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FOUNDATION FOR
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INSIGHTS

AN ANCIENT WINDOW

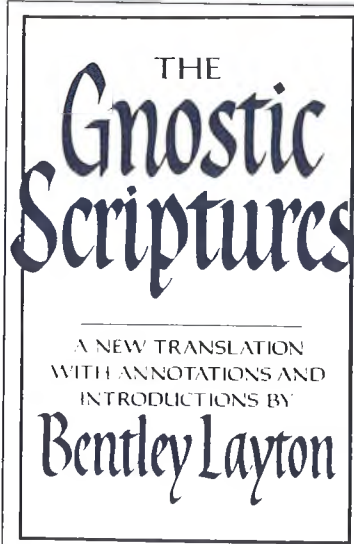
"...by study and also by faith." D & C 88:118

NEW COMPILATION OF GNOSTIC SCRIPTURES IS NOW AVAILABLE

Many early Christians sought gnosis (knowledge) by revelation, inspiration and testimony; hence, they were known as Gnostics. But eventually they were branded as heretics and their writings were suppressed. Although many gnostic views were eccentric, their emphasis on revelation and ritual reflected important aspects of early Christianity that soon were lost. Now many of their writings are conveniently available in a new English translation.

Students of ancient scripture, the roots of Christianity, or classical Judaism will be interested in a new English translation of 46 foundational works of Gnosticism. This 550-page book, entitled *The Gnostic Scriptures*, brings together for the first time many previously obscure texts. The translator has also included valuable introductions and annotations to aid in understanding both the translation and its context. This is the most comprehensive collection of gnostic literature ever published. The book contains 1) authoritative works handed down in a Christianized form and read by gnostics, 2) the writings of Valentinus, 3) the writings of the followers of Valentinus, 4) scripture from the school of St. Thomas, and 5) other related writings such as the works of Basilides and the non-Christian Hermetic writings. In his works, Hugh Nibley has cited many of these texts, which are very difficult to find elsewhere. For example, in his *Message of the Joseph Smith Papyri*, Nibley critiques and summarizes the Syriac "Hymn of the Pearl." This intriguing gnostic poem is the chant of the imprisoned Thomas Judas who yearns for deliverance. The hero of the poem has been stripped of his preexistent glory and sent by his parents from his home in the East to retrieve a great pearl. Equipped with wisdom and a covenant written on his heart, the protagonist obtains the prize which enables him to return, resume his garment of light, and become heir to his father's throne.

Bentley Layton, the book's author, is Professor of Religious Studies at Yale and is one of the fine American scholars who can deal directly with these original texts. Published by Doubleday along with Charlesworth's *Old Testament Pseudepigrapha*, *The Gnostic Scriptures* is available on the attached order form for only \$25.00, a 30% savings off the regular price.



THIRD NEPHI AND PSEUDO-GOSPELS COMPARED

The account of the ministry of the resurrected Lord in 3 Nephi has been called the Fifth Gospel of Jesus Christ. One way to appreciate this record's qualities is to compare it with several works which fabricate gospel-like materials. By comparison, the Book of Mormon is categorically superior.

Now available as a reprint is Richard L. Anderson's 54-page study entitled "Imitation Gospels and Christ's Book of Mormon Ministry." Originally published in 1986 in Wilfred Griggs' collection, *Apocryphal Writings of the Latter-day Saints*, the first half of this paper examines fourteen samples from medieval and modern apocrypha and demonstrates that their language "typically displays platitudes, wordiness, or unfocused mysticism." Anderson shows that these pseudo-gospels are shallow, sensational, out of character, and contradictory when compared to New Testament gospels. For example, one records that Nicodemus kept Jesus alive for a period of time after the crucifixion. This particular "translation of a Latin manuscript" can be traced no farther than to its German publication in 1849. Another depicts Jesus as a wonderful prophet, but inferior to Muhammad. This document scrambles New Testament events, contradicts doctrine, and repeatedly insists that Jesus is not the Messiah. This fabrication reports that Judas was mistakenly crucified in Jesus' place and that Jesus was ultimately delivered to his disciples unharmed.

The second half of Anderson's paper focuses on 3 Nephi, showing that the Book of Mormon account compares very favorably without contradicting the

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Bible. The Nephite record completes, expounds, and offers new insights to familiar New Testament ideas and events. Unlike the pseudo-gospels, 3 Nephi emphasizes Jesus' divine purpose, ministry, and sonship. While spurious records show "glaring discrepancies of style and culture," 3 Nephi is historically "plausible to impressive." Fabrications sensationalize Jesus as performing "miracles of convenience," such as lengthening a too-short beam for his father Joseph. Third Nephi, however, primarily reports what Jesus said and did, recording miracles with restraint. Whereas deceitful accounts have unclear, undocumented, or questionable origins, the Nephite gospel's origin is both clearly stated and documented by many witnesses. Anderson also discusses the comments of non-LDS scholars on 3 Nephi, such as those of Edgar J. Goodspeed and Krister Stendahl. In summary, 3 Nephi has a depth, an honesty, and an elevation not found in the manufactured and oversimplified imitation gospels.



