

ALL THINGS COMMON: The Communal Way of Tribal Life that Jesus Taught,

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,
PART THREE of "The PROPHECYKEEPERS" TRILOGY ,,



WHERE IS PARADISE? ,

,
WHERE IS PERFECTION?

WHERE IS UTOPIA? ,

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,
Edited by Will Anderson, "BlueOtter" ,



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Will Anderson,
Cabool, Missouri, USA

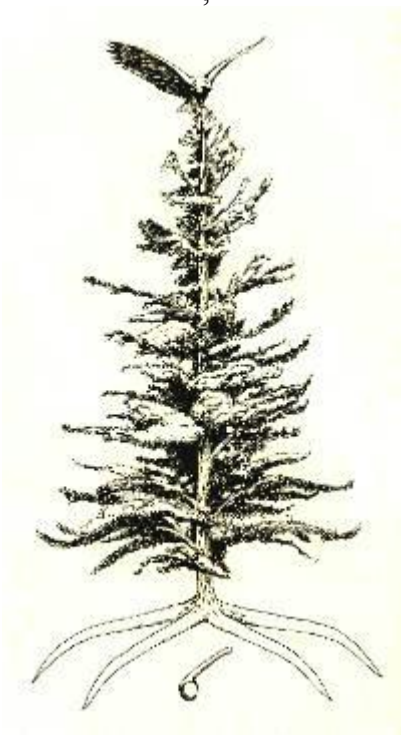
This is a free eBook which accompanies the Prophecykeepers Trilogy. Please help fulfill the prophecy made by Tuscarora Sachem Mad Bear Anderson (founder of the modern Indian Unity Movement) by further supporting the translation of these worldwide prophecy comparisons into all possible languages by making a donation.

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See <http://www.prophecykeepers.com/prophecy.html> for details.

**Wallace "Mad Bear"
Anderson, Founder of the
American Indian Unity
Movement ,**



Says Thank You...



The White Roots of Peace,

[see: The Tree of Peace](#)

New World Symbol of Freedom

The White Pine is a native American symbol of powerful and timely ideas about human relations and social order about the alignment of Human

"I am Mad Bear Anderson, and I 'walked west' in 1985. Doug Boyd wrote a book about me, Mad Bear, that you might wanna read. Anyhow, back in the 50s and 60s I traveled all over the Western hemisphere as a merchant seaman, and made contacts that eventually led to this current Indian Unity Movement. I always wanted to write a book like this, comparing prophecies from all over the world. The elders have always been so worried that the people of the world would wake up too late to be ready for the events that will be happening in the last days, what the Hopi friends call "Purification Day." Thanks for financially supporting this lifesaving work by purchasing this e-book." ,

Our website is translated into many different languages by machine translation, which is only 55% accurate, and not reliable enough to transmit the actual meaning of these prophecies. So, please help fulfill the prophecy made by the Six Nations Iroquois Lord of the Confederacy or Sachem Wallace "Mad Bear"

Anderson -- Medicine Man to the Tuscaroras, and founder of the modern Indian Unity Movement -- by further supporting the actual human translation of these worldwide prophecy comparisons into all possible languages by making a donation, or by purchasing Book #2. For details see

<http://www.prophecykeepers.com/prophecy.html> ,

Mad Bear said, "You know, there was something else I was thinking about," he went on. "We ought to make a little trip there to Virginia Beach, to the Edgar Cayce people. I've read up on all those Cayce readings, especially the prophecies. I've got copies of a lot of that stuff. And Nostradamus, too. Did you ever read up on the prophecies of Nostradamus? What somebody ought to do someday pretty quick is go all across this country - the world, really - and make a study of all the prophets, what they had to say. I bet a comparison of all their prophecies related to these next few decades would be an amazing thing. You'd think someone would jump at the chance to fund something like that. I mean, that'd be worth something. But then there'd be many who wouldn't know how to use it. Maybe they'd get more passive instead of more active. Like I've been saying all along, most people get confused between foresight and fate." Source: Mad Bear (c) 1974 Doug Boyd, Simon and Schuster

WHAT NATIVE AMERICAN SPIRITUAL LEADERS (AND SOME CHRISTIANS) ARE SAYING WE SHOULD DO IMMEDIATELY,

Back in 1976 when I started on this spiritual path at age 21, I spoke to an old preacher. I asked him what I should do. He simply said, "Simplify your life" That was the best advice anyone ever gave anyone, but I did not take his advice at that time. I was too busy playing music for a living, then later I became too busy finishing University, then too busy getting married, buying homes, etc. etc. ,

Then in 1981, I became aware that time was short. I was taught by my parents that we were in "The Last Days, but I really began to "take a look" at how prophecy was being fulfilled. ,

Twenty-three years later in 2004, I know that the Creator is keeping his word and speaking to his servants the prophets... moving among both native and non-native people, telling them there is a way out of our predicament... a way that will offer us His protection from all threats... If we will just do a few simple things... but therein lies the problem: as we don't want to let go of our high-tech lifestyles. Just like the children of Israel had to do to be healed of the bites of fiery serpents by looking at the Caduceus, all we have to do is take a quick look! ,

I now know that a few simple steps will allow us to be kept "Like stall-fed calves" as the Bible puts it... with all our needs very carefully taken care of by the Master. ,

Malachi 4: 2... But to you who fear My name, The Sun of Righteousness shall arise, With healing in His wings; And you shall go out, And grow fat like stall-fed calves. [Read APPENDIX 1: Concerning "Christian and Essene Common Features"](#) ,

WHAT A WELL KNOWN MODERN DAY MEDICINE MAN SAYS,

Red Elk (Honorary member of the Cherokee Twisted hair Society and a member of the Inner Heyoka Society) says that if you obey Creator's will now, the amount of effort needed to pass through the tribulations will be the difference between trying to walk through a mountain, or walk through a cloud. Which would you prefer... the easy way, or the hard way? **MAKE YOUR CHOICE NOW, AS TIME IS VERY SHORT IS NOT ALREADY TOO LATE.** ,

THE HOPI SAY THIS IS THE ELEVENTH HOUR (PLUS 10 YEARS),

About ten years ago, a Native American named Choqosh Auh-ho-oh. Choquosh was summoned by a prestigious group of Hopi elders (she's not Hopi, but a Chumash Indian of California). They told her they have a message for her to share. They said, "You've been telling people the 11th hour is approaching. Tell them it is here, and there are things to be considered."

They gave her a 10-point Hopi Checklist to consider:

1. Where do you live (not just geographically)?
2. What is it that you do?
3. How are your relationships?
4. Are you in right relation with the Earth?
5. Where is your water?
6. Know your garden (and nature around you).
7. Speak your truth; it is time now.
8. Be good to each other.
9. Don't look outside yourself for the leader.
10. This could be a good time.

Those 10 points are a perfect checklist for the establishment of an "All Things Common" community. The sad thing is, most people today don't have a clue how to interpret the list to see it for what it is... a recipe for survival.

"These are the End times and the people must know the truth, share what we have taught you. There can be no more secrets now if we are to survive as a thinking species through these times." "This," they say, "must be done because the dream of humanity can only be preserved through the combined efforts of all peoples, and the joining and merging of all cultures into a oneness." -- statement of the traditional Hopi Elders as told to Cho Qosh Auh Ho Oh, a Chumash/Yaqui/Maya Indian

A STATEMENT FROM AN IROQUOIS ELDER

There is a River - Statement given to ChoQosh Auh-Ho-Oh by the Iroquois Elder "Uncle John" ,

There is a river flowing very fast. It is so swift that there are those who will be afraid. They will try to hold on to the shore. They will feel that they are being torn apart and will suffer greatly. Know that the river has a destination. The Elders say we must let go of the shore, push off into the middle of the river. Keep our eyes open and our heads above the waters. And I say, see who is in there with you and Celebrate! At this time in history we are to take nothing personally, least of all ourselves. For the moment we do our spiritual growth comes to a halt. The time of the lone wolf is over. Gather yourselves together. Banish the word Struggle from your attitude and vocabulary. All that we do now must be done in a sacred manner and in Celebration! ,

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A MESSAGE FROM RED ELK



Note to all: ,

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I do not represent any Indian nation. ,

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I represent only the Inner [Heyoka](#) Society. ,

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Our orders do not come from man, but from the Creator only. In so doing, many traditional ways are 'stepped on'.

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If anyone has a complaint, go to the Creator and tell HIM. I will continue to do what I and the others are ordered.

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Spectrum Editor's Note:,

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It seems as if the pace of the Great Awakening on planet Earth has jumped up another notch. Those of you who have been closely following the spiritual messages (and some others) shared within these pages over, especially, the last few months have noticed a common theme: that we are all, spiritually, in a "decision-making" time. ,

There's no more fence-sitting; rather, we are told that ALL shall experience conditions and circumstances which require a decision one way or the other—a siding with Good or Evil. Well, here we go again. ,

Yet another respected source has come forth. On Wednesday, January 22, 2003, we received a telephone call at The SPECTRUM from renowned Native American leader Red Elk, who felt compelled to share the following message with all of our readers. ,

Many of you will remember Red Elk as Rick Martin's featured front-page interviewee for our April 2002 issue. That provocative article was titled Red Elk's Medicine Message Of Worlds Within Worlds: Old Mysteries, Powerful Truths For Today. ,

Red Elk teaches and lectures extensively and has several times spoken to the vast listening audience of Art Bell's late-night talk-radio program about both spiritual matters and the many layers of activity going on right under our feet. Rick Martin answered Red Elk's call and, once the intent was understood, quickly grabbed his tape recorder so that we could share the following information and dialog with you. ,

Is it timely? That's a matter of personal value within the Larger Play that's rapidly picking up speed. It seems that teachers from all directions are being urged to step forth and do their part to help guide those who are awakening to an awareness of the Cleansing Spirit moving ever more surely over planet Earth. As Red Elk says, conditions shall be such as to encourage all of like mind to work together toward the renewal of Mother Earth—for all our relations. ,

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1/22/03 RED ELK (Website: www.redelk.org) ,

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What I'd like to say, if at all possible, is to the people: The line IS drawn. Capitalize IS. There will be no more fence-straddling. You're either going to be for Good, or for self. Basically, we've only got about $\frac{2}{12}$ years before war comes to our shores, and WE lose. But it won't be a total loss. ,

The Great Hand of the Creator will slap-down on the foreign armies that occupy the USA. It will slap-down three times, and every foreign personnel who are connected with taking us over will flee. But, nevertheless, war is due. There will be a M7.2 earthquake on the West Coast. Somewhere rolling in from the Portland, Oregon area. ,

Now, I do not know if that's Portland included, but from that particular area, up toward Washington. Date or year unknown, but it will be early on a beautiful Spring morning. Mount St. Helens will blow again, going through the lava tubes, wiping-out Cougar, Washington—going towards Portland. I don't know if the winds catch it before or after, and then blow it along the coast, and inland again, East, as before. Time and date and year unknown—but it will be. It will be as before, on a beautiful Spring morning, between 6:00 and 10:30 a.m. More towards Summer, I think, because it's a very beautiful day. ,

Mt. Rainer will blow approximately just under 1/4 of its top, like an arrow shooting up. And then it will turn around and come down and fill the gap that it had left, creating air pressure far into the inlands of Eastern Washington, Kittitas County. There will be holes from a few mere inches to 60 feet or so across, that are blown out with just air pressure, nothing to do with lava. This will happen sometime approaching or during elk season, which is Fall time. ,

Again, the time and year unknown. But we're in for one heck of a ride. This should take place before the war. Planet X will not flip the Earth. It's only one of three events. It will be a contributing factor only. It is there. We've known it in Native medicine knowledge for many, many, many—well, foretold for centuries. When will it come? I don't know if it's on the date everybody is talking about; I have no idea. All I know is that it will be coming. And it will cause great disturbances on the Earth. But it will not cause the Earth to flip, though it will be a contributing factor. When will the Earth flip? I don't know. It will flip within 23 years, anytime within 23 years, and AFTER the events just described. ,

THE LINE IS DRAWN. YOU EITHER GET RIGHT SPIRITUALLY WITH THE CREATOR, SO THAT YOU CAN RELY ON THE CREATOR TO PROTECT YOU AND MAKE YOU SAFE, IF THAT IS WHAT HE WANTS OF YOU, OR NOT. ,

And it's going to be Bad versus Good, Good versus Bad, Unconditional Love versus Self Gratification. The Christian churches will break up. There will be the true-hearts who will leave, leaving the modern-day Christian way, in the church buildings. The true-hearts will start meeting in homes, again. They will stay in the traditional Christian churches until they can't stand it anymore. But they will be a Light within the Church for a short time, and then they will pull out. ,

Again: the line is drawn! ,

There's no more fence-straddling, at all. You make up your mind now which way you're going to go: Good or Bad. You still LOVE the Bad. They can call you enemy; but you don't call them enemy. The year 2012 is NOT the end of civilization as we know it; that I can see. But it is the Year of Confusion. So many probables. Mankind can go in so many different, strong ways that the Mayan, the Aztec, etc., just did not see which way they were going to go. They were all such strong possibilities to go. So, they more or less threw their hands up and said: "We don't know." Thank you, my brother, that's the best I can do. ,

*** * * Martin: I have one question for you. ,**

Red Elk: No, I'm not pregnant. [Laughter] Martin: [Laughter] Our upcoming March feature concerns the year 2003, primarily. ,

Red Elk: Yeah, there is something that is going to be done in 2003. I don't know what. ,

Martin: There is a lot that people are seeing, a lot of apprehension for the first half of 2003. Some people are apprehensive because of Planet X, some people are apprehensive because of the possible war in Iraq, and yet there are other factors coming into play, not the least of which is time manipulation. Do you have a sense of what people's apprehension is about 2003? ,

Red Elk: Most of the apprehension is caused by the Earth, inner great shifting. We are of Earth. We are made of dirt, and stuff, originally. So we are, therefore, very much in tune with the Earth, regardless if you are aware of it or not. The grading, and all of the movement of our Earth, she's getting ready to roll. It's causing a sympathetic vibration in the human body. Also, people are going into parallel times and places, actually doing it—and shocked: "What was that all about?" Because it only lasts a moment, to several minutes. Are they going crazy? No, it's just they are not aware of what is happening. ,

[Editor's note: This last comment is very similar to what Al Bielek and Preston Nichols say in Rick's front-page feature story.] ,

Martin: There's a lot of that. ,

Red Elk: Yes, there is a tremendous amount, and it is growing, and growing, and growing. So some of the apprehension is due to our Mother Earth. And the fact that our people came from her belly—in that sense, we ARE connected. But most people are not aware of the total connection. But another thing: How do I say it? There is also occurring manipulation through "other forces"—those who in turn are manipulated by Luciferian angels and he himself, who are trying to manipulate the humans to be afraid. ,

Martin: True. ,

Red Elk: You're supposed to run to the government; they will "protect" you. You're damn right they will! They're part of the other ones, the Bad ones! You are being controlled simply by fear—they're trying to, anyway. Big word: fear! FEAR! And those who learn to overcome that fear, and walk in the Light of Love and Unity with The Creator—shoot—this will be a piece of cake. It will be like walking through a cloud instead of hitting a mountain. It will only cause you to waiver a bit; then off you go, right through that mountain! It's nothing more than energy in the first place, just as you are energy. You become an unstoppable force, going right through an immovable object! It's all mind, God-mind stuff. It is, literally, thought energy. You match energy and pass through. And we can do that—but it takes a heart relationship with Daddy to do it. It really does; I'm not kidding anybody. It really does! Put that down, however you want, brother, if you will. ,

Martin: I'll be glad to. ,

Red Elk: The line is drawn! There's no ifs, ands, or buts about it. Our skies haven't turned red, yet. I think that Planet X is going to help along in that way. I'm not sure if it's going to be a nuclear explosion that causes this. Although, the wavering of our Earth, and this Planet X coming by so close and causing what it does—makes the Earth shake and rattle and roll even more. And since everybody is on edge anyway, somebody might, might hit the wrong button and we will have a nuclear war. And I'm talking PRIOR to Armageddon. ,

So, the skies will turn red, day and night, for a number of days in a row. What actually causes it? I'm not sure. It hasn't happened yet. We can still change everything if enough people of the planet got right with The Creator; we could stop everything. Planet Earth can go out into space like a slingshot. Mamma would calm down and say: "Ah, the fleas are resting." And not shake us off. Otherwise, we're on our own. ,

And I tell you true: the line IS drawn! ,

It's not a matter of going to be, or a little line here, a little line there, like it has been—people here, people there, praying for Mother Earth, not knowing that there's five more, six blocks down the road, doing the same thing. They're not yet connected, a bunch of little lines. But now, they are going to connect as One! Those who are for Good will connect as One, in some super-huge kind of meeting. And they've got to learn that, when they connect, they cannot—I repeat, with big CANNOT—say: "We're all here for helping Earth and mankind, and this is the way you must do it." They've got to realize—I'm talking medicine people, spiritual people, I'm talking wiccan people—I don't care, as long as they are for Mamma Earth, and for unity of Love, I don't care how they go to The Creator. But, I'm telling you this: There is a great problem in the world today, amongst the so-called "spiritual" people. They have a problem with: "MY way is right; so we'll do it this way." ,

They are not living Mitakuye Oyasin [for all my relations]. They just talk the word. The world is a body, in a sense. We are the doctors, in a sense. All doctors, to be regular doctors, all go to the same kind of basic training to know the body before they branch off to be a brain surgeon, a heart surgeon, a foot doctor. But they all have to take the same basic training before they branch-off. They are forgetting that we all have the same basic training; we're all working with the same body. And sure, some know how to do brain surgery; some know how to do foot work. But that does not cure the body; it only cures that part. They must realize it takes all, working together, on the whole body! The brain surgeon, the heart surgeon, the guy who heals broken bones, the guy who takes care of intestinal disorders—without all of them truly working together, no ONE is right. ,

They must unify! ,

Then the body has a great chance of being healed; otherwise, it's just partially crippled. Right now the body is spastic. We must work together to make the body whole. Work TOGETHER, not against each other. None of this "mine is right, yours is wrong" attitude. And until they can do that, these who call others together to meet for praying for Mother Earth, and all that, but they still stay in their specialty and fight each other—how can they be so stubborn and yet claim to heal all?! They must accept every bit of each other's little individual—or great—amount of work on the body. The nurse who gives the aspirin, she is very much needed. And so is the brain surgeon. No one is more important than the other. We must unite! Now, people world-wide are getting awfully antsy, scattered, frightened. As I said, it's designed to be that way, so they can be controlled. ,

They must be FREE, SELF-THINKERS, and TOTALLY FEARLESS. ,

And they can't do that without the total spiritual contact with our Creator. And that Creator is 100% real! They've got to reach that point of KNOWING! Make that Creator—however you call The Creator: He, She, Cosmos, Allah, God, whatever—make that one Daddy. Make Him REAL in your heart! Humanize Him to the point where you can run and jump on His lap, and hug Him. But do it with great respect; that's what He wants. You are His thought! You are His child! You wouldn't exist if He didn't want you in the first place! ,

So make Him an approachable Daddy. Don't keep Him at such a distance, pushed away with some kind of artificial reverence. Talk to Him in a respectful manner. But then, regard Him as you would your father, human father, who you love dearly. You want to go to Dad and give Him a hug. Or, you want to be able to say: "Dad, I don't understand this or that; help me." And if you're in the wrong and don't admit it, you're going to get your butt spanked. He's Dad! He wants you to grow up right! You might as well get up on His lap and apologize, and love Him, instead of standing out there in the doorway. Get in there and hug the Guy, this Great Being. He exists! Well, I've said my piece. A lot more than I intended to say. Take it down as you choose. ,

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"There is enough for everyone's need, but not enough for everyone's greed." –
Ghandi ,

Edgar Cayce predicted... "It is also understood, comprehended by some that a new order of conditions is to arise; there must be a purging in high places as well as low; and that there must be the greater consideration of the individual, so that each soul being his brother's keeper. Then certain circumstances will come about in the political, the economic, and whole relationships to which a leveling will occur or a greater comprehension of the need for it. "... for changes are coming, this may be sure -- an evolution or revolution in the ideas of religious thought. The basis of it for the world will eventually come out of Russia. Not communism, no! But rather that which is the basis of the same as the Christ taught -- his kind of communism."

Randy Woodley, a Keetoowah Cherokee, has this to say: "It is 'a new day for Native Americans' and other indigenous peoples of the world. Gone are the colonial restraints that were present for so many hundreds of years. It is God Himself who is setting native people free to be who He created them to be - and that is not in the image of western European cultures and values. As each new people group arises to take their place at the foot of the cross of Jesus, the beauty and richness of the Creator's intended diversity is affirmed and another aspect of His creative wonder is artistically displayed upon the canvas of creation." Source: <http://www.eagleswingsministry.com/about/index.htm>

"The Scripture gives us several glimpses which attest to God's pleasure in both diversity and unity. One of my favorites is Rev 7:9.

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. (NIV)" ,

"ALL THINGS COMMON" – WHAT THE HECK IS IT? ,

The Cherokee, Chumash, Hopi and Iroquois elders who spoke above... along with Edgar Cayce's prophecy and the words of Ghandi above has just given us the recipe -- as well as a warning -- to begin preparing for something called "All Things Common."



