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The Foundation for Ancient Research and Mormon Studies (FARMS) existed from 1979 until 2006, when it was formally incorporated into the Neal A. Maxwell Institute for Religious Scholarship. Archived by permission.

Foundation for Ancient Research & Mormon Studies

P.O. Box 7113 Univ. Station, Provo, UT 84602

Newsletter

The Foundation for Ancient Research and Mormon Studies is a non-profit research and educational organization dedicated to the study of ancient Scripture. Your tax deductible contributions enable FARMS to sponsor and coordinate a wide range of research projects that enhance our understanding of these sacred writings.

OCTOBER 1982

DIRECTOR'S MESSAGE

Cooperation. The Foundation has seen a lot of it in the last three months, from many sides! And the results are rewarding to all, as this issue of the Newsletter should show. We are more efficient, thanks to institutional cooperation from Brigham Young University. We are broader based, thanks to cooperation from the Church Educational System and BYU's Campus Education Week. We are more productive, thanks to new volunteers including Robert Cook, Bill Titera, Marya Reed, Beverly Wilbur, and Michael Graves. We can plan more confidently, thanks to generous gifts and pledges from Stan Johnson, Elizabeth Smith, Clyde Crownover, Don Cerini, Peter Moench, and David Reeves. We continue to discover, without surprise, that there is something for everyone to do.

We also sense renewed responsibility, as the Foundation's major focus of interest—the Book of Mormon—received a new christening at October General Conference. Its new subtitle, *Another Testament of Jesus Christ*, underlines the importance of studying it carefully. Without presumption or oversimplification of the task, F.A.R.M.S. has set its sights on doing for the Book of Mormon what good scholarship over the last 25 years has done for the Bible. To the extent that scholarship can clarify and illuminate, this can help in one more way to make these two scriptures one in our hand.

We continue to be encouraged by your support. We trust that each of you will find the most effective way to personally participate in this important effort. Scholarship, financial resources, research and clerical skills, media and marketing services, and dozens of other talents will get the job done. Please give as you are able as 1982 comes to a close.

F.A.R.M.S. NEWS

Participants Respond

It is exciting to read the mail and feel the enthusiasm participants have for F.A.R.M.S. projects. Here are samples of recent comments:

It was thrilling to learn from a visitor to Education Week that you exist. I am writing to begin participating and to place some friends on your mailing list.

Kevin Christensen, West Jordan, UT

Would appear there will be considerable interest in F.A.R.M.S. in Australia. F.A.R.M.S. helps keep us on the threshold—and that's important being so far from where it is all happening. Glad you are there!

Gary Sturgess, Sydney, Australia

I want to congratulate you and your F.A.R.M.S. organization for the progress you have made. It sounds like exciting things are taking place.

Paul Cheesman, Baton Rouge, LA

Keep up the great work—we need it.

Bill Pier, Redondo Beach, CA

I am very interested in this project. Your work is great and I want to be a part of it.

James Brannen, Jacksonville, FL

Inaugural Exhibits Successful

F.A.R.M.S. hosted its first informational displays during three conferences in August. Approximately 1,800 catalog information sheets were distributed to interested individuals at the Church Educational System Symposium and Campus Education Week at BYU, and at the *Sunstone* Symposium in Salt Lake City. People were drawn to the display by two six-foot banners introducing the Foundation and listing some of its purposes and projects. Hundreds of people bought Reprints and Preliminary Reports and were pleasantly surprised to learn that such scholarship is now conveniently available. Nearly 1,000 people added their names to the newsletter mailing list and several made substantial financial contributions.

Current F.A.R.M.S. participants who visited the exhibit enjoyed seeing the Foundation in person. Our thanks go to Clayton Cook, Denise Davidson, Richard Erickson, Paul Hoskisson, John Lundquist, Shannon Magleby, Larry Smith, Janet Twigg, and Bruce Warren who added vitality to the display by spending many hours answering questions and distributing literature. F.A.R.M.S. welcomes the opportunity to host similar exhibits in your area at appropriate future events.



Sperry Archive Formed

The family of the late Professor Sidney B. Sperry and the Foundation for Ancient Research and Mormon Studies have jointly announced the establishment of a new Sperry Archive. All significant Sperry papers, published or unpublished, will be collected in this archive and made available to scholars. A catalog of these valuable materials is now being prepared. Dr. Sperry concentrated his many scholarly abilities and efforts over several decades on the study of the Old Testament and of the Book of Mormon. His contributions continue to provide great insights and inspiration for further studies. F.A.R.M.S. is pleased to add his papers to its Reprint series. A special Sperry Archive Catalog will be available soon.

