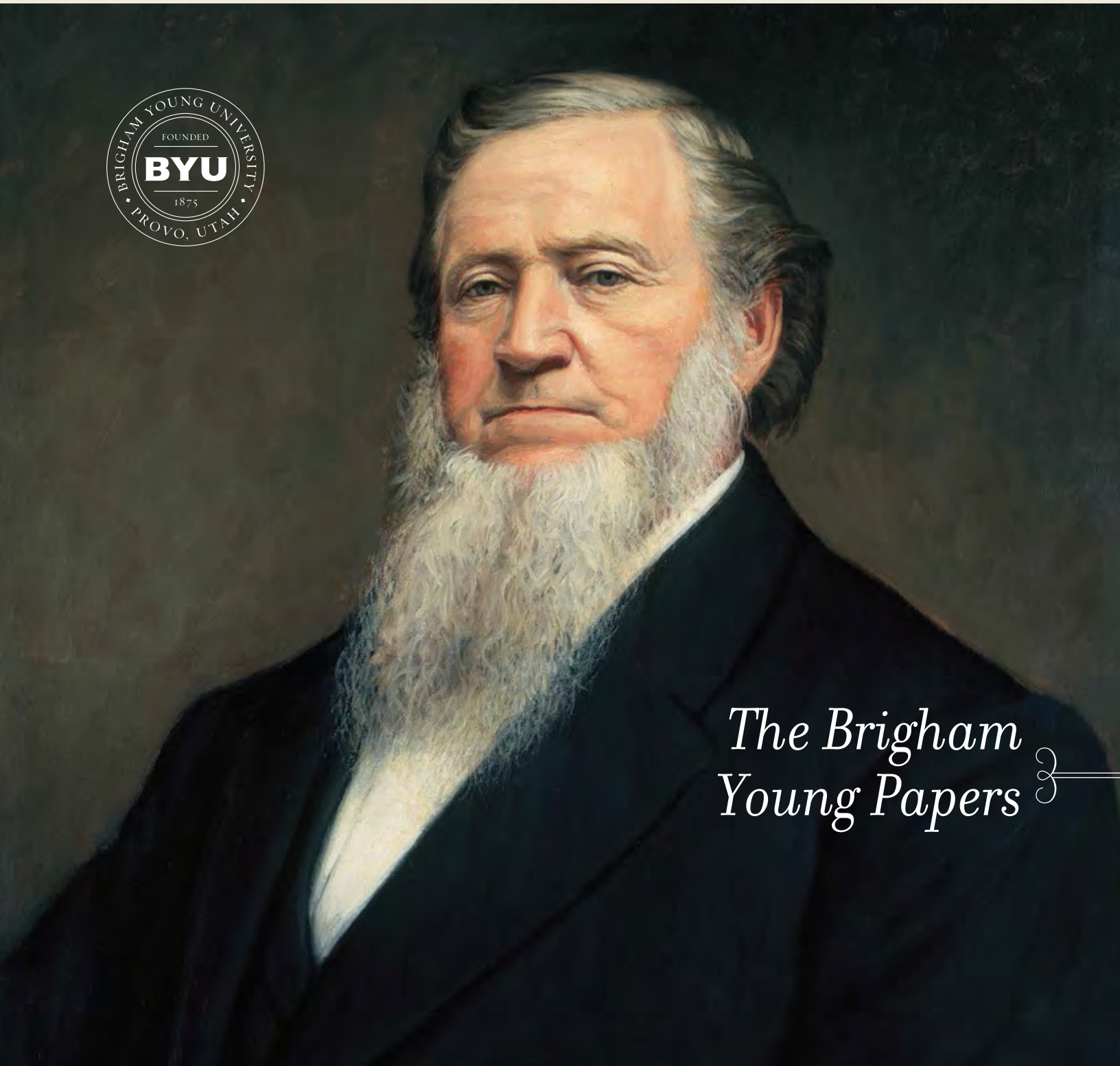


BYU RELIGIOUS EDUCATION

FALL 2018

REVIEW

CALENDAR ✕ COMMENTS ✕ INTERVIEWS & SPOTLIGHTS ✕ STUDENT & TEACHER UPDATES ✕ BOOKS



*The Brigham
Young Papers*

Vision and Passion of the Outgoing Deans



I'm grateful to have this space in the *Religious Education Review* to express appreciation for Dean Brent L. Top and his associate deans, Robert C. Freeman, Dana M. Pike, and Daniel K Judd.

While my guess is that so much of what the dean does will always go unseen, two initiatives give a sense of the kind of energetic and innovative leadership that the outgoing deans provided. These are two initiatives I've been able to observe from a closer vantage point.

First, the Foundations of the Restoration class—launched in 2015—has been a remarkable addition to the course offerings in Religious Education. Dean Top's advocacy for this class was crucial in making it a reality, and the student response to the class has been overwhelmingly positive. The course taps into the best current research and thinking and writing related to the seminal revelations of Joseph Smith and his prophetic successors and to formative episodes in Church history. Because of that, the class offers opportunities for both discovery and synthesis. Simply put, the class is a joy to teach.

Second, the Office of Religious Outreach—organized in 2014—has become the sponsoring and hosting institution for a number of academic interfaith conversations at BYU and beyond, both in the form of formal and regular dialogues and informal lectures and campus visits. Dean Top worked closely with Professor Robert L. Millet to organize the office and give it its charge. The deans' office has been a strong advocate for interfaith activities, including—most recently—the launch of BYU's Student Interfaith Club in winter semester 2018.

Initiatives like these will reverberate for a long, long time to come. I speak for many when I express thanks to the outgoing deans for five years of vision about, and passion for, the mission of Religious Education. ✂

J. B. Haws

Interim Associate Dean, Religious Education

BYU

Religious Education

REVIEW

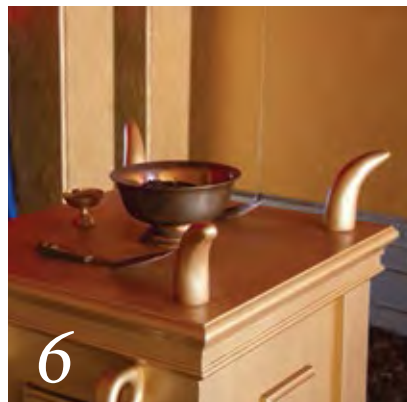
BYU Religious Education Review
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WEB: rsc.byu.edu/review

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Cover: portrait of Brigham Young by John Willard Clawson, ca. 1882. Visual Resources Library.

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SURROUNDED BY CHANGE

AS A NEW SCHOOL YEAR HAS AGAIN begun at Brigham Young University, we are surrounded by reminders of change. The leaves on the trees of the nearby mountain peaks slowly transform from the dark green of summer to vibrant autumn tones of yellow and red. The campus itself awakens from its summer “slumber” of EFY and Education Week as tens of thousands of young adults return, excited to learn.

This fall, significant changes are evident within Religious Education as well. Since our last *Review* magazine, the university has announced changes to the leadership of Religious Education. Brent L. Top completed his successful term as dean of Religious Education. Under his dedicated leadership, changes to the core curriculum hope to improve doctrinal, scriptural, and historical literacy among our youth. Additionally, faculty have been charged with the dual mission of producing high-quality scholarship in their fields of academic training as well as gospel scholarship that can bless the lives of Latter-day Saints. We are grateful for Dean Top’s influence.

Effective July 1, 2018, professor of ancient scripture Daniel K Judd began service as the interim dean of Religious Education. He most recently served as associate dean and previously served as chair of the Department of Ancient Scripture. He is the author of pathbreaking studies on Latter-day Saint mental health. Robert C. Freeman, professor of Church history and doctrine and author of several books examining

the experience of Latter-day Saints in wartime, will continue to serve as associate dean. J. B. Haws, associate professor of Church history and doctrine and author of studies on the public perception of Latter-day Saints in the twentieth century, will also serve as an associate dean. We are excited for their leadership.

Within the Religious Studies Center, Thomas A. Wayment accepted a position in classical studies at

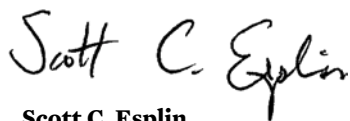


Y Mountain in the fall. Photo by Nate Edwards, BYU, © 2017 BYU Photo. All rights reserved.

Brigham Young University and also completed his term of service as publications director. We are grateful for his vision as he led out in improving both the number and quality of our publications.

Though there are many changes at Brigham Young University, readers of this issue of the *BYU Religious Education Review* will also find consistency. We continue to produce high-quality scholarship, with projects involving the Old Testament, New Testament, Book of Mormon, and Church history highlighted in this issue alone. A replica of the ancient tabernacle graced campus for several weeks, a translation of the New Testament for Latter-day Saints as well as a study edition of the Book of Mormon are about to hit bookshelves, and professors are actively pursuing scholarship on the life and ministry of Brigham Young. We hope you will be as excited as we are about these projects and the growth that can come through change.

Sincerely,



Scott C. Esplin

Publications Director

Religious Studies Center

Calendar of Events

Open to the campus community and the general public

SIDNEY B. SPERRY SYMPOSIUM

Friday and Saturday, 26–27 October 2018

The 47th Annual Sidney B. Sperry Symposium will be held in the Joseph Smith Building (JSB) auditorium on BYU campus. The theme is “Thou Art the Christ, the Son of the Living God.” Presentations will cover the person and work of Jesus in the New Testament. For more information, visit <https://rsc.byu.edu/sperrysymposium>.

BYU RELIGIOUS EDUCATION STUDENT SYMPOSIUM

Friday, 15 February 2019

This event is held in the Wilkinson Student Center from 9:00 a.m. to noon. The annual student symposium provides a forum for students to research, write, and present papers about religious subjects from a faithful perspective. For more information, visit <http://rsc.byu.edu/studentsymposium>.

BYU EASTER CONFERENCE

Friday, 12 April 2019

The BYU Easter Conference will be held in the Joseph Smith Building auditorium beginning at 7:00 p.m. The keynote speaker will be Elder Bruce C. Hafen, a former General Authority Seventy. The other two speakers are Richard Lyman Bushman, Gouverneur Morris Professor of History Emeritus at Columbia University, and Barbara Morgan Gardner, associate professor of Church history and doctrine. Each speaker will talk about various aspects of the Savior, his life, his mission, the Atonement, and his influence in our lives today. Plan to bring a friend or loved one and come early. For more information, visit <http://rsc.byu.edu/easterconference>.

These events are free of charge, and registration is not required. Some event details are subject to change. For more details, please visit us online at rsc.byu.edu/conferences or contact Brent Nordgren at 801-422-3293.



Faculty Highlight: Mark D. Ellison

MARK D. ELLISON (mark_ellison@byu.edu) IS AN ASSOCIATE PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



MARK D. ELLISON RECEIVED A PHD FROM VANDERBILT UNIVERSITY IN early Christianity and early Christian art, an MA from the University of South Florida in religious studies (biblical archaeology), and an MEd and BA from BYU. He also studied New Testament Greek at St. Petersburg Theological Seminary and did archaeology field work at the Bethsaida Excavations Project near the Sea of Galilee. His research examines intersections of early Christian texts and artifacts with interest in biblical reception, portraits of ancient Christians, and early Christian worship, ritual, and marriage. He has presented at conferences of the Society of Biblical Literature, the North American Patristics Society (winning a graduate student paper award), and the American Schools of Oriental Research, and he has written articles for academic and LDS audiences. With Professor Robin Margaret Jensen (University of Notre Dame) he is coeditor of the *Routledge Handbook of Early Christian Art* (2018). Dr. Ellison previously worked for LDS Seminaries and Institutes of Religion, left full-time employment in 2013 to work on his PhD, and joined the BYU ancient scripture faculty in 2017. He and his wife, Lauren, have five children and live in Cedar Hills, Utah. ✂

Faculty Highlight: Craig James Ostler

CRAIG JAMES OSTLER (craig_ostler@byu.edu) IS A PROFESSOR OF CHURCH HISTORY AND DOCTRINE AT BYU.



