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Insights

A WINDOW ON THE ANCIENT WORLD VOLUME 25 | 2005

Number 4

<http://farms.byu.edu>

Library of Congress Hosts Academic Conference on Joseph Smith, Part 2

This report covers the proceedings of the second day of “The Worlds of Joseph Smith,” an academic conference held on 6–7 May 2005 at the Library of Congress, in Washington DC, in recognition of the bicentennial of the Prophet Joseph Smith’s birth. For a report of the first day of proceedings, see the article in *Insights* 25/3 (2005).

Joseph Smith Challenges the Theological World

Moderating the fourth session was Andrew Skinner, dean of Religious Education at BYU and the new executive director of ISPART, who remarked that this particular session was “a wonderful opportunity to consider the doctrines taught by Joseph Smith compared to those of other Christian denominations that surrounded Joseph as well as his successors.” The featured presenter of the session was David L. Paulsen, a professor of philosophy at BYU who delivered a paper titled “Joseph Smith Challenges the Christian Theological World.”

Paulsen said that theology was unnecessary before the death of the early apostles and that Joseph Smith posed many challenges to the “diverse and ambivalent world that we call Christian theology”—namely, God’s resumption of direct revelation in modern times; restoration of divine authority to speak and act in God’s name; a greatly enlarged and still open scriptural canon; deeper understanding of Jesus Christ as God and Savior; reaffirmation of the living God of Abraham, Isaac, and Jacob as opposed to the God of the philosophers and theologians; an ennobling theomorphic understanding of humanity; and a comprehensive and inspiring soteriology (theology dealing with salvation) that, among other things, explains the fate of the unevangelized.

Of those challenges to the theological world, none is more fundamental than the belief in direct

revelation from God, a concept that challenges “every variety of Christian thought,” Paulsen said. He said that Smith’s greatest argument for extrabiblical revelation was his first vision, which informs a Christology that is similar to the apostle Paul’s and that at points agrees with, adds to, and repudiates contemporary Christologies. “The God who revealed himself to Joseph Smith is radically unlike the God of the

[continued on page 5](#)

New Research Pushes Christian Apostasy Earlier in Time

A much-anticipated book exploring the root causes of the early Christian apostasy is now off the press: *Early Christians in Disarray: Contemporary LDS Perspectives on the Christian Apostasy*, edited by Noel B. Reynolds and published by FARMS and BYU Press.

This book is the culmination of several years’ work by BYU scholars who used manuscripts from the first few centuries of Christianity (some not discovered until the last century) to reevaluate the formative research on the apostasy by James E. Talmage, Joseph Fielding Smith, and B. H. Roberts.

Following them, most Latter-day Saint scholars and leaders previously understood the Christian apostasy through the findings of 19th-century Protestant historians and the claims of 18th-century anticlerical writings. Both sources provided a seemingly endless array of evidences of apostasy in Christian history. This reliance on Protestant writers produced in LDS accounts of the apostasy a heavy emphasis on the late-medieval corruption of the Catholic Church, typically described as having occurred during a time of severe spiritual darkness and intellectual backwardness.

[continued on page 2](#)

Christian Apostasy cont. from page 1

Over the last century, a wealth of new material and scholarship has been made available, giving a clearer picture of what the Christian experience was like during its first centuries. One result has been the view, set forth in *Early Christians in Disarray*, that the apostasy began much earlier than supposed—as early as the first century AD.

“It is as if you were to approach the aftermath of a car wreck,” Reynolds (political science, BYU) writes in his introductory chapter. “You can conclude from the debris . . . that an accident has occurred. But you would not say that the broken and scattered parts, the injured and dead bodies, and the twisted frame caused the accident. . . . Likewise, all the doctrinal changes, the subsequent corruption, the centuries of religious strife and schism may constitute good evidence that an apostasy occurred but may not be the cause of that apostasy.”

Reynolds argues in another chapter that a principal cause of the apostasy was the abandonment or breaking of sacred covenants by the Christians themselves. “The more we learn about the first decades after the passing of Christ, the more we can see internal rebellion against God’s covenants and against his authorized servants—much like the rebellions against Moses in the wilderness, or against Joseph Smith in Kirtland in 1836,” he writes. “The rebels were members of Christ’s church, sometimes leaders, who sought for earthly power, glory, and even justification for their own sins.” In examining the second-century transformation of covenant-based ordinances into Christian sacraments, Reynolds illuminates Nephi’s statement that many of the covenants were taken away (see 1 Nephi 13:26).

