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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.



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## Book of Mormon Critical Text Project Continues with New Volume

The Maxwell Institute and Brigham Young University are pleased to announce the release of part 4 of volume 4 of the Book of Mormon Critical Text Project, *Analysis of Textual Variants of the Book of Mormon*. Part 4 analyzes the text from Alma 21 to Alma 55.

Volume 4 represents the central task of the project, which is to recover the original English-language text of the Book of Mormon. Royal Skousen, an internationally known professor of linguistics and English language at Brigham Young University, has been the editor of the Book of Mormon Critical Text Project since 1988.

Skousen's work has garnered praise from scholars familiar with Book of Mormon studies. Terryl L. Givens, professor of literature and religion at the University of Richmond and author of *By the Hand of Mormon: The American Scripture that Launched a New World Religion*, says of Skousen's work: "One cannot come away less than profoundly impressed by the efforts to which Skousen goes to analyze each and every disputed reading. He has provided us all with a model of the best textual scholarship we have seen."<sup>1</sup>

Grant Hardy, professor and chairman of the Department of History at the University of North Carolina at Asheville and editor of *The Book of Mormon: A Reader's Edition*, describes the project as "perhaps the most important study of the Book of Mormon ever done. . . . It is hard to imagine [his] work ever being done better. Given his narrow focus on the text, the limited number of sources in existence, and the thoroughness of his treatment, the great-grandchildren of scholars yet unborn will consult his commentaries to get as close as possible to the Book of Mormon in its original form. Just as Jewish readers still consult the work of the ancient Masorete scribes—who punctuated, pointed, and annotated the Hebrew Bible—so also Skousen's critical text project will serve as the starting point for serious scholarship of the Book of Mormon for centuries."<sup>2</sup>

Part 4 of volume 4 examines 996 cases of variation (or potential variation) in the text. For 423 of these cases, the critical text proposes readings that differ from the standard text (the current edition). Of these proposed alternate readings, 150 have never appeared in any standard printed edition of the Book of Mormon while 56 readings make a difference in meaning that would show up in any translation of the English text of the Book of Mormon into another language. In addition, 16 readings make the text fully consistent in phraseology or usage, while 4 readings restore a unique phrase or word choice to the text.

Skousen summarizes some of the interesting points he discusses thoroughly in part 4:

- The current text in Alma 33:21 reads redundantly: "If ye could **be healed** by merely casting about your eyes that ye might **be healed**, would ye not behold quickly?" The original manuscript is sufficiently extant here that we can determine that the second instance of *be healed* actually reads *behold*. Oliver Cowdery misread the original *behold* as *be healed* when he copied the text from the original manuscript into the printer's manuscript. In other words, the original text read as follows: "If ye could be healed by merely casting about your eyes that ye might **behold**, would ye not **behold** quickly?" The emphasis here is on beholding quickly: If you knew you could be healed by just looking, wouldn't you go look as soon as possible?

- In Alma 42:2, the text is reviewing Adam's expulsion from the Garden of Eden. The original manuscript is extant here and reads "yea he **drove** out the man", which is how the King James Bible reads in Genesis 3:24: "so he **drove** out the man". When Oliver Cowdery copied this part of the text into the printer's manuscript, he misread *drove* as *drew*. All the printed editions have retained this visual misreading.

- Except for Book of Mormon names, Joseph Smith relied on his scribes' ability to spell biblical names as well as words of English. In many instances, the scribes had to determine the spelling of homophones as they took down Joseph's dictation.

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## Scripture Update: Lehi as a Visionary Man

One of the complaints leveled against Lehi by his rebellious sons Laman and Lemuel and his wife, Sariah, was that he was a “visionary man” (1 Nephi 2:11; 5:2). Although this term does not appear in the King James translation of the Bible, it accurately reflects the Hebrew word *hazon*, meaning divine vision.<sup>1</sup> Although this Hebrew term appears in connection with true prophets of God, it is also sometimes written with a negative connotation, describing false prophets, especially in the writings of Lehi’s contemporary Jeremiah (Jeremiah 14:14; 23:16).

