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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.



INSIGHTS

A WINDOW ON THE ANCIENT WORLD

November 2000

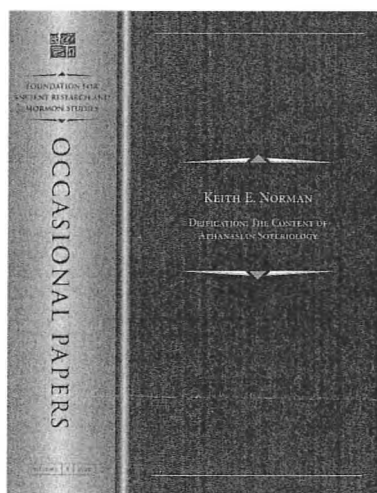
"by study and also by faith" (D&C 88:118)

FARMS Launches *Occasional Papers Series*

The Foundation launches a new series, the *Occasional Papers*, with the publication of "Deification: The Content of Athanasian Soteriology," by Keith Edward Norman. The purpose of the series is to publish important articles and books on ancient studies that may lack marketability but are nonetheless important scholarly works that present Latter-day Saint perspectives on antiquity.

Although there is no set schedule for publishing works in this series, FARMS plans to produce two or three volumes every year. According to series editor William J. Hamblin, these publications will include monographs, bibliographies, reprints, translations, theses or dissertations, and collections of articles that may not be currently available to most FARMS subscribers.

Norman's study of Athanasian soteriology, which is the first work in the series, was written as



a dissertation for Duke University in 1980 and was previously available only through University Microfilms International or private photocopies. In this study, Norman examines St. Athanasius's views of deification, or the doctrine that "God became man in order that man might become God." Many scholars have dismissed this doctrine as a euphemism for humanity's immortality and fleshly incorruptibility in the resurrection. Norman argues, however, that Athanasius's idea of deification was that individuals could become like God in every way.

Norman begins by reviewing the history of the idea of deification. He shows that it did not originate with Athanasius, but came from earlier revealed texts and the writings of the church fathers. He then reconstructs the beliefs of Athanasius from diverse treatises. Athanasius taught that humanity was created in the image and likeness

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Nibley Fellowships Awarded

FARMS recently awarded Nibley Fellowships to 16 promising scholars who are pursuing advanced degrees in fields ranging from the study of relevant ancient languages, biblical studies, and early Christian thought to classical studies, literary studies, and anthropology.

Named in honor of Latter-day Saint scholar Hugh Nibley, the Nibley Fellowship program is devoted to fostering the next generation of schol-

ars who will contribute to the growth of faithful research and scholarship on Restoration scriptures—the Book of Mormon, the Book of Abraham, and other ancient scriptures.

To this end, FARMS awards several fellowships each year to students pursuing M.A. or Ph.D. degrees in accredited programs at universities throughout the United States and abroad.

Page 6 contains a list of this year's Nibley fellows, identified by name, field of study, university, year in program, and expected degree.

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The Foundation for
Ancient Research
and Mormon Studies

FARMS UPDATE

A Report on Research in Progress

Number 140

King Mosiah and the Judgeship

The immediate situation that prompted Mosiah, to institute a system of judges to govern the Nephites was the departure of his four sons. The people asked that Aaron be appointed king, but he and his brothers had gone to the land of Nephi to preach to the Lamanites and had renounced their claims to the monarchy (Mosiah 29:1–6).¹

Mosiah had other reasons for abolishing the monarchy. One of these was the iniquity that resulted from King Noah's reign over the Nephites who lived in the land of Nephi and who had recently emigrated to the land of Zarahemla, where Mosiah reigned (Mosiah 29:17–24). But most of the reasons Mosiah gave his people had no precedents in Nephite history. Rather, they appear to have been prompted by Mosiah's knowledge of the Jaredite history that he had recently translated (Mosiah 28:11–19).

In his message to the people, Mosiah noted that "he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom. And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away

a part of this people after him, which would cause wars and contentions among you" (Mosiah 29:6–7).