Video Taping Begins

The age of media may arrive ahead of schedule in the field of Book of Mormon studies. How would you like to have access to video lectures and firesides about the Book of Mormon delivered by leading specialists and commentators? With the direction and assistance of people like Sterling Van Wageningen, Alex Nibley, Robert Starling, Steve Farnworth, and a host of volunteers including Comworld Productions, Reed Smoot, Stephen Robison, and Stephen Anderson, F.A.R.M.S. has taken significant steps to begin production of video lectures and documentaries. Our premier showcase production will be a 90 minute documentary of Hugh Nibley's life and scholarship, produced jointly with the office of the Associate Academic Vice-president of BYU. Script writing and programming is now underway. Watch for these coming attractions!

Book of Mormon Bibliography Contest

Hot off the press is the first attempt to collect an exhaustive bibliography of scholarly works on the Book of Mormon. And you can be part of making it even more complete. This Book of Mormon Bibliography has been typed onto computer tapes and is now available to all as a F.A.R.M.S. Preliminary Report. You can order it on the enclosed order form. Everyone will find this an indispensable tool for further research.

Here's the contest: F.A.R.M.S. will reward the person who can find the most titles that have been overlooked with his or her choice of several valuable autographed books about the Book of Mormon. To qualify for the contest your additions to the bibliography must be submitted to F.A.R.M.S. by *March 31, 1983*. Data on unpublished papers must be accompanied by a copy of the work so that it can be evaluated. Gary Gillum and his staff have done a very good job of combing the files and libraries. But, we invite you now to take the Bibliography challenge and find what has been missed.

Stan Johnson "Indian Dancer" Gift

Special attention and thanks go to Stan Johnson, noted sculptor from Mapleton, Utah, who has donated to the Foundation one of his renowned bronzes, the *Moqui Eagle Dancer*. This statue, like all of his work, is richly delicate and deeply influenced by the cultural background of the subjects he sculpts. Johnson attributes his prime motivation in becoming an artist to the Book of Mormon. Besides Western American themes, Johnson enjoys sculpting Book of Mormon and other religious motifs. If you are interested in exquisite bronze statues such as this one, or know of others who might be interested, please let us know.

F.A.R.M.S. Goes Underground

To keep up with rapid growth, F.A.R.M.S. has moved into new facilities. The new workroom is located in the basement of the J. Reuben Clark Law School on BYU campus, where there is ample space for storage and distribution of Reprints, Preliminary Reports, and newsletters. The large room, which doubles as a bomb shelter, also houses overflow storage of law library materials. This high-security area, complete with our newly acquired fireproof file cabinet, gives the Foundation top-quality archival capabilities for controlled storage of valuable research documents. The office has limited access and is not staffed to be open to the public. It will, however, streamline editorial and clerical activities and allow us to fill your mail orders with greater efficiency.

Show Us Your Care

With this newsletter F.A.R.M.S. inaugurates an annual appeal for funds. The Foundation charges no dues or membership fees. We operate almost exclusively from donated monies and volunteer help with minimal administrative overhead.

Your donations provide for commissioned research projects, manuscript acquisition, editing, proofreading and important typing services. Past contributions have established the Reprint distribution system on a sound basis. Current contributions will make many projects possible, such as further research and video cassette lectures on Book of Mormon topics. No donation to F.A.R.M.S. is used for management services, travel, board meetings, office space, or professional fund raising. Ninety-five cents of every dollar given goes directly into research and dissemination of scriptural studies.

The Foundation for Ancient Research and Mormon Studies is a non-profit charitable corporation organized to promote, coordinate and finance research on ancient scriptures, particularly the Book of Mormon. Your contributions are tax-deductible. The more you give, the more we will be able to accomplish. Show us your care by returning the enclosed order form with a generous contribution.

וְרֵאשִׁית בְּרֵא אֱלֹהִים אֵת הַשָּׂמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ אֲהַיְתָה תְּהֵי וְבָרַךְ יְיָ

PROJECT UPDATES

Work in Process

Progress continues on several fronts. Jay Huber from Ricks College and T. Stephen Eastmond from Santa Ana College are combining efforts studying chronology and astronomy in the Book of Mormon. Ken Jenkins in Berkeley, California, continues his creative and monumental efforts at computer analysis of Book of Mormon texts. Blake Ostler in Salt Lake City is moving ahead with his study of word pairs in the Book of Mormon. Brian Stubbs has submitted four installments of his linguistic analysis of New World and Old World language phenomena. Bruce Young in Somerville, Massachusetts, Michael Bundy in Ogden, Utah, and several others are pursuing various research projects.