In Jeremiah 23, the prophet refers to certain opponents who cried peace in contradiction to his true message of repentance and the impending destruction of Jerusalem. Jeremiah wrote, “They speak a vision of their own heart, and not out of the mouth of the Lord” (Jeremiah 23:16). They deceptively cried peace for Jerusalem “unto everyone that walketh after the imagination of his own heart” (Jeremiah 23:17). The Lord drew a distinction between true prophets and the false prophets of his day. “For who hath stood in the *counsel* of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? . . . But if they had stood in my *counsel*, and had caused my people to hear my words, then they should have turned them from their evil way, and from their evil doings” (Jeremiah 23:18, 22, emphasis added). The Hebrew word rendered “counsel” in this passage is *sod*, meaning a “council” or “assembly.” In contrast to these false prophets, Jeremiah had received his mes-

sage in the heavenly council of God (Hebrew *sod*), while the false prophets had not.<sup>2</sup>

In a revelation to Jeremiah that some biblical scholars date to the early reign of Zedekiah<sup>3</sup> the Lord said, “I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour. . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully” (Jeremiah 23:25–28).

While we do not know whether these revelations of Jeremiah would have been known to Laman and Lemuel at the time, the charges they leveled against Lehi seem to reflect similar views. “For behold they did murmur in many things against their father, because he was a *visionary man*. . . . And this they said he had done because of the *foolish imaginations of his heart*” (1 Nephi 2:11). Later, they leveled the same false accusation against Nephi (1 Nephi 17:20). In light of the controversies reflected in Jeremiah, it seems likely that when Laman and Lemuel described their father as a “visionary man,” they were not simply suggesting that he was an old fool. They were accusing him of being a false prophet who was leading their family astray.

Nephi, on the other hand, who knew that those accusations were false, countered them by noting that (1) Lehi (like Jeremiah) had stood in the divine council and received his message from the Lord (1 Nephi 1:8–14); (2) unlike the false prophets who had a message of peace, Lehi preached that the


### Submissions Welcome

Scripture Updates are brief (no more than 600 words), well-written summary reports of work dealing with LDS scriptures, particularly the Book of Mormon, that has been completed or is ongoing. They are intended to keep our readers current on new insights, developments, and discoveries relating to the scriptures. Touching on issues such as the language of scripture, literary composition, the history of the texts, translation matters, and comparisons with other scriptures or writings, as well as issues that emerge from various expositions of particular passages or teachings in the texts, they represent work that is being pursued by scholars in a number of relevant fields of study—textual and literary studies, linguistics, history, cultural studies, and so forth. The goal of these Scripture Updates is to foster a deeper understanding and appreciation of the scriptures of the restoration.

We invite readers to contribute to Scripture Updates by sending an e-mail to the attention of Matt Roper: [matt\\_ropер@byu.edu](mailto:matt_ropер@byu.edu).

people must repent or be destroyed (1 Nephi 1:13); (3) unlike the false prophets who claimed dreams but did not reveal their content or call the people to repentance (Jeremiah 23:28), Lehi openly declared the messages he received from the Lord to the Jews (1 Nephi 1:18) and to his family (1 Nephi 8:2–38). In his account of his father’s visions, Nephi seems to be responding in some measure to his brothers’ accusation that Lehi was a false visionary.

In this light, Lehi’s gentle response to his wife’s accusation is also interesting. He affirmed, “I know that I am a [true] visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren” (1 Nephi 5:4). This was a knowledge that the false prophets in Jerusalem did not have. “For my people is foolish, they have not known me; they are sot-tish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Jeremiah 4:22). Lehi’s declaration that he knew of “the goodness of God” reflects what he had learned in his vision of the heavenly council, where he “had read and seen many great and marvelous things” and learned of God’s “power, and goodness, and mercy” (1 Nephi 1:14). Like the false

prophets at Jerusalem, Laman and Lemuel were ignorant of the Lord and his ways (1 Nephi 2:12; 15:3). The false visionaries would not hearken to the message of Jeremiah and were cast out of God’s presence (Jeremiah 23:39). A similar judgment awaited Lehi’s sons if they continued to reject the teachings of true visionary men like Lehi and Nephi (1 Nephi 2:21). 