"All Things Common!" These words have inspired the worst, as well as the best behavior of the people of the world for the past 2000 years! They have inspired millions of good charitable deeds, but have also inspired millions of murders -- because of the "Great Delusion" spoken of in prophecy... a totalitarian counterfeit version of communalism know today as "Marxist/Leninist Communism." ,

WHY LIVE ALL THINGS COMMON? ,

Some might ask "What does living communally have to do with my eternal soul?" ,

We submit to you that you were sent to this mortal life to gain experience, and that living in this manner will develop persons with the highest form of spirituality. Given the possibility of great upheavals in the future, you must admit that if one wants to eat AFTER the coming upheavals, you will probably be given the opportunity to live communally -- one way or the other. ,

The ancient scriptures teach that the greatest blessings will be given to those who are not compelled by circumstances to live in this manner. In other words, if you DESIRE IN YOUR HEART to live in this manner, you will receive greater spiritual and temporal blessings. In other words, if you make preparations now, before the coming upheavals, you will reap the benefits. ,

If all this eBook does is to help its readers to prepare their minds for these possibilities, then it has fulfilled its mission. ,

WHY ARE WE TEACHING YOU THIS? ,

We teach you these things so that you might have the experience of living in a society here on Earth the way that society operates in the heavens... where everyone is "joint heirs" and access everything equally. ,

In our law books it says "Joint heirs shall be deemed tenants in common." ,

It is said that those who lived "All Things Common" anciently were the happiest people on the face of the earth. ,

"Joint heirs with Christ."-Romans 8:17 ,

"The moment of His death was prefaced by the words, "Father, into Thy hands I commend my spirit." His first word and His last begin with the appeal: "Father" - for ever we are the children of God, and "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Romans, VIII, 17.); joint heirs of glory, but also joint heirs in the suffering which must be ours if the world is to be saved and humanity as a whole is to pass into the kingdom. The kingdom is in existence. Through the work of Christ and His living Presence in all of us there exists today, subjective as yet, but awaiting immediate tangible expression... ,

"One body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Eph., IV, 4, 5, 6.) ,

Furthermore, in words later used by Christ, the psalmist says, "Into thine hand I commit my spirit, for thou hast redeemed me." (Psalm XXXI, 5.) The implication here is clear. It is the spirit of life in Christ and in us which makes us sons of God, and it is that sonship (with its quality of divinity) which is the guarantee of our final accomplishment and entrance into the kingdom of spirit. The sign given is expressed in the words: "Behold, the veil of the temple was rent in twain from the top to the bottom." (St. Matt., XXVII, 51.) Access to God was established, and the inner spiritual forces could pass out without hindrance into manifestation. This was an act of God, a stupendous recognition by the Father of what His [225] Son had done. Spirit and matter were now one. All separating barriers were abolished, and man and God could meet and hold intercourse. ,

In an ancient scripture of India we read these words, spoken thousands of years ago, yet capable of being applied in a most significant manner to this act of Christ, which linked Him up not only with ourselves and all past believers prior to His advent, but with the Cosmic Christ, so unmistakably speaking here: ,

"Brahma, the self-effulgent meditated. He considered... Come, let me sacrifice myself in living things and all living things in Myself... He thus acquired greatness,

self-effulgence, lordship and mastery." Source: A. Bailey, From Bethlehem to Calvary ,

"And I will remove the iniquity of that land IN ONE DAY" ,

This Holy Bible prophecy indicates that it will take one day to remove our "iniquity," (1.gross injustice: wickedness 2. a wicked act or thing: sin) and in the next breath says we will then invite our neighbors to share with us. ,

"...declares the LORD of hosts, 'and I will remove the iniquity of that land in one day. 'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to {sit} under {his} vine and under {his} fig tree.' " Zechariah 3:9-10 ,

The fig tree (Ficus carica) is very common in Palestine. Mount Olivet was famous for its fig trees in ancient times, and they are still found there. To "sit under one's own vine and one's own fig tree" became a proverbial expression among the Jews to denote peace and prosperity. Micah 4:4; Each of them will sit under his vine And under his fig tree, With no one to make {them} afraid, For the mouth of the LORD of hosts has spoken." ,

So, divine protection IS promised to those who live in this communal manner. ,

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MODERN PROPHETS DO EXIST AND THEY ARE NOT SILENT,

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Remember the promise God made inn the Bible about doing nothing without telling his servants the prophets? Well it is either true, or God is a liar! ,

Thomas Gibson is a prolific and reliable prophet of God who mainly prophesies concerning Canada and the USA. His calling is as a prophet to North America. and he lives in Alberta, Canada. He has spoken many prophecies in the last year concerning things to come. The following are prophecies given through Thomas Gibson. At the end, is information on signing up to get on his free e-mail list to receive the prophecies by e-mail as they are given to him. ,

The number is year - month - day - and number for that day ,

2002 11 1.1 ,

For thus says the Lord. America is due judgment. My hook is in Bush's nose to pull him into war with Iraq. And when he goes to war, America will be judged in a great way. ,

For thus says the Lord. America, America why have you forsaken Me? ,

2003 01 31.1 ,

For thus saith the Lord. Do not despair. I am going throughout the churches of America to see who will put My Name first, who will put the salvation by the Blood of the Lamb above all else. Those who do so will be blessed by the Lord above; but those who do not will be condemned by Me. ,

Do not turn to the world or the world's ways. Do not listen to the ways of many who compromise My gospel. Those who turn away from the compromising position of the worldly church will be blessed by Me. ,

Those who continue in the work of compromising My Word will be condemned! ,

Do not doubt this word. I am going throughout the world and throughout the churches in America to see who will put me first. It is time that the worldliness be burned out of the church! It is time to see that God is placed first above all things. There is power in the name of Jesus. Those who walk in that power are walking with Me. Those who do not walk in the power are walking with the world. ,

Not only will I turn away from godless churches, but I will turn to those who are truly serving Me in truth and power, and I will give them a protection in this time. For coming soon is a persecution and a strong attack against My people. Not only that but there is coming trouble to America's shores. I will protect and guide My people through this time. ,

Do not partake in those churches and religious organizations who will not listen to the Word of God and follow it in a complete way.,

Source: <http://ad2004.com/prophecytruths/Articles/Iraqprophecy.html> ,

WE BETTER GET IT RIGHT THIS TIME! ,

When it comes to "All Things Common," other than two recorded successful incidents recorded in history, NO ONE has ever "gotten it right" in the last 1800 years. ,

This book will synthesize, or combine from culturally diverse parts, a way of living much spoken of--but not practiced with any success--by Christians in these last two thousand years... for as far as what is recorded in "The Holy Bible" as published by sources from the eastern hemisphere, it was only a one-time historical event. ,

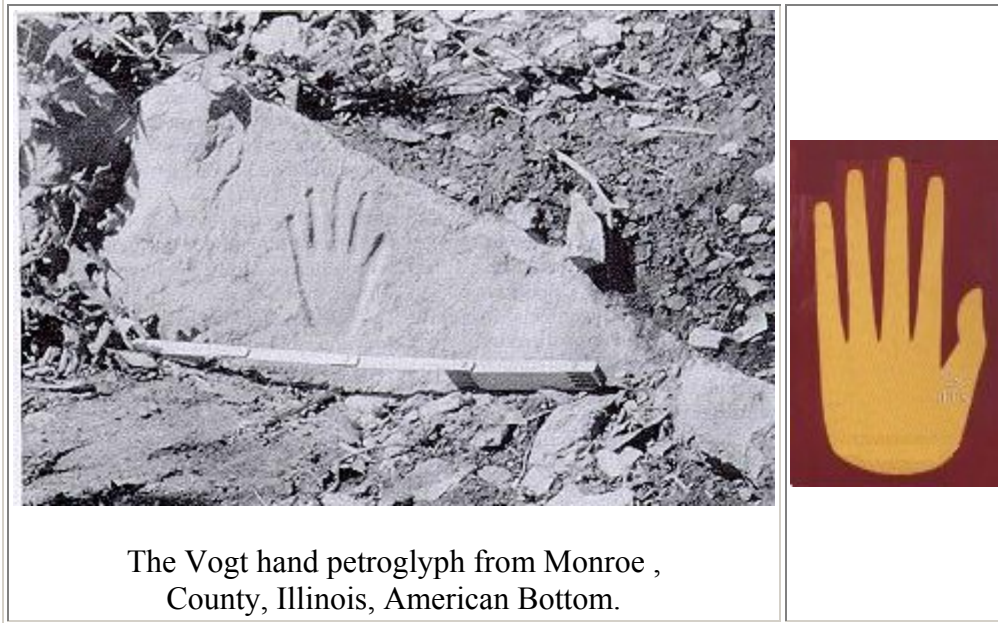
We have already established in books #1 and #2 that the Supreme Being speaks through "Prophets," in fact doing nothing unless he tell the Prophets he is going to do it!



We have already discussed in books #1 and #2 of this trilogy, the "Prophet" or "Healer" written of in L. Taylor Hansen's book "He Walked the Americas," who visited the Indian tribes of north and south America.



This prophet taught values identical to those taught by Jesus in the Holy Land. He left the symbol of his hand on rock drawings all over the Americas... called "The Hand Kabul/Cabool" ALWAYS A LEFT HAND... closest to the heart.



Also, in this book, we will include a report of a group of Native American Indian peoples in the western hemisphere who were reportedly visited by Jesus after his resurrection in Jerusalem, who were able to live the "All Things Common" way of life--successfully--for over 166 years. ,

Though Native American Indian peoples indeed seem to have practiced portions of the "All Things Common" lifeway--and certainly more recently than their European counterparts--there are only two written historical accounts that record the kinds of details we need in order to attempt to "reproduce the experiment" as a scientist would say. But just because Indians don't write everything down nice and tidily like Europeans do, this does not mean we will not listen to what the Hopi and Iroquois elders recommend, because their advice is a blueprint for creating an "All Things Common" community. On the contrary... the Hopi have kept their prophecies and "original set of instructions" as inviolate as the Jews have kept the Torah. ,

From your reading of books #1 and #2, you now know that your chances of physical survival of the "end times" are certainly bleak... and seemingly, survival certainly would not happen not without a lot of suffering. BUT, there were those that escaped the Roman destructions of the Holy Land in 70 A.D., and there ARE scriptural promises of evasion and escape for the worthy in the latter days. ,

So we see it is indeed miracles that we must seek today in order to insure our own "end time" survival. Tall order, one might say! Let's look into this seeming impossibility a little further before rejecting it out-of-hand.



One of these accounts of "All Things Common," in the Holy Bible, is more widely accepted than the other in the Book of Mormon, and the less accepted Book of Mormon account is more detailed... but the two accounts together make a better picture than just one account alone once the clues are put together. ,

These accounts are recorded 1. in the Holy Bible, describing events after the Day of Pentecost--in Jerusalem, and 2. in the Book of Mormon, which describes events after Jesus' visit to the Americas. Miracles attend the "All Things Common" way of life when lived to its fullest, and it is these miraculous events we should seek if we wish to survive on a this physical plane after the upheavals that are predicted to occur soon. ,

Like General Patton used to say, "It doesn't take any brains to be uncomfortable." ,

Let me hasten to say that this book is not a tract for any of the churches that sprang up in the "restoration movement" that followed the publication of "The Book of Mormon" in 1830 because, protestations of these church's apologists notwithstanding, a close reading of the Book of Mormon will show that none of these churches have hit the mark as set forth in the book of Mormon, because of many reasons, first and foremost being that the Book of Mormon, after its translation and publication, was supposed to be given directly to the American Indians, and they were supposed to build up the Church of Christ, the only valid name given in the Book of Mormon. The best evidence of this can be found at <http://www.allbookofmormonbelievers.org> ,

Mind you, I am not arguing pro or con for ANY church, or schism of any church associated with belief in the Book of Mormon, because all of them have either added to, or subtracted from the teachings of the Book of Mormon, which supposedly contained a VERY simple message called the "Fullness of the Gospel." Since it's publication in 1830, most Book of Mormon believers have gotten involved in ceremonies and practices and doctrines and dogma directly opposed to the theology contained in the Book of Mormon. My only wish is to reap the most valuable pearls from these or any scriptures which discuss "All Things Common." ,

Only because your physical survival may depend on the conclusion YOU come to regarding the truth or untruth of the Book of Mormon do I offer a LOT of information in this book in defense of the Book of Mormon... and this is only because of the amount of negative information available that supposedly debunks the Book of Mormon. ,

If you reviewed the evidence I have provided in this book, and did a lot of other research on your own perhaps, (as if your life depended on it, and it may) -- I think you would eventually agree with two statements: 1. If the Book of Mormon was put on trial today in an American court of law (and the more time that goes by, the harder the evidence becomes) that would find the Book of Mormon innocent of any charges of fraud, beyond the shadow of a doubt. 2. But sad to say, if Joseph Smith, the "founder" of the Mormon religion(s) and all its schisms were put on trial today, he would surely be found guilty if all the evidence against him were heard by a reasonable groups of minds. For example, his "second elder," Oliver Cowdery, (who was to be equal to Smith in every way) and the first several other original church historians, were personally kicked out of the church by Joseph Smith because they "called him" on preaching one thing and doing another. Joseph then personally rewrote the history of the church, and Brigham Young later announced publicly "We are rewriting the history of the Church." ,

According to available records you may study even today, Joseph Smith was instructed to have one gift and one gift only, and that was simply to translate the Book of Mormon with the tools provided with the golden plates, period! He was never to claim to be a "prophet," much less a "seer" or a "revelator." He was never to start a church that was organized under man's laws. He was told by the Lord to stop doing these things, and eventually, he was told the church was under condemnation, and it still is today. Eventually, Joseph Smith had people who disagreed with him murdered. See Oliver Cowdery's (Joseph Smith's second elder) testimony at <http://bookofmormon.hypermart.net/ocd.htm> ,

People back in the 1830s with their narrow mind-sets and tendency towards following blindly were just NOT ready for the Book of Mormon, but I believe they are ready today for an unbiased second look. ,

DEBUNKING THE BOOK OF MORMON DEBUNKERS ,

Many people have supposedly debunked to Book of Mormon by comparing it with sources of information already published in the 1820s ([click here](#)) but none has successfully shown how in the world the translators of the Book of Mormon could have known what was NOT discovered by scientists until much later in that century! ,

Ten Biblical Proofs of the Book of Mormon was written a Baptist preacher. ([click here](#))

Is the Book of Mormon really an ancient book? ([click here](#)),

Communism ([click here](#)),

A Neglected Source ([click here](#))

"FATHER'S" RECIPE FOR "ALL THINGS COMMON",

The recipe for the church offered in Acts follows Peter's big sermon to the thousands who had gathered on the day of Pentecost when the Holy Spirit was given. In the aftermath of such a spectacle it was probably wise to get practical. His sermon was so inspiring that 3000 people were baptized in one day. It was a mass conversion apparently demonstrating God's faithfulness. This group becomes the beginning of the church and our text begins with their first acts saying, "they devoted themselves to the Apostle's teaching and fellowship, to the breaking of bread and the prayers." These four simple tasks were the nuts and bolts, the first signs of becoming the church. It is awesome to think that we are here as inheritors of these traditions and that they continue to grow in and through us. Source: All Things in Common, by Adam Blons <http://www.fccb.org/sermons/s2002/sr020421.html> ,

The "All Things Common" lifeway is supposed to be a "caring and sharing" way of life -- supposedly more familiar to the American Indians of today who still speak of it fondly--because Native peoples feel they "lived" much of this way of life 500 years ago here in the Americas. It is a way very close to their hearts. This is opposed to the followers of Jesus of Nazareth (who have become so materialistic as to use any pretext in order to separate Indians from their lands) who reportedly lived it only briefly about 1969 years ago in Jerusalem.



But in these ends times, because of the bleak prospects for our survival in them, we **ONLY** intend to show that the "All Things Common" way of life can be duplicated... no, **MUST** be duplicated in these "end times" if small groups of people, which we shall call "dominions," are to survive the "end times" without great suffering. We will show that if "All Things Common" is lived to its fullest, we need not worry about much of anything other than: 1. The formation of a committed group of people with high character in a rural area, who have a strong belief in a Supreme Being. 2. Construction of a storehouse and another storehouse for the poor. and 3. The bringing in of tithes and offerings to these storehouses.

WHY IS A STOREHOUSE NEEDED? ,

If you read between the lines, you will see that apparently even the Lord of Hosts requires a little privacy sometimes... a place **for us to TEST him**. Remember, he says, "and prove me now herewith." Simply put, you will need a place for all His blessings to be materialized in. I don't know about you, but I would not mind seeing

the "windows of heaven" and blessings poured out! The promise is there, and it still stands as a challenge to all those who would test our Creator, as He asks us to test him. If he can create our mother earth, he can feed us out of thin air!



Deuteronomy 28:8 ,

The LORD shall command the blessing upon thee in thy **storehouses**, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. ,

2 Chronicles 32:28 ,

Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. ,

3 Nephi 24:10, Malachi 3:10 ,

[10] Bring ye all the tithes into the **storehouse**, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. ,

Luke 12:24 ,

Consider the ravens: for they neither sow nor reap; which neither have **storehouse** nor

barn; and God feedeth them: how much more are ye better than the fowls?

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KEY: You must remember to choose your cohorts wisely in this "All Things Common" scheme, because the "recipe" for "All Things Common" will not work if you employ persons of poor character... they will always lower themselves to the lowest common denominator. ,

Naturally, at this time, these "dominions" (or persons wanting to become part of one) will want to prepare as much as possible now by purchasing or arranging for rural land, gather up books, tools, seeds etc., even if it is done as an exercise to keep themselves busy and not so prone to mental depression. ,

If we are to believe what is written in scripture, just as most Christians believe that the belief in Christ alone will offer spiritual salvation, then we are to know that belief in "All Things Common" way of life will literally provide physical or "temporal" salvation of our physical bodies here on this physical plane. ,

We will pass along guidance from the Hopi Indian traditionalists elders... who remember vividly how their ancestors made a covenant with their Creator, and are still trying valiantly to hang onto that way of life and keep that covenant. ,

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WHAT IS "ALL THINGS COMMON" ,

Have you ever been talking about communism, and heard someone whisper, "ya know, real communism isn't really bad!" The editor is a staunch anti-communist, a former military officer, because I knew that "Communism" as practiced by Marxist/Leninist governments was NOT Communism, but "Totalitarianism! ,

As an editor, I can not express what communism is any better than Jay at <http://latter-rain.com/general/commu.htm>. so I will defer to him. His article of the subject is in the Appendix 3 of this eBook. Click here to read that now, and come back and keep reading. Use the blue hyperlink in the last sentence to go to his website for deeper insight. ,

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For a more in depth treatise on ancient and modern attempts to live "All Things Common", ([click here](#)) ,

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SO WHAT SUPPOSEDLY HAPPENED IN JERUSALEM? ,

According to the records given to us by the Nicene Council (convened on the request of Roan Emperor Constantine in May 325 AD and ended in late June in 325 AD, which came within one vote of NOT including the Book of Revelations in the Holy Bible) "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:44-45). "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). The sale of their real estate and other possessions later enabled them to flee the city without looking back when the persecution began after the stoning of Stephen (Acts 8:1). Never again in the history of the church have all of its members followed this example. ,

AND WHAT, PRAY TELL, DOES THIS "BOOK OF MORMON" SAY HAPPENED IN THE AMERICAS? ,

In about the year 34 A.D. :



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In the Book of Mormon, Third Nephi, Chapter 5 (L.D.S. version Chapters 11:1-17; 17:1-25) there is a record of the visit of Jesus to the Americas, where he preaches to multitudes, heals many, announces he has yet other sheep of the lost tribes to visit, and departs to do so -- after setting up a church led by 12 disciples, three of which choose to continue ministering to the inhabitants of the earth until He returns. Based on the description of the "3 messengers" who delivered the Good News Religion to Handsome Lake, it could only have been the 3 immortalized Nephite disciples who delivered the "Good News Religion" to the Iroquois 6 Nations Confederacy... some 1765 years later! See <http://www.sacred-texts.com/nam/iro/parker/cohl.htm> for details of the Good News religion.



But what happens over the next 166 years forward from 34 A.D. is very interesting. The record shows how quickly that resentment, division, jealousy, and the false teachers all these things breed, creeps in over time, and illustrates how a very good thing can get ruined in short order. Why, because the material blessings of living "All Things Common" are tremendous, and the Book of Mormon people eventually forgot which side their bread was buttered on!



Jesus Visited the Americas and taught for Three Days ,

THE PATTERN OF PAST FAILURES OF ALL THINGS COMMON ,

The visit of Jesus occurred, 12 disciples were chosen and a church was formed, repentance of the people occurred, the holy ghost was received, and all the people are converted within 2 years. ,

No one acts unjustly anymore, and within 25 years the people begin to prosper materially, and THEN the trouble begins without anyone being the wiser. ,

THE DESTROYED CITIES WERE REBUILT! Then the people "became strong, fair and delightsome." But, they do continue in the pattern of worship, marriage, and charity as given them by Jesus, not observing the Law of Moses anymore. They were blessed according to the many, many promises given by Jesus. They prayed, met often, healed the sick, and performed mighty miracles. Then by the time 65 years had passed away, most of the disciples had died, along with most of the

generation that met Christ personally. Still the people lived the ways set down by Jesus for another ten years had passed, until almost all the first generation died. Then another eighty-four years passed, with no crime during all this period! Then there arose a little revolt. Then after 201 years since Jesus' visit, the second generation was almost all dead... but the people were very numerous, and very rich. People began to be prideful. It was all down hill from there. These people even had 3 of the original disciples among them who chose NOT to die until Jesus returned and they still ruined a good thing! Can you believe it? ,

Lessons learned? ,

1. Keep your "dominions" fairly small, and 2. stay in the rural areas, spreading out, and use excess funds to seed other rural dominions... and 3. don't build cities! 4. When material success comes, don't be tempted to change your lifestyle! Avoid riches like the plague! Give them all away! ,

The full details of what happened are in the box just below...



