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THE BOOK OF MORMON AS AN INSTRUMENT IN TEACHING
THE HISTORICITY OF OLD TESTAMENT
EVENTS AND CHARACTERS

A Thesis

Presented to the
Department of Religious Education
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by

Jerome C. Hainsworth

January 1964

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SECTION ONE

CHAPTER I

INTRODUCTION

The Purpose of This Study

The purpose of this study will be to determine and present as completely as possible the Book of Mormon's contribution to the historicity of the Old Testament's events and characters in order that teachers may have another instrument for the effective direction of learning in Old Testament history.

It will therefore, be the purpose of this study to determine and point out to the teacher the areas in which the Book of Mormon complements the Old Testament, and sustains its truthfulness as a historically accurate record.

It is the hypothesis of this study that the Book of Mormon has much to contribute to the student of Old Testament literature. In an age of higher criticism of the Old Testament as a historically accurate record, many of the great names in this field of study have rejected not only the traditional authorship of many of the Old Testament books, but also have seriously questioned the actuality of events such as the flood, the Exodus, and the twelve tribes coming into Canaan. Indeed, important characters such as Abraham, Isaac, and Jacob have been treated as artificially created patriarchal prototypes by some critics. A representative statement is quoted to give the reader some idea of the challenge presented to the traditional view:

Higher Criticism is commonly thought of as a denial of some of these views (traditional), more especially as regards the books mentioned above. (Old Testament) Higher Criticism as it is generally

understood might be roughly summed up in a few lines. This summary would run somewhat as follows:

Moses did not write the Pentateuch; David did not write the Psalms; Solomon did not write Proverbs, Canticles, or Ecclesiastes; the Book of Isaiah, chapters xl-lxvi being written by a "Second Isaiah"; Daniel did not write Daniel; the "Second Isaiah" and the books once ascribed to Moses, David, Solomon, and Daniel were composed long after the times when those worthies lived.

Such a statement would fairly represent in a simple and crude form the leading changes which modern criticism has made in the views as to date, authorship, and composition.¹

As stated earlier, many scholars hold to the view just quoted. The justification for their position is found in what has come to be known as the documentary hypothesis or more commonly the JEDP theory. This theory was popularized and substantially completed and established by Kuenen and Wellhausen about 1870-1880.² A critique of this theory is beyond the scope of this study, but acknowledgment of its influence on the historicity of the Old Testament is felt necessary to this study.

One of the main purposes of this paper will be to give to the teacher another instrument or point of reference to base the authenticity of many events and characters that critics have cast aspersions upon.

Methodology and Justification

The first step in this study was to read through the Book of Mormon and record every reference that refers to Old Testament events and characters. All references will be recorded in Section One, Chapter Two of the thesis.

The second step was to cross-reference the Book of Mormon's references with the Old Testament.

The third step was to categorize the references under divisions of Old Testament history.

¹William H. Bennett and Walter F. Adeney, The Bible and Criticism (New York: Dodge Publishing Co., 1916), pp 11, 12.

²Ibid., p.17

The last step was to list under each division of Old Testament history the Book of Mormon's contribution to the historicity of that section.

After each historic division, conclusions will be drawn relative to the Book of Mormon's contribution to Old Testament history.

It is hoped that this method of study will bring to the attention of the teachers in the Church and the Church's school system the contribution the Nephite scriptures bring to the Old Testament events and characters in order that the teachers may, with greater authenticity and clarity, teach the Old Testament.

Limitations of Study

1. No literary or doctrinal comparisons have been made except as they are related to the historicity of an event or person.
2. References to Deity will not be included in this study except as they might contribute to the historicity of a specific event such as Moses receiving the Ten Commandments from Jehovah.
3. Prophecies and covenants such as the law of Moses, the gathering of Israel and the Messianic hope will be limited in this study to the Old Testament historical years and as such will not cover the fulfillment and history of such events past the close of the Old Testament story.
4. Since the writings of Isaiah constitute a special literary problem in the Book of Mormon because of their similarity to the Book of Isaiah, no analysis of the Book of Mormon's contribution to Biblical history from Isaiah's writings has been included in this paper.
5. The Bible used in this study is the Authorized King James Version.

Definition of Terms

Historicity: Actually of occurrence or existence; historical genuineness

Events: Occurrences named or alluded to

Characters: Persons named or alluded to

CHAPTER II

A COMPILED LIST OF PASSAGES FROM THE BOOK OF MORMON THAT REFER TO EVENTS AND CHARACTERS IN THE OLD TESTAMENT

This chapter contains these references in the Book of Mormon that refer to events and characters in the Old Testament as defined in this study. The references are listed chronologically according to the standard order of the books within the Book of Mormon. The book, chapter and verse are cited first; then the name of the person speaking or writing, (or to whom the reference refers;) and last, the verse or verses, or that portion of verses, that relate to the study.

It will be noted in the coming chapters that references under each chapter division which relate to the subject of that particular chapter are quoted.

In this chapter all the references used in this study are listed by books in the order in which they appear in the Book of Mormon. This, in the writer's opinion, can be of real value to the teacher as a ready-reference in teaching the Old Testament.

It is hoped that it can also be of value to the teacher in a Book of Mormon course by providing him with a handy list of references that would bring to his attention the use the Nephite prophets made of the Old Testament incidents and personages.

It should be noted that most of the Book of Mormon references are crossed-referenced with the Old Testament where applicable.

BOOK OF MORMON PASSAGES PERTAINING TO OLD TESTAMENT
EVENTS AND CHARACTERS CROSS-REFERENCED WITH THE BIBLE

- | | | | |
|----|---------------|--------------------|--|
| 1. | 1 Ne. 1:4 | Nephi ¹ | ...reign of Zedekiah, king of Judah ¹ ...
many prophets ² ...prophesying...the great
city of Jerusalem must be destroyed.
1. 2 Kings 24:17,18 2. 2 Chron. 36:15,16 |
| 2. | 1 Ne. 1:13 | Nephi | ...Jerusalem...that it should be destroyed, ¹
and the inhabitants thereof; ² many should
perish by the sword, and many should be
carried away captive into Babylon.
1. 2 Chron. 36:17-20 2. Jer. 39:1-9 |
| 3. | 1 Ne. 1:18-20 | Nephi | ...Lehi...went forth among the people...
the Jews did mock him ¹ ...and they also
sought his life...
1. 2 Chron. 36:16 Jer. 26:8-11 |
| 4. | 1 Ne. 2:12-13 | Nephi | ...Laman and Lemuel...murmur against their
father...neither did they believe that
Jerusalem, that great city, could be des-
troyed... ¹
1. Jer. 28 |
| 5. | 1 Ne. 3:17,18 | Nephi | For he (Lehi) knew that Jerusalem must be
destroyed, because of the wickedness of
the people, for behold they have rejected
the words of the prophets... ¹
1. Jer. 26:7-11 |
| 6. | 1 Ne. 4:2 | Nephi | ...Moses, for he truly spake unto the
waters of the Red Sea and they divided
hither and thither, and our fathers came
through, out of captivity, on dry ground,
and the armies of Pharaoh did follow and
were drowned in the waters of the Red Sea... ¹
1. Ex. 14:26-31 |
| 7. | 1 Ne. 4:3 | Nephi | ...the Lord is able to deliver us, even
as our fathers, and to destroy Laban, even
as the Egyptians. ¹
1. Ex. 14:26-31 |
| 8. | 1 Ne. 4:15,16 | Nephi | ...they could not keep the commandments of
the Lord according to the law of Moses,
save they should have the law. ¹ And I
also knew that the law was engraven upon
the plates of brass.
1. 2 Kings 22:1-20 |

¹Person speaking or being quoted.

9. 1 Ne 5:9 Nephi ...they...did offer sacrifice and burnt offerings¹ unto the Lord...
1. Lev. 1
10. 1 Ne. 5:10-15 Nephi ...plates of brass...did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;¹ And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah;² and also many prophecies which have been spoken by the mouth of Jeremiah...also found upon the plates of brass a genealogy...wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob,³ who was sold into Egypt,⁴ and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.⁵ And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them.
1. Gen. 1-4 2. 2 Kings 24:17,18
3. Gen. 30:22-24 4. Gen. 37:12-28
5. Gen. 27:1-12
11. 1 Ne. 6:4 Nephi ...come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.
12. 1 Ne. 7:13-15 Nephi ...the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled¹...they have rejected the prophets,² and Jeremiah³ have they cast into prison...if ye will return unto Jerusalem ye shall also perish with them...
1. Jer. 4,5,6; 11:9-17 2. Jer. 44:4-6
3. Jer. 37:15
13. 1 Ne. 7:22 Nephi ...they did offer sacrifice and burnt offerings unto him.
14. 1 Ne. 10:2,3 Nephi ...concerning the Jews...That after they should be destroyed, even that great city Jerusalem,¹ and many be carried away captive into Babylon,² according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.³
1. 2 Kgs. 25:1-4 2. Jer. 52:12-18
3. Ez. 1:1-11

15. 1 Ne. 10:3 Nephi That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon,¹ according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.²
1. 2 Kings 24:11-20 2. Ezek. 20:33-38; Jer. 29:14
16. 1 Ne. 10:12 Nephi ...concerning the house of Israel, that they should be compared like unto an olive tree,¹ whose branches should be broken off and should be scattered upon all the face of the earth.²
1. Jer. 11:16-19 2. Rom. 11:16-25
17. 1 Ne. 10:14 Nephi And after the house of Israel should be scattered they should be gathered together again;¹ ...or the remnants of the house of Israel,² should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.
1. Jer. 31:10; 32:37 2. Mic. 2:12; Isa. 11:12
18. 1 Ne. 11:13,18 Nephi ...and in the city of Nazareth I beheld a virgin,¹ and she was exceedingly fair and white...the virgin whom thou seest is the mother of the Son of God...
1. Isa. 7:14
19. 1 Ne. 11:20 Nephi And I looked and beheld the virgin again, bearing a child in her arms.
1. Isa. 9:6
20. 1 Ne. 15:18 Nephi ...all the house of Israel,...covenant... should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying; In thy seed shall all the kindreds of the earth be blessed.¹
1. Gen. 17:1-22
21. 1 Ne. 15:20 Nephi ...And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again...
1. Isa. 11:10-16; 49

22. 1 Ne. 17:22

Laman

And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord,¹ and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people,² and our father has judged them, and hath led us away because we would hearken unto his words...after this manner of language did my brethren murmur and complain...

1. Jer. 7:4-28 2. Jer. 26:7-11; 15:10; 17; 18:18; 20:10

23. 1 Ne. 17:23-32

Nephi

Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord? Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?¹ Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne;²...Now ye know that Moses was commanded of the Lord to do that great work,³ and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.⁴ But ye know that the Egyptians were drowned in the Red Sea, who were the armies of Pharaoh.⁵ ...They were fed with manna in the wilderness.⁶ ...Moses by... the power of God...smote the rock, and there came forth water, that the children of Israel might quench their thirst. ...the Lord leading them by day and giving them light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds and reviled against Moses and against the true and living God.⁸ ...And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.¹⁰

1. Ex 3 2. Ex 3:9,10 3. Ex. 3:1-4,17
4. Ex. 14:29 5. Ex. 14:27-30 6. Ex.16:35
7. Ex. 17:6 8. Ex 16:8; 17:2 9. Josh.3
10. Josh. 6-12; 11:15-23

24. 1 Ne. 17:33,34 Nephi And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.
25. 1 Ne. 17:35 Nephi Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people (the Canaanites) had rejected every word of God, and they were ripe in iniquity;¹ and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers.²
1. Gen. 15:16 2. Ex. 3:8
26. 1 Ne. 17:40 Nephi Behold, he loved our fathers, and he covenanted¹ with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.²
1. Gen. 28:13 2. Ex. 3:6-8
27. 1 Ne. 17:41 Nephi ...because of their iniquity. He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished.¹
1. Num. 21:8
28. 1 Ne. 17:44 Nephi ...the Jews also sought to take away his (Lehi) life...¹
1. 2 Chron. 36:16; Jer. 26:8-11
29. 1 Ne. 19:9-10 Nephi And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him,¹ and he suffereth it, because of his loving kindness and his long suffering towards the children of men. And the God of our fathers, who were led out of Egypt, out of bondage,² and also were preserved in the wilderness by him,³ yea, the God of Abraham, and of Isaac, and the God of

Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenoek, and to be crucified, according to the words of Neum, and to buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea.

1. Isa. 58:6 2. Ex. 3 3. Ex. 15-17

30. 1 Ne. 19:20,21 Nephi

For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful to show unto me concerning them, even as he had prophats of old, I should have perished also. And he surely did show unto the prophats of old all things concerning them; and also he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are written upon the plates of brass.

31. 1 Ne. 19:23 Nephi

And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophat Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

32. 1 Ne. 22:4 Nephi

And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away;¹ and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

1. 2 Kings 17:6, 23

33. 1 Ne. 22:9-12 Nephi

...the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.¹ And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, and the Mighty One of Israel.

1. Gen. 17:1-22

34. 1 Ne. 22:15 Nephi

For behold, saith the prophet, the time cometh speedily that Satan shall have no more power over the hearts of the children of man; for the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.¹

1. Mal. 4:1

35. 1 Ne. 22:20,21 Nephi

And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying:¹ A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

1. Deut. 18:18; (c.r. 3 Ne. 20:23)

36. 2 Ne. 1:3,4 Nephi
&
Lehi

...how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem. For...I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.¹

1. Jer. 52; 2 Kings 24:10-16; 25:1-11

37. 2 Ne. 2:15 Lehi

...he (God) had created our first parents,¹ and the beasts of the field and the fowls of the air, and in fine, all things which are created,² it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life.³

1. Gen. 1:26,27 2 Gen. 1 3. Gen. 2:9

38. 2 Ne. 2:18-20 Lehi

And because he (Devil) had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.¹ And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.² And they have brought forth children; yea, even the family of all the earth.³

1. Gen. 3:1-5 2. Gen. 3:22-24 3. Gen. 4

39. 2 Ne. 2:22-25 Lehi

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children;¹ wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.² But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that man might be, and man are, that they might have joy.

1. Gen. 1:28 2. Gen. 3:5-8

40. 2 Ne 3:4,5 Lehi

...and I am a descendant of Joseph who was carried captive into Egypt.¹ And great were the covenants of the Lord which he made unto Joseph. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off,² nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days...

1. Gen. 37:12-28 2. Gen. 49:22-26

41. 2 Ne. 3:9,10 Joseph

Moses,¹ whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt.²

1. Ex. 3:4 2. Ex. 3:10

42. 2 Ne. 3:16,23 Joseph ...thus prophesied Joseph:...for the Lord hath said unto me, I will preserve thy seed forever.¹ ...for thy seed shall not be destroyed...²
1. Gen. 48:17-19 2. Gen. 48:17-19
43. 2 Ne. 3:17 Joseph And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod;¹ and I will give judgment unto him in writing.² Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking.³ But I will write unto him my law, by the finger of mine own hand;⁴ and I will make a spokesman for him.
1. Ex. 4:2-4 2. Ex. 24:4 3. Ex. 4:10-17
4. Ex. 24:12
44. 2 Ne. 4:1,2 Nephi ...concerning Joseph, who was carried into Egypt.¹ ...he truly prophesied concerning all his seed. ...and they are written upon the plates of brass.
1. Gen. 37:12-28
45. 2 Ne. 5:10 Nephi And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things according to the law of Moses.
46. 2 Ne. 5:16 Nephi ...Nephi, did build a temple;...after the manner of the temple of Solomon...¹
1. I Kings 6
47. 2 Ne. 6:3 Jacob ...and I have spoken unto you concerning all things which are written,¹ from the creation of the world.
1. Gen. 5:1
48. 2 Ne. 6:4 Jacob ...I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah.
49. 2 Ne. 6:8,9 Jacob ...the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.¹ Nevertheless, the Lord has shown unto me that they should return again.²
1. 2 Kings 24:10-16 2. Ezra 1:2-4
50. 2 Ne. 9:6 Jacob For as death hath passed upon all man,¹ to fulfill the merciful plan of the great creator, there must needs be a power of resurrection, and the resurrection must

needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.²
1. Gen. 2:17; 3:3-6 2. Gen. 3:24

51. 2 Ne. 9:9 Jacob ...yea, to that being who beguiled our first parents,¹ who transformeth himself nigh unto an angel of light,² and stirreth up the children of men unto secret combinations of murder³ and all manner of secret works of darkness.
1. Gen. 3:4,5 2. Gen. 3:13
3. Gen. 4:1-16; 6:5
52. 2 Ne. 11:2 Nephi ...for he (Isaiah) verily¹ saw my Redeemer, even as I have seen him.
1. Isa. 6:1,5
53. 2 Ne. 11:4 Nephi ...my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given;¹ and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.
1. Deut. 31:9-13
54. 2 Ne. 12:1 Nephi The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem.
55. 2 Ne. 25:1 Nephi ...Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the manner of prophesying among the Jews.
56. 2 Ne. 25:2 Nephi ...concerning the Jews; for their works were works of darkness, and their doings were doings of abominations.¹
1. Jer. 18
57. 2 Ne. 25:4 Nephi ...for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy.
58. 2 Ne. 25:9-10 Nephi ...one generation hath been destroyed among the Jews because of iniquity...it hath been told them, nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those¹ which are carried away captive into Babylon.
1. 2 Kings 24:13-20

59. 2 Ne. 25:20 Nephi ...as the Lord God livest that brought Israel up out of the land of Egypt,¹ and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent² ...and also gave him power that he should smite the rock and the water should come forth.
1. Ex. 3 2. Num. 21:8 3. Ex. 17:6
60. 2 Ne. 25:21 Nephi ...I write...that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.
61. 2 Ne. 25:24,27 Nephi ...notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. ...know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.
62. 2 Ne. 25:30 Nephi ...ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.
63. 2 Ne. 26:26 Nephi ...hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.
64. 2 Ne. 29:12 Nephi ...the other tribes of the house of Israel, which I have led away,¹ and they shall write it.
1. 2 Kings 17:1-6
65. 2 Ne 29:14 Nephi ...I am God,...I covenanted¹ with Abraham that I would remember his seed forever.
1. Gen. 17:4-7
66. Jac. 1:7 Jacob ...in the days of temptation while the children of Israel were in the wilderness.¹
1. Ex. 14-40

