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The Newsletter of
the Foundation for
Ancient Research
and Mormon Studies

INSIGHTS

A WINDOW ON THE ANCIENT WORLD

December 1999

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

Conference on the Apostle Paul Convened

On 6 November FARMS sponsored a conference at BYU on the New Testament letters of the apostle Paul. Titled "We Follow the Admonition of Paul," the half-day event featured presentations by the authors of two recent books on Paul's writings and responses from a panel of BYU professors.

Though by design the conference revolved on issues triggered by the two books, the discussions helped increase understanding of Paul and his writings in a general way as well. In opening remarks, author John W. Welch fixed the spotlight on Paul, saying, "One hundred years from now, none will care about what Faulconer [the other featured author] and Welch say about Paul, yet the writings of Paul, which will be around for thousands of years, will still be read."

In the first presentation James E. Faulconer, dean of General Education at BYU and professor of philosophy, described himself as an "enthusiastic amateur." He said that his book *Romans 1: Notes and Reflections* (FARMS, 1999) "shows that an amateur can read carefully and think deeply" about Paul's epistles, which seem not to be fully appreciated by Latter-day Saints. He said that although his book deals only with Romans 1, that chapter is a helpful preamble to the whole book of Romans.

Faulconer went on to discuss the structure of Romans, pointing out that chapters 9–15 are not ancillary to the first eight chapters of Romans, as many commentators believe. Rather, they serve the important purpose of explicating the implications of the earlier chapters. Whereas chapters 1–8 can

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Hundreds Join FARMS Birthday Celebration

FARMS wishes to thank all of its friends who attended this year's banquet celebrating the Foundation's 20th anniversary. The more than 450 people who attended seemed to enjoy greeting old friends and making new ones. They also were delighted by the evening's festivities, highlighted by a wonderful performance by the International Children's Choir and a moving address by Truman G. Madsen.

Wearing the colorful native dress of many countries, the children's choir, directed by Kathy Sorenson, performed Arabic, Hebrew, and English music chosen for the occasion. The choir also sang a medley of birthday songs from around the world to help commemorate FARMS's anniversary. Professor Madsen, an emeritus professor of philosophy at BYU and long-time friend of FARMS, shared his firsthand observations about the relationship be-

tween the LDS Church and citizens of Israel. He considered 15 reasons why modern Jews reject traditional Christian views of Christ and noted the convincing role that the Book of Mormon plays in clarifying the testimony of Jesus.

Rounding out the program were awards given to past FARMS presidents (in keeping with the 20th anniversary theme), the announcement of the formal signing of an affiliation agreement between FARMS and BYU, and the showing of a short video about FARMS produced by FARMS volunteer Gary Rogers as part of the BYU fund-raising campaign.

FARMS holds these annual banquets to thank the many people who make the work of the Foundation possible and to give them a chance to associate with one another.



The Foundation for
Ancient Research
and Mormon Studies

FARMS UPDATE

A Report on Research in Progress

Number 131

Further Evidence for Book of Mormon Names

In recent years, ancient sites in and around Israel have yielded numerous ancient writings, many of which contain proper names. Although many of the names are known from the Bible and other ancient texts, others were unattested in ancient sources until recently. Included in the latter group are several Semitic names that appear in the Book of Mormon. Three of them are discussed here.

Aha

Among the finds are 43 bronze arrowheads uncovered in Israel, Jordan, and Lebanon that date from the 11th through the 8th centuries B.C. Each is inscribed with its owner's name in the old Canaanite/Hebrew script. Two arrowheads belonged to men bearing the name ʔh (Hebrew and its closest relatives were written without vowels). The name, which Israeli scholars say was vocalized ʔAha , derives from the word ʔah ("brother"). In the Book of Mormon, Aha is a son of the Nephite military leader Zoram (Alma 16:5). The name ʔah is hypocoristic, or the first element (usually the name of a deity) of a longer name.