4 Nephi ,

[1] And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. ,

And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. ,

[2] And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. ,

[3] And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. ,

[4] And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land. ,

[5] And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus. ,

[6] And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away. ,

[7] And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned. ,

[8] Yea, even that great city Zarahemla did they cause to be built again. ,

[9] But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed. ,

[10] And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people. ,

[11] And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. ,

[12] And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord. ,

[13] And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus. ,

[14] And it came to pass that the seventy and first year passed away, and also the seventy and second

year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away. ,

[15] And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. ,

[16] And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. ,

[17] There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God. ,

[18] And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land. ,

[19] And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also. ,

[20] And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land. ,

[21] And it came to pass that Amos died also, (and it was an hundred and ninety and four years from the coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book. ,

[22] And it came to pass that two hundred years had passed away; and the second generation had all passed away save it were a few. ,

[23] And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ. ,

[24] And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. ,

[25] And from that time forth they did have their goods and their substance no more common among them. ,

[26] And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ. ,

[27] And it came to pass that when two hundred and ten years had passed away there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more parts of his gospel, insomuch that they did receive all manner of wickedness, and did

administer that which was sacred unto him to whom it had been forbidden because of unworthiness. ,

[28] And this church did multiply exceedingly because of iniquity, and because of the power of Satan who did get hold upon their hearts. ,

[29] And again, there was another church which denied the Christ; and they did persecute the true church of Christ, because of their humility and their belief in Christ; and they did despise them because of the many miracles which were wrought among them. ,

[30] Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. ,

[31] Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word. ,

[32] And they did cast them into furnaces of fire, and they came forth receiving no harm. ,

[33] And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm. ,

[34] Nevertheless, the people did harden their hearts, for they were led by many priests and false prophets to build up many churches, and to do all manner of iniquity. And they did smite upon the people of Jesus; but the people of Jesus did not smite again. And thus they did dwindle in unbelief and wickedness, from year to year, even until two hundred and thirty years had passed away. ,

[35] And now it came to pass in this year, yea, in the two hundred and thirty and first year, there was a great division among the people. ,

[36] And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites -- Jacobites, and Josephites, and Zoramites; ,

[37] Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites. ,

[38] And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle. ,

[39] And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning. ,

[40] And it came to pass that two hundred and forty and four years had passed away, and thus were the affairs of the people. And the more wicked part of the people did wax strong, and became exceedingly

more numerous than were the people of God. ,

[41] And they did still continue to build up churches unto themselves, and adorn them with all manner of precious things. And thus did two hundred and fifty years pass away, and also two hundred and sixty years. ,

[42] And it came to pass that the wicked part of the people began again to build up the secret oaths and combinations of Gadianton. ,

[43] And also the people who were called the people of Nephi began to be proud in their hearts, because of their exceeding riches, and become vain like unto their brethren, the Lamanites. ,

[44] And from this time the disciples began to sorrow for the sins of the world. ,

[45] And it came to pass that when three hundred years had passed away, both the people of Nephi and the Lamanites had become exceedingly wicked one like unto another. ,

[46] And it came to pass that the robbers of Gadianton did spread over all the face of the land; and there were none that were righteous save it were the disciples of Jesus. And gold and silver did they lay up in store in abundance, and did traffic in all manner of traffic. ,

[47] And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness) Amos died; and his brother, Ammaron, did keep the record in his stead. ,

[48] And it came to pass that when three hundred and twenty years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred -- yea, even all the sacred records which had been handed down from generation to generation, which were sacred -- even until the three hundred and twentieth year from the coming of Christ. ,

[49] And he did hide them up unto the Lord that they might come again unto the remnant of the house of Jacob according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron.

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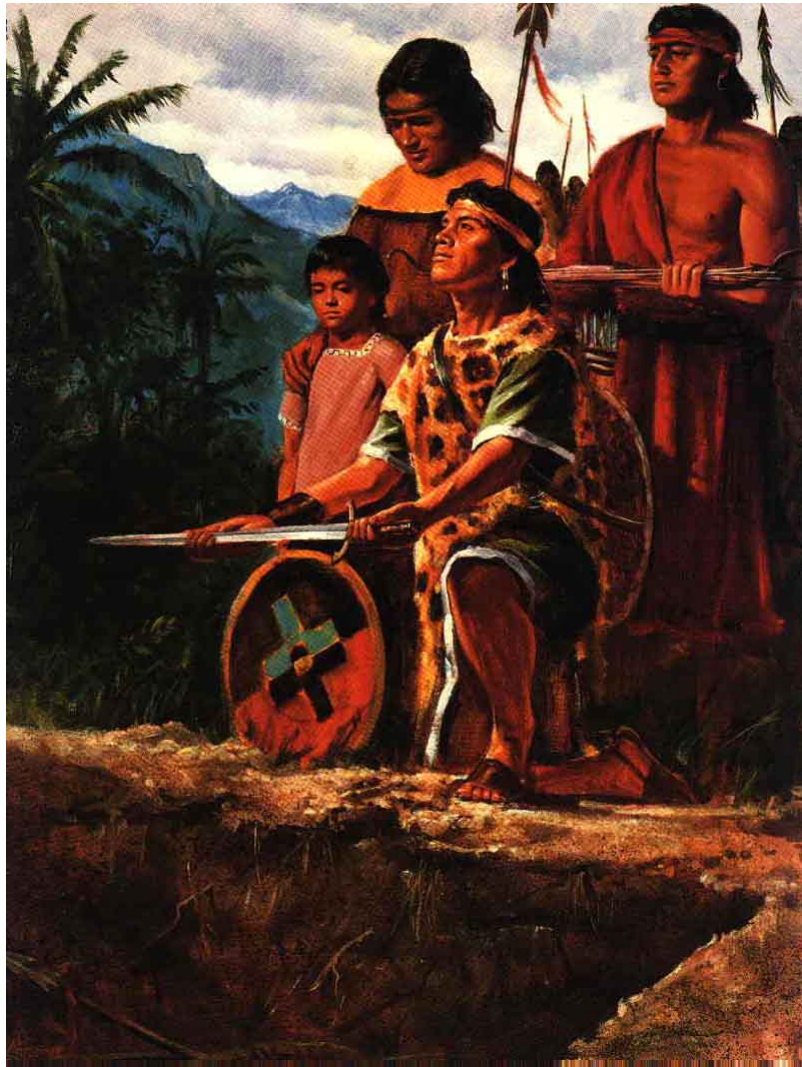
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SO, WHAT DO THE HOPI INDIANS SAY HAPPENED? ,

We have covered this in detail in books #1 and #2, but here is a review: ,

According to their oral history -- which they are as fastidious, on an oral basis, to keep pure as the Jews have been in transmitting the Torah, on a written basis -- they did not migrate to this land but came in ships, arriving in what is now Central America. They build homes identical to those built in Jerusalem at the same time period. They were a bloodthirsty people, continually at war with their brother tribes. Then came a time when they decided to change their ways. Like the

Ammonites spoken of in the Book of Mormon, they buried their weapons in the ground, and make a covenant to not shed blood any more.



Because they had such a long history of violence, their enemies did not believe their change and came upon them, slaughtering them. But as they saw their sincerity in their conviction, that they would not lift up their swords to defend themselves, many of their brothers joined with them. They moved to a new location further North and their brother tribes made a pact with them to protect them, and they in turn gave them food. ,

They eventually moved North until they came to where they are today. It was there that the 'Massau' appeared as a battered and bandaged teacher, to them and taught them skills of living and told them prophecies of the future. They were told by Massau never to accept what white people nowadays would consider simple amenities like inside plumbing, running water, and electricity. They were told these things would eventually kill them all. They waited hundreds of years for white men,

who they called the elder brother, to come... with the sign of the cross. But, if one side of the cross was unequal, they knew that trouble would come to them, and it did. They resisted what was forced on them as long as they could, until a few holdouts finally died, just recently! ,

THE IROQUOIS ALSO BURY THEIR WEAPONS AFTER A VISIT FROM A DIVINE BEING ,



"So Creator sent a Peacemaker with a message to be righteous and just, and make a good future for our children seven generations to come. He called all warring people together and told them as long as there was killing there would be no peace of mind. There must be a concerted effort by humans for peace to prevail. Through logic, reasoning and spiritual means, he inspired the warriors to bury their weapons and planted atop a sacred Tree of Peace." Source: The Great Law of Peace, New World Roots of American Democracy, by David Yarrow, © September 1987 from <http://www.kahonwes.com/iroquois/document1.html> ,

WHAT MODERN SEERS HAVE SEEN? ,

Gordon-Michael Scallion, an ex-electronics consultant in the USA, in 1979 he became sick with a mystery illness only to cure himself and begin to have vivid prophetic visions which he wrote down and mailed to friends. ,

"This time, I began to see moving pictures in my peripheral vision. Usually, they were scenes of people doing things. Many of the scenes were ancient places, such as Grecian temples. **Other times, I would see visions of communities in rural settings. I would see glass, glittering domes scattered through the countryside.**" (My note- this is also what Edgar Cayce says "New York had been destroyed either by war or an immense earthquake and was being rebuilt. **Industries were scattered over the countryside. Most of the houses were built of glass**" This he saw in a vision in 1936.)

"Each night, I saw the Earth, going through some different pain and I saw something shifting or changing in the Earth." He decided to write down the nightmares and then sent them to 100 close friends. "Within a month, some of the events on those lists began to happen. One of the first events that occurred was a volcanic eruption in the Philippines." ,

"We are going to see a great move of consciousness toward new thought not tied into religious thought but highly spiritual. These things will expand. However, at the same time, there will be an opposite polarity that is going to want to hold on to the old paradigm and the old thought form. This is what will bring about global war, and will accelerate earth changes. So both things will occur. The end result - the visions, which are in full colour for me - is that the world does not end on some magical day, but continues on and enters into a whole new spiritual realm." source: <http://www.crawford2000.co.uk/scallion.htm> ,

SO SHOULD WE DO THIS NOW, OR DO IT LATER? ,

This is certainly a good question... the Hopi elders tell us this is the "eleventh hour." Native elders, ever aware of their authority, and always on guard from appearing coercive, use a typical soft-pedaling verbal style when they really want to emphasize something: like, "This could be a good time." ,

There is an old saying in the military, "When an admiral quietly "suggests" something, take it as a direct order! ,

"We know from Alma's address ([see box below](#)) to the people in the Book of Mormon that it is better to live "All Things Common" without being compelled to do so. After all, the Jews in eastern Europe, who were under covenant to someday return to Jerusalem, for hundreds of years sang a hymn, that included the words "next year in Jerusalem." They removed those words from that hymn after the turn of the 20th century... perhaps because they were comfortable in their homes in

Europe. They then were compelled by the circumstances of WW2 to return to the Holy Land... so I think we might "get a clue" and at least start preparing our minds, as the Jews did by singing their old hymn, to live "All Things Common"... before we are compelled to do so by some horrible holocaust! ,

Knowing what I know about how Creator works, if you simply supply the interest, he will magically open doors to you, using series of seeming coincidences. He says it this way, "Luke 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." and Revelation 3:20 ,

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." ,

I didn't "get" this message myself until after my first wife died, and then I used to wake up several times a week... hearing someone knocking on my door, knocking on my wall by my head, or even knocking on the side of my big rig when I was in the middle of nowhere sleeping somewhere. When there was nobody there, THAT got my attention!

Alma 32 ,

[13] And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved. ,

[14] And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word? ,

[15] Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed -- yea, much more blessed than they who are compelled to be humble because of their exceeding poverty. ,

[16] Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe. ,

[25] For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might

,

,

AT THIS POINT, ARE YOU ASKING "ARE YOU SERIOUS?" ,

Well, Creator certainly takes "All Things Common" very seriously. One time long ago, two persons, Annanias and Saphira, who upon entering "All Things Common" knew they had to sell their earthly goods and give the proceeds to the Apostles of Jesus, and become equal with all others. They lied, and held back some property from the apostles, and they died on the spot! If He is going to -- as promised -- feed us, and take care of us, and defend us from all harm, then he certainly expects us to be truthful about what we "bring to the party," so to speak. Isn't that reasonable? ,

He isn't really asking very much... He just wants us to give up all the things that we know deep down inside are destroying us and our civilization.

Ananias and Sapphira ,

1 Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. 2 With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet. ,

3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? 4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God." ,

5 When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. 6 Then the young men came forward, wrapped up his body, and carried him out and buried him. ,

7 About three hours later his wife came in, not knowing what had happened. 8 Peter asked her, "Tell me, is this the price you and Ananias got for the land?" ,

"Yes," she said, "that is the price." ,

9 Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also." ,

10 At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. 11 Great fear seized the whole church and all who heard about these events. ,

So lets be careful out there folks!

We all have wasted our inheritances here on earth, and like the prodigal son, we will soon be given a chance to go home into the loving arms of our loving Father.



THE PROMISES GIVEN TO THOSE WHO LIVE "ALL THINGS COMMON" ,

Micah 4 ,

1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. ,

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. ,

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. ,

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. ,

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. ,

SO, YOU DON'T THINK WE CAN ACCOMPLISH ALL THINGS COMMON WITHOUT DIVINE VISITORS? ,

You may have noticed that when the disciples were chosen by Jesus in the Book of Mormon, 3 disciples chose to 'tarry' until He returned. These legendary men are known as the "Three Nephites." ,

Throughout history, God has been in the habit of sending 3 messengers to "jumpstart" great religious movements. Two angels together with the Lord appeared to Abraham - Gen 18: 1-2 3. Two of those three angels appeared to Lot before destroying Sodom - Gen 19:1-22 4. ,

The "Good News religion" was established among the 6 Nations Iroquois confederacy after 3 messengers, Indians walking in the air, carrying an elderberry branch in one hand and a bow in the other, transmitted the teachings to Handsome Lake during his vision. The 3 messengers said they worked for another one who was in Creator's land giving a report. Handsome Lake eventually did meet the 4th person. That would be John the Revelator, the only Apostle from the eastern hemisphere to have chosen to tarry also.

John 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

,

Latter-day Saint scriptures speak of a unique class of beings, persons whom the Lord has "translated" or changed from a mortal state to one in which they are temporarily not subject to death, and in which they experience neither pain nor sorrow except for the sins of the world. Such beings appear to have much greater power than mortals. All translated beings will eventually experience physical death and resurrection. Translation is a necessary condition in special instances to further the work of the Lord. ,

Translated beings are not resurrected beings, though all translated beings either have since been or yet will be resurrected or "changed in the twinkling of an eye" to a resurrected state (3 Ne. 28:8). In effect, this last change is their death, and they therefore receive what amounts to an instantaneous death and resurrection. Resurrection is a step beyond translation, and persons translated prior to the resurrection of Christ were resurrected with him (cf. D&C 133:54-55); it is expected that those translated since Christ's resurrection will be resurrected at his second coming. Source: Translated Beings, by Mark L. McConkie ,

John requested that he receive power over death so that he could bring more souls to Christ (3 Ne. 28:6-11); that the Lord promised him that he could tarry "until I come in my glory"; and that John is a translated being whose state is "as flaming fire and a ministering angel." ,

Regarding "translated" beings," many righteous Persons in the early days of the earth's history were translated. Enoch was among these. Many of the angels who ministered to righteous men anciently, without question, were translated beings. The Three Nephites, after their translation, became "as the angels of God" (3 Ne. 28:30), and have continued to minister and appear unto mortal men from time to time. It could well be that Paul had translated beings in mind when he said that "some have entertained angels unawares." (Heb. 13:2.) ,

John oversees the 3 Nephites, holding the office of "Apostle" because he accepted Jesus before his death on the cross. The 3 Nephite Apostles met Jesus after his resurrection, not needing to exercise the faith that John and the others near Jerusalem did. ,

So we can expect some divine help as we set about to live "All Things Common." ,

If you live "All Things Common" and survive into the "Millennium," you too will be changed in a twinkling of an eye, and not experience physical death. This spiritual phenomenon is also known among American Indians, who report that some are allowed to take their "robe" (body) with them when they "walk west." This is apparently what happened to Chief Dan Katchongva of the Hopi Sun clan. It is said that he "died" in 1972, but he was in perfect health that day... he's been missing since 1972, lost to the tribe while walking to a valley where a UFO had just been seen. Perhaps he ran into "Ezekiel and his wheel?" ,

But then, that's another story!

Appendix 1 ,

The Two Sticks,
Ten Biblical Proofs of the Book of Mormon

by Lynn Ridenhour,
Southern Baptist Minister

"...They [the two sticks] shall be one in mine hand." ,
--Ezekiel 37:19 ,

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[Preface • Introduction • An Overview of Book of Mormon History • How Did We Get the Book of Mormon? • What's the Purpose of the Book of Mormon? • Ten Biblical Proofs of the Book of Mormon](#)

Preface

Protestant Christians are big on the following statement. As a Baptist minister, I've often said it myself: ,

"...Show it to me in the Word and I'll believe it." ,

I intend to show that the Bible points to the Book of Mormon and to the New World; that there are more than a few key biblical passages supporting the "Stick of Joseph" (Book of Mormon). Ten biblical proofs, to be exact. [There are far more than that.]

Introduction

I've been preaching out of the Book of Mormon, as well as the Bible, now for over fifteen years. (Been preaching for nearly forty years.) And I'm a Baptist minister. I've discovered the Book of Mormon is full of those grand Protestant themes—salvation by grace, faith & repentance, forgiveness through His shed blood, the born again experience, and other cardinal Protestant doctrines. ,

Like the Bible, the central theme of the Book of Mormon is the *Lordship of Jesus Christ*. There are over 160 passages in the Book of Mormon that speak of the Lord Jesus Christ. There were 22 men named in the Book of Mormon who saw Christ. Some form of Christ's name is mentioned on an average of every 1.7 verses. The New Testament mentions a form of Christ's name on an average of every 2.1 verses. The name of the Savior appears nearly 25 percent more frequently in the Book of Mormon than in the New Testament. When we realize that a verse usually consists of one sentence, we cannot on

the average read two sentences in the Book of Mormon without seeing some form of Christ's name. ,

"He is Lord" rings loud and clear from its pages like a London cathedral choir harmonizing on a Sunday morning. The sound is resonant throughout the book's pages. The Spirit's witness is there. *That same Jesus I discovered in the Bible is also present in the pages of the Book of Mormon. Praise be to His holy name!* ,

To begin with, I've discovered—most Protestant Christians have never read the Book of Mormon, yet are against it. That's why we need to begin with...

An Overview of Book of Mormon History

,

What's the book about? ,

Bible history tells us that Zedekiah began his eleven-year reign over Judah about 600 BC. For years the prophets of the Lord warned God's people to repent or surely the Lord would destroy Jerusalem. ,

Because of their failure to heed the warnings, Jerusalem was destroyed by the Babylonians about 588 BC. The temple was destroyed, the walls torn down, and the people were either killed or taken captive into Babylon. ,

The story in the Book of Mormon begins here—in Jerusalem during the first year Zedekiah was king of Judah, about 600 BC. ,

The book is a collection [abridgement] of ancient sacred writings—telling the accounts of three groups of people who came from the East to the New World. It is named after the LAND of Mormon where Alma established the church among his people. Or more specifically, where Alma re-established covenant relationships by baptising church members. That happened in the land of Mormon. And these saints entered into a covenant with one another and with God (*RLDS Mos.9:41, 44, 174-179; Alma 5:27*). To quote Ray Treat, "*...The land of Mormon to the Nephite believers meant the land where the covenant was restored; therefore, "Mormon" means restoration of the covenant. And spiritually speaking, the Book of Mormon means "Book of the Restoration of the Covenants."* ,

Mormon (310-385 AD) was the "chief editor" of the record. ,

The book begins its narrative by centering on the Prophet Lehi and his family. ,

In Jerusalem, during the reign of King Zedekiah, there lived a man named Lehi. Lehi, a prophet, took his family and left Jerusalem in 600 BC, just prior to the fall of the city to the Babylonians. He had been warned of God to flee. Traveling south, making their way eastward, the family eventually came to the shores of the sea. ,

Lehi and his wife, Sariah, had four sons: Laman, Lemuel, Sam and Nephi. God had commanded Lehi to bring with him brass plates on which was written a record of the Jews and their forefathers. The brass plates contained the writings of Isaiah and much of what is now known as the Old Testament. ,

While leaving Jerusalem, Lehi and his family were joined by another family whose father was named Ishmael. Ishmael had five daughters, besides two sons who had families of their own. Both families were descendants of Joseph, the son of Jacob [Israel]—that same Joseph who ended up in Egypt a slave. These two families intermarried and gave birth to children, which eventually became two great nations. ,

Lehi's son, Nephi, was given instructions by the Lord on how to build a ship—of which carried the two families to the Americas, a land *"...choice above all others."* The families landed up and down the coasts of Central and South America. By revelation they realized they had come to the Land of Promise. The land called "Joseph's Land." They arrived about 589 BC and began establishing their culture and colonies. ,

The father, Lehi, died and his sons split into two factions: Laman and Lemuel sided together and Sam went with Nephi. Followers of Laman became known as Lamanites and followers of Nephi became known as Nephites. The Lamanites were wicked warriors; prophets of God led the Nephites. They were the more righteous group and their story is contained in 14 of 15 books making up the Book of Mormon. ,

The Book of Mormon tells of the struggles, the wars, and the interrelationships between these two groups. ,

Approximately 320 years later, the people of Zarahemla were discovered. They were the Mulekites. Mulek was the son of King Zedekiah of Judah and left Jerusalem for the New World around 586 BC. His people also journeyed in the wilderness and were directed of the Lord across the ocean to the Americas. The Mulekites, as a people, merged with the Nephites around 200 BC. ,

There are many prophecies in the Book of Mormon concerning the crucifixion, death, burial, and resurrection of the Savior. On the day of our Savior's death, the Nephites living in Central America experienced tremendous volcanic eruptions and earthquakes. ,

One of the most moving portions of the Book of Mormon is the record known as *Third Nephi* (the fifth gospel). Written by Nephi, one of the twelve disciples chosen by the Lord during his visitation to the Land of Bountiful, the book covers the time from the birth of Christ to 34 AD. ,

Jesus comes to the New World! ,

Twenty-five hundred people gather at the temple in the Land of Bountiful to see Jesus descending from heaven. All people feel the wound in Jesus' side and the nail prints in his hands and feet. The place? The land Bountiful. Today known as Mesoamerica. (The Land of Mormon, today known as Mesoamerica, covered two-thirds of Mexico, Guatemala, and parts of El Salvador, Nicaragua and Costa Rica.) ,

It's a moving scene. ,

The Book of Mormon stands as a powerful witness of the Savior's redeeming love for mankind *in both the old and new worlds.* ,

Many "...*plain and precious*" truths lost throughout the centuries via translations are captured within. ,

During the few years following Jesus' visit to the people in the land Bountiful, the disciples went among the people, baptising and forming churches in all the lands. There was peace and prosperity between the two nations (Nephites and Lamanites) for more than 200 years. ,

However, wickedness returns. During the 200 years the people had become very wealthy and proud. As the Book of Mormon draws to an end, great wars broke out between the Nephites and Lamanites. The Nephites, who previously were the more righteous of the two, became more wicked than their brothers. ,

The final battle occurs in 385 AD. Mormon, the great Nephite warrior/leader, wrote a letter to the Lamanite king asking him to give them time to gather all the Nephites together by a hill which was called *Cumorah* where they would do battle. The results were more than dismal. *Approximately one million men, women and children were*

slaughtered in one day! Only twenty-four Nephites survived the slaughter. Included were Mormon and his son, Moroni. ,

The twenty-four surviving Nephites escaped into the land to the south, but were hunted by the Lamanites until, one by one, they were killed—except Moroni. To Moroni had been given the task of recording the conclusion of the story of the once great Nephite nation, a branch of the House of Israel who came from Jerusalem. ,

Mormon had given the brass plates to his son, who eventually buried them on top of Hill Cumorah so that they could come forth in the last days. ,

And in 1827 Joseph Smith discovered them [directed there by the angel Moroni]. It was destined in the plan of God. *End of story. ,*

To summarize...