Matthew Roper

#### Notes

1. John A. Tvedtnes, “A Visionary Man,” in *Pressing Forward with the Book of Mormon: The FARMS Updates of the 1990s*, ed. John W. Welch and Melvin J. Thorne (Provo, UT: FARMS, 1999), 29–31.

2. H. Wheeler Robinson, “The Council of Yahweh,” *Journal of Theological Studies* 45/179–80 (1944): 151–57; S. B. Parker, “Council,” in *Dictionary of Deities and Demons in the Bible*, ed. Karel van der Toorn, Bob Becking, Pieter W. van der Horst, 2nd rev. ed. (Leiden: Brill, 1999), 204–8; John W. Welch, “The Calling of a Prophet,” in *The Book of Mormon: First Nephi, The Doctrinal Foundation*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, UT: BYU Religious Studies Center, 1988), 35–54.


3. Jack R. Lundbom, *Jeremiah 21–36* (New York: Anchor Bible and Doubleday, 2004), 211.

## Reformatted Text of Book of Mormon Enhances Study

Just in time for the study of the Book of Mormon in the 2008 churchwide Sunday School courses, the Maxwell Institute recently released an updated and expanded edition of Donald W. Parry’s *Poetic Parallelisms in the Book of Mormon: The Complete Text*.

This new edition seeks to enhance study of the Book of Mormon and features many improvements upon the first edition, which was released in 1992 under the title *The Book of Mormon Text Reformatted*. In this edition, Parry observes, “new examples of chiasmus, parallelisms, and figures of speech have been added to the volume,” and it also “features a glossary of terms, chapter and verse headings on each page, and an index that lists the various forms, parallelisms, and figures, together with scriptural references. All of these additions and enhancements are designed to make this new edition more user friendly to the reader.”

Parry notes that since the publication of the first edition, he has “received many affirmative communications from individuals as to how [his] work on poetic parallelisms in the Book of Mormon had positively impacted them,” prompting him to issue a new edition. However, he reminds us “that there is no poetic, parallelistic, repetitious form or figure of speech that should become more important than the Book of Mormon’s chief message, which is to convince ‘the Jew and Gentile that Jesus is the Christ, the Eternal God’ (Book of Mormon title page). Rather, all of these forms and figures are designed to present this message regarding Jesus Christ and his gospel in an unforgettable, understandable, artistic, and fascinating way.”

*Poetic Parallelisms* is now available at the Maxwell Institute Web site ([maxwellinstitute.byu.edu](http://maxwellinstitute.byu.edu)). 



## Book of Mormon Critical Text Project

*continued from page 1*


One difficulty was whether the word was *rites* or *rights*, especially in the phrase “rights of worship” (which occurs twice in the text, in Alma 43:35 and Alma 44:5). In both cases, Oliver Cowdery spelled the word as *rites* in the manuscripts, and the printed editions have retained this interpretation of the homophone. Usage elsewhere in the text argues that *rights* is the correct interpretation for this phrase.

- At Alma 49:5 in the original manuscript, Oliver Cowdery initially wrote “in preparing their places of security”, but this was a mistake. He immediately corrected the word *preparing* (spelled as *prepairing*) by erasing the initial *p*, thus giving the correct reading: “in **repairing** their places of security”. But when Oliver copied the text into the printer’s manuscript, he ended up writing *prepairing* once more (again spelled as *prepairing*). This time he did not correct his error. All the printed editions have therefore maintained the word *preparing* here, but *repairing* is correct since this passage is referring to how Moroni had had the city of Ammonihah rebuilt in advance of the attack of the Lamanites. For this city the Nephites had repaired their places of security.

In 2004, FARMS published part 1 of volume 4 (which analyzes the text from the title page of the Book of Mormon through 2 Nephi 10). Subsequent

installments of volume 4 have been published each year, with completion of the final part expected in 2009.

