
David Rolph Seely

The Prophet Joseph Smith described the Restoration as a bringing forth of treasures of "things new and old," and indeed modern revelation has shed great light on ancient truths. From Oliver Cowdery's commentary on Zephaniah published in The Evening and the Morning Star in 1833 to the present outpouring of publications in preparation for the Sunday School course of study on the Old Testament in 1998, Latter-day Saints have generated a wealth of writings on the Old Testament which examine anew this ancient book of scripture in light of the Restoration. Through the spectacles of the Restoration we are able to remember the patriarchs Adam, Noah, Abraham, Isaac, Jacob, and Joseph, and the great things the Lord has done for our fathers. We are able to understand the covenants the Lord has made in past dispensations and in the latter days. We are also able to better comprehend the writings of ancient prophets such as Moses, Isaiah, Jeremiah, and Ezekiel and to discern from them the timeless message of repentance, the themes of scattering and gathering, and the prophecies concerning the coming of the Messiah—first in the flesh to atone for the sins of the world and again at the end of time. Just as the Old Testament provides a foundation for reading the rest of the scriptures, the light of the Restoration can reveal hidden treasures in the Old Testament. This bibliography is an attempt to guide readers to this treasury of "things new and old."

Criteria for inclusion. This bibliography is meant to be a comprehensive listing of books and articles written by Latter-day
Saints to Latter-day Saints about the Old Testament from 1830 through 1997. To be included, a book or an article must be primarily on an Old Testament topic. Consequently we have not included New Testament, Book of Mormon, or Pearl of Great Price topics unless they are specifically related to the Old Testament. Nor have we included writings on apocryphal or pseudepigraphical books unless they are relevant to the Old Testament. We have included general conference addresses published in the *Ensign* (1971–), but we have not included conference talks before this time. We have included a few articles by non-Latter-day Saints aimed at an LDS audience, but have not included biblical studies presented by LDS scholars in non-LDS settings.

The Old Testament has been the course of study in Sunday School from September 1972 to August 1974 and September 1980 to August 1982, and from January to December in 1986, 1990, 1994, and 1998. Numerous Old Testament items have been published in those years. The articles that appear weekly in the *Church News* and coordinate with Sunday School lessons have not been included in this bibliography.

The following periodical or recurring sources were surveyed for this bibliography: *BYU Studies* (1959–); Church Educational System symposia and manuals; The Church of Jesus Christ of Latter-day Saints manuals; *Contributor* (1879–1896); *Dialogue* (1966–); *Encyclopedia of Mormonism; Ensign* (1971–); *The Evening and the Morning Star* (1832–34); *Improvement Era* (1897–1970); *Millennial Star* (1840–1970); *New Era* (1971–); Sperry Symposia; *Sunstone* (1981–); Theses and Dissertations at BYU; and *Young Woman’s Journal* (1889–1929).

**Three lists.** The entries are organized in three overlapping lists. First, all entries are listed by author’s names with complete bibliographic information and a very short abstract in cases where the contents of the publications are not adequately described by their titles. This is followed by a list of the entries organized by canonical books of the Old Testament. A third listing is divided into subject categories. All the entries are found in the author list and are found again listed either in the canonical or the subject categories. Many entries are found both in the canonical listing as well as in one or more subject listings.
Gaining Access. Most, if not all, of the entries in this bibliography are available at the Harold B. Lee Library at BYU. Many of them are readily available on the shelves, but some are kept in Special Collections. The bibliography itself can be accessed electronically at http://humanities.byu.edu/BYU Studies/homepage.htm.