CRAIG JAMES OSTLER HAS BEEN A RELIGIOUS EDUCATOR FOR MORE THAN 40 years. He received a BA in Spanish teaching from BYU and returned for an MA in educational administration and PhD in family science. He has promoted experiential learning and teaching the scriptures onsite. He, his wife, Sandy, and family have twice lived in Jerusalem, while he taught the BYU Jerusalem Center for Near Eastern Studies. He currently serves as a director of the Church History Travel Study experience and has produced scores of educational videos taking individuals to Church history sites (see byujourneys.org). Dr. Ostler has many publications in Church history and doctrine, including a 1200-page commentary written with the late Joseph Fielding McConkie, *Revelations of the Restoration: A Commentary on the Doctrine and Covenants and Other Modern Revelations*. Along with his expertise in history, Ostler teaches doctrinal courses, including the graduate course on Doctrines of the Restoration. ✂

Faculty Highlight: Avram R. Shannon

AVRAM R. SHANNON (avram_shannon@byu.edu) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.



AVRAM R. SHANNON WAS BORN IN QUANTICO, VIRGINIA, INTO A MILITARY family. Shannon was part of the first graduating class of BYU's revamped ancient Near Eastern studies program in 2007. He then earned a master of studies in Jewish studies from the University of Oxford. His PhD was in Near Eastern languages and cultures with a graduate interdisciplinary specialization in religions of the ancient Mediterranean from The Ohio State University. His academic work looks at how the ancient rabbinic sages interacted with and against the broader Mediterranean world. For a Latter-day Saint audience, Shannon has published on the comparison of the Joseph Smith Translation with Jewish midrash and the importance of understanding the Jewish oral law. He lives in Provo with his wife, Thora, and their seven children. ✂

Staff Highlight: Shirley S. Ricks

SHIRLEY S. RICKS (shirley_ricks@byu.edu) IS A SENIOR EDITOR AT THE RELIGIOUS STUDIES CENTER.



SHIRLEY S. RICKS, WHO WAS TRANSFERRED TO THE RELIGIOUS STUDIES Center in 2017, has been an editor since 1989 for the Foundation for Ancient Research and Mormon Studies as well as the Neal A. Maxwell Institute for Religious Scholarship. She earned three degrees from BYU—her PhD was in family studies. She enjoys embroidery, reading, spending time with family members, and traveling with her husband, Stephen Ricks. A native of Provo, Shirley served a mission in Southern Germany, has reached thirty-three state high points, has lived three years in Jerusalem, and has assisted with Study Abroad programs in Vienna and London. She and Stephen have attended all the temples in the United States and Canada, plus ten others. Their six children and eighteen grandchildren bring great joy. ✂

Replica of the Biblical Tabernacle at BYU

By Dana M. Pike and David Rolph Seely

DANA M. PIKE (dana_pike@byu.edu) IS CHAIR OF THE DEPARTMENT OF ANCIENT SCRIPTURE AT BYU.

DAVID ROLPH SEELY (david_seely@byu.edu) IS A PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

Religious Education hosted a replica of the biblical Tabernacle on BYU's campus last fall, 25 September–28 October 2017. Our main goal was to provide an educational experience for our students, but we anticipated that others would enjoy the forty-five-minute tour. Having the opportunity to walk through and learn about the biblical Tabernacle provided our students and other visitors with excellent experiential learning. Moving through a replica of ancient sacred space helped bring alive the biblical accounts of the Israelites' construction, transportation, and worship at the Tabernacle. This experience further enhanced our visitors' understanding of the concepts of sacred space, degrees of holiness, and the role and power of ritual in worship.

Given that the Tabernacle courtyard was 150 feet by 75 feet (assuming 18 inches per biblical cubit), there were very few places on campus where we could assemble the replica (without using a parking lot). We settled on the quad east of the McKay Building (just northeast of the Joseph Smith Building). The replica was set up running east–west, which necessitated closing the southern portion of the diagonal sidewalk that runs through that area.

Highlights

- The Tabernacle replica was originally created by members of the Huntington Beach and Murrieta Stakes in California for a 2016 youth conference. BYU Professor Donald W. Parry accepted their invitation to serve as consultant on their project.
- Religious Education arranged with the replica's owners and with BYU administration and grounds personnel to bring the replica to campus.

- A committee of seven BYU professors oversaw the effort: David Seely, Dan Belnap, Shon Hopkin, George Pierce, Camille Olson, Don Parry, and Dana Pike. This committee was ably supported by Richard Crookston, Religious Education's IT guru, and his student employees, as well as by the student receptionists in the Department of Ancient Scripture.
- Approximately 32,000 visitors toured the Tabernacle replica in one of the 830 scheduled tours. Evenings and weekends were set aside for people in the local community.
- The main guides were sixty-one students from BYU's Ancient Near Eastern Studies program and our Bible courses, who were paid with "experiential learning" funds, plus another nineteen who volunteered their time. Several of our student guides reported this was their "all-time favorite job" and that they would really miss the Tabernacle when it was gone.
- We held a one-evening interfaith conference on 27 September, at which various local religious leaders presented on the significance of the biblical Tabernacle in their faith traditions. Professor Shon Hopkin presented a Latter-day Saint perspective.

History

Jews and Christians all share the Tabernacle as part of their biblical heritage. However, every Tabernacle replica is somewhat different, due to two key factors: (1) the Bible does not provide us with a blueprint or complete description of all the details of the Tabernacle, so some educated guessing is always involved, and (2) modern replicas



View of the Tabernacle exhibit from the top of the Spencer W. Kimball Tower. Photograph by Dana M. Pike.

typically make some accommodations for safety and cost (no real gold overlay on the ark!).

The Bible presents the Tabernacle as the portable, symbolic abode of Yahweh/Jehovah/the LORD from the time of the Israelites at Mount Sinai (Hebrew *mishkan*, “abode,” is usually translated “Tabernacle” in this context). Exodus 25–30 relates revelation from Jehovah to Moses on Mount Sinai regarding the building of the Tabernacle along with related Aaronic priestly activities. Exodus 35–39 presents the Israelites doing what Moses was instructed on the Mount. Exodus 40 relates the culmination of this process, with the Tabernacle assembled at the base of Mount Sinai and there dedicated by Moses. It was eventually transported to the land of Canaan or Israel, where it continued to function as a central component

in Israelite worship at least to the time of Samuel, a few centuries later. Eventually, Solomon built a temple in Jerusalem.

The Tabernacle represented Jehovah’s presence in the midst of his covenant people and modelled a way for them to interact with each other. The courtyard of the Tabernacle was 100 by 50 cubits, which as mentioned above is about 150 by 75 feet (all the measurements that follow are given in feet, based on the biblical sizes given in cubits). The “walls” of the courtyard consisted of poles and white fabric sheets about 7.5 feet high (Exodus 27:18), and delimited the area inside the courtyard as sacred space. Because the Holy of Holies at the back of the Tabernacle symbolized Jehovah’s throne room, the closer one moved toward that space, the greater the degree of holiness or



The Holy Place was about 30 by 15 by 15 feet high, twice the size of the Holy of Holies, and contained the menorah (lampstand), the showbread table, and the altar of incense. Photograph by Richard Crookston.

sanctity, and the greater the restrictions on who could approach there. Thus, Israelites could enter the courtyard up to the altar but *never* went inside the Tabernacle proper. Levites and Aaronic priests functioned in the courtyard. Only the priests could enter the first portion of the Tabernacle, and besides Moses only the Aaronic High Priest entered the Holy of Holies (Exodus 30:6; Numbers 7:89). Israelites entered the courtyard on the east side, through an entryway consisting of fabric dyed red, blue, and purple. The Bible does not explain the exact scheme nor the significance of these colors. Many people assume they symbolized blood, heaven, and royalty, respectively.

Israelites gathered at the Tabernacle to worship, which included their offering animal and grain sacrifices, praying, singing or chanting psalms, and being taught the word of the Lord. As far as we know, regular Israelites were allowed through the entryway into the first portion of the courtyard but were not allowed past the altar. With the various sounds of people and animals plus the smell of burning animal flesh on the altar, worship in the Tabernacle courtyard did *not* exhibit the quiet reverence Latter-day Saints experience in modern temple worship!

The Aaronic priests functioned as intercessors or mediators, representing Israelites to Jehovah, and Jehovah to the Israelites. The priests functioned at the altar of burnt offering, the first object one encountered when entering the courtyard. The Tabernacle altar was made of wood, overlaid with bronze, and was 7.5 by 7.5 by 4.5 feet tall. A focal point of Israelite worship, offering sacrifice was a sign of ancient Israel's faith in and obedience to Jehovah. It represented giving their best to him and transferring it, through burning, into another realm. Individuals and families brought sacrificial animals to show gratitude and devotion, to repent, and to commune with God. The priests offered a whole burnt offering on the altar every morning and every evening on behalf of all Israelites. In addition to blood sacrifice, which represented the offering of a life, other forms of offerings included flour and wine. The biblical sacrificial system is described in Leviticus 1–7 and elsewhere.

The next item encountered in the courtyard was the bronze laver, or water basin, where the priests washed prior to officiating in their duties. This laver was portable and thus *much* smaller than the later cast bronze “sea”

The Aaronic priests functioned as intercessors or mediators, representing Israelites to Jehovah, and Jehovah to the Israelites.

at Solomon's temple (1 Kings 7:23), which rested on the back of twelve oxen (the size of the Tabernacle laver is not recorded in the Old Testament, so estimates vary). Cleanliness was essential to approaching the presence of God. The priests' washing with water had both practical and spiritual significance. Practically, priests and Levites washed themselves from dirt, blood, and other physical impurities. Spiritually, their washing symbolized the clean state necessary to ritually function in Jehovah's presence.

The Tabernacle itself was forty-five feet long by fifteen feet wide and fifteen feet tall. It consisted of connected wooden frames, covered with linen fabric, which was covered with a layer of goat-hair wool, which was covered with a layer of ram skins dyed red, which was covered with an outer protective layer, the meaning of the Hebrew word for which is uncertain (badger or dolphin skins are often suggested; see Exodus 26; 36). The interior wooden frames were overlaid with thin sheets of gold. This structure consisted of two rooms or partitions, the Holy Place and the Most Holy Place, often called the Holy of Holies.

Aaronic priests entered the Holy Place of the Tabernacle on its east end through an outer veil containing the colors red, blue, and purple. The Holy Place was about 30 by 15 by 15 feet high, twice the size of the Holy of Holies, and contained the menorah (lampstand), the showbread table, and the altar of incense.

The menorah was made of pure gold (notice the contrast between the bronze items in the courtyard and the gold items in the Tabernacle). It had seven branches (or arms), like an almond tree, each topped with an olive oil lamp (Hebrew *menorah* means lampstand; KJV "candlestick" is an unfortunate anachronism; there were no wax candles in ancient Israel). These seven lamps provided the only light inside the Tabernacle proper (Exodus 25:37). In the Old Testament olive oil is connected with the Holy Spirit (1 Samuel 10:1-11; 16:13). Possible interpretations of what the menorah symbolized, with its seven branches or arms and lamps, include the tree of life, the seven days of the Creation, and the seven planets of the then-known cosmos.



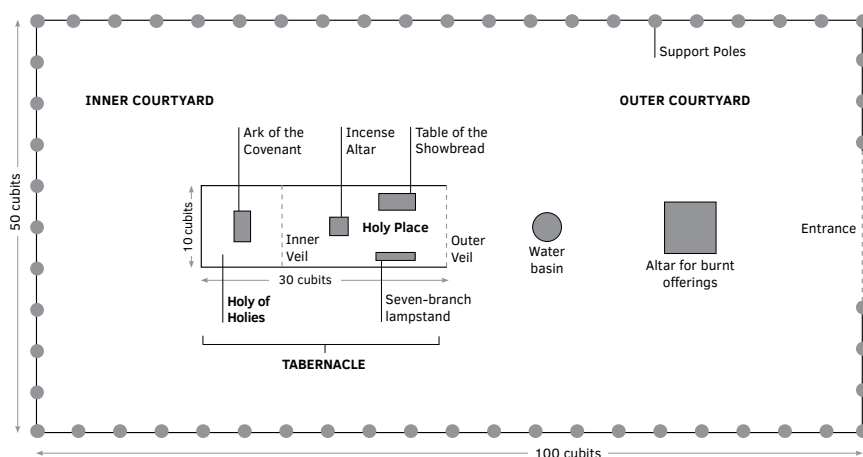
Top: Laver and outer veil of the Tabernacle.
Middle: Table of showbread in the Holy Place.
Bottom: Ark of the covenant in the Holy of Holies.
Photographs by Richard Crookston.

