



QUETZAL CODEX

Categories

You may have noticed that many of the articles included in *Quetzal Codex* have an “associated category” designation. For instance, the categories “Ancient Linguistics” and “Archaeology” were introduced in Issue #1. A graphic design for “Archaeology” was added in Issue #3, depicting tools used in the field to enhance and refine the topic. A new category, “Science Under the Microscope,” was also introduced featuring a graphic design with a microscope over a magnified slide for an article on radiocarbon dating.


These categories stem from preliminary work for the new Study Book of Mormon (SBM) which will present brief verse notes¹. When appropriate, the reader will be referred to a related topical article as a “go to” source for more information on such subjects as spiritual, prophecies, doctrine, linguistics, history, people, timelines, culture, lands (geography), migrations and archaeology, among others. By presenting a category with its graphic design in the *Codex*, we can highlight this feature and give you, the reader, an opportunity to give us feedback.

With this issue we introduce the graphic design for “Ancient Linguistics.” The subjects covered in this category would include discussions of hieroglyphs, paleo-Hebrew, forms of Hebrew writing patterns, the Dead Sea Scrolls, and so forth. One such example which fits this category is from the First Nephi SBM identifying the chiasm in the first two verses of chapter one. This important chiasm reveals the central and most significant point: that the “learning of the Jews...is one of the keys to understanding The Book of Mormon.” The verse comment noted:

1:1-2 a) *knowledge* b) *record* c) *language* d) *learning of the Jews* c') *language* b') *record* a') *knowledge*. The repeating of words in reverse order with a turning point is one form of chiasmus, a type of Hebrew poetry. *learning of the Jews* is the central and most important point of this chiasm and is one of the keys to understanding The Book of Mormon. The identification of chiasmus in The Book of Mormon helps us to appreciate the Hebrew nature of the book.

In the new SBM, we would condense this verse note and add the following: See “**Chiasmus**” article on page _____. A short summary article in the category “Ancient Linguistics” would discuss the topic of chiasmus with additional references to other significant chiastic patterns. Each of these subsequent chiastic references would refer in an individual note to the article on chiasmus, thus reducing the need to repeat the basic information.

The two feature “Ancient Linguistics” articles in this issue discuss a Hebraism found in both the Bible and The Book of Mormon. The first background article, “And Now: A Standard Opening” by Lyle Smith, is followed by “And Now: More Than A Standard Opening” by Warren Bennett. See if you can find the following components in this category design: “caractors,” YHVH in paleo-Hebrew, and a Maya pierced-hand “scattering” glyph.

The final article in this issue falls in the category “Scriptural Harmony,” first introduced in Issue #3 without a graphic design. The new graphic design highlights “Revelations of The Great I AM” which compares occurrences in both the Bible and Book of Mormon. —SRH

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Quetzal
Archaeology

Center for Mesoamerican Research

QuetzalArchaeology.org
codex@quetzalarchaeology.org

QUETZAL CODEX PUBLICATION

Editor: Shirley R Heater
Copy Editor: Pat Heady Winholtz
Proofers: Tom Debarthe, Dennis Heater
Design: David Farley

Post Office Box 266
Oak Grove, Missouri 64075
(816) 690-7507

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¹ The system of using study notes was introduced in the First Nephi SBM published in 1988 by Zarahemla Research Foundation.

Ancient Linguistics

AND NOW: A STANDARD OPENING

Lyle L Smith

The March/April 1987 *Biblical Archaeology Review* reported on excavations at Arad, an ancient Israelite fortress located in the Negev Desert about forty miles south of Jerusalem. “This Israelite fortress at Arad is unique in the Land of Israel. It’s the only site excavated with modern archaeological methods that contains a continuous archaeological record from the period of the Judges (c. 1220 B.C.) to the Babylonian destruction of the First Temple (586 B.C.)” (Aharoni, Herzog and Rainey 1987:16).