This discovery of ancient inscribed metal arrowheads further diffuses a criticism of the Book of Mormon—that the mention of steel therein is anachronistic. Dr. R. Thomas Chase of the Smith-

sonian Institution examined one of the arrowheads under high magnification and determined that "the inscription had been incised with a *steel* engraving tool," a finding that "has significance for the state of metallurgy in the Levant at the beginning of the first millennium B.C.E."¹

Josh

The Book of Mormon mentions both a city and a man named Josh (3 Nephi 9:10; Mormon 6:14). While critics claim that this name is merely the American diminutive form of Joshua, many ancient bullae (seal impressions) and ostraca (inscribed pottery fragments) indicate otherwise. These artifacts, which date to around 600 B.C. (the time of Lehi), bear the name Yš (š is the *sh* sound in English), which Hugh Nibley has suggested was identical to Josh.

The English *j* was the sound *y* and, in the King James Version of the Bible (KJV), represents the Hebrew *y* in names like Joshua, Jeremiah, and Jacob (Hebrew has no *j* sound). Now that Israeli scholars are suggesting that Yš is hypocoristic for the biblical name Yōšiyāh(ū) —KJV Josiah—it seems more likely that Yš should be vocalized Yōš , which corresponds to the English name Josh.

The Book of Mormon name Josh may have been part of the cultural baggage that Lehi's

group carried to the New World. Perhaps the name even figured in the brass plates or in Nephi's large plates. We do know that the prophet Jeremiah, a contemporary of Lehi (1 Nephi 5:13; 7:14), began his prophetic mission in the days of King Josiah (Jeremiah 1:2; 27:1). Also, on two bullae Yš is termed "son of ʔšm , the Hebrew name Elishama in the KJV. One of the men of this name lived in the time of Jeremiah (2 Kings 25:25; Jeremiah 36:12, 20–21; 40:1). This evidence shows that the Semitic versions of Josiah and Josh were in use in Jerusalem during Lehi's time.

Jarom

A Hebrew ostrakon written near the end of the seventh century or the beginning of the sixth century B.C. contains the name Yrm , which may have been vocalized like the name Jarom in the Book of Mormon. The name is hypocoristic for yirmîyāh(ū) , Jeremiah, which means "Yah [Jehovah] exalts."

These and other finds from sites in the Holy Land help place the Book of Mormon in its ancient Israelite setting.

By John A. Tvedtnes and
Matthew Roper

NOTE

1. See P. Kyle McCarter Jr., "Three More Arrowheads," *Biblical Archaeology Review*, May/June 1999, 42.

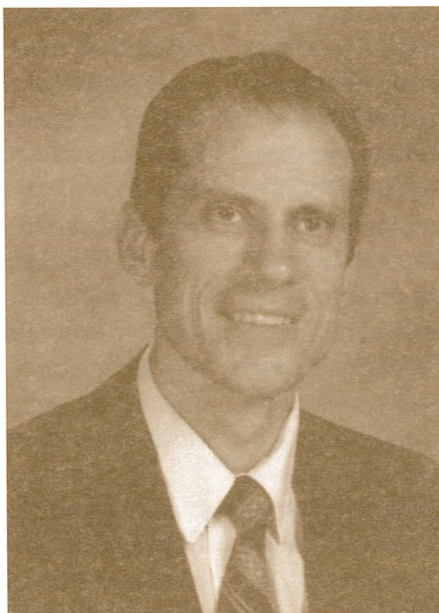
FARMS through the Years, Part 2: A Conversation with Stephen D. Ricks and Noel B. Reynolds

The following article continues a three-part series on the history of FARMS, each installment featuring comments from two people who figure prominently in the history and ongoing work of FARMS. This segment presents comments from separate interviews conducted by Don Brugger, managing editor of INSIGHTS, with Stephen D. Ricks and Noel B. Reynolds, who were administrative officers during the organization's middle years. Ricks, currently a professor of Hebrew and Semitic languages at BYU and a member of the FARMS Board of Trustees, succeeded John W. Welch to serve as the second president of FARMS, from 1988 through 1991. He then served as chair of FARMS board from 1991 until May 1997. Reynolds, a BYU professor of political science currently serving as associate academic vice president for undergraduate studies at BYU and as a member of the FARMS board, was president of FARMS from 1992 to 1998. The responses have been editorially combined because they cover the same general period and address the same or related topics.