Papers have been received from Susan Easton on the teachings of the Book of Mormon regarding the nature of God; from Jay Huber on chronology in the Book of Mormon; from Wesley Jarvis on the prophecies made in the Book of Mormon to the Nephites that have not been fulfilled and whose future fulfillment seems to require the continuous existence of the Nephites as a group down to the present day; and from Bruce Van Orden who has written biographical descriptions of the early twentieth century Book of Mormon scholars George Reynolds and Janne Sjodahl. Mark Thomas submitted a paper entitled "Lehi's Dream—An American Apocalypse;" Vernon W. Mattson submitted a work entitled "Proofs of the Book of Mormon from 1 Nephi Chapter 1."

Diane Wirth's *Discoveries of the Truth* (1978), David Palmer's *In Search of Cumorah* (1981), Kirk Vestal and Arthur Wallace's *The Firm Foundation of Mormonism* (1981), and several other books have been donated to enhance the Foundation's library.

Nibley Archive Grows

In October another thirty papers were added to the Nibley Archive. This makes more than fifty Nibley papers now offered as F.A.R.M.S. Reprints. Order the Nibley Archive Catalog to see what is currently available.

NOTICES AND REVIEWS

CES Symposium on the Book of Mormon

The faculties and administrators of the seminaries and institutes of the Church of Jesus Christ of Latter-day Saints met in August at Brigham Young University to enjoy a three day symposium of the Book of Mormon. Topics discussed included Women in the Book of Mormon, a comparison of Third Nephi to the Sermon on the Mount, Priesthood Principles and Church Organization in the Book of Mormon, Ancient Near Eastern Background of the Book of Mormon, and Priesthood versus Priestcraft among the Nephites. Many valuable materials were provided. A

booklet containing Symposium lectures is now available from Theodore McKean's office, 992 Church Office Building, 50 East North Temple, Salt Lake City, Utah 84150. The cost is \$1.50 plus postage.

Book Notice

Avraham Gileadi, *The Apocalyptic Book of Isaiah: A New Translation with Interpretative Key*. Hebraeus Press, Box 7060 University Station, Provo, UT 84602, 208 pp., \$9.95 (\$10.50 shipped). (Discounts available from Signature Book Club, 942 E. 7145 S. Midvale, UT 84047.)

Of all the prophets of ancient Israel, probably none has aroused such attention among subsequent generations of exegetes—from Nephi to the Dead Sea Covenanters to modern commentators—as Isaiah. *The Apocalyptic Book of Isaiah: A New Translation with Interpretative Key* is an illuminating and provocative contribution.

Gileadi, a convert to Mormonism while living in Israel during the early 1970s, has devoted much of his scholarly energies for the past several years to analyzing the language, and the literary and prophetic forms of Isaiah. His dissertation, "A Holistic Structure of the Book of Isaiah," (BYU, 1981), challenges on formal and literary grounds the assumptions that Isaiah was written by two, if not three, authors. In this new volume, Gileadi has retranslated Isaiah to make it accessible to the many readers who find the King James translation difficult to understand. The translators, he explains, lacked a full acquaintance with the subtleties of Hebrew idioms. Gileadi's translation has provided solutions to several textual difficulties.

According to Nephi, a key to Isaiah lies in understanding the "manner" of prophesying among the Jews. Taking this cue from the Book of Mormon, a major part of Gileadi's work develops just such "An Apocalyptic Key" to provide insights into the complex and multi-layered literary structure of Isaiah and to identify themes common to prophetic writings of the ancient Jews and of the literature of the ancient Near East. This "Apocalyptic Key" is not easy reading but richly repays patient study.

—Stephen D. Ricks

MANAGER'S REPORT

9/30/82

Foundation for Ancient Research and Mormon Studies
Incorporated 1979, Federal Tax ID # 95-3442860

Newsletter circulation—4,100

frequency—quarterly

distribution—45 states, 17 foreign countries

Reprints & Preliminary Reports titles available—67

distributed to date—4,400

Financial Contributors to date—332

Recent Asset Acquisitions—fireproof file cabinet

—secretary's desk

Staff—one bookkeeper (parttime), one clerk (parttime)

Projects currently being funded—5

funded to date—8

ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς

REPRINTS & PRELIMINARY REPORTS

A trio of papers on the so-called "Lehi's Cave" near Jerusalem begins with a short paper by Lamar C. Barrett summarizing what is known about the cave, usefully introducing a topic where speculation and folklore have multiplied. Joseph Naveh's paper from the *Israel Exploration Journal* (1963), describes the discovery of the cave and its contents and gives a proposed translation of the inscriptions scratched of the wall. It was obviously a burial cave since it contains three funerary benches but no riches or treasures. The inscriptions, he postulates, were done at different times and include the very unusual figures of two ships. He dates the cave between the fifth and sixth centuries B.C.