Among the significant discoveries were an Israelite temple (at the time the only one other than the one in Jerusalem) and archives with political, administrative and religious documents in a singular series of inscriptions. Among the large quantity of ostraca (potsherds with inscriptions on them) were a number which featured a “standard opening” phrase “and now.” This information was presented in both an article (“With Power and Great Glory,” Smith & Smith 1987) and a PowerPoint presentation (“Arad,” Smith 2005).

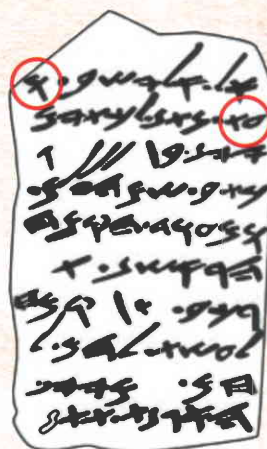


Fig 1. Arad ostraca with “and now” circled

The archives of Eliashib, the commanding officer at the fortress, contained potsherds inscribed with letters, supply vouchers, inventory lists and important military orders. One voucher states

To Eliashib:
and now [the standard opening], give the Kittyim three baths of wine...

and goes on to list the amount of flour to be issued (see figure 1; Rainey 1987:37). Numerous examples at Arad of the use of “and now” as a standard opening testify this was the usual way to commence a written communication.

Hebrew Biblical studies support the frequent usage of “and” to begin a sentence, which is also common throughout The Book of Mormon. Additional research on the phrase “and now” used as an opening also discloses a definite pattern

found in 60 of the 114 total chapters of The Book of Mormon (see Table 1). Many of the verses in The Book of Mormon beginning with “and now” continue with the well-known phrase “it came to pass.” Most of the remaining chapters begin with “now.”

Table 1.

Book of Mormon Chapters with “And Now” As A Standard Opening			
BOOKS	AND NOW	OTHER	TOTAL CHAPTERS
1 Nephi	4	3	7
2 Nephi	10	5	15
Jacob	2	3	5
Enos	0	1	1
Jarom	0	1	1
Omni	0	1	1
Words of Mormon	1	0	1
Mosiah	9	4	13
Alma	11	19	30
Helaman	4	1	5
3 Nephi	9	5	14
4 Nephi	0	1	1
Mormon	3	1	4
Ether	5	1	6
Moroni	2	8	10
TOTALS	60	54	114

(continues on page 7)



AND NOW: MORE THAN A STANDARD OPENING

Warren Bennett

In ancient Israel, letters were often written in ink on ostrakon (plural, ostraca), which is simply a piece of broken pottery from an earthen vessel. Longer letters were inscribed on larger limestone ostraca. There is a common phrase found in Hebrew letters and scripture which is “and now.” Scholars have shown that this phrase is used as a transitional phrase, or standard opening, following the greeting at the beginning of a letter.

Greeting/Transitional or Standard Opening

Lachish ostrakon 3. In the 1930s, twenty-one ostraca or pottery sherds were discovered during archaeological excavations in the ancient city of Lachish, a city in Judea which was laid siege to by Joshua (Joshua 10:30-31). After its destruction by the Assyrians, Lachish was rebuilt and thrived until destroyed by the Babylonians in c. 587 BC. One of the letters written on an ostrakon from this latter period of Lachish first presents a greeting, followed by the purpose or reason for writing, beginning with the words “and now” (Pike 2004):

Your servant Hoshayahu sends a report to my lord Yaush. May YHVH cause my lord to hear peaceful and good news.

And now, please open the ear of your servant concerning the letter which you sent to your servant last night for your servant has been heartsick since you sent (the letter) to your servant.

My lord said, “You do not know how to read a letter!” As YHWH lives, no one has ever attempted (i.e., had) to read a letter to me! For I can read any letter which is sent to me, and moreover, I can recite it back in order.

