



BOOK OF MORMON CENTRAL

<https://bookofmormoncentral.org/>

Type: Newsletter

Insights, Vol. 27, No. 5 (2007)

Editor(s): Maxwell Institute Staff

Published by: Neal A. Maxwell Institute for Religious Scholarship



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.



INSIGHTS

The Newsletter of the Neal A. Maxwell Institute for Religious Scholarship

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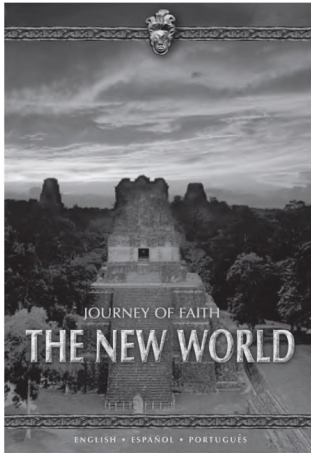
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Number 5
2007

New Documentary Focuses on New World



Journey of Faith: The New World premiered to large audiences at BYU Education Week in a sneak preview. S. Kent Brown, director of the newly formed Laura F. Willes Center for Book of Mormon Studies and one of the lead historical consultants on the documentary, and Peter N.


Johnson, director, hosted the premier. A number of people returned for a second viewing because of the sweep of information in the film. "Packing a long history into 80 or 90 minutes of film presented a huge challenge to the filmmakers," Johnson said. The new film enjoys the sponsorship of the Neal A. Maxwell Institute for Religious Scholarship and the Willes Center.

This film is a sequel to the successful *Journey of Faith*, a documentary about Lehi's travels through ancient Arabia, beginning with his life in Jerusalem and following him and his family as

they make their first camp and travel in the wilderness, mourn the death of Ishmael at Nahom, and build a ship in the land Bountiful to carry them to the Promised Land.

Journey of Faith: The New World continues the story of the descendants of Lehi and Sariah in the New World. Insights from 32 top scholars, archaeologists, and educators breathe life into the Book of Mormon's thousand-year span, aiding understanding of this sacred text. Drawing on Mormon's description of the land, religious history, culture, and traditions, the film creates a fascinating visual and descriptive mosaic. Stunningly beautiful images filmed on location in Guatemala and southern Mexico, combined with the artwork of Joseph Brickey, illuminate the rich history of the Book of Mormon.

The DVD also includes translations of the film into Spanish and Portuguese, a 22-minute segment on the making of the documentary entitled "Creating the New World," and several short features on important topics specific to the Book of Mormon, such as DNA, the law of Moses, chiasmus, language, metallurgy, and Mesoamerican flora and fauna.

Journey of Faith: The New World is now available for purchase. To order, visit the Maxwell Institute Web site (maxwellinstitute.byu.edu). 

Peterson Awarded for Scholastic Excellence

The Utah Academy of Sciences, Arts, and Letters held its annual awards banquet on Friday, October 12, at Weber State University. The academy awarded Daniel C. Peterson, professor of Islamic Studies and Arabic at Brigham Young University and director of the Maxwell Institute's Middle Eastern Texts Initiative (METI), the highest award of the evening, naming him a Utah Academy Fellow and lifetime member of the organization.

Of this honor, Peterson observes, "The award was manifestly inspired by the Middle Eastern Texts Initiative or, I suspect, even more precisely by the

Islamic Translation Series. It is certainly a tribute to the work of METI and Dr. Morgan Davis, managing editor of the Islamic Translation Series." The ITS, a branch of METI, promotes the study of Islamic philosophy, theology, and mysticism by translating these works and making them widely available. Six volumes are published to date and more are in progress.

The Utah Academy of Sciences, Arts, and Letters, which was founded in 1908, promotes new, meaningful scholarship in the sciences, arts and letters, business, education, engineering, physical education, and other areas.

The Maxwell Institute congratulates Dr. Peterson on this honor. 