Frank Moore Cross, Jr., analyzing the inscriptions in greater detail, hypothesizes on the basis of the script that they date to the early sixth century B.C. One inscription, which Naveh translated as "Yahweh [is] the God of the whole earth; the mountains of Judah belong to him, the God of Jerusalem," is read by Cross as "I am Yahweh thy God: I will accept the cities of Judah and will redeem Jerusalem." From its poetic nature, he concludes that the inscription is part of a "lost prophecy" and concludes by announcing that he will "suppress the temptation to suggest that the oracle and the petitions may have been the work of a prophet or his amanuensis fleeing Jerusalem."

The paper by Daniel Bachman from *BYU Studies* (1980), 321-345, describes in useful detail the recently discovered original of the Anthon Transcript, presented by Martin Harris to Charles Anthon in 1828. The author describes its discovery, authenticity, characteristics, and significance.

A Hugh Nibley duo begins with his classic *Milennial Star* article (February 1963) cataloguing twenty-two "Howlers in the Book of Mormon" such as "shining stones" and "sealed ships" that, to the discomfiture of scoffers, turn out to have Old World antecedents of surprising antiquity. His "Freemen and Kingmen in the Book of Mormon" follows through on a hypothesis that lopsided social relations, so typical of Book of Mormon affairs, between Mesoamerican elites and commoners may have precipitated the still mysterious disasters that overcame those civilizations.

Possible connections between Ezekiel 17, the Mulekites, and high New World locations and traditions are explored by John L. Sorenson in his paper entitled "Bible Prophecies of the Mulekites," *Improvement Era* (May 1957). Here is an elaborate series of parallels which go beyond mere coincidence to add "external testimony in support of the Nephite Scripture."

Drawn from the 1953 *Bulletin of the University Archaeological Society* at BYU is another Reprint entitled "The 'Tree of Life' in Ancient America: Its Representations and Significance," by Irene Briggs Woodford. The tree-of-life symbol, sometimes pictured in the form of a cross, has been of interest to students of Mesoamerican religion since early Spanish colonial days. Some of the most notable occurrences are here cited, then the typical elements composing the representations are listed and interpreted.

In addition to the Comprehensive Bibliography, discussed earlier in this newsletter, a second research tool is also offered as a new Preliminary Report. This important computer print-out is John Hilton's 33 page listing of authors and literary forms from the printer's manuscript of the Book of Mormon. For the purposes of this study, the author is the originator of the words under question, not the recorder, abridger, scribe, or translator, and the literary forms classifying all texts are either (1) headings (introductory summarizing material in the original manuscript), (2) sermons or other forms of didactic writing, (3) first-person narratives, (4) third-person narratives, and (5) dialogue (directly quoted conversations). A sample entry is Alma 10:1, author Mormon, third person narrative, 19 words.

One further Preliminary Report available with this newsletter is entitled "Fasting in the Book of Mormon and the Bible" by Stephen D. Ricks. Here is a more detailed report of the contents of this recent study.

The practice of fasting, abundantly documented among the peoples and cultures of the world, is frequently mentioned in both the Bible and the Book of Mormon. Among the ancient Israelites and the Nephites, the motivation for fasting and the types of fasting vary considerably.

1. Day of Atonement Fasting. The only ritual and recurring fast prescribed for Israelites in the Pentateuch occurs on "the tenth day of the seventh month" of the ancient Jewish calendar (Lev. 23:27, see also Num. 29:7 ff.). This fast is not mentioned in the Book of Mormon.

2. Fasting as a Sign of Mourning. The men of Jabesh Gilead fasted seven days after Saul's death (1 Sam. 31:13, see also 2 Sam. 3:35). Similar fasting followed the Nephite-Lamanite war (Al. 28:6) and the murder of Seedoram (Hel. 9:10).

3. Petitionary Fasting. David fasted, asking the Lord to spare the life of his son (2 Sam. 12:16, see also 2 Chron. 20:3). Alma and the priests fasted as they entreated the Lord to restore Alma the younger's speech (Mos. 27:22, 23).

4. Preparatory fasting. Moses fasted prior to receiving his revelations on Mt. Sinai (Exo. 34:28). The Sons of Mosiah fasted as they sought the gifts of the spirit in their missionary labors (Al. 17:3, see also Alma 5:46; Dan. 10:2-3).

5. Fasting as a Pious Exercise. Fasting without explicit reason, not mentioned in pre-Exilic Old Testament writings, was common in later centuries; it became a standard practice in the early Christian Church in Palestine. The same practice occurs in the Book of Mormon Christian community (4 Ne. 1:12).

We may conclude that Book of Mormon and Biblical fasting practices developed similarly from spontaneous but elaborate examples of personal fasting to simpler more institutionalized forms. In the Old Testament and in early portions of the Book of Mormon, fasting as a pious exercise plays a relatively minor role. But by the time of Christ piety has become the primary motive for fasting.