How did you become involved with FARMS?

Ricks: In September of 1981 I returned to BYU, fresh out of graduate school at the University of California, Berkeley, and Graduate Theological Union, where I received a Ph.D. in Near Eastern religions. That same month Jack Welch told me about the Foundation. He said that al-

though it was just beginning, it had great promise of informing Latter-day Saints about the Book of Mormon, and he asked me if I wished to join in. Since the Book



Stephen D. Ricks

of Mormon was one of my serious research and writing interests, I said yes and have been involved with FARMS ever since. I recall joining with other people interested in promoting FARMS at little parties where we stuffed envelopes with a newsletter highlighting work on Book of Mormon studies and telling people about the Foundation. It was great fun, and it reflected the spirit of volunteerism that characterized the Foundation.

Reynolds: Jack Welch and John Sorenson started inviting my participation in FARMS in 1980. John Sorenson tried a couple of times to organize a working board, and I was given responsibility for research coordination. My role at FARMS shifted to ad-

ministration liaison with BYU in 1981 when I was appointed associate academic vice president at BYU under Jae Ballif in the Holland administration.

What were the challenges facing FARMS when you became president?

Ricks: In 1988 the biggest challenge facing the Foundation was organizing a permanent, professional staff. Our first permanent staff member was Mel Thorne, who was hired as director of publications, followed shortly thereafter by Brent Hall, who was hired as office manager. As contributions to the Foundation increased, we were also able to hire editors and researchers. This process has continued since that time.

Reynolds: FARMS was still not well known or understood when I became president in



Noel B. Reynolds

1991. Scholars were just beginning to glimpse the possibilities of helping each other to support

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Conference on Apostle Paul (continued from page 1)

be divided topically into sections on faith and eternal life, the remaining chapters quite naturally focus on covenantal aspects of the faithful life, he said. He explained obedience as an act of worship, and "reasonable service" (Romans 12:1) as referring to cultic or possibly temple service. This underlying structure gives a unity to Paul's writings that many scholars miss as a result of the perceived opposition between grace and works, he said.

Responding to Faulconer's book and presentation, Richard L. Anderson, a BYU emeritus professor of religious education, mentioned the need to integrate Romans 1 with the rest of Paul's letters. As an example of this approach, he pointed out that Romans 1:16 and 6:1-3 link belief in Christ (a concept that, in translation, loses its active dimension) to baptism, an action based on trust and obedience.

Another panelist, Richard Neitzel Holzapfel, an associate professor of LDS Church history and doctrine at BYU, remarked that Faulconer makes a convincing case that Romans 1 is a lens for understanding the rest of Romans. He then discussed Paul's use of the word translated as "servant" in the phrase "servant of Jesus Christ" (Romans 1:1).

The original Greek word meaning "slave" was appropriate for the Roman Christian congregation Paul addressed, Holzapfel said, because Rome was a slave society where slaves (especially imperial slaves) enjoyed certain advantages over freeborn poor. He added that Paul's greetings in Romans 16 reveal that the Roman congregation included Jews, Greeks, and Latins, many of whom (judging from their names alone, some of which appear on monumental inscriptions from Rome) were slaves, freed slaves, or their descendants. Holzapfel also praised Faulconer's book as an excellent interpretation of Paul and commended Faulconer for the insight that the King James Bible is important for Latter-day Saints to read because, among other things, its language is the same used in latter-day scripture.

Comments from other panelists centered on why the words *faithfulness* and *loyalty* are better translations of the Greek word translated as "faith" and "belief." The panelists also noted that Romans is Paul's greatest epistle and that Latter-day Saints should view it as a key text.