Acknowledgments. This bibliography began with a work by Dane Robertson entitled Index of Mormon Literature on the Old Testament, compiled for the History and Religion Library at BYU, which included entries up through 1981. Originally we intended to simply update that index, but in the course of our work we adopted somewhat different criteria for collecting and organizing the entries, and we ended up surveying the corpus of LDS writings again. We remain indebted to this earlier work. Many have worked in various capacities on the bibliography over the last several years: Eryn Johnson Gibson, Brian Jones, Jennifer Hammond Merrill, Becky Schulthies, and Luke Todd have worked through Religious Education on compiling, typing, abstracting, and checking the entries. Daniel B. McKinlay helped with the compilation. Jennifer Hurlbut, David Allred, and the interns and staff at BYU Studies rechecked and formatted the entries.

We invite corrections and additions. A master list is kept in electronic form and can readily be expanded and reorganized. Hopefully, a supplement can someday be issued including future publications and additions to this bibliography. This work is one of collection and description. We have not attempted to evaluate the entries in terms of scholarly accuracy or doctrinal correctness.

NOTES

1Joseph Fielding Smith, comp., Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret Book, 1985), 102.

## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>BYU</td>
<td>Brigham Young University</td>
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<td>CES</td>
<td>Church Educational System</td>
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Old Testament Bibliography by Author

——. “Jesus’ Commandment to Search the Words of Isaiah.” In Sperry 1986, 177-92.
——. “Many non-LDS scholars claim that the second half of the book of Isaiah was written after the time Lehi left Jerusalem. Yet the Book of Mormon contains material from both halves. How do we explain this?” Ensign 14 (Oct. 1984): 29.
——. “Seth.” In EM, 3:1299-300.


Alfred, Garth L. “The Therapy of Faith.” In CES 1983, 1-4. How faith gives strength to avoid the natural fight or flight syndrome.


“Are There a People in the Far North?” *Improvement Era* 27 (Jan. 1924): 256–60. Speculation as to where the lost tribes are located.


——. “Isaiah’s Imagery of Plants and Planting.” In *Sperry 1993*, 17–34. Plant imagery used to teach man’s relationship to God, the need to repent, and Israel’s future in God’s plan.


Bennion, Steven D. "Abel." In *EM*, 1:5.


Blodgett, Terry M. "Tracing the Dispersion." *Ensign* 24 (Feb. 1994): 64–70. Linguistic studies used to trace the scattering of Israel.


———. “I recently acquired a copy of a text called the Book of Jasher, which is claimed to be the book of missing scripture referred to in the Bible. Can you tell me if it is authentic?” *Ensign* 11 (June 1981): 36–37.


——. “The Book of Hosea.” In SS 4, 61–67. Hosea’s description of his marriage to a harlot as a key to understanding his words concerning the Lord’s anger and the eventual triumph of divine love.


——. “Trust in the Lord: Exodus and Faith.” In *Sperry 1986*, 85–94. The Exodus was a means by which the Israelites developed faith.

——. “What was the actual political condition of the populace of the promised land when the Israelites conquered it, and who were the people living there?” *Ensign* 3 (Oct. 1973): 58.


Cain, Seymour. "Judaism and Mormonism: Paradigm and Supersession." *Dialogue* 25, no. 3 (1992): 57–65. A look at the relationship between Judaism and Mormonism in terms of supersession (Judaism was superseded by Christianity) and paradigm (the exemplary model of biblical Israel's faith).


Capener, Cole R. "A Mormon Concept of Armageddon." *Sunstone* 10 (Aug. 1985): 4–8. The fulfillment of the prophecy of Armageddon will depend on the faith of the Saints and there will be no nuclear or conventional war.


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Christianson, James R. “Noah, the Ark, the Flood: A Pondered Perspective.” In *Sperry* 1986, 35–49. The historicity of the flood and speculations concerning ways to reconcile scientific findings with the biblical account.


—*-The Old Testament Seminary Home Study*. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints], 1980.
—*-The Old Testament Seminary Home Study Teacher Manual*. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints Church Schools, Department of Seminaries and Institutes of Religion], 1967.


Cohen, Irving H. *The Authors of Genesis as Explained by the Colophon System.* Scotia, N.Y.: Cumorah Book, 1966. Argument that the different sections of Genesis were originally written autobiographically by the patriarchs.