BUT WHAT KIND OF WORK?

As a sequel to "Work We Must, But the Lunch is Free" (N-Wok), Hugh Nibley recently spoke in Salt Lake City about the things humans are best equipped to do, and he offered personal insights on education, environment, finances, nuclear arms, television, videos, and other subjects. Copies of this talk are now available.

Assume you had been guaranteed a thousand years of uninterrupted life here on earth, with all your wants and needs adequately provided for, how would you spend the rest of your life? In his 24-page address entitled "But What Kind of Work?," Hugh Nibley reminds us this is "the very situation the Gospel puts us in." Drawing upon advice from the Egyptian Shabako Stone (believed to be the oldest connected text in the world) as well as from the Egyptian initiatory rite of the Opening of the Mouth, funeral ceremonies, Adam literature, and Jewish and Early Christian sources, Nibley proposes 12 "gifts and talents that prescribe our proper activities on this earth."

Juxtaposed to his views on the activities man should be engaged in, Nibley offers his candid personal views on the activities he feels man is currently preoccupied with: seeking affluence, destroying the environment, and trusting in deadly weapons. The "staggering" price we pay for this kind of value system, says Nibley, is the loss of truth and virtue, the beauty of the earth, and ultimately life itself. "What is the end product of modern civilization?" Nibley asks. "Quite literally...the garbage dump." If you are interested in the candid views of this celebrated scholar, you'll want to read this address.

HUGH NIBLEY TAPES PROJECT UNDERWAY

A new project is underway to make archival copies, as well as copies for distribution, of many of Hugh Nibley's taped speeches.

F.A.R.M.S. has access to nearly 170 hours of Hugh Nibley tapes, recorded on reel-to-reel or cassette, from various sources. Under the direction of Russell Peek, an archival copy of each of these tapes is being made so that these valuable lectures can be preserved. In addition, we plan to provide cassette copies of many of these tapes for distribution. Since the 1988 church curriculum will focus on the Book of Mormon, we hope that many of these tapes can be made available to Sunday School teachers and students at that time.

Some tapes contain material never before published. Others show Nibley in a private setting, where he is much more open with his ideas. For example, one family home evening tape focuses on prayer. Another deals with faith. These tapes will be catalogued by subjects to coincide with the *Collected Works*. Finally, we hope to provide cassettes of Nibley's soon-to-be-available video-taped Pearl of Great Price class.

If you are interested in supporting this project financially, please let us know, for funds are limited. The cost of making archival copies of the first 170 hours of original tapes has been estimated at \$1,000. Let us hear from you if you can help.

ANNOTATED BIBLIOGRAPHY ON TRANS-OCEANIC VOYAGING AND CULTURE CONTACTS IN PREPARATION

The Book of Mormon reports that Jaredites, Nephites-Lamanites, and Mulekites arrived in ancient America by sea. To help understand such travels in general, a major project is underway to organize scholarly information about ancient seafaring.

Transoceanic voyaging and culture contacts is the topic of a current research project by John L. Sorenson and Martin Raish, a librarian and art historian, under F.A.R.M.S. auspices. Professional writings on this topic have considered only a small number of earlier studies. To provide a key tool to upgrade the quality of future studies, Sorenson and Raish are preparing a nearly exhaustive annotated bibliography on the topic. At least 3000 titles will be included in many languages. Articles and books on the theory and method of comparative culture study and on pre-modern ships and navigation are included, as well as concrete studies that support or attack the proposition that the Old World peoples and cultures influenced the New before the time of the European discovery of the Americas. The results will first be made available on computer disk, then in print. Several major figures worldwide in this area of research are collaborating on the project, which promises to make a substantial contribution to scholarship.

WEDNESDAY RESEARCH GROUP REPORTS FIRST SIX SESSIONS

Two issues ago, we announced the formation of a Book of Mormon research discussion group. Noel Reynolds, and the Research Committee of the F.A.R.M.S. Advisory Board, have brought together a number of people, primarily faculty members at BYU, interested in exploring various aspects of current Book of Mormon research. The group meets two Wednesdays each month throughout the academic year. During the winter and spring terms of 1987 the group met six times. It will resume meeting again in the fall.

In the first meeting, Jack Welch discussed several aspects of legal expressions in the Book of Mormon and in ancient Near Eastern and Biblical law. He demonstrated that a number of innocent passages in the Book or Mormon offer impressive parallels with the series of laws and the casuistic law forms of ancient Near Eastern legal texts. (See WEL-87 and WEL-87a).