Hoshayahu sent this letter to his superior Yaush. He quickly gets to the point in the body of the letter beginning with the phrase “and now,” venting his frustration over a previous letter.

Moussaieff ostrakon 2. Named for the purchaser on the antiquities market, two ostraca were recently accepted by some scholars as genuine, and most likely date from the 7th-8th century BC based on their paleography. This second ostrakon by a widow is written to an “unnamed official” with the purpose concerning a question of inheritance introduced by the phrase “and now” (Pike 2004).

May YHVH bless you with peace.

And now, may my lord the governor hear your maidservant. My husband died (leaving) no sons (or children). So let your hand be with me and give into the hand of your maidservant the inheritance about which you spoke (or promised) to Amasyahu.

Pike observes that “The transition from the salutation to the body of the letter was often marked by the expression **and now** (e.g., Lachish, Arad)” (emphasis added).

Historical Background/Conclusion

More recently, broader usages with additional meanings have been suggested. One such recognized pattern first presents historical background which is followed by a conclusion. The conclusion or main point is introduced by the phrase “and now.” Examples of this usage were presented by Nehemia Gordon on his radio program (www.truth2u.org). He is a graduate of Hebrew University of Jerusalem with degrees in Biblical Studies and Archaeology; he also participated in the translation of the Dead Sea Scrolls.

Old Testament. Gordon observes that the “and now” phrase is commonly found in the books of Moses and the writings of the prophets. A classic example of the introduction of background, followed by the main purpose or point introduced by the phrase “and now” is Deuteronomy 26. Moses recites events that took place as background before coming to a conclusion. He begins his prelude with an explanation that Jacob went down to Egypt, became a numerous people, were afflicted by the Egyptians, cried to the Lord, the Lord heard them and brought them safely out of Egypt (vv. 5-9). Then in verse 10 he introduces his real message and purpose of his writing with the phrase “and now”:

And now, behold, I have brought the firstfruits of the land which thou, O Lord, has given me. And thou shalt set it before the Lord thy God and worship before the Lord thy God.

The main emphasis or point that Moses is making is that the offering he is bringing to the Lord is in response to all that the Lord has done.

(continues on page 6)

REVELATIONS OF THE GREAT I AM!

Shirley R Heater

THERE IS NO GREATER REVELATION OF WHO HE IS THAN THE WORDS of Jesus Christ Himself when He declares "I AM," recorded in both the Bible and The Book of Mormon. They reveal to us on a personal level who He wants us to know He is.



SCRIPTURAL HARMONY

I first became interested in "I Ams" while working on the Restored Covenant Edition of The Book of Mormon (RCE) when we had decided to capitalize all the names and pronouns for Deity. I found a number of "I Ams" not only in Third Nephi when Christ visited the Nephites in person, but also in First and Second Nephi. I also found that the Book of John and the Book of Revelation were the primary references in the New Testament.

It's no coincidence that both John and Nephi testify of the same thing. Remember that Nephi was shown the things that John would see and write about (1 Nephi 3:239-256 [14:20-30]). And even though Nephi was commanded not to write the things John would later write, there are clues to their shared revelation of Jesus. Both John and Nephi bear witness of the revelation of *Who Jesus Is*. For instance, both writers use the name Lamb or Lamb of God more than any other writer. First Nephi chapter 3 is even referred to as the "Lamb chapter" (Treat 1992:204).

I AM

Before we look at some of the self-revelation statements made by Jesus in both records, let's first look at the words "I Am." In Hebrew (and also in the Greek of the New Testament, whose underlying structure is Hebrew), there is only one verb for "to be." When you have a verb (i.e., to walk, to talk, etc.) with "am-is-are-was-were," these are simply "helpers" and not separate verbs or words. In fact, you will find many of these words in italics in the King James Version to indicate they were added by the translators. The Biblical words for the root verb "to be"—in both the Hebrew and the Greek—carry the meaning "to exist" or "to live," and when Jesus says, "I Am," He is declaring His self-existence—that He is present in the past, He is present in the here and now, and He is present in the future.

