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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

March 2000

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

## Questions on the Dead Sea Scrolls? A New Book Responds

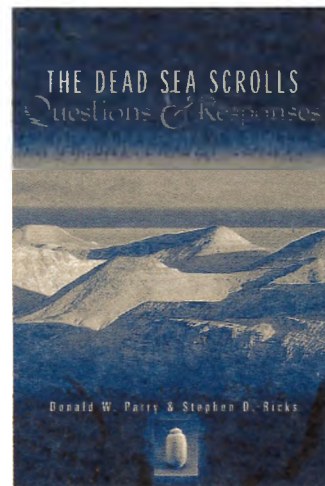
For more than 50 years the Dead Sea Scrolls have aroused public curiosity. This discovery of ancient biblical texts and other writings at sites near the Dead Sea is no less intriguing for Latter-day Saints, whose scriptures speak of ancient records yet to come forth. A new book from FARMS, *The Dead Sea Scrolls: Questions and Responses for Latter-day Saints*, provides long-awaited answers to questions about the scrolls that Latter-day Saints commonly ask.

The authors, Brigham Young University professors of Hebrew Donald W. Parry and Stephen D. Ricks, have fielded many questions about the scrolls while teaching graduate classes at BYU, delivering scholarly papers at professional symposia,

and speaking at firesides and on other occasions. This new book addresses those questions and also covers related topics in order to provide helpful background information on the scrolls.

For example, what is the state of preservation of the scrolls? "Although eleven nearly complete manuscripts of the Dead Sea Scrolls have been discovered," Parry and Ricks write, "fragments of

*continued on page 9*



## LDS Church Sponsors Dead Sea Scrolls Exhibit in Chicago

The Church of Jesus Christ of Latter-day Saints is one of the principal sponsors of an exhibit on the Dead Sea Scrolls that opened on 10 March at the Field Museum of Natural History in Chicago, Illinois. Running through 11 June 2000, the exhibit features 15 scroll texts and 80 artifacts excavated at Qumran, a site of ancient ruins located near the caves where the scrolls were first discovered.

As the center of Latter-day Saint involvement with the scrolls, Brigham Young University is the principal contact for the museum. The university, in turn, has received material assistance from FARMS, which assisted with similar exhibits at BYU's Museum of Art in 1997. Like those popular attractions, the Chicago exhibit is showcasing several original Dead Sea Scrolls texts that never before have been exhibited outside their patron country.

Noel B. Reynolds, an associate academic vice president at BYU, hopes the Chicago exhibit will "encourage the people of the Midwest to become personally acquainted with these invaluable documents from ancient Judaism." People who do not visit the Chicago exhibit will have an opportunity

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SEE NEW FEATURES, NEW GRAPHICS,  
AND EXPANDED CONTENT.

FARMS online

## FARMS Web Site Features Information on the Dead Sea Scrolls

The Discovery of  
the Scrolls

What Do the  
Scrolls Contain?

Who Wrote the  
Scrolls?

How Were the  
Scrolls Created?

The FARMS Web site now offers a link to material on the Dead Sea Scrolls. To access it from the Member Services section or the Free Services section of the FARMS Web site, click on the heading "Dead Sea Scrolls," found under "Links of Interest." Nine topics will appear, covering general information on the scrolls as well as information on the scroll exhibit at the Field Museum in Chicago and the traveling scroll exhibit currently touring Latter-day Saint stake centers in the Midwest.

This link is a good beginner's guide to the Dead Sea Scrolls. Visitors to the site will learn about

the discovery of the scrolls, the people who wrote and kept them, the contents of the scrolls, the contributions of LDS scholars in scrolls research, and other topics. One sublink explains how the scrolls were prepared to be written on. Tanners cut strips from the skins of kosher animals, soaked them in water until they swelled, scraped them clean, stretched them out to dry, and shaved them to an even thinness. Then the skins had to be soaked in a special solution, stretched and dried again, and even polished smooth with a pumice stone.