Latter-day Saints, with their Restoration understanding of the plan of salvation, have seen the Tabernacle (and later temples) as a representation of the path back to God.

The table of showbread, or bread of the presence, as it is usually translated now, was where twelve flatbreads were placed each Sabbath by the priests. The table itself was made of wood, covered with gold, and was about 3 by 1.5 by 2.3 feet tall. At the end of each week the bread was eaten in the Tabernacle by the priests, who replaced it with fresh flatbreads. The bread represented the twelve tribes of Israel in Jehovah's presence and expressed grateful recognition of Jehovah as the source of life and sustenance. The bread on the table further symbolized a sacred meal and the accompanying communion shared by Jehovah and his covenant Israelites, as mediated by the Aaronic priests. Postbiblical Jewish tradition suggests there was also a pitcher of wine on the table. This accords with the biblical indication that the table was to also contain "its plates, its ladles, its pitchers, and its bowls, to be used in pouring out offerings" (Exodus 25:29, NET Bible; see also Numbers 4:7).

The final item in the Holy Place was the altar of incense, centrally placed in front of the inner veil, which separated the Holy Place from the Holy of Holies. It was made of wood overlaid with gold and was 1.5 by 1.5 by 3 feet tall. Priests burned incense here every morning and evening. The burning incense helped to create, through sight and smell, an otherworldly atmosphere of sacred space as one approached the Holy of Holies (contrast the burning animal parts on the altar in the courtyard). Incense also signified the prayers of the righteous rising heavenward (Psalm 141:2, "Let my prayer be set forth before thee as incense"; cf. Revelation 5:8; 8:4), as well as symbolizing that the prayer and the one offering the prayer was smelling sweet and acceptable to Jehovah.

A veil separated the Holy Place from the Holy of Holies. Like the outer veil that covered the entryway to the Tabernacle proper, this veil contained the colors red, blue, and purple, plus cherubim. Cherubim symbolically functioned as guardians of sacred space in Israelite and other ancient Near Eastern cultures. The Tabernacle Holy of Holies was a perfect cube, 15 by 15 by 15 feet. Only one



Layout of the Tabernacle complex. Emily V. Strong.

cultic item was housed in this Most Holy Place, the ark of the covenant, which sat in darkness.

The ark was a wooden chest covered with gold that represented Jehovah's throne or footstool. On top of the ark was the *kaporet*, translated in the KJV as "mercy seat" (Exodus 26:34; translated by others as "atonement lid," NET Bible). It was a solid gold slab topped with two cherubs facing each other as guardians of the throne of God (Numbers 7:89; 1 Samuel 4:4). The ark of the covenant was the holiest object in the Tabernacle. It functioned as the repository of the two stone tablets on which were written the Ten Commandments (representing the covenant between Jehovah and the Israelites; see Exodus 25:16), a pot of manna (Exodus 16:33–34), and Aaron's rod that budded, demonstrating that Jehovah had chosen the Levites to mediate between the Israelites and himself (Numbers 17:1–11).

After Moses, only Aaronic high priests entered the Holy of Holies, and then only once a year, on Yom Kippur, the Day of Atonement, placing sacrificial blood on the mercy seat to make atonement for Israel (Leviticus 16). (For more on the six ritual items in the courtyard and Tabernacle, see <https://magazine.byu.edu/article/6-symbols-ancient-tabernacle/>)

The Why of Worship

The Old Testament prescribes much (not all) of what Israelites were supposed to *do* in their sacrificial system



Eastern entrance to the Tabernacle replica. Photograph by Dana M. Pike.

but provides little specific information about the *why*, what the various aspects and elements symbolized. Not surprisingly, early Christians tended to see Jesus Christ represented in the Tabernacle features and rituals. For example, according to Hebrews 8–9, the Israelite Aaronic high priest, who year after year entered the Holy of Holies on Yom Kippur with sacrificial blood to make atonement for all Israelites, was foreshadowing Jesus Christ, the great High Priest, who offered his own atoning blood as sacrifice and passed through the “veil,” entering the Holy of Holies of heaven. This act was further connected with Mark 15:38 and Matthew 27:51: at the crucifixion of Jesus, the veil of Herod’s Temple was ripped from top to bottom, symbolizing the power of Christ’s atoning sacrifice to make it possible for all to enter the presence of God (remember that most ancient Israelites were never allowed into Jehovah’s immediate “presence” as symbolized by the Holy of Holies; see other New Testament passages that evoke Tabernacle/temple imagery, such as Romans 12:1–2; Hebrews 4:14–16; 10:1–22).

Latter-day Saints, with their Restoration understanding of the plan of salvation, have seen the Tabernacle (and later temples) as a representation of the path back to God. The biblical Tabernacle did not function to provide the equivalent of latter-day temple ordinances, at least as described in the Bible, but it can be seen as symbolically representing similar truths and processes. So understood, as one leaves “the world” by entering sacred space and making covenants one benefits from the cleansing power of Christ’s Atonement, symbolized by the altar’s fire consuming a blood sacrifice and by the laver’s water (think of the two Christian baptisms—of water and of fire). One

is then prepared for greater spiritual encounters. This includes increased communion with God and the gift and guidance of the Holy Spirit, and can be understood as having symbolic connection with the light and bread and incense in the Holy Place of the Tabernacle. In John’s Gospel, Jesus refers to himself as the “bread of life” (6:35, 48, 51) and the “light of the world” (8:12; 9:5). And the LDS sacrament (known to other Christians as communion and the Eucharist) is essentially a sacred meal in which participants gratefully remember Christ’s sacrificial offering, renew communion with God, and are nourished by him. Thus, walking in the light of the Lord leads to a sweet and acceptable life, which culminates in the eventual opportunity to enter and remain in the presence of our Father and his Son. This path of faith, obedience, covenant, sacrifice, ritual washing and cleansing, having the light of the Spirit, and divine sustenance is realized in the Tabernacle layout. Of course, ancient Israelites were not allowed to participate in all these processes and sacred spaces—that was left to the priests, who institutionally mediated between Jehovah and his people. But experiencing the Tabernacle provides Latter-day Saints an opportunity to reflect on their own spiritual journey.

As we led our BYU students and others through the Tabernacle replica, we encouraged them to first understand what the items and practices of the Tabernacle were as mentioned in the Bible, then to consider how other people—Jews and traditional Christians—have interpreted these things, and then finally to bring their Restoration insights to further understanding what these features can symbolize. We think it was a worthwhile endeavor. ✂

A MARVELOUS NEW BOOK OF MORMON STUDY EDITION

By Blair Dee Hodges

BLAIR DEE HODGES (blairhodges@byu.edu) IS PUBLIC COMMUNICATIONS SPECIALIST AT THE NEAL A. MAXWELL INSTITUTE FOR RELIGIOUS SCHOLARSHIP

“The Book of Mormon,” Elder Neal A. Maxwell once said, “is like a vast mansion with gardens, towers, courtyards, and wings. There are rooms yet to be entered, with flaming fireplaces waiting to warm us. . . . Yet we as Church members sometimes behave like hurried tourists, scarcely venturing beyond the entry hall.”¹

While members of The Church of Jesus Christ of Latter-day Saints sometimes scoot quickly through the mansion, Professor Grant Hardy of the University of North Carolina–Asheville believed people outside the Church often do little more than peek through a window or stare at the facade. In 2003, Hardy published his *Reader’s Edition* of the Book of Mormon with the University of Illinois Press to help scholars and students of other faiths engage more closely with a scripture that may “someday join the Bible, the Qur’an, the Bhagavad Gita, and the Lotus Sutra as one of the world’s most influential religious texts.” Though the Book of Mormon is widely available, Hardy recognized that its complicated and lengthy narrative—printed in columns of small text packaged in a simple blue cover—could prove daunting for readers who would “often fail to perceive the literary and spiritual strengths” that practicing Latter-day Saints might be more likely to treasure. For the *Reader’s Edition* he reformatted the 1920 edition’s public domain text into a more readable font set in modern paragraph style with updated punctuation, new content headings, and other guides to help beginners explore the mansion.²

For the past fifteen years, the *Reader’s Edition* has provided a comfortable reading experience to members of other faiths engaged in academic research. Hardy published *Understanding the Book of Mormon: A Reader’s Guide* with Oxford University Press—an entire book devoted to examining new aspects of the text he’d noticed while working on the *Reader’s Edition*.

“In many ways,” editors of the *Journal of Book of Mormon Studies* noted in 2016, Hardy’s *Reader’s Edition* “marked the possibility of a turning point in Book of Mormon studies, with the Book of Mormon being brought to the attention of the broader academy. We as editors see his work as transitional in a crucial way.”³

Hardy has helped raise the Book of Mormon’s profile in the broader academy, but as a Latter-day Saint, he also wants fellow Church members to better enjoy its gardens and towers, to spend more time in its courtyard and wings. Together with Brigham Young University’s Neal A. Maxwell Institute for Religious Scholarship, the BYU Religious Studies Center, and Deseret Book, Hardy is preparing the *Maxwell Institute Study Edition* of the Book of Mormon (*MISE*).

What Is New about the *MISE*?

The *Maxwell Institute Study Edition* will be the first edition ever to combine the Church’s current official version of the text (2013) with the results of Royal Skousen’s groundbreaking Book of Mormon Critical Text Project. To Hardy, Skousen has created “a corpus



Above: Original woodcut carvings by Latter-day Saint artist Brian Kershnik. His multiple-year work resulted in nineteen original illuminations spread among the Book of Mormon's fifteen books. Photographs by Blair Dee Hodges.



Left: Prior to the carving process, Brian Kershnik sketches the Study Edition's cover illumination at his studio in Provo, Utah.

Below: Original woodcut featured at the beginning of Words Of Mormon.



of textual analysis that will last for many generations to come"; his meticulous research of the earliest text of the Book of Mormon from its original and printer's manuscripts up through its current English editions can "teach us how to read scripture both critically and faithfully."⁴ Few readers, however, will have the time or patience to read through Skousen's 4,000-plus pages of variant analysis. The *MISE*'s footnotes draw directly on the Critical Text Project, directing readers to nearly 200 variants from the Book of Mormon's original manuscript and about 200 from the printer's manuscript that could make the current text more accurate or understandable. These variants are offered as suggested points for consideration rather than authoritative replacements of the Church's authorized text.

Hardy also thoroughly revised the headings, paragraphing, punctuation, and poetic forms from the *Reader's Edition*. The *MISE* highlights original chapter



Brian Kershnik carves “Other sheep I have . . .,” the cover image and frontispiece for the Maxwell Institute Study Edition of the Book of Mormon.

divisions—which research suggests were part of the original text as it was revealed⁵—to better acquaint today’s readers with how the text was deliberately constructed by its ancient authors and experienced by its nineteenth-century audience.

Observations from decades of LDS scholarship produced by FARMS, *BYU Studies*, the Religious Studies Center, the Maxwell Institute, and other scholars and students of the sacred text are distilled in the MISE’s brief, thoughtfully considered footnotes. The main focus always remains, however, on the text itself—its wording, structure, and interconnections—allowing the scripture’s sacred message to be heard anew. The Book of Mormon’s narrative complexity and coherence—highlighted in this edition—offer some of the strongest evidences of its history and miraculous translation.

Newly commissioned charts and appendixes will help readers keep straight the names and relationships of various individuals, places, and records, in addition to examples of chiasmus and testimonies from Joseph Smith and other witnesses—including several women—of the text and its translation.