67. Jac. 1:15 Jacob ...people of Nephi, ...indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines,¹ and also Solomon, his son.²
1. 2 Sam. 12:1-14 2. I Kings 11:1-40
68. Jac. 2:23 Jacob ...they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written¹ concerning David, and Solomon his son.
1. I Kings 4:3
69. Jac. 2:24 Jacob Behold, David and Solomon truly had many wives and concubines,¹ which thing was abominable before me.²
1. I Kings 11:1-3 2. I Kings 11:9-11
70. Jac. 4:4,5 Jacob For, for this intent have we written these things, that they may know that we knew of Christ...many hundred years before his coming...they believed in Christ and worshiped the Father in his name...And for this intent we keep the law of Moses, it pointing our souls to him...it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac,¹ which is a similitude of God and his Only Begotten Son.
1. Gen. 22:1-19
71. Jac. 7:11 Jacob Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.
72. Jar. 5 Jarom ...They observed to keep the law of Moses and the sabbath day holy unto the Lord.
73. Jar. 11 Jarom ...teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah.
74. Om. 15 Amaleki ...Moshiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.¹
1. 2 Kings 25:1-7
75. Om. 22 Amaleki ...And his first parents came out from the tower,¹ at the time the Lord confounded the language of the people...
1. Gen. 11:1-9

76. Mos. 2:3 Mormon ...they (people of King Benjamin) also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings¹ according to the law of Moses.
1. Lev. 1:3
77. Mos. 2:34 Benjamin ...and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets even down to the time our father Lehi left Jerusalem;
78. Mos. 3:8 Benjamin And he shall be called Jesus Christ, the son of God, the Father of heaven and earth, the Creator of all things from the beginning;¹ and his mother² shall be called Mary.
1. Gen. 2:4 2. Isa. 7:14
79. Mos. 3:14,15 Benjamin Yet the Lord God saw that his people were a stiffnecked people,¹ and he appointed unto them a law even the law of Moses. ...and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.
1. Ex. 16:8
80. Mos. 3:19 Benjamin For the natural man is an enemy to God, and has been from the fall of Adam...¹
1. Gen. 6:5-8
81. Mos. 3:26 Benjamin ...Adam should fall because of his partaking of the forbidden fruit...¹
1. Gen. 3:12
82. Mos. 7:19 Limhi ...put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground,¹ and fed them with manna² that they might not perish in the wilderness...
1. Ex. 14:29 2. Ex. 16:35
83. Mos. 7:27 Limhi ...Christ...should take upon him the image of man, and it should be the image after which man was created in the beginning...¹
1. Gen. 1:26-,27

84. Mos. 12:28,29, 31,32 Abinadi & Priest
 ...We teach the law of Moses. And again he said unto them: If ye teach the law of Moses why do ye not keep it?...ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said that salvation did come by the law of Moses.
85. Mos. 12:33-36 Abinadi
 ...the Lord delivered unto Moses in the mount of Sinai, saying: I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before me. Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.¹
 1. Ex. 20:2-4
86. Mos. 13:5 Abinadi
 ...and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord.¹
 1. Ex. 34:29-35
87. Mos. 13:13-24 Abinadi
 ...Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; And showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.¹

1. Ex. 20:5-17

88. Mos. 13:27,28 Abinadi

...ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

89. Mos. 13:33-35 Abinadi

...Moses prophesy unto them concerning the coming of the Messiah,¹ and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began - have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth. Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?¹

1. Deut. 18:15,18,19

90. Mos. 16:3 Abinadi

...even that old serpent that did beguile our first parents,¹ which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish...

1. Gen. 3:1-17

91. Mos. 16:14 Abinadi

...if ye teach the law of Moses, also teach that it is a shadow of those things which are to come.¹

1. Num. 21:8

92. Mos. 23:23 Mormon

...they were brought into bondage, and none could deliver them but the Lord their God,¹ yea, even the God of Abraham, and Isaac and of Jacob.²

1. Ex. 3:8 2. Ex. 3:6

93. Mos. 28:17 Mormon ...it (records of Jaredites) gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth,¹ yea, and even from that time back until the creation of Adam.
1. Gen. 11:1-9
94. Al. 5:24 Alma ...do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?
95. Al. 10:3 Amulek ...Aminadi was a descendant of Nephi,... who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.¹
1. Gen. 37:12-28
96. Al. 12:21 Antionah ...God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever.¹
1. Gen. 3:22-24
97. Al. 12:22-23 Alma ...Adam did fall by the partaking of the forbidden fruit...¹ ...if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.²
1. Gen. 3:17 2. Gen. 2:17
98. Al. 12:29-30 Alma ...he (God) sent angels to converse with them, (Adam and Eve) who caused man to behold of his glory. And they began from that time forth to call on his name.
99. Al. 12:31 Alma ...he gave commandments unto man, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good and evil,¹ placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good.
1. Gen. 3:5,22

100. Al. 13:14-18 Alma ...Melchizedek...was a high priest...It was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.¹ ...Melchizedek was a king over the land of Salem,² and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem...
1. Gen. 14:20 2. Gen. 14:17-20
101. Al. 16:13 Mormon And Alma and Amulek went forth preaching... in their synagogues,¹ which were built after the manner of the Jews.
1. Note: The word synagogue is used in the following references up until the appearance of Christ in America in the Book of Mormon: Al. 21:4, 5, 11, 16, 19, 20; 23:2; 31:12; 32:1,2,3,5,9,10,12; 33:2; Hal. 3:9,14
102. Al. 18:36 Ammon ...Ammon...began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.
103. Al. 22:10,12 Aaron ...he created all things both in heaven and in earth. ...the creation of Adam, ... -how God created man after his own image,¹ and that God gave him commandments,² and that because of transgression, man had fallen.³
1. Gen. 1:26,27 2. Gen. 1:28; 2:16,17
3. Gen. 3:1-14
104. Al. 25:13,15, 16 Mormon ...the people of Anti-Nephi-Lehi...did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses

105. Al. 26:36 Ammon ...God, has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land.
106. Al. 29:11,12 Alma ...the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob...that same God who delivered them out of the hands of the Egyptians...¹
1. Ex. 14
107. Al. 30:3 Mormon ...and they (people of Ammon) were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled,
108. Al. 31:9 Mormon ...keep the commandments of God, and his statutes, according to the law of Moses.
109. Al. 33:18,19 Alma ...concerning the Son of God...he was spoken of by Moses;¹ yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live.² And many did look and live.
1. Deut. 18:15,18,19 2 Num. 21:8,9
110. Al. 34:7 Amulek ...and also he has appealed unto Moses, to prove that these things are true.
111. Al. 34:13,14 Amulek ...there should be a great and last sacrifice;...then shall the law of Moses be fulfilled;...and that great and last sacrifice will be the Son of God...
112. Al. 36:2 Alma ...remembering the captivity of our fathers; for they were in bondage,¹ and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob,² and he surely did deliver them in their afflictions.³
1. Ex. 3:7 2. Ex. 3:8 3. Ex. 14:30
113. Al. 36:28 Alma ...brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea;¹ and he led them by his power into the promised land...²
1. Ex. 14:26-31 2. Deut. 1-3
114. Al. 42:2,3,5 Alma ...For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground,¹ from whence they were taken - yea, he drew out the man, and he placed at the east end of the

garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life.² Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit.³ For behold, if Adam had put forth his hand immediately, and would have partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

1. Gen. 3:23 2. Gen. 3:23,24
3. Gen. 3:22-24

115. Al. 45:18,19 Mormon
 ...he (Alma) was never head of more; as to his death or burial we know not of...and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses... the scriptures saith the Lord took Moses unto himself...¹
 1. Deut. 34:5-7
116. Al. 46:23,24 Capt. Moroni
 ...Joseph, whose coat was rent by his brethren into many pieces;¹ ...let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.
 1. Gen. 37:31-33
117. Hel. 6:10 Mormon
 ...the land north was called Mulek, which was after the son of Zedekiah;¹ for the Lord did bring Mulek into the land north, and Lehi into the land south.
 1. 2 Kings 25:1-7
118. Hel. 6:26-30 Mormon
 ...behold, they were put into the heart of Gadianton by that same being (Satan) who did entice our first parents to partake of the forbidden fruit.¹ Yea, that same being who did plot with Cain,² that if he would murder his brother Abel it should not be known unto the world. And

he did plot with Cain and his followers³ from that time forth. And also it is that same being who put it into the hearts of the people to build a tower⁴ sufficiently high that they might get to heaven... and of secret murder; and he has brought it forth from the beginning of man even down to this time. And behold, it is he who is the author of all sin.

1. Gen. 3:1-6 2. Gen. 4:1-14
3. Gen. 4:23,24 4. Gen. 11:1-9

119. He. 8:11 Nephi ...God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, inasmuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up.¹
1. Ex. 14:26-31
120. He. 8:13,16 Nephi ...Moses,...he hath spoken concerning the coming of the Messiah.¹ And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.
1. Deut. 18:18
121. He. 8:14,15 Nephi ...did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness,¹ even so shall he be lifted up who should come. And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith ...might live...
1. Num. 21:8
122. He. 13:5 Samuel ...they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.¹
1. Ex. 19,20
123. He. 8:17,18 Nephi ...Abraham saw of his (Christ) coming and was filled with gladness and did rejoice... that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yes, even after the order of his Son;...
1. Gen. 14:18 c.r. D. & C. 84:6-16

124. He, 8:20,21 Nephi ...Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem)...And now will you dispute that Jerusalem was destroyed? Will ye say that the sons of Zedekiah were not slain, all except it were Mulek?¹ Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?
1. 2 Kings 25:7
125. He. 12:14,15 Mormon Yea, if he say unto the earth - Thou shalt go back, that it lengthen out the day for many hours¹ - it is done; And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still;² yea, and behold, this is so; for surely it is the earth that moveth and not the sun.
1. 2 Kings 20:8-11 2. Josh. 10:13
126. He. 15:2 Samuel Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge;¹ yea, and wo unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.
1. Hos. 10:8; Lk. 23:29,30
127. 3 Ne. 1:24,
25 Mormon ...a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses.¹ Now in this thing they did err, having not understood the scriptures...for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit.
1. Ex. 19,20
128. 3 Ne. 5:24,26 Mormon ...God will gather¹ in from the four quarters of the earth² all the remnant of the seed of Jacob, who are scattered abroad³ upon all the face of the earth... And then shall they know their Redeemer, who is Jesus Christ, the Son of God...
1. Jer. 16:14-16 2. Is. 11:12
3. Ez. 36:24
129. 3 Ne. 9:15 Jesus Christ Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth,¹ and all things that in them are...
1. Gen. 1:1

130. 3 Ne. 9:17,19 Jesus Christ ...in me is the law of Moses fulfilled... And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices¹ and your burnt offerings shall be done away...
1. Ex. 12:27; 20:24
131. 3 Ne. 11:10,14 Jesus Christ Behold, I am Jesus Christ, whom the prophets testified¹ shall come into the world... ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel,² and the God of the whole earth,³ and have been slain for the sins of the world.
1. Gen. 49:10; Is. 9:6; 21:1-4
2. Deut. 6:4 3. Gen. 1:1
132. 3 Ne. 12:18 Jesus Christ ...one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.
133. 3 Ne. 15:4,5, Jesus Christ ...I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law,¹ and I am he who covenanted with my people Israel;² therefore, the law in me is fulfilled...
1. I Cor. 10:4 2. Gen. 35:9-12
134. 3 Ne. 15:15 Jesus Christ ...other tribes of the house of Israel, whom the Father hath led away out of the land.¹
1. 2 Kgs. 17:6
135. 3 Ne. 15:20 Jesus Christ ...other tribes¹ hath the Father separated from them; and it is because of their iniquity that they know not of them.
1. 2 Kings 17:6
136. 3 Ne. 16:3 Jesus Christ But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.
137. 3 Ne. 17:4 Jesus Christ ...I go...to show myself unto the lost tribes of Israel,¹ for they are not lost unto the Father, for he knoweth whither he hath taken them.
1. 2 Kings 17:6, 23
138. 3 Ne. 17:14 Jesus Christ ...I am troubled because of the wickedness of the people of the house of Israel.¹
1. 2 Kings 17; Is. 48:2-8

139. 3 Ne. 20:11 Jesus Christ
Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled - behold they are written, ye have them before you,¹ therefore search them.
1. 1 Ne. 5:10-14
140. 3 Ne. 20:23 Jesus Christ
Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.
1. Deut. 18:15,18,19
141. 3 Ne. 20:25-27 Jesus Christ
...and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.¹ The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed - unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.
1. Gen. 17:4-10
142. 3 Ne. 21:11 Jesus Christ
...it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said)¹ they shall be cut off from among my people who are of the covenant.
1. Deut. 18:19
143. 3 Ne. 22:9 Isaiah
...for as I have sworn that the waters of Noah should no more go over the earth...¹
1. Gen. 9:9-11
144. 3 Ne. 23:1,2 Jesus Christ
And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as

touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

145. 3 Ne. 24:1 Jesus Christ
And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them saying: Thus said the Father unto Malachi¹ - Behold, I will send my messenger...
1. Mal. 3,4 Compare 3 Ne. 24,25
146. 3 Ne. 26:2 Jesus Christ
...These scriptures¹ which ye had not with you, the Father commanded that I should give unto you,² for it was wisdom in him that they should be given unto future generations.
1. 3 Ne. 24:25 2. Mal. 3,4
147. 3 Ne. 27:8 Jesus Christ
...For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name¹ then it is my church, if it so be that they are built upon my gospel.
1. Ex. 20:3-5
148. 4 Ne. 12 Mormon
And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God...
149. Morm. 3:18 Mormon
...yea, unto you, twelve tribes of Israel¹ who shall be judged according to your works by the twelve whom Jesus chose to be his disciples...
1. Gen. 49
150. Morm. 3:20 Mormon
...every soul who belongs to the whole human family of Adam,¹ and ye must stand to be judged of your works...
1. Gen. 5
151. Morm. 8:23 Moroni
Search the prophecies of Isaiah...and as the Lord liveth he will remember the covenant¹ which he hath made with them.
1. Is. 49:8-13

152. Morm. 9:11,12 Moroni ...I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob,¹ and it is that same God who created the heavens and the earth...² Behold, he created Adam³ and by Adam came the fall of man.⁴ And because of the fall of man came Jesus Christ...
1. Ex. 3:6 2. Gen 1. 3. Gen. 2:6-25
4. Gen. 3
153. Eth. 1:3 Moroni ...concerning the creation of the world, and also of Adam,¹ and an account from that time even to the great tower,² and whatsoever things transpired among the children of men until that time is had among the Jews.
1. Gen. 1-10 2. Gen. 11:1-9
154. Eth. 1:33 Moroni ...Jared came forth...from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.
1. Gen. 11:1-9
155. Eth 2:4 Moroni ...they had come down into the valley of Nimrod...¹
1. Gen. 10:9
156. Eth. 6:7 Moroni ...they were tight like unto the ark of Noah...¹
1. Gen. 6:14
157. Eth. 8:15 Moroni ...Akish did administer unto them the oaths which were given by them of old who also sought power,¹ which had been handed down even from Cain, who was a murderer² from the beginning.
1. Gen. 4:7 2. Gen. 4:8
158. Eth. 8:25 Moroni ...the devil who is the father of all lies; even that same liar who beguiled our first parents,¹ yea, even that same liar who hath caused man to commit murder² from the beginning...
1. Gen. 3:13 2. Gen. 4:8,9
159. Eth. 12:10 Moroni Behold it was by faith¹ that they of old were called after the holy order of God.²
1. Rom 4:13 2. Gen. 14:18

160. Eth. 13:2 Moroni ...told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land¹ it became a choice land...
1. Gen. 8:15-22
161. Eth. 13:6,7 Moroni ...remnant of the seed of Joseph, for which things there has been a type. For as Joseph brought his father down into the land of Egypt,¹ even so he died there,² wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.
1. Gen. 46:1-7 2. Gen. 49:33
162. Eth 13:11 Moroni ...and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries,¹ and are partakers of the fulfilling of the covenant which God made with their father, Abraham.
1. Isa. 43:5, 6; c.r. D & C. 133:26-35
163. Moro. 8:8 Jesus Christ ...wherefore the curse of Adam¹ is taken from them in me, that it hath no power over them; and the law of circumcision² is done away in me.
1. Gen. 3:19 2. Gen. 17:10-14
164. Moro. 10:3 Moroni ...remember how merciful the Lord hath been unto the children of man, from the creation of Adam...¹
1. Gen. 2:7

CHAPTER III

THE BEGINNING

It is felt that The Book of Mormon's contribution to the historicity of the Old Testament events and characters concerning Genesis, chapters one to eleven, can be of great help to the teacher in the Latter-day Saint Church School System. It supplies a much needed witness to the events of the "beginning" in which secular and religious historians are at a loss to verify.

The events and characters recorded in the first eleven chapters of Genesis have been made the object of intensive study by both the higher and lower critics of the Bible. Both literary and historical criticism have branded these chapters as a myth or the results of ancient mythology.

J. Paterson Smyth, a popular authority on the Bible, gives his views on the events of the first chapter of Genesis:

These legends (the creation and deluge) were primitive, childish, almost grotesque in parts, and they clearly belonged to a people who believed in many gods. That is perfectly natural, just what we should expect in those old Semitic races from which Israel sprang, when 'their fathers dwelt of old time beyond the river, even Terah, the father of Abraham and the father of Nahor, and they served other gods' (Josh. 24:2). They were blind guesses of the old child-races long ago, puzzling in wonder and awe over the mystery of Creation - blind guesses about a Creator - may we not say blind groping after God.