“Concerning the Creation.” *Improvement Era* 7 (Mar. 1904): 385–86. Argument as to when man was created, reconciling the apparent discrepancies in Genesis 1 and 2 and the Pearl of Great Price.


Creer, J. Preston. “Fruits of the Fall.” *Improvement Era* 6 (Feb. 1903): 277–82. The conditions in the premortal life including a description of the war in heaven, an account of the Fall, and what has been gained from it.


Draper, Richard D. “The Book of Daniel.” In *SS 4*, 320–33. Theme of God's sovereignty over all nations as shown by Daniel's experiences and visions.
—. “Sacrifice and Offerings: An Ordinance Given by Jehovah to Reveal Himself as the Christ.” In CES 1979, 71–78.
“Ephraim and Manasseh as Tribes of Israel.” Improvement Era 6 (Nov. 1902): 70–71.


Keeping the Lord's name holy.


———. "The Tabernacle—a Type for the Temples." In *CES 1979*, 90–96. The symbolism and purpose of Israel's tabernacle.

Garrard, LaMar E. "The Last Shall Be First and the First Shall Be Last." In *Sperry 1986*, 233–60. The offering of the gospel first to the Jews then to the Gentiles in ancient days and its latter-day offering first to the Gentiles and then to the Jews.


———. "What did the Israclites do relating to genealogy, welfare, missionary work, and the family—the four major emphases of our day? What was religion for them?" *Ensign* 11 (Dec. 1981): 60–62.


Grant, Heber J. “Results of Obedience.” Improvement Era 5 (May 1902): 540–42. The Old Testament theme of “to obey is better than sacrifice, and to hearken than the fat of rams” (Samuel 15:22).


Gygi, Alma E. “Is it possible that Shem and Melchizedek are the same person?” Ensign 3 (Nov. 1973): 15–16.


Hallen, Cynthia L. “The Lord’s Covenant of Kindness: Isaiah 54 and 3 Nephi 22.” In *IIBM*, 313-49. A linguistic analysis of the symbol of a barren woman associated with Zion, the earth, and the Lord’s servants.

Halversen, Stephen C. “How Can Johnny Learn from the Old Testament When Johnny Can’t Read Well?” In *CES 1979*, 120-25. Helping students with reading disabilities to be able to understand the scriptures.


Hinckley, Gordon B. “Be Not Afraid, Only Believe.” Ensign 26 (Feb. 1996): 2–5. From the story of Daniel we learn that the kingdom of God will fill the whole earth.


Hoffmann, Albert W. “Some Insights into and from the Joseph Smith Translation.” In CES 1979, 135–42.

Holbrook, Gordon B. “The Lord as Teacher.” In CES 1979, 143–46. Examples from the Old Testament of some of the methods the Lord uses to teach.

Holland, Jeffery R. “‘More Fully Persuaded’: Isaiah’s Witness of Christ’s Ministry.” In IIBM, 1–18.


——. “Elias.” In EM, 2:449.


—. "Oil, Consecrated." In EM, 3:1027.

—. "Urim and Thummim." In EM, 4:1499-1500.

—. "Where Was the Ur of Abraham?" Ensign 21 (July 1991): 62-63. Ur may be in present day Syria rather than in Mesopotamia. A longer version is in The Pearl of Great Price: Revelations from God.


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—. “Comfort My People (Isaiah 34–50).” In *SS* 4, 128–45. The Lord’s warning of judgment, reminder to trust in him, and promise of reconciliation.


—.“I Will Be Your God (Ezekiel 25–36).” In SS 4, 286–99.


—.“The Lord Is There (Ezekiel 37–48).” In SS 4, 300–319.


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———. “My Friend Job.” In *CES 1983*, 95–99. The story of Job is an example for those wanting to know the Lord’s will.