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The Prophet Like Moses

One of the most frequently quoted Old Testament passages in scripture is Moses's prophecy as recorded in Deuteronomy 18:15–19:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

The New Testament, Book of Mormon, and modern revelations through the Prophet Joseph Smith declare that the prophet like Moses was Jesus Christ. What is curious, however, is that these other scriptural passages are worded differently at the end of the prophecy. For example, in Acts 3:22–23 Peter says, “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be *destroyed from among the people*” (emphasis added; see the abbreviated version in Acts 7:37). Similar wording appears in the Book of Mormon citations of Moses's words:

“The words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be *cut off from among the people*” (1 Nephi 22:20).

“Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be *cut off from among the people*” (3 Nephi 20:23).

“Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power

that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be *cut off from among my people* who are of the covenant” (3 Nephi 21:11).

“For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I *cut off from among my people*, O house of Israel” (3 Nephi 21:20).

Later iterations of Moses's words also employ the term *cut off* in reference to those who will not obey Christ (see Doctrine and Covenants 133:63; Joseph Smith—Matthew 1:55; Joseph Smith—History 1:40; see also the paraphrase in D&C 1:14).

Clearly, the phrase “cut off from the people” in the Book of Mormon and modern revelations is closer in meaning to “destroyed from among the people” in Acts 3:23 than to “I will require it of him,” the wording in Deuteronomy 18:19 as it stands in the King James Version (KJV) of the Bible. The skeptic might conclude that Joseph Smith merely copied (albeit not verbatim) the version used by Peter, but this does not explain why Peter's rendition differs from the Deuteronomy passage in both the Hebrew Bible and the Greek Septuagint used in his day.

The construction of the Hebrew, אֲדַרְשׁ מֵעִמּוֹ (*ʾedroš mē-ʿimmō*), KJV “I will require it of him,” is difficult at best. If the verb were אֲדַרְשׁ (*ʾedroš*), it might be seen as a variant spelling of אֲדַרְסׁ (*ʾedros*), which in modern Hebrew means “I will blot out, wipe out, extinguish.” The interchange of sibilants such as š, ś, and s is well attested in Semitic languages such as Hebrew.

Part of the explanation for the scriptural discrepancies may lie in the fact that Hebrew was originally written without vowels, which were added a century or more after the time of the New Testament. Thus the word מֵעִמּוֹ, vocalized *mē-ʿimmō* (“from him”) in the Masoretic Hebrew texts, could just as well have been *mē-ʿammō*, “from his people,” where the final *ō* is the possessive pronominal suffix *his*. Based on this evidence, it is likely that the Hebrew was originally intended to read “I will extinguish [him] from his people.” Indeed, the verb may have the meaning of “cut off” in the sense of “excommunicate.”


Note that in citing the Deuteronomy passage three times to the Nephites, Christ twice used the

term *my people* (3 Nephi 21:11, 20),¹ which would be מֵעַמִּי (*mē-‘ammī*, “from my people”) rather than מֵעַמּוֹ (*mē-‘ammō*, “from his people”) in Hebrew. Indeed, in one of the Dead Sea Scrolls (4Q175, also called 4QTestimonia), the word seems to be written with the letter ך̣ (*ḵ*) rather than ך̣ (*ḵ*) in a quotation of Deuteronomy 18:19. The two letters are similar in shape and were often confused in early Bible manuscripts, especially among the Dead Sea Scrolls.

Partial confirmation of the view expressed here is found in Ezekiel 14:7–11, which seems to have been inspired by Deuteronomy 18:18–22. Both passages speak of a prophet who, having lied to the people, will be punished: “The prophet will die”²

(וְגַם הַנְּבִיאַת, *u-mēt ha-nābī’*), according to Deuteronomy 18:20; and “I shall destroy him from the midst of my people” (וְהִשְׁמַדְתִּי מִתּוֹן עַמִּי, *w-ḥišmad’tīw mi-tōk ‘ammī*), according to Ezekiel 14:9. Of the idolator who consults with a prophet, we read in Ezekiel 14:8, “he will be cut off from the midst of my people” (וְהִכְרַתִּי מִתּוֹן עַמִּי, *w-ḥikrattīw mi-tōk ‘ammī*). The double use of עַמִּי in the Ezekiel passage supports the idea that this is the form used in the quotation of Deuteronomy 18:19 found in 4QTestimonia.³ However, it is clear that Ezekiel 14:10 reads the root דַּרַשׁ (*drš*) in the traditional fashion, indicating that “the punishment of the seeker (עוֹן הַדַּרַשׁ) is as the punishment of the prophet (עוֹן הַנְּבִיאַת).”⁴