Smyth conjectures in his own way the development of these so-called legends in the following manner:

It seems startling to connect the noble stories in Genesis with these grotesque legends, yet the evidence certainly points that way... All probability points to the theory in which most modern scholars are now agreed, that the early wandering shepherds of the Hebrews were familiar with the notions of the race from which they came, that

¹J. Paterson Smyth, The Bible In the Making (New York: James Pott & Company, 1914), p.56.

these old legends floated down for centuries in the folklore of primitive Israel, that mingling with the stream of thought of a people impressed by the presence of a holy God, the polytheism and degrading ideas could not remain. The Spirit of God was moving on the face of the waters, working, as it is the economy of the Divine method to work, upon existing materials. Priest and prophet and pious parent would tell the old story in the light of their religious knowledge. And so while their form remained, the old legends were transfigured.¹

Note the method by which these crude legends become "transfigured" into divine scripture:

Passing through the crucible of faithful souls a Divine touch, and yet a Diviner touch was added as they came down through the years till the simple child story of many gods with human passions became the story of the one God holy and just who made the sun and moon which the Chaldeans worshipped and the great bulls to which the Egyptians prayed, and as the crown and summit of His work made man in His image after His likeness; till the legend of Paradise was touched by inspiration to become a vehicle of deepest spiritual truth, of the rise of conscience, of the coming of evil, of the dread which every man feels in his secret sin when he hears the voice of the Lord God in the garden in the cool of the day and is afraid and hides himself. Where the Babylonian poet saw only the action of deified forces of nature, the Hebrew writer saw the working of God. And that insight was Inspiration.²

The Hebrew writer referred to above is nameless. Scholars do not know his name but he is called by them the "Priestly writer" who they say probably lived in the days of Ezekiel in Babylon during the Exile.

An examination of higher criticism is beyond the scope of this study; however, the extensive quote above is justified, in the writer's opinion, because it reveals the thinking of many scholars concerning the historicity of events and characters in Genesis.

Due to success of archeology in recent years, a trend that should be noted is that archeologists and historians are now finding the Biblical record of Genesis, chapters twelve to fifty, historical.

The writer submits the following findings in the Book of Mormon as historical evidence of the validity of Genesis:

¹Ibid., pp. 60, 61.

²Ibid., pp. 61, 62.

The Creation and the Fall of Man - Gen. 1-5¹

The Genesis account of the creation of the earth sustained by Book of Mormon prophets. Gen. 1, 2

1. 1 Ne. 5:10,11 Nephi² ...plates of brass...did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;¹
1. Gen. 1-4
2. Merm.9:11,12 Moroni ...I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob,¹ and it is the same God who created the heavens and the earth...² Behold, he created Adam³ and by Adam came the fall of man.⁴ And because of the fall of man came Jesus Christ...
1. Ex. 3:6 2. Gen. 1 3. Gen. 2:6-25
4. Gen. 3
3. Eth. 1:3 Moroni ...concerning the creation of the world, and also of Adam,¹ and an account from that time even to the great tower,² and whatsoever things transpired among the children of men until that time is had among the Jews.
1. Gen. 1-10 2. Gen. 11:1-9
- The creation was done by Jehovah, i.e. Jesus Christ. Gen. 1, 2
4. Mos. 3:8 Benjamin And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning;¹ and his mother² shall be called Mary.
1. Gen. 2:4 2. Isa. 7:14
5. Mos. 7:27 Limhi ...Christ...should take upon him the image of man, and it should be the image after which man was created in the beginning...¹
1. Gen. 1:26,27

¹Only a general Bible reference is given after each statement. Detailed references to the Old Testament are found after each Book of Mormon citation where applicable.

²Person speaking or being quoted.

6. Al. 22:10,12 Aaron ...he created all things both in heaven and in earth...the creation of Adam,... how God created man after his own image,¹ and that God gave him commandments,² and that because of transgression, man had fallen.³
 1. Gen. 1:26,27 2. Gen. 1:28; 2:16,17
 3. Gen. 3:1-14

7. 3 Ne. 9:15 Jesus Christ Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth,¹ and all things that in them are...
 1. Gen. 1:1

Man is in the image of God and is his creation. Gen. 1:26,27; 5:1-5

8. Mos. 7:27 Linhi ...Christ...should take upon him the image of man, and it should be the image after which man was created in the beginning...¹
 1. Gen. 1:26,27

9. Al. 22:10,12 Aaron ...he created all things both in heaven and in earth...the creation of Adam,... how God created man after his own image,¹ and that God gave him commandments,² and that because of transgression, man had fallen.³
 1. Gen. 1:26,27 2. Gen. 1:28; 2:16,17
 3. Gen. 3:1-14

Adam and Eve are the progenitors of all men on this earth. Gen. 2:15-25; 3; 4

10. 1 Ne. 5:10,11 Nephi ...plates of brass...did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;¹
 1. Gen. 1-4

11. 2 Ne. 2:15 Lehi ...he (God) had created our first parents...¹
 1. Gen. 1:26,27

12. 2 Ne. 2:19,20 Lehi ...And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.¹ And they have brought forth children; yea, even the family of all the earth.²
 1. Gen. 3:22-24 3. Gen. 4

13. 2 Ne. 2:22-25 Lehi
 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children;¹ wherefore they would have remained in the state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.² But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that man might be, and man are, that they might have joy.
 1. Gen. 1:28 2. Gen. 3:5-8
14. Mos. 16:3 Abinadi
 ...even that old serpent that did beguile our first parents,¹ which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish..., knowing evil from good.²
 1. Gen. 3:1-17 2. Gen. 3:22
15. Al. 12:21 Antionah
 ...lest our first parents should enter and partake of the fruit of the tree of life, and live forever.¹
 1. Gen. 3:22-24
16. Morm. 3:20 Mormon
 ...every soul who belongs to the whole human family of Adam;¹ and ye must stand to be judged of your works...
 1. Gen. 5
17. Morm. 9:12 Moroni
 ...Behold, he created Adam¹ and by Adam came the fall of man.² And because of the fall of man came Jesus Christ.
 1. Gen. 2:6-25 2. Gen. 3
18. Eth. 8:25 Moroni
 ...the devil who is the father of all lies; even that same liar who beguiled our first parents,...¹
 1. Gen. 3:13
19. More. 10:3 Moroni
 ...remember how merciful the Lord hath been unto the children of man, from the creation of Adam...¹
 1. Gen. 2:7

The transgression of Adam brought mankind into this earth in a fallen condition. Gen. 3-6

20. 2 No. 2:18-20 Lehi
 And because he (Devil) had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.¹ And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.² And they have brought forth children; yea, even the family of all the earth.³
 1. Gen. 3:1-5 2. Gen. 3:22-24 3. Gen. 4
21. 2 No. 2:22-25 Lehi
 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in the state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin...²
 1. Gen. 1:28 2. Gen. 3:5-8
22. Mos. 3:19 Benjamin
 For the natural man is an enemy to God, and has been from the fall of Adam...¹
 1. Gen. 6:5-8
23. Mos. 3:26 Benjamin
 ...Adam should fall because of his partaking of the forbidden fruit...¹
 1. Gen. 3:12
24. Mos. 16:3 Abinadi
 ...even that old serpent that did beguile our first parents,¹ which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish... knowing evil from good.²
 1. Gen. 3:1-17 2. Gen. 3:22
25. Al. 22:12 Aaron
 ...and that God gave him commandments,¹ and that because of transgression, man had fallen.²
 1. Gen. 1:28; 2:16,17 2. Gen. 3:1-14
26. Morm. 9:12 Moroni
 ...Behold, he created Adam¹ and by Adam came the fall of man.² And because of the fall of man came Jesus Christ...
 1. Gen. 2:6-25 2. Gen. 3

The fall was necessary for man's mortal existence, i.e. the forbidden fruit in opposition to the tree of life. Gen. 2:9

27. 2 Ne. 2:15 Lehi ...it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life.¹
1. Gen. 2:9
28. 2 Ne. 2:22-25 Lehi And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children,¹ wherefore they would have remained in the state of innocence, having no joy, for they knew no sin.² But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are, that they might have joy.
1. Gen. 1:28 2. Gen. 3:5-8
29. 2 Ne. 9:6 Jacob For as death hath passed upon all men,¹ to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall...
1. Gen. 2:17; 3:3-6
30. Mos. 3:26 Benjamin ...Adam should fall because of his partaking of the forbidden fruit...¹
1. Gen. 3:12
31. Al. 12:22-23 Alma ...Adam did fall by the partaking of the forbidden fruit...¹ if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.²
1. Gen. 3:17 2. Gen. 2:17
32. Al. 12:31 Alma ...he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil,¹ placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good.
1. Gen. 3:5,22

33. 2 Ne. 2:19 Lehi ...And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.¹
1. Gen. 3:22-24
34. 2 Ne. 2:22 Lehi And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden.
35. Al. 42:2 Alma For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground,¹ from whence they were taken...
1. Gen. 3:23

The flaming sword placed to guard the tree of life. Gen. 3:22-24

36. Al. 12:21 Antionah ...God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever.¹
1. Gen. 3:22-24
37. Al. 12:22-23 Alma ...if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.¹
1. Gen. 2:17
38. Al. 42:2,3,5 Alma ...For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground,¹ from whence they were taken - yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life.² Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit.³ For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.
1. Gen. 3:23 2. Gen. 3:23, 24
3. Gen. 3:22-24

The Serpent (Devil) as the tempter and father of lies. Gen. 3:2-5

39. 2 Ne. 2:18-19 Lehi And because he (Devil) had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.¹
1. Gen. 3:1-5
40. 2 Ne. 9:9 Jacob ...yea, to that being who beguiled our first parents,¹ who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder² and all manner of secret works of darkness.
1. Gen. 3:4,5 2. Gen. 4:1-16; 6:5
41. Mos. 16:3 Abinadi ...even that old serpent that did beguile our first parents,¹ which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish... knowing evil from good.²
1. Gen. 3:1-17 2. Gen. 3:22
42. He. 6:26-30 Mormon ...behold, they were put into the heart of Gadianton by that same being (Satan) who did entice our first parents to partake of the forbidden fruit...¹ And behold, it is he who is the author of all sin.
1. Gen. 3:1-6
43. Eth. 8:25 Moroni ...the devil who is the father of all lies; even that same liar who beguiled our first parents,¹ yea, even that same liar who hath caused man to commit murder² from the beginning...
1. Gen. 3:13 2. Gen. 4:8,9
- Adam in the world is directed by angels.
44. Al. 12:29-30 Alma ...he (God) sent angels to converse with them, (Adam and Eve) who caused men to behold of his glory. And they began from that time forth to call on his name.

Adam's Children - From Cain to Noah - Gen. 4-6

Adam's children do evil. Gen. 4,5

45. Mos. 3:19 Benjamin For the natural man is an enemy to God, and has been from the fall of Adam...¹
1. Gen. 6:5-8
46. Mos. 16:3 Abinadi ...even that old serpent that did beguile our first parents,¹ which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish...knowing evil from good.²
1. Gen. 3:1-17 2. Gen. 3:22
- Cain the first murderer. Gen. 4:1-18
47. He. 6:27 Mormon Yea, that same being who did plot with Cain,¹ that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers² from that time forth.
1. Gen. 4:1-14 2. Gen. 4:23,24
48. Eth. 8:15 Moroni ...Akist did administer unto them the oaths which were given by them of old who sought power,¹ which had been handed down even from Cain, who was a murderer² from the beginning.
1. Gen. 4:7 2. Gen. 4:8
49. Eth. 8:25 Moroni ...the devil who is the father of all lies; even that same liar who beguiled our first parents,¹ yea, even that same liar who hath caused man to commit murder² from the beginning...
1. Gen. 3:13 2. Gen. 4:8,9
- Satan's influence on Adam and his children. Gen. 3-5
50. 2 Ne. 9:9 Jacob ...yea, to that being (Devil) who beguiled our first parents,¹ who transformeth himself nigh unto an angel of light² and stirreth up the children of men unto secret combinations of murder³ and all manner of secret works and darkness.
1. Gen. 3:4,5 2. Gen. 3:13
3. Gen. 4:1; 1-16; 6:5
51. He. 6:29,30 Mormon ...of secret murder; and he has brought it forth from the beginning of man even down to this time. And behold, it is he who is the author of all sin.
(Also refer to references listed above)

Adam's Children - From Noah to Abraham - Gen. 6-11

Noah and the flood. Gen. 9:9-11

52. 3 Ne. 22:9 Isaiah ...for as I have sworn that the waters of Noah should no more go over the earth...¹
1. Gen. 9:9-11
53. Eth. 6:7 Moroni ...when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah...¹
1. Gen. 6:14
54. Eth. 13:2 Moroni ...he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land...¹
Gen. 8:15-22
- The confounding of languages, and scattering of people at the tower of Babel, Gen. 11:1-9
55. Om. 22 Amaleki ...And his first parents came out from the tower,¹ at the time the Lord confounded the language of the people...
1. Gen. 11:1-9
56. Mos. 28:17 Mormon ...it (records of Jaredites) gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth,¹ yes, and even from that time back until the creation of Adam.
1. Gen. 11:1-9
57. Ha. 6:28 Mormon And also it is that same being who put it into the hearts of the people to build a tower¹ sufficiently high that they might get to heaven.
1. Gen. 11:1-9
58. Eth. 1:3 Moroni ...concerning the creation of the world, and also of Adam,¹ and an account from that time even to the great tower,² ...
1. Gen. 1-10 2. Gen. 11:1-9
59. Eth. 1:33 Moroni ...Jared came forth...from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.
1. Gen. 11:1-9

60. Title page of the Book
of Mormon

...which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven...

Adam and his posterity kept a record telling of his family from the beginning.

This record was had by the Jaredites and later by the Nephites.

61. Eth. 1:3,4 Moroni

...this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time...they...had upon the plates.

The foregoing classification of Scriptures tend to substantiate the historicity of the Old Testament. The teacher who accepts the validity of the Book of Mormon can, with self-assurance, teach the following as facts of Old Testament history:

1. The creation of the earth was done by God or Jehovah - who is Jesus Christ (1,2,3,4,5,6,7)¹.
2. Man is in the image of God and is his creation (8,9)².
3. Adam and Eve are the progenitors of all men on this earth, (10,11,12,13,14,15,16,17,18,19).
4. The transgression of Adam brought mankind into this earth in a fallen condition (20,21,22,23,24,25,26).
5. The fall was necessary for man's mortal existence, i.e. the forbidden fruit in opposition to the tree of life (27,28,29,30,31,32).
6. Adam and Eve living in the Garden of Eden and driven from it (33,34,35).

¹All numbers refer back to the preceding list of scriptural references.

²Many scriptures of a marginal nature have not been included in this list.

7. The flaming sword placed to guard the tree of life (36,37,38).
8. The Serpent (Devil) as the tempter and father of lies (39,40, 41,42,43).
9. Adam in the world is directed by angels (44).
10. Adam's children do evil (45,46).
11. Cain the first murderer (47,48,49).
12. Satan's influence on Adam and his children (50,51).
13. Noah and the flood (52,53,54).
14. The confounding of languages, and scattering of people at the tower of Babel (55,56,57,58,59,60).

It will be noted that several areas of this chapter are considered beyond the scope of historical writers, such as the historicity of the creation. Neither is it included in the scope of this study. However, it should be pointed out that both the Biblical writers and the Book of Mormon writers considered the events and characters of the Genesis story as historical realities.

The Book of Mormon writers not only verify many Biblical incidents and personages as authentic in their historical setting but give us interesting insight into some areas the Old Testament record tells little or is silent upon. We will consider some of them now.

That the creation of this earth was done by Jehovah who is Christ is stated in many references (1,2,3,4,5,6,7). Whether Christ is Jehovah is a religious doctrine that has divided many people. Scholars have written much and caused considerable discussion as to the difference between the use of the word God¹ (Elohim) and Lord God² (Jehovah). Who is the Creator? Is God and Lord God the same person? The Book of Mormon prophets raise their voices - that Jehovah is Jesus Christ the creator of heaven and earth (1,2,3,4,5,6,7).

The Garden of Eden is looked upon by Nephite prophets, not as mythology, but as a real place (33,34,35). The Fall is an event of profound influence upon mankind (20,21,22,23,24,25,26). The reality of the persons of Adam and Eve is never questioned by the writers. The events of the Fall, which are accepted by the Book of Mormon record, assigns to the role of man a fallen condition until redeemed by Christ. These events give the Book of Mormon and the Bible a common view of the historical development of man. The historical evolution of man is not part of the Old Testament or Book of Mormon teachings (10,11,12,13,14,15,16,17,18,19). The evolutionary point of view is that which assumes that development invariably took place from lower to higher forms of life. In the writer's opinion, the view the teacher holds as to the development of history will affect his interpretation of the facts and events in the Old Testament story. Therefore the Book of Mormon's contribution to Genesis in the interpretation of history can be of great value to the teacher.

The significant events of the flood and the scattering of the people of the earth at the tower of Babel is verified in the Book of Mormon. The flood has but three references: 3 Ne. 22:9; Ether 6:7; Ether 13:2. However, the building of the tower of Babel presupposes the flood. There are six references in the Book of Mormon to this event by three authors, Amaleki, Mormon and Moroni (55,56,57,58,59,60).