Link topics also discuss Latter-day Saint interest in the scrolls, conferences sponsored by BYU

LDS Contributions  
to Scroll  
Scholarship



Field Museum  
Exhibit

Why Do the Scrolls  
Interest Latter-day  
Saints?

Publication of  
the Scrolls

Dead Sea Scrolls  
Traveling Exhibit

and FARMS, scroll publications by BYU scholars, and projects like the *Dead Sea Scrolls on CD-ROM: The FARMS Electronic Database*. The scrolls are of great interest to Latter-day Saints for several reasons. As one sublink explains, "The Latter-day Saints view the scrolls' discovery as part of a wider pattern of increasing knowledge about the Bible lands and their people that the Lord is making available for study in this day. . . . For the LDS faithful, such manuscript finds are a significant part of the fulfillment of prophecy, even if the finds are but prelude to greater discoveries and revelations to come."

New CPART publications

## Third Volume of Islamic Translation Series Released

With the release of a third volume, and with several more soon to follow, the continuity of the Islamic Translation Series is assured. The latest volume is an English translation of a newly prepared critical text of *The Philosophy of Illumination*, by Shihab al-Din al-Suhrawardi. Like the other books in the series, it belongs to a rich tradition of me-

dieval Islamic philosophy and mysticism that has, until now, remained obscure in the Western world and largely unavailable in English translation.

At its height, the Roman Empire enjoyed the finest learning and scholarship of its age, acquired from Greece, Egypt, and other subject nations. But in time the separation of the eastern and western

empires, the latter's subsequent fall, and the loss of a great portion of that learning through neglect led Europe into a long period of comparative intellectual indifference: the so-called Dark Ages. But to the south and east, the rising faith known as Islam created a climate in which those intellectual treasures could continue to flourish. Prompted by a religion that valued knowledge in all aspects of life, Muslim scholars preserved, studied, translated, commented on, criticized, and built upon the works of the ancient philosophers and scientists. To a considerable extent, it was through retranslations into Latin of these Arabic and Persian writings that the ideas of Plato, Aristotle, Galen, and others reemerged in the Western world to fuel the Renaissance.

The Islamic Translation Series, which recently came under the direction of the FARMS Center for the Preservation of Ancient Religious Texts, is the brainchild of CPART director Daniel C. Peterson, who envisions "a series of publications that will make these intriguing works available to Westerners in reliable, competent, literary translations at a reasonable price." He adds, "I want this to be for medieval Islamic texts what the Loeb Classical Library is for Greek and Latin texts." All volumes in the series will be bilingual translations, with the annotated texts in English and the original language arranged side by side for convenient reference.

Suhrawardi was born around 1154, probably in northwestern Iran, at a time when Islamic philosophical thought had been heavily influenced by the ideas of Ibn Sina, known to Western scholars as Avicenna. But Suhrawardi, as the result of a dream in which Aristotle appeared to him, rejected Avicennan thought in favor of the earlier philosophical tradition of the ancients, including the Platonic notion of government by philosopher-kings.

Suhrawardi's personal brand of philosophy blended mystical exercises and logical proofs and was, he felt, confirmed by experiences of the ancients that mirrored his own. It favored flashes of intuitive insight rather than systematic reasoning alone in the discovery of truth, in the manner advocated by the Greek sages, particularly Plato. In *The Philosophy of Illumination*, Suhrawardi expounds upon this "science of lights." He discusses the order of existence, beginning with the "Light of Lights," from whom all else emanates, and explains the relationship of the Light of Lights and the domi-

nating lights to lesser forms of creation, including human beings.

Eventually the philosopher-mystic fell victim to his own political views. During the volatile time of the Third Crusade, Suhrawardi endeavored to train the young governor of Aleppo as a philosopher-king. In so doing he angered the youth's father, Saladin, sultan of Egypt, who had encountered such rulers before and had reason to dislike them. The more conservative clergy of Aleppo also considered Suhrawardi to be a disruptive influence. Rather than risk losing the crucial loyalty and stability of strategically situated Aleppo, Saladin ordered Suhrawardi's death. Reluctantly, the young governor confined his teacher to prison, where he died, perhaps of starvation, in 1191.