John F. Hall, a professor of classical studies and ancient history at BYU, and John W. Welch, Robert K. Thomas Professor of Law at BYU and editor-in-

chief of *BYU Studies*, narrated a slide presentation on the travels of the apostle Paul. They took turns sharing interesting historical and cultural details of the many sites they visited on their recent trip. The information-packed visual tour provided a relaxing but thoroughly instructive interlude.

John Welch said that the aim of his book *An Epistle from the New Testament Apostles* (Bookcraft, 1999) is to make all 21 letters in the New Testament read as one single letter. He explained that the book is arranged by themes and gives readers a helpful composite view of the New Testament epistles. This approach to studying the scriptures makes correlations between the New Testament and LDS teachings and values more apparent, he said. "All the key elements are there." He noted, for example, that the Articles of Faith draw liberally from the New Testament, impressively demonstrated by a chart he displayed that listed Pauline references for all 13 articles of faith.

The first panelist to respond to Welch's book was Frank F. Judd Jr., an instructor in BYU's Department of Ancient Scripture. He described the book as "thought provoking, innovative, and full of potential." The book's technical method of displaying the scriptural texts gives a sense of how important the Old Testament was to early Christians, he said, since it clearly can be seen that Paul and the other New Testament writers often quoted directly from the Old Testament. Judd praised the fine index but noted a few minor editorial lapses. He thought the book would be more useful if the author explained why certain variant readings were chosen over others.

John Hall began his remarks by quoting David R. Seely, a BYU professor of ancient scripture who called Welch's book a "unique and ingenious presentation" that offers the "easiest way to become conversant" with the contents of the New Testament epistles. Hall said that Welch has "masterfully" included in his book some of the most important translation problems and variants. He added that a serious study of the New Testament requires a thorough linguistic background in Greek and Latin. He also emphasized the general need for increased confidence in the accuracy of the New Testament, since many portions of it exist that were written within a few centuries of the original.

FARMS through the Years (continued from page 3)

research, organize peer review, develop financial support, and so on. Developing a professional relationship with BYU was a key issue.

Has your FARMS-related work been extracurricular, or has it dovetailed with your work as a professor at BYU?

Ricks: In general it has dovetailed. In the early 1980s I did a study on fasting in the tradition of ancient Israel and used that as the basis for work on fasting in the Book of Mormon, which produced some very interesting results. I also did a study on the treaty-covenant pattern (an ancient Near Eastern phenomenon) in King Benjamin's address in Mosiah 1-6 and published the results in *BYU Studies*. Since the early 1990s, I have been able to publish my FARMS-related work without any difficulties, since there has been a significant academic overlap between the work of FARMS and my academic work. I believe that the same has been true of other scholars of ancient Near Eastern studies.

What were FARMS's main achievements in the late 1980s and 1990s?

Ricks: During the 1980s FARMS succeeded in getting itself on its feet, becoming recognized as a foundation that was seriously devoted to the scholarly study of the Book of Mormon. Through very substantial endowments in the early 1990s, FARMS has been able to widen its scope beyond study of the Book of Mormon so that it is now in a position to service academic research in other uniquely Latter-day Saint scriptures (e.g., the Book of Abraham) and in religious studies involving a variety of ancient languages and literatures, such as Hebrew (the Dead Sea Scrolls), Syriac (early Christian literature), and Arabic (the Islamic Translation Series and Christian Arabic literature), as well as Greek and Latin (e.g., the Herculaneum project). All of this makes FARMS and BYU real movers and shakers in the study and publication of ancient religious texts.

Reynolds: FARMS was still a small enough operation when I went to Jerusalem in 1992 that it was decided to have me carry on as president from there using fax and email! But it really started to grow in the early 1990s when we started hiring professionals and staff to help them. We quickly expanded from a yearly operating budget of about \$100,000 in 1989/90 to about \$2 million by 1994/95. We became more serious about fundraising and were fortunate to receive a very large donation.

That single contribution proved to be an essential element of FARMS's success through the late 1990s as fundraising came to a halt during the period of merger negotiations with the university.