Volumes 1 and 2 of the Critical Text Project were published in May 2001. Volume 1 contains a detailed transcription of the original manuscript of the Book of Mormon (the manuscript written down by scribes as Joseph Smith dictated the text). Volume 2 contains a transcription of the printer’s manuscript, the copy made from the original manuscript and taken to Grandin’s print shop in Palmyra, New York, for typesetting the first edition of the Book of Mormon (1830). Volume 3 will describe in detail the history of the text of the Book of Mormon, including the editing of the text into standard English. Volume 3 will also provide a description of the original English-language text of the book. Volume 5 will feature a computerized collation of the two manuscripts and 20 printed editions from 1830 to 1981. Volumes 3 and 5 will appear after volume 4 has been completely published.

Part 4 of *Analysis of Textual Variants of the Book of Mormon* is available from the Maxwell Institute Web site ([maxwellinstitute.byu.edu](http://maxwellinstitute.byu.edu)). 

### Notes


1. Terryl L. Givens, “The Book of Mormon Critical Text Project,” *Journal of Book of Mormon Studies* 15/1 (2006): 35.
2. Grant Hardy, “Scholarship for the Ages,” *Journal of Book of Mormon Studies* 15/1 (2006): 50–51.

## Research in the Arabian Peninsula Continues

In July 2007, David Johnson, professor of anthropology, Kent Brown, director of FARMS, and Revell Phillips, emeritus professor of geology, all of BYU, were joined by Sidney Rempel of Arizona State University in an archaeological excavation on the southern coast of the Sultanate of Oman.

One of the chief interests of the excavation was to establish when people inhabited an area in and around Mughsayl, which lies 45 kilometers west of Salalah. Mughsayl stands at the mouth of the largest drainage in southern Oman, a wadi called Wadi Ashawq. For hundreds of years, camel caravans traveled up this wadi carrying goods west toward Yemen.

The archaeologists hoped to establish whether the settlements at Mughsayl participated both in the land trade, via caravans, and in the waterborne trade along the coast, and whether it was inhabited as early as the early Iron Age (1,000 to 300 BC). Initial pottery finds indicate an occupation in one place about 700 BC, but it requires further study. The presence of an enormous number of seashells may point to trade in shells as far away as Petra where such shells were used as wind chimes and as decorations on veils of temples.

An archaeological team will return to Oman, likely in 2008, to continue work at Mughsayl and to plan future work in Wadi Sayq. They see their work contributing both to an overall picture of early civilizations in that region as well as to learning about the world into which Lehi and Sariah walked when they emerged from the desert. 

## New *FARMS Review* Considers Status of LDS Scholarship

The latest issue of the *FARMS Review* (vol. 19, no. 1) is now available, and within its pages readers will discover a plethora of subjects addressed, including external views of Latter-day Saint scholarship, the historical validity of central LDS truth claims, and much more.

*FARMS Review* editor Daniel C. Peterson opens the issue by addressing whether the larger academic community will ever think LDS scholarship legitimate, and he offers general reactions to Richard L. Bushman's *Joseph Smith: Rough Stone Rolling* as a test case for current sentiments. Peterson observes that many non-Latter-day Saints are skeptical of Bushman's work because of his faithful viewpoint. Yet as Peterson astutely observes, "It is not at all obvious that believing Muslims, Christians, Jews, and others are obliged to pretend to be atheists in order to gain admission to the historical club" (p. xxx). He further argues that Bushman's belief in and respect for the Prophet should not disqualify him to write about Joseph Smith as a historical figure. However, the reviews of and general reactions to *Rough Stone Rolling* prove that a fair trial will not always be given: "We see the nakedly ideological presumption that believers, no matter how well qualified, no matter how careful and rigorous, cannot, as believers, write 'real' history" (p. xxxviii). Despite Bushman's qualifications and the book's merits, Bushman's and similar works will not always be taken seriously by outside scholars because of their faithful approaches.

Louis Midgley likewise focuses on Bushman's *Rough Stone Rolling* in his review of that book, considering the reactions to it from within the LDS community as well as without and, again, speculating what greater significance these reactions hold for LDS scholarship. Midgley analyzes the book's strengths and weaknesses, particularly in regard to its approach to Joseph Smith from a faithful perspective. While Midgley believes that Bushman could have made his faith in Joseph Smith more transparent throughout the book, he concludes that overall the book is an exceptional work and important to the larger progress of Mormon scholarship.