The clearest illustration of this is John 8:58:

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.¹

Verse 59 gives the response of the Jews He was speaking to: "Then took they up stones to cast at him." Think about why they would do that? They had grasped and were reacting to

¹ Emphasis added here and throughout.

the meaning of the Hebrew word for "I Am," which is used distinctly in the Old Testament to mean God or Lord, and thus considered His (Jesus') self-declaration as blasphemy.

We see this same reaction a second time later in John 10:30-33 when Jesus declares:

I and the Father are one. *v. 30*

The Jews picked up stones again to stone Him. *v. 31*

Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" *v. 32*

The Jews answered Him, "For a good work we do not stone you, but for blasphemy; and because you, being a man, make yourself out to be God." *v. 33*

It is clear from the reaction in both of these references, that they considered Him to be merely as a man, like they were, and not divine. But when He says, "Before Abraham was, I Am," He is truly revealing Himself as different from created man.

A third example comes from John 18:1-8, when He is approached by a band of priests and Pharisees:

He asked, Whom seek ye? *v. 4*

They answered him, Jesus of Nazareth.

Jesus saith unto them, I AM (HE).

And Judas also, which betrayed him, stood with them. *v. 5*

As soon then as he had said unto them, I AM (HE), they went backward, and fell to the ground. *v. 6*

Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. *v. 7*

Jesus answered, I have told you that I AM (HE); *v. 8*

In this passage "He" is not in the Greek text but added in translation. Thus His answer is the same as His statement in John 8:58—"I Am"—but repeated three times. The people here are reacting to the power of that declaration, just as we saw previously in John 8:58 and 10:30-33.

To elaborate on His declaration that "Before Abraham was, I Am," there are several examples that reinforce the understanding that Jesus is saying of Himself that He is the same yesterday, today and forever when He says:

I AM Alpha and Omega: *Revelation 1:8, 11; 21:6; 22:13* (This is the same as saying A-Z; in Hebrew you would say Aleph and Tav)

I AM the Beginning and the End: *Revelation 1:8; 21:6; 22:13; 3 Nephi 4:48 [9:18]; (Alma 8:95 witness [11:39])*



I AM the First and Last: *Revelation 1:11, 17; 1N 6:19 [Isaiah 48:12]; 3N 4:48 [9:18]; (Alma 8:95 witnesses [11:39])*

These last self-declarations are followed by a noun predicate. The noun is the name of, or stands for, the subject. Jesus said “I Am” with a noun predicate and each is a description Jesus gave of Himself, which helps us to better understand the divinity of Jesus Christ.

Both Records/Scriptural Harmony

I’ve come to view the witness of the Bible and Book of Mormon together as “Scriptural Harmony,” in other words, as the interlocking testimony of these two books. The Lord is quoted by Nephi, saying:

The fruit of thy loins shall write [Book of Mormon],
the fruit of loins of Judah shall write [Bible],
and they shall grow together 2 Nephi 2:19-24 [3:12]

Know ye not that the testimony of two nations is
a witness unto you that I Am God? 2 Nephi 12:59 [29:8]

Also remember:

Two sticks shall be one in His hand Ezekiel 37:16-20

When we continue to consider other “I Am” self-declarations by Jesus in the Bible as well as The Book of Mormon, it helps us understand who He is. Note that many of the declarations from the Book of John combine multiple declarations (see Table 1). (I should mention that there are also many references in the Old Testament that we don’t have space to include here.) We will focus on two examples, and you are encouraged to explore the others.

Table 1.