The aesthetics of reading is also being carefully considered as the *MISE* is being prepared for publication. Reformatting the text to align with twenty-first-century expectations can do a lot of heavy lifting for readers—*When does direct speech begin and end? Whose voice are we hearing? When are new topics introduced or themes revisited?* This exquisitely produced volume will present the official LDS edition of the Book of Mormon in an attractive, accessible version using helpful features that

have been part of standard Bible publishing for decades: paragraphs, quotation marks, poetic stanzas, section headings, superscripted verse numbers, and more. These additions are clearly set apart from the official 2013 text as guides to facilitate new reading experiences and spiritual insights. The *MISE* will also feature approximately twenty beautiful and original woodcut illuminations by popular LDS artist Brian Kershnik.

Perhaps the most significant difference between the *MISE* and the *Reader’s Edition* is that the latter was expressly an academic work, designed for religiously neutral scholarship, while the *MISE* is edited and presented from an explicit position of faith and is intended primarily for readers who regard the Book of Mormon as revealed scripture. Readers will come to know the ancient editors Nephi, Mormon, and Moroni even better as they encounter familiar words in a fresh format. The *MISE* is designed to build and sustain faith by encouraging readers to enter into a deeper relationship with the sacred text, and with the God who preserved and revealed it.

Even 188 years since its publication, the Book of Mormon awaits further exploration. “All the rooms in this mansion need to be explored,” Elder Maxwell implored fireside attendees at Brigham Young University in 1990, “whether by valued traditional scholars or by those at the cutting edge. Each plays a role, and one LDS scholar cannot say to the other, ‘I have no need of thee’ (1 Corinthians 12:21).” The Maxwell Institute, the Religious Studies Center, and Deseret Book are excited to bring this cutting-edge study edition of the Book of Mormon to English-speaking Latter-day Saints, with a recognition that much more remains to be discovered.

Examples of Textual Emendations Included in MISE

The *MISE* will use the current, official 2013 edition of the Book of Mormon, and the footnotes will include nearly 200 variants each from the original and printer’s manuscript respectively. Roughly 140 of Skousen’s textual emendations of probable and possible wording of the original dictation are also included in the footnotes. Many emendations based on the earliest available text could correct inadvertent errors in transcription, copying, or typesetting introduced during the course of its transmission and publication over many years.

“The Book of Mormon,” Elder Neal A. Maxwell once said, “is like a vast mansion with gardens, towers, courtyards, and wings. There are rooms yet to be entered, with flaming fireplaces waiting to warm us. . . . Yet we as Church members sometimes behave like hurried tourists, scarcely venturing beyond the entry hall.”

A few of Hardy’s favorite examples include the following:

1 Ne. 13:12

CURRENT: “And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters”

ORIGINAL MANUSCRIPT: “a man among the Gentiles *which were* separated”

In 1837, Joseph edited the Book of Mormon text, changing nearly every “which” that referred to people to “who.” He did this rather routinely, even perfunctorily, and in this case the original reading probably makes more sense. It was the Gentiles who were separated from the Lamanites by an ocean, not just one man.

1 Ne. 15:35

CURRENT: “And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the preparator of it”

ORIGINAL: “the devil is the *proprietor* of it”

A fresh, provocative image, more readily understandable than the obscure word “preparator.” In this case, Oliver Cowdery apparently couldn’t make out the spelling of the word in the original manuscript (written by another scribe) and came up with “preparator.” While editing the 1837 edition, Joseph Smith wrote “father,” which he later changed to “foundation.” The editors of the 1981 edition reintroduced “preparator.”

2 Ne. 2:11

CURRENT: “If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad.”

Although this is the reading of the earliest extant manuscript (P), Skousen suggests there was a copying error and he emends the verse to read “neither *happiness* nor misery,” which preserves the parallels and reflects

the wording later in the same verse: “nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.”

Jacob 7:26

CURRENT: Jacob describes himself as having been “born in tribulation, in a wilderness”

In both the original and the printer’s manuscript, the reading is “in a *wild* wilderness.” This evocative, redundant adjective was apparently deleted by the typesetter of the 1830 edition.

Alma 39:13

CURRENT: “but rather return unto them, and acknowledge your faults and that wrong which ye have done.”

Somewhat surprisingly, the original manuscript read “acknowledge your faults and *repair* that wrong which ye have done,” which seems to accord more fully with the requirements of true repentance. The problem is that a stray inkblot through the top of the “p” led Oliver to read the word “repair” as “retain” when he was copying for the printer’s manuscript (his cursive *r*’s and *n*’s look very similar). From 1830 on, the verse read “acknowledge your faults and retain that wrong,” until the editors of the 1920 edition realized that didn’t make much sense, so they just dropped the “retain.” ✂

Notes

1. Neal A. Maxwell, “*Not My Will, But Thine*” (Salt Lake City: Bookcraft, 1988), 33.
2. Grant Hardy, ed., *The Book of Mormon: A Reader’s Edition* (Urbana: University of Illinois Press, 2003), vii.
3. “Editors’ Introduction,” *Journal of Book of Mormon Studies* 25 (2016): vi.
4. Grant Hardy, “Approaching Completion: The Book of Mormon Critical Text Project: A Review of Royal Skousen’s *Analysis of Textual Variants of the Book of Mormon*,” *Brigham Young University Studies Quarterly* 57, no. 1 (2018): 167.
5. Royal Skousen, “Changes in the Book of Mormon,” *Interpreter: A Journal of Mormon Scripture* 11 (2014): 163.

See “*Using the Study Edition*” chart on page 33.

The Brigham You

By Gerrit J. Dirkmaat, Andrew H. Hedges,
and Thomas A. Wayment

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BRIGHAM YOUNG, SECOND PRESIDENT OF THE CHURCH, oversaw colonizing much of the Great Basin and beyond. He led the Church from 1844 until his death in 1877. Because of his long tenure as leader of the faith and his multiple governmental positions, such as serving as governor of Utah Territory from 1850 to 1857, the papers left by him and his associates are extensive. To understand his contributions to the Church and the United States, it is essential to make his records more accessible. At the same time, the sheer scope of the documentary record left by Young makes this effort a massive undertaking. To facilitate this effort, scholars have recently formed the Brigham Young Center Foundation, a public nonprofit dedicated to advancing the understanding of Brigham Young and his world and making the Brigham Young Papers accessible. The foundation is funded by individual donors, large



Portrait of Brigham Young by John Willard Clawson, ca. 1882.
Visual Resources Library.

ing Papers

and small. Given the size of the task, additional support is always welcome.

The Brigham Young Center (BYC) is the business face of the Brigham Young Center Foundation. It is an independent organization, not supported by or affiliated with the Church or the Church History Department. However, the center's initiative relies on close cooperation with the Church History Department, which houses and owns most of the manuscripts. The purpose of the center is to facilitate quality scholarship about Brigham Young and his times. This is being done through two major initiatives. First, the center is assembling a research repository of materials that illuminate his life and work. As this takes shape, scholars associated with the center will have unparalleled access to resources for exploring, understanding, and writing about Young and his world. Second, the center is making available the papers by providing easy access to transcripts of the tens of thousands of documents created by Young and his clerks or kept in his office. Together, these two initiatives will provide the resources necessary for a better understanding of Young, the Church in his day, and the foundations of the Restoration.

Thomas Wayment, then director of the Religious Studies Center, interviewed Andrew Hedges and Gerrit Dirkmaat, two historians associated with the newly formed Brigham Young Center who are faculty members in the BYU Department of Church History and Doctrine to discuss this enterprise. The following is a transcript of that interview.

Wayment: Ron Esplin, one of the general editors of the Joseph Smith Papers Project, is working to establish the

OBJECTIVES OF THE BRIGHAM YOUNG CENTER

- A primary objective is to make the Brigham Young Papers available. Most documents will be accessible online, with only the most important documents to appear in printed volumes.
- A second objective is to provide accurate information about Brigham Young and his world. The Brigham Young Center website will become *the* place to learn about "Brother Brigham"—to understand and explore his life and times.

THE PAPERS

- The beginning of the Brigham Young era coincides with an expansion of Church record keeping, resulting in more records being created and carefully preserved, including minutes of hundreds of important meetings, for example.
- The massive Brigham Young collection includes more than 10,000 outgoing letters and three times as many incoming letters.
- There are extensive accounts of more than a thousand Brigham Young sermons, compared with only partial accounts of a few dozen sermons of Joseph Smith.
- As expansive and important as the "History of Joseph Smith" is, the "History of Brigham Young" is many times larger.

Brigham Young Center to publish the Brigham Young Papers. How many historians are expected to be involved with the Brigham Young Center?

Dirkmaat: The Brigham Young Papers and Brigham Young's legacy are so massive that you could have twenty historians on it, and you would be able to rapidly produce work, but it would still be a massive project. There are more Brigham Young letters alone than there are Joseph Smith's papers in total for Joseph's whole life. So just in letters alone the scope is massive, and we aren't even talking about Young's sermons, nor his journals.

Hedges: We are talking about ten thousand or so outgoing letters and more than thirty thousand incoming letters, plus thousands of telegrams.

Dirkmaat: Exactly. Brigham Young wrote and received more letters than Joseph Smith had documents



Andrew H. Hedges. Photographs by Brent R. Nordgren.

from his entire life, and that's counting all the *Times and Seasons* editorials, the minutes of meetings Joseph was in that were recorded. We have not even broached the surface of minutes of meetings that Brigham Young was in. The center is first focusing on annotating and publishing his earliest journals.

Wayment: These are public diaries. Is that correct?

Dirkmaat: Yes. His office journals are there too.

When he gets to Utah, there are journals that are kept not by him but by scribes. The manuscript history of Brigham Young is written very similar to the way the Joseph Smith history was written.

Wayment: So there's a manuscript history?

Hedges: Yes. Published in the *Deseret News* and the *Millennial Star*.

Wayment: And then there are his personal letters, outgoing and incoming.

Dirkmaat: Which number around forty thousand, and that is a rough estimate and includes only letters that we have in our possession. So we aren't even counting all the private collections of people who have a private letter of Brigham Young sent to them. These are just the ones in the Church's purview and that are known. So if we did the kind of in-depth investigation that we did with the Joseph Smith Papers, my guess is that we'd turn up thousands more. And there are thousands of meeting minutes and



Gerrit J. Dirkmaat

probably several thousand sermons for which there is at least a partial record.

Hedges: For some we have the published version and some only the shorthand notes.

Wayment: And those are in Pitman shorthand?

Hedges: Yes, usually in the hand of George D. Watt, who would transcribe them into longhand, and then they would be published. There are some sermons where we have all three stages: shorthand, longhand, and print version.

Dirkmaat: Almost all speaking by Brigham Young is extemporaneous; he and his associates just stand up and start talking, and they rarely have any notes or script.

Wayment: So I assume there are also the public legal records?

Hedges: Yes. He was governor for seven years. He was also the Indian agent for several years, and the records associated with those positions alone are vast.

Dirkmaat: And he was then the governor of the shadow government of the state of Deseret. The way that you make a new state government is you propose a constitution and you vote on it and elect officers who are then going to immediately fill those roles if the constitution is approved by the US Congress. Multiple times the Mormons sent a constitution of the proposed state of Deseret to the Congress, which rejected it. But the leaders of the shadow government were regularly meeting,

so there are administrative records, there are personal records, and we're not even scratching the surface of legal and property records.

Wayment: So you've described a massive collection, larger than Joseph's by far.

Dirkmaat: Probably even ten times larger than Joseph's, I would guess.

Wayment: How do you decide what to make available officially? What will you decide to annotate and publish?

Dirkmaat: Because much of this is already available in the sense that someone can go to an archive, and they can pull up these letters and read them. This is more about making them readily available and understandable. Going to an archive and pulling up letters is just not what your average member of the Church is spending their Saturday afternoon doing.

Hedges: Exactly. The Brigham Young Center wants to make tens of thousands of these documents available so that researchers can use them.