It seems clear that Peter rendered the Hebrew “from the people” rather than “from him.” Because this is not the reading of the Septuagint (usually cited in New Testament quotations of the Old Testament), and because it is dependent on the

Hebrew text rather than the Greek, it is significant that the Book of Mormon scribes understood it in the same way that Peter did. Peter’s Hebrew source evidently read the same way as the Deuteronomy passage on the brass plates that Lehi carried out of Jerusalem about 600 BC.⁵ 

By John A. Tvedtnes, E. Jan Wilson

Notes

1. In the third instance, recorded in 3 Nephi 20:23, Christ used the term “the people” rather than “my people.”
2. Unless indicated otherwise, translations from the Hebrew are the authors’.
3. However, the reading of Deuteronomy 18:19 found in Acts 3:23 does not require “my people” as opposed to “his people” since the New Testament quotation does not include a pronoun at the end of the verse.
4. Compare Job 10:6, where הִבְקַשׁ parallels הִדְרַשׁ (and hence means “seek, inquire”) and לְהִשְׁאֵרֵי לֵעֲנִי parallels לְהִשְׁאֵרֵי. We believe that two other Bible passages in which דַּרַשׁ has typically been rendered “require” may also reflect the meaning of “cut off, excommunicate.” The first of these is Psalm 10:13, where the wicked person, reviling God, “said in his heart, You will not cut off” (לֹא תִדְרַשׁ). The second is found in 2 Chronicles 24:22, where King Joash, having slain the priest Zechariah, “said the Lord will see and cut off” (וַיִּדְרַשׁ). In the first instance, the sinner said that God will not inflict the punishment, while in the second, he says that God will do so.
5. Mosiah 1:4 suggests that at least a portion of the plates of brass was engraved with Egyptian characters. The underlying text, however may have been Hebrew. For evidence of this practice see John A. Tvedtnes and Stephen D. Ricks, “Semitic Texts Written in Egyptian Characters,” in *Pressing Forward with the Book of Mormon*, ed. John W. Welch and Melvin J. Thorne (Provo, UT: FARMS, 1999), 237–43.

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.

Maxwell Institute Well Represented at FAIR Conference


Four scholars from the Neal A. Maxwell Institute for Religious Scholarship spoke at the FAIR conference held in Sandy, Utah, in August. FAIR, the Foundation for Apologetic Information and Research, is a private, nonprofit organization dedicated to providing well-documented answers to criticisms of Latter-day Saint doctrine, belief, and practice.

John L. Sorenson, professor emeritus of anthropology at Brigham Young University and author of *An Ancient Setting for the Book of Mormon*, spoke on the “area of academic endeavor that might be called ‘Book of Mormon Studies,’” providing “an initial survey of its history, present status, and prospects for the future.” Noting that the Book of Mormon was originally made sense of as an ancient record only in terms of biblical parallels, Sorenson added that there have recently been many efforts to understand the scripture more deeply using other tools. The Book of Mormon can also be seen from the perspective of poetic forms, warfare, textual analysis, geography, ancient law, linguistics, or historical and anthropological parallels, to name a few examples. The area of Book of Mormon studies has not yet fully matured, but its future as a topic for expanded scholarly analysis looks promising.

John Gee, the William (Bill) Gay Associate Research Professor of Egyptology at the Maxwell Institute and author of *A Guide to the Joseph Smith Papyri*, discussed two puzzles associated with the Joseph Smith Papyri: their original length and who owned them anciently. Gee calculated the amount of the interior portions of the Joseph Smith Papyri based on their circumference and showed that the results helped make sense of otherwise conflicting eyewitness testimony. (The circumference of a scroll at any given point will limit the amount of papyrus that can be contained inside it, as the scroll will keep getting smaller. The amount of remaining text can be calculated from the circumference and tightness of the windings.) He also examined what is known about the ancient owner of Joseph Smith Papyrus I (Hor) based on his titles (such as prophet of Amonrasonter, prophet of Min-who-massacres-his-enemies, and prophet of Chespisichis in Thebes) and the historical implications of those titles.

