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# INSIGHTS

A WINDOW ON THE ANCIENT WORLD

January 2000

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

## New Book Continues Series on Temples

FARMS's recent publication of *The Temple in Time and Eternity* ends a long wait for those who enjoyed the 1994 book *Temples of the Ancient World*, the inaugural volume of the "Temples through the Ages" series.

"The importance of the temple to the religious community [of the ancient Near East and Mediterranean world] can scarcely be exaggerated," writes Donald W. Parry in the introduction to the book. Parry cites the Jewish historian Josephus, who described Herod's Temple as "the most marvelous edifice which we have ever seen or heard of, whether we consider its structure, its magnitude, the richness of its every detail, or the reputation of its Holy Places" (*Wars* 6.267).

Edited by BYU professors of Hebrew Donald W. Parry and Stephen D. Ricks, the book comprises three sections: "Temple and Ritual," "Temples in the Israelite Tradition," and "Temples in the Non-Israelite Tradition." Although focusing on ancient temples and temple worship, the book provides many insights that can increase one's understanding and appreciation of modern temple worship.

The "Temple and Ritual" section features Hugh W. Nibley's paper "Abraham's Temple Drama," recently presented as part of a FARMS lecture series on the Book of Abraham. Nibley highlights intriguing connections between truths revealed in the Book of Abraham and worship practices in ancient and modern temples. He reminds us that "we do

*continued on page 4*

## FARMS through the Years, Part 3: A Conversation with Daniel Peterson and Daniel Oswald

*The following article concludes 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 the Foundation. This segment presents comments from separate interviews conducted by Don Brugger, managing editor of INSIGHTS, with Daniel C. Peterson and Daniel Oswald, both members of the FARMS Board of Trustees. Peterson, an associate professor of Islamic studies and Arabic at BYU, is chairman of the FARMS board, editor of the journal FARMS Review of Books, and director of the FARMS Center for the Preservation of Ancient Religious Texts (CPART). Oswald, formerly a business leader, strategy consultant, and attorney, has been executive director and chief executive officer of FARMS since 1998. The responses have been editorially combined because they cover the same general time period and address the same or related topics.*

*When did you first become involved with FARMS?*

*Peterson:* In the late 1970s and early 80s, Stephen Ricks and I and, a little bit later, Bill Hamblin and I began to talk about the need for an organization like FARMS. We didn't realize that Jack Welch was already launching the Foundation. My actual involvement with FARMS began on a very low level while I was a doctoral student in California, and then accelerated rapidly when I became a member of the BYU faculty in the fall of 1985.

*Oswald:* In the early 1980s, while attending the J. Reuben Clark Law School at Brigham Young University, I worked as a graduate assistant to John Welch. My duties included helping with source checking and related work on the early volumes of the Collected Work of Hugh Nibley series.

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## FARMS Web Site Sports New Look and Services

FARMS has redesigned its Web site in an attempt to better serve its members and visitors to the site. New graphics and navigational features make it easier to find, access, and view information. A considerable amount of new content has been added.

The site has a new address: farms.byu.edu ("www" is not needed), though the old address (www.farmsresearch.com) will still work. The new "byu.edu" address reflects the recently formalized affiliation of FARMS with BYU, and it signals the reliability and integrity of content associated with university Web sites.

The newly designed site has three divisions: Free Services, FARMS Member Services, and Catalog.

### Free Services

The content found in the Free Services section, available to every visitor to the site, includes the following items:

*Featured Article.* An article will be featured here for reading online or printing. Some articles originally prepared as spoken addresses will also be available for viewing online in video format. The current article is Daniel C. Peterson's "A Scholar Examines Evidences for the Book of Mormon." New articles will appear regularly.

*Events Calendar.* News about upcoming events.

*INSIGHTS Newsletter.* Selected articles from a recent issue of the FARMS newsletter.

*Journal of Book of Mormon Studies.* Sample articles from a recent issue.

*Nibley Corner.* Contains a list of the collected works of Hugh Nibley, a table of contents for each volume in the series, and several articles from that series and from Nibley's other papers that can be read online or printed.

*Digital Library.* Features a sample item from the full offerings found under FARMS Member Services.

