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FOUNDATION FOR  
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# INSIGHTS

## AN ANCIENT WINDOW

"...by study and also by faith." D&C 88:118

### "TIME VINDICATES THE PROPHET"— NIBLEY VOLUME 3 FOCUSES ON MORMONISM AND EARLY CHRISTIANITY

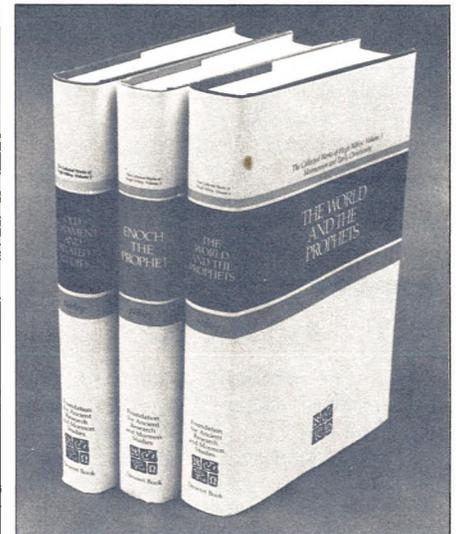
Are Mormons Christians? This fundamental question is deeply probed and precisely answered in Volume 3 of the Collected Works of Hugh Nibley, *The World and the Prophets*. As Professor R. Douglas Phillips writes, the re-publication of this classic work, now available through F.A.R.M.S., "can only be most welcome."

In his unique way, Dr. Nibley charts the developments of the early Christian church, historical and theological, through the period known to Mormons as "the Great Apostasy." He demonstrates that several beliefs of the Restored Church, though different in many respects from those of conventional Christianity, are virtually identical with those of the primitive church. Equipped to study the scriptures and other early church documents in their original languages, together with an array of studies of church history and theology in French, Dutch, and German, Nibley, like no other, is able to marshal legions of specific details from primary sources.

For example, he finds early Christian writers, like Hilary, complaining about the perversion of original doctrine only a few centuries after the death of Jesus Christ: "We avoid believing that of Christ which *He* told us to believe, so that we might establish a treacherous unity in the false name of peace . . . and in the name of the Scriptures we deceitfully cite things that are not in the Scriptures . . . changing established things, abolishing accepted doctrine, presuming irreligious things." He cites others, like Bruno, who wrote that certain early Christians of New Testament times "would baptize themselves in the place of a dead parent who had never heard the gospel, thereby securing the salvation of a father or mother in the resurrection."

Nibley does far more than point out consistencies of doctrines, practices, and institutions between Latter-day Saints and the early Christians. He also documents the process by which the Church changed from an organization with inspired prophets into a different kind of institution built upon the learning of men. He demonstrates how prophets were replaced by scholars, revelation by philosophy, inspired preaching by rhetoric; how the testimony of the Holy Ghost was replaced by a self-induced mystical experience, and how spiritual gifts and miracles were substituted by the magical wonder-making of the pagans.

*The World and the Prophets* contains an encyclopedia of pertinent information and is written with the general audience in mind. As Chauncey Riddle has said, "Any person interested in serious gospel studies must read this book." Be sure to order your copy today.



### MORMON CONCEPT OF SCRIPTURE DISCUSSED

The Mormon concept of scripture was one of the main topics discussed at the consultation session on the study of the Latter-day Saints held at the annual meeting of the American Academy of Religion and the Society of Biblical Literature in Atlanta last November. Two of the papers read at that time are now available on the attached order form.