The first two volumes of the Islamic Translation Series are works by Abu Hamid Muhammad al-Ghazali. Born in the eastern Iranian city of Tus in 1058, this pivotal figure in the Islamic world was a preeminent legal scholar and teacher in Baghdad when, overtaken by skepticism, he abandoned his position and retired to a life of Sufi mysticism in an attempt to rekindle his faith (which he did). Eventually, by request of the sultan, he resumed his teaching post during his final years. He died in Tus in 1111 at the relatively young age of 53.

Al-Ghazali's book *The Incoherence of the Philosophers*, published in English by CPART in 1997, reflects its author's spiritual crisis and rediscovery of faith in its relentless refutation of Avicennan thought. His treatise *The Niche of Lights*, published by CPART in 1998, concentrates on a single verse of the Koran, one known as the "Light Verse," and proposes that the earnest reader must look past its value as mere literary imagery to perceive the underlying reality of God's inherent presence in his creation.

Though rather technical in nature and prepared with the needs of serious students foremost in mind, the first two volumes in the series have attracted fairly widespread favorable attention, from both scholars and lay readers, to an extent that has surpassed all expectations. Both volumes have already been reprinted, and a revised second edition of *The Incoherence of the Philosophers* will appear in April. This augurs well for the successful debut of the third volume. See the order form for purchasing information on all three volumes.

*Publicly speaking***BYU Devotional Transcript on Ancient Records**

Newly available from FARMS are transcripts of Daniel C. Peterson's BYU devotional address given on 3 August 1999. Peterson's remarks focused on BYU's role in the research and publication of ancient documents. "There is divine purpose in the things that I will treat today," Peterson began. "I believe that there is more going on here than our own merely human efforts can fully explain."

Peterson suggested that the Book of Mormon might not be the only fulfillment of Isaiah's prophecy of a people who would "speak out of the ground," whose "speech shall be low out of the dust" (Isaiah 29:4). "The recovery of the Book of Mormon actually unleashed a spectacular flow of ancient documents that have literally begun to be restored to us from 'the ground,' and 'out of the dust.'"

Peterson, a BYU professor serving as director of the FARMS Center for the Preservation of Ancient Religious Texts (CPART), discussed how BYU and FARMS became involved with Dead Sea Scrolls research and publication. Through contacts with Emanuel Tov, leader of the international team of Dead Sea Scrolls editors, and Weston Fields, head of Jerusalem's Dead Sea Scrolls Foundation, came the opportunity for FARMS to produce a searchable electronic database of the scrolls using the impressive WordCruncher™ software developed at BYU. That project and the prospect of undertaking others like it led FARMS to establish CPART, which specializes in making available important ancient texts. Now that FARMS and CPART are part of

BYU, the opportunities for BYU faculty to participate in scroll scholarship and similar projects are even greater.

This work on the scrolls "has put CPART, FARMS, and Brigham Young University at the very focus of current research in this area," Peterson said. "Indeed, Weston Fields . . . has said that Provo, Utah, is now—along with Jerusalem itself and the University of Notre Dame—one of the three most active centers for scroll research in the world." Four members of the BYU faculty (Donald Parry, Dana Pike, David Rolph Seely, and Andrew Skinner) are members of the international team of Dead Sea Scrolls editors, and nearly every scholar in the field attended the international conference on the scrolls hosted at BYU in 1996.

Peterson went on to discuss other projects at BYU administered by CPART, including multispectral imaging at Bonampak, Petra, and Herculaneum; the Islamic Translation Series (see the article on page 2); and digitally imaging the rare collection of ancient Syriac manuscripts preserved in the Vatican Apostolic Library in Rome.

