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Type: Newsletter

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## Insights, Vol. 26, No. 2 (2006)

Editor(s): Maxwell Institute Staff

Published by: Neal A. Maxwell Institute for Religious Scholarship



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# Insights

A WINDOW ON THE ANCIENT WORLD VOLUME 26 | 2006

Number 2

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## **FARMS Review Answers Critics, Sizes Up Scholarship**

At 500 pages, the new *FARMS Review* (vol. 17, no. 2) nearly bursts its binding with items of interest for anyone desiring to be well-informed on Mormon studies. The coverage ranges from Lehi's encampments in Arabia and the resurgence of the all-but-dead Spalding theory to Jewish-Mormon relations, creation *ex nihilo*, and the Egyptian Hor Book of Breathings.

Reported below are four comprehensive essays bearing on the "countercult" movement. As is customary in the *Review*, they render trenchant appraisals as well as offer much in the way of historical insight and original research that interested readers will want to plumb in their entirety.

### **The Spalding Theory Redux**

In a lengthy review of the 2005 book *Who Really Wrote the Book of Mormon? The Spalding Enigma*, Matthew Roper critiques this latest attempt to explain the Book of Mormon as a fabrication deriving from "Manuscript Found," an unpublished

novel by Pennsylvania minister Solomon Spalding. Promoted in 1834 with the publication of E. D. Howe's book *Mormonism Unveiled*, this theory claims that in writing the Book of Mormon, former Campbellite preacher Sidney Rigdon based the historical portions of the book on Spalding's story and then added the religious content himself—all as part of a conspiracy with Joseph Smith to make money by selling a purported divinely revealed scriptural record from ancient America. The theory lost steam in 1884 when an original Spalding manuscript (known today as "Manuscript Story") surfaced but proved to bear no direct relation to the Book of Mormon.

Die-hard advocates of the Spalding theory have clung to the ad hoc idea of a hypothetical second Spalding manuscript. The authors of *The Spalding Enigma* give new life to this theory, Roper notes, "contending . . . that other critics such as [Fawn] Brodie have wrongly dismissed the Spalding theory as a viable naturalistic explanation." These same authors argue that a large body of evidence for the theory has accumulated over the years and must

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## **LDS Scholar, Scientist Weigh In on Talk Radio DNA Debate**

On 23 February 2006 BYU professor Daniel C. Peterson and DNA scientist John M. Butler were interviewed on the Hugh Hewitt radio program concerning DNA and the Book of Mormon. One week earlier, the *Los Angeles Times* had run a front-page story on how human DNA studies contradict the Book of Mormon because they suggest an Asian ancestry for people native to the Americas; and on that same day the *Times* reporter, William Lobdell, was a guest on Hewitt's program.

Peterson, director of METI and editor-in-chief of the *FARMS Review*, which has published key scholarly studies on the DNA question (see 15/2, 2003), fielded questions about ancient American population size and empirical evidence that supports the Book of Mormon's claim to be an ancient text. Butler, a research chemist at the National Institute of Standards and Technology and leading forensic DNA scientist, outlined the problems of making inferences from broad DNA studies that did not use a reliable genetic marker as a calibration point.

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## “Look to God and Live”

Near the end of the children of Israel’s journey to the promised land following their miraculous escape from Egypt, they once again began to complain against the Lord and against Moses. As a result of this sin, the Lord sent “fiery serpents” among them (Numbers 21:6). Faced with physical death, the people went to Moses, confessed their sins, and entreated him to pray to the Lord to take the serpents away. However, the serpents were not taken away as requested. Instead, in what may have seemed an expression of deep irony—but was in reality a sacred symbol—

Moses was instructed to raise up a brass serpent as the means of healing those bitten. This Moses did: “And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. And the children of Israel set forward” (Numbers 21:9–10). There ends the story in the Bible account.

When the story is first introduced in the Book of Mormon, however, it is augmented by an exegetical narrative expansion that is not contained in our King James Bible (of course, it is also not impossible that this expanded version of the story was derived from the brass plates). Two Book of Mormon passages in particular (1 Nephi 17 and Alma 33) illustrate this expansion.