CHAPTER IV

THE PATRIARCHS - ABRAHAM TO MOSES

To the student of the Old Testament, the Hebrew beginning of the Patriarchs from Genesis eleven to fifty, has caused serious historical problems. Harvard professor, George Foot Moore, has stated the problem in this way:

On the other side of the exodus are, according to the genealogies, three or four generations of total ignorance; beyond that lies the patriarchal story, the realm of pure legend...Out of such materials Judean authors in the tenth and following centuries constructed the history of their people from the remotest antiquity...thus our Bible.¹

Many scholars, like Professor Moore, have taken the position that the Old Testament story of the patriarchs is but a redaction of later writers. Max Loehr states that the God of Abraham, Isaac and Jacob was not one god but..."Thus there are three gods of the three patriarchs, each with his own protective deity, and originally the gods were nothing more or less than local demons."² Loehr's next statement concerning the patriarchal age indicates that the covenant of circumcision was developed in the period of exile and then inserted into the documents to give a historic authenticity to the religion of Judah. Loehr's comment on this is, "...In order to give it (circumcision) an honorable antiquity, the first use of circumcision was referred back to the days of the patriarch Abraham and put forth as a sign of the covenant between him and Jahweh."³

¹George Foot Moore, The Literature of the Old Testament (New York: Henry Holt and Company, 1913), p. 98.

²Max Loehr, A History of Religion in the Old Testament (New York: Charles Scribner's Sons, 1936), p. 31.

³Ibid., p. 128

A summary of the position of the biblical scholars that hold to the evolutionary development point of view concerning the patriarchal period is done by W. F. Albright. He states:

Until recently it was the fashion among biblical historians to treat the patriarchal sagas of Genesis as though they were artificial creations of Israelite scribes of the Divided Monarchy or tales told by imaginative rhapsodists around Israelite campfires during the centuries following their occupation of the country. Eminent names among scholars can be cited for regarding every item of Gen. 11-50 as reflecting late invention, or at least retrojection of events and conditions under the Monarchy into the remote past, about which nothing was thought to have been really known to the writers of later days.¹

Albright's next comment, however, gives a different insight into the problem, and changes this picture. He states:

Archeological discoveries since 1925 have changed all this. Aside from a few die-hards among older scholars, there is scarcely a single biblical historian who has not been impressed by the rapid accumulation of data supporting the substantial historicity of patriarchal tradition.²

In the following quotation we have a summary of the patriarchal period as viewed by archeologists:

For two or three generations past, the literary critics of the Bible have felt that the Hebrew patriarchs were not historic persons but rather idealized portraits of mythical ancestors created by the prophets as vehicles of religious teaching. But in these days archeology has forced us to admit that the older scholars were wrong. We are beginning to discover that Genesis 12-50 is full of historical material. These narratives now appear to stand to the later history of the Hebrews much as the Aegean culture stood to the Hellenic. Just as Troy, Mycene and Knossos were thought by the mid-nineteenth century to have been created by the imagination of Homer but now are proved to be actual cities with a history that fits into the demands of the Iliad and the Odyssey, so the alleged mythical character of Abraham suddenly takes on reality as the spade reveals Palestinian and Mesopotamian civilizations that are accurately reflected in the Bible stories and are a necessary preliminary to the history that follows. Among the evidences are the following:

¹William F. Albright, The Biblical Period from Abraham to Ezra (New York: Harper Torchbooks, The Cloister Library, 1963), p. 1

²Ibid., p. 2

1. Practically all the towns of Palestine mentioned in the narratives of the patriarchs were in existence in the patriarchal age, and there is no mention of cities that we know were founded later. This could not be so if the stories were invented in the ninth or eighth centuries before Christ.

2. The life of the patriarchs, nomadic yet attached to fixed bases, could not have been guessed by late writers. But an examination of mounds shows that the hill country was sparsely settled and that population was concentrated on the coastal plains, Esdraelon and the Jordan valley. The patriarchs are said to have ranged just this highland section where there are almost no towns or town cemeteries but many solitary burials of a nomadic people of the patriarchal period. These conditions were not true when the alleged late inventor of the stories wrote.

3. The report that the Jordan valley was well watered and fruitful when Abraham first came, and that a great catastrophe caused a departure of population is corroborated by the evidence. The period of densest population there proves to have been in the Early Bronze age. This could not have been guessed by a late writer but was contemporary fact for the early saga maker.

4. Sodom and Gomorrah situated at the south end of the Dead Sea and now covered by its waters must have been destroyed not later than 1800 B.C. This is proved by the great fortified site of Babed-Dra high above the plain - evidently a shrine and festival place for a large sedentary population. The occupation ended abruptly. This matches the Bible story of the destruction of these cities by some cataclysm and fixes the date of Abraham in the nineteenth century before Christ.

5. Some names of the ancestors of Abraham as given in Genesis 10:21 ff., have been found to be the names of places in the vicinity of Haran in Assyrian times. Those place names were probably derived from more ancient clan names and therefore testify to the historicity of the Biblical personages.

6. The Joseph story, which in its present form is a romantic tale, is witness to the close relation between the Israelites and Egypt in the Hyksos period. The name of a Hyksos ruler was Yakobhar, and a Chancellor, Hur - both recognized as Hebrew.

Such are some of the considerations that show the stories of the patriarchs to be based on historic fact. The sagas themselves were originally transmitted in poetical form and were much later rendered in the prose form given in Genesis. A parallel is the story of Deborah, where the poetical version (Judges 5) and the prose transcription (Judges 4) have both been preserved.¹

Next will be added the Book of Mormon's contribution to the historicity of the events and personages of the patriarchal age.

¹Albert E. Bailey and Charles F. Kent, History of the Hebrew Commonwealth (New York: Charles Scribners' Sons, 1935), p. 404, 405.

Abraham - The Book of Mormon's Contribution to the
Historicity of Events in His Life - Gen. 12-25

Abraham received a "holy" calling from Jehovah. He knew Jehovah as the Christ. Gen. 17, 18

1. He. 8:13,16,17,18 Nephí

...Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah...Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham...Abraham saw of his (Christ) coming and was filled with gladness and did rejoice...that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son...

1. Gen. 14:18 c.r. D & C 84:6-16

2. Eth. 12:10,11 Moroni

Behold it was by faith¹ that they of old were called after the holy order of God.² Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

1. Rom. 4:13 2. Gen. 14:18

Abraham knew Melchizedek, the King of Salem, as the high priest according to the holy order of God, and paid tithes of one-tenth part of all he possessed to him. Gen. 14:17-20

1. Al. 13:14-18 Alma

...Melchizedek...was a high priest...It was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.¹ ...Melchizedek was a king over the land of Salem,² and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem...

1. Gen. 14:20 2. Gen. 14:17-20

2. He. 8:17,18

Nephi

...Abraham saw of his (Christ) coming and was filled with gladness and did rejoice...that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son...

1. Gen. 14:8 c.r. D & C 84:6:16

Abraham commanded to take Isaac and offer him for a burnt offering. Gen. 22:

1-19

1. Jac. 4:4,5

Jacob

For, for this intent have we written these things; that they may know that we knew of Christ...many hundred years before his coming...they believed in Christ and worshipped the Father in his name... And for this intent we keep the law of Moses, it pointing our souls to him... it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac,¹ which is a similitude of God and his Only Begotten Son.

1. Gen. 22:1-19

The Covenant: The Nature of God's Covenant with Abraham
and its Historical Fulfillment as Given in the
Book of Mormon - Gen. 12,13,15,17

Through Abraham and his descendants all families of the earth were to be blessed, i.e. through the priesthood and gospel.

1. 1 Ne. 15:18

Nephi

...all the house of Israel...covenant... should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying; In thy seed shall all the kindreds of the earth be blessed.¹

1. Gen. 17:1-22

2. 1 Ne. 22:9-12

Nephi

...the covenants of the Father of heaven unto Abraham, saying; In thy seed shall all the kindreds of the earth be blessed.¹ And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants

and his gospel unto those who are of the house of Israel.

1. Gen. 17:1-22

3. Eth. 13:11

Moroni

...and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries,¹ and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

1. Isa. 43:5,6; c.r. D & C 133:26-35

4. 3 Ne. 20:25-27

Jesus
Christ

...and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.¹ The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed - unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel.

1. Gen. 17:4-10

Abraham's seed to be "scattered"¹ to the four corners of the earth, but not forgotten by the Lord.

1. 1 Ne. 10:12

Nephi

...concerning the house of Israel, that they should be compared like unto an olive-tree,¹ whose branches should be broken off and should be scattered upon all the face of the earth.²

1. Jer. 11:16-19 2 Rom. 11:16-25

2. 3 Ne. 5:24,26

Mormon

...God will gather¹ in from the four quarters of the earth² all the remnant of the seed of Jacob, who are scattered abroad³ upon all the face of the earth... And then shall they know their Redeemer, who is Jesus Christ, the Son of God.

1. Jer. 16:14-16 2. Is. 11:12 3 Ez.36:24

¹Note: A listing of Book of Mormon scriptures concerning the scattering of the Ten Tribes of Israel and the Tribe of Judah will be given in Chapter 8 of this study.

3. Eth. 13:11

Moroni

...and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries,¹ and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

1. Isa. 43:5,6 c.r. D & C 133:26-35

4. 2 Ne. 29:14

Nephi

...I am God...I covenanted¹ with Abraham that I would remember his seed forever.

1. Gen. 17:4-7

His seed (Tribes of Israel) will be "gathered" into their lands of inheritance, and will accept Christ as their God and King.

1. 1 Ne. 10:14

Nephi

And after the house of Israel should be scattered they should be gathered together again,¹ ...or the remnants of the house of Israel,² should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

1. Jer. 31:10; 32:37 2 Mic. 2:12;
Isa. 11:12

2. 1 Ne. 15:20

Nephi

...And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again...¹

1. Isa. 11:10-16; 49

3. 1 Ne. 22:12

Nephi

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their savior and their Redeemer, and the Mighty one of Israel.

4. 2 Ne. 3:5

Lehi

Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off,¹ nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power,

unto the bringing of them out of darkness unto light - yea, out of hidden darkness and out of captivity unto freedom.

1. Gen. 49:22-26

5. 3 Ne. 5:24,26

Mormon

...God will gather¹ in from the four quarters of the earth² all the remnant of the seed of Jacob, who are scattered abroad³ upon all the face of the earth...And then shall they know their Redeemer, who is Jesus Christ, the Son of God...

1. Jer. 16:14-16 2. Is. 11:12; Ez. 36:24

6. Eth. 13:11

Moroni

...and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries,¹ and are partakers of the fulfilling of the covenant which God made with their father Abraham.

1. Isa. 43:5,6 c.r. D & C. 133:26-35

The Jews will be restored as will the rest of the House of Israel. Isa. 49

1. 1 Ne. 15:20

Nephi

...And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again...¹

1. Isa. 11:10-16; 49

2. 2 Ne. 6:8,9

Jacob

...the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.¹ Nevertheless, the Lord has shown unto me that they should return again.²

1. 2 Kings 24:10-16

Note: See chapter 8 concerning the destruction of Jerusalem for additional references on the Jews.

2. Ezra 1:2-4

God's covenant with Joseph. A remnant of the tribe of Joseph was to be broken off from the House of Israel, nevertheless, they were always to be preserved. Gen. 49:22-26

1. 2 Ne. 3:4,5

Lehi

...and I am a descendant of Joseph who was carried captive into Egypt.¹ And great were the covenants of the Lord which he made unto Joseph. Wherefore, Joseph truly saw our day. And he obtained a pro-

mise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off,² nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days...

1. Gen. 37:12-28 2. Gen. 49:22-26

2. 2 Ne. 25:21 Nephi ...I write...that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.
3. Al. 26:36 Ammon ...God, has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land...
4. Al. 46:23,24 Capt. Moroni ...Joseph, whose coat was rent by his brethren into many pieces,¹ ...let us remember the words of Jacob before his death, for behold, he saw that a part of the remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.
1. Gen. 37:31-33
5. Eth. 13:6,7 Moroni ...remnant of the seed of Joseph, for which things there has been a type. For as Joseph brought his father down into the land of Egypt,¹ even so he died there,² wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.
1. Gen. 46:1-7 2. Gen. 49:33
6. 2 Ne. 3:16,23 Joseph ...thus prophesied Joseph:...for the Lord hath said unto me, I will preserve thy seed forever.¹ ...for thy seed shall not be destroyed...²
1. Gen. 48:17-19 2. Gen. 48:17-19

The Twelve Tribes of Israel to be judged by the Twelve Apostles.

1. Morm. 3:18 Mormon ...yea, unto you, twelve tribes of Israel¹ who shall be judged according to your works by the twelve whom Jesus chose to be his disciples...
1. Gen. 49

The Covenant of Abraham Extended to Isaac, Jacob
and the Twelve Tribes of Israel

The blessings of Abraham were extended to his descendants through Isaac, Jacob, the twelve sons of Jacob, and their posterity by covenant. Gen. 26:1-5; 35:11

1. 1 Ne. 17:40 Nephi Behold, he loved our fathers, and he covenanted¹ with them, yea even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.²
1. Gen. 28:13 2. Ex. 3:6-8
2. Mos. 7:19 Limhi ...put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground,¹ and fed them with manna² that they might not perish in the wilderness...
1. Ex. 14:29 2. Ex. 16:35
3. 3 Ne. 5:24,26 Mormon ...God will gather¹ in from the four quarters of the earth² all the remnant of the seed of Jacob, who are scattered abroad³ upon all the face of the earth... And then shall they know their Redeemer, who is Jesus Christ, the Son of God...
1. Jer. 16:14-16 2. Is. 11:12; Ez. 36:24

Abraham, Isaac, and Jacob have been accepted by God as pure and noble progenitors.

1. Al. 5:24 Alma ...do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?
c.r. Al. 7:25

Joseph - Son of Jacob

The following historical incidents are verified in the Genesis story. They are:

Joseph was the son of Jacob.

1. 1 Ne. 5:14 Nephi ...also found upon the plates of brass a genealogy...wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob,¹ who was sold into Egypt,² and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.³
1. Gen. 30:22-24 2. Gen. 37:12-28
3. Gen. 47:1-12

Joseph had a coat "rent in pieces." Gen. 37:33

1. Al. 46:23,24 Capt. Moroni ...Joseph, whose coat was rent by his brethren into many pieces,¹ ...let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.
1. Gen. 37:31-33

Joseph was sold into Egypt by his brothers. Gen. 37:12-28

1. 1 Ne. 5:14 Nephi ...also found upon the plates of brass a genealogy...wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob,¹ who was sold into Egypt,² and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.³
1. Gen. 30:22-24 2. Gen. 37:12-28
3. Gen. 47:1-12
2. 2 Ne. 3:4 Lehi ...and I am a descendant of Joseph who was carried captive into Egypt...¹
1. Gen. 37:12-28

3. 2 Ne. 4:1 Nephi ...concerning Joseph, who was carried into Egypt.¹
1. Gen. 37:12-28

4. Al. 10:3 Amulek ...Aminadi was a descendant of Nephi... who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren.¹
1. Gen. 37:12-28

Joseph preserved his father Jacob and all his household from perishing with famine. Gen. 47:1-12

1. 1 Ne. 5:14 Nephi ...also found upon the plates of brass a genealogy...wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob,¹ who was sold into Egypt,² and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.³
1. Gen. 30:22-24 2. Gen. 37:12-28
3. Gen. 47:1-12

2. Eth. 13:6,7 Moroni ...remnant of the seed of Joseph, for which things there has been a type. For as Joseph brought his father down into the land of Egypt,¹ even so he died there,² wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not.
1. Gen. 46:1-7 2. Gen. 49:33

Joseph was promised a continuous lineage forever. His descendants would not be destroyed.

1. 2 Ne. 3:16,23 Lehi ...thus prophesied Joseph...for the Lord hath said unto me, I will preserve thy seed forever.¹ ...for thy seed shall not be destroyed...²
1. Gen. 48:17-19 2. Gen. 48:17-19

Joseph foretold the Exodus, listing in prophecy the following historical events: (1) Moses would be the name of the deliverer; (2) Moses would have a spokesman for he would not be "mighty" in speaking; (3) Moses would have

power in a rod, and (4) Moses would receive the law in writing from the Lord.

1. 2 Ne. 3:9,10 Joseph Moses,¹ whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt.²
1. Ex. 3:4 2. Ex. 3:10

2. 2 Ne. 3:16,17 Joseph Yea, thus prophesied Joseph...for the Lord hath said unto me, I will preserve thy seed forever.¹ And the Lord hath said unto me, I will raise up a Moses; and I will give power unto him in a rod.² And I will give judgment unto him in writing.³ Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking.⁴ But I will write unto him my law, by the finger of mine own hand;⁵ and I will make a spokesman for him.
1. Gen. 48:17-19 2. Ex. 4:2-4
3. Ex. 24:4 4. Ex. 4:10-17 5. Ex.24:12

The Book of Mormon views Abraham as an individual with whom Jehovah made great promises. The promises were of such a nature that a covenant of great historical importance to all people was made. The covenant included the following agreements:

First, through Abraham and his descendants all families of the earth were to be blessed (6,7,9). This "blessing" was not only to be upon the literal descendants of Abraham, but also unto the Gentiles by reason of their acceptance of the Gospel of Christ¹ and receiving the Holy Ghost (9).

Second, Abraham's seed was to be "scattered" to the four corners of the earth, but not forgotten by the Lord (10,11,12,15). After this the tribes of Israel (Abraham's descendants through his grandson) will be gathered back into their lands of inheritance at which time they will accept Christ as their God and King (14,15,16,17,18,19).

¹See Abr. 2:9-11 concerning the function of the priesthood in Abraham's blessing.

Third, the Jews will be restored after being dispersed and scattered (20,21).

It should be noted that Lehi and Ishmael were descendants of Joseph, the son of Jacob, and that the promises concerning this tribe are found in the Book of Mormon. Indeed, as a continuation of Abraham's blessing, but yet a separate covenant with Joseph, the Lord promised that Joseph's descendants would always be preserved (22,25,25,27). Although the Book of Mormon tells us the tribe of Joseph is always to be preserved, the Indians are now known only to the believers of this record as the descendants of Joseph. However, the Book of Mormon prophets mention that the tribes of Joseph will come forth out of "captivity" into freedom and from a "hidden darkness" and "obscurity" into a gathered people. (16,17)¹.