The first, written by Dr. W. D. Davies, entitled "Reflections on the Mormon Canon," has now been published in the *Harvard Theological Review* 79 (1986), 44-66. Professor Davies points out several ways in which "the emergence and development of the Mormon canon compares and contrasts with the process of canonization in early Christianity." He also contrasts the closed nature of the Samaritan canon, which consisted of only the Pentateuch, with the openness of the Mormon canon. Professor Davies asks, "Is there a correlation between the smallness of the Samaritans' canon and their very limited influence?" On the other hand, "the Mormons have today dispersed to traverse the entire world. Is their canon, ever augmented, a sign or a symbol of the vitality and inclusiveness of

The Foundation for Ancient Research and Mormon Studies is a nonprofit research and educational organization dedicated to the study of ancient scripture. Your tax-deductible contributions enable F.A.R.M.S. to sponsor and coordinate a wide range of research projects that enhance our understanding of these sacred writings.

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their faith? What began as a small American sect has become worldwide in its range and influence."

The second paper, by John W. Welch and David J. Whittaker, is entitled "Mormonism's Open Canon." This paper explores historically the delicate and dynamic balance that exists in Mormonism due to the openness of its canon, on the one hand, and to its strict adherence to scripture, on the other. It also traces the historical experience of the Latter-day Saints since 1829 with their open body of scripture.

Both papers address the growing consensus among Christian and Jewish scholars that the Bible does not contain all the words revealed by God to his prophets, and the idea that the concept of scripture in early Christianity was not a closed one. These ideas, with their wide-ranging implications that have been long familiar to the Restored Church, have become more widely discussed and accepted today than ever before.

## EXPANDED REPORTS NOW AVAILABLE

Four reports previously made available through the foundation have recently been upgraded, each in the following way:

(1) Keith Meservy's 1978 article on Ezekiel 37, "Discoveries at Nimrud and the 'Sticks' of Ezekiel," is now available together with his recent installment from the *Ensign* (February 1987). The *Ensign* article, entitled "Ezekiel's Sticks and the Gathering of Israel," reports new developments in the understanding of Ezekiel's prophecy. For instance, the article details substantial evidence, building upon the idea proposed in the 1978 report, that the sticks to which Ezekiel refers were wax writing boards. Anciently, wooden or ivory boards were filled with wax, inscribed with a stylus, then bound together to protect the writing surfaces, making them "one in the hand" of the scribe. The article recounts several discoveries of wax writing boards. The most recent as well as the oldest example, dating from the 14th century B.C., was reported found last year in a shipwreck off the coast of Turkey.

(2) George Tate's report on "The Typology of the Exodus Pattern in the Book of Mormon" has been augmented by a recent note in the *Ensign* entitled "Nephi and the Exodus." The earlier article focuses on the theme of Exodus typology as central to the Book of Mormon. Tate points out that Nephi not only was conscious of the parallels between his family's exodus from Jerusalem and the account of Israel's liberation from Egypt, but he uses them in a powerful way to unify and inspire his people. The more recent article indicates that the use of the Exodus as a pattern for historical events is distinctively Jewish. It is significant to understand the way New World prophets viewed the Exodus as a type of God's deliverance of his children from all kinds of bondage, including spiritual bondage (Alma 36:27-28). Many details show that the Exodus

was viewed by Nephi as a prototype of the deliverance of Lehi and his group from the destruction of Jerusalem. This supplement has been added to the earlier piece at no additional price increase.

(3) John Tvedtnes' lengthy article on the "Isaiah Variants in the Book of Mormon" has now been upgraded with a helpful and more readable overview of the highly technical 140-page paper. The supplement, entitled "The Isaiah Texts in the Book of Mormon," was printed in *Isaiah and the Prophets*, edited by Monte S. Nyman and published by the BYU Religious Studies Center. The combined report, exhaustively listing every Isaiah passage in the Book of Mormon that differs from the KJV in light of other Isaiah variants from the Dead Sea Scrolls, Septuagint, Vulgate, and other ancient translations, is still available for the original price of \$5.00.