In a similar strain, M. Gerald Bradford addresses academia's growing interest in Mormon

studies, particularly in studies ranging from history and literature to religious and cultural studies. This increased attention is evident through more scholarly publications and even LDS-related classes offered at a few universities. Bradford concludes that "while a solid foundation of scholarship has been laid in many areas, other crucially important aspects of the faith remain to be studied" (p. 162).

In what Peterson in his introduction titles a "wonderful model of civil, respectful, and informed discussion between evangelicals and Latter-day Saints" (p. lii), doctoral student David E. Bokovoy and evangelical scholar Michael S. Heiser grapple with and exchange ideas about the LDS understanding of Psalm 82 and the divine council. Although Bokovoy and Heiser disagree on several key points, Heiser concludes that he is "glad to see more scholars are taking an interest in this crucial topic. The interaction on Israel's divine council needs to continue" (p. 323).

Also within this number of the *Review*, Peterson, James B. Allen, and John L. Sorenson pay tribute to LDS historian Davis Bitton, who passed away on April 13. In addition, Brant Gardner evaluates David G. Calderwood's *Voices from the Dust: New Insights into Ancient America*, while Richard N. Williams takes a critical look at Scott C. Dunn's proposal that the Book of Mormon was a product of "automatic writing." William J. Hamblin, in two related articles, provides historical examples of scripts that could be considered "reformed Egyptian" and sacred writing on metal plates in pre-Christian cultures of the central and eastern Mediterranean. Alyson Skabelund Von Feldt reviews William G. Dever's *Did God Have a Wife?* and examines his conclusions in parallel with LDS theology. Terryl L. Givens examines the role Mormonism plays and will play in relation to mainstream Christianity, and James Faulconer examines how theology is viewed in Latter-day Saint faith. Jacob Rawlins and Alison V. P. Coutts, in separate articles, review several books on the Christian apostasy, and Stephen D. Ricks reviews a unique perspective on the book of Daniel. To wrap up this number, John Gee reviews a study of facsimiles in the book of Abraham, and Ralph Hancock observes the decline of the secular university in his review.

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

## Scholars Represent Maxwell Institute in Education Week Lectures

During Education Week, noted Maxwell Institute scholars presented a series of well-attended classes titled “The Work of the Neal A. Maxwell Institute at BYU,” focusing on aspects of the Institute’s ongoing work.

John W. Welch, editor in chief of *BYU Studies* and founder of FARMS, led off this series speaking about the guidance that Elder Maxwell gave to all LDS scholars and serious students. He was a great supporter of gospel scholarship, giving to the Maxwell Institute a legacy of guiding principles that form the pillars of its identity. Welch encouraged everyone to read Bruce C. Hafen’s biography of Elder Maxwell, *A Disciple’s Life*. In it one finds living examples of principles of academic outreach, mentoring, service, intellectual empathy, and consecration.

Welch spoke about how Elder Maxwell was especially good at fostering mutual trust between scholars and Church leaders, being “incomparably fluent in both the language of faith and the language of scholarship,” and about his “love affair with the world of words.” One recalls such felicitous phrases as “intellectual bungee jumping” and proverbial wisdom such as “the pronoun *I* has no knees to bend, while the first letter in the pronoun *we* does.” Scholars can appreciate the fact that, as is usually the case with highly polished publications, he would take his typical general conference talks through a dozen drafts.

In addition to telling a number of personal stories about Elder Maxwell’s involvement with FARMS and *BYU Studies*, Welch featured key passages from the writings of Elder Maxwell, especially his 1974 volume, *Deposition of a Disciple*, where Elder Maxwell spoke of an LDS scholar’s primary citizenship in the kingdom. He encouraged the building of bridges to outside scholarship in confirmation of revealed truths, being concerned with “those who struggle less successfully,” and realizing that “absolute truth calls for absolute love and absolute patience,” principles that continue to guide the work of the Maxwell Institute.