What of FARMS's work on the Dead Sea Scrolls?

Reynolds: While I was in Jerusalem in 1992 and 1993, FARMS became involved in Dead Sea Scrolls work, which attracted a different kind of attention and respect from within and without the LDS community. It also proved a major turning point for FARMS, as it was a project devoted to non-LDS scripture. And because of that, it opened new doors to FARMS and the LDS Church around the world.

What led to the creation of CPART [the FARMS Center for the Preservation of Ancient Religious Texts]?

Reynolds: The Dead Sea Scrolls project required a great deal of time and effort from a lot of people. But the FARMS board never backed away from it, always sensing that this was an important opportunity not to be missed, even if we could not see then where it was leading. The project was financed almost entirely by special donations. By 1996 I could see that it would be wise to separate the DSS and related projects from FARMS, and so we set up a special department within FARMS—CPART—to manage these non-LDS projects. BYU was thinking about merging with FARMS, and I wanted these projects to be on the front end of anything like that, as they were more properly BYU projects than FARMS projects. They did not fit the FARMS mission as well as Book of Mormon research, and they involved lots of BYU personnel. These projects also promised to bring distinction to the university, a kind of distinction which could lead to even greater things for BYU but which would not directly help FARMS in its mission.

What prompted the BYU administration to consider making FARMS part of BYU, and what impact did the resulting merger have on you and FARMS?

Reynolds: Our need to be better known led us to promote publicity that raised concerns in the church and the university and led to the new BYU president's interest in merging FARMS with the university. This late 1996 proposal from President Bateman moved the two-year conversation with the previous administration to a higher level. On September 10, 1997, President Hinckley proposed in the monthly meeting of the BYU board of

FARMS through the Years (continued from page 5)

trustees that FARMS be invited into the university with partial funding for it and for CPART being provided. Seven months later, President Bateman appointed me to my present position as associate academic vice president, which led the FARMS board to seek a new president and to make the presidency a paid position. This change brought to FARMS a level of professional administration that had been lacking in an organization which was growing and expanding to such an extent.

Why has FARMS focused so much energy on sponsoring public conferences?

Ricks: In the beginning FARMS conferences were held on an annual basis to share research and stimulate further work on any of a host of topics relating to the Book of Mormon. These events are vital because they often lead to publication, an important part of FARMS's mission. During my tenure as president of FARMS, we had symposia on warfare in the Book of Mormon, on the allegory of the olive in Jacob 5, and on temples in antiquity, all of which resulted in publications. More recently, however, books published by FARMS have also spawned conferences, such as November's conference on the writings of Paul (books by James Faulconer and John Welch) and this month's conferences on temples (inspired by a book that Donald Parry and I edited, *The Temple in Time and Eternity*).

How would you describe the current state of Book of Mormon studies?

Reynolds: These studies have intensified greatly since the early 1970s. Far more people are involved, and the levels of academic quality are higher. Anti-Mormons have become more cautious about making uninformed assertions about the Book of Mormon and are shifting to other fields of endeavor. And the value of our work is increasingly recognized by Bible and religious studies scholars around the world. We are nearing the point when it might be acceptable for non-LDS academic presses to publish academic books on Book of Mormon topics that would be written from a faithful perspective in the language of standard scholarship. A much larger range of qualified LDS scholars are choosing to bring their disciplinary expertise to bear on this book.

Of what value is scholarly research on the Book of Mormon?

Ricks: To answer this I would like to quote from Austin Farrer, who in writing about C. S. Lewis said: "Though argument does not create conviction, lack of it destroys belief. What seems to be proved may not be embraced; but what no one shows the ability to defend is quickly abandoned. Rational argument does not create belief, but it maintains a climate in which belief may flourish." This is precisely what FARMS has been able to do: through presentation of evidence create a climate in which belief may flourish. I am filled with a sense of wonder when I consider the number of very bright, very well trained, and very committed Latter-day Saint young people who came to BYU in the 1980s and 1990s with the determination to defend and explain their faith in restored scripture—the Book of Mormon and the Pearl of Great Price—for the benefit of others. As a result of their efforts, Book of Mormon studies has been placed on an extremely firm foundation. To that extent I believe that the Foundation has been eminently successful in fulfilling its mission, although I believe that there is yet much work to be done.