(4) In 1984, the Foundation reprinted Grant Underwood's paper, "Book of Mormon Usage in Early L.D.S. Theology." That article subsequently was honored by *Dialogue* as its best article of the year. A year later, Underwood published a sequel, entitled "The Earliest Reference Guides to the Book of Mormon," in the *Journal of Mormon History*. That article is now available as a separate report. In the subsequent article, Underwood discusses the ways in which the Book of Mormon was understood by the editors who compiled the first summaries and synopses of the book for L.D.S. use. For example, Underwood demonstrates that three prominent motifs emerge among non-narrative references: a clear preoccupation with prophecy, an intense interest in the miraculous, and an explicit, though sometimes unconscious, link with the Bible.

## CHIASMUS IN HELANAN 6:7-13

Now available is John W. Welch's recent report on the discovery of a particularly fine example of chiasmus in the Book of Mormon. Welch comments, "This text seems to be among the clearest examples of chiasm in the Book of Mormon." This chiasm, found in Helaman 6:7-13, is the full report for the 64th Year of the Reign of the Judges, a year in which great change occurred among the Nephite and Lamanite peoples. During that year, both Nephites and Lamanites enjoyed an extraordinary peace, prosperity, and freedom of travel uncommon at any other time before in Nephite history. The structure of the chiasm embraces the entire entry for the year, and features more than 10 chiasmic elements. One of the most remarkable occurs at the structure's apex where the Nephite chronicler mentions the name of king Zedekiah, then parallels it with the word "Lord." Since, in Hebrew, the theophoric suffix *-iah* is an equivalent of the word "Lord," the pairing of these two words is shown to constitute a very subtle and remarkable linguistic feature in this chiasm.

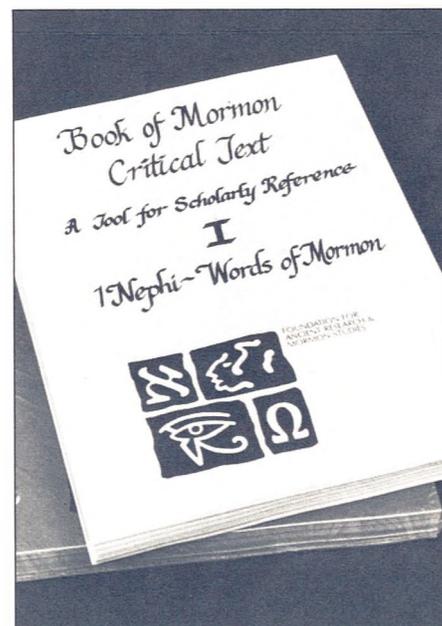
## BOOK OF MORMON CRITICAL TEXT COMPLETED

The third and final volume of the 1200-page *Book of Mormon Critical Text* has now been completed. Four years in preparation, this monumental project is a significant milestone in Book of Mormon scholarship. The *Critical Text* is a tool for scholarly reference—not for casual reading. It shows the textual variants that exist among the manuscripts and the major English editions of the Book of Mormon, including the present-day text. In addition, numerous parallel references to Biblical phraseology and concepts are provided in the footnotes, along with philological notes and references to Judaic expressions.

Professor Richard D. Rust, Department of English, University of North Carolina, has called the *Critical Text* a "valuable tool for the Book of Mormon scholar, containing as it does a synoptic presentation of variant readings from nearly twenty Book of Mormon texts," and "a thorough chronology." We continue to receive many welcome comments pointing out both the strengths and weaknesses of the first two volumes and have been gratified by reports of the uses to which this work is being put.

Richard P. Howard, the RLDS Church Historian, says that it "should be a viable resource to scholarship for years to come."

This third volume covers the books of Helaman to Moroni, and completes the \$55.00 set. Those who ordered the entire set previously should have already received Volume 3. If yours has not arrived, please notify us. Be sure to tell us when you ordered the set and the color of the cover on your first two volumes so we can send you the correct version of Volume 3. The price of the set will remain at \$55.00 for the time being. Individual volumes are available for \$20.00 each, but breaking sets is not recommended.