Contributor Eric R. Dursteler (history, BYU) traces the development of Mormon thought on the Christian apostasy and considers how earlier views are gradually giving place to a more balanced view emphasizing the “spiritual nature of the apostasy without embedding it in an ahistorical picture of accompanying intellectual and moral decline.” Richard E. Bennett (church history and doctrine, BYU) joins with Amber J. Seidel (MA candidate in family sociology, Eastern Michigan University) in surveying the wide range of early Mormon preach-

ing and missionary publications to ascertain how the apostasy was understood and discussed in the first years of the restoration.

John W. Welch (law, BYU) examines selected restoration scriptures as a means of reconstructing key elements of prophetic views on the apostasy, providing a guide to our own further research on this topic. He finds in Doctrine and Covenants 64:8 frequently overlooked evidence that the Christian apostasy may have occurred quite early due to unresolved conflicts among the disciples. His detailed analysis of 1 Nephi 13 shows that Jewish persecution of the disciples would contribute to their demise. Welch then turns his attention to the parable of the wheat and tares in D&C 86 as a prophecy of the apostasy.

James E. Faulconer (philosophy, BYU) discusses what the New Testament writers thought about the apostasy and what the associated terminology meant in their day. For example, the term *apostasy* meant “rebellion,” which was not the same as heresy or sin. More specifically, he notes, apostasy was the rejection of temple and priesthood. John Gee (ISPART, BYU) documents the evidence that many plain and precious things were taken away from the scriptures, as Nephi foresaw (1 Nephi 13:28). While a great deal of scholarly attention in recent decades has been concerned with how the New Testament writings were affected by theological politics in the third and fourth centuries (as the Christian canon gradually took shape), Gee focuses instead on the second century to document the extensive changing of the inspired writings that was already in process.

Daniel W. Graham (philosophy, BYU) and James L. Siebach (philosophy, BYU) address the widespread misunderstanding that the apostasy was caused by the Christian church’s incorporation of Hellenistic (Greek) thought. The authors note that the hellenization of Christianity enabled the faith, though changed in fundamental ways, to “survive the desperate times that marked the fall of the Roman Empire.” David L. Paulsen (philosophy, BYU) draws from three of his previously published articles to show that in the first and second Christian centuries, both Jews and Christians generally believed that God was embodied—a teaching of Joseph Smith that contradicts the teachings of all other Christian churches today.


Paulsen shows that “the loss of this knowledge . . . resulted from the attempt of early Christian apologists to reconcile their beliefs with their dominantly Greek culture.”

Readers will be interested in the insights the contributors provide regarding such questions as why there was an apostasy, how it came about, what it means, and what the significance is of new discoveries.

According to Reynolds, *Early Christians in Disarray* is “designed to support and encourage further systematic research on [the apostasy]. It is not designed to be a comprehensive or final treatment of any of [the] issues. The goals of the authors and editor will be achieved if Latter-day

Saints find its contents helpful for understanding this important topic and if it provokes some of them to pursue these and related questions with further research.”

Toward that latter end, the book provides a variety of reference materials in the form of four appendixes that treat important Christian documents and writers, Christian councils, New Testament evidences of apostasy in the first-century church, and LDS writings on the apostasy.

To order a copy of *Early Christians in Disarray*, 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. 

Textual Analysis of Book of Mormon Continues

FARMS and Brigham Young University are pleased to announce the release of part 2 of volume 4 of the Book of Mormon Critical Text Project, *Analysis of Textual Variants of the Book of Mormon*. Part 2 analyzes the text from 2 Nephi 11 through Mosiah 16.

Volume 4 represents the central task of the project—the attempt to recover the original English-language text of the Book of Mormon. Royal Skousen, the author, is an internationally respected linguist at BYU and has been the editor of the Book of Mormon Critical Text Project since 1988.

Grant Hardy, professor of history at the University of North Carolina, calls the project “perhaps the most important study of the Book of Mormon ever done. Two hundred years from now—long after people have stopped reading anything on the Book of Mormon now in print—students of the Book of Mormon will still be poring over Skousen’s work. What he has accomplished is nothing short of phenomenal.”

Part 2 of volume 4 includes a definitive treatment of the one passage that has caused more debate than any other in the history of the Book of Mormon text—namely, should 2 Nephi 30:6 read “a **white** and a delightsome people” or “a **pure**

and a delightsome people”? Skousen proposes an explanation for why Joseph Smith emended this instance of the word *white* to *pure* for the 1840 edition but left unchanged all other references to skin color in the text.

This second part also provides striking evidence that the vocabulary of the original text of the Book of Mormon dates from the 1500s and 1600s, not from the 1800s. For instance, Enos 1:18 has the Lord saying to Enos, “Thy fathers have also **required** of me this thing”. Here *required* means ‘requested’, which was the meaning of this verb until the late 1600s. Another example is the original occurrence of *but if* in Mosiah 3:19: “the natural man is an enemy to God . . . **but if** he yieldeth to the enticings of the Holy Spirit”. The 1920 LDS edition replaced the conjunctive *but if* with *unless*, which was actually the meaning of *but if* from about 1200 to 1600.