Dirkmaat: The idea is to create something similar to what has been created for the Joseph Smith Papers at some point, where you have a website that you have these documents available and transcriptions for anyone researching Brigham Young. Along with making the documents more readily available, the center would be producing annotated scholarly works—for example, Brigham Young's journals. I also think the vision is to eventually produce works that are of a more synthetic nature, designed to be more applicable to Latter-day Saints generally. I think that there's kind of a dual effort there. So the idea is that we would like to eventually publish a really comprehensive biography of Brigham Young that is document based but also accessible and readable.

Wayment: So now, we understand that the diaries are one of the first projects that are targeted for print and how large are those? Is that one diary, two diaries? I understand these are the ones Brigham kept himself, in his own hand, is that correct?

Hedges: Well, that goes back to your previous question: which ones are receiving priority for scholarly examination. There are only three holographic diaries, starting in 1832 and ending in 1845. Then there's this transition to journals kept by clerks. I think the vision of the center is to get into the mind of Brigham Young as much as possible, which we can do through his holographic diaries.

The Brigham Young Center wants to make tens of thousands of these documents available so that researchers can use them.

That's where we see what he's thinking. That's where we see how he expresses himself. That's where we see the unfiltered Brigham. That is why the center is focusing on those diaries. Four diaries are pre-Utah, but three are actually in his own hand. The one that Gerrit is working on is pre-Utah. It starts in September 1844 and ends in February 1846, but it is not in his own hand. It basically ends on the eve of leaving Nauvoo, and he was already using clerks and scribes.

Dirkmaat: The entries in all of these journals are incredibly sporadic; this is not a Wilford Woodruff everyday-entry record.

Hedges: I've been researching his mission journals for 1843 and 1844. He goes back east both times, and it's been fascinating to see how they travel. They're walking. They're going by stage. They're going by steamboat—steamship on the Great Lakes. They're going by train. You get a real sense of just what America was like and how people got around and just what it meant to be a missionary on the move back in the 1840s.

Wayment: Brigham Young has such a long career, longer than any other President of the Church. Have you gotten far enough in to see growth for Brigham Young? In a sense, we get our modern prophets for a short period of time. They come at the end of a very long and successful life. Brigham is in his forties when he takes over, and he lives quite a long time. Do we see transformation?

Hedges: I think so. Again, I've only worked on two years, 1843 and 1844, but it is interesting. You've got these missionary journals, and they're a little dry. It's a travel log, and then on 8 August 1844, when he's made it back to Nauvoo after Joseph's death and he addresses the Saints at large for the first time, it's totally different than what you've had before. He talks about what he's feeling; you can see it visually in the length of entries. For example, in April 1841 Brigham covers five days in five short lines. But

as you look at the entry for the 8th of August 1844, there is a marked difference. “This day is long to be remembered by me. First time I’ve met with the Church in Nauvoo since Brother Joseph and Hyrum was killed, the occasion in which the Church was called somewhat painful to me.” Now you’ve got heart and soul. It may not be growth, but it’s certainly a new openness. It’s a different tone that you get after he takes the reins.

Dirkmaat: From that entry you get the sense of the mantle falling on him, that he feels that weight.

Hedges: And he’s willing to express it. It’s probably the same Brigham that existed on 7 August, but he’s expressing it now, and he has a sense that this is important to get down on paper. Really, over the course of thirty years I think you will see even more growth, more maturing, more wisdom, but even here you get a sense that this is a watershed moment in his life.

Wayment: I hear that the papers have uncovered a side of Brigham that doesn’t get a lot of attention.

Dirkmaat: Yes. First of all, the side of Brigham that has received any kind of attention at all is the most controversial side. Brigham Young is someone who has produced or been a part of millions of words of dialogue. The *only* things most Latter-day Saints know about Brigham Young is that Brigham Young led people to Utah, is accused of saying controversial things, and he had a lot of wives.

Hedges: I think that there’s a sense that we know him very well, but we really don’t—just like there was a sense that we knew Joseph Smith, but now that we’ve systematically examined his papers we are often rewriting that part of Church history and that part of Joseph Smith’s life. With Brigham Young, people seem to feel like they know him even more, at least the parts that really count and are essential. They think they know who he is, what he said, what he taught, and things like that. But once you get into his personal papers, an entirely different Brigham Young starts to emerge that differs from the assumptions people make.

Wayment: So the Saints could really engage with this kind of broader picture of Brigham, and that is what you hope to capture?

Dirkmaat: There is something to be said about Brigham Young and Latter-day Saints. Clearly Joseph Smith is the founder of all of this—the revelation from God under the direction of the Almighty. What I’m saying

is that Joseph Smith is the reason why we believe the things we believe, but Brigham Young is the reason why a Church exists in which we believe in today. It’s under Brigham Young that the Church doesn’t completely fall apart and dissipate. It’s under Brigham Young that a core central location is made, a refuge where the Church can become strong enough that it doesn’t collapse. Then the message of Joseph Smith is able to be brought to the rest of the world. In some ways, I see Brigham Young as this almost Paul-like figure in the sense that without Paul it’s hard to see how Christianity could become a world religion. Without Brigham Young, it’s very difficult to see how the Church could have survived as anything other than a scattered insignificant faith that counted its members in hundreds or thousands rather than millions.

Hedges: Brilliantly said. Brigham Young really is important to fully understand the foundations of the Restoration. As late as 1839, Joseph Smith wrote to the Saints that he had never yet had the opportunity to unfold to the Church the full plan that God had given him. The priority during the first two years in Nauvoo was first, survival, then regrouping after the Missouri calamity, and then seeking redress in Washington for the Missouri disaster. Step by step, beginning with the first temple endowments in 1842, Joseph Smith unfolded more of God’s plan. But inevitably, many details of this vision were discussed in more intimate councils and not publicly. Brigham Young and his associates within the Twelve were part of those councils. Young and the Apostles announced, even before the vote to sustain them in August 1844, their commitment to “carry out *all the measures* of Joseph.” They privately and publicly proclaimed that “Joseph laid the foundation and we will build upon it.” Understanding the Church under Young and the apostles provides another window into Joseph’s efforts to “establish the cause of Zion” that he envisioned and set in motion during his lifetime. Joseph laid the foundation. We’re simply building on it. That’s not just simply a catchy little way people phrase it. They really did carry out that vision. I don’t think we can fully understand Joseph Smith until we fully understand Brigham Young.

Dirkmaat: There is nobody I have ever read who is as devoted to and loves Joseph Smith as much as Brigham Young. I mean it’s an all-encompassing thing for him. He thinks that everything he is doing is exactly what Joseph



Portrait by Charles DeForest Fredricks of Brigham Young, ca. 1851–52.
© Intellectual Reserve, Inc.

would have done, what Joseph already told the leaders to do, what Joseph wanted done, and he tolerates no criticism of Joseph Smith.

Wayment: Are there enough scholars that are trained in this era, 1840s to 1880s, to work on fulfilling the mission of the center?

Dirkmaat: There are multiple scholars who have engaged in this period, so you certainly could find people who would be able to engage in it and work on it, but it is a massive undertaking. There's no reason to believe that this could not become one of the most foundational, not just Mormon history projects, but really American history projects. The American West, colonization, US federal

relations—I mean there really isn't anyone like Brigham Young in American history. There are few people who have such a disproportionate impact on the development of an entire region of the United States; it's hard to find anyone. Essentially you've got to go back to the Pilgrims. When people think of the greater colonizers in American history, they don't think of Brigham Young—at least not off the top of their head. They think of pioneers heading west and the California gold rush, but one essential aspect of that pioneer who is going west, the gold rush, and Oregon, is that Salt Lake City exists and is the waypoint of how people get to those future places west. I think Brigham Young does not receive much credit as a colonizer and nation builder simply because he's a Latter-day Saint. That's just the reality.

There are few people who have such a disproportionate impact on the development of an entire region of the United States; it's hard to find anyone.

Hedges: Right now, the limiting factor is probably resources in order to create images and transcriptions of these documents as well as make them available online.

Dirkmaat: If there's anyone with a philanthropic inclination with resources who is looking to contribute to a project that would end up having a significant impact on people's understanding of Latter-day Saint history, well then, this is the place! This would be much the same way that Larry and Gail Miller have contributed to the Joseph Smith Papers. Such a contribution will have a completely disproportionate impact that is going to be felt hundreds of years from now and will still be affecting Latter-day Saints and their understanding of Brigham Young—what his contributions were to the Church, the man that he was, the prophet that he was, the failings that he had, the personality that he had—those are things that will affect our church hundreds of years into the future. To donate, visit <http://bycenter.org>. ☘

FROM BAPTIST MINISTER TO LATTER-DAY SAINT ELDER

By Bryan Ready

Bryan Ready (bready468@yahoo.com) served as a Southern Baptist pastor in Illinois from 2001 to 2015 and was baptized as a Latter-day Saint in June 2016. He previously served as a Southern Baptist youth/music minister at various churches in Illinois and Kentucky from 1990 to 2000. He has a master of theology (ThM) and a master of divinity (MDiv) from the Southern Baptist Theological Seminary in Louisville, Kentucky. Following is a shortened transcript of his presentation to the BYU Religious Education faculty on 2 March 2018.

MY SEMINAL RELIGIOUS EVENT took place when I was fourteen. I had grown up in a nominally Christian home, and I was invited to attend a Southern Baptist church. The very first service, the pastor preached on Jesus. He talked about how Jesus had died for us and how we needed to repent of our sins and commit our life to Christ. That sounded like a reasonable proposition to me as a fourteen-year-old. So I prayed. There were no whistles or bells or anything spectacular, but God really grabbed hold of my life at that moment.

Shortly thereafter, by coincidence or other means, I developed a very strong interest in the history and theology of The Church of Jesus Christ of Latter-day Saints. There were reasons for that. I had classmates that were Latter-day Saint and so forth. I began to study it in depth. I read anti-Mormon stuff, as you can imagine, and I read *Jesus*

the Christ and *Articles of Faith* by James Talmage. By the time I got to graduate school, I had already felt God calling me to the ministry, and I had begun serving as a minister of youth activities and a music director. By the time I got to graduate school—or seminary, as Baptists refer to it—I was an intense student of the faith. Just about every paper that I wrote in school had something to do with the Latter-day Saint faith or theology. The very first chapel service I attended was about a past president of the seminary, who had written an unpublished manuscript on the life of Sidney Rigdon. I eventually did my master’s thesis on that.

My study of Mormonism led many to ask, “Why are you so interested in Mormonism?” I replied, “Why do you like to collect baseball cards?” It started out as just a weird hobby, but it wouldn’t leave me alone. I could put it on a shelf for a time, but it kept coming back. I became



Bryan Ready. Courtesy of the author.

frustrated because I was spending more time studying Latter-day Saint theology than Baptist theology. I was thinking, “Why am I so interested in this? Why is this such an appeal to me?”

Some Latter-day Saint missionaries came to my door once in a while, and most of the time I would smile, welcome them in, and we would have a nice little bash. [laughter] But one time they asked, “Is there anything we could teach you?” and I first answered, “Not really.” But then it dawned on



Bryan Ready addresses BYU students. Courtesy of Shon D. Hopkin.

My study of Mormonism led many to ask, “Why are you so interested in Mormonism?” I replied, “Why do you like to collect baseball cards?” It started out as just a weird hobby, but it wouldn’t leave me alone.

me: “Yes, there’s one thing. I have been fascinated with this church for twenty-five years. . . . Why am I so obsessed with this faith?” So I started meeting with different missionaries on and off for about five years.

One of the big hurdles was that some family members thought I was crazy, and they still think I’m crazy. I was in a full-time pastorate, and I had to find a full-time job. But one of the biggest hurdles was I had some fairly significant theological convictions which at face value seem contrary to a lot of what the Church teaches. Joseph Smith and President Gordon B. Hinckley said things like “Bring all the good that you have and let us see

if we can add to it.” Could I bring my theological convictions and still be a faithful member of the Church?