Such a situation had never occurred among the Nephites, but it was common among the Jaredites for brother to rebel against brother or father and draw away part of the people to wage war (Ether 7:4–5, 15–17; 8:2–3; 9:11–12; 10:3, 8–10, 14, 32; 11:4, 15–18). Indeed, the idea in Mosiah 29:7 of "drawing away" supporters is known in the Book of Mormon only from the Jaredite record (Ether 7:4, 15; 9:11; 10:32).

Mosiah stressed that the wickedness of King Noah had caused the people to come into bondage (Mosiah 29:18–19). This is also a common theme in the book of Ether. For example, at the time kingship was first established among the Jaredites, the brother of Jared warned that it would lead to captivity (Ether 6:22–23). During the history of the people, a number of kings were conquered by their own son or brother and made to serve in captivity (Ether 7:5, 7, 17; 8:3–4; 10:14–15, 30–31; 11:9, 18–19, 23; 13:23).

One of Mosiah's justifications for allowing the people to elect their judges was that "it is not common that the voice of the people desireth anything

contrary to that which is right" (Mosiah 29:26). But he noted that "if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land" (Mosiah 29:27). Since the Nephites had not experienced such "great destruction" on "this land," Mosiah must have had the destruction of the Jaredites in mind.

Significantly, Joseph Smith did not dictate the story of the Jaredites until long after he dictated the book of Mosiah, so during that earlier effort he could not have known the historical details of Jaredite kingship. That these two widely separated records agree in such details evidences the authenticity of the account of Mosiah's having translated the book of Ether and becoming acquainted with its contents. It also is further evidence of the internal consistency of the Book of Mormon.

NOTE

1. See the discussion in Daniel C. Peterson, "Priesthood in Mosiah," in Monte S. Nyman and Charles D. Tate Jr., eds., *The Book of Mormon: Mosiah, Salvation Only Through Christ* (Provo, Utah: BYU Religious Studies Center, 1991), 205–8.

By John A. Tvedtnes

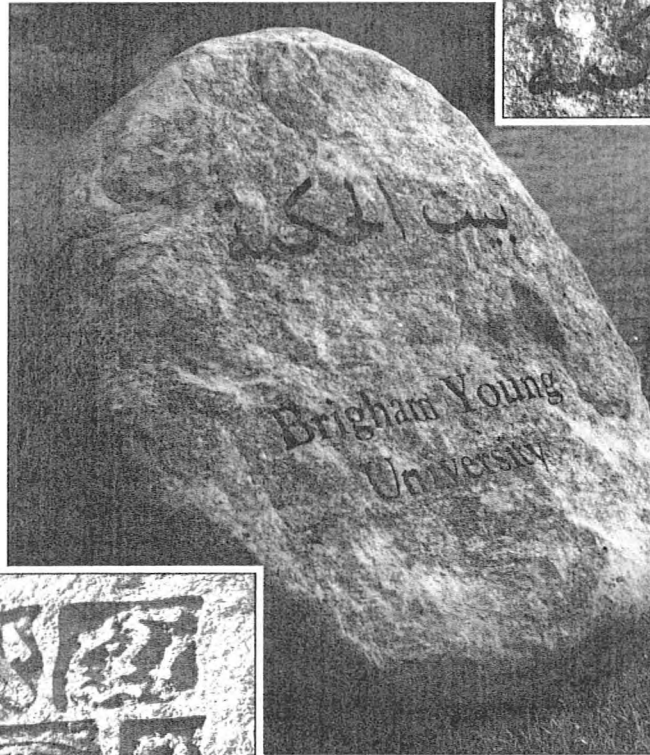
Rock Marks ‘House of Wisdom’

A large granite rock quarried from the Wasatch Mountains now welcomes visitors to the East Stadium House, offices of the Middle Eastern Texts Initiative division of BYU’s Center for the Preservation of Ancient Religious Texts (CPART). The Arabic inscription on the rock transcribes as *bayt al-hikma*, “House of Wisdom.”

According to CPART research associate Glen Cooper, this was the name of the institution of translators supposedly patronized by the great Caliph of Islam, al-Ma’mun (died A.D. 833), who collectively trans-

lated important Greek scientific and philosophical texts into Arabic. Because CPART publishes editions of important Arabic works with accompanying English translations, the name appropriately represents the nature of the work performed there. Although recent revisionist criticism suggests that the historical *bayt al-hikma* may have been a different entity than scholars had previously thought, it remains a powerful symbol of the two-century effort of translation and assimilation of Greek thought.