Nephi is the first Book of Mormon prophet to discuss the brazen serpent. In a great sermon that rebukes his older brothers for opposing him in building a ship as the Lord had commanded, Nephi recounts the history of Israel’s exodus from Egypt (1 Nephi 17:23–47). Nephi explicitly

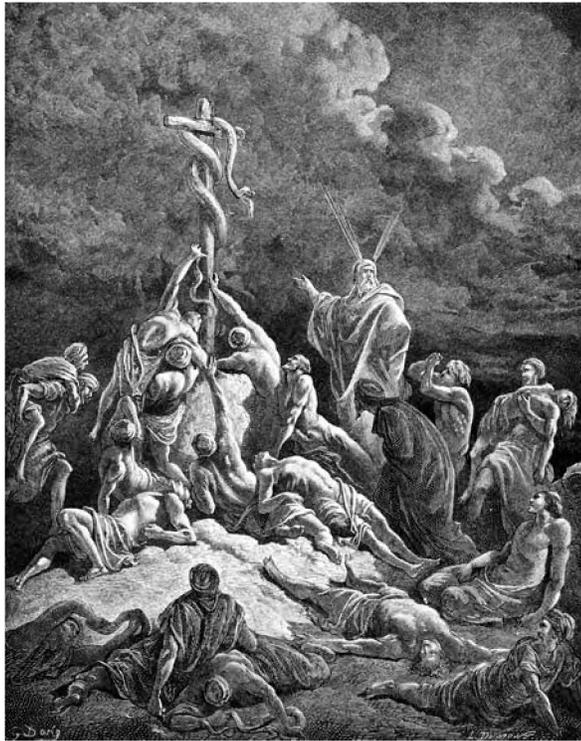
identifies his brothers with the obdurate Israelites who were straitened in the wilderness by the fiery serpents “because of their iniquity” (1 Nephi 17:41). Nephi continues, “And after they [the Israelites] were bitten he [the Lord] prepared a way that they might be healed; and the labor which they had to perform was to look” (1 Nephi 17:41).

From the Numbers account of this story, we could reasonably assume that once the children of Israel were provided with a means to be healed from the fiery serpents’ bites, all would have looked and been saved. It is clear from Nephi’s account, however, that this was not the case: “And because of the simpleness of the way,

or the easiness of it, there were many who perished” (1 Nephi 17:41). Surprisingly, although the means of salvation was placed in their midst, there were still “many” who did not look, because it seemed too simple.

Alma employs the expanded version of the story of the brazen serpent in his sermon to the downtrodden Zoramites, most likely drawing from Nephi’s record. He first lays out before them the way to salvation—faith in the Savior—through his comparison of faith to a seed and his subsequent teachings (Alma 32–33). Alma next

warns the Zoramites that many of the children of Israel, who similarly had salvation—a type of Christ in the form of the brazen serpent—laid out before them, nevertheless perished (Alma 33:19–22). He explains, “But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them” (Alma 33:20).



*Moses and the Brazen Serpent, engraving by Gustave Doré*

Hoping that the Zoramites will find the story applicable to their lives, Alma asks, “O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?” (Alma 33:21).

The power of the story of the fiery serpents is multiplied when we learn from the Book of Mormon text that many perished because they refused to look upon the brazen serpent. With this additional detail, the story provides not only

a type of Christ raised up as Savior but also a challenge for all people to choose Christ through simple obedience to his word.

The brazen serpent is not the only type of Christ adopted by Alma. In counseling his son Helaman (see Alma 36–37), Alma discusses Nephi’s account of his journey in the wilderness and the gift of the Liahona. Alma points out that the Liahona worked “according to . . . faith” (Alma 37:40) and warns Helaman not to “be slothful because of the easiness of the way” (Alma 37:46) as Laman and Lemuel had been. Alma’s

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## Nibley Fellowship

Each year at this time we remind graduate students about the Nibley Fellowship Program and its application deadline. Named in honor of the late eminent Latter-day Saint scholar Hugh Nibley, this program provides financial aid to students enrolled in accredited PhD programs in areas of study directly related to the work and mission of the Maxwell Institute, particularly work done under the name of FARMS—studies of the Book of Mormon, the Book of Abraham, the Old and New Testaments, early Christianity, ancient temples, and related subjects. Applicants cannot be employed at the Institute or be related to an Institute employee.

