

pundit, the left-wing thinker and the right-wing one or the conservative and the liberal”⁴⁰³).

- B-16** According to the Christian Theodore bar Konai, Mani taught that after the creation of Adam and Eve “Jesus the Luminous [perhaps assisted by other emissaries⁴⁰⁴] approached the unsuspecting Adam and roused him from the sleep of death, that he might be delivered from the great spirit... Then Adam examined himself and recognized who he was, and (Jesus) showed him the Fathers on high, and (revealed to him) regarding his own self all that which he had fallen into... He says that... (Jesus) raised him up and made him taste of the Tree of Life.”⁴⁰⁵

In place of “raised him up,” Widengren has “baptized him.” Reeves cites Widengren’s arguments for this alternate translation based on “unidentified Mandaic references.” However, he fails to find additional confirmation for this proposal, and contends that the idea of Adam’s being raised to a standing position is more likely, given “Mani’s known hostility to ‘baptism’ and the previous prone state of Adam.”⁴⁰⁶

Widengren,⁴⁰⁷ however, discusses this topic in great depth, relating Akkadian, Sumerian, and Mandaic sources that interpret “standing” in the context of enthronement festivals. For example, “a bilingual poem addressed to a deity of Tammuz character” depicts him as “standing in the sanctuary of the Freshwater Deep, the adorned, purified with sparkling lustration.”⁴⁰⁸

- B-17** Other accounts place Mani’s death as being after the decease of King Shapur I and his successor Hormizd, during the reign of the Persian Emperor Bahram I, about 276-277. During this time Kerder (or Karder), the head Zoroastrian priest, with the support of Bahram, began official persecution of minority sects.⁴⁰⁹
- B-18** BeDuhn emphasizes that “[w]e lose the ability to ‘make sense’ of the Manichaean system the moment we lose sight of the absolute identity of the individual and the collective soul. There is no individual salvation in Manichaeism, only the common ‘work of religion’ involving solar and lunar orbits, ocean tides, and plant exhalations, as much as human activity... When we look closely, Manichaean discourse about the soul and concern with its salvation turns out to be very much ‘a something about the body.’”⁴¹⁰
- B-19** In February 2005, President Boyd K. Packer visited a prominent mosque in Jakarta, Indonesia and asked the head cleric “if they might pray together. The cleric agreed. President Packer ‘blessed the mosque, the cleric, and all who attend to pray and worship.’ Following the prayer, the tearful cleric thanked President Packer for ‘his faith and prayers on their behalf.’”⁴¹¹
- B-20** The supreme sin in Islam is *shirk* (= association) the attribution of any equal or partner to God. Some Islamic revivalists accuse Christians and Jews of *shirk*, based on *Qur’an* 5:72-73 and 9:30; however, most Muslims accept a distinction between these faiths and polytheists (*mushrikun* = ones who associate) based on 2:105.⁴¹²
- B-21** Traditional accounts of the formation of the *Qur’an* are to be found in the *sirah* literature.⁴¹³ A summary and critical evaluation of these accounts is given in F. M. Donner, *Context* and C. Gilliot, *Fixed Text*. Motzki provides an overview of alternatives to the traditional accounts, some of which place the formation of the *Qur’an* at a later period.⁴¹⁴
- B-22** Peterson and Ricks raise the possibility of parallels between the call of Muhammad and the throne of Old Testament prophets such as Isaiah and Ezekiel. They also cite sources suggesting that “Gabriel was only identified as the vehicle of revelation quite late, and that, at the first, it was God himself who was

403 P. Guerlain, *Kagan and Chomsky*, p. 447.

404 E. Isaac, *1 Enoch*, pp. 17-18; J. C. Reeves, *Jewish Lore*, pp. 205 n. 54, 206 n. 64.

405 Cited in J. C. Reeves, *Jewish Lore*, p. 193.

406 J. C. Reeves, *Jewish Lore*, p. 205 n. 58.

407 G. Widengren, *Enthronement*.

408 AnOr 10, p. 214:2-6, cited in G. Widengren, *Enthronement*, p. 581.

409 G. Widengren, *Mani*, pp. 37-42. Collections of accounts of the death of Mani in English can be found in J. P. Asmussen, *Manichaean Literature*, pp. 54-58; W. Barnstone, *Death of Mani*; A. Welburn, *Mani*, pp. 107-114.

410 J. D. BeDuhn, *Manichaean Body*, p. 233.

411 C. F. Emmett, *Building*.

412 R. C. Martin, *Encyclopedia*, 2:630-631.

413 R.g., M. Ibn Ishaq ibn Yasar, *Sirat Rasul*.

414 H. Motzki, *Alternative*. See also J. Wansbrough, *Qur’anic Studies*.