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Nibley Fellowship

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Hoping that the Zoramites will find the story applicable to their lives, Alma asks, “O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?” (Alma 33:21).

The power of the story of the fiery serpents is multiplied when we learn from the Book of Mormon text that many perished because they refused to look upon the brazen serpent. With this additional detail, the story provides not only

a type of Christ raised up as Savior but also a challenge for all people to choose Christ through simple obedience to his word.

The brazen serpent is not the only type of Christ adopted by Alma. In counseling his son Helaman (see Alma 36–37), Alma discusses Nephi’s account of his journey in the wilderness and the gift of the Liahona. Alma points out that the Liahona worked “according to . . . faith” (Alma 37:40) and warns Helaman not to “be slothful because of the easiness of the way” (Alma 37:46) as Laman and Lemuel had been. Alma’s

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Nibley Fellowship

Each year at this time we remind graduate students about the Nibley Fellowship Program and its application deadline. Named in honor of the late eminent Latter-day Saint scholar Hugh Nibley, this program provides financial aid to students enrolled in accredited PhD programs in areas of study directly related to the work and mission of the Maxwell Institute, particularly work done under the name of FARMS—studies of the Book of Mormon, the Book of Abraham, the Old and New Testaments, early Christianity, ancient temples, and related subjects. Applicants cannot be employed at the Institute or be related to an Institute employee.

Those interested in applying for the first time or who wish to renew their fellowships for the 2006–2007 academic year must do so by **30 June 2006**. To obtain guidelines and an application form, contact M. Gerald Bradford, Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University, 200 WAIH, Provo, UT 84602 (telephone: 801-422-8619; e-mail: bradfordmg@aol.com).

The Maxwell Institute awarded Nibley Fellowships to 17 graduate students for the 2005–2006 academic year.

Continuing Nibley Fellows are **Sharon Mar Adams**, biblical interpretation, philosophy, theology, Department of Religious and Theological Studies, Iliff School of Theology, University of Denver; **Jared William Anderson**, history of

the Bible, gospel traditions, textual criticism, Department of Religious Studies, University of North Carolina, Chapel Hill; **Mindy J. Anderson**, Hebrew Bible, Department of Theological Studies, Harvard Divinity School; **Lincoln H. Blumell**, early Christianity, Department and Centre for the Study of Religion, University of Toronto; **David E. Bokovoy**, Hebrew Bible, Department of Near Eastern and Judaic Studies, Brandeis University; **David Calabro**, Hebrew Bible, ancient Near East, Department of Near Eastern Languages and Civilizations, University of Chicago; **Cory Daniel Crawford**, Hebrew Bible, preexilic history, Department of Near Eastern Languages and Civilizations, Harvard University; **Matthew J. Grey**, Jewish studies, Oriental Institute, Oxford University; **Brent James Schmidt**, classics, ancient history, late antiquity, Department of Classics, University of Colorado, Boulder; **Thomas Benjamin Spackman**, comparative Semitics, Hebrew Bible, Arabic, Department of Near Eastern Languages and Civilizations, University of Chicago; **Valerie Triplet-Hitoto**, Second Temple period, Department of Religious Sciences, École Pratique des Hautes Études, La Sorbonne, Paris; and **Mark Alan Wright**, Mesoamerican archaeology, Maya religion and epigraphy, Department of Anthropology, University of California, Riverside.

New Nibley Fellows are **Carl Joseph Cranney**, New Testament, history of Christianity, Department of Biblical Studies, Yale Divinity

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wording seems to indicate that he saw the Liahona as a complementary type to the brazen serpent. For example, the only instances in the Book of Mormon of the word *slothful* occur in Alma’s sermons about the brazen serpent and the Liahona (compare Alma 37:41, 43, 46; Alma 33:21). The phrase “easiness of the way” is also used only in connection with the story of the Liahona and the story of the brazen serpent (1 Nephi 17:41; Alma 37:46), a fact that provides another link between Nephi’s record and Alma’s instruction to his son. Similarly, the combination of the words *look* and *live* is used in the Book of Mormon almost exclusively in passages about the Liahona or the brazen serpent (compare Numbers 21:8; Alma 33:19; Alma 37:46–47; Helaman 8:15), with only one exception.

However, the exception is significant: during his sermon to the Nephite remnant, Jesus admonishes the congregation to “look unto me, and endure to the end, and ye shall live” (3 Nephi 15:9). Christ’s use of the words *look* and *live* in this way suggests a connection back to the stories of the brazen serpent and the Liahona and points to Jesus as the true type adumbrated in each. 📖

By Kristian S. Heal, director of CPART

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School; **Robert Garrett**, New Testament, early Christianity, Department of Theology, Loyola University, Chicago; **Cameron Gabe LaDuke**, Judaism of the Second Temple period, Department of Biblical Studies, Yale Divinity School; **Paul Derek Miller**, early Christianity, Department of Theology, Harvard Divinity School; and **Shirley (Shirl) Irene Wood**, biblical interpretation, New Testament, Iliff School of Theology, University of Denver. 📖

Insights

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The Neal A. Maxwell Institute for Religious Scholarship encourages and supports research on the Book of Mormon, the Book of Abraham, the Bible, other ancient scripture, and related subjects. The Maxwell Institute publishes and distributes titles in these areas for the benefit of scholars and interested Latter-day Saint readers.

Primary research interests at the Maxwell Institute include the history, language, literature, culture, geography, politics, and law relevant to ancient scripture. Although such subjects are of secondary importance when compared with the spiritual and eternal messages of scripture, solid research and academic perspectives can supply certain kinds of useful information, even if only tentatively, concerning many significant and interesting questions about scripture.

The Maxwell Institute makes reports about this research available widely, promptly, and economically. These publications are peer-reviewed to ensure that scholarly standards are met. The proceeds from the sale of these materials are used to support further research and publications.

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