How Did We Get the Book of Mormon?

✳️Mormon abridged a thousand years of history. ,

›
✳️He gave the abridgement to his son Moroni to finish (385 AD). ,

›
✳️Moroni, resurrected being, gave it to Joseph Smith in 1827 AD. ,

›
✳️Joseph translated it by the "gift and power of God." ,

›
✳️It was first published in March, 1830, by Egbert B. Grandin, a printer and bookstore proprietor of Palmyra, New York. Five thousand copies were printed for \$3,000. ,

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There is one other group mentioned in the Book of Mormon that came from the East to the Americas—the Jaredites. This group came from the tower of Babel at the time of the confounding of languages around 2,300 BC. Their civilization lasted over 2,000 years, and their story is highly condensed in the Book of Ether. ,

The Book of Mormon then tells of three civilizations or cultures—all branches from the House of Israel—which were led by God to the Americas: 1) the Jaredites, 2) Nephites, and 3) Mulekites.

What's the Purpose of the Book of Mormon?

- ☀ To tell the seed of Lehi about their heritage as part of the House of Israel. ,
- ☀ To witness that Jesus is indeed the Christ. ,
- ☀ To give testimony of Joseph's blessing to his descendants—a "land choice above all others." Joseph's land, the Land of Promise. ,
- ☀ To reveal that a New Jerusalem is to be built in the Land of Promise, the New World, the Americas. ,

And now, let's turn our attention to...

Ten Biblical Proofs of the Book of Mormon

The Bible points to the Book of Mormon and to the New World. What a wonderful story of hope and promise for these last days! ,

Biblical Proof Number One

The New World ,

Plainly, the Bible points to the New World. The golden text for Protestantism says, ,

"...For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). ,

Sometimes we read a thing and really never get to the bottom of it. The above verse says that God loves the whole world—*both old and new!* I really never thought about that. ,

I like what Roy Weldon says: ,

"...It is estimated that at the time of Christ the civilization of ancient America was in full bloom with a culture as great in some respects superior to the civilizations of Rome, Greece, Babylon, and Egypt. Estimates of the population in Mexico, Central America, and the

Andean region at the time of Christ run as high as three hundred million people." --Other Sheep, p.18 ,

Three hundred million people?! ,

I must confess, as a Protestant Christian, the thought had never crossed my mind—*a highly cultured civilization in the New World during the time of Christ?! Superior to the civilizations of Rome, Greece, Babylon and Egypt?! ,*

It staggers the imagination. It does mine. ,

All my upbringing and teaching in our small Baptist Church back in those Missouri hills had always drawn my attention to the Old World. I had heard more than one sermon on the significance of Israel becoming a nation in 1948. Never once did I hear about the significance of the New World, that land set aside for Latter-day Israel in these last days. I had no idea that a Branch of the House of Israel had migrated to the New World, to the Americas, and would become an *Ensign* to the nations during these last days. ,

I remember sitting in church as a young lad and dreaming, "*...it sure would be neat to visit the Holy Land some day. To walk where Jesus walked.*" ,

Protestants are taught from day one that all the "good stuff happens over there." We're, generally speaking, totally ignorant of the Golden Age of Ancient America. For instance, during the time of Christ in America there was fine workmanship displayed in buildings, metallurgy was prominent, astronomy was evident, staircase farms were numerous, therapeutics were practiced, the lost art of coloring was discovered, and fine twined linen was available. ,

Yes, "*...For God so loved the world...*" the whole world. That's why it doesn't sound so strange anymore when someone says "*...the Lord visited America.*" ,

Why wouldn't He? It's part of His world. ,

The question arises, "*...If Jesus visited America, then were the ancient Biblical prophets aware of the existence of the New World?*" ,

And the answer is *yes.* ,

Isaiah, for one, speaks of the land shadowing with wings. ,

"...Woe to the land shadowing with wings which is beyond the rivers of Ethiopia [Africa]; that sendeth ambassadors by the sea..." (Isa.18:1,2). ,

That's America. ,

Only America is beyond Africa. And she has certainly sent more missionaries "by the sea" than any other nation. Her emblem is the eagle, and the two Americas are shaped like a bird with wings. ,

Biblical Proof Number Two

Other Sheep Shall Hear My Voice ,

"Other sheep I have which are not of this fold...they shall hear my voice..." --Jesus ,

I must confess, for the better part of my life I was not satisfied with the explanations given regarding the above verse. Who are the other sheep that will hear His voice? ,

There are indeed many fascinating scripture verses, but to me three stand out: ,

"...I am not sent but to the lost sheep of the house of Israel." --Jesus ,

"...Other sheep have which are not of this fold...they shall hear my voice." --Jesus ,

"...And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." --John ,

Two are sayings by Jesus and one is a saying about him. ,

The last verse of the four gospels quoted above (*Jn.21:25*) informs us, there are many things which Jesus did which are not contained in the Bible. Some of those *"...things which Jesus did"* are recorded in the Book of Mormon. ,

Roy Weldon has a point: ,

"...If the Book of Mormon is true, there is a fifth gospel—Nephi's eyewitness account and record of Christ's ministry among the ancient Americans. Is it possible that one of the 'many other things which Jesus did' that is not written the Four Gospels was a visitation to the New World?" --Other Sheep, p.18 ,

A fifth gospel. ,

Just a few months before his crucifixion, Jesus came to attend the Feast of Tabernacles in Jerusalem. It was then that he made his famous "sheep statement" recorded in John's gospel. ,

Again, I must confess, this particular passage has been a mystery to Bible scholars for years, if not centuries. Who could those other sheep possibly be? Gentiles perhaps? No. For the Master plainly declares, "*...I am sent but unto the lost sheep of the House of Israel.*" ,

In the Book of Mormon (*3 Nephi*) Christ tells the people that their forefathers had been separated from the house of Judah. He also spoke of the other tribes of the house of Israel, which had been taken away from the house of Judah. Christ continues explaining whom the "other sheep" in John chapter 10 were: ,

"...Verily I say unto you, that ye are they whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice...But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me." --3 Nephi 15:21-24 ,

The Book of Mormon has an explanation for that puzzling passage in John 10. The "other sheep" are Joseph's descendants who were separated from the House of Israel, that branch that migrated to the New World. ,

Biblical Proof Number Three ,

A Hebrew Nation in America ,

**"...For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the Lord of hosts shall do this." -
-Isaiah 37:32 ,**

The prophecy is plain—a remnant was to escape from Jerusalem. That occurred around 588 BC, the time of the Babylonian captivity. ,

Jeremiah, living in Jerusalem at the time, delivered a precious prophecy: ,

"...Flee, get you far off, dwell deep, O ye inhabitants of Hazar, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without gate, saith the Lord, which have neither gates nor bars, which dwell alone." ,

--Jer.49: 30, 31 ,

Notice the details... ,

They were to go "far off." It is to be a "wealthy nation which have neither gates nor bars, which dwell alone." There's no place in the old world like that. All cities of the Old World had walls; they had gates and bars, and they certainly did not dwell alone. The prophecy no doubt refers to the New World, specifically the Americas. The Americas were wealthy and they dwelt alone. ,

Another prophet, Zephaniah, also saw the New World. ,

"...From beyond the rivers of Ethiopia my supplicants [Israelites who pray to the God of Israel], even the daughter of my dispersed [Israelites who were dispersed beyond the rivers of Ethiopia], shall bring mine offering." --Zeph.3:10 ,

Ethiopia in Zephaniah's time included the entire known continent of Africa. America is the only nation that lies "beyond the rivers of Ethiopia," beyond Africa. ,

In a nutshell, the Bible contains the history of God's dealing with a colony of Hebrews who came out of Egypt. This colony migrates to the New World and becomes a key "prophetic ensign" to the nations during the end of this present church age. ,

Remember, though the Book of Mormon is basically an account of the ancient inhabitants of the Americas, it also contains the Lord's word concerning Latter-day Israel and thus is an ensign to the people of every nation in these latter days. ,

Question: Could you be a Latter-day Israelite in Joseph's Land, *and not know it* except by revelation?! Could you be appointed to the

kingdom "...for such a time as this?" Could you be a descendant of God's elect nation, Israel? ,

How exciting to ponder the above questions. ,

Biblical Proof Number Four ,

Joseph's Descendants to Come to the Everlasting Hills ,

There is a passage in Genesis chapter 49 that has strong ties to the Book of Mormon. Jacob, the old patriarch, is dying. We're reading his last words as he pronounces prophetic blessings upon his sons and upon his two grandsons, words concerning the descendants of Joseph.

"...Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall...The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." ,

--Gen.49:22,26 ,

An interesting passage, indeed. Joseph and his descendants have been separated "from his brethren." ,

Here are a couple points to consider: 1) Joseph is a fruitful bough by a well. What's a "bough" and what's a "well?" Let scripture answer scripture. The Psalmist said, ,

"...O Shepherd of Israel, thou what leadest Joseph like a flock...Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it...She sent out her boughs unto the sea, and her branches unto the river..." ,

--Psalm 80: 1,8,11 ,

The "bough" is Joseph's lineage and the "well" is the sea. The remnant escaping Jerusalem is the flock of Joseph. And where did the Shepherd of Israel lead the flock of Joseph *"...whose branches [lineage] run over the wall [sea]?"* Over the seas unto the New World. To be separate from his brethren. ,

Isaiah says, ,

"...they [Israel] wandered through the wilderness; her branches are stretched out, they are gone over the sea." --Isa.16:8 ,

Second point to consider: where are the "everlasting hills?" ,

Biblical Proof Number Five ,

The Everlasting Hills ,

Wherever they are, the "everlasting hills" are in Joseph's Land. And that's where his descendants went. ,

Try this... ,

If you look at a map of the world and find the longest chain of mountains on it, according to Duane Crowther, you'll discover the everlasting hills. They are the mountains which come up out of the sea, way up in the north at the very western tip of Alaska. The mountains rise out of the sea, they curve down through Alaska and Canada and the United States and Central America, and continue all the way down to the tip of South America, where they disappear back into the Sea. ,

--Doctrinal Dimensions, pp.55, 56 ,

Those mountains truly seem to be "everlasting." They're the longest mountain range on earth. ,

"...It's clear," says Crowther, "that Jacob knew what would happen to the Book of Mormon colony when he predicted that some of Joseph's branches—not all—but some of Joseph's branches—would run over the wall; that his descendants would be greatly blessed and that those blessings would prevail above the blessings of all his brothers because they would extend to the utmost bound of the everlasting hills as they came to the Americas. He prophesied that those blessings would be on the head of him that was separate from his brethren. That's Lehi, we believe, who came with his people and settled in the Americas." -- Doctrinal Dimensions, p.56 ,

I have found no better interpretation of Genesis 49. ,

Biblical Proof Number Six

America is Joseph's Land ,

Thank God for the Bible. We need not "second guess" where the "everlasting hills" are. Moses gives us a detailed description of Joseph's Land in Deuteronomy 33:13-16. America is Joseph's Land and the choice pasture to which the Shepherd of Israel led his flock. There can be no other. No other land fits the description; not Africa, not Europe, not Asia, not Australia, not former Russia. ,

Let me say a brief word about the destiny of two lads, then make mention of some historical earmarks that bear out our claim— America is Joseph's inheritance. First,... ,

Judah and Joseph ,

Though Jacob (Israel) had twelve sons, two were set apart. Destined for prophetic greatness: Judah & Joseph. ,

"...The Sceptre shall not depart from Judah...but the Birthright is Joseph's." ,

--Gen.49:10, I Chron.5:2 ,

Judah's Sceptre and Joseph's Birthright: two prophetic promises earmarked for the endtime. Two distinctive promises most Protestant Christians, generally speaking, know little about. All the sceptre's blessings, privileges, and promises pertain to Judah, from whom comes the royal family of Israel's race. Jesus, our blessed Messiah, is from the tribe of Judah. ,

Protestant Christians know about the messianic promise; it's *God's birthright promise to Joseph* we're unfamiliar with. ,

The Messianic covenant was separated from the birthright, and given to Judah, the fourth son of Jacob and Leah, while the birthright fell to Joseph. This individual separation of the *Sceptre* and the *Birthright* took place previous to the death of Jacob. ,

Joseph was promised the Birthright! And what was that? *Land!* Joseph, through his two sons, Ephraim and Manassah, was to become the father of many nations which were promised to the fathers of Israel. Nations and land were promised to Joseph and his descendants. ,

And out of all the nations, there was one set aside to be "...*choice above all others...*" The Americas. Saved for the endtime. And

Joseph's descendants were to settle in Joseph's Land and become an *Ensign* to all other nations. ,

Yes, two lads and their inheritances—Joseph and Judah—play key prophetic roles in the endtime. ,

For one, the Lord promised Joseph that a righteous branch would come from his seed (*II Nephi 2:7*). ,

Saints, prepare for the harvesting of that seed. ,

Seed that has been planted from Liberty jail to Susquehanna River, from Alabama to Africa, from Birmingham to Bermuda, from Carthage to Calcutta, from Detroit to Denmark. Seed planted and destined to rise to prominence during the endtime. Perhaps in our day. ,

Biblical Proof Number Seven ,

America is "Precious," Choice Above All Others ,

Again, thank God for the Bible. Listen to what Moses says about Joseph's Land, America: ,

"...And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. The first born of his blood is adorned with glory, and his horns are the horn of the unicorns; with them he shall push the nations together to the ends of the earth; and they are the myriads of Ephraim. And they are the thousands of Manasseh." ,

--Deut.33:13-17 ,

You say, how can you be so sure Moses is talking about America? Notice, he makes a list of those things in the land that are "*...precious...*"

- 1. "*...precious things of heaven...*"**
- 2. "*...precious fruits...*"**
- 3. '*...precious things of the lasting hills...*'**

4. "...precious things of the earth..."
5. And then he lists other characteristics:
6. "...blessed...be his [Joseph's] land...for the dew and for the deep that coucheth beneath..."
7. "...for the chief things of the ancient mountains..."
8. and for the good will..."

Seven characteristics.

Let's make application.

- 1.
2. "...precious things of heaven..."
3. America, like on other nation, fits. With the divine purpose of freedom of religion in mind, our founding fathers came to these New England shores.
4. Our constitution was built upon the Law of Moses, and the law of our land finds its root in the Old Testament. The very inscription that appeared upon the bell that rang out the birth of this nation is found in the Word of God:
5. *"...proclaim liberty throughout all the land unto all the inhabitants thereof..."*
6. --Lev.25:10
7. America has accepted as he King and Ruler the God of Israel, for we sing in our anthem, *"...Long may our land be bright, with freedom's holy light, protect us by thy might, great God and King..."*
8. In our "Pledge of Allegiance" to our nation's flag we declare this nation to be *"...under God..."*
9. Yes, from its very inception, America has enjoyed *"...precious things from heaven..."*
- 10.
11. "...precious fruits..."
12. America has always been the breadbasket of the world. Our nation is a land that looks to no other people to supply our needs. We are the "feeders of the world." This is one of the earmarks that would identify Joseph's heritage. Like Joseph of old, America too feeds a starving world—spiritually and physically.
- 13.
14. "...precious things of the lasting hills..."
15. What precious things come out of our hills! Metals. Gold. Copper. Silver. Approximately every ore upon the face of the

earth can be found in our land. Our precious metals' supply has been one of the foundations for America's wealth.

16.

17. "...precious things of the earth..."

18. Fruits, vegetables, and oil! How blessed America is. No other country compares.

19.

20. "...the dew and the deep that couches beneath..."

21. The Lord is using a bit of colorful language. He's talking about our great rivers, fountains, and lakes. America surpasses any other country in the world when it comes to great rivers and great lakes.

22.

23. "...chief things of the ancient mountains..."

24. In the forests of the United States are found some of the biggest, oldest, and highest trees in the world. Especially in the national forests of California.

25.

26. "...and for the good will..."

Americans are a forgiving people, filled with good will. We win our wars and then help rebuild our enemy's shorelines. Our shores are constantly open to immigrants. *Lady Liberty* is our trademark. ,

There you have it—seven characteristics of our great nation. Yes, Moses was talking about America! ,

Biblical Proof Number Eight

The Bible Prophecies of the Book of Mormon ,

"...And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And learned, saying, Read this, I pray thee; and he saith, I am not learned." ,

--Isa.29:11, 12 ,

Isaiah prophesied of the sealed book that was to become "*the vision of all.*" In late February, 1828, Joseph Smith sent Martin Harris to New York with a copy of the Book of Mormon characters. He was to meet with Professor Charles Anthon, "*a gentleman celebrated for his*

literary attainments." The professor asked Mr. Harris if he would bring the plates so he could translate them. ,

"...I informed him," said Mr. Harris, *"that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.'*" ,

Obviously, an apparent fulfillment of Isaiah 29. The book is delivered to two men, one learned and one unlearned. One a professor and the other a farmer's lad with a third grade education. Joseph recognized throughout his lifetime that his education and knowledge were limited. He must depend upon the Lord for understanding. ,

As a side note, though the theme of our essay is: the Bible witnesses to the Book of Mormon, the Book of Mormon also witnesses to the Bible. For instance, ,

"...And the angel spake unto me saying, These last records [Book of Mormon]...shall establish the truth of the first [Bible]...and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved..." ,

--I Nephi 3:192,193 ,

Biblical Proof Number Nine ,

Ezekiel's Prophecy of the Two Sticks ,

The prophet Ezekiel looked into the future and foresaw two nations and two records would some day be joined into one. The so-called "parable of the two sticks" deals with Israel's division into two kingdoms. ,

"...The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it. For Judah and for the children of Israel his companions; then take another stick, and write upon it. For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand." --Ezekiel 37:15-17 ,

Ezekiel is prophesying the restoration of Israel in these last days. ,

The Hebrew prophets deplore Israel's separation, which occurred because of wickedness (*compare Zech.11:24*). The day Ephraim (with nine other tribes) broke away from Judah became a turning point in

Israel's history (*Isa. 7:17*). Since that day, Israel has remained divided into two "houses," or kingdoms (*Isa. 8:14*). Isaiah calls the division of his people an "open wound" that the Lord will heal as his coming to the earth draws nigh (*Isa. 30:26,27*). –The Last Days, p.126 ,

The two sticks coming together in the endtime is a wonderful Biblical pronouncement. The Lord says, "...*When...two nations shall run together the testimony of the two nations shall run together also*" (2 *Nephi 29:8*). Of course, the sticks are really books and nations "...running together..." The Smith Bible Dictionary states: ,

"...A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled upon a stick, and was unrolled when a person wished to read it." ,

Back to the testimony of the two nations "running together." ,

In his prophesy, Ezekiel saw that each of the two kingdoms was to have a record, or stick. The record of Judah is easily *identified as the Bible* "...for Judah [the Jews], and for the children of Israel his companions..." The record of Joseph [records of the Lost Tribes of Israel] is connected with the prophesied Book of Mormon "...*the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows...*" ,

The prophet Lehi, with whom the Book of Mormon begins, was among those originally from the northern kingdom who had come, or whose forefathers had come, to live in the kingdom of Judah, for he was a resident of Jerusalem. *His family came to the American continents and the record they kept is a record of the descendants of Joseph in this hemisphere.* Through the instrumentality of the prophet Joseph Smith, the record of Joseph—the Book of Mormon—has joined the Bible to serve as a dual witness of the divinity of Christ. – Prophecies of Joseph Smith, p.170 ,

These two books [the Book of Mormon and the Bible] become one in the endtime. A dual witness. ,

Hosea prophesied a marvelous thing: ,

"...*I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing.*" --Hosea 8:12 ,

God wrote some wonderful and great things to Ephraim in the Bible, but he wrote even more wonderful (strange) things to him in the Stick of Joseph. ,

For example... ,

Ezekiel describes the stick of Joseph as being of a dual nature: 1) the record is to be "the stick of Ephraim," and 2) it must also be "...for all the house of Israel his companions." Then Ezekiel adds that the stick of Joseph is to be "...in the hands of Ephraim, and the tribes of Israel his fellows." Ephraim, of course, was the leading tribe among the tribes which were carried away captive by Assyria and which are now known as the Ten Lost Tribes. —Prophecies of Joseph Smith, p.171 ,

Ephraim's descendants will lead the way in the last days. ,

Jacob, the patriarch, lay dying and gave the following blessing concerning the last days: ,

"...And Jacob called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the last days.' --Gen.49:1 ,

Jacob was speaking of our day, the "...last days." ,

In the last days a book will come forth "out of the dust" that will speak of the regathering of the ten lost tribes of Israel preceding the Lord's return. The Lord will choose the tribe of Ephraim as his evangelists to begin the gathering. The Book of Mormon will be "in the hand of Ephraim" first, then flow to "all the house of Israel his companions." To the other nine tribes. ,

There's a great possibility, if you've embraced the Stick of Joseph in these last days, you're an Ephraimite—one of God's endtime evangelists chosen to proclaim the endtime message. ,

Biblical Proof Number Ten ,

The Two Sticks will become One in our Day ,

"...The Lord says,...'they [the two sticks] shall be one in mine hand.'" --Ezek.37:19 ,

Think of it! ,

Can you imagine a world where there are no Jews or Gentiles?! No Israelites or Christians?! But a world united, full of God's people—moving together in one accord, coming against the armies of Satan,

destroying strongholds, tearing down principalities, while the glory of the Lord begins covering the earth as the waters cover the sea. ,

When the two sticks become one in the Lord's hand, the Jews and Gentiles will join together. The two houses, Israel and Judah, will become one. What glory awaits us. ,

Listen to the Word of the Lord: ,

"...And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews, and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews." ,

What joyous news! ,

"...And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever." --2 Nephi 29:10-14 ,

What prophetic news we share. ,

Each nation knows its writings best and each nation embraces each other's scriptures. Jews and Gentiles will embrace the Book of Mormon while Israel embraces the Bible. ,

Herein lies the power and beauty of the joining together of the two sticks: Their coming together will "Christianize" the Jews while the Church becomes "Jewish." Both become united, moving under that same godly anointing, accomplishing what the politicians have longed for but have failed to produce—*peace in the middle east. ,*

God's Army at last conquers the earth—the Old and New World. Soldiers of the Cross spread the fullness of the gospel to the Four Corners of the earth, and bring home to Zion the spoils. ,

One last thought... ,

Sectarianism Destroyed ,

As the Lord combines the two sticks and they become one in his hand, they who embrace the two sticks will perform the saving mission of

Joseph of Old—who befriended his brethren and delivered them from a famine. Joseph of Old is a type of the power of God destroying *sectarianism*, that awful spirit in our land. ,

Sadly, sectarianism has created a famine of love and forgiveness among God's people, especially in America. America is the most sectarian nation in the world. The world, however, will not believe the gospel totally, will not believe God sent Jesus, until the saints *demonstrate* unity and love in Joseph's Land (*Jn.17*). The Spirit of revival will crush denominations. The two sticks coming together will destroy the famine, the isolation among the saints, thereby ushering in the fullness of the Gentiles on this continent. ,

What wonders lie ahead. ,

There we have it—ten biblical proofs of the Book of Mormon.

