

revelations to be works in progress, based on the imperfect nature of dictation and the work of mortal scribes, which necessitated corrections. “The texts of his [Joseph’s] revelations,” Underwood notes, “were not understood as infallible texts written in stone by the finger of God; they came instead through a finite and fallible prophet who, along with his associates, was not shorn of his humanity in exercising his prophetic office” (122). David W. Grua, Jennifer Reeder, and William V. Smith then each have a piece reviewing Joseph’s letters from Liberty Jail, the Female Relief Society minute book, and the difficulties documenting Joseph’s sermons, respectively. Alex D. Smith and Andrew H. Hedges include a section, “Joseph Smith’s Nauvoo Journals,” further exploring the challenges of reading a work of history not written by the subject.

The final four essays begin with Laurel Thatcher Ulrich’s “The Early Diaries of Wilford Woodruff, 1835–1839,” in which she discusses the earliest entries of Woodruff’s journal and how they reflected not only his sensibilities but also the diarist conventions widely employed by his contemporaries. Howcroft maintains in her chapter, “A Textual and Archival Reexamination of Lucy Mack Smith’s History,” that the same careful examination of Joseph Smith’s published history (as demonstrated by Jessee) should be applied to Lucy Mack Smith’s history of Joseph Smith. The creation and production of Lucy’s history is just as complex and varied and her son’s. Jeffrey G. Cannon then offers a discussion on an understudied format in Latter-day Saint textual criticism: the image. Cannon specifically shows how Latter-day Saint leaders used images to support their succession claims in opposition to the RLDS movement. Ronald O. Barney concludes the collection with a portrait of Joseph Smith

himself and his personality, which may have influenced why he recorded so little of his own thoughts and speeches.

*Foundational Texts of Mormonism* presents for the scholar and the casual reader added context and understanding to the various receptions of these texts over time. The individual essays are valuable to any study of the texts they examine while also being fine examples of several different types of textual criticism in their own right.

—Gerrit van Dyk

*Abinadi: He Came among Them in Disguise*, edited by Shon D. Hopkin (Provo, Utah: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2018)

This volume, which examines the Book of Mormon story of Abinadi, is the first volume generated by the Book of Mormon Academy, “an academic think tank and research group begun . . . to promote scholarship and teaching on the Book of Mormon” (vi). Scholars in this group “primarily pursue their own research agendas,” but sometimes they produce studies “that can be combined into one volume” such as this one (vi).

The chapters are organized into four groups, each bringing different “lenses” to bear on the text. The first group applies “literary lenses” to the Abinadi story. Jared W. Ludlow, Daniel L. Belnap, and Frank F. Judd Jr., in their respective chapters, analyze narrative features of the text that bring to light subtle ideological tensions over Nephite identity and the interpretation of Isaiah. These papers largely build on previous works about the Abinadi account by scholars such as Dana M. Pike, John W. Welch, and Joseph M. Spencer.

The second group utilizes “inter-textual and intratextual lenses” to add

insight to Abinadi's words and their impact among later Nephite prophets. Here John Hilton III traces connections between Abinadi's words and those of King Benjamin, Amulek, Alma, and Mormon, while Nicholas J. Frederick examines New Testament language that shows up in Abinadi's discourse. Shon D. Hopkin looks closely at Abinadi's quotations from Exodus 20 and Isaiah 53, analyzing the textual variants found here and in other ancient textual witnesses. In his chapter, Hopkin engages with past studies of the Isaiah variants by David P. Wright and John A. Tvedtnes. For another study relevant to such language studies, readers may want to reference David Larsen's article on death being "swallowed up" ("Death Being Swallowed Up in Netzach in the Bible and the Book of Mormon," *BYU Studies Quarterly* 55, no. 4 [2016]: 123–34).

The third section features two papers examining the Abinadi narrative through "cultural-historical lenses." Kerry Hull discusses the connotations of a disastrous "east wind" in biblical and ancient Near Eastern traditions as well as in Mesoamerica. Mark Alan Wright, cowriting with Hull, compares the killing of Abinadi to numerous accounts of torturing and killing captives from both pre- and post-Columbian sources in Meso- and North America. Wright and Hull significantly expand on past works by Robert J. Matthews and Brant A. Gardner. Generally speaking, however, possible Mesoamerican connections to the Abinadi story remain an area for further exploration.

In the fourth section, the story of Abinadi is looked at through "theological lenses." Amy Easton-Flake considers the issue of infant salvation in the Book of Mormon, first (chronologically) mentioned by Abinadi, and also in light of nineteenth-century debates about infant salvation and baptism.

Finally, following similar efforts in Pauline scholarship, Joseph M. Spencer provides a philosophical and theological analysis of Abinadi's "as though" statements in Mosiah 16:5–6.

The volume concludes with two appendices. A "critical text" of Mosiah 11–17, compiled by all the members of the Book of Mormon Academy, uses the 1840 edition of the Book of Mormon as the base text and provides over seven hundred footnotes highlighting textual variants, intertextual relationships, and unique phrases. A true testament to the diligent work of the contributors, this resource will prove useful to students and scholars alike. The second appendix provides a bibliography of much of the previous Abinadi scholarship that many of the papers build on.

Overall, this book provides a close look at the narrative about the prophet Abinadi from a variety of angles, building on and engaging with past scholarship and forging ahead into uncharted territory. Informed Latter-day Saints interested in deeper study of the Book of Mormon, as well as academics of all kinds who are interested in serious engagement with the Book of Mormon, should be interested in this volume.

—Neal Rappleye

*Saints, Slaves, and Blacks: The Changing Place of Black People within Mormonism*, by Newell G. Bringhurst, 2d ed. (Salt Lake City: Greg Kofford Books, 2018)

*Saints, Slaves, and Blacks* draws on historical and scriptural sources to examine the history of Latter-day Saint thought regarding blacks. Author Newell Bringhurst notes that when the first edition of the book was published in 1981, "it attracted limited notice both within and outside the Mormon community." Bringhurst chalks the oversight