In a presentation entitled “The Best of the *FARMS Review*: No More Uncontested Slam Dunks,” Daniel C. Peterson, the editor of the

*FARMS Review* since its inception in 1989, shared some history and highlights of the *Review*. The *Review* has had three titles throughout its history: *Review of Books on the Book of Mormon* (1989–95), *FARMS Review of Books* (1996–2002), and the current title of the *FARMS Review* (from 2003). In his inimitable fashion, Peterson explained that the change in titles reflected his interest in varying and expanding the contents of the journal (to whatever he happened to be interested in). Originally, the *Review* was intended to examine all materials published in a given year on the Book of Mormon, but it now reviews books and articles about other topics such as the Book of Abraham, Church history, and attacks on our faith. In fact, some of the best responses to critics of the Church have appeared within the pages of the *Review*. Peterson has felt a personal mandate to respond to one Church official’s comment that there should be “no more uncontested slam dunks” when it comes to criticisms directed at the Church, its leaders, and its doctrines.

Peterson recognized associate editors Louis Midgley and George Mitton, who have assisted since 2001, and production editor Shirley Ricks, who has prepared the *Review* for publication for all 31 issues to date. Over the 19 years of its existence, the *Review* has published contributions from over 250 different individuals, many of them with distinguished academic careers and many from outside the BYU community. Recently, the *Review* has moved to incorporating articles of lasting significance that have either been previously unpublished or needed a more accessible venue; it has also begun including book notes to call attention to significant books.

Sharing some of his favorite reviews over the years, Peterson noted John Clark’s “A Key for Evaluating Nephite Geographies” (which began a rich tradition in which the review essay was often more significant than the book being reviewed), several of Midgley’s review essays, and even some of his own reviews. Peterson’s sense of humor came through as he read excerpts of his review of Loftes Tryk’s *The Best Kept Secrets in the Book of Mormon*, a “literally incredible volume, a gaudily painted Volkswagen disgorging dozens of costumed clowns to the zany music of a circus calliope.”

Kristian Heal, director of the Center for the Preservation of Ancient Religious Texts, presented



on the use of ancient texts in the Book of Mormon. He first reviewed three instances in which the Book of Mormon discusses the acquisition of ancient texts, specifically, Nephi's disturbing experience with obtaining the plates of brass (1 Nephi 4:14–18), Mormon's use of the plates of Nephi (Words of Mormon 3–7), and the discovery and translation of the 24 plates found by the scouting party sent out by Limhi (Mosiah 8:5–14). Of particular interest in this latter episode is the extraordinary interest that Limhi and his people had in these records and their earnest desire to have them translated (Mosiah 8:19; 28:11–12, 17–18).

In the remainder of his presentation, Heal discussed the reuse of biblical and Nephite stories in later Book of Mormon sermons. He focused in particular on the recitals of the story of the brazen serpent by Nephi, and the reuse of this story and Nephi's story of the Liahona by Alma. In discussing the Liahona, Heal observed that Alma emphasized that it worked "according to their faith" and that inasmuch as they had faith that "God could point the way they should go, behold, it was done" (Alma 37:40). However, "because those miracles were worked by small means . . . they were slothful, and forgot to exercise their faith. . . . Therefore, they tarried in the wilderness . . . and were afflicted with hunger and thirst" (Alma 37:41–42). Alma then draws the spiritual message or type from this event, and teaches that if we will faithfully follow the words of Christ then they shall "carry us beyond this vale of sorrow into a far better land of promise" (Alma 37:45). Nevertheless, we are warned not to "be slothful because of the easiness of the way" (Alma 37:46).

Heal then argued that Alma's vocabulary indicates that he saw the brazen serpent and the Liahona as two complementary types. For example, the word "slothful" occurs only in these two passages in the entire Book of Mormon (cf. Alma 33:21; 37:41, 43, 46). We also find the phrase *easiness of the way* appearing only in connection with this story and the story of the brazen serpent, and incidentally providing another link between Alma's instruction to his son and Nephi's record (1 Nephi 17:41; Alma 37:46). Again, the combination of the words *look* and *live* stands in the Book of Mormon, with one exception, only in this passage and the story of the brazen serpent (cf. Numbers 21:8; Alma 33:19; Alma

37:46, 47; Helaman 8:15). The exception is perhaps more 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 15:19). The appearance of these two words, *look* and *live*, may suggest a connection back to the stories of the brazen serpent and of the Liahona, and point to Jesus as being the true type foreshadowed in each.