I needed help. So, I wrote to Dr. Robert Millet to see if he could talk, and he said, “My schedule is a little full right now, but I’ve got this other guy over here that could talk to you.” [laughter] So Shon Hopkin and I began a dialogue that lasted about four years. I wanted someone to bounce some theological ideas off of. Missionaries are great, but you can’t really talk about soteriology or eschatology with missionaries without getting a blank look in response. [laughter] So Shon and I bantered back and forth for several years, and



Shon Hopkin.

eventually he was coming up to St. Louis, and I said, “You might want to bring some white clothes with you.” He asked why, and I responded, “What do you usually wear white

clothes for?” He said, “Are you serious?” He ended up baptizing me.

So the two theological areas that were a bit of a challenge to reconcile were soteriology, or salvation, and the Trinity. Two books have been written with professors of this institution: *How Wide the Divide* and *Bridging the Divide*. Those are excellent books. I still use *Bridging the Divide* anytime somebody wants to know why I got interested in Mormonism or why it’s

Baptist theologians tend to break down the process of salvation into justification, sanctification, and glorification. Justification is when you commit your life to Christ, you repent of your sins, and you commit your life to Christ. “For by grace are ye saved through faith; and that not of yourselves. . . . Not of works, lest any man should boast” (Ephesians 2:8–9). Baptists see no room for works in justification, and they see

us to do. Ephesians 2:10 says we are created by God to do his works. The purpose of your salvation is to do works, so Baptists certainly believe that our works play a role in our sanctification. Jesus talks about the gift of the talents. He says, I am the vine. You are the branches. If you don’t bear fruit, you are going to be cut off. Baptists certainly believe that works play a role in our sanctification, and that’s where that that other aspect

The oceans have different ecosystems, different animals, different flora and fauna. They’re three very different oceans, but you can’t tell where one stops and another starts.

so important. The divide between Baptists and Latter-day Saints is not very wide in my mind. But where the divide exists, it’s deep. I don’t know how many times Baptists and Latter-day Saints have sat together and debated the whole faith versus works thing. We tend to talk around each other. Baptists tend to view salvation as a past event, while Latter-day Saints tend to view it as a future event. Paul talks about you are saved, you’re being saved, and you will be saved. We start to realize that it’s not an event as much as it’s a process; then we see we’re not as far apart as we think we are. Regarding grace, Baptists tend to emphasize grace as God’s unmerited favor, whereas Latter-day Saints look at it as God’s enabling power. At face value, they seem to be conflicting definitions, but really they’re just dimensions of the same salvation process, kind of like the blind men touching different parts of the elephant.

it completely as a work of God that is effected to us through God’s grace, or God’s unmerited favor. Now some might say, What about the work of repentance? What about the work of the commitment that you have to make, the response that you have to make? I don’t have time to debate that. Even if you want to consider those as works, they are simply a response to what God has already done. If you are repenting of your sins, you are responding to the conviction of the Holy Spirit. If you are committing your life to him, you are responding to his invitation to come. So even those works in and of themselves are a mere response to what God has already done in your life. That’s justification. When Baptists tell you they are saved, they are talking about justification.

Now, what about the other two dimensions—sanctification and glorification? Sanctification is the process of becoming like Christ, or our spiritual growth as we live through our lives and do what God has called

of grace comes in, which is God’s enabling power. Baptists would admit that we can’t do what God wants us to do unless he gives us the power and the ability to do it. Then glorification—the Bible is very clear that we will be rewarded for our works and that our rewards will be based on our works. The late Billy Graham once said that he believed that there would be other people closer to the throne of God than he was because he received some of his recognition here on earth. So we certainly believe that works play a role in our glorification; we will be rewarded based upon the works that we did. Again, in justification, it is just God’s unmerited favor, there are no works except for repentance or the commitment. In sanctification and glorification, God’s enabling power and works certainly play a role.

It’s very interesting to me that the same verses that Baptists use to support the Trinity, Latter-day Saints use to say the Trinity isn’t real. The most famous one is the baptism of



Courtesy of NASA.gov

Christ. Baptists point out that God the Father, God the Son, and God the Holy Spirit are all there, so it's a trinity. Latter-day Saints say you've got God the Father, God the Son, God the Holy Spirit—they're three separate persons, and they're all there. There's a lot of confusion. So here's how I've reconciled these things. Number one, let me give you an illustration of how I understood the Trinity as a Baptist, and as one that came out of a Baptist theological graduate school. Picture in your mind's eye the earth. Watch it rotate,

and you see the oceans. Let's focus on the Atlantic, the Pacific, and the Indian. That Atlantic is not the Pacific. The Indian is not the Atlantic. They inhabit different geographical spaces. They have different ecosystems, different animals, different flora and fauna. They're three very different oceans, but you can't tell where one stops and another starts. That was the illustration of the Trinity that I used as a pastor.

Now, is there any way that that can mesh with the Latter-day Saint concept of God the Father, especially

God the Father being a corporeal being and what Joseph Smith experienced in the Sacred Grove? Well, if Jesus is a corporeal being and he can be a member of the Trinity, there's no reason that God the Father, if he's a corporeal being, couldn't also be a member of the Trinity. The question is, is God the Father merely a corporeal being, or does he also have a spirit? And we would agree that he has a spirit just as the Son does, and obviously the Holy Spirit. Then is it possible that in some way God the Father, God the Son, and God the Holy Spirit are connected ontologically and metaphysically? Now, think about some of the earthly examples that we have. Biological twins have a connection that's very unique, a connection that no one else can experience unless he or she is a twin. Twins know each other's thoughts. They have a similar intuition and so forth. Think about a couple who have been married for many years. There is a spiritual oneness that comes to them where they can finish each other's sentences and they know what each other is thinking. So if those things can exist on earth, is it possible that something to the next degree could exist in heaven? . . . Is it possible that the matter which makes up the spirits of the Father, Son and the Holy Spirit are knitted together? Are they connected in some ontological way that goes beyond and is more tangible than simply being one in purpose? And that's how I brought my Trinitarianism into my Latter-day Saint faith. ✂

THE NEW TESTAMENT: A TRANSLATION FOR LATTER-DAY SAINTS

By Nicholas J. Frederick

NICHOLAS J. FREDERICK (*nick_frederick@byu.edu*) IS AN ASSISTANT PROFESSOR OF ANCIENT SCRIPTURE AT BYU.

Latter-day Saints have long had a complicated relationship with the King James Version of the Bible. Quoting the eighth article of faith, we embrace it as “the word of God,” yet we also maintain a distance from it through the declaration that our belief in its level of inspiration extends only “as far as it is translated correctly.” Our gauge for what constitutes “the word of God” tends to be Latter-day scripture—if certain verses from the Bible reflect the teachings of the Book of Mormon or the Doctrine and Covenants, then those verses are inspired and probably “translated correctly.” If verses from the Bible promote ideas that aren’t supported or are absent from the Book of Mormon or the Doctrine and Covenants, those verses are often dismissed as obsolete or not “translated correctly.” Further complicating the issue is the reality that the King James Bible has become rather obsolete in the twenty-first century, due less to issues of translation but

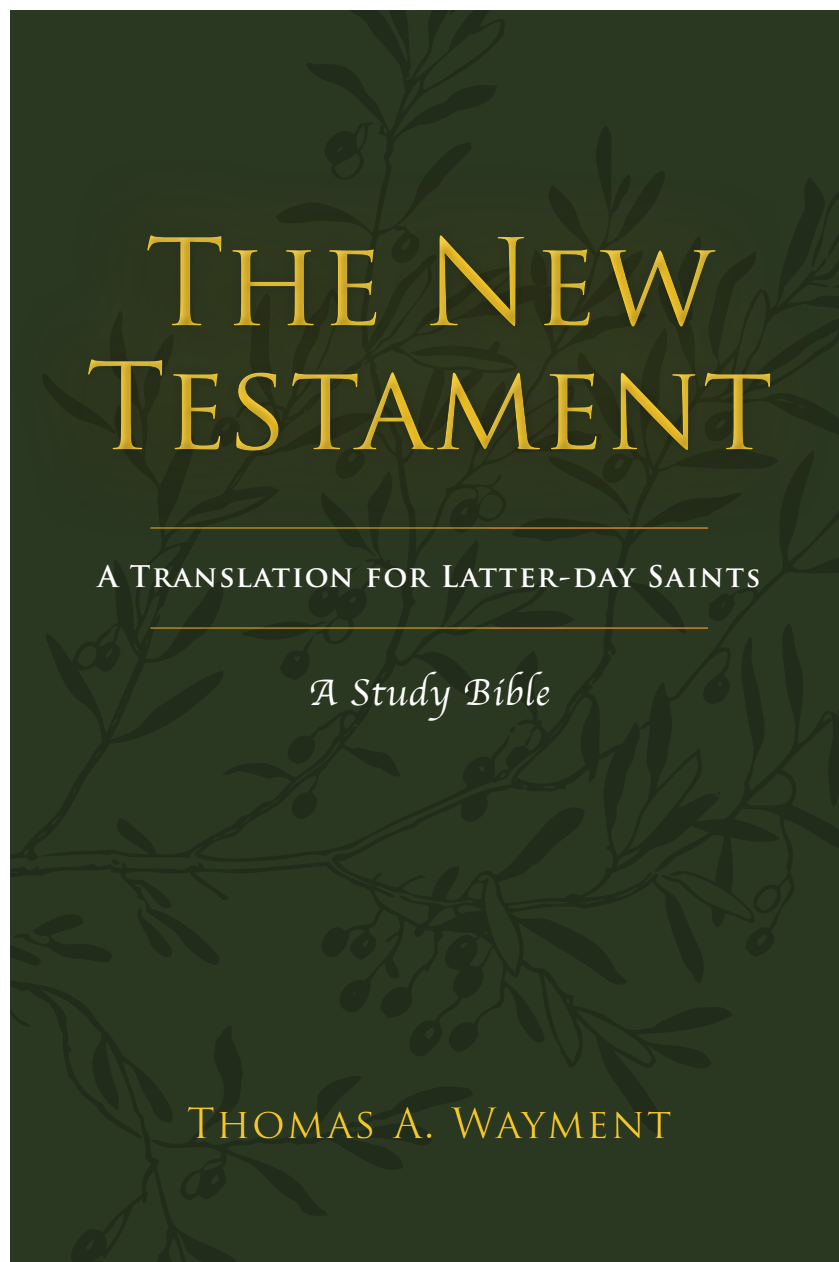
even more to problems with textual transmission. The number of New Testament manuscripts available to textual critics today far outnumbers what the translators of the King James Bible had available in the early years of the seventeenth century, and many of these manuscripts reach further back into the second and third centuries of Christianity. As a result, newer translations such as the New International Version or the New Revised Standard Version are both more accurate and more readable than the King James Bible.

However, Latter-day Saints in the United States are still tethered to the King James Bible. It is still cited (with a few exceptions) as the authoritative biblical text in general conference and correlated material. This priority can likely be attributed to the Book of Mormon, the Doctrine and Covenants, the Book of Moses, and the Book of Abraham all being written in a language that reflects the overwhelming influence of the

King James Bible. To leave behind the King James Bible at this point would perhaps feel like abandoning a parent in a retirement center. Yet to relegate the King James Bible to the sidelines, even in favor of more accurate English Bibles, would also grievously harm our ability to interpret restored scripture. In addition to the lengthy blocks of King James Bible that are reproduced almost word for word in the Book of Mormon and sections of the Doctrine and Covenants, there are also thousands of phrases from the King James Bible that have been carefully woven into the texts of our restored scripture, and the process of identifying and interpreting these thousands of phrases has only just begun. Thus Latter-day Saints are left in a bind—we are aware that better, more accurate English Bibles are available, but to adopt one of them over the KJV risks abandoning an important element of our own restored texts. This type of move would go beyond placing a parent in a

retirement home; rather, it seems like forgetting we even had a parent.