1. The Bible points to the New World
2. Other sheep shall hear his voice
3. A Hebrew nation here in America
4. Joseph's descendants come to the everlasting hills
5. The everlasting hills
6. America is Joseph's Land
7. America is "choice above all others"
8. The Bible prophesies of the Book of Mormon
9. Ezekiel's prophecy of the two sticks
10. The two sticks become one in our day

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Summary ,

I return to my original statement, "...*Show it to me in the Word and I'll believe it.*" I have done that. The Bible indeed points to the Book of Mormon. ,

I have taken scriptures from the Bible that point to the Book of Mormon and its message—God's regathering of the Lost House of Israel in these last days. ,

It's my prayer, you will ask the Spirit of God if these things be so.,

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[back](#)

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Appendix 2 ,

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**Is the Book of Mormon,
really an ancient book?** ,

**My claims for the Book of Mormon have produced the following types
of responses:** ,

**Have you ever bothered to investigate the true origins of the Book of
Mormon (from sources other than the church itself)? You might be
surprised to learn just how strong a case can be made that the book
came from a stolen fiction manuscript.** ,

**The more generous ones think that: it was a fraud perpetrated by
Joseph Smith and a few accomplices. The more informed ones
mention the fact that a book was published privately (as a book of
"inspirational fiction") about 20 years before Smith came out with the
Book of Mormon, which is for the most part identical to it.** ,

**From what I have learned from ex-Mormons, the "mounting
evidence" points the OTHER way.** ,

**One of the theories for the origin of the Book of Mormon states that
Joseph plagiarized a book by Solomon Spaulding. This book does deal
with ancient inhabitants of North America, but Joseph would have
had to use much more than the Spaulding manuscript to come up
with the Book of Mormon. There are many things in the Book of
Mormon that correctly relate to the setting of the Book of Mormon
that are known now but were not known by anyone in the world at
the time of Joseph Smith.** ,

**Let me start by giving a brief description of the historical nature of
the Book of Mormon.** ,

The Book of Mormon deals with the history of three groups of people.

,

**1. Lehi and his family who left Jerusalem about 600 BC before the
destruction of Jerusalem. The Book of Mormon follows their history
up until 400 AD including a visit by the resurrected Christ to this
continent after His ministry in Palestine.** ,

**2. Mulekites - A second group that had left at the time of the
destruction of Jerusalem. This group brought no records with them.** ,

3. Jaredites - A group that came to America at the time of the tower of Babel. ,

Now let me also explain what the Book of Mormon is not: ,

1. It is not a history of these people. The history is incidental to the main message of the Book which is to be a second witness for Christ. ,

2. The Book of Mormon is not a history of all the inhabitants of the American continents. In fact the Book of Mormon may have covered only a small part of the inhabitants of this land. ,

3. It is not a history of the Lost Tribes of Israel. Those tribes are still lost. ,

I will show through the course of this discussion that the Book of Mormon is supported by both internal and external evidences. That to assume that Joseph used a book like Spaulding's ignores the content of the Book of Mormon. I will show that no mortal man had the capability to publish such a book. I can not prove that it is true, I can only prove that it was not produced out of New York state (or anywhere) in the early 1800's. ,

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- 1. [If the Book of Mormon really were an ancient book, what would it matter?](#)**
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If the Book of Mormon really were an ancient book, at would it matter? ,

If the Book of Mormon can be demonstrated to know many, many things about the ancient world that no living person knew in the early eighteen hundreds; furthermore if it can be proven that the Book of Mormon repeatedly flies in the face of the best knowledge and belief of that period, only to be proven exactly right by subsequent discoveries; then a rational person must admit that the Book of Mormon probably is an ancient book. ,

But the Book of Mormon was translated, according to Joseph Smith, "by the gift and power of God." So it can't be an ancient book unless God lives and Jesus is the Christ. In fact, the Book of Mormon says it was written anciently for the express purpose of convincing us of these truths. If the Book of Mormon is an ancient book, then it's translator was, in fact, a prophet of God. ,

And if the Book of Mormon is an ancient scripture, recorded by prophets, translated by inspiration, and revealed by God to our day and time, then we would be wise heed it's message and follow the movement it inaugurated, for in so doing we follow Jesus the Christ. ,

A final comment: isn't it wonderful of our Father in Heaven, at last, to answer the cry of the centuries and provide real evidence of his existence without being so heavy handed as to crush our free agency? The evidence presented below is impressive in the extreme, yet it leaves people free to choose for themselves whether they will believe or not. One who chooses not to believe is not constrained to believe by the evidence presented here, but the honest in heart, who feel that the true Kingdom of God ought to have special and powerful credentials, and not just be another voice in the crowd, will not go away

disappointed from an examination of the claims and evidences of the Church of Jesus Christ of Latter-Day Saints and the Book of Mormon, Another Testament of Jesus Christ.

How can you identify an actual ancient book? ,

NOTE: Dr. Hugh Nibley is the number one Mormon scholar in the area of ancient texts and Mormonism. We'll be quoting him frequently and at some length. Detailed references and documentation are available on request. ,

(From the Collected Works of Hugh Nibley, Vol.6, Part.1, Ch.1)

Anyone who attempts to read a historical source with an eye to being critical will naturally refer everything in it to his own experience. In so doing he will quickly discover in the document the most obvious parallels to the world in which he lives. This stuff, he decides, could have been written yesterday, and therefore must have been. If the document is an ancient one, however, he will also run into absurd and unfamiliar things so foreign to his experience or that of his fellows as to prove beyond a doubt that the document is a wild fabrication. This is the normal method and result of Book of Mormon criticism, which always finds proof for fraud in two kinds of matter: (1) that which is obvious and commonplace and therefore shows that Joseph Smith was simply writing from his own experience, and (2) that which is not obvious an commonplace and therefore shows that Joseph Smith was making it up. The critics, putting their trust in the easy generalizations of our shallow modern education, are apparently unaware that any authentic history of human beings is bound to contain much that is common and familiar, while on the other hand any genuine ancient record of any length is bound to contain much that is strange and unfamiliar to modern readers. ,

The Only Valid Approach ,

According to Blass, the first thing to do in examining any ancient text is to consider it in the light of the origin

and background that is claimed for it. If it fits into that background there is no need to look further, since historical forgery is virtually impossible. Five hundred years of textual criticism have shown the futility of trying to judge ancient writings by the standards of modern taste, or of assuming that any ancient document is a forgery before it has been tested. Yet today the literary condemn the Book of Mormon as not being up to the standards of English literature that appeal to them, social scientists condemn it because it fails to display an evolutionary pattern of history, and the exponents of pure thought are disgusted with it because it entirely ignores the heritage of medieval scholasticism and fails to display the Victorian meliorism which should be the mark of any nineteenth century history of humanity. ,

Today some critics are fond of pointing out that the Book of Mormon is written in the very language of Joseph Smith's own society. That is as if a professor of French literature were to prove Champollion a fraud by showing after patient years of study that his translation of the Rosetta Stone was not in Egyptian at all but in the very type of French that Champollion and his friends were wont to use! The discovery is totally without significance, of course, because Champollion never claimed to be writing Egyptian, but to be rendering it into his own language. To test his Egyptian claims we would have to go back not to Grenoble but to Egypt; and for the same reason, to test the claims of the Book of Mormon to antiquity we do not go back to the town of Manchester but to the world from which it purports to come. There is only one direction from which any ancient writing may be profitably approached. It must be considered in its original ancient setting and in no other. Only there, if it is a forgery, will its weakness be revealed, and only there, if it is true, can its claims be vindicated.

The Book of Mormon and the Dead Sea Scrolls. ,

(From the Collected Works of Hugh Nibley, Vol.7, Ch.10)

Since it is normal procedure to list parallels between Qumran and this or that book or society, and since the significance of such parallels is greatly enhanced by their cumulative effect, the following list needs no apology or explanation. ,

(1) First of all, the Book of Mormon opens with a group of pious separatists from Jerusalem moving into the refuge of the Judaeian wilderness in the hopes of making a permanent settlement where they could live their religion in its purity free from the persecution of "the Jews at Jerusalem." This we pointed out in *Lehi in the Desert* before the publication of any of the Dead Sea Scrolls. The parallel needs no comment. (2) These people, like those at Qumran, have a passion for writing and reading which seems to be a long-standing family tradition; they make records of everything, and (3) they know of an ancient tradition of the sealing up and burying of holy books in time of danger, to come forth "in their purity" at a later time. (4) They themselves engage in the practice, in which they even employ for their most valuable records copper and gold sheets on which they laboriously engrave their message in a cramped and abbreviated script. (5) Both peoples apply all the scriptures to themselves in a special way and never tire of presenting and discussing "proof-texts." (6) Both societies held a peculiarly "open-ended" view of scriptures and revelation and knew of no canon of the Old Testament but accepted some of the "Apocrypha" as inspired writings. This attitude appears commonplace today, but we must remember that it has been quite alien to conventional Christianity and Jewish thinking and has been the one aspect of the Book of Mormon which has been most loudly denounced and ridiculed for over a century. ,

(7) In both the Book of Mormon and the Dead Sea Scrolls, the peculiar and until now quite unfamiliar concept of a "church of anticipation" is very conspicuous. (8) The religious communities in both hemispheres strove to keep the Law of Moses in all its perfection and were cool towards "the Jews in Jerusalem," who they felt had been false to the covenant by their worldliness. (9) They felt themselves in both cases to be the real Elect of God, the true Israel, chosen to prepare the way for the coming of the Messiah. (10)

Specifically, they both think of themselves as Israel in the wilderness and consciously preserve the camp life of the desert. (11) Both have suffered persecution and expect to suffer more, being repeatedly required to seek refuge by moving from one place to another. (12) Both societies are under the leadership of inspired men (designated in both traditions as "stars")--prophets and martyrs (13) whose in message is the coming of the Messiah and (14) whose exhortation is to "righteousness" and repentance--Israel must turn away from her sins and return to the covenant. (15) In both cases sign of the return to the covenant and to purity was baptism with water. ,

(16) Both societies were headed by twelve chiefs from whom were chosen a special presidency of three, and (17) both were formed into groups of fifty for instructional and administrative purposes, each group being under the direction of a priest (Mosiah 18:18), (18) for in both societies the old priesthood was still respected and the leaders had to be legitimate priests. (19) In both societies the chief priest or leader of the whole church travel about among the congregations giving instructions and exhortations. (20) Both societies were secret and exclusive but would admit to membership anyone in Israel who sought to live the covenant in righteousness. (21) Both societies were strict observers of the Sabbath, but set aside another day of the week for their special meetings. (22) Those who joined either group were required to share their earthly wealth with all their fellow members, and (23) though both groups were hierarchical and strictly authoritarian, a feeling of perfect equality prevailed. (24) All devoted their lives to religious activity (study, preaching, discussion, prayer, and the singing and composing of hymns and to physical labor, even the leaders working for their own support. (25) The headquarters of the societies seem to have looked remarkably alike: both were at special watering places in the desert with sheltering clumps of trees. (26) Since Alma's church shared all things in common, they probably had communal meals, like the Essenes. When Alma says to his followers: "Come unto me and . . . ye shall eat and drink of the bread and the waters of life freely" (Alma 5:34), it was plainly imagery that his hearers understood. ,

(27) As strict observers of the Law of Moses, both groups respected the Temple and anticipated its perfect restoration. One of the first things Nephi's community did when they went out by themselves was to build a replica of the Temple. Such an idea has been thought utterly preposterous by the critics until the discovery in the present century of other Jewish colonies in distant lands building just such duplicates of the Temple. (28) Both groups, like the Jews at Jerusalem, regarded the Law of Moses only as a preparation, albeit an indispensable preparation, for more light to come, it "pointing their minds forward" to a fuller revelation of salvation. ,

(29) Doctrinally, a fundamental teaching of both societies was the idea of a divine plan laid down in the heavens at the foundation of the world, each individual having a aim or "lot" in the knowledge and the fruits of the plan. (30) Historically this plan is unfolded apocalyptically in a series of dispensations, each divine visitation being followed by the apostasy and punishment of the people, necessitating a later restoration of the covenant. (31) This restoration is brought about through the righteous Remnant, the few who remain faithful in Israel and continue to look for the Messiah and the signs of his coming. (32) The series of visitations and "ends" will be consummated with a final destruction of the wicked by fire. ,

(33) Meanwhile, all men are being tested: both teachings lay great stress on the dualistic nature of this time of probation in which there "must needs be . . . an opposition in all things" (2 Nephi 2:11). (34) In this and other things both bodies of scripture show a peculiar affinity for the writings of John. (35) Both groups persistently designate themselves as "the poor," emphasizing thereby their position as outcasts. This is strikingly illustrated in the Book of Mormon in an episode from the mission of Alma: When a large crowd gathered on a hillside outside a certain city to hear Alma preach, one of their leaders told Alma that these people were largely social outcasts, "for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out

because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?" (Alma 32:5). It is among such people that Alma gathers recruits for his society, meeting with total rebuff at the hands of the upper classes and the priests.

NOTE: In addition to the items Nibley mentions above, my own research has uncovered the following parallels between the Scrolls and the Book of Mormon:

- Both used oblique references to the Urim and Thummim.
 - Both believe sincere repentance necessary to make baptism efficacious.
 - The people in both cases were allowed to vote on important issues.
 - Those in transgression were excluded from "the bread and wine"
 - Unrepentant members in transgression were excommunicated.
 - Their leaders write "psalms" on God's mercy towards them in their weakness.
-

The Book of Mormon and John Barleycorn. ,

The Book of Mormon says that the Nephite civilization had and used barley as one of their basic grains (see Book of Mormon, Mosiah 7:22, Mosiah 9:9, Alma 11:7). Since domesticated barley had never been found in the New World, the critics duly noted the apparent mistake and concluded that they'd caught Joseph Smith in a lie. In the December 1983 issue of "Science '83" the article "Last Ditch Archeology", by Daniel B. Adams reports the discovery in southern Arizona of "domesticated barley, the first ever discovered in the New World." ,

The Book of Mormon had been right to say that domesticated barley existed in pre-Columbian times, and the critics had been wrong, for more than 150 years. But the proof took 150 years to dig up. Literally dig up. And the apparent mistake in the Book of Mormon, and the apparent scientific validity of the critics (however false) stood in peoples minds for all those years. It hardly seems fair to the Book of Mormon, does it? ,

Though it seems a small point, the question is, how many times does this sort of thing have to happen before we conclude that there really is something strange going on in The Book of Mormon? Twenty? Fifty? A hundred?

Authentic non-Biblical ancient ceremony recorded in Book of Mormon.

NOTE: The text discoveries and J. Z. Smith's analysis took place in this century. The Book of Mormon describes the ceremony in 1830. If the author of the Book of Mormon was not an ancient historian, how did he know this?

(From the Collected Works of Hugh Nibley, Vol.7, Ch.9, Pg.243)

In a very recent study J.Z. Smith considers under the title of "Treading upon the Garments" an ancient ritual practice attested in the newly discovered early Christian Coptic texts in which a person upon becoming a member of the church would take off his garment and trample on it "in token" of having cast away an old way of life and as a symbol of trampling his old sins underfoot, with "curses placed on the inciter" to sin. Heretofore the custom has been traced to Hellenistic sources, but it now appears from the newly found documents that it is an original and very old Jewish rite "probably to be traced back to Jewish exegesis of Genesis 3:21." It has all the marks of being archaic and shows that peculiar blend of ritual and real-life behavior which at first made the understanding of the Battle Scroll so difficult and which puts such a distinctive stamp upon some of the historical events in the Book of Mormon.

(From the Collected Works of Hugh Nibley, Vol.8, Ch.17, Pg.335 - Pg.336)

[In the Book of Mormon] The people who answered Moroni's summons come girding on their armor and "rending their garments in token, or as a covenant that

they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, . . . the Lord should rend them even as they had rent their garments" (Alma 46:21). "And they cast their garments at the feet of Moroni, saying: . . . We shall be destroyed, even as our brethren in the land northward [the Jaredites], if we shall fall into transgression; yea, [God] may cast us at the feet of our enemies, . . . to be trodden underfoot, if we shall fall into transgression" (Alma 46:22). Recent studies have called attention to the forgotten but peculiar old Jewish rite of treading on one's garments while making a covenant. Moroni, in addressing the people on the occasion, sheds more light on the subject: "Surely God shall not suffer that we, who are despised . . . shall be trodden down and destroyed, until we bring it upon us by our own transgressions" (Alma 46:18).

Ancient Book of Enoch text quoted in Book of Mormon. ,

(From the Collected Works of Hugh Nibley, Vol.2, Ch.1, Pg.8)

A quotation from an Enoch text occurs in the thirteenth chapter of Helaman. "Ye have trusted in your riches," Enoch tells the people. "Ye have not remembered the Lord in the day he gave you your riches." (Cf. Helaman 13:33.) This is also Samuel the Lamanite speaking, an expert in the scriptures; he knew all about these things. He had access to the plates of brass and other records. And here Enoch speaks in a writing not discovered until 1888: "Ye have not remembered the Lord in the days he gave you your riches; ye have gone astray that your riches shall not remain, because you have done evil in everything. Cursed are you and cursed are your riches."

NOTE: Nibley's citation, above, raises three interesting issues: ,

1. The text discovery took place in 1888. The Book of Mormon provides the citation in 1830. If the author of the Book of Mormon was not an ancient historian, how did know this? ,

2. The Book of Mormon has been criticized for using New Testament language before New Testament times. But the New Testament abounds with quotations from Enoch and other ancient writers. When the New Testament and the Book of Mormon both quote (without attribution, in the ancient style) from lost, ancient writings, it's going to look like the Book of Mormon is (to quote mark Twain) "smouched from the New Testament, and no credit given." ,

3. I claimed earlier that it can be proven that the Book of Mormon repeatedly flies in the face of the best knowledge and belief of the 1800s, only to be proven exactly right by subsequent discoveries. This is a prime example. No one would be so stupid in an 1800's forgery as to expect a Bible-reading public not to recognize Bible phrases. But the ancient author of the Book of Mormon blythly cites his ancient sources (as Enoch, above) without attribution, thus ignorantly putting Joseph Smith's reputation in jeopardy.

Ancient Arabian geographical naming conventions used in the Book of Mormon. ,

(From the Book of Mormon, 1 Nephi 2:8-14) Note the River Laman in verse 8 and the "Valley of Lemuel" in verse 14)

8 And it came to pass that he called the name of the river, Laman and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof. ,

9 And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness! ,

10 And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord! ,

11 Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and

their gold, and their silver, and their precious things, to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart. ,

12 And thus Laman and Lemuel, being the eldest, did murmur against them. And they did murmur because they knew not the dealings of that God who had created them. ,

13 Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem who sought to take away the life of my father. ,

14 And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them.

(From the Collected Works of Hugh Nibley, Vol.5, Part.1, Ch.4, Pg.76)

Even more whimsical and senseless to a westerner must appear the behavior of Lehi in naming a river after one son and its valley after another. But the Arabs didn't think that way. In the Mahra country, for example, "as is commonly the case in these mountains, the water bears a different name from the wadi." Likewise we might suppose that after he had named the river after his first-born the location of the camp beside its waters would be given, as any westerner would give it, with reference to the river. Instead, the Book of Mormon follows the Arabic system of designating the camp not by the name of the river (which may easily dry up sometime), but by the name of the valley (1 Nephi 10:16; 16:6).

Ancient non-Biblical Hebrew poetic style ,

(From the Collected Works of Hugh Nibley, Vol.5, Part.1, Ch.5)

According to Richter, the best possible example of the primitive Arabic qasida (the name given to the oldest actual poetry of the desert) is furnished by those old poems in which one's beloved is compared to a land "in which abundant streams flow down . . . with rushing and swirling, so that the water overflows every evening continually." Here the "continually flowing" water is compared to the person addressed, as in Lehi's "song" to Laman. The original qasida, the same authority avers, was built around the beseeching (werbenden, hence the name qasida) motif, not necessarily erotic in origin, as was once thought, but dealing rather with praise of virtue in general (Tugendlob). Ibn Qutayba even claims that the introductory love theme was merely a device to gain attention of male listeners and was not at all the real stuff of the poem. The standard pattern is a simple one: (a) the poet's attention is arrested by some impressive natural phenomenon, usually running water; (b) this leads him to recite a few words in its praise drawing it to the attention of a beloved companion of the way, and (c) making it an object lesson for the latter, who is urged to be like it. Burton gives a good example: at the sight of the Wadi al-Akik the nomad poet is moved to exclaim,

O my friend, this is Akik, then stand by it,,
Endeavoring to be distracted by love,,
if not really a lover. ,

This seems to be some sort of love song, albeit a peculiar one, and some have claimed that all the old qasidas were such. But Burton and his Arabs know the real meaning, "the esoteric meaning of this couplet," as he calls it, which quite escapes the western reader and is to be interpreted:

Man! This is a lovely portion of God's creation:,
Then stand by it, and here learn to love,
the perfections of thy Supreme Friend. ,

Compare this with Lehi's appeal to Lemuel:

O that thou mightest be like unto this valley, firm and
steadfast And immovable in keeping the
commandments of the Lord! (1 Nephi 2:10). ,

Note the remarkable parallel. In each case the poet, wandering in the desert with his friends, is moved by the sight of a pleasant valley, a large wady with water in it; he calls the attention of his beloved companion to the view, and appeals to him to learn a lesson from the valley and "stand by it," firm and unshakable in the love of the ways of the Lord. Let us briefly list the exacting conditions fulfilled by Nephi's account of his father's qasidas and demanded of the true and authentic poet of the earliest period: used in the Book of Mormon. ,

NOTE: FYI, here's the exact Book of Mormon quote again: ,

(From the Book of Mormon, 1 Nephi 2:8-10) ,

8 And it came to pass that he called the name of the river, Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof. ,

9 And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness! ,

10 And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!

,

How did the Book of Mormon's author know?