Captain Moroni adds to the historicity of Joseph's coat of many colors by quoting a prophecy of Jacob that says as a remnant of the coat had not perished, neither would Joseph's tribe be completely destroyed, but would be preserved (25,26).

To the writers of the Book of Mormon, Joseph's story of being sold by his brothers into Egypt and the incident of the coat are not just "romantic tales" written to give credence to the patriarchal traditions. The Genesis story in many details is not only vindicated by the Nephite prophets, but the Joseph story gives a reason for the Nephite people's very existence and gives them hope for the future (22,26,33,34).

Five Nephite prophets refer to the story of Joseph and verify that:

He was the son of Jacob (33). He had a coat "rent in pieces." (34)

¹The Book of Mormon references concerning the future restoration of the tribe of Joseph and all the House of Israel are numerous. Only a few have been cited as prophetic fulfillment of future prophecies.

He was sold into Egypt by his brothers.(35,36,37,38). He preserved his father Jacob and all his household from perishing with famine (39,40,41).

Joseph also foretold the captivity and future exodus of the children of his father, Israel, and named their deliverer as the prophet Moses (42,43).

To the Book of Mormon prophets, Abraham, the great patriarch of the Bible, is real and indeed not "artificial creations of Israelite scribes of the Divided Monarch...", as some eminent scholars contend. As archeologists today are presenting more and more accurate evidence substantiating the Biblical historical conditions surrounding the patriarchal period, the Book of Mormon provides another historical source and further verifies the narrative in Genesis.

Abraham was called of Jehovah, the same God who spoke to Moses (1,2), and he knew that Jehovah was Christ (1,2). Abraham knew Melchizedek, the king of Salem, as the high priest according to the holy order of God, and paid tithes of one-tenth part of all he possessed to him (3,4). Also Abraham was commanded to offer Isaac, his son, for an offering with the intent of pointing the way for the sacrifice of Christ, the Only Begotten of the Father. (5).

CHAPTER V

BONDAGE AND RETURN - EGYPT TO CANAAN

The Book of Mormon refers often, and in some detail, to the events of Israel's exodus and journey in the wilderness. Its record gives authenticity to the many miracles and manifestations of God's power associated with the great exodus of Israel. This is a much needed witness to the historicity of the Old Testament.

The scholars of today vary from almost total rejection of the existence of the tribes of Israel in Egypt, or at the most limiting it to the "Rachel" group, to an acceptance of all the major features of the story excepting the miracles. Miracles, they explain, developed in the motif of the "bringing forth out of Egypt," as a tradition in Canaan-Israel.

The apologists for the traditional story of the exodus are many. A few quotes will give some idea of their position:

The results sketched in the previous chapter necessarily modify our views of the history of Israel and its religion. Our conception of the successive stages of Revelation is seriously altered when we transfer Leviticus from Moses, who may possibly be dated about 1300 B.C., to say Ezra about 450 B.C. ...according to the crude, popular distortion of the idea of inspiration still often held and taught, every narrative in the Old Testament is to be taken in its liberal sense as an exactly accurate account of real events and persons.¹

Bennett and Adeney's "modern view" of Israel's history and what events and persons can be considered historical is here presented:

The modern view of the history of Israel is partly due to the application of the principle that inspiration is concerned with spiritual edification, and does not affect historical or scientific accuracy...thus, certain books and portions of books would be regarded as what might be called symbolic narratives, belonging to the same class

¹Bennett and Adeney, op. cit. p. 45, 46

as parables or allegories, whose value, like that of our Lord's parables, lies in their religious teaching and not in their historical accuracy.¹

The summation of Bennet and Adeney's findings are:

There is much controversy as to where actual history begins. According to some, Abraham and other patriarchs are historical personages; according to others, the patriarchal narratives really deal with tribes and not persons. Probably, Moses and the Exodus are historical, though this is not unquestioned.²

In the book Old Testament in Modern Research, the author Herbert Hahn states the position of criticism as taught by Julius Wellhausen and its effect upon the historicity of the Pentateuch. It seems a good summation of this position.

...somewhat analogous to that of Darwin in the intellectual history of modern times...Wellhausen gave a convincing demonstration that Mosaic legislation of the Pentateuch was not the starting point of Israel's religious institutions but the fundamental law of the Jewish community after the Exile. ...Wellhausen omitted the theological interpretation entirely and emphasized the factor of historical causation instead. He consciously based his exposition on the evolutionary view of history...From the evolutionary point of view, which assumed that development invariably took place from lower to higher forms, it was inconceivable that the nomadic ancestors of the Israelites could have held the lofty, monotheistic conceptions ascribed to Abraham in the patriarchal narratives.³

The defenders of the traditional historicity of the Exodus are now increasing as new discoveries of writings and artifacts continue to accumulate. As stated by W. F. Albright in Chapter Four, "...aside from a few die-hards among older scholars, there is scarcely a single biblical historian who has not been impressed by the rapid accumulation of data supporting the substantial historicity of patriarchal tradition."⁴ This could be said of the Mosaic tradition also.

¹Ibid

²Ibid

³Herbert F. Hahn, Old Testament in Modern Research (Philadelphia: Muhlenberg Press, 1954), pp. 12-14

⁴Albright, op. cit.

It seems that although many modern scholars have rejected at least parts of the JEPD theory, many are at a loss to know what to replace it with. Although, the theory is not completely acceptable to many scholars, they still find it a convenient tool in explaining the history of Israel. An author that is in such a position has added to his preface the following warning:

He is also warned (the reader) that the main critical position which has been followed - that associated with Wellhausen in Germany, with Professor S. R. Driver in England, and but lately with Professor A. Lods in France - is now challenged on many sides and disparaged as old-fashioned and outworn.¹

Let us examine the Exodus as recorded in the Nephite record:

¹H. St. J. Hart, A Foreward to the Old Testament (New York: Oxford University Press, 1951), p. 10

The Events of the Exodus of the Children of Israel from Egypt
Under the Direction of Moses

The "household" of Israel was in Egypt under bondage and brought out.

Ex. 1,2

- | | | | |
|----|----------------|--------|---|
| 1. | 1 Ne. 5:14 | Nephi | And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine. |
| 2. | 1 Ne. 17:23,25 | Nephi | ...Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of the Egyptians if they had not hearkened unto the words of the Lord? Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne... ¹
1. Ex. 3:9,10 |
| 3. | 2 Ne. 25:20 | Nephi | ...as the Lord God liveth that brought Israel up out of the land of Egypt, ¹ and gave unto Moses power that he should heal the nations...
1. Ex. 3 |
| 4. | Mos. 7:19 | Limhi | ...put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt... |
| 5. | Mos. 23:23 | Mormon | ...they were brought into bondage, and none could deliver them but the Lord their God, ¹ yea, even the God of Abraham, and Isaac, and Jacob. ²
1. Ex. 3:8 2. Ex. 3:6 |
| 6. | Al. 36:2 | Alma | ...remembering the captivity of our fathers; for they were in Bondage, ¹ and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob, ² and he surely did deliver them in their afflictions. ³
1. Ex. 3:7 2. Ex. 3:8 3. Ex. 14:30 |

? refers to people of Alma not Israelites

? ↑

7. Al. 36:28

Alma

...brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea;¹ and he led them by his power into the promised land...²

1. Ex. 14:26-31 2. Deut. 1-3

Moses was commanded by God to lead them out of Egypt. Ex. 3

8. 1 Ne. 17:24

Nephi

Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?¹

1. Ex. 3

The waters of the Red Sea were divided by the word of Moses. Ex. 14:26-31

9. 1 Ne. 4:2

Nephi

...Moses, for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea...¹

1. Ex. 14:26-31

10. 1 Ne. 17:26

Nephi

Now ye know that Moses was commanded of the Lord to do that great work,¹ and ye know that by his word the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.²

1. Ex. 3:1-4 2. Ex. 14:29

11. He. 8:11

Nephi

...God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up.¹

1. Ex. 14:26-31

The Israelites passed through on dry land. Ex. 14:26-31

12. 1 Ne. 4:2

Nephi

...Moses, for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.¹

1. Ex. 14:26-31

13. 1 Ne. 17:26

Nephi

Now ye know that Moses was commanded of the Lord to do that great work,¹ and ye know that by his word the waters of the

Red Sea were divided hither and thither,
and they passed through on dry ground.²

1. Ex. 3:1-4,17 2.Ex. 14:29

14. Mos. 7:19

Limhi

...put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob; and also, that God who brought the children of Israel out of the land of Egypt, and caused that they should walk through the Red Sea on dry ground,¹ and fed them with manna²...

1. Ex. 14:29 2. Ex. 16:35

15. He, 8:11

Nephi

...God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?¹

1. Ex. 14:26-31

The armies of Pharaoh follow and were drowned in the waters of the Red Sea.

Ex. 14:26-31

16. 1 Ne. 4:2

Nephi

...and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea¹...

1. Ex. 14:26-31

17. 1.Ne. 17:27

Nephi

But ye know that the Egyptians were drowned in the Red Sea who were the armies of Pharaoh.¹

1. Ex. 14:27-30

18. Al. 36:28

Alma

...brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea¹...

1. Ex. 14:26-31

19. He. 8:11

Nephi

...the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up?¹

1. Ex. 14:26-31

They were fed with manna in the wilderness. Ex. 16:35

20. 1 Ne. 17:28

Nephi

And ye also know that they were fed with manna in the wilderness.¹

1. Ex. 16:35

21. 1 Ne. 19:10 Nephi And the God of our fathers, who were led out of Egypt, out of bondage,¹ and also were preserved in the wilderness by him² ...
1. Ex. 3 2. Ex. 15-17

22. Mos. 7:19 Limhi ...and fed them with manna¹ that they might not perish in the wilderness...¹
1. Ex. 16:35

Moses, by the power of God, smote the rock and there came forth water.

Ex. 17:6

23. 1 Ne. 17:29 Nephi ...Moses, by his word according to the power of God...smote the rock, and there came forth water, that the children of Israel might quench their thirst.¹
1. Ex. 17:6

24. 2 Ne. 25:20 Nephi ...and also gave him power that he should smite the rock and the water should come forth.¹
1. Ex. 17:6

The Lord led them by day and gave light to them by night. Ex. 13:21

25. 1 Ne. 17:30 Nephi ...the Lord...leading them by day and giving light unto them by night...

Israel bitten by poisonous serpents and healed by looking upon the serpent.

Num. 21:8

26. 1 Ne. 17:41 Nephi ...He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simplicity of the way, or the easiness of it, there were many who perished.¹
1. Num. 21:8

27. 2 Ne. 25:20 Nephi ...and gave Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent...¹
1. Num. 21:8

28. He. 8:14,15 Nephi ...And as he lifted up the brazen serpent in the wilderness,¹ even so shall he be lifted up who should come. And as many as should look upon that serpent

35. 1 Ne. 5:10 Nephi ...plates of brass...did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents.¹
1. Gen. 1-4
36. 1 Ne. 22:20,21 Nephi And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying:¹ A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.
1. Deut. 18:18; c.r. 3 Ne. 20:23
37. 3 Ne. 20:23 Jesus Christ Behold, I am he of whom Moses spake, saying: A prophet¹ shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.
1. Deut. 18:5,18,19
38. 5 Ne. 21:11 Jesus Christ ...it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles - and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said)¹ they shall be cut off from among my people who are of the covenant.
1. Deut. 18:19

Moses probably had the prophecies of Joseph concerning Moses' delivery of the Children of Israel, and thus knew of his mission.

39. 2 Ne. 3:9,10 Joseph Moses,¹ whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up to deliver thy people out of the land of Egypt.²
1. Ex. 3:4 2. Ex. 3:10

40. 2 Ne. 3:17 Joseph And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod,¹ and I will give judgment unto him in writing.² Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking.³ But I will write unto him my law, by the finger of mine own hand,⁴ and I will make a spokesman for him.
1. Ex. 4:2-4 2. Ex. 24:4
3. Ex. 4:10-17 4. Ex. 24:12

The Law of Moses - Christ's Mission Foretold

The Old Testament story is the story of Israel and her dealings with her God, Jehovah. The Law of Moses played an integral part in this story.

The prophets of ancient America worshipped the "Holy One of Israel," Jehovah, and bring us much information of great value in understanding the Law of Moses, its history and purpose.

In truth, "...An understanding of Israel's faith is essential to an understanding of her history."¹

The Law of Moses was the "schoolmaster" of Israel's faith to bring them to accept Jehovah, i.e. Jesus the Christ, as their salvation. However, as the purpose of this paper is not to outline theological principles, we will limit our topics to statements concerning the validity of historical background and purposes of the law of Moses.

The Law of Moses was given at Mount Sinai. Ex. 20

41. Mos. 12:33 Abinadi ...and the Lord delivered unto Moses in the mount of Sinai...

The Nephites had the judgments, statutes and commandments of the Law of Moses in America.

42. 1 Ne. 4:16 Nephi And I also knew that the law was engraved upon the plates of brass.
43. 2 Ne. 5:10 Nephi And we did observe to keep the judgments, and the statutes, and the commandments of

¹John Bright, A History of Israel (Philadelphia: The Westminster Press 1952), p. 144

the Lord in all things according to the law of Moses.

44. Mos. 12:28,29, 31,32 Abinadi & Priest ...We teach the law of Moses. And again he said unto them: If ye teach the law of Moses why do ye not keep it?...ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said that salvation did come by the law of Moses.
45. Al. 31:9 Mormon ...keep the commandments of God, and his statutes, according to the law of Moses.
46. He. 15:5 Samuel ...they do observe to keep his commandments and his statutes and his judgments according to the law of Moses.¹
1. Ex. 19,20

The Nephites offered sacrifices and burnt offerings of the firstlings of their flocks, according to the Law of Moses.

47. 1 Ne. 5:9 Nephi ...they...did offer sacrifice and burnt offerings¹ unto the Lord...
1. Lev. 1
48. 1 Ne. 7:22 Nephi ...they did offer sacrifice and burnt offerings unto him.
49. Mos. 2:3 Mormon ...they (people of King Benjamin) also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings¹ according to the law of Moses.
1. Lev. 1:3

The Law was to be observed among the Nephites and all the House of Israel until Christ should die upon the cross.

50. 2 Ne. 25;24,27 Nephi ...notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. ...know the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

51. Mos. 13:27,28,
29,30 Abinadi ...ye should keep the law of Moses as yet; but...I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. ...it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people,¹ quick to do iniquity, and slow to remember the Lord their God,² Therefore, there was a law given them, yea, a law of performances and of ordinances a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.
1. Ex. 33:5 2. Ex. 16:8
52. 3 Ne. 9:17,19 Jesus Christ ...in me is the law of Moses fulfilled ...And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices¹ and your burnt offerings shall be done away...
1. Ex. 12:27; 20:24
53. 4 Ne. 12 Mormon And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God...
54. 2 Ne. 25:30 Nephi ...ye must keep the performances and ordinances of God until the law shall be fulfilled which was given unto Moses.
55. Al. 30:3 Mormon ...and they (people of Ammon) were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled.
56. 3 Ne. 1:24,25 Mormon ...a few that began to preach, endeavoring to prove by the scriptures that it was no more expedient to observe the law of Moses.¹ Now in this thing they did err, having not understood the scriptures...for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit.
1. Ex. 19,20

The Law was given to persuade the Children of Israel to look forward to Christ and point the way for His coming. Ex. 19:10-25; Heb. 10

57. 2 Ne. 11:4 Nephi ...my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given...¹
1. Deut. 31:9-13
58. 2 Ne. 25:24,27 Nephi ...notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. ...know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.
59. Jac. 4:5 Jacob Behold, they believed in Christ, and worshipped the Father in his name...And for this intent we keep the law of Moses, it pointing our souls to him...
60. Jar. 11 Jarom ...teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah.
61. Al. 25:13,15,16 Mormon ...the people of Anti-Nephi-Lehi...did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them. Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

All ancient prophets spoke or wrote concerning Christ.

63. Jac. 7:11 Jacob Beheld, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.
64. He. 8:17,18 Nephi ...Abraham saw of his (Christ) coming and was filled with gladness and did rejoice...that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God, yea, even after the order of his Son...
1. Gen. 14:18 c.r. D & C 84:6-16
65. Mos. 13:33 Abinadi ...Moses prophesy unto them concerning the coming of the Messiah,¹ and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began - have they not spoken more or less concerning these things?
1. Deut. 18:15,18,19
66. He. 8:13,16 Nephi ...Moses...he hath spoken concerning the coming of the Messiah.¹ And now behold, Moses did not only testify of these things, but also all the holy prophets, from his day even to the days of Abraham.
1. Deut. 18:18
- Isaiah saw the Redeemer and prophesied of his birth and crucifixion.
67. 1 Ne. 11:13,18 Nephi ...and in the city of Nazareth I behold a virgin,¹ and she was exceedingly fair and white...the virgin whom thou seest is the mother of the Son of God...
1. Isa. 7:14
68. 1 Ne. 11:20 Nephi And I looked and beheld the virgin again, bearing a child in her arms.¹
1. Isa. 6:1,5
69. 2 Ne. 11:2 Nephi ...for he (Isaiah) verily¹ saw my Redeemer even as I have seen him.
1. Isa. 6:1,5
70. 1 Ne. 19:9,10 Nephi And the world, because of their iniquity shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it. Yea, they spit upon him,¹ and he suffereth it, because of his loving kindness and his long-suffering towards the

the children of men. And the God of our fathers, who were led out of Egypt, out of bondage,² and also were preserved in the wilderness by him,³ yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea.

1. Isa. 58:6 2. Ex. 3 3. Ex. 15-17

71. 1 Ne. 19:23

Nephi

...but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah...