Before being asked to respond to Thomas A. Wayment's new book, the full title of which is *The New Testament: A Translation for Latter-day Saints*, I have to admit that I was quite skeptical that this Gordian knot would ever be satisfactorily cut, let alone untied. Now, after having read through Dr. Wayment's book, I find myself surprised that he was able to resolve these issues so succinctly and thoroughly. The most notable element of Wayment's project is that he provides a new translation of the New Testament. As I read through his translation, I felt that Wayment made a conscious effort not to fully jettison the language and wording that has made the King James Bible so dear to many of its readers. The spirit of the King James Bible is still present, and it hasn't been so much modernized as it has been clarified. In other words, this is not a "street-legal" New Testament. For example, KJV Romans 6:23 reads "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Wayment renders this verse "For the wages of sin are death, but the gift of God is eternal life in Christ Jesus, our Lord." Rather than alter the language just to make it different, Wayment maintains the familiar wording of the KJV, with a few small clarifications. However, he is also careful to correct places where the King James translators incorrectly translated the Greek, even if it means altering a well-known verse. Such is the case with John 5:39, which Wayment renders as "You search the scriptures" rather than the



The spirit of the King James Bible is still present, and it hasn't been so much modernized as it has been clarified.

King James's incorrect injunction to "Search the scriptures."

But the new translation is only a small part of what makes Wayment's project so remarkable. Throughout the book, each New Testament

document is introduced with a lengthy preface that discusses issues such as authorship and the purpose of the book, as well as a section laying out the relevance of the document for Latter-day Saints. Some examples

HISTORICAL BIBLE TRANSLATIONS—BY D. R. SEELY

1. Wycliffe Bible (1382–95): This was the first translation of the whole Bible into English (Middle English) from the Vulgate—the official Catholic Latin translation. Because it predated the printing press (1450), it was distributed only in manuscript form.

2. Tyndale Bible (1526): Tyndale translated the whole New Testament in 1526 in English from Greek and later portions of the Old Testament from Hebrew. Tyndale's translation manifested Protestant ideas and provided many well-known phrases preserved in the later King James Version. Over 80 percent of the language of the KJV is from Tyndale.

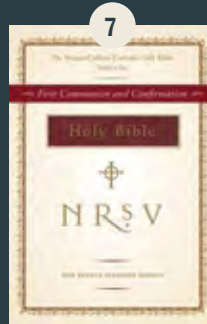
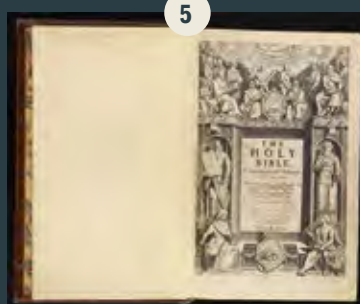
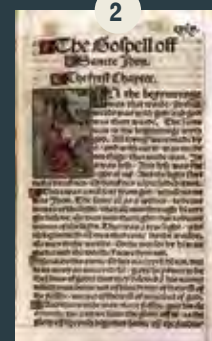
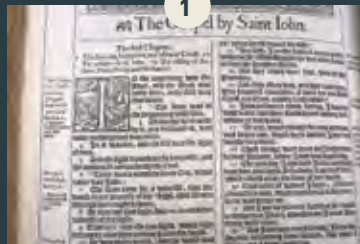
3. Geneva Bible (1560): The Geneva Bible was one of the most influential Protestant English translations used by Shakespeare, Knox, Donne, and Bunyan and was the Bible of the early Pilgrims and Puritans in America. This translation was produced from the original languages and contained a series of interpretive annotations throughout that reflected Calvinist and Puritan doctrines.

4. Douay-Rheims Bible (1582 NT, 1610 OT): The first authorized English Catholic translation was based on the official Latin Vulgate. This translation was produced by the Catholic Church in order to correct doctrines promulgated by the Protestant English translations of Tyndale, Geneva, and others.

5. King James Version (KJV) (1611): King James of England assembled a committee of competent scholars from the Church of England to translate the Bible in English from the best available Hebrew and Greek manuscripts. Originally it was meant to be a translation easily understood by all English speakers, but through time its antiquated language came to feel formal and archaic to modern readers. This translation remains the standard English version for many English-speaking Christians throughout the world to the present day.

6. The New International Version (NIV) (1978): This is a modern translation of the Bible produced by a committee of evangelical Christian scholars meant to reflect the text of the best biblical manuscripts rendered into modern English. This translation often echoes King James language but attempts to find a midpoint between a literal translation and easily comprehended English.

7. The New Revised Standard Version (NRSV) (1989): An interdenominational English translation of the whole Bible from the original languages. Originally the Revised Standard Version was a revision of the King James Version produced in 1952, updating the archaic English of the KJV as well as reflecting the discovery of new manuscripts and updated biblical scholarship. The mandate given to the translators was “As literal as possible, as free as necessary.”



When appropriate, Wayment also includes comments from the Joseph Smith Translation, although he is careful to present the JST reading only as a possible reading rather than as the authoritative reading.

include the observation that Paul's argument about justification by faith as laid out in Romans 3 is clarified in 2 Nephi 25:23, or pointing out the relevancy of Matthias's selection as an Apostle in Acts 1. Each New Testament document is also divided into two columns, maintaining the look of the King James Bible, but Wayment also introduces each pericope (set of verses) with a short summary statement, omitting the chapter headings that are more familiar to Latter-day Saints. This addition serves to make the text more approachable and comprehensible. Furthermore, passages that represent text critical problems, such as Mark 16:9–20, Luke 22:43–44, John 7:53–8:11, and 1 John 5:7–8, are noted by Wayment and handled in a responsible manner. When appropriate, Wayment also includes comments from the Joseph Smith Translation, although he is careful to present the JST reading only as a *possible* reading rather than as the *authoritative* reading.

The most useful element of Wayment's book will likely be the footnotes. Nearly every verse has a corresponding footnote, some of them quite lengthy. Some of the footnotes are instructional, helpful explanations of what a respective author may have intended to say but perhaps may

not have said very well. Thankfully, Wayment eschews providing interpretations to controversial teachings, instead offering possible interpretations without guiding the reader toward a particular conclusion. Other footnotes add additional historical or cultural context or indicate places where the New Testament is alluding to the Old Testament. However, because this translation is intended for a Latter-day Saint audience, Wayment also notes the thousands of places where similar New Testament language appears in the Book of Mormon and the Doctrine and Covenants. Many of these parallels have been noted in other places, but it's how Wayment chooses to classify the intertextual connections that may raise some eyebrows. He employs the classical hierarchy of "quotation," "allusion," and "echo" to illustrate the level of interaction, but he also does not shy away from stating that similar language appears in the New Testament and the Book of Mormon. For example, he writes that 1 Nephi 13:7 "uses language similar to Revelation 18:12" and observes that "the Book of Mormon preserves the adverb *openly* in 3 Nephi 13:6, although it is the product of "some late manuscripts." In other words, Wayment argues that the New

Testament, the Book of Mormon, and the Doctrine and Covenants share not just a likeness but even a similar DNA. While some may see this approach as problematic, I believe Wayment is to be commended for how straightforwardly he handles this thorny question. The result is that instead of ignoring the intertextual connections between the New Testament and Latter-day Saint scripture, Wayment foregrounds them, challenging readers to read both ancient scripture and modern scripture as a single scriptural project.

Dr. Wayment's New Testament translation represents a remarkable accomplishment, not only in depth but in breadth. He successfully integrates elements of history, culture, language, intertextuality, and text criticism into one very readable and accessible book. In my opinion, what Wayment does here is on par with what Grant Hardy did in *The Book of Mormon: A Reader's Edition*, which was to take a complicated scriptural text and enliven it, making it reader friendly without sacrificing complexity. I can easily see Wayment's book being used by everyone from Latter-day Saint scholars to the casual attendees of ward Sunday School classes. For scholars looking to publish work on the Bible from a Latter-day Saint perspective, Wayment has set a very high bar. The only question I had when I was done reading the book was how soon it would be before I could place it in the hands of my New Testament students. ❧

FACULTY AND STAFF

APPOINTMENTS

Daniel K Judd began service as interim dean for Religious Education and director of the Religious Studies Center. Robert C. Freeman continued as association dean. **J. B. Haws** was appointed associate dean and associate director of the Religious Studies Center. **Scott C. Esplin** was appointed publications director for the Religious Studies Center.

Lincoln H. Blumell, George A. Pierce, and Frank F. Judd Jr. hosted a well-organized and well-executed regional AAR/SBL meeting on campus, 16–17 March. **Lincoln H. Blumell** has served as the region's vice president this past year and is now elevated to the office of regional president.

Carter Charles and Jordan T. Watkins were hired as assistant professors of Church history and doctrine.

Jason Combs, Joshua Sears, and Joseph Spencer were hired as assistant professors of ancient scripture. **Ryan Sharp** was hired as an assistant visiting teaching professor of ancient scripture.

Steven C. Harper was hired as a professor of Church history and doctrine and as executive editor at BYU Studies.

Eric D. Huntsman was appointed cochair of BYU's Faculty Advisory Committee.

Joshua McDaniel was hired as controller for Religious Education.

Aaron Schade received continuing faculty status and advanced in rank to professor.

W. Justin Dyer, Barbara Morgan Gardner, and Mark Wright were granted continuing faculty status and advanced in rank to associate professor.

AWARDS AND HONORS

Richard B. Crookston was recognized for working fifteen years in Religious Education.

John L. Hilton III received the Young Scholar Award, acknowledging outstanding promise and contributions by faculty members in the early stages of their careers. He has garnered substantial grants from the Gates and Templeton Foundations and is a highly regarded teacher of ancient scripture. He and the rest of BYU's Open Education Group also received the 2017 Excellence in Research Award from the international Open Education Consortium in recognition of the more than thirty peer-reviewed papers the team has published

since 2011, including seven in just the last year.

Brent R. Nordgren was recognized for working ten years in Religious Education.

Hank R. Smith received the 2018 award from BYU's chapter of Phi Eta Sigma, honoring outstanding service in teaching freshmen.

The following people received awards at the Religious Education Spring Social on 6 April 2018.

Charles L. Swift (Ancient Scripture) received the Robert J. Matthews Excellence in Teaching Award. Swift first joined the faculty in 2003, coming to Religious Education from Seminaries and Institutes via Columbia Law School and the former WordPerfect Corporation. He has taught eleven different courses, with his primary focus on the Book of Mormon and New Testament. For three years Swift was the teaching fellow and sought to improve teaching skills with quality readings and discussions. His teaching ratings have consistently landed him near the top of the teaching scale.

Lloyd D. Newell (Church History and Doctrine) received the B. West Belnap Excellence in Citizenship Award. After

extensive experience as a television news anchor, professional speaker, and writer/producer, Newell joined the faculty in 1998. As a colleague, he has proven himself as a consummate team player. In addition to his regular teaching and research load over the past twenty years, he fulfilled numerous keynote speaking assignments and his share of committee work on campus. From 2008 to 2013, he served as the Religious Education Moral Education Professor. Clearly his crowning contribution to the Church since 1990 is his role on *Music and the Spoken Word*. He is the narrator for the Mormon Tabernacle Choir, having delivered more than 1,400 messages to an audience that includes over six million viewers, including members of other faiths, each Sunday.

Jeffrey R. Chadwick received the Richard Lloyd Anderson Excellence in Research Award. A professor in the Department of Church History and Doctrine, he is also Jerusalem Center Professor of Archaeology and Near Eastern Studies and taught hundreds of students over dozens of semesters at the Jerusalem Center between 1982 and 2015. He has been senior field archaeologist and director of excavations at the Tell es-Safi Archaeological Project in Israel, a senior research fellow at the W. F. Albright Institute of Archaeological Research at Jerusalem, a member of the board of trustees of the American

Schools of Oriental Research, and director and coordinator of the American Expedition to Hebron Publication Project. Chadwick has worked with teams of students from many universities. His numerous studies and field reports shed much greater light on the inhabitants of the ancient cities of Hebron and Gath and reveal much hitherto knowledge unknown concerning ancient Canaanite and Philistine life and culture.

Brad Wilcox received the Harvey B. and Susan Easton Black Outstanding Publication Award for gospel scholarship for LDS audiences (ancient scripture) for his book *Changed through His Grace*. Using the words of both ancient and modern-day prophets, Wilcox helps us understand how a covenant relationship with Heavenly Father and Jesus Christ will strengthen us to overcome life's trials and allow the Holy Ghost to transform us to become like the Savior. He shares real-life stories and personal experiences to demonstrate how we can choose to receive the Savior's grace more fully. Wilcox is a prolific author who enjoys teaching at BYU's Education Week and Especially for Youth.

