several years. David Whitmer is an old man and is thinking back about the early days of the church before and after his excommunication. Chapter 21 ends the book from the point of view of Jacob Child, a journalist friend of David Whitmer's. Through chapters 20 and 21, the author records Joseph Smith's death and the splintering of factions that occurred afterwards. Through the use of flashback and conversation the author is able to bring the reader up to date without showing any bias towards one

group or another. Also, by ending the book with a character like Jacob Child, who is not connected with a church, she distances herself from any debate.

One wonders about Elaine Stienon—what her affiliations are, if any. She does not give any hints in the book as to this. However, one thing is certain. She does believe in the Book of Mormon. Toward the middle of the book there are seven pages in which she addresses the reader and talks about the Book of Mormon. She responds to sceptics who say "That book is not Christian" by giving several scriptures from the Book of Mormon that talk about Christ (p. 138). She ends this short interlude with Moroni's exhortation to read the book and ask God for a witness of its truth.

The Light of the Morning is an informative, entertaining and artfully crafted novel. For those of us who are already Book of Mormon believers, this history will transport us to the early days of Joseph Smith and the other Latter Day Saints. The book would also be good for people who want to know more about the Book of Mormon and the early restoration movement. Elaine Stienon does not "whitewash" her characters and turn them into larger-than-life figures. Instead, the characters become human before our eyes through her descriptive writing.

The 283-page book is available from the Ensign Publishing House, 1241 Irving Avenue, Glendale, CA 91201 for \$8.50 (check or money order). This includes shipping and handling. ZRF

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