Second, Noel Reynolds discussed his paper, "The Political Dimensions in Nephi's Small Plates" (REY-87). His work shows the importance of Nephi's claim to political leadership over the Lehi colony in opposition to the claims of his older brothers. These competing political claims divided Lehi's posterity and eventually brought the Nephites' tragic end.

In the third meeting, Al Rencher updated the group on the latest developments in wordprint studies. He showed that new wordprint studies by Brian Roberts and John Hilton, using different methods, confirm his and Wayne Larsen's original wordprint studies concerning Book of Mormon texts. He cautioned against misuses of such studies, responded to critics, and reported on blind studies designed to check the underlying assumptions of wordprint analyses, including studies on translated materials.

Fourth, Dean Jessee examined chronologically the accounts of the coming forth of the Book of Mormon. He showed that the earliest accounts given by believers, the curious, and non-believers are all very similar until Abner Cole, a Palmyra newspaper editor, linked Joseph Smith with magic and treasure hunting in 1831. Cole made this link after first having told the traditional story and then having quarreled with Joseph Smith over the unauthorized publication of certain portions of the Book of Mormon.

Fifth, Stephen Ricks presented a paper on the coronation ceremony in Mosiah 1-6, elucidating the ideology of ancient statecraft of which the coronation ceremony was an integral element. His research examined concepts of kingship, coronation at sacred sites, investiture with insignia, co-regency, anointing, and other aspects of ancient kingship reflected in the Book of Mormon.

Sixth, Louis Midgley, building on the work of Stephen Ricks in "The Treaty/Covenant Pattern in King Benjamin's Address (Mosiah 1-6)" (RIC-83a), identified a possible covenant blessing and cursing formula present in Benjamin's address and in fourteen other places in the Book of Mormon. He linked this formula with the way Nephite prophets typically perceived events in their own culture and also

with their understanding of the atonement. He proposed that the particular blessing-cursing formula may be evidence of a unique Lehi covenant.

SCRIPTURE INDEX OF F.A.R.M.S. REPRINTS AND REPORTS COMPLETED

An index of all scriptures mentioned in regular F.A.R.M.S. reprints and reports is now available. Every scripture reference is individually listed, indexed, and briefly described. This index places thousands of details at your fingertips.

More than six months of indexing and computer entries by Les Campbell, Greg McMurdie, and Corey Chivers has culminated in the "Scripture Index of F.A.R.M.S. Reprints and Preliminary Reports, 1987" (CAM-87). What Gary Gillum's scripture index did with the Hugh Nibley archive, this project does for the rest of the F.A.R.M.S. materials. This index lists every scripture used in F.A.R.M.S. papers by book, chapter, and verse. The authors' names, catalog numbers, and page and footnote numbers are then listed, showing each place where the scripture is mentioned. A brief comment identifies the subject of individual scriptures and how each is used in the reports.

To make the index easy to use, it is organized according to the subject categories in the F.A.R.M.S. catalog.

This index guides you readily to the insights that F.A.R.M.S. articles give to particular scriptures, to what researchers are saying about specific verses, and to which verses have received the most scholarly attention. "There has never been anything like this before in the field of Book of Mormon reference resources," says Gary Gillum, librarian at BYU's Harold B. Lee Library. "This project makes a major contribution to the field." This valuable research tool can be ordered on the attached form.

ORDER FORM

Catalog Number	Author and Title	Quantity	Unit Price	Total Price
AND-86	Anderson, Richard Lloyd, "Imitation Gospels and Christ's Book of Mormon Ministry," <i>Apocryphal Writings and the Latter-day Saints</i> 54 pp.		\$1.75	
CAM-87	Campbell, Lester E., "Scripture Index of F.A.R.M.S. Reprints and Preliminary Reports (1987)," 240 pp.		\$6.00	
LAY-87	Layton, Bentley, <i>The Gnostic Scriptures</i> . ISBN 0-385-17447-0 (Doubleday, 1987), 550 pp.		\$25.00	
N-WHA	Nibley, Hugh W., "But What Kind of Work?" (19 May 1987) 24 pp.		\$1.25	
REY-87	Reynolds, Noel B., "The Political Dimension in Nephi's Small Plates," 35 pp.		\$2.00	
RIC-83a	Ricks, Stephen D., "The Treaty/Covenant Pattern in King Benjamin's Address," 14 pp.		\$.75	
WEL-87	Welch, John W. "Series of Laws in the Book of Mormon," 19 pp.		\$1.25	
WEL-87a	Welch, John W. "If a man... 'The Casuistic Law Form in the Book of Mormon," 8 pp.		\$.75	

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BENJAMIN'S ADDRESS: A CLASSIC ANCIENT FAREWELL SPEECH

Scholars have recently taken an interest in the similarities that exist in the farewell speeches of many ancient religious and political leaders. Certain themes appear consistently in these farewell addresses, as if these ancient speakers were following a customary pattern. In some detail, King Benjamin's speech follows the same pattern. Knowing this enhances our appreciation and understanding of this masterful speech and its setting.

