Assessing the Broad Impact of Jack Welch's Discovery of Chiasmus in the Book of Mormon

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Abstract  The attitude held by certain sectors of the anti-Mormon crowd has changed over the years, even to the point where some no longer deny the literary merit and beauty of the Book of Mormon. Although an assessment of the impact of Jack Welch’s work and writing on chiasmus may be premature, it is clear that his work on the subject incited the expansion of other literary analyses of the Book of Mormon and encouraged the publication of their results. Welch’s work influenced studies and analyses on chiasmus in Classic Mayan texts, and his publications have contributed much to the discipline of chiastic analyses.
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—ROBERT F. SMITH—

“The Book of Mormon is] the most gross, the most ridiculous, the most imbecile, the most contemptible concern, that was ever attempted to be palmed off upon society as a revelation.

Origen Bacheler, *Mormonism Exposed*1

**Have Anti-Mormon Assessments Changed?**

The anti-Mormon community (if there really is such a thing!) has long scoffed at any suggestion of literary or religious merit in the Book of Mormon.2 Yet today, some sectors of the anti-Mormon crowd are actually prepared to frankly accept the beauty and power of the Book of Mormon—openly admitting and claiming that, even if it is unhistorical, apocryphal, and fictional, the Book of Mormon is nonetheless a “sacred text” that “makes a powerful statement of humanity’s worth in a world where human worth is everywhere questioned,”3 and does indeed include visions and sermons of “beauty and brilliance” in a variety of literary genres, including “parables, poetry, hyperbole, psalms, historical verisimilitude,” etc.4 What has brought about this radical change in attitude for some sectors of the anti-Mormon community? Could it be a relatively recent legacy of the considerable scholarship now available assaying the literary value of the Book of Mormon? And can it be that this major change in attitude followed mainly on the heels of the very interesting discoveries made just forty years ago by young Elder John W. “Jack” Welch while on his German-speaking LDS mission in and around Regensburg, Germany?5 For, following Hugh Nibley’s compelling publications in other areas, Welch’s work opened up a breathtaking panorama of the true range of possibilities in literary and textual studies of the Book of Mormon, bringing new life and gravitas to the intellectual study of Mormonism.
Is an Assessment Premature?

We are only now beginning to grasp the broad implications of Jack’s very accessible publications and lectures on chiasmus, so any assessment may at this stage be premature. Still, there are some things which may rightly be said:

Jack’s work seems to have provided just the right amount of impetus to get many literary analyses of the Book of Mormon off the ground and into print. We can credit not only his 1979 founding of the Foundation for Ancient Research and Mormon Studies (FARMS), but also a preceding, exciting decade of publication and firesides on chiasmus (how many were repeatedly cloned on audio- and videotape?) leading up to that more systematic and broadscale effort at FARMS to print and distribute very recent and substantial research on the Book of Mormon, which was not otherwise easily accessible. Thus, Jack’s efforts to plumb the depths of chiasmus during the 1970s also stimulated other types of literary analysis of the Book of Mormon. Many faithful Mormon scholars have rightly surmised that where chiasmus could be found, there just might be other literary discoveries to be made.

As a classicist and New Testament scholar who was also a Woodrow Wilson Fellow at Oxford University (1970–1972), Jack Welch had already been thinking along those broader lines. Thus, while in law school at Duke University, he took classes on intertestamental literature from the renowned James H. Charlesworth. It quickly became obvious (if not already clear from the work of Sperry and Nibley) that more than chiasmus was at issue, and that a grounding in Judaica and the whole range of ancient literature would be relevant to the study of the Book of Mormon. There is little doubt that a true “blossoming” of such studies has taken place in recent decades.

The work at FARMS has received primary credit for the fundamental defeat of evangelical (and secular) anti-Mormon efforts. Anti-Mormon polemic apologetics have been rendered largely ineffective, according to Protestant scholars Paul Owen and Carl Mosser and Roman Catholic scholar Massimo Introvigne. There have been other worthwhile discoveries made in the course of FARMS’s large-scale basic research projects, which have had unforeseen affects, many of which have yet to see widespread publication or correlation. Some parade examples from Mesoamerican studies follow.

Chiasmus in Mesoamerica

For two pioneers in deciphering Mayan inscriptions (Nicholas Hopkins and his late wife, Kathryn Josserand), the matter has been quite clear:

In terms of Classic Maya literary canons, this kind of [chiastic] structure marks a text as very *formal*, like modern Mayan prayers, which consist entirely of couplets, often nested in this fashion.

As an example, they present a creation text from the vertical east side of Quirigua Stela C (Monument 3), B5–15 (CR to end), arranged as ABCCCBBA, with the three C-statements “as the *peak event* of this episode”—which is a report on the placing of

Quirigua Stela C contains a creation text in a chiastic form. Drawing by Annie Hunter.
the Three Hearth Stones in the sky (the stars Rigel, Saiph, and Alnitak of Orion) by the gods at the time of creation.\textsuperscript{10} Going a bit further than Hopkins and Josserand, we may note that the text begins and ends with a 13-baktun date statement:

A 13.0.0.0.0, day 4 Ahau, month 8 Cumku, crossed bands event,
B Three stones were set,
C The Paddlers erected a stone; it happened at 5 Sky House, Jaguar Throne stone,
C The Black God erected a stone; it happened at Earth Center Place, Serpent Throne stone,
C And then it happened that Itzamna set a stone, Water-Lily Throne stone; it happened at Sky Place,
B New, three-stone place,
A 13 baktuns were completed under the authority of 6 Sky Lord (Wac Chan Ahau).\textsuperscript{11}