The work of early Arab translators preserved Greek learning that might otherwise have been lost. The Arabic translations of the Greek works of Aristotle,



Above: “House of Wisdom” inscription.

Left: New rock identifies METI offices.

Bottom inset: Close-up of rock at FARMS Operations Building representing the four main languages and cultures relevant to Book of Mormon research.

Photos by Mark Philbrick



Euclid, Ptolemy, Galen, and others contributed to the flourishing of

thought in the Arab world. CPART recognizes the value of these works. “Through our work of translation and publication of Arabic works from Islamic civi-

lization, we are assisting in recovering the thoughts of scholars and scientists from a neglected region and segment of world chronology,” says Cooper. “In our own humble way we are making these texts ‘speak from the dust.’”



FARMS WEB PAGE UPDATE
<http://farms.byu.edu>

The FARMS Web site now has back issues of the *INSIGHTS* newsletter available for downloading to Palm OS and Windows CE hand-held devices. To access this feature, go to Member Services and click on the Palm icon. This will allow you to select the issue you wish to download and lead you through the process.

Watch the Web site for the Teaching Aids section of the Digital Library. We expect to have several new additions to this section before the end of the year, including an electronic copy of the book *Charting the Book of Mormon*, which you will be able to download and print from your workstation.

We appreciate your comments on how we can make this Web site more effective. Send comments by e-mail to farms@byu.edu.

Brown Bag Wrap-Up

With the beginning of fall semester at Brigham Young University, FARMS resumed its sponsorship of a noontime lecture series aimed at keeping attendees from the campus community and elsewhere abreast of research in ancient studies.

The Plagues as a Challenge to Pharaoh's Divinity

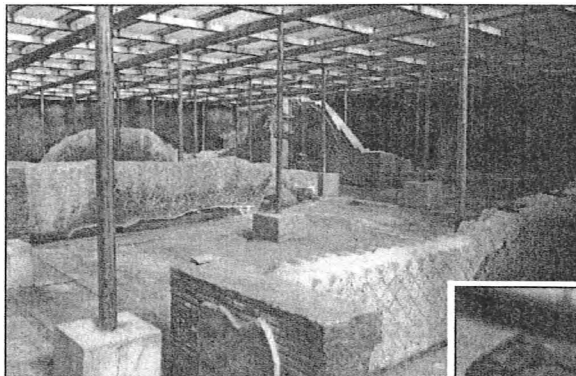
On 6 September Kerry Muhlestein, a graduate student at UCLA and a Nibley fellow, examined the confrontation between Moses and Aaron and the priests of Pharaoh as a challenge to the Egyptian view of divine kingship. He listed the key elements of Egyptian kingship, showing that Pharaoh was regarded both as the son of Re and Osiris and as the embodiment of Re, Osiris, and Horus, making him the creator god and therefore divine.

For each plague that the Lord visited on Egypt through Moses, Muhlestein pointed out the direct challenge to Pharaoh's claim of divine kingship. For example, the victory of the snake that came from Aaron's rod over the snakes conjured by the priests was a direct challenge to the Uraeus, the symbol of the Pharaoh (in the form of a cobra on Pharaoh's crown). Other examples include the water turned to blood, which challenged Pharaoh's domination of the Nile; the plague on the livestock, which threatened Pharaoh's role as the shepherd of Egypt; the plague of boils, which targeted the king's connection with Horus and Isis, who were doctors; the fiery hail, locusts and crop damage, and the darkening of the sun, all of which countered the traditional image of the king as a protector; and the final plague, the angel of death, which challenged Pharaoh's ability to protect his children (the heir to his throne was killed, but the Israelites, God's heirs, were saved). These challenges continued as the children of Israel left Egypt; for example, the parting of the Red Sea saved the children of Israel but destroyed Pharaoh's armies.