—“The False Gods We Worship.” *Ensign* 6 (June 1976): 3–6. We presently disobey the commandment given from God to Moses.

—“Give Me This Mountain.” *Ensign* 9 (Nov. 1979): 78–79. Examples from the book of Exodus of how the Lord is with us.

—“He Did It with All His Heart, and Prospered.” *Ensign* 11 (Mar. 1981): 2–5. Paying tithing is a privilege which brings great blessings when done wholeheartedly.

—“How Rare a Possession—the Scriptures!” *Ensign* 6 (Sept. 1976): 2–5. The example of King Josiah shows the importance of the scriptures.

—“The Lord Expects His Saints to Follow the Commandments.” *Ensign* 7 (May 1977): 4–7. Importance of the commandments to keep the Sabbath holy, to write personal histories, and to prepare genealogies.


—“We Need a Listening Ear.” *Ensign* 9 (Nov. 1979): 4–6. A call to keep the Sabbath holy.


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Lamoreaux, Adam D. "The Work of Ezra and Nehemiah (Ezra 7-10; Nehemiah)." In *JS* 4, 373-85.


—. "Could you explain the meaning and use of the term 'prophetess' as it's used in the Bible?" *Ensign* 10 (Dec. 1980): 31-32.


—. "Of the House of Israel." *Ensign* 21 (Jan. 1991): 51-55. Answers the question "Are most members of the Church literal descendants of Abraham or have they been adopted into the house of Israel?"


—. "Why did the Lord command Adam and Eve to multiply in the Garden of Eden when they could not have children before the Fall? This is
especially confusing when we have such scriptures as 1 Nephi 3:7.”  


———. “The Book of Habakkuk.” In SS 4, 187–92. Discusses Habbakkuk’s dialogue with the Lord concerning the seeming prosperity of the wicked and the suffering of the righteous.

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Chapter-by-chapter commentary.


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Magleby, Kirk. “‘And the Waters Prevailed.’” *New Era* 13 (Jan.-Feb. 1983): 8–12. Some of the Andean Indians also have versions of the Flood story.


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"What is the symbolic meaning of the term 'rock' in the scriptures?" Ensign 14 (Jan. 1984): 51-52.


"Why are there no books in the Old Testament from Malachi (about 400 B.C.) to the time of Jesus Christ?" Ensign 3 (Oct. 1973): 77.


"Why does the LDS edition of the Bible not contain all of the corrections and additions made by Joseph Smith?" Ensign 22 (June 1992): 29.

"Why do the Book of Mormon selections from Isaiah sometimes parallel the King James Version and not the older—and thus presumably more accurate—Dead Sea Scrolls text?" Ensign 10 (Mar. 1980): 40.

"Why do we observe the Sabbath on Sunday when the biblical Sabbath seems to have been on the 7th day?" Ensign 8 (Jan. 1978): 14-16.

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—**She Shall Be Called Woman.** Salt Lake City: Bookcraft, 1979. Commentary on women in the scriptures.


——. “God Is with Us (Isaiah 1–17).” In *SS 4*, 86–107. Isaiah’s role as a witness of God’s foreknowledge and omnipotence.


Moses’ three speeches.

——. “How did proverbs come to be—and how were they used in olden times?” *Ensign* 3 (Oct. 1973): 60.


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—.“Historicity of the Bible.” In *OTRS*, 1–19. The Book of Mormon provides a guide to the doctrine and history of the Bible.


—.“More Voices from the Dust.” In *OTRS*, 239–44. The Dead Sea Scrolls.

—.“Myths and the Scriptures.” In *OTRS*, 37–47.


—.“Patriarchy and Matriarchy.” In *OTRS*, 87–113. Adam and Eve as the archetypal man and woman in a celestial marriage.

—.“Qumran and the Companions of the Cave: The Haunted Wilderness.” In *OTRS*, 253–84. Speculation that an Arab tradition may refer to the people of Qumran.


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