William S. Kurz has recently published a detailed study, "Luke 22:14-38 and Greco-Roman and Biblical Farewell Addresses," *Journal of Biblical Literature* 104(1985): 251-68, comparing twenty-two farewell addresses from the classical and biblical traditions. He finds that in Greco-Roman writings, the dying speaker, usually a philosopher or statesman, was concerned with suicide, the meaning of death, and life after death. However, in biblical farewell addresses, the speaker, typically a man of God, focused on God's plan, his people and covenants, or on theological interpretations of history. While some elements are peculiar to one or the other tradition, Kurz has identified twenty elements present in such farewell addresses in general.

Although Kurz knows no single speech which contains all of these elements, some contain more than others. Moses' farewell speech contains sixteen elements (Deuteronomy 31-34); Paul's, fourteen (Acts 20); Moses', thirteen (Josephus *Antiquities* 4.8.45-49, §§ 309-31); and Socrates', eleven (*Phaedo*). It is remarkable that King Benjamin's oration contains as many or more elements than any of Kurz' examples. Unlike the others, Benjamin's speech was recorded in full and was precisely preserved. The report of Benjamin's address is not a paraphrase and is longer and more detailed than such addresses found in the biblical accounts. Sixteen

elements in Kurz' analysis appear directly in this speech and others may be implied.

Kurz signals four of his twenty elements as particularly common to addresses in the Old Testament and in the Old Testament Apocrypha: 1) the speaker proposes tasks for successors, 2) reviews the theological history, 3) reveals future events, and 4) declares his innocence and fulfillment of his mission. These elements appear prominently in Benjamin's text. Furthermore, the emphasis in Benjamin's address is on the relationship of God to man, the speech ending with a covenant renewal. No trace of the Greco-Roman preoccupation with death occurs. Benjamin's speech thus fits illustriously into what may be an Israelite tradition of farewell addresses.

"Benjamin's speech appears to be as full an example of this ancient speech typology as is found anywhere in world literature," reports Jack Welch. A logical inference from this study is that Benjamin may have understood such a tradition and followed its pattern consciously. These rhetorical parallels would then indicate another ancient Near Eastern influence on the Nephite record. Those interested in comparing the completeness of Benjamin's address with any of the twenty-two addresses Kurz examined in his study can consult the detailed chart in his article, readily available in many libraries.



DONATION NEEDED

We have need of a reel-to-reel tape recorder at the F.A.R.M.S. library. If anyone would like to donate such equipment to the Foundation, that would be greatly appreciated.

F.A.R.M.S. INTERNATIONAL

The Foundation's materials are now being received in 39 countries across six continents, thanks to twenty-two faithful volunteers throughout the world who promote F.A.R.M.S. internationally. Under the direction of Les Campbell, international volunteers distribute materials to interested people in their local areas. Most supporters live in the United States, Canada, West Germany, England, Australia, France, Austria, Mexico, and Switzerland. We also appreciate others in Argentina, Belgium, Bermuda, Bolivia, Brazil, British West Indies, Chile, Cook Islands, Denmark, Finland, Guatemala, Haiti, Hong Kong, Indonesia, Ireland, Israel, Italy, Korea, Japan, Netherlands, New Zealand, Northern Ireland, Norway, Philippines, Saudi Arabia, Scotland, Spain, Tunisia, Venezuela, and Wales.

Although religious literature cannot be mailed directly, Uwe Drews, a West German volunteer, reports, "Several saints in the German Democratic Republic enjoy reading the F.A.R.M.S. newsletter which they receive by letter from West Germans...distributed through typewritten copies." In addition, several F.A.R.M.S. reports have been recently translated into German.

F.A.R.M.S. continues to search out people in distant areas who are interested in Book of Mormon research. If you would like to be a volunteer, contact Les Campbell at the F.A.R.M.S. office. Or, if you know people anywhere in the world who might be interested in receiving F.A.R.M.S. materials, send us their names and addresses.

A special thanks goes to the following international volunteers: Ole Aarenstrup, Raymond Agostini, Tom Allsworth, John Ashmead, Warren P. and Michaela Aston, Derek Beauchamp, Claude Boisseau, Anne Campbell, Emile Chartrand, Michael Critchfield, John Dawson, Uwe Drews, Ross Geddes, Christina Gore, Dennis Jensen, Courtney Lassetter, J.C. Meek, Paul Morrison, David Alan Rane, and Shirley Taylor Robinson.



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