*Q and A.* Answers questions about the Book of Mormon and other ancient scripture.

*Suggested Readings.* Recommends titles from

FARMS and other publishers.

*International Services.* Contains FARMS papers translated into non-English languages for reading online or printing.

*Bookstore List.* Lists stores that carry FARMS materials (most of these stores offer discounts to FARMS members).

*Featured Papers, Transcripts, and Preliminary Reports.* Contains several short FARMS items that can be read online or printed.

*About FARMS.* Offers several short articles about the history, mission, and activities of the Foundation.

*Contact FARMS.* A shortcut to sending e-mail to FARMS.

*How Can I Help?* Ways to contribute to FARMS research and publications.

### FARMS Member Services

This section of the Web site—available only to FARMS members, who use their unique member identification numbers to access it—contains all of the items offered in the Free Services section but includes more content for each item. For example, the *Journal of Book of Mormon Studies* category contains the complete text of the latest issue, not just the selected articles available under Free Services; and the Digital Library entry contains a substantial archive of back issues of the *Journal of Book of Mormon Studies*, the *FARMS Review of Books*, and the *INSIGHTS* newsletter, plus a growing collection of video lectures that can be viewed online.

The FARMS Member Services section provides electronically much of the same content available to FARMS members in print, plus additional benefits. Visitors to the Web site can sample these Member Services benefits free of charge until 1 March 2000, after which they will be able to access this section only if they are a FARMS member.

### Catalog

This section lists and describes all FARMS publications and offers visitors the convenience of ordering online, with secure credit card information and liberal return policies. We hope this feature will make it easier than ever before for FARMS mem-

bers and other students of the scriptures to browse and select publications that will increase their understanding and appreciation of the scriptures.

The original FARMS Web site was created and maintained by Gary Novak, a professional Web designer who volunteered an enormous amount of time and effort to help bring FARMS to a new level of accessibility. Now, with the resources available to FARMS through BYU, and with the growing demand for information, FARMS has been able to further develop and expand its Web site. With Brent Hall directing the effort, and with technical support from David Monson of BYU's Information Technology Services and others, FARMS now offers more services online than ever before.

The greatly expanded services can provide information to people throughout the world who previously could not obtain FARMS publications and services without great effort. The newly designed Web site goes hand in hand with FARMS's longtime goal of providing reliable information on the scriptures as widely, promptly, and economically as possible.

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### *Publicly speaking*

## Brown Bag Wrap-Up

The last five brown bag lectures of 1999 covered a range of interesting topics related to Bible and Book of Mormon studies. Sponsored by FARMS, these noontime lectures at BYU continue to keep the campus community and others abreast of current research on the scriptures.

### **Scribal Error in the Books of Samuel**

On 15 September Donald W. Parry, professor of Hebrew language and literature at BYU, explained how the Dead Sea Scrolls books of Samuel (called 4QSam<sup>a</sup>) shows that the books of Samuel in the Masoretic Text (from which the King James Bible was translated) were corrupted by scribal error in the process of transcription and transmission. Though only 10 percent of the 4QSam<sup>a</sup> text is extant, it preserves many readings that agree more with the Septuagint (Greek) version of the Old Testament and with Josephus than with the

## Tibetan-Mongolian Glossary Donated

Recently FARMS received a 16th-century glossary of Tibetan religious terms from Malan Jackson, director of the Center for International Studies at Utah Valley State College. The glossary, which translates many Tibetan words into Mongolian, was originally compiled to assist Mongolian Buddhist monks who chanted Tibetan scriptures but did not know the original meanings. The unbound glossary is wrapped in a worn, brown cloth and measures two feet long, four inches wide, and one inch thick. Each page contains three rows of Tibetan and Mongolian characters finely penned in red and black ink.

Jackson has studied central Asia, China, and Mongolia for the last 45 years and has focused on Mongolia and Tibet for more than 30 years. He acquired the glossary on a recent trip to Asia. Jackson previously donated to FARMS three well-preserved Tibetan scriptural texts called *sutras*. The Foundation appreciates the generous donation of these rare and beautiful artifacts.

Masoretic Text. Parry also noted that 4QSam<sup>a</sup> contains 100 readings that stand alone, disagreeing with all other texts and ancient witnesses.