Reynolds: I became involved in Book of Mormon research as a teacher of Honors Book of Mormon classes from my earliest years on the BYU faculty. Preparing to teach inspired me with insights and perceived connections that I thought might be of interest to others. And so I began to elevate my inquiries to a more formal academic level, and then to publish the results. The value to me was always that of understanding more fully why the Book of Mormon said the things it said and how it came to say them. This has always been the primary and sufficient reason for such research.

Because such research often produces insights that refute or outweigh criticisms, it has always been the case that faithful research would be appropriated for apologetic purposes. But this is a secondary purpose, and it rarely motivates the research in the first place. Research can help us understand and appreciate this great work better and help us to understand the people who wrote it. That it can be used to help teach and persuade people about the truthfulness of the restored gospel is a wonderful extra benefit.

Review Extends LDS-Evangelical Dialogue

The current issue of the *FARMS* Review of Books (volume 11, number 2) features reviews of the groundbreaking book *How Wide the Divide? A Mormon and an Evangelical in Conversation*, by Craig L. Blomberg and Stephen E. Robinson. Review editor Daniel C. Peterson writes, "The appearance of [this book] seems to us, as well as to others, to offer a very significant opportunity to begin a new chapter in the often troubled relationship between Latter-day Saints and their conservative Protestant brothers and sisters—perhaps even ultimately with other Christians beyond the evangelical wing of modern Western Protestantism. We want to further the conversation, to encourage it, and to participate in it. We think it has much to offer—to both sides."

The reviews begin with Paul Owen and Carl Mosser's evangelical response to *How Wide the Divide?* Although somewhat critical of LDS claims and positions, the essay is informative and largely fair in its approach. The authors recognize that Blomberg and Robinson "articulate their views well, seek to understand the other's beliefs, and generally give each other a charitable hearing." Owen and Mosser then endeavor to emulate that approach as they proceed to challenge Robinson's views on certain points and to extend the dialogue between Latter-day Saints and Evangelicals. They conclude that although the groups are in "substantial agreement on many points" of doctrine, "LDS beliefs remain unacceptably outside the boundaries of Christian orthodoxy" on many other points. In an appendix to their review, Owen and Mosser explore the role of Hellenism and Greek philosophy in Christian orthodoxy.

The remainder of the issue seeks to honor their seriousness by responding in kind, seriously, honestly, respectfully, and as rigorously as possible. "Honest concern for truth (as distinguished from propaganda and posturing) deserves no less," reminds Peterson. The essay by Blake T. Ostler responds directly to *How Wide the Divide?* as does the essay by William J. Hamblin and Daniel C. Peterson. Ostler deals with such issues as *sola scriptura* (the notion that only doctrines presented in works accepted as scripture are binding on Latter-day Saints), biblical inerrancy, scriptural inspiration, the deification of humans, the nature of God, incarnation, the Trinity, and grace.

The remaining essays—by Daniel W. Graham and James L. Siebach, David L. Paulsen and R. Dennis Potter, and Roger D. Cook—are mostly directed to defending the LDS views challenged in the Owen and Mosser review. They deal with philosophy and early Christianity, the nature of revelation and salvation, and apostasy in the early church. Peterson, in his afterword, tackles once more many of the issues raised and concludes with a plea to continue such serious, honest, rigorous conversations in which differences should not be ignored, but accurately understood, and commonalities should be recognized and appreciated.

Conference on Paul

(continued from page 4)

Welch took a few moments to endorse the credibility of the New Testament texts and to note that Joseph Smith's changes to the New Testament affected only 2 percent of the text.

Many points of discussion reinforced the observation that the book of Romans is of great doctrinal importance and that the apostle Paul possessed surpassing ability as a missionary and profound teacher of the gospel.