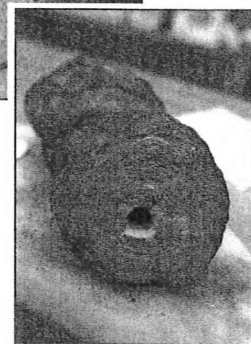
Digitally Imaging Ancient Manuscripts

On 20 September Steve Booras, CPART project manager, gave a slide presentation and shared preliminary results of his team's recent work of digitally imaging ancient texts from the Herculaneum Papyri and from the Vatican Apostolic Library in Rome. The Herculaneum papyri comprise nearly 2,000 scrolls that date from 250 B.C. and treat such matters as philosophy, music, poetry, and mathe-

matics. Unearthed in 1753 at ruins called the "Villa of the Papyri" (destroyed when Vesuvius erupted in A.D. 79), the carbonized scrolls are difficult if not



The excavation of the Villa of the Papyri unearthed some 2,000 carbonized scrolls like the one at the right.



Photos courtesy Steve Booras and Mark Philbrick

impossible to read without the aid of multispectral imaging (MSI) technology.

The CPART team made 23,000 images representing about 1,000 of the 1,600 unrolled scrolls. Breakthroughs included revealing (1) a portion of Philodemus's commentary on the poetry of Aristotle (all but one line of text can now be read from a fragment that scholars believed to be blank) and (2) several portions of text previously lost in the wrinkled areas of the fragile fragments (the new images already have caused scholars to rewrite their original transcriptions of those fragments).

The team also spent a month imaging 28 Syriac Christian manuscripts selected from the vast holdings of the Vatican Apostolic Library. One such text written on brittle vellum dates to A.D. 523 and is titled *Jacob of Serugh, Homilies*. Another of unknown date is titled *Lives of the Saints*. The 28 texts are being transcribed and will be jointly published by the Vatican Library and BYU/FARMS. In addition, the team successfully imaged a previously unreadable manuscript held by the Biblioteca Casanatense in Rome. Called the *Psalms of Solomon*, the text was damaged by varnish applied in the 1700s to enhance legibility. Now the entire text can be read.

Joseph of Old as a Type of Christ

On 11 October Kristian S. Heal, a research associate at CPART and a doctoral candidate at the

University of Birmingham, delivered a paper based on his research into the Old Testament patriarch Joseph in early Syriac literature. Although Joseph was seen principally as an exemplar of particular virtues in most early Christian writings (e.g., Hebrews 11:22), Heal used Syriac sources dating from the fourth to the sixth centuries to demonstrate that particular aspects of the life of Joseph were construed as typifying the life of the Lord. Two particular typological connections were prominent in the Syriac interpretation of the figure of Joseph: (1) his going down into and coming up from the pit and his confinement in prison and subsequent release were seen as types of the death, burial, and resurrection of the Lord; and (2) Joseph's being made governor of Egypt and his brothers' coming down and worshipping before him were seen as a type of the Lord's second coming and the way in which the Lord would be worshipped by the Jews when he appears. Heal also showed how Syriac authors often added to the biblical narrative to more fully expose the typological significance of the biblical figure. In addition, examples from retellings of the life of Joseph and Abraham were also cited to show that Syriac authors believed that Old Testament patriarchal figures had personal revelations regarding the coming of Christ and his atonement.

The Prologue to John

On 26 October Thomas Wayment, assistant professor of ancient scripture at BYU, discussed

how the prologue to the Gospel of John (John 1:1–18) can be seen as equating *logos* (translated as *Word* in the King James Version) with the soul rather than with *sophia* (wisdom). He finds support for this view in the writings of the early church fathers, in which *logos* seems to refer to a category of the soul that included divine reason and divine self. He likened Christ's descent to earth (to give revelation to humankind) to the journey of the soul, a theme familiar to John's Hellenistic-minded audience and seen in works like the *Hymn of the Pearl* and traceable to the time of Aristotle and the Stoics (circa 400–300 B.C.).