### **Natufian Culture in Ancient Petra**

On 22 September Joel C. Janetski, a BYU professor of anthropology and director of the university's Museum of Peoples and Cultures, reported on archaeological work at a site in Petra, Jordan, occupied by Natufian people 11,000 to 14,000 years ago. Excavation there uncovered chipped-stone artifacts, portable artwork, and nuts, pistachios, and acorns. This hunting-gathering society was more extensive than previously thought. Janetski surmises that further archaeological work will reveal more use of small game through time by this ancient culture that preceded the Nabataeans, the people who, beginning about 300 B.C., first carved dwellings in Petra's renowned sandstone cliffs.

*continued on next page*

### Scriptural Accounts of Cataclysms

Bart J. Kowallis, a BYU professor of geology, discussed on 13 October the topic "Joseph Smith, Nephi, Lot, and Moses: Ashes, Darkness, and Fire in Mormon Theology." He noted many similarities between accounts in the Bible and in the Book of Mormon that record great destructions such as those associated with God's judgments on the wicked. After narrating a slide presentation on volcanoes, he concluded his remarks by saying that volcanoes and their related atmospheric phenomena best explain the destructive events of the last days recorded in Joel 2.

### Lehi's House in Jerusalem

On 27 October Jeffrey R. Chadwick, an instructor at the Ogden Institute of Religion adjacent to Weber State University, shared his research on the question of where Lehi lived. According to Chadwick, scriptural and historical evidence suggests that Lehi's house was in the Mishnah Quarter of Jerusalem (the present Jewish Quarter) and that Lehi's "land of inheritance" was in the Manasseh area, between Galilee and Ephraim. For example, Chadwick explained that Lehi's ancestors probably came to

Jerusalem in 722 B.C. as refugees escaping the Assyrian deportations in 732, 724, and 722 B.C. Lehi's ancestors (and thus Lehi) must have lived in the city of Jerusalem, Chadwick argued, because if not they would have been deported along with the rest of Judah during the Assyrian captivity in 701 B.C. (at which time only Jerusalem was spared).

### Sacred Time and Space in Jerusalem

Giving the final brown bag lecture of the year, Jennifer C. Lane, a doctoral candidate in early and medieval Christian thought at Claremont (California) Graduate University, discussed on 17 November the concepts of sacred space and sacred time in relation to the Church of the Holy Sepulcher in Jerusalem. She examined how early medieval Christians made pilgrimages to Jerusalem to experience a sense of connection with the space and time made sacred by the Savior's mortal ministry in that part of the world. She also pointed out that many characteristics of the temple at Jerusalem and of other sacred places and events from Old Testament times, such as Adam's burial place and the site of the sacrificial experience of Abraham and Isaac, came to be associated with the Church of the Holy Sepulcher.

## New Book on Temples (continued from page 1)

not know everything. There is wonder upon wonder awaiting. What the temple teaches is as real as the temple itself."

Also in this section, Stephen Ricks discusses oaths and oath taking in the Old Testament, and John A. Tvedtnes draws on ancient sources to show that "though most Christians stopped baptizing for the dead in the early centuries after Christ, . . . the practice was known in various parts of the Mediterranean world and . . . found ready acceptance in such areas as Egypt." In a second article, Tvedtnes explains the form and purposes of temple prayer in ancient times.

In the section "Temples in the Israelite Tradition," Richard O. Cowan traces the development of the temple through the ages, noting that its sacred functions were by necessity restored in modern times as part of the dispensation of the fulness of times. In another chapter, Richard D. Draper and Donald W. Parry examine temple symbolism in Genesis 2-3 and Revelation 2-3 and make intrigu-

ing comparisons, particularly in regard to promises and blessings. Alan K. Parrish shares insights into modern temple worship through the eyes of John A. Widtsoe, and Thomas R. Valletta examines priesthood and temple issues by contrasting the holy order of the Son of God and its false counterpart, the order of Nehor.

The concluding chapters of the book, grouped in the section "Temples in the Non-Israelite Tradition," include John Gee's discussion of the heavenly gatekeeper (gleaned from various Egyptian literary works), a fascinating study by Gaye Strathearn and Brian M. Hauglid of the Great Mosque and its Ka'ba in light of John Lundquist's typology of ancient Near Eastern temples, and E. Jan Wilson's enlightening treatment of the features of a Sumerian temple.