Larry E. Morris, a writer and editor with the Maxwell Institute, spoke of several controversies associated with Oliver Cowdery, pointing out, for example, that two documents questioning the authenticity of key restoration events (both of which are attributed to Cowdery) are now known to be forgeries. Furthermore, attempts to link Joseph Smith Sr. with William Cowdery (Oliver’s father) in a purported conspiracy to found a new religion fail for lack of evidence. The same is true of theories that Oliver somehow used Ethan Smith’s book *View of the Hebrews* to help create the Book of Mormon or that he arrived in New York in the early 1820s and conspired with the Smith family, Sidney Rigdon, and others to start a religious movement.

Daniel C. Peterson, professor of Islamic Studies and Arabic at BYU and director of the Middle Eastern Texts Initiative (METI), offered the concluding address of the conference: “God and Mr. Hitchens.” Peterson offered several criticisms of Christopher Hitchens’s bestselling book *God Is Not Great: How Religion Poisons Everything*. Hitchens, for example, claims that all religions have resisted efforts to translate their sacred books. The Bible, however, was the most widely translated book in the ancient world. Buddhist scriptures were also widely translated from early times. Again, Hitchens argues that the synoptic gospels are based on oral accounts when both religious and secular scholars agree that those gospels are clearly based on written sources. In an effort to refute Hitchens’s popular but poorly researched work, Peterson and William J. Hamblin, professor of history at BYU (who also spoke at the FAIR conference), are now working on a book-length response.

Other speakers included Richard E. Turley Jr. and Steven L. Olsen, managing director and associate managing director, respectively, of the Family and Church History Department of the Church of Jesus Christ of Latter-day Saints; and Terry L. Givens, professor of literature and religion at the University of Richmond and the author of *By the Hand of Mormon: The American Scripture that Launched a New World Religion*. For more information on FAIR, see the organization’s Web site at <http://www.fairlds.org/>. 


Syriac Studies Reference Library Now Completed

On June 20, 2001, representatives of BYU's Maxwell Institute, The Catholic University of America (CUA), and Beth Mardutho, a Syriac studies institute, met together to discuss the digital imaging of key holdings in the Semitics/ICOR Library of CUA's Mullen Library. CUA's Semitics/ICOR Library houses one of the largest collections in the world of early and rare books on the Christian East. All parties shared a particular interest in early Syriac printed works, both for their continuing value to contemporary Syriac Christian communities as well as to Syriac scholars. Many early printed catalogs, text editions, grammars, lexica, and other instruments and studies have never been superseded or replaced. Their rarity and inaccessibility to scholars has long been a serious problem for the field of Early Christian Studies. The faculty and staff of Catholic University recognized this need as well and generously agreed to work with BYU and Beth Mardutho to provide digital access to their collection. BYU and Beth Mardutho entered into a three-way agreement with CUA to scan a broad selection of their Syriac book holdings, with BYU focusing on titles of primarily academic interest and Beth Mardutho on materials of broader interest to the Syriac churches. The results of this Institute project are now available free of cost on the Web as the *Brigham Young University & The Catholic University of America Syriac Studies Reference Library* (<http://www.lib.byu.edu/dlib/cua/>).

The Semitics/ICOR Library houses some 45,000 books and periodicals, 20,000 of which were the bequest of CUA's first great Semitist and orientalist, Professor Henri Hyvernat. Much of the cataloging of these early works has never been transferred to computer, and many early Syriac titles had never been cataloged at all. Fr. Matthew Streett, a doctoral candidate in Biblical Studies at CUA, was appointed Project Bibliographer and compiled a 400-page bibliography of Syriac materials in the CUA collections. With this finding aid in hand, BYU and CUA collaborated with Dr. David Taylor, University Lecturer in Aramaic and Syriac at the University of Oxford, to determine which items were of the highest academic value and should be targeted by the project.