Research fellowships

The Smith Institute at BYU is accepting applications for six summer fellowships that will involve research on the cultural context of the Restoration during the lifetime of Joseph Smith. Applicants should be advanced undergraduate or graduate LDS students who are familiar with Church doctrine and scriptures and have some comprehension of early Church history. Recipients will work full-time in Provo, Utah, from 12 June to 4 August 2000 under the direction of Professor Richard Bushman. The fellowship carries a stipend of \$2,500 and a housing allowance for those who require it.

Applications may be obtained from the Smith Institute (127 KMB, BYU, Provo, UT 84602; 801-378-4023; email: jfsi@byu.edu) and must be submitted by 11 February 2000.

Forthcoming publications

Mormon's Map, by John L. Sorenson. Based on geographical information and related clues drawn exclusively from the Book of Mormon, this book offers a scripturally consistent map of Book of Mormon lands. The author's aim is not to correlate that map with any known geographical area, but rather to offer a useful tool for testing the validity of theories on Book of Mormon geography. The book features a very readable question-and-answer format and contains more than a dozen hypothetical maps. Available early in 2000.

Abraham in Egypt, by Hugh W. Nibley, 2nd edition, edited by Gary P. Gillum. This book duplicates the original 1981 volume published by Deseret Book but adds chapters from Nibley's "A New Look at the Pearl of Great Price" series that appeared in the *Improvement Era* from 1968 to 1970. Nibley examines discoveries that have shed light on Abraham and his times and that help confirm the authenticity of the Book of Abraham. Available in spring 2000.

The Disciple as Scholar: Essays on Scripture and the Ancient World in Honor of Richard Lloyd Anderson. This Festschrift honors the distinguished career of Richard Lloyd Anderson, emeritus professor of religious education at BYU, with 18 scholarly studies written by his colleagues and friends and a bibliography of his work. General topics include Book of Mormon, Old Testament, and New Testament studies. Available in spring 2000.

The Disciple as Witness: Essays on Latter-day Saint History and Doctrine in Honor of Richard Lloyd Anderson. This companion volume to *The Disciple as Scholar* contains 18 scholarly studies treating topics related to early leaders of the LDS Church, the growth of the church, important records and publications of the church, and other aspects of church history and doctrine. Available in spring 2000.

To All the World: The Book of Mormon Articles from the Encyclopedia of Mormonism, edited by Daniel H. Ludlow, S. Kent Brown, and John W. Welch. This volume gathers under one cover selected articles from the *Encyclopedia of Mormonism* that deal with the Book of Mormon. Included in this collection are the original illustrations and new references to the latest research bearing on each topic.

INSIGHTS

A WINDOW ON THE ANCIENT WORLD

Published by the
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 at Brigham Young University**

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The Purpose of FARMS

The Foundation for Ancient Research and Mormon Studies (FARMS) encourages and supports research about the Book of Mormon: Another Testament of Jesus Christ and other ancient scriptures. It also works to preserve ancient religious documents.

FARMS is a nonprofit educational foundation affiliated with Brigham Young University. Its main research interests include ancient history, language, literature, culture, geography, politics, and law relevant to the scriptures. Although such subjects are of secondary importance when compared with the spiritual and eternal messages of the scriptures, solid research and academic perspectives alone can supply certain kinds of useful information, even if only tentatively, concerning many significant and interesting questions about the scriptures.

The Foundation works to make interim and final reports about this research available widely, promptly, and economically. These publications are peer reviewed to ensure scholarly standards are met. The proceeds from the sale of these publications, including most royalties, are used to support further research and publications on the scriptures. As a service to teachers and students of the scriptures, research results are distributed in both scholarly and popular formats.

It is hoped that this information will help all interested people to "come unto Christ" (Jacob 1:7) and to understand and take more seriously these ancient witnesses of the atonement of Jesus Christ, the Son of God.

For more information or to order publications,
 call 1-800-327-6715 (or 801-373-5111)
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