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Ancient non-Biblical Hebrew idiom used in Book Mormon - critics humiliated! ,

(From the Book of Mormon, Alma 7:9-10)

9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying--Repent ye, and

prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. ,

10 And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

NOTE: I claimed earlier that it can be proven that the Book of Mormon repeatedly flies in the face of the best knowledge and belief of the 1800s, only to be proven exactly right by subsequent discoveries. This is another prime example. Any (Sunday) school child knows that Jesus was born in Bethlehem. Anybody forging a prophetic book in the early 1800s is going to say it too. But an ancient author might well use the ancient Hebrew idiom "the land of Jerusalem" (a geographic region encompassing Bethlehem) and never know to the day of his death that the English translation was going to fuel anti-Mormon scorn for more than a hundred years. (PS - Anti-Mormon writers are still using this argument although they know it's invalid.) ,

(From the Collected Works of Hugh Nibley, Vol.5, Part.1, Ch.1) ,

The Situation in Jerusalem

When we speak of Jerusalem, it is important to notice Nephi's preference for a non-Biblical expression, "the land of Jerusalem" (1 Nephi 3:10), in designating his homeland. While he and his brothers always regard "the land of Jerusalem" as their home it is perfectly clear from a number of passages that "the land of our father's inheritance" (1 Nephi 3:16) cannot possibly be within, or even very near, the city, even though Lehi had "dwelt at Jerusalem in all his days" (1 Nephi 1:4). The terms seem confused, but they correctly reflect actual conditions, for in the Amarna letters we read of "the land of Jerusalem" as an area larger than the city itself, and even learn in one instance that "a city of the land of Jerusalem, Bet-Ninib, has been captured." It was the rule in Palestine and Syria, as the same letters show, for a large area around a city and all the

inhabitants of that area to bear the name of the city. This was a holdover from the times when the city and the land were a single political unit, comprising a city-state; when this was absorbed into a larger empire, the original identity was preserved, though it had lost its original political significance. The same conservatism made it possible for Socrates to be an Athenian, and nothing else, even though he came from the village of Alopeke, at some distance from the city. This arrangement deserves mention because many have pointed to the statement of Alma 7:10 that the Savior would be born "at Jerusalem which is the land of our forefathers," as sure proof of fraud. It is rather the opposite, faithfully preserving the ancient terminology to describe a system which has only been recently rediscovered. ,

Though he "dwelt at Jerusalem," Lehi did not live in the city, for it was after they had failed to get the plates in Jerusalem that his sons decided to "go down to the land of our father's inheritance" (1 Nephi 3:16), and there gather enough wealth to buy the plates from Laban. Loaded with the stuff, they "went up again unto the house of Laban" in Jerusalem (1 Nephi 3:23). The Book of Mormon employs the expressions "to go down" and "to go up" exactly as the Hebrews and Egyptians did with reference to the location of Jerusalem, and thus clearly establishes that Lehi's property lay somewhere in the country and not within the walls of Jerusalem.

Biblical literary structure, undiscovered until late 1800s, found in Book of Mormon. ,

The Book of Mormon contains chiasmus (ky-AS-mus), an ancient Hebrew literary construction discovered in the late 1800s. In chiasmus, the first and last phrases of a section of text contain identical or closely related terms, as do the second and next-to-last phrases, and the third and third-to-last phrases, etc. The "Popul Vuh" writings of the Mayas of Central America were recently found to also contain chiastic structures. ,

(See "Reexploring the Book of Mormon" John W. Welch, ed. Chapters 66-67) ,

BIBLE, BOOK OF MORMON and MAYAN CHIASMUS ,

In the Bible we read this chiasm from a direct Hebrew translation:

```
{1}   SAVE me
{2}       O my GOD
{3}           For thou hast SMITTEN
{4}               All my ENEMIES
{5}                   On the CHEEKBONE.
-----
{5}                               The TEETH
{4}                   Of the WICKED
{3}           Thou hast BROKEN.
{2}       To YAHWEH
{1}   The SALVATION.
```

(Psalms 3:7-8 in Hebrew transliteration)

And in the Book of Mormon we read this chiasm:

```
      (Men will drink damnation to their souls unless)
{1} They HUMBLE themselves
{2}   and become as little CHILDREN
{3}   believing that salvation is in the ATONING BLOOD
OF CHRIST;
{4}           for the NATURAL MAN
{5}           is an enemy of GOD
{6}           and HAS BEEN from the fall of Adam
-----
{6}           and WILL BE forever and ever
{5}           unless he yieldeth to the HOLY SPIRIT
{4}           and putteth off the NATURAL MAN
{3}           and becometh a saint through the ATONEMENT OF
CHRIST
{2}   and becometh as a CHILD
{1} submissive, meek and HUMBLE.
```

(Mosiah 3:18-19)

And in the Popul Vuh of the Mayans we read this chiasm:

```
{1} Oh HEART OF HEAVEN
{2}   and once it had been CREATED
{3}       the EARTH
{4}       the MOUNTAINS and valleys
```

{5} the paths of the waters were DIVIDED
 {6} and they proceeded to twist along among
 the hills.
 {5} So the rivers then became more DIVIDED
 {4} as the great MOUNTAINS were appearing.
 {3} And thus was the creation of the EARTH
 {2} when it was CREATED by him
 {1} who is the HEART OF HEAVEN.

There are many such chiastic structures in the Book of Mormon. Only an ancient author would have known to include them. The transmission of the ancient Hebrew form to the Maya may even be explained by the migrations documented in the Book of Mormon.

Authentication of dozens of non-Biblical Book Mormon names.

NOTE: Critics have zinged Joseph Smith for years for naming a male Nephite "Alma" with a female 'a' ending. Any 1800s forger, familiar with the phrase "alma mater" (fostering mother) would have known better. But the ancient author of the Book of Mormon didn't know about that. And guess what the Judean desert turned up a few years ago....

(From the Collected Works of Hugh Nibley, Vol.8, Ch.15)

The story of Moroni's war of liberation with its liberty slogans taken from the book of Alma in the Book of Mormon, and this provides us with another tangible link to the Old World, namely, the name of Alma, which deserves a momentary digression. The more exotic proper names of the Book of Mormon have been matched up extensively and sometimes quite convincingly with real Egyptian and Semitic names (which is what they claim to be). Such an odd monicker as Paanchi (who ever heard of a double "a" in English?) not only turned up in the Egyptian records a generation after the Book of Mormon came out, but it turned out to be a rather prominent and important name in the bargain. And such a very un-Egyptian, un-Oriental, indeed un-anything name as "Hermounts" was applied by the Book of Mormon Nephites to a region on the extremity of the land where wild animals abounded, a territory whose description perfectly matches that part of the world to which the Egyptians gave the name of Hermonthis. But strangely enough, the name in the Book of Mormon that has brought the most

derision on that book, and caused the greatest embarrassment to the Latter-day Saints, especially among those holders of the priesthood who have borne it among the children of men, is the simple and unpretentious Alma. Roman priests have found in this obviously Latin and obviously feminine name (who does not know that Alma Mater means "fostering mother"?)--gratifying evidence of the ignorance and naivety of the youthful Joseph Smith--how could he have been simple enough to let such a thing get by? At least his more sophisticated followers should have known better! It is therefore gratifying to announce that at the extreme end of the Cave of Letters, on the north side of the Nahal Hever, between three and four o'clock of the afternoon of 15 March 1961 Professor Yadin put his hand into a crevice in the floor of the cave and lifted out a goat-skin bag containing a woman's materials for mending her family's clothes on their sad and enforced vacation; and hidden away under the stuff, at the very bottom of the bag, was a bundle of papyrus rolls wrapped in a cloth. And among them was a deed to some land near En-Gedi (the nearest town to the cave) owned by four men, one of whom signed himself, or rather dictated his name since he was illiterate, as "Alma the son of Judah." The deed is reproduced in color on page 177 of the book, and there at the end of the fourth line from the top, as large as life, is A-l-m-a ben Yehudah, which Professor Yadin sensibly renders "Alma" with no reservations.

(From the Collected Works of Hugh Nibley, Vol.5, Part.1, Ch.2)

There is a remarkable association between the names of Lehi and Ishmael which ties them both to the southern desert, where the legendary birthplace and central shrine of Ishmael was at a place called Be'er Lehai-ro'i. Wellhausen rendered the name "spring of the wild-ox jaw-bone," but Paul Haupt showed that Lehi (for so he reads the name) does not mean "jaw but "cheek," which leaves the meaning of the strange compound still unclear. One thing is certain, however: that Lehi is a personal name. Until recently this name was entirely unknown save as a place name, but now it has turned up at Elath and elsewhere in the south in a form that has been identified by Nelson Glueck with the name Lahai, which "occurs quite frequently either as part of

a compound, or as a separate name of a deity or a person, particularly in Minaean, Thamudic, and Arabic texts." There is a Beit Lahi, "House of Lahi," among the ancient place-names of the Arab country around Gaza, but the meaning of the name has here been lost. If the least be said of it, the name Lehi is thoroughly at home among the people of the desert and, so far as we know, nowhere else.

(From the Collected Works of Hugh Nibley, Vol.5, Part.1, Ch.2)

Strange Names

The stamp of Egypt on Lehi's people may be clearly discerned in the names those people and their descendants. Hebrew and Egyptian names together make up the overwhelming majority and occur in about equal strength, which is exactly what one would expect from Mormon's claim that both languages were used among them (and which would certainly not be the case were Hebrew the only spoken language), but Hittite, Arabic, and Ionian elements are not missing. First, consider a few Egyptian names, setting off the Book of Mormon names (BM) against their Old World equivalents (OW).

Aha (BM), son of the Nephite commander in chief. ,
Aha (OW), a name of the first Pharaoh; it means "warrior" and is a common word.

Aminadab (BM), Nephite missionary in the time of the judges. ,
Amanathabi (OW), chief of a Canaanite city under Egyptian domination. This name is "reformed" Egyptian.

Ammon (BM), the commonest name in the Book of Mormon. ,
Ammon (Amon, Amun) (OW), the commonest name in the Egyptian Empire: the great universal God of the Empire.

Ammoni-hah (BM), name of a country and city. ,
Ammuni-ra (OW), prince of Beyrut under Egyptian rule. The above might stand the same relationship to this name as

**Cameni-hah (BM), a Nephite general ,
Khamuni-ra (OW), Amarna personal name, perhaps
equivalent of Ammuni-ra.**

**Cezoram (BM), Nephite chief judge. ,
Chiziri (OW), Egyptian governor of a Syrian city.**

**Giddonah (BM), a high priest who judged Korihor, b)
father of Amulek. ,
Dji-dw-na (OW), the Egyptian name for Sidon.**

**Gidgiddoni and Gidgiddonah (BM), Nephite generals. ,
Djed-djhw-tiw-f and Djed-djhw-tiw-s plus ankh (OW),
Egyptian proper name meaning "Thoth hath said: he
shall live," and "Thoth hath said: she shall live,"
respectively. On this pattern the two Nephite names
mean "Thoth hath said I shall live," and "Thoth hath
said: we shall live," respectively.**

**Giddianhi (BM), robber chief and general. ,
Djhw-tiw-ankhi (OW), "Thoth is my life"; see above.**

**Gingim-no (BM), city of Gingim, compare Biblical No-
Amon, "City of Amon." ,
Kenkeme (OW), Egyptian city, cf. Kipkip, seat of the
Egyptian dynasty in Nubia.**

**Hem (BM), brother of the earlier Ammon. ,
Hem (OW), means "servant," specifically of Ammon, as
in the title Hem tp n 'Imn, "chief servant of Ammon"
held by the high priest of Thebes.**

**Helaman (BM), great Nephite prophet. ,
Her-amon (OW), "in the presence of Amon," as in the
Egyptian proper name Heri-i-her-imn. Semitic "I" is
always written "r" in Egyptian, which has no "l."
Conversely, e Egyptian "r" is often written "l" in
Semitic languages.**

**Himni (BM), a son of King Mosiah. ,
Hmn (OW), a name of the Egyptian hawk-god, symbol
of the emperor.**

**Korihor (BM), a political agitator who was seized by the
people of Ammon. ,
Kherihor (also written Khurhor, etc.) (OW), great high**

priest of Ammon who seized the throne of Egypt at Thebes, cir. 1085 b.c.

**Manti (BM), the name of a Nephite soldier, a land, a city, and a hill. ,
Manti (OW), Semitic form of an Egyptian proper name, e.g., Manti-mankhi, prince in Upper Egypt cir. 650 b.c.
It is a late form of Month, god of Hermonthis.**

**Mathoni (BM), a Nephite disciple. ,
Maitena, Mattenos, etc. (OW), two judges of Tyre, who at different times made themselves king, possibly under the Egyptian auspices.**

**Morianton (BM), the name of a Nephite city and its founder, cf. the Nephite province Moriantum. ,
Meriaton and Meriamon (OW), names of Egyptian princes, "Beloved of Aton" and "Beloved of Amon" respectively.**

**Nephi (BM), founder of the Nephite nation. ,
Nehi, Nehri (OW), famous Egyptian noblemen. Nfy was the name of an Egyptian captain. Since BM insists on "ph," Nephi is closer to Nihpi, original name of the god Pa-nepi, which may even have been Nephi.**

**Paanchi (BM), son of Pahoran, Sr., and pretender to the chief-judgeship. ,
Paanchi (OW), son of Kherihor, a) chief high priest of Amon, b) ruler of the south who conquered all of Egypt and was high priest of Amon at Thebes.**

**Pahoran (BM), a) great chief judge, b) son of the same. ,
Pa-her-an (OW), ambassador of Egypt in Palestine, where his name has the "Reformed" reading Pahura; in Egyptian as Pa-her-y it means "the Syrian" or Asiatic.**

**Pacumeni (BM), son of Pahoran. ,
Pakamen (OW), Egyptian proper name meaning "blind man"; also Pamenches (Gk. Pachomios), commander of the south and high priest of Horus.**

**Pachus (BM), revolutionary leader and usurper of the throne. ,
Pa-ks and Pach-qs (OW), Egyptian proper name.
Compare Pa-ches-i, "he is praised."**

**Sam (BM), brother of Nephi. ,
Sam Tawi (OW), Egyptian "uniter of the lands," title
taken by the brother of Nehri upon mounting the
throne.**

**Seezor-am and Zeezr-om (BM), a depraved judge, and a
lawyer, resp., the latter also the name of a city. ,
Zoser, Zeser, etc. (OW), Third Dynasty ruler, one of the
greatest Pharaohs.**

**Zemna-ri-hah (BM), robber chief. ,
Zmn-ha-re (OW), Egyptian proper name: the same
elements as the above in different order--a common
Egyptian practice.**

**Zeniff (BM), ruler of Nephite colony. ,
Znb, Snb (OW), very common elements in Egyptian
proper names, cf. Senep-ta.**

**Zenoch (BM), according to various Nephite writers, an
ancient Hebrew prophet. ,
Zenekh (OW), Egyptian proper name; once a serpent-
god.**

**Statistical analysis gives 1000 to 1 odds against the "one author
theory."**

**I've spoken frequently of the "author" of the Book of Mormon. In
fact, Mormon was the editor and compiler of the book, as Joseph
Smith was the translator. Many different ancient prophets and seers
recorded the different parts of the Book of Mormon. As the Bible has
different authors for different books and epistles within it, so does the
Book of Mormon.**

**John L. Hilton and his group have done detailed stylometric analyses
of parts of the Book of Mormon "based on the somewhat surprising
fact that every author studied thus far subconsciously uses sixty-five
identifiable patterns, involving words like "and," "the," "of," and
"that," at a statistically significant different rates from others."
(Welch, "Reexploring the Book of Mormon" pg. 221.)**

**This statistical analysis estimates the odds of one person writing the
"Nephi" and "Alma" sections evaluated to be one in one thousand.**

Neither Joseph Smith nor any other single person could have written the Book of Mormon.

Book of Mormon anticipates modern Mesoamerican archeology.

(From 'The Ensign' magazine, September, 1984, pg. 33)

A prime example of a topic on which expert views have changed drastically to be more in agreement with the Book of Mormon is armed conflict. Until recently the prevailing picture of Mesoamerica was that only peaceful societies existed in the climatic Classic era, exemplified by the spectacular Maya and Teotihuacan ruins dating from about AD 300 to 800.

Mayan leaders were supposed to have spent their time peacefully contemplating and worshipping a complex set of gods, gazing at notable art, playing philosophical games with their calendar, and otherwise acting like "the Greeks of the New World." Only after AD 1000 was militarism supposed to have played a role in Mesoamerican history.

In the 1950s and 1960s a few voices - Armilles, Rands, Palerm - urged that this picture must be revised, but nobody listened. The big shift came with the 1970 work by Tulane University at Becan in the Yucatan Peninsula. The center of the site is surrounded by a ditch almost two kilometers in circumference and averaging 16 meters across. The makers had piled the earth to form a ridge on the inner side of the ditch. David Webster described the military effect of this fortification:

"To throw 'uphill' from the outside is almost impossible. Defenders, possibly screened by a palisade, could have rained long-distance missiles on approaching enemies using spearthrowers and slings."

(From the Book of Mormon, Alma 49:18-20)

18 Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance,

because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

19 And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

20 Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

Gold plates.

(From the Collected Works of Hugh Nibley, Vol.7)

The Plates

It is hard for us to realize today that for many years the idea of writing a sacred record on gold plates was considered just too funny for words and that the mere mention of the "Golden Bible" was enough to shock and scandalize the world. Today at least a hundred examples of ancient writing on metal plates are available, the latest discoveries being three gold plaques found in 1964 near an ancient shrine on the coast of Italy; they are covered with Punic and Etruscan writing and date from about 500 b.c. Punic, it will be recalled, is Phoenician, a language and script that flourished in Lehi's day a few miles from Jerusalem. It was also in 1964 that the writings on a thin gold plate from Sicily was identified as Hebrew; though the plate has been known since 1876, Hebrew was the last thing anybody expected. The golden plates of Darius, discovered in 1938, which in their form and the manner of their preservation so strikingly resemble the plates described by Joseph Smith, were augmented by new findings in the 1950s; the contents of the latter plates, a pious mixture of religious declaration and history, are as suggestive of the Book of Mormon as their outward

appearance is of the plates. We have already spoken of the Copper Scrolls, riveted metal sheets, and noted how the purpose and spirit as well as the method of their production and concealment matches the record-keeping practices of the Nephites in every particular. Especially interesting is the provision that treasures "must be hidden away," that such treasures "would never be desecrated by profane use, "since" to use such goods for nonreligious purposes was a heinous sin," and it was "dangerous for any but priests to handle." For this is a lesson that Samuel the Lamanite drives home: "For I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me save it be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it because of the curse of the land . . . [I] will hide up their treasures when they shall flee before their enemies; because they will not hide them up unto me, cursed be they and also their treasure" (Helaman 13:19-20).

Temple Building.

NOTE: Once again, an 1800s forger would have gotten this wrong, by following the best knowledge of the time. The ancient authors of the Book of Mormon knew better.

(From the Collected Works of Hugh Nibley, Vol.7, Ch.2)

It is interesting that the Hebrew remains, though not scarce, do not have the impact that the foreign materials do. The Lachish Letters, containing eyewitness accounts of the desperate state of things in the land of Jerusalem in Lehi's day, have excited far less comment than the Elephantine Papyri which show us a Jewish community living far up the Nile, whither they had fled for safety, possibly at the destruction of Jerusalem in Lehi's day. In 1954 some of these records, the Brooklyn Aramaic Papyri, were discovered in a trunk, where they had been overlooked for fifty years. Perhaps the most surprising discovery about the Jews settled so far from home, was their program for building a temple in their new home. Not long ago, learned divines were fond of

pointing out that Nephi's idea of building a temple in the New World was quite sufficient in itself to prove once and for all the fraudulence of the Book of Mormon, since, it was argued, no real Jew would ever dream of having a temple anywhere but in Jerusalem. So the Elephantine Papyri score another point for the Book of Mormon.

Open questions.

As the above evidence shows, every archeological criticism of the Book of Mormon ought to be prefaced by the phrase, "As far as we know at this time..." because there is an awful lot we don't know about the ancient world and new evidence is coming in all the time. Second, while archeological objections to the Book of Mormon must always be considered tentative, it's a one-way street. A confirmed assertion (such as domesticated barley) is a confirmed assertion and deserves credit as such.

There remain unanswered questions about the Book of Mormon. But based on what we've shown here, who would be willing to bet that no further discoveries will be coming forth to support opinions about the ancient world that the Book of Mormon first expressed in 1830?

(From Dave Coles, 3/17/97:) As I predicted, new evidence for the Book of Mormon being an ancient document continues to accumulate. New discoveries owe many more things the Book of Mormon "knows" about the ancient world that nobody knew in 1830. Follow the hotlinks below to get the details:

[Reformed Egyptian is an authentic ancient practice? Who would have thought?](#)

[This excellent page gives additional details on many of the topics I've presented here, but it also contains very impressive and important information on NEW evidences regarding Arabian geography, Mulek, cement, scriptorio and winter warfare practices. A must see!](#)

And as the evidence continues to mount, how high does the mountain have to get before we are willing to admit that something very strange is going on here? And if we're willing to admit that, and if we love God and the truth of God, then we should find out for ourselves whether these things are true or not. The way to do that is given in the Book of Mormon, which says, in the last chapter:

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:2-5)

If you fulfill the conditions of this promise, it will be kept by the Lord.

"If I offered you literally "a billion to one odds - in your favor" would you take it?