Those interested in applying for the first time or who wish to renew their fellowships for the 2006–2007 academic year must do so by **30 June 2006**. To obtain guidelines and an application form, contact M. Gerald Bradford, Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University, 200 WAIH, Provo, UT 84602 (telephone: 801-422-8619; e-mail: bradfordmg@aol.com).

The Maxwell Institute awarded Nibley Fellowships to 17 graduate students for the 2005–2006 academic year.

Continuing Nibley Fellows are **Sharon Mar Adams**, biblical interpretation, philosophy, theology, Department of Religious and Theological Studies, Iliff School of Theology, University of Denver; **Jared William Anderson**, history of

the Bible, gospel traditions, textual criticism, Department of Religious Studies, University of North Carolina, Chapel Hill; **Mindy J. Anderson**, Hebrew Bible, Department of Theological Studies, Harvard Divinity School; **Lincoln H. Blumell**, early Christianity, Department and Centre for the Study of Religion, University of Toronto; **David E. Bokovoy**, Hebrew Bible, Department of Near Eastern and Judaic Studies, Brandeis University; **David Calabro**, Hebrew Bible, ancient Near East, Department of Near Eastern Languages and Civilizations, University of Chicago; **Cory Daniel Crawford**, Hebrew Bible, preexilic history, Department of Near Eastern Languages and Civilizations, Harvard University; **Matthew J. Grey**, Jewish studies, Oriental Institute, Oxford University; **Brent James Schmidt**, classics, ancient history, late antiquity, Department of Classics, University of Colorado, Boulder; **Thomas Benjamin Spackman**, comparative Semitics, Hebrew Bible, Arabic, Department of Near Eastern Languages and Civilizations, University of Chicago; **Valerie Triplet-Hitoto**, Second Temple period, Department of Religious Sciences, École Pratique des Hautes Études, La Sorbonne, Paris; and **Mark Alan Wright**, Mesoamerican archaeology, Maya religion and epigraphy, Department of Anthropology, University of California, Riverside.

New Nibley Fellows are **Carl Joseph Cranney**, New Testament, history of Christianity, Department of Biblical Studies, Yale Divinity

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## *FARMS Review* cont. from page 1

be reckoned with. Roper obliges, performing the requested reckoning to an exhaustive degree. After outlining the historical background in instructive detail and probing crucial issues with keen insight, he pronounces the latest incarnation of the two-manuscript theory microscopic thin and unconvincing. Roper's extensive analysis is well worth reading, as it methodically examines the evidence for and against the theory and provides illuminating correctives while pinpointing the faulty reasoning and credibility-destroying errors that populate *The Spalding Enigma*.

### **Bible versus Book of Mormon?**

Brant A. Gardner reviews *The Bible vs. the Book of Mormon*, a recent film by Living Hope Ministries, a small evangelical group based in Brigham City, Utah, whose stated goal is "educating and equipping Christians for ministry to Mormons." Gardner, who draws on his extensive experience in Mesoamerican studies to evaluate the film's claims, ably demonstrates how the producers use "classic techniques of misdirection, unexamined assumptions, and hidden information" to make their recklessly one-sided case. In unmasking these illusions, Gardner sheds light on topics of interest, including geography, priesthood, temples, and New World flora and fauna.

The film claims it is based on sound scholarship, and it features interviews with archaeologists, anthropologists, and other scholars. Gardner is quick to show that their statements are biased and uninformed—or are accurate to a degree but quoted out of context in order to give false impressions. Relevant LDS scholarship on the Book of Mormon is stifled whereas the Bible is treated as though it were immune to archaeological difficulties. Throughout his review, Gardner pauses to point out significant similarities between Bible and Book of Mormon archaeology that are conveniently left out by Living Hope Ministries in its attempt to discredit the Book of Mormon. He concludes that, "unmasked, the film is far from scholarly—it is empty propaganda." Gardner's review is replete with thoughtful analy-

sis and instructive insights on the Book of Mormon's plausible connection to ancient America.