A staff of fourteen technicians was assembled from the CUA Libraries, the CUA School of Library and Information Science, and from graduate academic departments and programs with an interest in Syriac, with additional assistance from members of the Syriac Christian community. A total of 667 books, articles, and other media were scanned. Imaging for BYU was done with a Zeutschel Omniscan 10000 TT color book scanner tethered to a Windows PC, with a second PC used for proofing and data backup on DVD. The Zeutschel book scanner is capable of producing very high-resolution scans with high-color accuracy, yet with a minimum of stress to the book or manuscript. Images were captured at 600dpi in 24-bit color. While many of the published images have been downsized, the resulting images are still at very high resolution and of superb quality.

The images scanned for BYU were returned to BYU's Harold B. Lee Library and turned over to specialists in the L. Tom Perry Special Collections imaging lab. There the more than 30,000 images were individually split and cropped, straightened, renamed, resized, sharpened, converted to PDF, and tagged with metadata. Indexing hierarchies were created and the images are being distributed via the Web using CONTENTdm digital collection management software. The images scanned by Beth Mardutho are also being published on the Web as part of its eBeth Arké project (<http://www.bethmardutho.org/ebetharke/>).

The completed *Syriac Studies Reference Library* was announced to scholars on June 25, 2007, at the North American Syriac Studies Symposium in Toronto, where it was enthusiastically received. It will be officially launched this fall to the public, but the beta Web site is available online now to interested parties at <http://www.lib.byu.edu/dlib/cua/>. 

By Carl Griffin

Worth Repeating: “The Book of Mormon as a Mesoamerican Record”

from *Echoes and Evidences of the Book of Mormon*, 274–77

The Nephite account is a record that resembles in form, nature, and functions—in scores of characteristics, in fact—what we would expect in an ancient Mesoamerican codex, a type of document that was utterly unknown to Joseph Smith.

At the time Smith lived, the only Mesoamerican object anything like a codex that had been described in an English-language source was the Aztec “calendar stone.” It was pictured in a book by Humboldt published in 1814 in London,¹ although nobody at that time could make much sense of it. Nothing suggested by Humboldt sheds any real light on native American written documents nor relates to the Book of Mormon. Besides, the chance is vanishingly small that the learned German’s esoteric work would have been accessible anywhere in America except at a handful of the best libraries on the Atlantic seaboard, to which Joseph had no access before the Book of Mormon was published.

The very idea that large numbers of books were written and preserved in any ancient American culture was also contrary to the notion universally held by literate and rustic citizens of the United States that the “Indians” were only “savages.” The writer in Helaman 3:15 tells of “many books and many records of every kind” among his people in the first century BC, some kept by the Lamanites but a majority by Nephites. They had been “handed down from one generation to another” (v. 16). Spaniards noted (but only in documents that Joseph Smith could not have known about) that large numbers of native books—many held in great reverence as sacred records—were in use when they arrived in Mexico in the early sixteenth century. Archaeologist Michael Coe believes “there must have been thousands of such books in Classic times” (generally AD 300–900).² Only four have been preserved from the Maya zone. But in the 1820s not even the experts knew about these Mesoamerican books.

Our information about the form of the Book of Mormon originally comes from statements in two letters that Professor Charles Anthon wrote years after Martin Harris came to him with a sample of the exotic writing that Joseph Smith had copied off


the “gold plates.” What he was shown, Anthon said, was “singular characters . . . arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks.”³ Anthon compared this form in general terms to an Aztec manuscript, the only type of native book he knew about. But such Aztec books, dating from near the time of the Spanish conquest of Mexico, were not shaped as “books.” The records most like those kept by Mormon and his predecessors were from the Maya language area, and none of those were made public until later in the nineteenth century. The “Anthon transcript” (the sample of characters copied from the plates) confirms their “singular” nature. The marks do not resemble writing familiar to any scholars in the 1830s. In fact, the clearest parallels to them are signs on a Mexican artifact that was not discovered until the 1960s.⁴