Seven Distinct “I Am” Sayings of Jesus from the Gospel of John	
1. Bread	I AM the bread of life; he who comes to Me shall not hunger. <i>John 6:35</i>
2. Light	I AM the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life. <i>John 8:12</i>
3. Door/gate	I AM the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. <i>John 10:9</i> (gate/gate keeper relate to a sheepfold and the Good Shepherd) <i>2 Nephi 6:81 [9:41]</i>
4. Good Shepherd	I AM the good shepherd; the good shepherd giveth His life for His sheep. <i>John 10:11</i>
5. Resurrection Life	I AM the resurrection and the life; he who believes in Me shall live even if he dies. <i>John 11:25</i>
6. Way, Truth, Life	I AM the way, and the truth, and the life; no one comes to the Father, but through Me. <i>John 14:6</i>
7. True Vine	I AM the true vine, and My Father is the vinedresser. <i>John 15:1</i>

FIRST EXAMPLE—I AM THE LIGHT is a self-revelation of Jesus with which we are all familiar. First in the spiritual sense, Jesus declares:

I AM the light of the world; he who followeth Me shall not walk in darkness, but shall have the light of life. *John 8:12*

Note also the contrast of light and darkness in the following:

I AM come a light into the world, that whosoever believeth on me should not abide in darkness. *John 12:46*

The devil is referred to as the “prince of darkness, who is of this world.” *John 14:30*

Also darkness in the world is associated with spiritual wickedness. *Ephesians 6:12*

This contrast of light and darkness is spiritual as well as physical. In the physical realm, light and darkness are types for the spiritual. Darkness is the absence of light. When a light is turned on in a dark room, the darkness flees. A perfect example is a visit we made to Fantastic Caverns in Central Missouri. After a guide took us with a group deep into the cavern, all the lights were turned off. In that pitch blackness, you can almost feel the darkness and can’t even see your hands in front of your face. Then our guide turned on a flashlight and it was amazing to see how little light it took to illuminate the huge cavern.

We are told in the New Testament not to hide our light/candle under a bushel. Even a candle can bring light into darkness and make a difference:

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. *John 12:36* (compare to child of Christ in *Moroni 7:18 [7:19]* below)

Jesus is the light and life of the world, and if each of us is a candle, it is from His light in us. Jesus said to the Nephites:

Therefore, hold up your light that it may shine unto the world;
Behold, I AM the light which ye shall hold up
3 Nephi 8:54-55 [18:23-24]

There are a number of additional Book of Mormon references where Jesus says, “I Am the light”: *3 Nephi 4:48 [9:18]; 5:12 [11:11]; 7:10 [15:9]; 8:49 [18:16]; Ether 1:108 [4:12]*.

Probably one of the most significant revelations in The Book of Mormon is that the way to judge good from evil is by the light of Christ. In *Moroni 7:10-18 [7:12-19]*, the whole passage is rich with understanding and instruction for us and describes how to judge good versus evil. Excerpts follow, but the complete scripture is not quoted:

All things which are good cometh of God;
And that which is evil cometh of the devil;
The Devil is an enemy unto God, who inviteth and enticeth to sin ... v. 10 [12]
God inviteth and enticeth to do good ... v. 11 [13]
Take heed not to judge that which is evil to be of God,

(continues on page 7)

Another example is found in Genesis 11:1-5 where the history of the people is given leading up to building the great tower:

And the whole earth was of the same language, and of the same speech.

And it came to pass, that many journeyed from the east, and as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there in the plain of Shinar. And they said one to another,

Come, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and they had slime for mortar. And they said, Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down, beholding the city and the tower which the children of men were building; And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, **and now**, nothing will be restrained from them,

The final point introduced by the phrase “and now” is that nothing will restrain them from more such works and pride.

New Testament. A New Testament example is found in Matthew chapter 3:9-10¹, where the Lord gives a warning before using the phrase “and now” to present consequences of disobedience:

And think not to say within yourselves, We are the children of Abraham, and we only have power to bring seed unto our father Abraham; for I say unto you that God is able of these stones to raise up children into Abraham.