Citation and subject indexes, as well as occasional illustrations, complete the volume and make it a valuable asset in one's study of temples, both ancient and modern.



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## FARMS through the Years (continued from page 1)

*In what ways is your job as executive director and CEO of FARMS different from your previous experience in directing commercial enterprises?*

*Oswald:* A fundamental difference I perceive is that in my previous job with an income-producing organization, I focused mostly on increasing the financial wealth of the company's clients, employees, and shareholders. Now with FARMS, I feel that my efforts are mostly focused on increasing the mental and spiritual wealth of our membership and of the world at large.

*From the outset, what about FARMS appealed to you?*

*Peterson:* The subject matter. I had been fascinated since my teenage years by what study of the history, culture, and languages of the ancient world could teach us about the scriptures and the doctrines of the restoration. One of the favorite activities among those of us who studied antiquity was to share fascinating things that we were seeing both in the ancient world and in the gospel because of our reading and research. FARMS offered an opportunity to raise that to a new, more organized level and to share it with a wider group than merely a pair of enthusiastic late-night conversationalists like Stephen Ricks and me, who as missionary companions in Switzerland discussed such matters over pizza.

*Oswald:* The vision behind FARMS to be a catalyst and a clearinghouse for, as well as a producer of, excellent scholarship on the Book of Mormon and other ancient scriptures from a faithful perspective appealed to me. I also enjoyed learning more about ancient scriptures and the world from which they came.

*Has the FARMS Review of Books changed much in aim and content since its inception in 1988?*

*Peterson:* Not really. A few years ago we changed its title from *Review of Books on the Book of*

*Mormon*. But that was merely to bring it into line with what was already the reality—namely that, although the *Review* focuses on the Book of Mormon and tries, within that focus, to be fairly comprehensive, its range extends beyond the Book of Mormon to other related matters. From the start, though, the *Review* has sought to do more than just provide recommendations for reading and purchase. In a few cases its essays have actually (in my perhaps biased opinion) been more lastingly significant than the books that inspired them.

*For many years FARMS has played a de facto role in responding to issues raised by critics of the LDS Church. Do you see this effort as figuring strongly in the ongoing mission of FARMS?*

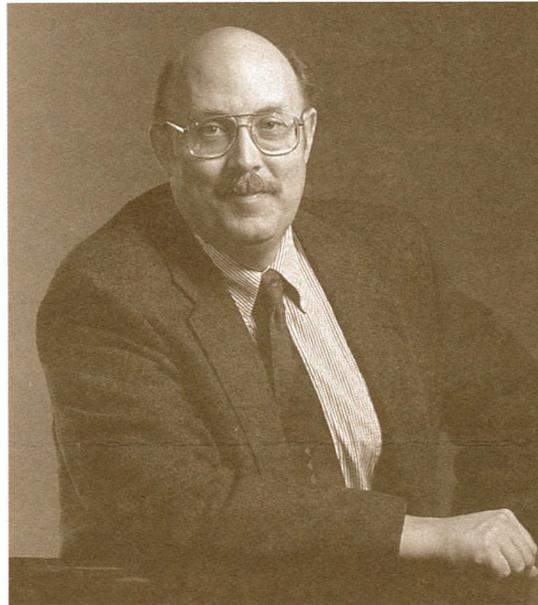
*Peterson:* Absolutely. That role has been thrust upon us, whether we wish it or not. It so happens, though, that a few of us—myself emphatically included—are temperamentally inclined to play such a role. Among us, we have answers to many, if not

all, of the issues that critics typically raise. Having them, it seems to me, we have a moral obligation to share them with people in and out of the Church who might find such issues troubling.

*Oswald:* When President Hinckley invited FARMS into the university, he stated that FARMS had provided strong defense and support of the Church on a professional basis. Our hope is that we can continue to build on this strength, and inasmuch as we have capabilities to respond to critics, we will continue to offer these capabilities to the Church.

