



Insights: The Newsletter of the Neal A. Maxwell Institute for Religious Scholarship

Volume 27 | Number 4

Article 3

January 2007

Reformatted Text of Book of Mormon Enhances Study

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Recommended Citation


(2007) "Reformatted Text of Book of Mormon Enhances Study," *Insights: The Newsletter of the Neal A. Maxwell Institute for Religious Scholarship*: Vol. 27: No. 4, Article 3.

Available at: <https://scholarsarchive.byu.edu/insights/vol27/iss4/3>

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people must repent or be destroyed (1 Nephi 1:13); (3) unlike the false prophets who claimed dreams but did not reveal their content or call the people to repentance (Jeremiah 23:28), Lehi openly declared the messages he received from the Lord to the Jews (1 Nephi 1:18) and to his family (1 Nephi 8:2–38). In his account of his father's visions, Nephi seems to be responding in some measure to his brothers' accusation that Lehi was a false visionary.

In this light, Lehi's gentle response to his wife's accusation is also interesting. He affirmed, "I know that I am a [true] visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren" (1 Nephi 5:4). This was a knowledge that the false prophets in Jerusalem did not have. "For my people is foolish, they have not known me; they are sot-tish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge" (Jeremiah 4:22). Lehi's declaration that he knew of "the goodness of God" reflects what he had learned in his vision of the heavenly council, where he "had read and seen many great and marvelous things" and learned of God's "power, and goodness, and mercy" (1 Nephi 1:14). Like the false

prophets at Jerusalem, Laman and Lemuel were ignorant of the Lord and his ways (1 Nephi 2:12; 15:3). The false visionaries would not hearken to the message of Jeremiah and were cast out of God's presence (Jeremiah 23:39). A similar judgment awaited Lehi's sons if they continued to reject the teachings of true visionary men like Lehi and Nephi (1 Nephi 2:21). 

Matthew Roper

Notes

1. John A. Tvedtnes, "A Visionary Man," in *Pressing Forward with the Book of Mormon: The FARMS Updates of the 1990s*, ed. John W. Welch and Melvin J. Thorne (Provo, UT: FARMS, 1999), 29–31.

2. H. Wheeler Robinson, "The Council of Yahweh," *Journal of Theological Studies* 45/179–80 (1944): 151–57; S. B. Parker, "Council," in *Dictionary of Deities and Demons in the Bible*, ed. Karel van der Toorn, Bob Becking, Pieter W. van der Horst, 2nd rev. ed. (Leiden: Brill, 1999), 204–8; John W. Welch, "The Calling of a Prophet," in *The Book of Mormon: First Nephi, The Doctrinal Foundation*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, UT: BYU Religious Studies Center, 1988), 35–54.

3. Jack R. Lundbom, *Jeremiah 21–36* (New York: Anchor Bible and Doubleday, 2004), 211.

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Just in time for the study of the Book of Mormon in the 2008 churchwide Sunday School courses, the Maxwell Institute recently released an updated and expanded edition of Donald W. Parry's *Poetic Parallelisms in the Book of Mormon: The Complete Text*.

This new edition seeks to enhance study of the Book of Mormon and features many improvements upon the first edition, which was released in 1992 under the title *The Book of Mormon Text Reformatted*. In this edition, Parry observes, "new examples of chiasmus, parallelisms, and figures of speech have been added to the volume," and it also "features a glossary of terms, chapter and verse headings on each page, and an index that lists the various forms, parallelisms, and figures, together with scriptural references. All of these additions and enhancements are designed to make this new edition more user friendly to the reader."

Parry notes that since the publication of the first edition, he has "received many affirmative communications from individuals as to how [his] work on poetic parallelisms in the Book of Mormon had positively impacted them," prompting him to issue a new edition. However, he reminds us "that there is no poetic, parallelistic, repetitious form or figure of speech that should become more important than the Book of Mormon's chief message, which is to convince 'the Jew and Gentile that Jesus is the Christ, the Eternal God' (Book of Mormon title page). Rather, all of these forms and figures are designed to present this message regarding Jesus Christ and his gospel in an unforgettable, understandable, artistic, and fascinating way."

Poetic Parallelisms is now available at the Maxwell Institute Web site (maxwellinstitute.byu.edu). 