And now, also, the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

Book of Mormon. Many such examples of this classic style of Hebrew writing can also be found in The Book of Mormon. In fact, the phrase “and now” is found 645 times in the 1908 Book of Mormon². As in the Bible, examples with a history or some background information are presented first, followed by an important statement. In the following, Nephi first reviews a summary of what he has already related of his father’s experiences, followed by his own conclusion that he (Nephi) is not going to give a full account:

And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things

which he had seen; yea, which the Lord had shewn unto him.

And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams;

1 Nephi 1:14-15³ [1:15-16]

Another example of this pattern is found in the final verses of Second Nephi chapter 5 [6-8] and the beginning of chapter 6 [9]:

And thou hast laid thy body as the ground, and as the street to them that went over. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: For henceforth there shall no more come into thee, the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.


2 Nephi 5:111-114 [8:23-25]

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he has covenanted with the house of Israel;

2 Nephi 6:1 [9:1]

In this example Nephi concludes the last verses in chapter 5 [8] (above) quoting Isaiah 52:1-2, which serves as background before stating his true purpose for reading Isaiah to his brethren. His purpose follows in chapter 6:1-3 [9:1-3] even though there is a chapter break. Verses 1-3 present the conclusion which we become aware of when we understand the Hebrew cultural method of writing.

Many more examples can be found in both the Bible and Book of Mormon. In the very last verse of Moroni 10:31 [10:34], Moroni bids farewell with this phrase, “**And now** I bid unto all, farewell...”

Once becoming aware of these ancient language patterns, when reading the phrase “and now,” we should pause and consider the author’s main point. 

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¹ Matthew 3:9-10 KJV [3:36-37 JST]

² “And now” in the RCE is 649 times; counts based on word search of Scriptures on www.restoredgospel.com.

³ References in this article are from the 1908 RLDS Authorized Edition.

Another factor emerged while searching The Book of Mormon for this pattern. A person's name or reference to a people usually follows "and now." (Further study may uncover similar uses in ancient Hebrew.)

And now I, Nephi...

And now I, Mormon...

And now I, Moroni...

Not all, though, of the "and now" phrases open a chapter. Many are scattered throughout the text. A few prize examples are:

And now, my beloved brethren, I would that ye should come unto Christ...

Omni 1:46 [1:26]

And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel.

1 Nephi 7:46 [22:21]

And now there are many records kept of the proceedings of this people, ...

Helaman 2:12 [3:13]

Over the years I have seen many archaeological evidences that I believe accurately portray the historicity of The Book of Mormon. By this, I mean they show that The Book of Mormon provides correct information about the people, their language, culture and history. Finding evidence in the desert of southern Israel at the site of Arad which shows that "and now" in Hebrew was used as a "standard opening" in the fifth and sixth centuries before Christ is remarkable evidence that the narrative in The Book of Mormon published in 1830 is correct for that ancient time period, something Joseph Smith could not have known in 1830. 🌸

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Or that which is good and of God to be of the devil *v. 12 [14]*
It is given unto you to judge that ye may know good from evil
The way to judge is as plain, that ye may know of a perfect knowledge, as the daylight is from the dark night; *v. 13 [15]*
For behold, the Spirit of Christ is given to every man that they may know good from evil. *v. 14 [16]*

Wherefore, I show unto you the way to judge: *vv. 14-16 [16-17]*
The light by which ye may judge...is the light of Christ *v. 17 [18]*

Search diligently in the light of Christ that ye may know good from evil;

Lay hold upon every good thing and condemn it not, ye certainly will be a child of Christ. *v. 18 [19]* (refer to *John 12:36* children of light above)

SECOND EXAMPLE—I AM THE WAY is one of the multiple declarations combined in this reference in John:

I AM the way and **the truth** and **the life**;
No one comes to the Father but by Me. *John 14:6*

(continued on page 7 and 8)

The witnessing scripture from the Old Testament says,

Train up a child in the way he should go; and when he is old, he will not depart from it. *Proverbs 22:6*

The Book of Mormon offers nearly identical phrasing with the addition of the word "right":

If ye are brought up in the **right way** that ye should go, ye will not depart from it.