In expressing his conviction that ancient texts would come forth "out of the dust" as prophesied, Peterson said, "What I had never realized is that there is now a very strong likelihood that those documents will come forth through Brigham Young University. We are at the absolute center of the process." To order a reprint of this devotional address, see the attached order form or visit the FARMS Web site (<http://farms.byu.edu>).

*In defense of the faith***Some LDS Perspectives on the Bible**

Of course, Latter-day Saints believe in the Bible, but it is sometimes stated by some not of our faith that we do not. In fact, we love the Bible and believe its teachings. It holds a special place in our religion that cannot be filled by any other book. On the day the Church was organized, the Lord affirmed the Bible's truthfulness (D&C 20:11), and the Book of Mormon itself bears testimony of the

Bible and commits us to it (1 Nephi 13:20–23; 2 Nephi 29:2–13). With many other Christians we have faith that the Bible's ancient writers were inspired, and we reject the trends in modern society that devalue it and its teachings. We can be grateful for the many good people who have held fast to this book, and we join with them in expressing our thanks to God for it.

*continued on page 7*



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ISL-98B	Abu Hamid Muhammad al-Ghazali, <i>The Niche of Lights</i> , trans. David Buchman, 1998, 115 pp., hardbound.		\$24.95	
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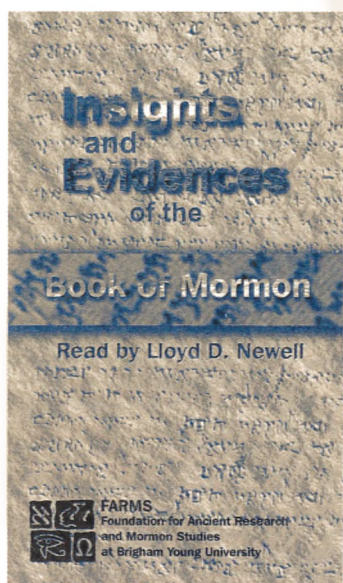
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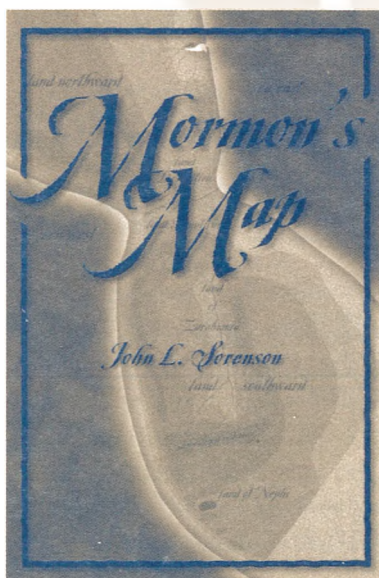
# The Latest in Book of Mormon Publications from FARMS



## **Insights and Evidences of the Book of Mormon** Read by Lloyd D. Newell

Mounting evidence supports the Book of Mormon's claim to ancient origins and shows where the counterclaims of critics fail. Drawn mainly from *Rediscovering the Book of Mormon*, this set of audiotapes features 14 essays by noted Latter-day Saint scholars who share exciting findings that support the authenticity and subtlety of the Book of Mormon. Masterfully read by Lloyd D. Newell, these tapes can greatly enhance the quality of your Book of Mormon study.

FARMS, 6 audiotapes, ~~\$19.95~~ \$16.00  
Order #F-A1



## **Mormon's Map** John L. Sorenson

As Mormon edited the Book of Mormon, he must have had a map in his mind of the places and physical features that were the setting for the events described in that book. *Mormon's Map* attempts to reconstruct that mental map by using information from the text. This volume sheds new light on the geography of the Book of Mormon and increases our understanding of the book and its characters.

FARMS, softbound, ~~\$9.95~~ \$8.00  
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## LDS Perspectives on the Bible (continued from page 4)

Why then do some think that Latter-day Saints do not accept the Bible? The reason is that we have significant beliefs regarding it that are very different from those of other Christians.