Many other examples can be provided from well-known Classic Mayan texts and glyptic art, such as those presented in the form of text, art, and icon in the carved tablets arranged as triptychs in the funerary temples at Palenque. They include powerful visual chiasms there in the Tablets of the Sun, Cross, and Foliated Cross.\textsuperscript{12}

Kathryn Josserand also pointed out an ABBA sentence in the Palenque Table of 96 Glyphs, L1-K4, Second Episode, last sentence, at 9.17.13.0.7—the 1st Katun anniversary of Lord Kuk II:

A And then he completed his first katun as ahau
B He erected a monument (this stone!)
B He sacrificed (?) under the auspices of Pacal
A And then he finished his first katun as ahau\textsuperscript{13}

Josserand gave credit for this discovery to the late Richard A. De Long, who had delivered a paper on the subject in June 1986 at the Sixth Palenque Round Table. De Long, a member of the RLDS Church (now Community of Christ) and former professor at Graceland College in Lamoni, Iowa, had in turn been deeply influenced by the work of Jack Welch. De Long made a point of frequently attending Palenque Round Tables as well as Linda Schele’s University of Texas workshops on Maya hieroglyphs—often funded by the RLDS Foundation for Research on Ancient America (FRAA)—from which he regularly returned with interesting
reports on the chiastic and archeological implications. Indeed, for a period of about a quarter-century, Dr. De Long and I compared notes on the phenomenon of chiasmus, while he kept me and his RLDS friends informed of the latest developments on chiasmus in Mesoamerican literature and the Book of Mormon. De Long reported to me, for example, that the late Evon Z. Vogt had found and published a chiastic text in his study of the highland Tzotzil Maya of Zinacantán, Chiapas, Mexico. Elsewhere Mayan use of chiasmus has been found in Izapa Stele 5, in the *Annals of the Cakchiquels*, and in the *Popol Vuh*.!

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**Inter Alia: Connections Further Afield**

Many of these initial discoveries took place without fanfare and under the radar. Even Jack was unaware of these particular far-reaching effects of his initial stimulus. Yet without his original discovery of chiasmus in the Book of Mormon, there might never have been the resultant cross-fertilization of ideas and direct applications among so many disciplines. Jack began by speaking to interested fellow Mormons, then prepared an analysis of chiasmus in Ugaritic that was published in a learned, international journal (on the recommendation of a Jesuit scholar at the...
Pontifical Biblical Institute in Rome, the late Mitchell Dahood, and began corresponding with an Israeli scholar (Yehuda T. Radday) who helped him assemble a group of contributors to a one-volume, broad-scale treatment of chiasmus in ancient Near Eastern and Classical literature and in the Book of Mormon. This attracted the attention of a number of scholars who actually came to Provo, Utah, to visit—including a Capucin Monk from Sicily (Father Angelico di Marco), a district judge from Jerusalem (Jacob Bazak), and a gaggle of Near Eastern scholars who had some very nice things to say about Jack’s work. I was there, and I heard them say so, and I continue to read comments along such lines.

Now, of course, studies of chiasmus in ancient Near Eastern literature have had a long and distinguished history. Jack did not discover the phe-
nomenon of chiasmus in the Bible or the ancient Near East, but he has made some significant contributions to such studies. Moreover, no one else has done more to gather and publish information on what is available in the way of chiastic analyses.²³ Finally, Jack clearly defined how to assay the value of any given chiasm or chiastic claim.²⁴ There remain plenty of areas of dispute about individual application of the chiastic mode of rhetorical analysis to this or that literature, but there is no doubt among most scholars that the phenomenon is real and is useful.²⁵
the second rule states that the schwa in the middle of the word is silent. However, the customary, rapid pronunciation relaxes the first rule. This is how the general population of the modern state of Israel (a modern version of Biblical Hebrew) pronounces words with a schwa at the beginning of the word. For instance, the word אֲשֵׁר ("excuse me") is pronounced ascher instead of ashcher. By comparison, the customary pronunciation confirms that the hypothetically schwa that had to be placed under the lamed of לָהוֹנָה is practically always silent.

A strict interpretation of the rule of pronouncing the schwa at the beginning of the word is much relaxed in practice. It is not followed in today's spoken Hebrew, and nobody can plead that in 600 bc the Lehitites would follow such a puritan or scholastic application of the formal rule when the written words did not have vowels (or very few, see the texts of the Dead Sea Scrolls, dated 200 bc) or when the rule was not fixed as yet.

Jershon, which is based on the word אֹרֶשׁ, pronouncing the schwa at the beginning of the word is heavily dependent upon the customary, rapid pronunciation of the customary pronunciation of the word אֹרֶשׁ. However, the medium kamatz is a sound that in Palestine was an open "o." The medium kamatz generally appears at the beginning of the word and also lies beneath "ona."


14. A very accurate grammar of Hebrew demonstrates that "il qametz medio deriva dal primitivo a breve, ed il più frequente. Ad ambedue però vien dato lo stesso suono, a secondo la pronunzia babilonese, o aperto secondo la tiberiese," Antonio Carrozzi, Grammatica della lingua ebraica, 2nd ed. (Casale Monferrato, Italy: Marietti, 1966), 5. This means that medium kamatz is a sound that in Palestine was an open "o." The medium kamatz generally appears at the beginning of the word and also lies beneath "ona."

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17. In the initial section


15. In his review of Joseph Allen’s claims along these lines, John E. Clark observes that it is “mirror imagery” or “bilateral symmetry,” not chiasmus, thus missing the forest for the trees. See John E. Clark, “Searching for Book of Mormon Lands in Middle America,” FARMS Review 16/2 (2004): 42–43.


6. All of my 1967 letters and notes are being deposited in the Chiasmus Collection in the Harold B. Lee Library at Brigham Young University.


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