Catalog Number	Author and Title	Quantity	Unit Price	Total Price
B&W-87	Bell, James, "John W. Welch: Taking the Stand," with John W. Welch, the Timelessness of Hugh Nibley," <i>This People</i> , 7 pp.		\$ .50	
DAV-86	Davies, W. D., "Reflections on the Mormon 'Canon'," reprinted from the <i>Harvard Theological Review</i> 79 (1986), 44-66		\$ 1.00	
MES-78*	Meservy, Keith H., "Discoveries at Nimrud and the 'Sticks' of Ezekiel" with "Ezekiel's Sticks and the Gathering of Israel," <i>Ensign</i> (Feb. 1987), 19 pp.		\$ 1.00	
N-3	Nibley, Hugh W., <i>The World and the Prophets</i> (Salt Lake City: Deseret and F.A.R.M.S., 1987), 333 pp., ISBN No. 0-87579-078-X		\$15.95	
NIB-V	<i>The Faith of an Observer: Conversations with Hugh Nibley</i> (63-minute VHS video)		\$29.95	
STF-85	Staff, F.A.R.M.S., "Footnoted and Annotated Soundtrack of <i>The Faith of an Observer: Conversations with Hugh Nibley</i> ," 30 pp.		\$ 1.50	
STF-84aa	Staff, F.A.R.M.S., <i>Book of Mormon Critical Text: A Tool for Scholarly Reference</i> , 1255 pp., ISBN No. 0-934893-07-1, 3-volume set		\$55.00	
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STF-84a3	Staff, F.A.R.M.S., <i>Book of Mormon Critical Text: A Tool for Scholarly Reference</i> , 420 pp., ISBN No. 0-934893-06-3, volume 3		\$20.00	
TAT-81*	Tate, George S., "The Typology of the Exodus Pattern in the Book of Mormon," with "Nephi and the Exodus," <i>Ensign</i> (April 1987), 20 pp.		\$ 1.00	
TVE-81*	Ivedtnes, John A., "The Isaiah Variants in the Book of Mormon," with "The Isaiah Texts in the Book of Mormon," from <i>Isaiah and the Prophets</i> (Religious Studies Center), 150 pp.		\$ 5.00	
UND-84	Underwood, Grant, "Book of Mormon Usage in Early LDS Theology," <i>Dialogue</i> , 40 pp.		\$ 2.00	
UND-85	Underwood, Grant, "The Earliest Reference Guides to the Book of Mormon: Windows into the Past," <i>Journal of Mormon History</i> , 21 pp.		\$ 1.00	
W&W-86	Welch, John W., and David J. Whittaker, "Mormonism's Open Canon: Some Historical Perspectives on its Religious Limits and Potentials," 32 pp.		\$ 1.50	
WEL-87b	Welch, John W., "Chiasmus in Helaman 6:7-13," 8 pp.		\$ .50	
CAT-86	Copies of the current F.A.R.M.S. 1986-87 Catalog, A Scripture Research Library, 24 pp., listing almost 400 items		Free (up to 5)	

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## F.A.R.M.S. SPOTLIGHTED

Two articles published recently in separate issues of *This People* magazine feature two men central to F.A.R.M.S.' success as a scholarly research foundation. The first, "Taking the Stand," by James Bell, focuses on John W. Welch, the organization's creator and president. The article reveals how Welch first encountered studies of chiasmus in the New Testament and then discovered the same literary form in the Book of Mormon, both while serving a mission in Germany twenty years ago. It goes on to tell how F.A.R.M.S. originated.