Abraham's obedience to God in offering up his son, Isaac, was a similitude of God and his Only Begotten Son. Gen. 22:1-19

72. Jac. 4:5

Jacob

...it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac,¹ which is a similitude of God and his Only Begotten Son.

1. Gen. 11:1-19

Moses prophesied concerning the coming of Christ. Moses, also, lifted a brazen serpent so the people might live, as those who look upon the Son of God might live. Num. 21:8

73. Mos. 13:33

Abinadi

...Moses prophesy unto them concerning the coming of the Messiah,¹ and that God should redeem his people...

1. Deut. 18:15,18,19

74. Al. 33:18,19

Alma

...concerning the Son of God...he was spoken of by Moses,¹ yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live.² And many did look and live.

1. Deut. 18:18,15,19 2. Num. 21:8,9

75. Ha. 8:13

Nephi

...Moses...he hath spoken concerning the coming of the Messiah.¹

1. Deut. 18:

76. He. 8:14,15

Nephi

...did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness,¹ even so shall he be lifted up who should come. And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith...might live...
1. Num. 21:8

Abraham saw Christ's coming.

77. He. 8:17

Nephi

...Abraham saw of his (Christ) coming and was filled with gladness and did rejoice...

Salvation is not in the Law, but in Christ.

78. 2 Ne. 25:24,27

Nephi

...notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.
...know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.

79. Mos. 3:14,15

Benjamin

Yet the Lord God saw that his people were a stiff-necked people,¹ and he appointed unto them a law even the law of Moses. ...and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.
1. Ex. 16:8

80. Mos. 13:27,28

Abinadi

...ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

The crucifixion of Christ fulfilled the Law. Christ is the Law. Heb. 9,10

81. 2 Ne. 25:24,27 Nephi ...notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled...know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away.
82. Mos. 13:27,28 Abinadi ...ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.
83. Al. 34:13 Amulek ...there should be a great and last sacrifice...then shall the law of Moses be fulfilled...and that great and last sacrifice will be the Son of God...
84. 3 Ne. 9:17,19 Jesus Christ ...in me is the law of Moses fulfilled. ...And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices¹ and your burnt offerings shall be done away...
1. Ex. 12:27, 20:24
85. 3 Ne. 12:18 Jesus Christ ...one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.
86. 3 Ne. 15:4,5,9 Jesus Christ ...I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law,¹ and I am he who covenanted with my people Israel;² therefore, the law in me is fulfilled...
1. I Cor. 10:4 2. Gen. 17:10-14

87. Moro. 8:8 Jesus
Christ ...wherefore the curse of Adam¹ is taken
from them in me, that it hath no power
over them; and the law of circumcision²
is done away in me.
1. Gen. 3:19 2. Gen. 17:10-14

The Ten Commandments were part of the Law of Moses and were had among the Nephites, and they agree with the Biblical account.¹ Ex. 20

88. Jar. 5 Jarom ...They observed to keep the law of Moses
and the sabbath day holy unto the Lord.
89. Mos. 12:33-36 Abinadi ...the Lord delivered unto Moses in the
mount of Sinai, saying: I am the Lord thy
God, who hath brought thee out of the
land of Egypt, out of the house of bon-
dage. Thou shalt have no other God be-
fore me. Thou shalt not make unto thee
any graven image, or any likeness of any
thing in heaven above, or things which
are in the earth beneath.¹
1. Ex. 20:2-4
90. Mos. 13:12-24 Abinadi ...Thou shalt not make unto thee any
graven image, or any likeness of things
which are in heaven above, or which are
in the earth beneath, or which are in
the water under the earth.¹ ...thou
shalt not bow down thyself unto them,
nor serve them; for I the Lord thy God
am a jealous God, visiting the iniquities
of the fathers upon the children, unto
the third and fourth generations of them
that hate me; And showing mercy unto
thousands of them that love me and keep
my commandments. Thou shalt not take
the name of the Lord thy God in vain; for
the Lord will not hold him guiltless
that taketh his name in vain. Remember
the sabbath day to keep it holy. Six
days shalt thou labor, and do all thy
work; But the seventh day, the sabbath
of the Lord thy God, thou shalt not do
any work, thou, nor thy son, nor thy
daughter, thy man-servant, nor thy maid-
servant, nor thy cattle, nor thy stranger
that is within thy gates; For in six
days the Lord made heaven and earth,
and the sea, and all that in them is;
wherefore, the Lord blessed the sabbath
day, and hallowed it. Honor thy father
and mother, that thy days may be long
upon the land which the Lord thy God

giveth thee. Thou shalt not kill. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.¹

1. Ex. 20:5-17

The law of circumcision was done away with at Christ's atonement. Gen.17:19-14

91. Moro. 8:8

Jesus
Christ

...wherefore the curse of Adam¹ is taken from them in me, that it hath no power over them; and the law of circumcision² is done away in me.

1. Gen. 3:19 2. Gen. 17:10-14

A revealed religion with its resulting history is the basis of the Book of Mormon's view of the Exodus. The household of Israel was in bondage to the Egyptians and was delivered by the God of Abraham, Isaac and Jacob. (1,2,3,4,5,6,7). Moses was the person chosen by God to lead them out of bondage (8).

The Nephite historians would not accept the "modern" evolutionary point of view that maintains that development took place from lower to higher forms. To them God leads his people and the acceptance or rejection of his direction plays a major role in their historical development. This, in the writer's opinion, is the basis of the Old Testament's philosophy of history. The Exodus is not an evolution toward God, but a revelation of God to his people who covenanted to serve him. Thus, the Nephite record supports the traditional view that Moses not only lead the children of Israel out of bondage, but that:

The waters of the Red Sea were divided by the word of Moses (9,10,11). The Israelites passed through on dry land (12,13,14,15). The armies of Pharaoh followed and were drowned in the waters of the Red Sea (16,17,18,19). They were fed with manna in the wilderness (20,21,22). Moses, by the power of God, smote the rock and there came forth water (23,24). The Lord lead

them by day and gave light to them by night (25). The Israelites were bitten by poisonous serpents and were healed by looking upon the serpent (26,27,28).

Moses was the author of the five books history assigns to him (35), for the Book of Mormon mentioned the "five books of Moses." Many scholars regard Deuteronomy as a late product and hence not the writings of Moses. The Book of Mormon rejects this idea for the prophet Nephi and the resurrected Christ, in his appearance in America, both quote from Deuteronomy stating that Moses is the author (35,36,37,38).

Mount Sinai is accepted as the area of the great experiences of Moses. It was here that he spoke to the Lord and received of the glory of God (29).

A passage that has caused much discussion is Deuteronomy 34:5-7. Did Moses die or was he translated? The prophet Mormon hints at the probability that Moses was translated and may not have died (30).

An interesting possibility is that Moses might have had the prophecies of Joseph in his possession, or perhaps knew of them and thus knew of his mission as a deliverer of his people as foretold by Joseph (39,40).

The Old Testament story is the story of Israel and her dealings with her God, Jehovah. The Law of Moses played an integral part of this story. The Law was the "schoolmaster" of Israel's faith to bring them to accept Jehovah, i.e. Jesus the Christ, as their salvation.

Concerning the validity of the events, the Book of Mormon states that the Lord delivered the law unto Moses at Sinai (21). The Ten Commandments were part of the Law of Moses and were had among the Nephites, and they agree with the Biblical account (88,89,90). The purpose of the Law was to persuade the Children of Israel to look forward to Christ and point the way for His coming (57,58,59,60,61,62).

The Nephites had the Law of Moses which was written upon the Brass Plates. They observed the Law and offered sacrifices and burnt offerings of the firstlings of their flocks (47,48,49). This they continued to do until Christ died upon the cross (50,51,52,53,54,55,56). The Law was fulfilled in Christ's crucifixion. Christ is the Law (81,82,83,84,85,86,87). After Christ there was to be no more shedding of blood, sacrifices and burnt offerings (84). The law of circumcision was also fulfilled and was no longer binding as a covenant (91).

One of the great teachings of the Book of Mormon is that Christ's mission was foretold by the prophets. Jacob states that all prophets who have written or prophesied spoke concerning Christ (63,65). It is mentioned that Abraham, Moses and Isaiah all knew and prophesied of Christ's mission (63,64,65,66,67,68,69,70,71).

Moses and all the prophets knew that salvation was not in the Law of Moses, but in Christ (78,79,80).

Moses not only knew of Christ, but likened the raised serpent in the wilderness as a type of the faith that those who look to Christ might also live (73,74,75,76).

Abraham's obedience to God in offering up his son, Isaac, was a similitude of God and his Only Begotten Son (72).

In the writer's opinion, the Nephite record brings a real contribution to the Old Testament knowledge concerning the purpose of the historic ritual of the Law among the Hebrews. Christ is the Law. This the Book of Mormon makes plain.

CHAPTER VI

THE CONQUEST OF CANAAN

The Book of Mormon adds little to the story of conquest of Canaan by the Children of Israel under the direction of Joshua. Indeed, it gives us but two or three statements. The statements do, however, help to clarify points of Israel's history that have long been disputed. The main dispute comes because of the conflicting accounts of the conquest of Canaan as recorded in the books of Joshua and Judges. We quote John Bright concerning this problem:

According to the main account (Josh., chs. 1 to 12), the conquest represented a concerted effort by all Israel, and was sudden, bloody, and complete. After a marvelous crossing of Jordan and the tumbling of Jericho's walls, three lightning campaigns - through the center of the land (chs. 7 to 9), to the south (ch. 10), and to the north (ch. 11) - brought all Palestine under Israelite control (cf. ch. 11:16-23). The inhabitants having all been butchered, the land was then apportioned among the tribes (chs. 13 to 21). But, alongside this, the Bible presents another picture of the occupation of Palestine that makes it clear that it was a long process, accomplished by the efforts of individual clans, and but partially completed. This is best seen in Judges ch. 1, through passages in Joshua (chs. 13:2-6; 13:13-19; 23:7-13) betrays awareness of the same thing. It has long been the fashion to credit the latter picture at the expense of the former. Now nothing is to be gained by glossing over the complexity of the Israelite occupation of Palestine...But while we certainly have no means of testing the veracity of the Joshua narrative in detail, there is abundant evidence, which ought by no means to be brushed aside, that a major onslaught upon the land did take place in the thirteenth century, B.C. ...There is no reason to doubt that this conquest was as the Book of Joshua depicts it... a great onslaught...¹

The view taken in recent years by the critical historians concerning the conquest of Canaan as recorded in Joshua 1-12 is represented as follows:

According to this scholarly view, the conquest was not a decisive assault but a gradual infiltration, in which initial guerrilla warfare was superseded by settlement in the midst of the Canaanites and by inter-marriage with them. The tribes did not act in unison under the single

¹Bright, op. cit. pp. 117, 118, 126

command of Joshua; rather, individual tribes won victories independently during the lifetime of Joshua and later. Joshua was only a local tribal hero whose fame increased as his own tribes, Joseph, gained prominence. Over the years, the story was embellished and exaggerated until at last Joshua became the hero of a united Israel. It has been questioned whether Joshua was the successor of Moses, and indeed, whether he existed at all. So viewed, the conquest of Canaan was a gradual process that took place over many generations and that was not completed until the time of David. Scholars who accept this picture of the conquest have virtually scrapped the account given in Joshua 1-12 as having historical value.¹

Even though there are scholars who view the account of Joshua as having little historical value, others oppose this view as noted in the quotation of John Bright. G. Ernest Wright in Biblical Archaeology gives an account that basically supports the Bible narrative.

When we put the historical and archaeological data together, we arrive at a view somewhat as follows: There was an Israelite campaign of great violence and success during the 13th century. Its purpose was to destroy the existing Canaanite city-state system, weakening local power to such an extent that new settlements, especially in the hill country, might be possible. In the centuries that followed, however, there was not only the necessity of reducing unconquered city-states but also of continuous struggle with many of the inhabitants, who, though their major centres of power had been reduced, still were able to offer resistance to Israelite clans encroaching on their territory. Actually, it is difficult to conceive of the Conquest and settlement as having taken place in any other manner, for the historical geography of the land, together with the archaeological data, makes it now impossible to agree with former scholars who conceived the Conquest to be nothing more than a gradual process of osmosis.²

Nephi gives us the following information concerning the conquest of Canaan.

¹Bernhard W. Anderson, Understanding the Old Testament (Englewood Cliffs, New Jersey: Prentice Hall, Inc. 1957), p 81.

²G. Ernest Wright, Biblical Archaeology (Philadelphia: The Westminster Press, 1957), p. 70.

The Conquest of Canaan

The Israelites conquer Canaan and destroy the Canaanites. Josh. 3:6-12

1. 1 Ne. 17:32 Nephi And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.

The Canaanites had rejected all righteousness and were "ripe in iniquity," therefore, the land was given unto Israel. Gen. 15:16; Josh. 10:40

2. 1 Ne. 17:33,34 Nephi And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

3. 1 Ne. 17:35 Nephi Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

Mormon's comment on the omnipotence of God gives new insight into Joshua's command, "Sun, stand thou still upon Gibeon...and the sun stood still..."

Josh. 10:12,13

4. Ha. 12:14,15 Mormon Yea, if he say unto the earth - Thou shalt go back, that it lengthen out the day for many hours - it is done. And thus, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun.

Nephi's account supports the entrance into Canaan by the crossing of the river Jordan. The conquest was one of "scattering," "driving," and "destruction" of the Canaanites.

Nephi not only verifies the military conquest, but gives justification for such conquest stating "...this people (Canaanites) had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them..." (3). Nephi further states, "...The Lord esteemeth all flesh in one; he that is righteous is favored of God."

In the statements of Nephi is given the moral, ethical and theological basis for the events of the conquest. It is a real contribution to students of the Old Testament in reconciling the facts of the Joshua narrative.

Mormon in his comments shows the nothingness and foolishness of man in comparing him with God. God's powers are extolled by acts of nature which God can control. Of interest to Old Testament students is Mormon's comment on the Lord's omnipotence in being able to say to the earth to reverse its rotation, which gives the effect of having the sun stand still, "...for surely it is the earth that moveth and not the sun."⁴

Joshua's statement found in Joshua 10:12-14 "...has tried the faith of many who, while accepting the doctrine of God's omnipotence, feel that such an interpretation contradicts what God Himself has taught them about the orderly working of His universe."¹ Mormon's statement gives new insight into Joshua's command.

¹J. R. Dummelow (ed.) A Commentary on the Holy Bible (New York: The Macmillan Company, 1961), p. 147

CHAPTER VII

THE UNITED KINGDOM

The historicity of Solomon's temple and the personal lives of David and Solomon, with their wives and concubines, are well established in Old Testament history.

The prophets Nephi and Jacob sustain these facts. Other than these prophets' statements, no other contributions have been found by the writer concerning this historical period.

Nephites build a temple like unto Solomon's. 1 Kings 6

1. 2 Ne. 5:16 Nephi And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

David and Solomon had many wives. 2 Sam. 12:7-9; 1 Kings 11:1-4

2. Jac. 1:15 Jacob ...the people of Nephi...began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son.

3. Jac. 2:23,24 Jacob ...they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

Nephi notes that the temple was built "after the manner of the temple of Solomon." The purpose for temples and the manner of construction are closely integrated, and has been confusing to many scholars.

A conservative author, John Bright, says, "Since its (Solomon's Temple) construction followed Phoenician models, much of its symbolism inevitably reflected a pagan background. For example, the bronze sea probably symbolized the underground fresh-water ocean, the source of life and fertility."¹

It is the writer's opinion that Mr. Bright has made a mistake concerning the baptismal font in the Lord's house and that neither Solomon nor Nephi followed "Phoenician models" in their construction. The reason for this is found in First Chronicles where we read, "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."²

In 1 Chron. 28:12 we find an indication that the pattern was given by revelation, "...And the pattern of all that he had by the spirit..." In J. R. Dummelow's Bible Commentary the phrase "by the spirit" is rendered "by revelation."³

Since the temple pattern was revealed by God and the Lord made David "understand in writing" we may assume that it was of the Lord's pattern and not that of the pagan nations surrounding Israel.

From Jacob's comments to his people it is clear that the personal lives of David and Solomon were known and written about (2,3).

¹Bright, op. cit., p. 197

²1 Chron. 28:19

³Dummelow, op. cit., p. 257

CHAPTER VIII

THE DIVIDED KINGDOMS

Upon the death of Solomon, the twelve tribes which formed the United Kingdom split into two divisions - the Kingdom of Israel, consisting of the ten northern tribes under Jeroboam, and the Kingdom of Judah, consisting of the tribes of Judah and Benjamin under Rehoboam's direction. This division came about largely because of some unwise tax and labor policies of Solomon that were to be continued by his successor Rehoboam.

The division of the kingdom in a time of growing dynasties of Israel's neighbors brought only wars, alliances, and problems. These conditions ended in tragedy for both kingdoms. The northern kingdom of Israel was defeated and taken captive by the Assyrians. Sargon took from this country twenty-seven thousand, two hundred ninety leaders of Israel and deported them to Assyria. From this date of seven hundred twenty-two B.C. we never again knew the location of the ten northern tribes of Israel.

The able scholar, Albright, says of this captivity:

This does not, of course, mean for a moment that the northern tribes of Israel vanished from the historical scene, never to reappear except possibly in some remote land to which they had wandered.¹

Judah's captivity was delayed for more than a hundred years, but it came with equal devastating effect. The Babylonian armies first leveled the Judean country-side, but finally conquered their goal of Jerusalem in c. five hundred ninety to five hundred eighty-seven B.C. With the conquest the Jews were carried away captive to Babylon. Seventy years later the Jews were allowed to return under the edict of Cyrus the great Persian conqueror of the Chaldean empire.

¹Albright, op.cit., p. 73,74

We shall now proceed with the Book of Mormon's contribution to the historicity of these events.

The Northern Kingdom of Israel

The lost tribes of the House of Israel were led away by the Lord.