We have presented:

- **41 Dead Sea Scrolls/Book of Mormon parallels**
- **1 basket of domesticated New World barley**
- **1 authenticated non-Biblical ancient ceremony recorded in the Book of Mormon.**
- **1 An ancient Book of Enoch text quoted in Book of Mormon.**
- **1 counter-intuitive ancient Arabian geographical naming convention**
- **1 ancient non-Biblical Hebrew poetic style used in the Book of Mormon.**
- **1 ancient non-Biblical Hebrew idiom used in Book of Mormon (there are many)**
- **1 Biblical literary form, undiscovered until late 1800s, found in the Book of Mormon**
- **20+ exact or near-exact names, non-Biblical, yet confirmed by finds in this century**
- **1 statistical analysis of "wordprints"**
- **1 Mesoamerican archeology paraphrase (but who is paraphrasing whom?)**
- **1 verification of ancient religious writing on gold plates**

- **1 verification of non-Jerusalem Temple building by ancient Hebrews**

72 really good guesses in total

Some of the above items are so obscure and so exact that 50/50 odds are laughable. But lets assume that the author(s) of the Book of Mormon had a 50/50 chance of guessing each of these items correctly. What then are the odds against 72 such guesses?

Well.....

- **1 consecutive guess at 50/50 odds has a probability of 1 out of 2**
- **2 consecutive guesses at 50/50 odds has a probability of 1 out of 4**
- **3 consecutive guesses at 50/50 odds has a probability of 1 out of 8**
- **4 consecutive guesses at 50/50 odds has a probability of 1 out of 16**
- **5 consecutive guesses at 50/50 odds has a probability of 1 out of 32**
- **6 consecutive guesses at 50/50 odds has a probability of 1 out of 64**
- **7 consecutive guesses at 50/50 odds has a probability of 1 out of 128**
- **8 consecutive guesses at 50/50 odds has a probability of 1 out of 256**
- **9 consecutive guesses at 50/50 odds has a probability of 1 out of 512**
- **10 consecutive guesses at 50/50 odds has a probability of 1 out of 1024**
- **11 consecutive guesses at 50/50 odds has a probability of 1 out of 2048**
- **12 consecutive guesses at 50/50 odds has a probability of 1 out of 4096**
- **13 consecutive guesses at 50/50 odds has a probability of 1 out of 8192**
- **14 consecutive guesses at 50/50 odds has a probability of 1 out of 16,000+**
- **15 consecutive guesses at 50/50 odds has a probability of 1 out of 32,000+**
- **16 consecutive guesses at 50/50 odds has a probability of 1 out of 64,000+**
- **17 consecutive guesses at 50/50 odds has a probability of 1 out of 128,000+**

- 18 consecutive guesses at 50/50 odds has a probability of 1 out of 256,000+
- 19 consecutive guesses at 50/50 odds has a probability of 1 out of 512,000+
- 20 consecutive guesses at 50/50 odds has a probability of 1 out of 1 million+
- 21 consecutive guesses at 50/50 odds has a probability of 1 out of 2 million+
- 22 consecutive guesses at 50/50 odds has a probability of 1 out of 4 million+
- 23 consecutive guesses at 50/50 odds has a probability of 1 out of 8 million+
- 24 consecutive guesses at 50/50 odds has a probability of 1 out of 16 million+
- 25 consecutive guesses at 50/50 odds has a probability of 1 out of 32 million+
- 26 consecutive guesses at 50/50 odds has a probability of 1 out of 64 million+
- 27 consecutive guesses at 50/50 odds has a probability of 1 out of 128 million+
- 28 consecutive guesses at 50/50 odds has a probability of 1 out of 256 million+
- 29 consecutive guesses at 50/50 odds has a probability of 1 out of 512 million+
- 30 consecutive guesses at 50/50 odds has a probability of 1 out of 1 billion+

Might as well stop here. The odds against 72 good guesses would strain your credulity.

If you love truth, if you respect evidence, won't you ask God in honest prayer to manifest to you by the Holy Spirit whether the Book of Mormon is His Holy Word or not?

Non-Book of Mormon items

Mormon beliefs regarding a pre-mortal existence, eternal marriage, eternal increase and exaltation, ancient history and other peculiarly (how else?) Mormon doctrine have extensive verification among the ancient document finds of this century. And here's some now!

[Pre-Mortal Existence as found in early Christian writings and other ancient documents](#)

Eternal Marriage as found in early Christian writings and other ancient documents

Exhaltation as Deification in early Christian writings and other ancient documents

Free lectures and a Testimony

I'm willing to travel to any congregation of any faith within about three hours of Martinsburg, West Virginia if you would like me to present a talk on this topic at no charge (but maybe you could serve refreshments :-) afterwards. Just I-mail me, and we'll see if we can make arrangements.

Finally, I want you know that I have a witness from the Holy Ghost that God our Heavenly Father lives, and that his only begotten Son in the flesh, Jesus the Christ, our Savior and Redeemer. I know the Gift of the Holy Ghost, as administered through the Priesthood restored by angels to Joseph Smith and Oliver Cowdery is real - I have felt it's power fill me like fire from head to toe, and I've told people secrets known only to God and themselves in the course of giving sacred Priesthood blessings. The Book of Mormon is God's challenge to an unbelieving world, and the mounting evidence for it is his challenge to the unbelieving mind - a fulfillment of the Book of Mormon prophecy which says (1 Nephi 13:39) "... I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." I bear this testimony in the name of Jesus Christ, Amen.

If you have any questions or comments about any of the information provided on this page, please feel free to contact me at DavColes@intrepid.net

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Appendix 3

COMMUNISM

Traditional communism is the common ownership of the means of production. The reference to communism in the book of Acts is having all things in common. "And all that believed were together and had all things common and sold their possessions and goods, and parted them to all men, as every man had need." To explain the kind of communism that the early church practiced it is necessary to understand the sense of brotherhood that the members of the [Jerusalem Church](#) had toward each other. It was not, to be sure, an arbitrary communism and bears no relation to communists of today but the principle on which it was based was communistic. They held jobs, bought and sold and made a profit on their earnings, much like you would see in an ideal social democracy. This was the spirit of [Pentecost](#); the beautiful outpouring of unselfishness that was soon to be lost. It was the result of a spiritual oneness that should be an example to us today.

It was not just altruism that was practiced in Jerusalem, the claims of the Christian family were recognized as of a higher order than the claims of the individual. This was for the relief of the necessities of the brethren, not just because they were in need and suffering, but because they were brethren. Of course many were in need but it was the [power](#) of the [Holy Ghost](#) in the [hearts](#) of the believers that prompted them to such selfless acts of [charity](#) - and it worked. "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the [apostles'](#) feet and distribution was made unto every man according as he had need." The [Essenes](#) also practiced communism.

[Saint Benedict's](#) vision was a monastery with its fields and workshops that was self-contained and self-supporting. A monk was to think nothing as being his own property but all belonged to all. This ideal was a type of Christian communism like the apostles practiced. It was the early Christians in Jerusalem that Benedict cited for his precedent, all shared in the common stock. This same type of communalism still

exists among the best Christian groups today. Upon arriving to America at Plymouth, the Pilgrims initiated communism and for seven years there was to have been no private ownership of land, and everyone was to have been fed and clothed from the common stock. It didn't last long.

What the Jerusalem church practiced was a voluntary and democratic social communism. The representation of communism in the modern world is something entirely different. American society and capitalism in general has oversimplified the terms of independence and class struggle as being part of the red menace and demonized the social gospel to the point of starving the greater part of the world. The Communists however see capitalistic society as a 19th century bourgeois relic which is doomed to perish. The truth is that laissez faire capitalism and totalitarian communism are both anti-Christian. In case you are wondering, I'm a social democrat. Communism represents an obsolete point of view that lags a century behind the present situation and capitalism has always violated the precepts of Jesus and apostolic mandate.

There is the communism that the church should not totally reject. A Christian who believes in the communion of saints and celebrates Holy Communion should not be against communism or communalism or community completely. Communism in an apostolic setting has some definite Christian potential but it will not include the atheistic tyranny of communist regimes of the past. The totalitarian type of communism that we have seen would not have been possible if the church had not rejected the social gospel from the beginning. The luke-warm church turned inward and became arrogant, above and beyond social service and accepted capitalism and free enterprise as the Christian god. They became rich, wanting for nothing and was blind to the avarice around them. If the love and brotherhood that was practiced in the book of Acts were a visible reality in the church of recent history, the right-wing puritan insanity that we see today would not have been possible, nor the third-world response in revolution to break the yoke of economic oppression.

To a Marxist, communism has solved the enigma of history. Communism is defined as a movement and consciousness of movement advancing towards the highest form of social organization. It settles the question of men and nature, existence and essence, freedom and necessity, individual and collectiveness. In theory and practice it solves all these questions and it is mindful that it solves them. With its criticism of oppression and expectations of a better world, Marxist communism started as a rational eschatology, in many ways akin to restoration prophetic ideals. With the appearance of Soviet communism, however, the rational and eschatological setting was discarded and only the tyranny and atheism remained. Paul Tillich writes that "The Church did not hear the prophetic voice in communism and therefore did not recognize its demonic possibilities."

One for all and all for one is a good platitude but it hasn't worked yet. Each according to his ability and each according to his need is a slogan, not a reality. On the one hand, communism is open and kind to all; on the other hand, it is exclusive and intolerant, even of its own people. The authors of the Communist Manifesto associated progress with violence. Aristotle writes that "No one, when men have all things in common, will any longer set an example of liberality or do any liberal action; for liberality consists in the use a man makes of his own property." Emerson in his day wrote of communism. "A cruel kindness, serving the whole even to the ruin of the member; a terrible communist, reserving all profits to the community, without dividend to individuals. Its law is - you shall have everything as a member, nothing to yourself."

I am not alone in these views but it seems like it sometimes. I consider myself a social democrat. Although communism is practiced in the early church, it has been so maligned by totalitarian excess that it no longer reflects the apostolic mandates. Capitalism is however very easy to attack as being anti-christian and the main god of the luke-warm materialistic church. They think that they are serving Jesus but it is their own lusts that they are serving. I believe that this is the lie that they have accepted that has prompted God to send them a strong delusion.

Unity will come and it will be of those that have like minds, not the agree to disagree mentality that has been evident in the past but true speaking the same thing unity. This will not come without a price. Those that will not give up their riches for the sake of the gospel will be against what Jesus is doing in these last days. This view is not a popular one but we are to serve the Lord in love and humility and bring the gospel to the poor, not be part of a popularity contest.

A healthy economic democracy is the only thing that can defeat atheistic international communism and capitalistic greed. It reformed Europe in the 19th century but in [America](#) even the issue of a national health care plan for our people is considered too socialistic to be taken seriously. Just think of the many [ignorant](#) Christians that consider political activity in the Church as subversive activity. Look around you at these right-wing morons that think that liberality and a planned economy is of the communist sort. Why do they do that? Why do they think that way? Just think about the luke-warm [Babylonian](#) church and come up with your own conclusions. Robert McAfee Brown takes this on as well: "Any one opposed to the state is automatically branded a communist."

Do you oppose what God's people in the third world is doing to shake off the [beast](#)? Do you oppose God's people in the [African National Congress](#) or [liberation theology](#) in Central and South America? Is it because someone in your church told you these things are evil, or is it just your own deluded self-interest? If you already oppose these ideals, seek God and ask yourself why. This is the Babylon that God's people are told to get out of but she must be recognized first in order to get out of her.

Then what of the Christian communism that we find in the book of Acts? It is much more than communism, because it is the altruism of [charity](#). It is done out of a pure [heart](#), a dedication and obedience to the [apostolic](#) mandate and a sincere desire to serve God and be part of a sanctified body. It is the motivation of a supernatural principle to provide for the needs of others. It transcends self-interest, selfish family values and the desire to get rich. Unfortunately in a world

ruled by the avarice of satan's people worshipping mammon, it just won't work. Only when we as a Christian society can build upon a foundation with Jesus as the chief cornerstone will the Kingdom come and social justice reign supreme.

Appendix 4, , A Neglected Source

Letter to editor of the magazine, *The Ancient American*,
June 1, 1994

By Kerry A. Shirts

(Author's comment per 1998: Keep in mind this was written in 1994 and there have been some new studies on these areas I discussed. I'll link to them from the FARMS site as I can. I tried mainly to deal with two main issues here.

- 1. The Mormons making public, documents of historical interest and not keeping them secret, nor controlling them and keeping them from prying eyes*
- 2. B.H. Roberts Book of Mormon studies and how new information and archaeological research has answered his questions on many issue which critics still refuse to update on. The many dozens of links to this information is provided at the end of the footnotes below)*

David Allen Deal's stimulating article, "The Mystic Symbol De-Mystified," in the March/April edition of *The Ancient American*, 1994 (pp. 16-23) brought up issues which caught my attention, which need addressing. The task of this article is to present some correlation with the Ancient America's and the American document, the Book of Mormon. But first, some clarification seems to be sorely needed on a few things about Mormons in general and scholars in particular.

Mormon Control of Documents

Mr. Deal mentions that Mormons are in control of documents and he hopes they'll publish their research soon on the "Soper-Savage Collection" as the group of documents is called. I also am in high hopes of seeing their research published. But the tone of his article strikes me as not necessarily sinister about Mormons controlling documents, but, derogatory. Apparently the Mormons have had the documents for awhile, and fears are expressed that it will be a long time until we see anything of them. Hopefully this will not be the case.

In every instance, so far as we know, we Mormons have gone to great efforts to put documents into the hands of scholars as soon as possible. Joseph Smith, upon copying down characters from the Golden Plates from which the Book of Mormon came, sent Martin Harris, along with the copies of characters, to scholars in order for them to see he was serious about what he was claiming. [1] When the Pearl of Great Price Book of Abraham Papyri was purchased by Joseph Smith, he immediately put it on public display at the Mansion House in Nauvoo in order to allow the public to see them. [2] He also published excerpts in the *Times and Seasons* newspaper as he progressed on the translation of the Book of Abraham. When certain fragments of the papyri came back into the church's possession in 1967, the church immediately published photographs of them in the *Improvement Era*, in 1967 for everyone to see. Mormons published the research they were involved in, whether by Hugh Nibley of BYU, or John Tvedtnes of Hebrew University, or the actual Egyptologists in the journal *Dialogue*, as well as giving critical anti-Mormon evaluations their fair share of column space. The first thing Klaus Baer, the Chicago Egyptologist, said was "The speed with which photographs of the Joseph Smith Egyptian Papyri were published once they came into the possession of the Church of Jesus Christ of Latter Day Saints is a gratifying contrast to the secrecy with which their previous custodians surrounded them." [3] Apparently thought to have been destroyed in the Great Chicago Fire of 1871, the papyri came to reside in the Metropolitan Museum of Art in New York until Aziz Atiya found them tucked away on a shelf in the basement. [4] Jay M. Todd noted that

"...some Egyptologists, Egyptian museum curators, and other non-Mormon scholars have known [this said in 1968] about the existence of the papyrus fragments - and their relationship to the Church - since as early as 1902! For 65 years! As Hugh Nibley has noted, 'They have been in the hands of recognized scholars for many years, although no Latter Day Saint was even aware of their existence until about two years ago. At no time have the manuscripts not been just as available to Egyptologists as they are now to members of the Church. Since the Church obtained them, they have been made available to everyone. It is not the Mormons who have kept the documents out of the hands of the scholars but the other way around. If it had not been for Professor Aziz S. Atiya, we should still know nothing about the papyri; he is in a very real sense their discoverer.'" [5]

Hugh Nibley went to Chicago to study Egyptology under Wilson and Baer and noted how reluctant the scholars are to discuss anything at all about Joseph Smith's scriptures, in this case the Pearl of Great Price, or the papyri the Prophet once possessed. They constantly *ignored* current research and analysis. The attitude is hardly changed today. [6]

In every instance we seriously try to put information out for the public to scrutinize and test, analyze, and debate over. Mormon scholars believe the very best way to test Joseph Smith's prophetic claims, as well as the scriptures, is to generate the *widest* possible reading of them the world over. In fact, just a few years ago the name Abraham was found in genuine Egyptian texts, which have lain around for years, and the Mormon researcher, John Gee, published his findings for scholars to analyze. [7] But do scholars return the same consideration? No, not when it comes to the *Ancient American* document, the *Book of Mormon*.

The Book of Mormon is a nigh perfect genre of ancient American Literature in our hands, and has been for the last 160 years. This magazine, *The Ancient American*, is designed to discuss aspects of diffusion between the Old World and the New World, sizing up the connections, viewing possibilities and discussing reliability, authenticity of finds, and historical texts, stones, engravings, etc. Yet one of the primary documents,

perhaps the largest document in print to date, the Book of Mormon, is ignored by the vast majority of scholars.

Scholar's Views

In the last two decades major research in linguistics, archaeology, geography, religion and history have occurred with the Book of Mormon in order to demonstrate how it sizes up with its own claims, with virtually little of the research even being considered.

Doesn't this seem a rather odd way to use, or rather ignore sources? Does it have to be that if anyone looks into the Book of Mormon, that someone, whoever he or she is, chances losing their credentials?

The eminent Judaic scholar, Jacob Neusner, commented that "Among our colleagues are some who do not really like religion in its living forms, but find terribly interesting religion in its dead forms." An example of a living form - "a fresh Christian expression" - that has too often endured scholarly neglect is, he says, the Book of Mormon. [8] W.D. Davies, the eminent Dean of Religious Instruction at Harvard in 1986 wrote a serious scholarly work on the Book of Mormon for the *Harvard Theological Review*, in 1986 which we viewed "as one hopeful sign of growing scholarly interest in Mormonism," but perhaps prematurely as Dr. Davies apparently has received ridicule and "considerable criticism for having wasted his time and talents on so unworthy a subject." [9] In light of the fact that the eminent non-Mormon sociologist of religion Rodney Stark says: "It is possible today to study that incredibly rare event: the rise of a new world religion [since the call of the Prophet Muhammad in the early seventh century A.D.], the Mormons, will soon achieve a worldwide following comparable to that of Islam, Buddhism, Christianity, Hinduism, and the other dominant world faiths," he predicts membership of between 60 million and 265 million Latter Day Saints by the year 2080,[10] as well as seeing the scholarly attitude about the Book of Mormon, that it has not been universally considered by its critics as one of those books that must be read in order to have an opinion of it, [11] something really rather odd is going on.

How on earth can anyone ignore, say, the Popol Vuh, yet proclaim it to be redundant, stupid, extremely boring, and otherwise unfit to consider for any historical verification or mythic, religious significance to the peoples in Ancient America? Wouldn't reading it be the first correct step in describing the effects it has on a reader? Yet the Book of Mormon is neglected and spurned in just a like manner.

Backgrounds and Correlations

There are many correlations with the Book of Mormon and the ancient world. The Book of Mormon has two faces, the Old World Ancient Near Eastern one, and the Ancient New World face. It claims to have come from the Old World, which claims have been intriguingly researched for authentic backgrounds in that Old World of the Ancient Near East 600 B.C. [12] This paper will examine some correlation from the New World, indicating that indeed, what we have here is an authentic document which demonstrates that diffusion of some aspects in some cultures very well could have taken place.

Languages

B.H. Roberts, the Mormon intellectual General Authority, who lived during the beginning of this century, analyzed the many known dialects of languages in the Ancient Americas and concluded that these many languages show not many close relationships to each other. He said it would have taken a longer time than the Book of Mormon allows to develop the various dialects, and that there was no connection between the languages in the New World and the Old World. And finally that if the languages from other areas around the world had come to America, they would have affected the language or culture of the American people. [13] In presenting these arguments against the Book of Mormon in his day (the 1900 - 1930's era) using the devil's advocate approach [14] in order to train the Mormons to deal with problems of the Book of Mormon as non-Mormons saw them, we can see several assumptions of the time about the Book of Mormon which in our day have come to light for their weaknesses.

One assumption was that the Book of Mormon should account for all the languages in the New World. We know that the Book of Mormon peoples were not the only peoples here on the continent, nor does the Book of Mormon disallow other peoples from coming over to ancient America with their own peculiar cultural baggage. [15] Another assumption Roberts labored under, perhaps without understanding it, was that people adopt everything about other people's culture once they come in contact with them. But anthropologists today know that diffusion is selective and that "not all cultural traits are borrowed... nor do they usually expand in neat, ever-widening circles..." [16] In fact, there are many examples of a culture borrowing items and then changing them beyond recognition from the original. Others they use and then discard.

For instance, Peter Bartley in his text, *Mormonism: The Prophet, the Book and the Cult*, Dublin:Veritas, 1989, says Hebrew was never spoken in the Americas because there is no evidence of Semitic linguistic elements surviving in colonial times. And then he undercuts his arguments when he decidedly tries to demonstrate the linguistic variety which characterized pre-Columbian Mesoamerica, he observes "Precisely how many languages were spoken in the Americas will never be known, for many of them have become extinct." [17] If unnumbered languages have disappeared without enough traces to testify they once existed here, then the door is open for Hebrew having once been here. The same holds for Egyptian, which Mormons are particularly interested in since at least these two languages are represented by the Book of Mormon as having come into the New World via the Old World. Not that the entire New World adopted them, because as the Book of Mormon stresses, the peoples in the Book of Mormon were certainly the minority population, not the majority wielding all that much influence over all the other cultures. But what of Hebrew? An interesting study on this came to light just in the last few years.

Linguist Brian Stubbs, in his paper "Elements of Hebrew in Uto-Aztecan: A Summary of the Data," has noted 203 equivalences between the two language families of Semitic (Hebrew, Arabic, Aramiac,

Babylonian, and Ugaritic) and Aztec (ranging from the Northern Piute and Shoshoni including Hopi and Papago, Tarahumara and Yaqui to Nahuatl, the Aztec language). For example, the Hebrew *yasav*, "he sat or dwelt," is very similar to Hopi *yesiva*, "to sit."

Stubbs does not conclude that Uto-Aztec descended from Hebrew alone, but suggests that Uto-Aztec language family may have evolved by creolization, the formation of a new language from mixing two or more active languages. His study can be had from F.A.R.M.S. in Provo, Utah, and promises interesting new developments as we learn to recognize even more new ties between the Old World and the New.