The second article, "The Timelessness of Hugh Nibley," features F.A.R.M.S.' leading contributor. Here you will get firsthand impressions about three recent projects designed to record Dr. Nibley's contributions to gospel erudition and make them accessible to the greatest number of people in the present and future generations. The first project consists of a 63-minute film, *The Faith of an Observer—Conversations with Hugh Nibley*, giving powerful autobiographical insights into the man and scholar. The film spans Nibley's life from his wealthy roots through the loss of his family's fortune during the Great Depression, and his experiences as a World War II military intelligence sergeant, to his more recent studies of ancient temples in the Near East. Indicative of what kind of man he is, Dr. Nibley complained heartily about hotel accommodations during a film session in Cairo. He didn't complain that the hotel wasn't good enough, rather that it was "too good." Later he and the film crew moved to his preferred location, an outdated hotel with a bare lightbulb in the foyer and a broken elevator. Here, scholars, archeologists, and journalists buzzed about, and here Dr. Nibley and the crew remained for the rest of their stay. After viewing the film, the self-effacing scholar commented, "I must say I was very much surprised at what I saw—very much surprised." Viewing this film is undoubtedly

one of the best ways to get to know "the man behind the books."

The second project embraces a multivolume collection of Dr. Nibley's more than 200 books and articles, several of which have never before been published. Dr. Nibley, commenting on the process of gathering and publishing many of his old works, said, "The arguments don't get outdated. The value of the ancient sources will not deteriorate."

If you have been waiting to enroll in Dr. Nibley's classic Pearl of Great Price course, then the third project spotlighted in *This People* will come as a welcome treat. In 1986, cameramen and soundcrews videotaped twenty-eight hours of Nibley in the act—capturing the "lectures, blackboard drawings, the classroom questions and clatter." This homestudy program, nearing completion, will offer videotapes of these actual classroom lectures, as well as course outlines, transcripts, and materials. For example, the venerable teacher examines in minute detail the Shabako Stone, a cornerstone of an early Egyptian temple in Memphis whose inscription relates closely to creation scriptures in the Book of Moses.

## OUR STAFF EXPANDS

F.A.R.M.S. extends a warm welcome to new members of our staff. Brenda Kay Miles, an anthropology student at Brigham Young University, performs superbly as our new full-time secretary. Originally from Albuquerque, New Mexico, she has spent most of her life in Utah and presently resides in Provo with her husband. Another indispensable new member is Richard Olsen, a Salt Lake native and art teacher by profession, who has replaced Greg McMurdie in shipping and inventory. Last year Richard volunteered his time and talents in doing the graphic artwork for the 24-page 1986-87 F.A.R.M.S. Catalog (copies of which may still be ordered). Other members of our office staff include Janet

Twigg, our office coordinator, and Mike Rich, computer specialist.

Editors now assisting in the preparation of several books, preliminary reports, *Insights*, and *Updates* include Mari Miles, Shannon Moore, Robert Eaton, Willa Murphy, Sheryl Cragun, and Mindy Suttner.

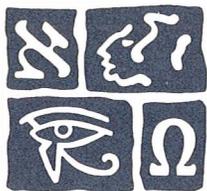
We wish to thank all who assist in making this organization a success, whether through their time, talents, or financial contributions. Office hours are generally from 8:00-5:00; the telephone number is (801) 378-3295.

## REPORT FROM THE ADVISORY BOARD

In the last six months, the Board of Advisors (see the names listed at the bottom of the first page of this issue of *Insights*) has been reorganized and has now assumed several new roles in F.A.R.M.S. planning and operation. Three committees have been formed, concerned respectively with research, evaluation, and production.

The first committee, chaired by Stephen Ricks, weighs possible research projects, organizes workshops, and marshals foundation resources in support of Book of Mormon-related studies. The evaluation committee assesses the entire range of F.A.R.M.S. activities and recommends priorities and plans. Under chairman John Sorenson, this group, with help from a panel of experts, also reviews manuscripts submitted for publication. John Welch's production committee is concerned with the actual editing, publishing, and disseminating of materials, as well as with business matters involving the foundation.

The three committees have met regularly in recent months and have made several recommendations to the directors. The breadth of experience and expertise brought to bear by the advisors has already significantly improved and invigorated F.A.R.M.S.' work. Future plans include a sharpened focus on research.



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