2 Nephi 3:11 [4:5]

The word "right" is restored in this verse from the Printer's manuscript and magnifies or reveals that "the **right way**" is "the Way." This passage was weakened when the word "right" was removed in 1837 and is missing from all current editions except the RCE. "The right way" is further explained when Nephi says that "the words which I have spoken...are sufficient to teach any man the **right way**" (2 Nephi 11:53 [25:28]) and continues by stating:

For the **right way** is to believe in Christ and deny Him not...

And now behold, I say unto you that the **right way** is to believe in Christ and deny Him not... *vv. 54-55 [28]*

One specific example of *perverting* the right way further reinforces that the right way is to believe in Christ. Jacob 5:1-36 [7:1-21] relates an incident with the antichrist Sherem who is among the Nephites declaring that there should be no Christ. Speaking to Jacob, Sherem says,

I know there is no Christ, neither hath been nor never will be *v. 15 [9]*

And ye have led away much of this people, that they pervert the **right way** of God and keep not the **law of Moses**, which is the **right way**; (continues on page 8)

All Book of Mormon references are from the Restored Covenant Edition (RCE) (© 1999 Zarahemla Research Foundation) unless otherwise noted. [LDS in brackets.]



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Revelations of the Great I AM! *continued from page 5*

And convert the law of Moses into the worship of a Being
which ye say shall come many hundred years hence. *v. 10 [7]*


Sherem is denying the “I Am” when he says “there is no Christ, neither hath been nor never will be.” He continues by equating the law of Moses with the right way, not the worship of a Being (Christ being the true right way). Jacob had earlier instructed that the intent of keeping the law of Moses was to point their souls to Christ (Jacob 3:6 [4:5]; also Jarom 1:24-26 [1:11]). Others also relate that the law of Moses is a type of the coming of Christ (Alma 14:75 [25:15]), a shadow of things to come, i.e., redemption through Christ (Mosiah 8:90 [16:14]) and the coming of Christ is the end of the law of Moses (2 Nephi 8:8 [11:4]). Nephi continues by reiterating that they “keep the law of Moses and look forward with steadfastness unto Christ until the law shall be fulfilled” (2 Nephi 11:45 [25:24]), of which Jesus Himself said He is the law and the law of Moses “hath an end in Me” (3 Nephi 7:9-10 [15:8-9]). Alma says that “the whole meaning of the law, every whit a pointing to that great and last sacrifice, and that great and last sacrifice will be the Son of God” (Alma 16:215 [34:15]). What a rich teaching this is!

The declarations noted above from the book of John join with The Book of Mormon references to bring an even deeper and more insightful self-revelation of Jesus. Our final thoughts reflect that when Jesus reveals who He is to us, we are then

led to consider and understand who we are in Him. In Him we live, and move, and have our being. We are new creatures, His workmanship.

What is presented here only scratches the surface of this study. I would suggest you may want to examine some additional “I Ams,” not covered here in-depth, to further understand the self-revelation of Jesus and what it means to each one of us:

- Search “I Ams” in The Book of Mormon and the Bible
- Explore who we are in Christ or in Him
- Search First Nephi 3 [10-14] and circle all references to Lamb or Lamb of God
- Search John and Revelation for Lamb or Lamb of God

May God bless you in your endeavors.
Amen! 

REFERENCES CITED

- Treat, Mary Lee
1992 The Lamb Chapter. In *Recent Book of Mormon Developments* Vol. 2:204). Originally published in *The Zarahemla Record* 41:3 (Feb 1989). Independence, MO

An excellent aid in checking for additional references is the online scripture search at <http://www.restoredgospel.com> and you may wish to include the Old Testament as well.