*What is CPART, and why was it created as a subsidiary of FARMS?*

*Peterson:* CPART, the FARMS Center for the Preservation of Ancient Religious Texts, is the department of FARMS that works primarily with non-Mormon texts and directs its work primarily to a non-Mormon audience. It began as the Founda-



Daniel C. Peterson

tion's efforts to create a searchable database of the Dead Sea Scrolls kicked into high gear. We recognized that this was a very, very big project and that it was quite fundamentally different from the rest of what FARMS does. So it seemed appropriate to create a semi-independent institutional base for it. When I became the first full-time director of CPART in 1998, I brought the Islamic Translation Series with me. That project had been created in isolation from both FARMS and CPART and had suffered somewhat because it had no real home. Melding it into CPART has been a great help to it. And now other fascinating projects are coming our way at a rapid pace—from Europe, the Middle East, and Mesoamerica.

*In a recent BYU devotional address, you suggested that CPART may be helping to fulfill prophecy through its work of recovering and preserving ancient records from "out of the dust." Would you mind elaborating on that intriguing idea?*

*Peterson:* CPART is expanding, exploding really, into areas that we didn't even dream of a few years ago. The real problem is managing its growth. We've already worked in Islamic texts, ancient Greek papyri, Maya murals, and the Dead Sea Scrolls. We're now moving into Armenian, Syriac, and Christian Arabic manuscripts, and projects are on the horizon to deal with such things as texts from pre-Columbian America and the Egyptian Book of the Dead. It has been a part of Latter-day Saint faith almost since our beginning to expect a flood of ancient documents to come forth in this last dispensation. And, with the finds at Qumran and Nag Hammadi and elsewhere, we see that being fulfilled. What I, at least, had never anticipated—not even just a few years ago—was that very many of those texts might be coming right through Provo, Utah. We are deeply involved here in the process of recovering, preserving, and disseminating them. It's absolutely astonishing.

*Will coming years see more non-Latter-day Saints*

*involved in FARMS-sponsored research?*

*Peterson:* Certainly we'll see many non-Latter-day Saints involved in CPART projects. That's already the case, and will continue to be. We have translators and editors working with us from around the world, and we make more such contacts every month. I hope that FARMS itself will also enjoy increased involvement from scholars and others beyond the Church. We recently published a lengthy essay by evangelical scholars Paul



Daniel Oswald

Owen and Carl Mosser in the *FARMS Review of Books*. Our Research Press has published important non-Mormon scholarly work as well. The Book of Mormon has long been one of the few books that people have felt no need to read before expressing their opinion of it (usually negative and dismissive). However, as the Church continues its remarkable growth (and as FARMS continues to produce serious scholarship), academics and others will, I think, feel more and more inclined, even obligated, to pay attention.

*Oswald:* As CPART and its Middle Eastern Text Initiative have grown, certain projects have required, and will continue to require and attract, the involvement of scholars who are renowned worldwide for a particular expertise but who are not Latter-day Saints. A case in point is the Dead Sea Scrolls CD-ROM project, in which numerous scholars from various universities and religious backgrounds became involved and made important contributions.

*What are some of the interesting new developments in the work of FARMS?*

*Peterson:* CPART, of course, has teams at work in both Europe and Lebanon at this very moment. We're expecting an avalanche of new data about ancient texts to emerge from those efforts. And we're in the process of designing what could be an absolutely immense project related to Mesoamerica. I'm particularly excited, too, about FARMS's new complex of undertakings related to the Book of Abraham. And I look forward to seeing something

come of our work on answering criticisms of the Book of Mormon.

*Oswald:* Three interesting developments are research on the Book of Abraham that will parallel some of the work we have done on the Book of Mormon and should result in about a dozen publications over the next few years; our work of preserving ancient texts, including ancient Syriac and Arabic religious documents and, hopefully in the future, Maya texts; and being of greater service to students and teachers of the scriptures by making our research results available more widely, promptly, and economically through use of the Internet and other technologies.

