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Textual Analysis cont. from page 3

In August 2004, part 1 of volume 4 (which analyzes the text from the title page of the Book of Mormon through 2 Nephi 10) was published by FARMS. Subsequent parts of volume 4 will be published at the approximate rate of one part per year, with completion of the last part scheduled for 2008.

Volumes 1 and 2 of the critical text were published in May 2001. Volume 1 contains a detailed transcription of the original manuscript of the Book of Mormon (the manuscript written down by scribes as Joseph Smith dictated the text). Volume 2 contains a transcription of the printer's manuscript, the copy made from the original manuscript and taken to Grandin's print shop in Palmyra, New York, for typesetting the first edition of the Book of Mormon (1830). Volume 3 will describe in detail the history of the text of the Book of Mormon, including the editing of the text

into standard English. Volume 3 will also provide a description of the original English-language text of the book. This volume will appear after volume 4 has been completely published.

Some of the major findings of the critical text project are: (1) the Book of Mormon text is much more consistent and systematic in expression than has ever been realized; (2) there are a number of errors in the text that have never been corrected in any standard edition, although none of these fundamentally alter the narrative or message of the text; and (3) the original text contains unique kinds of expressions that appear to be uncharacteristic of English in any time and place; some of these expressions are Hebraistic in nature.

To order a copy of part 2 of *Analysis of Textual Variants of the Book of Mormon* (covering 2 Nephi 11 through Mosiah 16), go to the FARMS Web site (farms.byu.edu) and, at the bottom of the notice for this book, click on the link to the BYU Bookstore. 

Dead Sea Scrolls Exhibit Tours United Kingdom and Europe

Since their initial discovery in 1947, the Dead Sea Scrolls have drawn the interest of people worldwide. FARMS has been fortunate to play a part in bringing the scrolls to the world, and that effort continues. The FARMS Dead Sea Scrolls exhibit, sponsored by the Church of Jesus Christ of Latter-day Saints and managed by full-time missionaries Wayne and Janet Chamberlain, completed its tour of the United Kingdom and western Europe in May and is now making its way through central Europe.

Traveling through such cities as London, Cardiff, Brussels, Paris, Rome, and Madrid, the tour has been very well received. In Bordeaux, France, the local government cosponsored the exhibit in a downtown art venue, drawing some 3,500 visitors to the exhibit during its week there. Other venues have been similarly successful. The exhibit is usually hosted at Latter-day Saint meetinghouses, visitors' centers, and CES institute buildings. Many notable visitors have attended the exhibit

in various cities, including local leaders of Jewish, Muslim, and Protestant groups.

Donald W. Parry, a professor of Hebrew Bible at Brigham Young University and a member of the international team of Dead Sea Scrolls translators, has given over 25 lectures in conjunction with this exhibit during the last three years to members of the press and to dignitaries at VIP receptions. The receptions included both community and religious leaders. Parry has also presented a number of lectures to Latter-day Saint congregations on the topic of "LDS Perspectives on the Dead Sea Scrolls." "The response to the exhibit is always one of great interest," he said.

John W. Welch, the Robert K. Thomas Professor of Law at BYU, greeted the press and gave a guided tour of the exhibit in the Stuttgart Stake Center and similarly in the Salzburg First Ward cultural hall. Several articles in German newspapers resulted. In Stuttgart, he spoke to over 150 people at the VIP reception and lectured to 200 as the opening speaker in a four-part lecture series during the duration of the exhibit in Stuttgart. The local rabbi was one of the lecturers. About


3,000 people came through the exhibit in Stuttgart, a tribute to the very diligent work of the local church leaders. A richly illustrated lecture was also given in Salzburg, in all cases in German. Included among the guests in both locations were town and county government officials.

Another FARMS scholar, Stephen D. Ricks, a BYU professor of Hebrew and cognate learning, gave a lecture on the exhibit's opening night in Zollikofen, Switzerland. He spoke on the importance of the Dead Sea Scrolls and says that the many community leaders in attendance were favorably impressed with the quality of the exhibit. Ricks also spoke to the Latter-day Saint community in the area on the following evening. A specialist on the scrolls, Ricks imparted to his audiences much information and insight, though he modestly maintains, "I received so much more in return."

Beautiful leather facsimiles of several scrolls, including the 24-foot-long Isaiah scroll, highlight

the display. Also included are a model of the community at Qumran, genuine Qumran coins and clay oil lamps, a sword forged around the time that Qumran was destroyed (about AD 70), and photographs and maps. The tour has benefited from such guest lecturers as Donald Parry, Florentino García Martínez (a world-renowned scrolls scholar), and Valérie Triplet-Hitoto (a Nibley Fellow pursuing a PhD at the University of Paris, Sorbonne).

"The biblical scrolls serve as a focal point due to the fact that the Bible is a religious text shared by a number of religions and faiths," said Parry. "This is one reason the scrolls represent such a vital archaeological find. They are ancient relics that bring together people of various faiths who share this common scriptural heritage."

The exhibit continues its tour in central Europe, with visits that began in Frankfurt and will end in Copenhagen. Please check farms.byu.edu for further information. 

Joseph Smith cont. from page 1

philosophers," who is relegated to an "unblinking cosmic stare," Paulsen said. He identified several key differences between those conceptions of God, including his "tender possibility" made clear in Latter-day Saint scripture.

The first respondent was Richard J. Mouw, president of Fuller Theological Seminary and a professor of philosophy and ethics. Noting that the question of Joseph Smith's claim to divine authority can be bracketed while considering his contributions to theology, Mouw proceeded to discuss Catholic and Protestant views on what constitutes legitimate additions to scripture. For Catholics, the authoritative extension of the church's teaching office (*magisterium*) allows the development of extrabiblical dogma viewed as "the Spirit's continuing, normative guidance to the church" (e.g., immaculate conception, the holy Trinity, and papal authority). Protestants see such additions as "an adulteration of the original deposit," Mouw said, and accept explications that follow the "clear sense" of scripture. Joseph Smith, on the other hand,

claimed to receive "new information directly from the Godhead," and as a result "the real authority for Mormons resides not in books [of scripture] but in living prophets," he said.

Mouw suggested that the appeal of Smith's theology was not only that it brought doctrinal certainty amid religious confusion but also that it shrank the metaphysical gap between God and humankind. The latter is "deeply offensive" to Jews and Christians, who view it as a kind of idolatry, Mouw said. "But it's one thing to make that point (and I certainly want to make it), and it's another for Christians to ask themselves whether the early-to-mid-19th-century movements that reduced this gap of being between God and human beings can in any significant way be seen as a corrective to weaknesses in our own theology and our own practice."

Randall H. Balmer, a professor of religion at Columbia University and editor-at-large for *Christianity Today*, was the next respondent. Regarding the question of authority in the early Christian church, he remarked that he saw possible irony or

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