First, unlike many Bible-believing Christians, we maintain that the Bible did not arrive into the modern world in a pure state. Early in the Book of Mormon, the prophet Nephi foretold that apostate forces within early Christianity would remove things “which are plain and most precious” both from the scriptures and from the gospel itself. The Bible would not go forth to the world until it had been corrupted, leaving it less pure and reliable than it had been when it was first written (1 Nephi 13:4–6, 20–29). Joseph Smith wrote: “Many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled.”<sup>1</sup> He stated that there are “many things in the Bible which do not, as they now stand, accord with the revelation of the Holy Ghost to me.”<sup>2</sup> And he believed in the Bible “as it ought to be, as it came from the pen of the original writers.”<sup>3</sup> But “ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.”<sup>4</sup> Thus, “We believe the Bible to be the word of God as far as it is translated correctly” (Articles of Faith 1:8), with *translated* presumably including the entire process of transmission from original manuscript to modern-language text.

The second reason why some claim that we do not believe in the Bible is that we reject the idea that it contains the totality of God’s revelation to humankind. While this idea is nowhere to be found in the Bible itself and actually contradicts the biblical precedent of God calling prophets to provide continuous revelation to his people, many Christians think that believing in the Bible means believing that there can be no additional scripture outside its covers. But because of the Restoration, we understand differently. The Lord brought forth more scripture through the Prophet Joseph Smith than through any other prophet, ancient or modern. In the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, we have 886 pages of new scriptural material (in English-language versions). We also have the Joseph Smith Translation of the Bible, the sermons and writings of the Prophet and his successors, and the ongoing

inspired practices of the Lord’s Church. The Restoration opened a flood of new knowledge that clarifies, adds to, substantiates, builds upon, and confirms what we know from the Bible. Thus when we read it, we do so in light of the Restoration.

Joseph Smith not only restored and revealed scripture, but he loved the Bible and was a serious student of it. Indeed, his efforts to study and know it well constitute one of the keys of the Restoration. Over the years he learned the Bible so well that he could quote or paraphrase scores of passages without looking at his text. His speeches were punctuated with biblical lessons and biblical examples, showing not only a knowledge of the Bible itself but also a profound understanding of its doctrines.

The Prophet knew that a mastery of the scriptures cannot come without paying the price in serious study. For example, in his personal journals he often recorded his efforts to learn Hebrew so he could understand the Old Testament better.<sup>5</sup>

Three important results of Joseph Smith’s Bible study make significant contributions to the Restoration:

First, the Joseph Smith Translation—the Prophet’s inspired revision of the Bible—is a direct result of several years of work and inspiration as he fulfilled his calling to provide a more correct translation for the Church. From this inspired enterprise we have “Selections from the Book of Moses” and “Joseph Smith—Matthew” in the Pearl of Great Price and hundreds of other significant changes and additions, most of which are now included in the footnotes of the Church’s 1979 publication of the Bible.

Second, several of the revelations contained in the Doctrine and Covenants came as a result of questions raised in the Prophet’s mind while he was engaged in the new translation. Sections 76, 77, and 91 are obvious examples, but it is likely that many others had their origin in this same process, either directly or indirectly.

Third, to a great extent, it was in the process of his inspired study of the Bible that the Prophet gained much of his understanding of the gospel. From his recorded sermons, we can see that a significant portion of his teaching consisted in expounding on Bible passages.<sup>6</sup> It was in these Bible-based sermons and teaching moments that he



transmitted much of his revealed knowledge to the Church. We are heirs to what was revealed to him as he used the Bible as a springboard to revelation.