1. 3 Ne. 15:15 Jesus ...other tribes of the house of Israel,
Christ whom the Father hath led away out of
the land.¹
1. 2 Kgs. 17:6

The people in Jerusalem (Lehi and family) had no knowledge of the location of the ten northern tribes one hundred and twenty-two years after Israel's deportation.

2. 1 Ne. 22:4 Nephi And behold, there are many who are already
lost from the knowledge of those who are
at Jerusalem. Yea, the more part of all
the tribes have been led away;¹ and they
are scattered to and fro upon the isles
of the sea; and whither they are none of
us knoweth, save that we know that they
have been led away.
1. 2 Kings 17:6,23

The lost tribes of the House of Israel shall keep records.

3. 2 Ne. 29:12 Nephi ...the other tribes of the house of Israel,
which I have led away,¹ and they shall
write it.
1. 2 Kings 17:1-6

The prophet Hosea warned of the distress and captivity of Israel to Assyria for their sins. He prophesied the people would call on the mountains and hills to cover them because of awaiting calamities.

4. He. 15:2 Samuel Yea, except ye repent, your women shall
have great cause to mourn in the day that
they shall give suck; for ye shall at-
tempt to flee and there shall be no place
for refuge;¹ yea, and we unto them which
are with child, for they shall be heavy
and cannot flee; therefore, they shall be
trodden down and shall be left to perish.
1. Hos. 10:8; Lk. 23:29,30

were not slain, all except it were Mulek?¹ Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?

1. 2 Kings 25:7

"Jerusalem was to be destroyed because of wickedness," said the prophets, including the prophet Jeremiah. 2 Chron. 36:17-20

13. 1 Ne. 1:4 Nephi ...there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.
14. 1 Ne. 1:13 Nephi ...Wo, wo, unto Jerusalem, for I have seen thine abominations! ...that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.
15. 1 Ne. 3:17,18 Nephi For he knew that Jerusalem must be destroyed, because of the wickedness of the people. For behold, they have rejected the words of the prophets. Wherefore, if, my father should dwell in the land ... he would also perish. Wherefore, it must needs be that he flee out of the land.
16. 1 Ne. 5:13 Nephi And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.
17. 1 Ne. 7:13-15 Nephi ...the word of the Lord shall be fulfilled concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled¹ ...they have rejected the prophets,² and Jeremiah³ have they cast into prison...if ye will return unto Jerusalem ye shall also perish with them...
1. Jer. 4,5,6; 11:9-17 2. Jer. 44:4-6
3. Jer. 37:15
18. 1 Ne. 10:3 Nephi That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon...¹
1. 2 Kings 24:11-20

19. 2 Ne. 25:9-10 Nephi ...one generation hath been destroyed among the Jews because of iniquity... it hath been told them, nevertheless, they hardened their hearts; and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.¹
1. 2 Kings 24:11-20
20. He. 8:20,21 Nephi ...Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem)...And now will you dispute that Jerusalem was destroyed?
- The prophets were rejected and some were slain by the people. Jer. 26:8-11
21. 1 Ne. 1:18-20 Nephi ...after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard. And it came to pass that the Jews did mock him because of the things which he testified of them...And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away...
22. 1 Ne. 3:17,18 Nephi For he knew that Jerusalem must be destroyed, because of the wickedness of the people. For behold, they have rejected the words of the prophets...
23. 1 Ne. 17:44 Nephi ...the Jews also sought to take away his (Lehi) life...¹
1. 2 Chron. 36:16; Jer. 26:8-11
- Many of the people in Jerusalem were carried away captive into Babylon or destroyed. 2 Kings 24:15,16
24. 1 Ne. 1:13 Nephi ...that it should be destroyed, and the inhabitants thereof; many should perish by the sword, and many should be carried away captive into Babylon.
25. 1 Ne. 10:3 Nephi That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon...
1. 2 Kings 24:11-20

26. 1 Ne. 19:20 Nephi For behold, I have workings in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.

27. 2 Ne. 25:9-11 Nephi ...one generation hath been destroyed among the Jews because of iniquity... and according to my prophecy they have been destroyed, save it be those which are carried away captive into Babylon.¹
1. Ezra 1:2-4

A promise given that after the captivity the Jews would be brought back and again possess the land. Ez. 20:33-38

28. 1 Ne. 10:3 Nephi That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon,¹ according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and after they should be brought back out of captivity they should possess again the land of their inheritance.²
1. 2 Kings 24:11-20 2. Ezek. 20:33-38
Jer. 29:14

29. 2 Ne. 6:8,9 Jacob ...the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.¹ Nevertheless, the Lord has shown unto me that they should return again.²
1. 2 Kings 24:10-16 2. Ezra 1:2-4

The city and temple of Jerusalem were destroyed. Jer. 52

30. 2 Ne. 1:4 Lehi ...I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.¹
1. Jer. 52: 2 Kings 24:10-16; 25:1-11

31. He. 8:20,21 Nephi ...Isaiah, and Jeremiah, (Jeremiah being that same prophet who testified of the destruction of Jerusalem) ...And now will you dispute that Jerusalem was destroyed?...

Most Jews did not think Jerusalem would be destroyed. Somehow, they thought, as in the case of Sennacherib's Assyrian army, God would save them. Jer. 28 They kept the statutes, but were morally bankrupt. Their works were works of darkness. Jer. 26:7-11

32. 1 Ne. 2:12,13 Nephi And thus Laman and Lemuel...did murmur against their father...Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of my father.

33. 1 Ne. 17:22 Laman And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people...¹
1. Jer. 26:7-11; 15:10; 17; 18:18; 20:10

34. 2 Ne. 25:2 Nephi ...concerning the Jews; for their works were works of darkness, and their doings were doings of abominations.¹
1. Jer. 18

Jeremiah was cast into prison. Jer. 37:15

35. 1 Ne. 7:14 Nephi ...they have rejected the prophets,¹ and Jeremiah have they cast into prison...²
1. Jer. 44:4-6 2. Jer. 37:15

Synagogues were built in America after the manner of the Jews.

36. 2 Ne. 26:26 Nephi ...hath he commanded any that they should depart out of the synagogues, or out of the houses of worship?...

37. Al. 16:13 Mormon And Alma and Amulek went forth preaching... in their synagogues,¹ which were built after the manner of the Jews.
1. Note: The word synagogue is used in the following references up until the appearance of Christ in America in the Book of Mormon: Al. 21:4,5,11,16,19,20; 23:2; 31:12; 32:1,2,3,5,9,10,12; 33:2; He. 3:9,14

The Prophet Isaiah

The scope of this paper is limited, therefore, since the writings of Isaiah constitute a special Book of Mormon problem, it will not be dealt with here. For a scholarly treatment of this problem, one can consult Dr. Sidney B. Sperry's Our Book of Mormon.¹

It should be noted however, that Isaiah is a prophet of great importance in the history of Judah. The Book of Mormon prophets considered Isaiah's writings and prophecies of most importance to their people and to future generations. That the prophet Isaiah wrote all the books credited to his name is verified by the Nephite prophets and by Jesus himself in his visit to America following his resurrection. Latter-day Saints reject the idea of a second Isaiah.

Again for full details of this and other problems concerning Isaiah, refer to the above mentioned book.

A few references to the importance of Isaiah's work listed in Chapter Two are:

- | | | | |
|-----|-------------|-------|---|
| 38. | 1 Ne. 19:23 | Nephi | ...but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah... |
| 39. | 2 Ne. 6:4 | Nephi | ...I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. |
| 40. | 2 Ne. 11:2 | Nephi | ...for he (Isaiah) verily ¹ saw my Redeemer, even as I have seen him.
1. Isa. 6:1,5 |
| 41. | 2 Ne. 12:1 | Nephi | The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. |

¹Sidney B. Sperry, Our Book of Mormon (Salt Lake City, Utah: Stevens & Wallis, Inc., 1947, p. 155

42. 3 Ne. 23:1,2 Jesus
Christ ...Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel.

The Prophet Malachi

Malachi is the author of the book that bears his name. This fact is attested to by Jesus to the Nephites. Mal. 1:1

43. 3 Ne. 24:1 Jesus
Christ And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi...¹
1. Mal. 3,4 Compare with 3 Ne. 24,25

Christ gave Malachi's writings to the Nephites because they were of a later date than the Brass Plates.

44. 3 Ne. 26:2 Jesus
Christ ...These scriptures¹ which ye had not with you, the Father commanded that I should give unto you;² for it was wisdom in him that they should be given unto future generations.
1. 3 Ne. 24:25 2. Mal. 3,4

Malachi, chapters 3 and 4 are historically accurate and given in substance to the Nephite people. 3 Ne. 24, 25

It is apparent to the critical reader that the Book of Mormon story sustains the general historicity of the captivity and exile that occurred after the division of the United Kingdom of Israel. Important characters such as Jeremiah (15,16,20,35) and Zedekiah (8,9,10,11,12) are mentioned by name.¹

The Northern Kingdom of Israel is recognized as having been led away and lost to the knowledge of the people in Jerusalem a hundred and twenty-two

¹Numbers refer back to references in this chapter

years after Israel's deportation (1,2). The resurrected Christ says that the reason people did not know of their location was because of iniquity (5). Christ further states the lost tribes are in a group and He would visit them after the Nephite appearance. Nephi says that the lost tribes of the House of Israel shall keep records and that both the Jews and Nephites will some day have them gathered in one (3).

Hosea's message to a corrupt Israel was perhaps recorded and had among the Nephites. It seems to the writer that Hosea 10:8 and Helaman 15:2 have a striking similarity (4). It is to be noted that Christ also quoted this prophecy in Luke 23:29,30. The writings of Isaiah give great insight and historical data to this period of history. The Book of Mormon gives its stamp of authenticity to much of the book of Isaiah (38,39,40,41,42).

The Southern Kingdom of Judah fell to the armies of Babylon. Zedekiah was king of Judah at the fall of Jerusalem (8,9,10,11). The city and temple were destroyed as prophesied (28,29). The people in Jerusalem were slain, enslaved, or carried away captive into Babylon (24,25,26,27).

Nephi's comments concerning the pending destruction parallels that of Jeremiah. He knew of Jeremiah's activity in warning the people. However, Jeremiah was rejected and cast into prison as were other prophets (35,21,22,23).

Laban and Lemuel conform to the general pattern of this period just prior to the destruction of Jerusalem. They felt secure because they were keeping the statutes of the Law of Moses. The priestly clergy of the day were teaching all waswell in Zion,¹ for had not Jerusalem been "saved" from the Assyrian hordes that Sennacherib had brought into Canaan? Jerusalem would be saved because the Jews thought they were righteous; i.e. they were offering their sacrifices and obeying the ritual of the law.² This they

¹Jer. 26:8-10

²Jer. 7:4

were doing, but they were morally bankrupt. Their works were works of darkness (32,33,34). Babylon, the nation out of the north, would be the instrument in God's hand to chastise a wicked people.

Although Judah must pay for her sins, she would not be forgotten. Judah had gone "awhoring" after other gods. Her punishment was just. The nation was "ripe in iniquity" and ready for a fall (13,14,15,16,17,18,19,20). This she did, and Babylon was the instrument of punishment.

However, Israel and Judah would be brought back into their own land again (28,29). Jehovah would not completely forsake her. This was partially fulfilled in the reign of Cyrus, king of Persia. The final restoration is yet to come.

Some Old Testament writers have maintained that the synagogue was a development of the exile in Babylon; since there was no temple, the form of worship changed from the temple to the synagogue. However, synagogues were built in America "after the manner of the Jews" (36,37). Since these synagogues spoken of by Alma were built prior to the appearance of Christ in America the logical conclusion is that synagogues were built and had among the Jews prior to 600 B.C. when Lehi's colony came to America. Therefore, synagogues are not solely a product of the exile, but a pre-exilic Jewish institution.

Malachi, a post-exilic prophet, is mentioned in the Book of Mormon. That Malachi is the author of the book that bears his name is attested to by Jesus to the Nephites (43,44). Also, Malachi, chapters 3 and 4 are historically accurate and given in substance to the Nephite people (44).

CHAPTER LX

SUMMARY AND CONCLUSIONS

The Book of Mormon's contribution to the historicity of the Old Testament events and characters is unique. The Nephite record as translated by Joseph Smith claims a divine origin and a correct translation by the power of God. The ancient Nephite prophets also claimed to have had direct access to Old Testament literature through reading the Brass Plates. That they read and understood the Old Testament is evident in the many references found in their writings as brought forth in this study.

Conclusions Concerning the Value of This Study As an Instrument in Teaching the Old Testament

The teacher who accepts the validity of the Book of Mormon can with self-assurance, teach the following as truths pertinent to Old Testament history:

Chapter III - The Beginning

1. Man is in the image of God and is his creation.
2. The creation of the earth was done by God or Jehovah.
3. Adam and Eve are progenitors of all men on this earth.
4. The transgression of Adam brought mankind into this earth in a fallen condition.
5. The fall was necessary for man's mortal existence, i.e. the forbidden fruit in opposition to the tree of life.
6. Adam and Eve lived in the Garden of Eden and were driven from it.
7. The flaming sword was placed to guard the tree of life.
8. The Serpent (Devil) was the tempter and father of lies.
9. Adam's children do evil in the sight of God.
10. Cain was the first murderer.

11. Satan has had influence on Adam and the descendants of Adam.
12. Noah lived and the flood occurred.
13. There was a confounding of languages and a scattering of people at the Tower of Babel (called Great Tower in the Book of Mormon).

Chapter IV - The Patriarchs

14. Abraham received a "holy" calling from Jehovah.
15. Abraham knew Melchizedek, the King of Salem, as the high priest according to the holy order of God, and paid tithes of one-tenth part of all he possessed to him.
16. Abraham was commanded to take Isaac and offer him for a burnt offering.
17. Through Abraham and his descendants all families of the earth were to be blessed, i.e. through the priesthood and gospel.
18. Abraham's seed to be "scattered" to the four corners of the earth, but not forgotten by the Lord.
19. Abraham's seed will be "gathered" into their lands of inheritance, and will accept Christ as their God and King.
20. The Jews will be restored as will the rest of the House of Israel.
21. A remnant of the tribe of Joseph was to be broken off from the House of Israel, nevertheless, they were always to be preserved
22. The blessings of Abraham were extended to his descendants through Isaac, Jacob, the twelve sons of Jacob, and their posterity by covenant.
23. Abraham, Isaac, and Jacob have been accepted by God as pure and noble progenitors.
24. Joseph was the son of Jacob.
25. Joseph's coat was "rent in pieces."
26. Joseph's brothers sold him into Egypt.
27. Joseph preserved his father Jacob and all his household from perishing with famine.

28. Joseph was promised a continuous lineage forever. Joseph's descendants would not be destroyed.

Chapter V - Bondage and Return

29. The "household" of Israel was in Egypt under bondage and brought out.
30. Moses was commanded by God to lead them out of Egypt.
31. The waters of the Red Sea were divided by the word of Moses.
32. The Israelites passed through the Red Sea on dry land.
33. The armies of Pharaoh followed and were drowned in the waters of the Red Sea.
34. They were fed with manna in the wilderness.
35. Moses, by the power of God, smote the rock and their came forth water.
36. The Lord lead them by day and gave light to them by night.
37. Israelites were bitten by poisonous serpents and healed by looking upon the serpent of brass.
38. Moses' "face shone" when he came from Sinai to the camp of Israel.
39. Moses might not have died but was translated is alluded to in the Book of Mormon and the Old Testament.
40. The God of Moses and the God of Abraham, Isaac and Jacob is Jehovah and is the same God.
41. Moses is the author of the five books history assigns to him, for Lehi found upon the Brass Plates "the five books of Moses, which gave an account of the creation of the world, and also Adam and Eve, who were our first parents; and also a record of the Jews from the beginning..." which appears to be the Pentateuch. The Book of Mormon also quotes passages that are the same as found in Deuteronomy and gives authorship to Moses. This is of particular interest for Deuteronomy is regarded by scholars as a late product not authored by Moses.

42. The Law of Moses was given at Mount Sinai.
43. The Law was given to persuade the Children of Israel to look forward to Christ and point the way for his coming.
44. Abraham's obedience to God in offering up his son, Isaac, was a similitude of God and his Only Begotten Son.
45. Moses prophesied concerning the coming of Christ. Moses, also lifted a brazen serpent so the people might live, as those who look upon the Son of God might live.
46. The Book of Mormon prophets quote the Ten Commandments as part of the Law of Moses and they agree in wording with the Biblical account in Exodus.
47. The Israelites conquered Canaan and destroyed the Canaanites.
48. The Canaanites had rejected all righteousness and were "ripe in iniquity," therefore, the land was given unto Israel.
49. Mormon's comment on the omnipotence of God gives new insight into Joshua's command, "Sun, stand thou still upon Gibeon...and the sun stood still..."

Chapter VII - The United Kingdom

50. Nephites built a temple like unto Solomon's.
51. David and Solomon had many wives.

Chapter VIII - The Divided Kingdoms

The Northern Kingdom of Israel

52. The lost tribes of the House of Israel were led away by the Lord.
53. The people in Jerusalem (Lehi and family) had no knowledge of the location of the ten northern tribes one hundred and twenty-two years after Israel's deportation.

54. The prophet Hosea warned of the distress and captivity of Israel to Assyria for their sins. He prophesied the people would call on the mountains and hills to cover them because of awaiting calamities.

The Southern Kingdom
of Judah

55. Zedekiah was king of Judah at the fall of Jerusalem.
56. "Jerusalem was to be destroyed because of wickedness," said the prophets, including the prophet Jeremiah.
57. The prophets were rejected and some were slain by the people.
58. Many of the people in Jerusalem were carried away captive into Babylon or destroyed.
59. A promise was given that after the captivity the Jews would be brought back and again possess the land.
60. The city and temple of Jerusalem were destroyed.
61. Most Jews did not think Jerusalem would be destroyed. Somehow, they thought, as in the case of Sennacherib's Assyrian army, God would save them. They kept the statutes, but were morally bankrupt. Their works were works of darkness.
62. Jeremiah was cast into prison.
63. The prophet Isaiah is a historical personality of great importance in the history of Judah. The Book of Mormon prophets considered Isaiah's writings and prophecies of most importance to their people and to future generations.
64. Malachi is the author of the book that bears his name. This fact is attested to by Jesus to the Nephites.
65. Malachi, chapters 3 and 4 are historically accurate and given in substance to the Nephite people.