Interestingly, the Nephite records on metal plates were used anciently to record the same *kinds* of sources and information as were found in native Mesoamerican records. Little or no such content would have appeared in any book written by a New York farm boy: key events affecting the fate of ruling lineages, diplomatic communications, annals of events recorded at the end of each year, letters from correspondents, political history, detailed accounts of battles and wars, descriptions and history of sacred practices, calendar data, prophecies, the adventures of heroes, genealogies, and tribute lists, among others.⁵ Moreover, those varied materials are ordered in an intricate manner unlike what is found in any other volume written in the nineteenth century, yet the very disparate parts of the Nephite record prove to be remarkably consistent in how they flow and interconnect.⁶

Scores of statements reflecting strange religious and mythic beliefs and exotic symbols are also found in the Book of Mormon text. Many of these are parallel to beliefs and meanings that we find in ancient Mesoamerican sacred books but that moderns do not recognize, such as notions of a subterranean ocean, sacred artificial mountains, a holy tree at the center of the earth, and ceremonial cannibalism.⁷

The Book of Mormon turns out to be a type of book that no New York farm boy in the nineteenth

Worth Repeating, a new section beginning in this *Insights*, will feature excerpts from selected Maxwell Institute publications.

century (or today) would dream of writing or could have produced if he had. The information that would be required for even the most sophisticated scholar or writer anywhere to come close to the book we have in our hands was just not available to anybody in the 1820s. The Mesoamerican elements that we now know about would not come to light until the middle of the twentieth century or later. 

By John L. Sorenson

Notes

1. Alexander von Humboldt, *Researches concerning the Institutions and Monuments of the Ancient Inhabitants of America* . . . (London: Longmans, 1814).
2. Michael D. Coe, "Early Steps in the Evolution of Maya Writing," in *Origins of Religious Art and Iconography in Preclassic Mesoamerica*, ed. Henry B. Nicholson (Los Angeles: UCLA Latin American Center Publications, 1976), 110.
3. Quoted in B. H. Roberts, *A Comprehensive History of The*

Research at the Shrine of the Book Continues

Irene Lewitt, assistant director of the Shrine of the Book in Jerusalem, visited Brigham Young University on June 20, 2007. Donald W. Parry, professor of Hebrew Bible studies, and Steven Booras from the Neal A. Maxwell Institute for Religious Scholarship, hosted Ms. Lewitt during her visit. A portion of her tour included a demonstration of multispectral imaging. A luncheon sponsored by the Maxwell Institute was also held in her honor. The Shrine of the Book is a museum that houses many of the Dead Sea Scrolls, including the Great Isaiah Scroll and the Temple Scroll, and other significant archaeological findings. The famous Aleppo Codex, the world's oldest Masoretic Text of the Hebrew Bible (Old Testament), is also on display at the Shrine.

Previous to Lewitt's visit, Parry and Booras scheduled travel to Jerusalem on July 6–13 to conduct research on the Great Isaiah Scroll at the Shrine of the Book and to make formal presentations explaining the technology of multispectral imaging to officials and employees of the Israel Antiquities Authority (IAA), Israel's official department that deals with archaeological discoveries, antiquities, and national treasures. Gene Ware, an emeritus professor of engineering and technology

Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930), 100–107; also in FARMS staff, "Martin Harris' Visit with Charles Anthon: Collected Documents on 'Shorthand Egyptian'" (FARMS, 1990), 16–18.

4. See David H. Kelley, "A Cylinder Seal from Tlatilco," *American Antiquity* 31/5 (1966): 744–45; and Carl Hugh Jones, "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals," *Newsletter and Proceedings of the Society for Early Historic Archaeology* 122 (September 1970): 1–8.


5. See John L. Sorenson, "The Book of Mormon as a Mesoamerican Record," in *Book of Mormon Authorship Revisited*, ed. Noel B. Reynolds (Provo, UT: FARMS, 1997), 391–522.