*What role will fund-raising and outreach play in the future growth of FARMS?*

*Oswald:* Both fund-raising and outreach are critical to the long-term success of FARMS. I often ask myself of what value the Nephite record on gold plates would be without Joseph Smith's searching, translating, and disseminating its content. By analogy, research on that record and on other ancient scripture is not complete unless its findings are published and disseminated. This dissemination happens through outreach. Neither FARMS nor BYU, the Church, and its members benefit from research done by scholars from a faithful perspective who store their research results in their own minds or filing cabinets and never share them. Of what value is more light and knowledge when it is not shared? Without consistent outreach efforts during the past 20 years, FARMS would have been of no real value to anyone, and I doubt that BYU or the Church would have been interested in making FARMS a part of BYU.

Now to fund-raising: FARMS is an income-consuming entity with an operating budget that is only partially covered by revenue derived from FARMS membership fees and product sales and financial support from BYU. Therefore, in order for FARMS to continue as we know it today or to grow, financial support through research grants and private donations becomes critical. One of our goals is to build a sizable endowment for FARMS that would alleviate the need for annual fund-raising to cover the yearly funding gap.

*Do you expect that the typical reader of FARMS materials will change much in the next decade?*

*Peterson:* I hope there will be many more of

them. And I hope that we can reach more of the Saints and more of our friends and investigators beyond the United States and even beyond the English-speaking world. There's a lot of work that needs to be done in that regard. We expect, too, to launch efforts to simplify some of our materials to reach a broader audience who would find them useful. We don't intend to back off from our intention to do completely rigorous academic work. Still, we're also conscious of a wider Church membership who might be intimidated or bored by full scholarly apparatus but would nonetheless like to know the "bottom line" of current faithful research. We want to reach them too.

*Oswald:* While our survey results indicate that a large segment of our current readership is highly educated, there are other audiences that FARMS hasn't yet reached very well, people who have expressed a great desire to have our materials also accessible in a more popular format. Such audiences include young people, speakers of English as a second language, and those whose opportunities for learning have been limited. In the future, we need to address the needs of these audiences better.

*What do you see as key to the success of FARMS in the next decade?*

*Peterson:* We need to continue to do what has served us so well in the past—to draw upon the scholarly, financial, and word-of-mouth support of enthusiastic volunteers and to keep putting out interesting, solid research in an accessible and inexpensive form. We also need, it seems to me, to broaden the areas of our work. There are important things to be done regarding temples, the Pearl of Great Price, and early Christian history, as well as in connection with the Book of Mormon. We've scarcely scratched the surface. But going further and deeper will require yet more resources, those of a material nature and in the form of personnel.

*Oswald:* Key to FARMS's continued success are people with vision and faith—people whose vision, purpose, and efforts are focused on using their best skills, talents, and gifts to lead others to the holy scriptures and to God; people who are humble and who rely on God to accomplish their work; and people who see themselves working to bring to pass the FARMS mission within the greater mission of BYU and the Church. Such people include those doing research; those who are preserv-

*continued on next page*

ing ancient religious texts; those who write, edit, and publish; those who disseminate research results through outreach efforts; those who assist with fund-raising; and others of the FARMS, BYU, and Church communities who support them in their efforts.

*Will the recently formalized affiliation of BYU and FARMS facilitate success in those areas?*

*Peterson:* I certainly hope so. I know that was the intent of the affiliation, and a serious obligation rests upon the leadership of both FARMS and the university to ensure that that intent is realized.

*Oswald:* The BYU-FARMS union has brought FARMS within a support structure and system of many like-minded individuals who share the vision and faith of those already involved with FARMS.

*How does the mission of FARMS mesh with the purposes of BYU and the Church?*

*Oswald:* Maybe this question can best be answered by quoting President Hinckley in more detail. He said: "[FARMS] represents the efforts of sincere and dedicated scholars. It has grown to provide strong support and defense of the Church on a professional basis. This has had important salutary effects both in addressing the Church's critics and in bolstering members who might be wavering. Today FARMS has risen to a high stature and has won credibility and recognition for its work both inside and outside the LDS community. . . . I see a bright future for this effort now through the University" (quoted in *INSIGHTS*, October 1997, 1). We are committed to making President Hinckley's vision a reality. In addition, we work to enhance educational quality and to reach out to people who, without FARMS and CPART, have no reason to be involved with BYU or the Church.

VISIT FARMS ONLINE AT  
<http://farms.byu.edu>  
 SEE NEW FEATURES, NEW GRAPHICS,  
 AND EXPANDED CONTENT.

# 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.

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