Listed below are some additional ideas this study found in the Book of Mormon which are related to Old Testament history, but are not specifically mentioned in the Old Testament text.

Chapter III - The Beginning

1. The creation of the earth was done by God or Jehovah - who is Jesus Christ.
2. Adam in the world was directed by angels.

Chapter IV - The Patriarchs

3. Abraham received a "holy" calling from Jehovah. He knew Jehovah was the Christ.
4. The Twelve tribes of Israel are to be judged by the Twelve Apostles.
5. A remnant of the coat of Joseph was preserved, which Father Jacob said was a likeness of Joseph's descendants; i.e. a remnant of Joseph's descendants would not be destroyed.
6. Joseph foretold the Exodus, listing in prophecy the following historical events: (1) Moses would be the name of the deliverer; (2) Moses would not be "mighty" in speaking; (3) Moses would have power in a rod, and (4) Moses would receive the law in writing from the Lord.

Chapter V - Bondage and Return

7. The prophecy of Joseph concerning Moses' future delivery of the Children of Israel was had by Lehi. If this prophecy was upon the Brass Plates and particularly the "five books of Moses, it seems conceivable that Moses was in possession of this prophecy while in Egypt and thus knew of his mission from prophecy as well as the revelations he received from the Lord.
8. The Nephites had the judgments, statutes and commandments of the Law of Moses in America.

9. The Nephites offered sacrifices and burnt offerings of the firstlings of their flocks, according to the Law of Moses.
10. The Law was to be observed among the Nephites and all the House of Israel until Christ should die upon the cross.
11. All ancient prophets spoke or wrote concerning Christ.
12. Isaiah saw the Redeemer and prophesied of his birth and crucifixion.
13. Abraham saw Christ's coming.
14. Salvation is not in the Law but in Christ.
15. The crucifixion of Christ fulfilled the Law. Christ is the Law
16. The Book of Mormon quotes the Ten Commandments as part of the Law of Moses. The wording agrees with the Biblical account in Exodus.
17. The law of circumcision was done away with at Christ's atonement.

Chapter VIII - The Divided Kingdoms

The Northern Kingdom of Israel

18. The lost tribes of the House of Israel shall keep records.
19. Iniquity is the reason we do not know the location of the lost tribes.
20. The lost tribes are in a group and saw Christ after His visit to the Nephites.

The Southern Kingdom of Israel

21. Synagogues were built in America after the manner of the Jews.
22. Christ gave Malachi's writings to the Nephites because they were of a later date than the Brass Plates.
23. Malachi, Chapter 3 and 4 are historically accurate and given in substance to the Nephite people.

Conclusions Concerning the Effect of this Study on the
Interpretation of Old Testament History

The philosophy of religious history determines to a large degree the manner in which one teaches by influencing the facts or data he selects to teach. The information presented by the teacher is often reflected in the concepts and attitudes formed by the students. Therefore, the Book of Mormon's interpretation of Old Testament history and Israel's religion is of significance in this study.

As John Bright has said, "...an understanding of Israel's faith is essential to an understanding of her history."¹ If this is so, then the Book of Mormon's contribution to the historicity of the events and characters in the Old Testament are of significant importance, for it gives a philosophy of history with which to interpret the facts.

The Nephite writers support the traditional views that the Old Testament writers were "inspired" of Deity and that God directed the destiny of Israel. From the time of Adam, Abraham, through the prophets of Israel and Judah, the Book of Mormon's philosophy of Old Testament history is that of a revealed religion with its resulting effect upon the people of Israel. The philosophy of an evolution toward God as advocated by the followers of the theory of historical causation would be a false teaching of the facts to the Nephite historians. To them a true view of the history of Israel would not be an evolution toward God, but a revelation of God to his people who covenanted to serve Him.

As stated and enlarged upon in Chapter V of this study, the Nephite historians would not accept the "modern" evolutionary point of view which maintains that development took place from lower to higher forms. To them

¹Bright, op. cit., p. 144

God leads his people and the acceptance or rejection of his direction plays a major role in their historical development.

The Book of Mormon teaches that from the beginning the prophets had the Gospel; the knowledge of the fall of Adam, and the resultant physical and spiritual death of mankind. Also they knew that there would be a redeemer who would counteract the effects of the fall and provide a plan whereby mankind could return from its fallen condition.

The Book of Mormon makes plain that God plays an important role in the history of nations and particularly the covenant people of Israel.¹ This fore-knowledge of history has been rejected by many scholars. Professor North states his reasons for rejecting the traditional Messianic interpretation as follows:

"The fundamental objection to the traditional Messianic interpretation is that it is welded to a too mechanical doctrine of inspiration. This seems to put it out of court as unworthy of serious consideration. The Prophet is a mere amanuensis, and what he writes has no relevance to the circumstances of his own time. Moreover, if this implies that he 'sees' in advance one who was to come for another five or six centuries, it raises the difficult philosophical problem whether there can be an actual prevision of history."²

This study has shown that the Old Testament prophets knew of Christ and his mission, and had a fore-knowledge of much of Israel's history.³

Findings That This Study Reveals

1. To the teacher who believes the Book of Mormon there are sixty-five truths pertinent to characters and events in the Old Testament verified as historical in the Book of Mormon, plus twenty three additional ideas related to Old Testament history but not specifically mentioned.

¹See Chapters 4, 5 and 8 of this study

²Oswald T. Allis, The Unity of Isaiah (Nutley, New Jersey: Presbyterian and Reformed Publisher, 1948), p. 105

³See Chapter 4 of this study.

2. The Nephite prophets give their witness to the integrity of many of the Old Testament writers who claim they saw and wrote those portions of the record that history ascribes to them.
3. The Book of Mormon writers by their writings reject the idea of the "Documentary Hypothesis" that would make the major part of the Old Testament but a book written, compiled, and edited in the later history of Israel.
4. The Old Testament people were a "covenant" people whose history was affected by obedience or disobedience to God.
5. The philosophy of history as recorded by the Book of Mormon writers gives direction to the interpretation of historical facts or events.
6. Many additional reasons for the why of an event is given by the Book of Mormon writer when expounding on historical incidents; i.e. the creation, fall of man, the conquest of Canaan, and the purpose of the Law of Moses, and others.
7. In the areas of the Judges and the Kings, which are covered in Chapters VI and VII of this study, very little information is found in the Nephite scriptures. Much of the information found in the Old Testament in this area is missing from the Book of Mormon. It is possible the Brass Plates contained this material. If this is so, the Book of Mormon prophets saw no need to use it. The reason for this is still unknown.
8. That the Old Testament was used as an instrument for teaching the Nephites is attested by the fact that in eighty-three of the two hundred thirty-nine chapters of the Book of Mormon, this study found reference to an Old Testament event or character. This represents 34% of all chapters in the book, excluding Isaiah. See Table 1 for a detailed breakdown of coverage. There would be a 42% coverage if the chapters in

Isaiah, which were not a part of this study, were included. Table 2 provides a list of all Isaiah references in the Book of Mormon.

9. Almost every major Book of Mormon prophet made use of some part of the Old Testament story to teach an idea or lend authority to his message. The list is impressive and contains some men who were not prophets but used the Old Testament to bring forth their particular point. They are: Nephi, Lehi, Jacob, Jarom, Amaleki, Benjamin, Limhi, Abinadi, Aaron, Antionah, Alma, Ammon, Capt. Moroni, Amulek, Nephi the son of Helaman, Samuel, Mormon, Moroni and the Lord and Savior, Jesus Christ.

Recommendations for Using the Book of Mormon as an
Instrument in Teaching the Events and Characters
of the Old Testament

As stated before, one of the purposes for this study is to aid the teacher by bringing together and quoting the verses or portions of verses which apply to the characters or events of the Old Testament. Chapter Two of this study contains a compiled list of references used in this study as they appear in the Book of Mormon. They are cross-referenced with the Old Testament for easy use by the teacher. This has the value of providing for the teacher in a Book of Mormon course a handy list of references that would bring to his attention the use the Nephite prophets made of Old Testament incidents and personages.

As an aid to those who teach the Old Testament, this study has been divided into a logical historical chronology, i.e. Chapter III, The Beginning; Chapter IV, the Patriarchs - Abraham to Moses; Chapter V, Bondage and Return; Chapter VI, the Conquest of Canaan; Chapter VII, the United Kingdom; Chapter VIII, The Divided Kingdoms.

It is suggested that before teaching a new unit of history such as the story of the Exodus, the teacher read Chapter V entitled Bondage and

Return. This would acquaint him with the problems presented by modern critiques, the Book of Mormon's contribution to the subject and some conclusions.

It is also recommended that the teacher read the Book of Mormon and this study to help him determine for himself the following concerning Old Testament history:

First, the areas of Old Testament history which seem in conflict with "modern criticism" which the Book of Mormon clarifies as being historical.

Second, the importance the Nephite historians placed upon the Old Testament scriptures as an instrument in teaching. See Table #1.

Third, the value of a view-point or philosophy of history that will aid the teacher in his task of selecting and interpreting materials for the direction of learning, and the motivation of students to apply the findings in their lives.

TABLE #1

Frequency of Old Testament Events and Characters in the Book of Mormon

Books	Prophets of the B. of M. who used O.T. events and characters in their writings	Number of Chapters	Number of Chapters with historical refer. to events and characters of the O.T.	Total % of chapters with O.T. references used in this study. ¹
1 Ne.	Nephi	22	12	54%
2 Ne.	Nephi Lehi Jacob Joseph, son of Jacob	33	13	39%
Jacob	Jacob	7	4	57%
Enos		1	0	0%
Jared	Jared	1	1	100%
Omni	Amaleki	1	1	100%
W. of Mormon		1	0	0%
Mos.	Benjamin Limhi Abinadi Mormon	29	8	37%
Alma	Aaron Antionah Alma Ammon Capt. Moroni Amulek	63	17	26%
He.	Mormon Nephi Samuel	16	4	25%
3 Ne.	Jesus Christ Mormon	30	14	46%
4 Ne.	Mormon	1	1	100%
Morm.	Moroni Mormon	9	2	22%
Eth.	Moroni	15	4	26%
Moroni	Moroni	10	2	20%

¹If the writings and comments upon Isaiah were included the percentage would be much higher.

TABLE #2

REFERENCE QUOTATIONS FROM THE BOOK OF ISAIAH FOUND IN THE BOOK OF MORMON

<u>BIBLE</u>	<u>BOOK OF MORMON</u>
Isaiah 48:1	1 Nephi 20:1
Isaiah 48:2-22	1 Nephi 20:2-22
Isaiah 49:1-26	1 Nephi 21:1-26
Isaiah 49:22-23	2 Nephi 6:6-7
Isaiah 49:24-26	2 Nephi 6:16-18
Isaiah 50:1-11	2 Nephi 7:1-11
Isaiah 51:1-23	2 Nephi 8:1-23
Isaiah 2:1-22	2 Nephi 12:1-22
Isaiah 3:1-26	2 Nephi 13:1-26
Isaiah 4:1-6	2 Nephi 14:1-6
Isaiah 5:1-30	2 Nephi 15:1-30
Isaiah 6:1-13	2 Nephi 16:1-13
Isaiah 7:1-25	2 Nephi 17:1-25
Isaiah 8:1-22	2 Nephi 18:1-22
Isaiah 9:1-21	2 Nephi 19:1-21
Isaiah 10:1-34	2 Nephi 20:1-34
Isaiah 11:1-16	2 Nephi 21:1-16
Isaiah 12:1-6	2 Nephi 22:1-6
Isaiah 13:1-22	2 Nephi 23:1-22
Isaiah 14:1-32	2 Nephi 24:1-32
Isaiah 29:3-4	2 Nephi 26:15-16
Isaiah 29:5	2 Nephi 26:18
Isaiah 29:6-10	2 Nephi 27:2-5

TABLE #2 - continued

BIBLE

BOOK OF MORMON

Isaiah 29:13-24

2 Nephi 27:25-35

Isaiah 11:4

2 Nephi 30:9

Isaiah 11:5-9

2 Nephi 30:11-15

Isaiah 52:7-10

Mosiah 12:21-25

Isaiah 53:1-12

Mosiah 14:1-12

Isaiah 52:8-10

Mosiah 16:29-31

Isaiah 52:8-10

3 Nephi 16:18-20

Isaiah 52:1-3

3 Nephi 20:36-38

Isaiah 52:7

3 Nephi 20:40

Isaiah 52:11-15

3 Nephi 20:41-45

Isaiah 54:1-17

3 Nephi 22:1-17

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THE BOOK OF MORMON AS AN INSTRUMENT IN TEACHING

THE HISTORICITY OF OLD TESTAMENT

EVENTS AND CHARACTERS

An Abstract of a Thesis

Presented to the

Department of Religious Education

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

by

Jerome C. Hainsworth

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ABSTRACT

The purpose of this study is to determine and present as completely as possible the Book of Mormon's contribution to the historicity of the Old Testament's events and characters in order that teachers may have another instrument for the effective direction of learning in Old Testament history. Therefore, it is the purpose of this study to determine and point out to the teacher the areas in which the Book of Mormon complements the Old Testament, and sustains its truthfulness as a historically accurate record.

It is the hypothesis of this study that the Book of Mormon has much to contribute to the student of Old Testament literature. In an age of higher criticism of the Old Testament as a historically accurate record, many of the great names in this field of study have rejected not only the traditional authorship of many of the Old Testament books, but also have seriously questioned the actuality of events such as the creation story, the flood, the exodus, and the twelve tribes coming into Canaan. Indeed, important characters such as Abraham, Isaac, and Jacob have been treated as artificially created patriarchal prototypes by some critics.

The first step in this study was to read the Book of Mormon and record every reference that refers to Old Testament events and characters. All references were recorded in Chapter II of the thesis.

The second step was to categorize the references under divisions of Old Testament history.

The last step was to list under each division of Old Testament history the Book of Mormon's contribution to the historicity of that section.

After each historic division, conclusions were drawn relative to the Book of Mormon's contribution to Old Testament history.

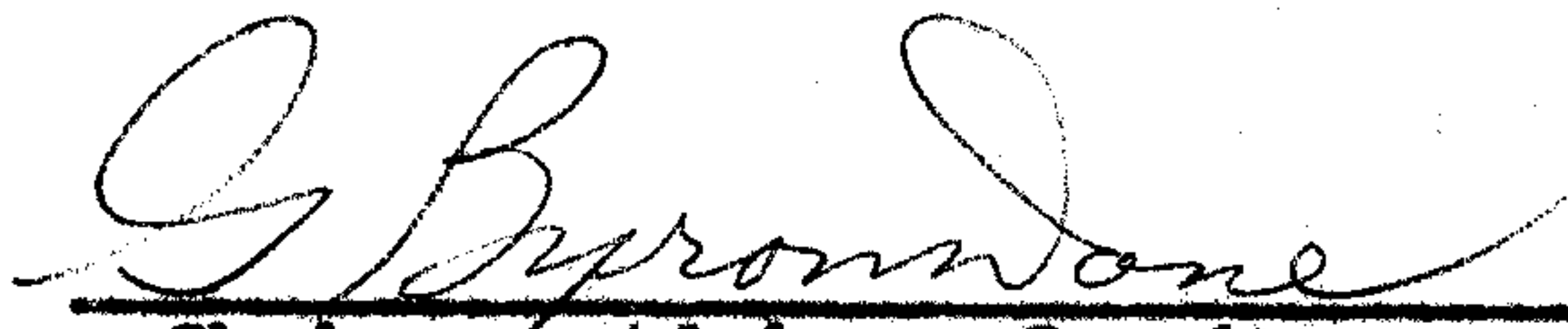
The study is divided by historical chronology, i.e. Chapter III, The Beginning; Chapter IV, The Patriarchs - Abraham to Moses; Chapter V, Bondage and Return; Chapter VI, The Conquest of Canaan; Chapter VII, The United Kingdom; Chapter VIII, The Divided Kingdoms. Chapter II contains a compiled listing of all references used in the Book of Mormon.

The study found sixty-five truths pertinent to events and characters in the Old Testament, plus twenty-three additional ideas related to Old Testament but not specifically mentioned in the Old Testament text. The Nephite historian records Old Testament history as it has traditionally been recorded, i.e. as a chosen people being directed by Jehovah through prophets. The Nephite historian considered the following as truths: Adam and Eve and their posterity had and were taught the Gospel; the Gospel was revealed in the beginning and continued among men with whom God made covenants; Abraham, Isaac and Jacob were real and were taught by Jehovah and made covenants with Him; Joseph, the son of Jacob, was historical and the Biblical narration of his being sold into Egypt is basically correct; Moses wrote the Pentateuch; the Canaanites were conquered and scattered by an invading Israelite army; David and Solomon ruled in Israel; the Northern Kingdom of Israel was conquered and lead away into the north; Jerusalem and the Southern Kingdom were taken into Babylon as prophesied.

The findings of this study indicate that the Book of Mormon writers are not in complete agreement with the basic hypothesis of the Documentary Theory as taught by Wellhausen and other modern scholars who have followed this school of thinking. According to the Book of Mormon, a revealed religion and not an "evolved" religion was the basis that gave a feeling of destiny to the Old Testament people. That the Old Testament was used as an instrument for teaching is attested by the fact that in eighty-three of the

two hundred thirty-nine chapters of the Book of Mormon, this study found reference to an Old Testament event or character. This represents thirty-four percent of all chapters in the book, excluding Isaiah.

APPROVED:



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Member, Advisory Committee



Chairman, Major Department