It is clear from Joseph Smith's own words that what had been revealed to him was a surer source of knowledge than what he found printed on the page. This assertion may seem strange to those who do not share the testimony of the divinity of his calling. But those who recognize him as God's prophet—sent to restore truth in its purity for the last days—understand that the light and knowledge revealed to him is the standard against which *all* other religious ideas, traditions, or texts are to be judged—including the Bible. "God may correct the scripture by me if he choose," the Prophet taught.<sup>7</sup> Concerning the Bible, he said, "I have the oldest book in the world and the Holy Ghost. I thank God for the old book, but more for the Holy Ghost."<sup>8</sup>

Through Joseph Smith, a prophet endowed with the Holy Ghost, the Lord corrected, taught, and led the Saints as he did in the past—through revelation. And through the Prophet's inspired words as he discussed or taught from passages of the Bible, we can see the ancient scriptures in a new light and understand them in ways that

would be impossible without divine tutoring. Joseph Smith, the great seer, had the capacity to see on Bible pages things that were not visible to the natural eye. This was possible because the Spirit that animated his interpretive powers was the same that had revealed the words originally through his ancient prophetic colleagues.

Finally, Joseph Smith gave perhaps the most sensible counsel for learning from and loving the Bible: "He who reads it oftenest will like it best."<sup>9</sup>  
—Kent P. Jackson

#### NOTES

This article is reprinted from "Do We Believe in the Bible?" *Religious Studies Center Newsletter* (Brigham Young University), September 1999.

1. *The Papers of Joseph Smith*, ed. Dean C. Jessee (1989), 1:372.

2. *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, ed. Andrew F. Ehat and Lyndon W. Cook (1980), 211; spelling and capitalization modernized.

3. *Ibid.*, 256.

4. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed. rev. (1957), 6:57.

5. See *Papers of Joseph Smith*, ed. Jessee, 2:87–187.

6. See, generally, *Words of Joseph Smith*, ed. Ehat and Cook.

7. *Ibid.*, 191.

8. *Ibid.*, 345; punctuation modernized.

9. *History of the Church*, 2:14.

## Dead Sea Scrolls Exhibit (continued from page 1)

to see a related exhibit that is touring the Midwest (see sidebar article on page 9).

First discovered in 1947 in caves along the northwestern rim of the Dead Sea near Qumran and then elsewhere in the Judean desert, the Dead Sea Scrolls are considered the greatest manuscript find of modern times. These scrolls are the fragmentary remains of nearly 900 biblical and nonbiblical works dating from about 250 B.C. to A.D. 70.

Many scholars identify the people of Qumran with a Jewish group known as the Essenes. The Essenes were critical of the temple in Jerusalem, believing it to be operated by an illegitimate priesthood and in need of purification. They withdrew into the desert and, according to most scholars, settled at Qumran, where they collected, copied, wrote, and eventually hid the writings that later became known as the Dead Sea Scrolls.

Seeing themselves as the only true covenant Israel, the Essenes waited on the Messiah to establish a new kingdom of God in holiness (as a group

they did not accept Christ as that Messiah).

However, it is believed that the Romans destroyed Qumran in A.D. 68—but not before its inhabitants concealed their scrolls in nearby caves. It is not known whether the inhabitants of Qumran were able to flee the Roman attack or whether they were killed or taken captive at that time.

Several parallels naturally attract Latter-day Saints to the people of the Dead Sea Scrolls and to some of their teachings, even though these two religious groups are not linked with each other directly.

Like the community at Qumran, early Latter-day Saints strove to live holy lives and were persecuted for their beliefs. Both groups sought sanctuary in the desert, where they built a kingdom to their God in anticipation of the second coming of their Messiah. It is interesting to note that the religiously based covenant communities at Qumran and Salt Lake City were both established in a desert wilderness next to a "dead" salt lake fed by a freshwater river named the Jordan.

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Latter-day Saints are naturally drawn to the scrolls for additional reasons. Like the Book of Mormon, the scrolls acquaint the world with a people lost to history—a people whose recovered writings, buried in the earth for centuries, now enable them to “speak out of the ground” and “whisper out of the dust” (Isaiah 29:4). Moreover, both the people of Qumran and the people of Lehi left Jerusalem because they believed it was irredeemably wicked, established a home in the wilderness, observed the law of Moses, and recorded and kept sacred records.