Drawing on information included in *Oliver Cowdery: Scribe, Elder, Witness* (published by the Maxwell Institute in 2006), Larry E. Morris, writer and editor with the Maxwell Institute, concluded the series by speaking of the life and work of Oliver Cowdery, who was renowned as Book of Mormon scribe, recipient with Joseph Smith of restored priesthood power, witness with David Whitmer and Martin Harris of the visit of Moroni, and cofounder of the Church of Jesus Christ of Latter-day Saints.

Morris noted that although Oliver was excommunicated from the Church in 1838, his friend and brother-in-law, Phineas Young, made consistent efforts over the next decade to help Oliver return. During that time, Oliver maintained a friendly relationship with Brigham Young (Phineas's brother) and other members of the Quorum of the Twelve. Then, in 1848, one of the Twelve, Orson Hyde, rebaptized Oliver at Council Bluffs, Iowa. Oliver died of tuberculosis in 1850 but reaffirmed his testimony of the Book of Mormon on his deathbed.


*Journey of Faith: The New World*, the sequel to *Journey of Faith*, premiered to packed audiences at BYU Education Week. A full report will appear in the next issue of this newsletter. The DVD will be available mid-October. 



## International Librarians Visit BYU, Maxwell Institute

On June 18, 2007, a group of six librarians from various international institutions visited the Maxwell Institute's Center for the Preservation of Ancient Religious Texts (CPART) to learn more about the digital preservation of ancient texts at BYU. This visit was sponsored by the U.S. Department of State to further the professional development of these specialists. Visitors included Ioana Damian of the IAȘI (Romania), Billy Leung Tak Hoi of the University of Macau, Larisa Kislova of the Republic Library for Youth and Children (Kyrgyzstan), Tutu Mukherjee of the West Bengal National University of Juridical Sciences (India), D. B. Vuwa Phiri of the University of Malawi, and Gulnar Tussupbayeva of the National Academic Library of Kazakhstan. Their local hosts were Susan Neff of the Utah Council for Citizen Diplomacy and Elder Ben B. Banks, emeritus member of the First Quorum of the Seventy.

The delegation was received at the Maxwell Institute's main offices by Institute executive director Andrew Skinner and CPART associate director Carl Griffin. Delegation members discussed their mutual interest in digital preservation and exchanged thoughts on the challenges that digital preservation projects present to information professionals and to institutions.

BYU faculty and staff then gave brief presentations on digital preservation projects to the delegation and hosts. Scott Eldredge, Harold B. Lee Library Digital Program Manager, first gave an overview of the library's digital projects and demonstrated their flagship Overland Trails online repository of pioneer diaries. Carl Griffin presented on the use of digital imaging as a manuscript preservation tool, illustrating this with several past CPART projects, including the Vatican Syriac manuscript project and the imaging of Greek biblical manuscripts at the Freer Gallery of Art (see *Insights* 24/2 and 20/5 and 11). Professor Roger Macfarlane (Classics) concluded with a presentation on the Herculaneum papyri, with which CPART has done extensive multispectral imaging work. The group expressed enthusiasm for the work BYU was doing with ancient texts. Local host Susan Neff later wrote and thanked the Maxwell Institute on behalf of the delegation for "one of the highlights of their visit to Utah." 

### New Publications

#### *The Book of Mormon Paintings of Minerva Teichert*

(BYU Studies, 2007), by John W. Welch and Doris R. Dant, is a softcover book containing the complete series of Teichert's Book of Mormon murals.

#### *Journal of Book of Mormon Studies*

(Maxwell Institute, vol. 15, no. 2, 2006) provides an up-to-date discussion of the correspondence between Nephi's account and the real-world setting of the trip that he and his family took through ancient Arabia.

#### *BYU Studies*

(BYU Studies, vol. 46, no. 2, 2007) features a history of Mormon cinema from 1898 to the present and several fascinating articles that examine LDS involvement in film from cultural, economic, historical, ethical, and aesthetic angles.

## INSIGHTS

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