### **'Psychobiography' of the Prophet**

Alan Goff casts a critical eye on Dan Vogel's *Joseph Smith: The Making of a Prophet*, which surveys the life of Joseph Smith while revealing supposed parallels between Smith's life and the Book of Mormon text. The author's goal is "to show that the Prophet transmuted the material of his own life and psyche into the Book of Mormon by writing a thinly veiled fiction," writes Goff, who declares the book "broadly inadequate" because of its ideological saturation, philosophical naiveté, deficient textual analysis of the Book of Mormon, and undertheorized concept of historiographical writing.

Because Vogel has already decided to refuse the Prophet Joseph Smith a fair hearing and to deny God's active role in human history, he ignores evidence that would contradict his preconceptions and speculates negative evidence into existence. So intent is he on drumming up obscure parallels between the Book of Mormon and Joseph's life that he relates the Lamanite daughters' abduction by the wicked priests to Joseph's elopement with Emma (other supposed parallels are more outrageous). Yet Goff notes that "stories from the ancient Mediterranean world about the abduction of girls are so common that a critical mass of studies has now been published on the motif." Goff's discussion of the pitfalls of psychobiography—such as its practitioners' lack of expertise in the relevant fields and their penchant for writing fiction to fill gaps in the historical record—is very instructive and serves as a touchstone to evaluate *The Making of a Prophet*, which, in Goff's final analysis, turns "the plenitude that is the Book of Mormon into a dearth, the scriptural copiousness into scarcity."

### **The Specter of Secular Anti-Mormonism**

In "Reflections on Secular Anti-Mormonism," *FARMS Review* editor Daniel C. Peterson looks at a strain of anti-Mormonism that, unlike the easily dismissed evangelical variety with its blatant distortions, cynicism, and ax grinding, "will con-

stitute the real locus of action in coming years.” As a de facto defender of the faith and “first responder” who monitors the currents of criticism with a view to marshaling a resounding scholarly response when needed, Peterson sees beyond the ignorable seething rants on Web message boards and the irritating pseudo-scholarship of dissident publications to the rising tide of elite secularism spilling over from Europe. This ingrained intellectual bias against all things religious, along with a disdain for American culture and tradition, makes Mormonism a target.

“Secular anti-Mormonism is doing real damage to many fragile testimonies [in Europe],” Peterson writes, “and an adequate response has still not materialized. This is a challenge that apologists in Europe itself but also in the church’s American home base urgently need to address.” One repercussion is seen in the media, where liberal journalists tend to be antipathetic toward mainstream Christianity and the politically conservative Mormon church—an adversarial stance that Peterson sees echoed daily in anti-Mormon blogs and publications. He argues in philosophical terms that critics of the Church have no coherent, objective basis for criticism since, for example, they presume to be arbiters of truth and right while rejecting the notion of a moral standard for judgment, a position that is logically self-refuting. Peterson remarks on the bleakness of the secular, naturalistic viewpoint and concludes that the

Church fares quite well on the real crux of the debate: the reality of First Vision and the authenticity of the Book of Mormon.

### Much More

This number of the *Review* contains several other contributions that round out its sweeping coverage. Ray L. Huntington appraises S. Kent Brown’s *Voices from the Dust: Book of Mormon Insights*, Richard Dilworth Rust looks at James T. Duke’s *The Literary Masterpiece Called the Book of Mormon*, Jeffrey R. Chadwick brings his archaeological training to bear on George Potter and Richard Wellington’s *Lehi in the Wilderness*, Boyd Jay Petersen draws on his own close association with the Hugh Nibley family to question the accuracy of Martha Beck’s *Leaving the Saints: How I Lost the Mormons and Found My Faith*, Blake T. Ostler casts a critical eye on Paul Copan and William Craig’s studies on creation *ex nihilo*, Israeli scholar Raphael Jospe encourages Jewish-Mormon dialogue while noting similarities and differences in belief, Royal Skousen applies his experience in linguistics and textual criticism to recent work on the Joseph Smith Translation of the Bible, and Kerry Muhlestein sizes up the content and scholarly value of Michael D. Rhodes’s translation and commentary on the *Hor Book of Breathings*.