Wayment theorizes that the prologue is the culmination of John's *logos* doctrine and that an incipient *logos* doctrine can be found in the Gospel and Epistles of John. He suggested that the prologue was aimed at undermining Docetism (the heretical view that Christ only appeared to be human). He argued that the prologue makes more sense if *logos*, which became incarnated in Christ, is equated with the soul, since in patristic tradition *sophia* was not incarnated and so would not have served John's rhetorical purpose of emphasizing that Christ came to earth with a physical body. Wayment also noted that the prologue appears to have been written later than the Gospels or independently of them and that Joseph Smith's emendations of the prologue were likely interpretive rather than restorative, since there is no textual evidence to date that the text was corrupted.

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of God but turned away from that exalted birth-right. Norman asserts that this set the stage for the Incarnation, in which human nature can be united with the very Logos of God.

The unification with Logos does not deify the individual, however. Athanasius exhorted Christians to imitate Christ through moral effort. According to Norman, only through a combination of the Incarnation and moral effort can humanity achieve its original destiny of deification. The ultimate goal is to become like God, with all of the attributes and qualities of Deity.

Norman also examines the inherent tension in this soteriology. Athanasius taught that Christians could be adopted as children of God through

grace, but they could never achieve the same status as Christ because of the absolute metaphysical differences. Yet Athanasius's doctrine of deification held out the possibility of becoming like God as a goal for every faithful Christian. Athanasius never fully resolved these conflicting doctrines.

The study concludes with an examination of the history of the doctrine of deification after Athanasius. Norman argues that modern ignorance of this important patristic tenet, due in part to scholarly neglect, reflects an impoverishment of Christian life and hope. (For purchasing information, see the enclosed order form or visit the catalog section of the FARMS Web site.)

Nibley Fellowships

continued from page 1

Continuing Fellows

Stephen M. Bay, Classical Philology, Department of Philosophy, University of Illinois at Urbana, 4th year Ph.D.; **Jessica C. Child**, Classic Maya Civilization, Department of Anthropology, State University of New York at Albany, 2nd year Ph.D.; **D. Morgan Davis**, Arabic and Islamic Studies, Middle East Center, University of Utah, 3rd year Ph.D.; **Melissa P. Halverson**, Hebrew and Greek, Department of Religious Studies, Yale Divinity School, Yale University, 3rd year M.A.; **Kerry Muhlestein**, Egyptology, Department of Near Eastern Languages and Cultures, University of California, Los Angeles, 3rd year Ph.D.; **Boyd Petersen**, Bible as Literature, Department of Languages and Literature, University of Utah, 3rd year Ph.D.; **Aaron Schade**, Egyptology, Department of Near and Middle Eastern Civilizations, University of Toronto, 3rd year M.A.; **John S. Thompson**, Egyptology, Department of Asian and Middle Eastern Studies, University of Pennsylvania, 3rd year Ph.D.

New Fellows

Sharon Adams, Early Christian Thought, Department of Religion, Iliff School of Theology, 2nd year M.A.; **Daniel Belnap**, Hebrew Bible and Northwest Semitic Writings, Department of Near Eastern Studies, University of Chicago, 1st year Ph.D.; **David M. Calabro**, Hebrew Bible, Department of Religion, Vanderbilt University, 1st year M.A.; **Cory Crawford**, Hebrew Bible and Old Testament, Near Eastern Languages and Civilizations, Harvard University, 1st year M.A.; **Robert Garrett**, New Testament, Department of Biblical Theology, Loyola University of Chicago, 2nd year M.A.; **Ronan J. Head**, Cuneiform Studies, Wolfson College, University of Oxford, 1st year M.A.; **Kerry Hull**, Anthropology, Department of Anthropology, University of Texas at Austin, 3rd year Ph.D.; **Jo Ann H. Seely**, Hebrew, Rothberg School, The Hebrew University at Jerusalem, 1st year Advanced Graduate Studies

Forthcoming publications

FARMS Review of Books (vol. 12, no. 2), edited by Daniel C. Peterson, includes reviews on several books about the Book of Mormon and Mormon studies.

The New World Figurine Project, vol. 2, edited by Cynthia L. Otis Charlton and Terry Stocker, provides archaeologists and researchers with a comprehensive illustrated source of data about ancient figurines discovered in the New World.

INSIGHTS

A WINDOW ON THE ANCIENT WORLD

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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 at 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.

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 call 1-800-327-6715 (or 801-373-5111)
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