Part 2 of volume 4 examines 898 cases of variation (or potential variation). For 388 of these cases, the critical text proposes a change from the standard text (the current edition). Of these proposed changes, 66 have never appeared in any standard edition, while 23 would make a difference when translating the Book of Mormon. For 13 cases, the proposed changes make the entire text fully consistent in phraseology or word choice, but there are 5 readings that restore a unique phrase or word to the text.

[continued on page 4](#)


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

[continued on page 6](#)

Joseph Smith cont. from page 5

even humor in Matthew 16:18–19, where leadership of the church falls to Peter, who in Balmer’s view (and contrary to Latter-day Saint views) was “anything but rock solid”—an indication that the church was entrusted to “fallible man,” Peter being a kind of “Everyman” and “the apotheosis of infallibility.”

Latter-day Saint belief in modern prophets “surely complicates the question of epistemology—how do we know what is and what is not scripture, God’s special revelation to humanity?” Balmer said. “Here we encounter the perils of circularity. We know because Smith tells us, because the Book of Mormon tells us. . . . [This] casts doubt on the validity of such argumentation and the enterprise of apologetics itself” since it is based on Enlightenment rationalism and thus is concerned with linear thought and empirical evidence. He explained that the postmodern approach of the late 20th and early 21st centuries views faith from an entirely different angle, “seek[ing] to vindicate the faith by invoking experience rather than argument.” He mentioned a few pitfalls of apologetics and concluded by saying that he found the presentation of the Mormon faith by the “docents at Temple Square”—tour guides who punctuate their remarks with personal testimony—“more compelling than the ratiocination that I’ve heard over the last couple days.”

Robert L. Millet, a professor of ancient scripture and former dean of Religious Education at BYU, was the final respondent. Speaking on how the church has changed through the years, he emphasized that while the doctrine does not change, the emphasis given to certain doctrines does change. Examples include seeing Christ’s atonement as beginning in Gethsemane and culminating on the cross (not as limited to Gethsemane) and giving more emphasis to the Book of Mormon and to Christ and his saving grace.

The church’s move from Illinois to the Great Basin was as much ideological as it was geographical, Millet said, for the church began to focus on its “distinctives,” a trend that has continued. “It may appear to some that the Latter-day Saints are changing when in fact we just may be coming of age, unveiling what has been there in the

literature all along, offering distinctive insights to a world that may in time come to appreciate them.” He concluded that such refinement and retrenchment is not a crisis, as the author of the 1987 book *Mormon Neo-Orthodoxy: A Crisis Theology* claimed, but “a movement toward a more thoroughly redemptive base to our theology, . . . a movement that is in harmony with the teachings of the Bible and the Book of Mormon.”

Joseph Smith and the Making of a Global Religion

The final session considered “the global reach of Joseph Smith’s ideas and influence,” noted moderator Jill Mulvay Derr, an associate professor of church history and doctrine at BYU, in opening remarks. The presenter at this session was Douglas J. Davies, a religion professor at the University of Durham (England) who has pioneered a Mormon studies program at that university. Speaking on “World Religion: Dynamics and Constraints,” Davies, who is not a Latter-day Saint, said that assessing the church’s status as a world religion required a “thick” analysis (complex, multidimensional) rather than a “thin” analysis (superficial, considering a single strand of data) and that Rodney Stark’s 20-year-old prediction that the church would soon be a world religion is oversimplified and overlooks possible impediments to that growth.

Davies proceeded to distinguish between the terms *world religion* and *global religion*, assigning Mormonism to the latter and noting that a world religion is not simply a religion with a very large number of adherents. He ventured his own definition, which includes “a distinctive process of the conquest of death” (a requirement that Mormonism satisfies since it “furnishes a more extensive, eternal soteriology than any other church”) and, crucially, development from its original cultural source by “engaging creatively with the cultures into which it expands and . . . by generat[ing] diversifying textual, symbolic, and historical traditions.” Regarding the latter requirement, Mormonism is an “expanded denominational subculture rather than . . . a world religion” since it remains to be seen if it can become enculturated in many differing societies. “Still, I may be quite wrong,” as varieties of Mormonism may emerge in areas like

Africa and Brazil and yet be “in full accord with a centralized value system,” Davies said.