To view this issue of the *FARMS Review* online or to purchase a copy, please visit the Maxwell Institute Web site ([maxwellinstitute.byu.edu](http://maxwellinstitute.byu.edu)). 

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## DNA Debate cont. from page 1

Butler cited a 2003 study that found that Icelanders’ documented ancestors living only 150 years ago could not be detected based on Y-chromosome or mitochondrial DNA tests. “So . . . why would we expect to see large amounts of Middle Eastern DNA from a people who . . . migrated to the Americas 2,600 years ago?” Butler emphasized. If there is no reliable genetic marker for a source population (the case with Lehi’s group), there is no calibration point, and the results of DNA tests are inconclusive: the fact remains that a group of people can vanish without a genetic trace. And, of

course, as Hewitt observed, “the absence of evidence is not evidence of absence.”

The transcript of this interview can be accessed at <http://www.radioblogger.com/archives/february06.html#022306> (to get to the precise segment in the lengthy transcript, search on “The other side of the Book of Mormon DNA debate”). For more on Butler’s views concerning the applicability of DNA studies to the Book of Mormon, see his article “Addressing Questions Surrounding the Book of Mormon and DNA Research” (posted at [http://farms.byu.edu/publications/dna/ButlerBofMandDNA\\_Feb2006.php](http://farms.byu.edu/publications/dna/ButlerBofMandDNA_Feb2006.php)). 

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## “Look to God” cont. from page 3

wording seems to indicate that he saw the Liahona as a complementary type to the brazen serpent. For example, the only instances in the Book of Mormon of the word *slothful* occur in Alma’s sermons about the brazen serpent and the Liahona (compare Alma 37:41, 43, 46; Alma 33:21). The phrase “easiness of the way” is also used only in connection with the story of the Liahona and the story of the brazen serpent (1 Nephi 17:41; Alma 37:46), a fact that provides another link between Nephi’s record and Alma’s instruction to his son. Similarly, the combination of the words *look* and *live* is used in the Book of Mormon almost exclusively in passages about the Liahona or the brazen serpent (compare Numbers 21:8; Alma 33:19; Alma 37:46–47; Helaman 8:15), with only one exception.

However, the exception is significant: during his sermon to the Nephite remnant, Jesus admonishes the congregation to “look unto me, and endure to the end, and ye shall live” (3 Nephi 15:9). Christ’s use of the words *look* and *live* in this way suggests a connection back to the stories of the brazen serpent and the Liahona and points to Jesus as the true type adumbrated in each. 

**By Kristian S. Heal, director of CPART**

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## Nibley Fellowship cont. from page 3

School; **Robert Garrett**, New Testament, early Christianity, Department of Theology, Loyola University, Chicago; **Cameron Gabe LaDuke**, Judaism of the Second Temple period, Department of Biblical Studies, Yale Divinity School; **Paul Derek Miller**, early Christianity, Department of Theology, Harvard Divinity School; and **Shirley (Shirl) Irene Wood**, biblical interpretation, New Testament, Iliff School of Theology, University of Denver. 

# Insights

A Window on the Ancient World  
Volume 26 | Number 2 | 2006

A Publication of the  
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**Institute for Religious Scholarship**

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The Neal A. Maxwell Institute for Religious Scholarship encourages and supports research on the Book of Mormon, the Book of Abraham, the Bible, other ancient scripture, and related subjects. The Maxwell Institute publishes and distributes titles in these areas for the benefit of scholars and interested Latter-day Saint readers.

Primary research interests at the Maxwell Institute include the history, language, literature, culture, geography, politics, and law relevant to ancient scripture. Although such subjects are of secondary importance when compared with the spiritual and eternal messages of scripture, solid research and academic perspectives can supply certain kinds of useful information, even if only tentatively, concerning many significant and interesting questions about scripture.

The Maxwell Institute makes reports about this research available widely, promptly, and economically. These publications are peer-reviewed to ensure that scholarly standards are met. The proceeds from the sale of these materials are used to support further research and publications.

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