Frank F. Judd Jr. received the Harvey B. and Susan Easton Black Outstanding Publication Award for academic scholarship. His "A Case for the Authenticity of Luke 23:17" in *Bulletin for Biblical Research* examines internal and external evidence for the unsettled question whether

Luke made explicit reference to some sort of tradition that a prisoner be released at Passover. While Luke 23:17 has been relegated to the footnotes in some modern critical editions of the New Testament, Judd presents previously overlooked patristic evidence from Origen of Alexandria that strongly suggests the verse is original to Luke. This article amasses a significant amount of text-critical scholarship and offers a balanced overview. It carefully considers the internal evidence involving uniquely Lukan vocabulary and grammar, which strengthens the case for the verse's authenticity. The article concludes that Luke 23:17 should be restored to its rightful place in future critical editions of the New Testament.

Fred E. Woods received the Harvey B. and Susan Easton Black Outstanding Publication Award for gospel scholarship for LDS audiences (Church history and doctrine). *Kalaupapa: The Mormon Experience in an Exiled Community* is the story of a unique settlement on the Hawaiian island of Moloka'i known as Kalaupapa. In the nineteenth century, leprosy (Hansen's disease) spread through the Hawaiian Islands, causing the king of Hawaii to sanction an act that exiled all people afflicted with this disease to Kalaupapa peninsula. In this book, Fred tells the history of Kalaupapa and its inhabitants, recounting the patients' experience on the peninsula, relying heavily on oral

histories, and emphasizing the Latter-day Saint connection to it. Woods brings to light inspiring stories of love, courage, sacrifice, and community. *Kalaupapa* is well illustrated to bring these stories alive. Many have written on Kalaupapa; however, this is the first book emphasizing the Latter-day Saint experience there, whose members made up about 10–20 percent of the total population of the patients when it was an active settlement.

Alexander L. Baugh received the Harvey B. and Susan Easton Black Outstanding Publication Award for academic scholarship (Church history and doctrine). He played a key role editing the sixth volume in the Documents series of *The Joseph Smith Papers* along with Mark Ashurst-McGee, David W. Grua, Elizabeth A. Kuehn, and Brenden W. Rensink. This 775-page volume documents the life and history of Joseph Smith during the deeply troubling eighteen months from February 1838 through August 1839, including experiences in Far West and in the Clay County jail in Liberty. This book is copiously researched with over 800 notes and excellent maps, charts, chronologies, and geographical and biographical directories. Invited to participate as one of the original coeditors, Alex, with the support of his wife, Susan, ensured the explanation and annotation of the scores of letters, revelations, statements

of accounts, memorials, minutes, petitions, authorizations, and discoveries that make up this volume.

Mark D. Ogletree received the Geri R. and Douglas E. Brinley Award for outstanding achievement in the area of teaching and research that strengthens the LDS family. An associate professor in the Department of Church History and Doctrine, Ogletree taught for twenty-one years in the Church Educational System, where he was a seminary teacher, seminary principal, institute instructor, institute director, and CES coordinator. He owned and operated his own marriage and family therapy practice in McKinney, Texas, and has written several books on marriage and family, including *No Other Success: The Parenting Practices of David O. McKay*.

Beverly Yellowhorse received the Dean's Award for her outstanding service to Religious Education. She supervises the Religious Education Faculty Support Center, which provides secretarial services, a reference library, and audiovisual support for the faculty, managing a part-time staff of eight to ten secretaries. She does a marvelous job as a permanent staff member on several committees, including the Sidney B. Sperry Symposium Committee, the Passover Seder event, the Religious Education Student Symposium Committee, and the Friday Faculty Forum

Committee. She is also the packet coordinator for all Religious Education packets.

RETIRING

Susan Bettis (Religious Education controller) retired in April. ☼

IN MEMORIAM



Richard Lloyd Anderson
(ancient scripture) passed away
on 12 August 2018.



Stephen Edward Robinson
(ancient scripture) passed away
on 17 June 2018.

Continued from p. 15

Indicates the first full verse number on left-hand pages. On right-hand pages, the last verse number is indicated. Scripture references have short abbreviations and periods rather than colons between chapter and verse ("1 Ne 21.26" rather than "1 Nephi 21:26").

Subscripted numbers differentiate people with the same name. The next Nephi mentioned in the text will be Nephi₂, and so forth.

Original chapter numbers appear in roman numerals. Modern chapters—divided by Latter-day Saint apostle Orson Pratt—appear in Arabic numerals. These coincide with the running chapter and verse numbers provided at the top of each page.

Verse numbers are superscripted; paragraph breaks sometimes occur within a single verse.

Footnote letters are followed by the verse number in which the footnote appears.

Using the Study Edition

Original chapter number.

Page number.

1 Ne 21.26

[FIRST NEPHI VII]

52

Poetry (in this case Isaiah 49.25–26) is set in Hebraic-style lines and stanzas. Verse numbers appear on the left.

26 "Even the captives* of the mighty shall be taken away,
and the prey of the terrible shall be delivered;
for I will contend with him that contendeth with thee,
and I will save thy children.
And I will feed them that oppress thee with their own flesh;
they shall be drunken with their own blood as with sweet wine;
and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer,
the Mighty One of Jacob."^a

Full-chapter headings are set in italicized caps. The italic font indicates these are editorial additions and not part of the scriptural text. Occasionally, such headings span multiple chapters.

Nephi₁ Interprets Isaiah and Zenos: 1 Nephi 22

(with quotations from passages cited in 1 Nephi 19–21 in bold)

The Scattering and Gathering of Israel, Aided by the Gentiles

VII 22 And now it came to pass that after I, Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, "What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?"

Section headings created by the editor identify general topics. The italic font indicates these are editorial additions and not part of the scriptural text.

² And I, Nephi, said unto them, "Behold they were manifest^a unto the prophet by the voice of the Spirit; for by the Spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh."³ Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual.

The text is formatted in paragraphs, including quotation marks where appropriate to offset dialogue from narrative voice. Paragraphs that continue a quotation begin with a quotation mark. Punctuation sometimes varies from that set by John H. Gilbert in the first edition.

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations."⁴ And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered **to and fro^a upon the isles of the sea;**⁵ and whither they are none of us knoweth, save that we know that they have been led away.⁶ And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of **the Holy One of Israel;**⁷ for against him will they harden their hearts; wherefore, they shall be scattered among all nations and **shall be hated of all^a men.**

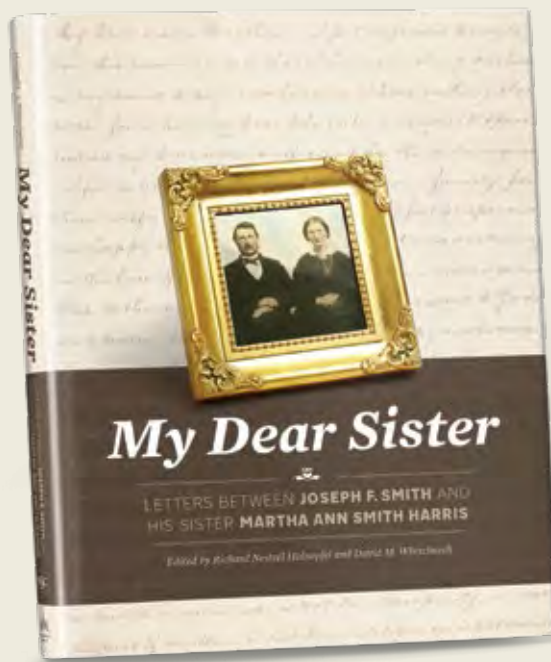
⁸ Nevertheless, after they shall be nursed^a by the Gentiles, and the Lord has **lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders;**⁹ behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.¹⁰ And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord

Bold lettering highlights phrases Nephi has borrowed from a just-quoted passage. The footnote specifies the exact reference. Elsewhere, bold text identifies differences between the Book of Mormon text and the parallel passage from the King James Version of the Bible.

^a 25 O, P captive ^b 26 Isa 49.22–26 will be quoted again by Jacob; 27 1 Ne 6.6–7, 16–18. ^c 28 O, P made manifest ^d 29 1 Ne 21.26 (Isaiah) ^e 30 1 Ne 19.16, 17, 18 (Zenos); 21.1, 8 (Isaiah) ^f 31 1 Ne 19.14–15 (Zenos) ^g 32 1 Ne 19.14 (Zenos) ^h 33 1 Ne 21.23 (Isaiah) ⁱ 34 1 Ne 21.23 (Isaiah)

Some footnotes call attention to quotations, allusions, and other literary features in the text.

Variant readings from the original manuscript (O) and printer's manuscript (P) are noted; adapted from Royal Skousen's meticulous work on those manuscripts for the Critical Text Project of the Book of Mormon.



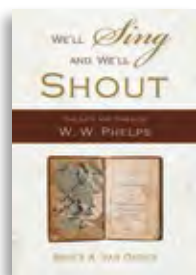
My Dear Sister: Letters between Joseph F. Smith and His Sister Martha Ann Smith Harris

Edited by Richard Neitzel Holzapfel and David M. Whitchurch

The letters included in this volume are a treasure trove of personal insights into the lives of early Church leader Joseph F. Smith and his sister Martha Ann Smith Harris during a unique era of Latter-day Saint history. Seven decades of correspondence help demonstrate the tremendous devotion between the orphaned children of Hyrum and Mary Fielding Smith as they share their innermost feelings, joys, heartaches, determinations, and family happenings. The letters range from 1854, when Joseph F. Smith was a fifteen-year-old missionary in Hawaii, to 1916, just two years before his death. This book contains a transcript of all the associated letters and is complemented by a sampling of photographic images of the originals and of people and events representing both of their lives. US \$49.99

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Bruce A. Van Orden

In this comprehensive biography, learn of the ups and downs of W. W. Phelps, early Latter-day Saint leader, printer, scribe, ghostwriter, and monumental hymn writer. He printed the Book of Commandments and other early standard works. He was one of the “council of presidents” that guided the

Church in Kirtland in 1835–36. Phelps continued to be the leading light in newspaper publishing in Nauvoo and was Joseph Smith’s political clerk in governing Nauvoo and running for the US presidency, also playing a key role in the Council of Fifty. He went west with the Saints, helped propose the “State of Deseret,” and published prose and poetry in the *Deseret News* and his *Deseret Almanac*. Phelps’s strong feelings sometimes put him at odds with Church leaders, and he was excommunicated three times, rejoining each time.

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**Thou Art the Christ, the Son of the Living God:
The Person and Work of Jesus in the New Testament**

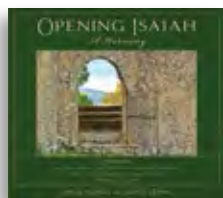
Edited by Eric D.

Huntsman, Lincoln H. Blumell, and Tyler J. Griffin

While Jesus and his disciples were at or near Caesarea Philippi, Peter testified that Jesus was “the Christ, the Son of the living God.” Martha had a similar divine testimony, proclaiming,

“I believe that thou art the Christ, the Son of God.” In much the same way, a standard part of Latter-day Saint discourse includes bearing testimony that “Jesus is the Christ,” but what do we mean when we say that Jesus is *the Christ*? This volume compiles essays given at a BYU Sidney B. Sperry Symposium that uniquely address such questions from a Latter-day Saint perspective, bringing together both biblical scholarship and Restoration insights that invite us to come to Christ and apply gospel teachings to real life.

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Ann N. Madsen
and Shon D. Hopkin

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become the most important resource on Isaiah you will ever purchase.

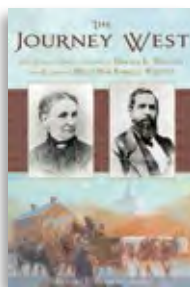
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The Los Angeles Temple: A Beacon on a Hill
Richard O. Cowan
President David O. McKay was intimately involved

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Kimball Whitney
Edited by Richard E. Bennett
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Debra Theobald McClendon
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McClendon
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