The discovery of the scrolls reminds Latter-day Saints of prophecies in their scriptures about sacred records to come forth in the last days. Although the Dead Sea Scrolls do not contain those lost records, they appear to be part of a wider pattern of increasing knowledge about the Bible lands and their people that the Lord is making available for study in this day.

The Dead Sea Scrolls are of great general interest because they shed much light on cultural, religious, and political aspects of certain Jews who lived around the time of Jesus Christ. The scrolls also provide new information about the Hebrew and Aramaic languages and the manner in which the Old Testament was preserved, copied, and transmitted through the ages.

For more information on the Field Museum exhibit, the traveling exhibit, and the Dead Sea Scrolls in general, visit the FARMS Web site (see page 2 of this newsletter for an overview of that material).

## New Book (continued from page 1)

several hundred other scrolls are in various stages of deterioration, some the size of a postage stamp or smaller.” One cave contained thousands of scroll fragments underneath three feet of debris.

Several questions concern the contents of specific scrolls, such as the *Temple Scroll* (which describes a temple at the end of times) and the *Copper Scroll* (which records on a thin metal plate deposits of an enormous treasure in and around Jerusalem). The authors note that the *Great Isaiah Scroll*, which contains all 66 chapters of Isaiah, predates the earliest extant texts of Isaiah by a thousand years. In many instances the scroll text agrees with Isaiah passages in the Book of Mormon that differ from corresponding passages in the Bible.

## Dead Sea Scrolls Traveling Exhibit

The LDS Church, BYU, and FARMS have organized a free traveling exhibit on the Dead Sea Scrolls that will be shown in various Midwestern stake centers from March through August 2000. It is sponsored by the LDS Church, which is also helping to fund the larger exhibit at the Field Museum in Chicago (see article on page 1).

Those who visit the traveling exhibit will walk through several rooms to view various scroll replicas and artifacts as they listen to interesting and informative audio commentary. The different rooms focus on the making of the scrolls, life at the Qumran community that apparently produced the scrolls, the significance of scriptures to the Qumranites, and ancient practices of preserving documents as they relate to the Book of Mormon. The exhibit contains replicas and photographs of Dead Sea Scrolls, artifacts, illustrations, and a model of Qumran.

Following are locations and dates of the free traveling exhibit. Check with your stake for information concerning specific times and locations.

Detroit, Michigan, 10–20 March  
Kirtland, Ohio, 23–25 March  
Cleveland, Ohio, 30–31 March  
Columbus, Ohio, 5–15 April  
Indianapolis, Indiana, 19–29 April  
St. Louis, Missouri, 4–13 May  
Independence, Missouri, 17–27 May  
Nauvoo, Illinois, 4 June–30 August

Parry, a member of the international team of scholars working on the scrolls, serves on the FARMS board of trustees, as does Ricks, who is a past president of the Foundation. In their preface to the book, they explain that they have purposely avoided the sensationalism that has marred many earlier publications and presentations on the scrolls. “The Dead Sea Scrolls,” they aver, “are sensational enough without such embellishments; they stand on their own as being the greatest manuscript discovery of the twentieth century.”

*The Dead Sea Scrolls: Questions and Responses for Latter-day Saints* can be ordered through the FARMS Web site or by using the attached order form.

### Forthcoming publications

*Abraham in Egypt*, by Hugh W. Nibley, second 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.

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*Popol Vuh: The Mythic Sections—Tales of First Beginnings from the Ancient K'iche'-Maya*, translated and edited by Allen J. Christenson. This volume, part of the Ancient Texts and Mormon Studies series, offers both a free translation and a literal translation of the *Popol Vuh*, an ancient Maya religious book. It also provides a helpful introduction that discusses K'iche' history, the authors of the *Popol Vuh*, and the history and poetic nature of the manuscript. Available in spring 2000.

# INSIGHTS

A WINDOW ON THE ANCIENT WORLD

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