Respondent Gerald R. McDermott, a professor of religion and philosophy at Roanoke College in Salem, Virginia, evaluated Stark’s thesis—that “Mormonism [would] soon become the first new world religion since the rise of Islam”—along three lines: (1) whether it is truly a new religion, (2) whether it is in fact the first new world religion since Islam, and (3) its prospects for future growth. Although some scholars say Mormonism is not new because of its continuities with traditional Christianity, McDermott, who is not a Latter-day Saint, concluded that its newness “cannot be denied” since, among other things, the faith has an enlarged scriptural canon, accepts new revelation, denies ontological difference between creature and Creator, and rejects creation *ex nihilo*.

He pointed out that a number of religions since the rise of Islam in the seventh century are comparable to or larger than Mormonism (based on information in the 2001 *World Christian Encyclopedia*). For example, as of 2000, Sufism numbered 237 million, the Japanese Soka Gakkai religion 18 million, the Baha’i religion 17 million, Pure Land Buddhism 14 million, and Jehovah’s Witnesses 13 million (the latter in 219 countries, compared to Mormonism’s 11 million in 116 countries). While Stark says that only Mormonism has what it takes to become a world religion, Jehovah’s Witnesses “fare well when judged by the same [10] criteria”—a “rough parity that seems evidenced in similar worldwide growth,” McDermott said. He noted that since Jehovah’s Witnesses are “not as associated with America in this increasingly anti-American world,” their prospects for growth might be a little better than that of the Latter-day Saints. Thus “Mormonism takes its place not among the great world religions, all of which dwarf it in size, but among the fair number that may someday reach that status.” He went on to say that a lot depends on Mormonism’s “translatability” into other cultures, that is, “whether it has the ability to transcend its American provenance and theological character.”

The next respondent, Jan Shipps, a noted historian and professor emeritus of history and religious studies at Indiana University–Purdue University

at Indianapolis, proposed that the church did not begin to take on a true global presence until the administration of President David O. McKay. His attention to a restructured missionary program, an extraordinary building effort, and a churchwide correlation program, along with his circumnavigation of the globe, “were all essential elements in beginning the transformation of Mormonism from provincial tradition to global religious force,” said Shipps, who is not a Latter-day Saint. She added that President Spencer W. Kimball’s 1978 revelation that extended the priesthood to all worthy males helped considerably in universalizing the Mormon message and that “practically the entire ecclesiastical administration of Gordon B. Hinckley has been devoted to completing [that] conversion.”


Shipps noted that her 1985 argument that Mormonism was a new *religious tradition* has been misunderstood as a restatement of Stark’s 1984 prediction that the faith will be the next *world religion*. The two categories are not the same. Mormonism qualifies as a new religious tradition according to Shipps’s six criteria (mythological, doctrinal, ritual, social/institutional, ethical, and experiential dimensions), “an indication that Mormonism is more than a cult, sect, denomination, or church—it is a religious tradition, one that was new when it came into being.” The point is that “you need to become a religious tradition before you can become a global religion.” Without Joseph Smith’s opening the heavens, Shipps said, Mormonism would likely have been just one more “idiosyncratic Protestant denomination” on the American religious landscape. She concluded that Mormonism is “something between a world religion and a great religion that is not a world religion. It is something like Judaism, [which] is fully realized as a religious tradition but one not able to be fully encultured in some parts of the world, and a proto-world religion, one that will lengthen its stride enough to attain world religion status. [It] still remains to be seen whether that occurs.”

Roger R. Keller, a BYU professor of church history and doctrine specializing in world religions and Christian denominations, was the final respondent. The essence of gospel fullness lies in priesthood authority, he said, and “affects how

[continued on page 8](#)

Joseph Smith cont. from page 7

Latter-day Saints understand the first principles of the gospel, the organization of the church, and what it will mean for Mormonism to be a world religion.” His remarks centered on these three themes. Keller clarified that Mormonism is an achievement-based religion in the sense that good works are a natural product of discipleship. “Discipleship *is* works; it is the outgrowth of our encounter with the Savior, and anyone who claims differently stands outside the biblical tradition.”

Regarding Davies’s suggestion that the nature of church organization may prevent the church from becoming a world religion, Keller said that this view overlooks the role of priesthood authority, which connects the entire church membership to its leaders. “Just as the world is [effectively] shrinking, so is the church on a worldwide basis.” He pointed out that the “unifying force” determining how the church engages with foreign cultures is priesthood authority and that certain cultural accommodations “will not be at the expense of central authority.” The church “will maintain structure, order, and unity in doctrine and organization, while at the same time permitting regional and cultural diversity when that diversity does not violate the principles of the revealed order of things. Those will be the parameters of the growing world religion, and I’m perfectly happy to leave it to God to see what the end result will be.” 

Insights

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Primary research interests at FARMS 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.

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