6. See, for example, Melvin J. Thorne, "Complexity, Consistency, Ignorance, and Probabilities," in *Book of Mormon Authorship Revisited*, ed. Reynolds, 179–94; and John W. Welch, "Textual Consistency," in *Reexploring the Book of Mormon*, ed. John W. Welch (Provo, UT: FARMS, 1992), 21–23.

7. See John L. Sorenson, "The Book of Mormon as a Mesoamerican Codex," *Newsletter and Proceedings of the Society for Early Historic Archaeology* 139 (December 1976): 1–9.

at Brigham Young University and multispectral imaging specialist accompanied them. Multispectral imaging is specialized photography using computerized technology and a special configured digital camera. The research conducted by Parry, Booras, and Ware included multispectral imaging on two columns of the Great Isaiah Scroll that have up until this time have been difficult to read.

The two formal presentations, collaboratively created by Parry, Booras, and Ware, and presented by Booras and Ware, regarding BYU's international multispectral imaging efforts were directed to division leaders of the IAA, including Irene Lewitt and employees of the Shrine of the Book and to Pnina Shor, head of Artifacts Treatment and Conservation Department of the IAA and employees belonging to her division. Lewitt graciously conducted a personalized tour of the Shrine of the Book for Parry, Booras, and Ware. Days later Shor also conducted a private tour for the three BYU researchers, showing them many of the IAA's holdings of antiquities and treasures.

During their trip, Parry and Booras also conducted a fireside for students of BYU's Jerusalem Center for Near Eastern Studies, focusing on their research with multispectral imaging, Isaiah Scroll research, and most significantly, on matters that pertain to the atonement of Jesus Christ. 

Featured Publications

The Encyclopedia of Mormonism, published in 1992, is now available online at www.lib.byu.edu/spc/Macmillan/, or search Google for Encyclopedia of Mormonism. This valuable resource answers many questions about Church doctrine and history and is useful in any teaching situation. BYU Studies will be assisting the Harold B. Lee Library to add links and update content in coming months.

Glimpses of Lehi's Jerusalem, edited by John W. Welch, David Rolph Seely, and Jo Ann Seely, will help readers to imagine what Jerusalem was like around 600 BC, before much of the city was obliterated by the Babylonians in fulfillment of prophecy a few years after Lehi's departure. Subjects include culture, family life, agriculture, politics, religious practices, inscriptions, law, and international relations.

Images of Ancient America: Visualizing Book of Mormon Life, by John L. Sorenson. This large-format, full-color volume combines the best scholarly information about the way of life in ancient Mesoamerica with careful interpretations of what that information can tell us about life in Book of Mormon times. Over four hundred beautiful photographs, drawings, and maps help readers form visual images of life among the peoples of the Book of Mormon. After studying and enjoying this unique volume, students of the scriptures will read and see the Book of Mormon in new ways.

Journey of Faith: From Jerusalem to the Promised Land (Maxwell Institute, 2006). Filmed on location in the Middle East and combined with the art of Joseph Brickey and Howard Lyon, this popular DVD features scholarly insights on Lehi and Sariah's journey across the harsh Arabian desert. Included on the DVD is the documentary *A Filmmaking Odyssey: The Making of Journey of Faith* as well as Spanish and Portuguese soundtracks with English closed-captioning. The hard-cover book version, edited by S. Kent Brown and Peter Johnson, contains all of the commentary and artwork from the DVD plus movie stills from the DVD, a foreword by the editors, Brown's and Johnson's reflections on the project, additional

commentary by scholars, an appendix on the famed Incense Trail across the Arabian Peninsula, and a bibliography.

Taking the Gospel to the Japanese, 1901–2001, edited by Reid L. Neilson and Van C. Gessel, received Mormon History Association's Geraldine McBride Woodward Award for the best publication on the international history of Mormonism. It is the first full publication about the history of the Church in Japan written in English. The articles explore the historical and cultural challenges to successful missionary work in Japan, the Japanese presses' portrayal of Mormonism, the translation of the Book of Mormon, and regional differences in the religiosity of the Japanese people.

To order these titles or other materials from the Maxwell Institute, visit the BYU Bookstore's Web site at www.byubookstore.com.

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