The Egyptian connection has been noted by Barry Fell [18], Ivan Van Sertima [19], Norman Totten [20], John Sorenson [21], Paul R. Cheesman [22], and the F.A.R.M.S. staff [23], to name just a few. One of the most interesting archaeological findings directly connecting Egypt with the New World, it would seem, are two Egyptian figures which were unearthed from a depth of three meters from the eastern beaches of Acajutla, Sonsonate, El Salvador, on the Pacific Coast near the Guatemala-El Salvador border. The depth they were dug from suggest an ancient origin. The ground had been undisturbed for centuries. They belong to a class of ancient Egyptian funerary statuettes known as *ushabti*. Both are incised with Egyptian hieroglyphic texts. Ushabti figurines were popular for much of Egyptian history, including the time of Lehi and Nephi (the Saitic Dynasty). These show, we believe, that at least ancient ocean crossings, like Lehi's in the Book of Mormon, were possible. [24] Hopefully, new discoveries which are certainly demonstrating the plausibility of the Book of Mormon, as well as great possibility of contact between continents will not meet the same fate as the translation and further understanding of Mayan hieroglyphs we have gained. Michael Coe, the great Mayan scholar fills us in: "You might reasonably think that the decipherment of the Maya script would have been greeted with open arms by the archaeologists. Not a bit of it! The reaction of the digging fraternity (and sorority) to the most exciting development in New World archaeology this century has been...rejection... they simply believe it is not worthy of notice (at least

overtly).... Even if we card-carrying diggers bothered to learn how to read the texts, they wouldn't say anything of importance, and our valuable time would be wasted." [25] The Book of Mormon finds itself in good company, as a text not thought worthy to even read in order to judge it.

Ocean Routes

Another area promising interesting research is the study of ocean currents. In the past, many Mormon enthusiasts displayed all sorts of lavish and almost incredibly stupid parallels between the Old World and New World. Critical studies from both non-Mormons and Mormons justifiably cried out for more serious and careful research. Today that call is being met, though unappreciated by the critics or just ignored. The Mormon studies are breaking new ground for anyone interested in the parallels and ties with the Old and New Worlds, and in many other lands than just those having to do with the Book of Mormon. [26]

Mormon scholars have, from time to time, analyzed ocean crossings, from J.R. Smith's article "The Book of Mormon in the Light of Recent Jewish Archaeological Research," to C. Douglas Barnes "Lehi's Route to America." [27] Smith concentrated on aspects of ancient Jewish seafaring in his 1931 article, and interestingly, the subject has recently been thoroughly examined and updated by Raphael Patai. [28] Barnes used the most current research up to his day in 1939 and found nothing improbable about Lehi coming across the Pacific Ocean in his ship because the ocean currents are correct which was recently reassessed by F.A.R.M.S. in 1986, with emphasis on our current knowledge of winds and ocean currents. It is very plausible for oceanic crossings even of two oceans, the Indian and the Pacific, in a plausible period of time as the Book of Mormon mentions. [29] Barnes noted Polynesian traditions about ancient ocean going ancestors. This has been shown to be very plausible in light of the Book of Mormon tradition of a certain Hagoth and his oceanic voyages. [30] What this research suggests is that the Book of Mormon helps establish ancient oceanic crossings. John Sorenson, the prominent Mormon anthropologist, as far back as 1955, mentioned the traditions by the native

Americans of their ancestors having arrived in the New World from the sea. [31] Cyrus Gordon, the Semitic and Ancient Mediterranean and Near East scholar, was telling Mormons in the 1970's how many findings were beginning to show that the Book of Mormon was another part of a bigger picture which scholars were beginning to recognize. The ancients were not just a bunch of wild primitives chopping each other up with stone axes, but had sophisticated travel equipment, including maps, compasses, and ships, and used these instruments to cross the seas. [32]

In the 1970's Franklin Harris III, along with Kirk Magelby, also catalogued many of the Native American legends telling the Spaniards they had originally come from across the sea. [33]

Fauna and the Book of Mormon

Another difficulty which B.H. Roberts expounded on in his day for the Book of Mormon and Old World - New World connections, was that the horse, asses, oxen, cows, etc., were not in America during Book of Mormon times, though the book commits these animals to being here. He concluded: "And now what are the conclusions of those who speak with recognized authority of the fauna of the New World? Unhappily they are unanimously against us." [34]

Today we've refined and enhanced our skills at detecting clues to contacts and cultural diffusion. Archaeology moves on which clearly demonstrates Hugh Nibley's contention as he was answering so many criticisms against the Book of Mormon (and hence against diffusion) critics concerning archaeology. "...we must be on guard against taking the argument of silence too seriously. The fact that we don't find a thing in place need not be taken to prove that it was not there. Since the record is never complete, Woolley reminds us, 'the archaeologist.... never has the last word.' The Islamic people, for example, made no use of the wheel and the cart, but that does not prove that wheels and carts were unknown to them, for they were in constant contact with people who used them." [35]

The horse is an excellent example. Even before Roberts' time Mormon scholars were trying to figure out the enigmatic horse in the Book of Mormon and Ancient America. Fred J. Pack noted how recent geological and archaeological finds by scientists definitely established that the horse was on this continent before the Spanish came along. In his assessment, the Book of Mormon was not so far off in saying the peoples had this animal. [36] Rasmus Michelsen wrote a study in 1933, the year Roberts died, concerning the animals mentioned in the Book of Mormon and being here in the New World. He wrote how the La Brea tar pits were yielding up skeletons of mammoths, horses, sheep, goats, etc. While the ancient dating of the horses caused a problem, the other animals were clearly attested he felt. [37]

Still further refined studies were made as the Smithsonian was bombarded with questions about its using the Book of Mormon as an archaeological guide book, which they did not do. They gave ten reasons why the Book of Mormon cannot be archaeologically sound. But in years after the statement was written, still further discoveries were made which in turn demands further refinement of even the Smithsonian's understanding of the archaeological, anthropological and linguistic aspects of the flora and the fauna in the New World and Book of Mormon. [38] It cannot be overemphasized that "Cultural items do not spread automatically or inevitably even when people are aware of those items... the mere lack of certain shared elements in two areas in no way rules out the possibility that there were contacts between them." [39]

Another assumption which was at work in Roberts' day was that all the authorities were unanimous in their conclusions. Today this is not nearly the case as James R. Christianson demonstrates in his analysis of the Bering Strait and when certain kinds of animals died off. [40] We also may be reading our modern ideas into an ancient text assuming that what we call a horse, was also referred to by ancient peoples. We all know what a horse is, but what about anciently? Dr. Sorenson has shown archaeological specimens from Mesoamerica having humans riding on the backs of animal figures, some of which are evidently deer, while Mayan languages used the term "deer" for the Spanish horses

and "deer-rider" for horsemen! [41] The names translated in English as horse, cattle, goat, do not necessarily refer to the species which spring to our minds upon reading the terms. The Spanish called our buffalo "cow" while the Delaware indians called the European cow by their name for deer; and the Miamis labeled their sheep *taman*, which roughly translates out as "cotton-you-can-eat." Bishop Landa considered the brocket deer of Yucatan a 'kind of little wild goat.' He also noted that the tapir had the size of a mule but a hoof like an ox, yet a Spanish name given to it translates as "once-an-ass!" Terminology is a very complex thing. [42]

Sorenson also notes that the mastadon and elephant may not be such a large problem as we have been told. The mastadon has been dated to within 4000-100 B.C. in America from the Great Lakes to Florida. The North American Indians had legends of great stiff-legged beasts who could not lay down, with a fifth appendage coming out of its head. The Book of Mormon animals *cumom* and *curelom* may have been elephants or mastodons. They are mentioned only in the Book of Ether, and their names were not translated into Nephite languages, which suggests they were probably extinct by Nephite times. The giant ground sloth may be another candidate for one of these animals. [43] Hugh Nibley noted long ago that there are many animals mentioned in ancient records which we haven't got a clue as to their identity. He noted that Marco Polo, speaking of the people of Kobian, named two items in their possession; *accarum*, and *andanicum*, of which he left untranslated. No one knows what these things were. It is in the written records which testify of their existence, not the actual discovery. The Book of Mormon mentioning just such unknown animals is a strong indicator that it is a recording of genuine events. [44] Along with these animals, the cow, horse, ox, goat, wild goat, sheep, and dog have all been shown to have genuine candidates here in the New World, though sometimes, not as the animals we picture in our minds. "Dogmatic dismissal of the Book of Mormon on the grounds that its statements about fauna are unsupportable will not do anymore." [45]

Mongolians: The Race Issue

Scholars have, in the past, overlooked the complexity of the Book of Mormon, even though the book itself does not oversimplify issues. On a second look, the Mongolian issue that critics have brought up in past times, has taken on new dimensions as further studies have come to light in our day.

Something consistently overlooked with the issue is that the Mongolian spot at the base of the spine is not limited to the Mongolians. Caucasoids also have it, as other races have the epicanthic fold and the shovel-shaped incisor teeth. [47]

If all the indians came from Asia while the Book of Mormon claimed they came from Israel, then there would be a problem. Yet the Book of Mormon nowhere claims that the Nephite Jews are the *only* people here on the continent. Not does the Book of Mormon prevent others from coming here from *any* part of the rest of the globe. Another erroneous assumption is that *all* the indians in the New World *must* be either Lamanite or Nephite. According to John Sorenson, David A. Palmer, and the new refined consensus, the Book of Mormon events took place in only a limited area of the Americas, namely Mesoamerica. Other peoples could have easily been in this hemisphere without the Book of Mormon peoples knowing about them. The book itself is specific people oriented book, which doesn't deal with everyone on the continent. As Sorenson points out, it is a lineage history, not a comprehensive one of everyone and everything in the New World.

Hugh Nibley pointed out that the "old doctrinaire cocksureness that once characterized discussions of Indians origins" have given way to more careful and thoroughly researched perspectives. One to note is that of Carlton Beals, who deals with blood-types. "Few Indians of South America [and even less of North America, according to Beals] have even 1 percent of B blood, and most have none at all - though this is the most important and characteristic non-O ingredient of Asia... Here is a mystery that requires much pondering and investigation." The indians, that is, who are supposed, as we all know, to have come from eastern Asia, do *not* have the Asiatic blood-type. [49] He also notes that A.A. Anguiano contests that among our Indians are also

mongoloids, negroids, Southern European types, giants (Patagonians) pygmies (Venezuela and Brazil). Many anthropologists consider it impossible to trace all these types to a single Bering route from Asia. Nibley notes further that G.A. Matson says the American indian blood-types are dominant in type O. Yet some tribes, like the Blackfeet are almost 100% type "A" as are the Hawaiians. Mongolians are almost exclusively type "B" which is exceedingly rare among the Native Americans. "The issue has been carefully avoided." [50]

Ivan Van Sertima has noted the many close resemblances with Negroids, and Phoenicians as well as Semitic peoples in the Americas. [51] This evidence is becoming so powerful that a few have begun to notice it, even though most criticisms about this supposed problem with the Book of Mormon still deal with it from B.H. Roberts' day instead of keeping updated and informed with the latest cutting edge scholarship and research. [52]

The eminent Mexican physical anthropologist, Dr. Juan Comas, says Amerindians are not a biologically homogeneous group. [52] Earnest Hooten, from Harvard, saw bodily features in the New World that fit with Palestine quite comfortably. [53] The Polish anthropologist Andrzej Wiercinski, examining skulls noted many features of Chinese and Caucasoid, including Near East elements such as noses and beard which would remind one of the Yankee representation of Uncle Sam. He contended that there were chains of populations which were interrelated and not just mainly Mongoloid as anthropologists have contended in the past. [54] He believed that groups of migrants coming sporadically arrived in the ancient Americas from the Mediterranean area.

Robert Chadwick, who contends for the presence of ancient Europeans in the New World agrees with this Mediterranean view as well, feeling that the archaeological record supports the view of at least ancient Europeans in the ancient Americas.[55] Dr. Joseph Mahan, the Columbus Museum of arts and Crafts agrees that the times of dismissing anything of an Old World influence here in the New World are over. Flat dismissing of the evidence can't be done because it

is becoming so abundant, though it is being accepted reluctantly. Why reluctantly? [56] Prof. Alexander von Wuthenau has documented many different facial types and characteristics from the Classical and Pre-Classical periods, showing, that like the Book of Mormon notes, many different peoples were here in the New World. [57] Ariel Crowley, a noted Mormon researcher, noted how Hitler actually did the world a service when he notified his top ethnologists to search out the origins for the Aryan master race, by tracing the Mongolian spot and epicanthic fold this demonstrated without doubt that its occurrence was in Germans, Irish, Russians, and English, and by no means are these features peculiar to the Mongolians only. [58]

Conclusion

While not being able to consider the Book of Mormon extensively here, we do note that it is no longer in the realm of fancy and bizarre imagination to consider contacts between the worlds. There is room for a realistic plausibility for small sporadic groups making their way to the New World. Some groups died out, others intermingled, as the Book of Mormon and anthropological research now suggests. The thing to note now is the incorrect assumption that we can find a pure Nephite or Lamanite or even Indian or Jew as far as that goes.

The Book of Mormon patterns of seasonal warfare, festival celebrations at certain times of the year, religious gatherings, travels, kingship coronations, political turmoil as well as warfare, the keeping of records, natural calamities; all fairly demand to be looked into and which the Book of Mormon includes and does not oversimplify! It makes no mention of the noble red man, but does describe how various peoples lived and died, mixed their blood with other groups, wandered around vast areas, met other different peoples never known before, their repopulation after wars, migrations even out to unknown lands and seas to disappear from the pages of history. To keep track of all that would be an anthropologist's nightmare, and it may never be completed.

By ignoring the Book of Mormon, a text describing in intimate details all these features, and pretty much every facet of civilizations' existences, we may be ignoring a crucial piece of the evidence. In describing between-world contacts, patterns of warfare in the New World, fortifications, city building, efficient agriculture, metallurgy, craft specialization, trade, weaponry, living customs, religious attitudes and practices, we have a virtual bonanza for anthropologists and archaeological historians to work with in helping possibly sort out some issues in the New World history. It is time to take the Book of Mormon a bit more seriously.

Endnotes

1. Martin Harris' Visit With Charles Anthon: Collected Documents on Short-Hand Egyptian," FARMS (Foundation for Ancient Research and Mormon Studies) STF-90, 1993.

2. Hugh Nibley, *The Message of the Joseph Smith Papyri*, Deseret Book, 1976, (pp. 2f, 49-55); Nibley, "A New Look at the Pearl of Great Price," in the *Improvement Era*, January-March 1968.

3. Klaus Baer, "The Breathing Permit of Hor: A Translation of the Apparent Source of the Book of Abraham," in *Dialogue: A Journal of Mormon Thought*, III, (Summer 1968): 110.

4. Jay M. Todd, "Egyptian Papyri Rediscovered," *Improvement Era*, January, 1968, pp. 12-16.

5. Jay M. Todd, *The Saga of the Book of Abraham*, Deseret Book, 1969, p. 338.

6. Hugh Nibley, "Pearl of Great Price Papyri," FARMS, N-PEA, March 14, 1967, pp. 1-15.

7. John Gee, "References to Abraham Found in Two Egyptian Texts," in FARMS *Insights: An Ancient Window*, Sept. 1991; Gee, "Abraham in Ancient Egyptian Texts," in the *Ensign*, July 1992, pp. 60-62.

8. Truman G. Madsen, "Mormonism as Historical," in Truman G. Madsen, ed., *Reflections on Mormonism:*

Judeo-Christian Parallels, Vol. 4 in the Religious Studies Monograph Series, Religious Studies Center, BYU, 1978, p. ix; Cf. Daniel C. Peterson, ed., *Review of Books on the Book of Mormon*, FARMS, Vol. 1, 1989, p. vi, wherein he notes Neusner said mainly the Book of Mormon has been held up for ridicule instead of study.

9. Daniel C. Peterson, "By What Measure Shall We Mete?", in *Review of Books on the Book of Mormon*, FARMS, Vol. 2, 1990, p. ix.

10. *Ibid.*, p. viii.

11. *Ibid.*, p. ix.

12. Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, Bookcraft, 1952; *Since Cumorah*, Deseret Book, 1967; *An Approach to the Book of Mormon*, Deseret Book, 2nd edition, 1978, for the three main texts on the Old World authenticity of the Book of Mormon. A fairly recent effort was produced, *Book of Mormon Authorship: New Light on Ancient Origins*, Noel B. Reynolds, ed., Vol. 7 in the Religious Studies Monograph Series, BYU, 1982, as well as hundreds of articles and dozens of scholars from FARMS, from 1979-1994.

13. B.H. Roberts, "Book of Mormon Difficulties," in Brigham D. Madsen, ed., *Studies of the Book of Mormon*, University of Illinois Press, 1985, pp. 91f.

14. John W. Welch, "B.H. Roberts: Seeker After Truth," in the *Ensign*, March 1986, pp. 56-62; Truman G. Madsen, "B.H. Roberts After Fifty Years: Still Witnessing for the Book of Mormon," in the *Ensign*, December 1983, pp. 11-19; John W. Welch, "No Sir, That's Not History!", in *Reexploring the Book of Mormon: A Decade of New Research*, Deseret Book, 1992, pp. 88-91; Cf. the definitive papers on whether Roberts lost faith in the Book of Mormon as critics claim, "Did B.H. Roberts Lose Faith in the Book of Mormon?" and "Finding Answers to B.H. Roberts Questions," FARMS, 1985. A substantial collection of all known statements made by B.H. Roberts about the Book of Mormon from June 1922 until his death in 1933

is the FARMS paper called "B.H. Roberts: His Final Decade: Statements About the Book of Mormon."

15. John L. Sorenson, *An Ancient American Setting For the Book of Mormon*, Deseret Book, 1985, pp. 83ff; Cf. Hugh Nibley, *Since Cumorah*, Deseret Book, 1967, pp. 249f.

16. Carol R. Ember, Melvin Ember, *Anthropology*, 7th ed., Prentice Hall, 1973, pp. 450-453.

17. As quoted in Daniel C. Peterson's review of his book in *Review of Books on the Book of Mormon*, FARMS, Vol. 2, 1990, p. 42.

18. Barry Fell, *America B.C.*, Revised and Updated, Pocket Books, 1989, pp. 253-276.

19. Ivan Van Sertima, *They Came Before Columbus*, Random House, 1976, pp. 142-179.

20. Norman Totten, "Categories of Evidence for Old World Contacts with Ancient America," in Paul Cheesman, ed., *The Book of Mormon: The Keystone Scripture*, Religious Studies Center, BYU, 1988, pp. 187-205.

21. John L. Sorenson, *Ancient American Setting*, pp. 74-81; Sorenson, "The Significance of an Apparent Relationship Between the Ancient Near East and Mesoamerica," in Carroll L. Riley, J. Charles Kelley, Campbell W. Pennington and Robert Rands, eds., *Man Across the Sea: Problems of Pre-Columbian Contacts*, Austin: University of Texas Press, 1971, pp. 221-231, with hundreds of parallels, not just a few scattered dozen. On p. 229, footnote 4, he notes that the Maya day name *manik*, represented by a hand glyph, probably pronounced *ka*, corresponding in sequence to Hebrew letter "k", probably representing the hand, pronounced *kaph*. (Cf. Hebrew *kaph* "hand", with Yucatec *kab* "hand" or Mam *kop* "hand") following letter of the Hebrew alphabet is *lamed*; cf. next Yucatec Maya day name *lamat* (or Greek *lambda*; cf. TzentalZotzil *lambat*). Next is day name *mulu* which is ruled by shark and has the Aztec equivalent "water." Greek *mu* (from the Assyrian *mu*, water?), or Hebrew *mem*, is next in the

alphabet sequence. I suggest the possibility that the Hebrew second month, *Ziv*, may relate to the third of the Yucatec Maya list, *Zip*. [Hebrew and Egyptian elements seem stronger than once thought between the two worlds.]

22. Paul R. Cheesman, "Cultural Parallels Between the Old World and the New World," in Paul R. Cheesman, ed., *The Book of Mormon: The Keystone Scripture*, Religious Studies Center, BYU, 1988, pp. 206-217.

23. John W. Welch, *Re-exploring the Book of Mormon*, Deseret Book, 1992, "Two Figurines From the Belleza and Sanchez Collection," pp. 18-20. Cf. FARMS, *Update*, January 1986, "Old World Languages in the New World," wherein it is noted that Prof. Otto Sadovsky discussed at length the revolutionary hypothesis positing a close relationship between the languages of Central California and Ob-Ugrian of Northwest Siberia, listing 10,000 cognate terms. Also mentions Dr. Mary Ritchie Key who shows the languages of Polynesia have distant historical connections with North and South American Indian languages. David H. Kelley also shows specific connections with Polynesian language elements and Uto-Aztecan.

24. Welch, *Ibid*.

25. Michael D. Coe, *Breaking the Maya Code*, Thames & Hudson, 1992, pp. 271f.

26. John L. Sorenson, "Instant Expertise on Book of Mormon Archaeology," in *BYU Studies*, Vol. 17, pp. 429-432, wherein he takes to task earlier archaeological trappings of Jack West, Paul Cheesman, and Dewey Farnsworth. He calls for more care and attention to detail and context with studies in the New World as well as using various scholars' texts. "The burden of repentance, I suggest, rest upon us all: on the reader who must be more critical and demanding of the writer whose work he buys, and on the writer who must be more critical and demanding of himself." Paul Cheesman seems to be the only one who has risen to this call and produced later works of considerable finer quality such as *The Book of Mormon: The Keystone*

Scripture, reviewed in *Review of Books on the Book of Mormon*, Vol. 1, 1989, pp. 18f; Jerald and Sandra Tanner wrote *Archaeology and the Book of Mormon*, Utah Lighthouse Ministry, 1969, wherein they had a ball with some of the far-out "kooky" [as John Sorenson calls it] research and claims of an earlier generation of Mormon scholars. But the Tanners have not kept up with the times and the current generation of scholars leading path-breaking new grounds for seriously entertaining world-wide connections anciently, are ignored, with the result that many other critical dealings with the subject have fallen into outdated, and useless trivia, such as Jim Spencer's criticisms in his texts *Beyond Mormonism: An Elder's Story; Have You Witnessed to a Mormon Lately?* Cf. Martin Raish, "All that Glitters: Uncovering Fool's Gold in Book of Mormon Archaeology," FARMS RAI-81. See also David S. King, "Proving the Book of Mormon: Archaeology Vs. Faith," in *Dialogue, A Journal of Mormon Thought*, Vol. 24, #1, Spring 1991, pp. 143-146 wherein he noted that Thomas Stuart Ferguson, one of the earlier generation of Mormon archaeologists, wasn't so much incorrect in wanting to find evidence of Old and New World connections because he wanted the Book of Mormon demonstrated to be factually and historically correct, but he was incorrect in assuming a timetable to events leading up to the grand conclusion which would have to be accepted by all that there were connections between the Old and New Worlds. We still just don't have enough information to prove anything yet. We can suggest, enhance and illustrate, but never prove a point. See also William Hamblin's review of John Sorenson & Martin H. Raish's text *Pre-Columbian Contact with the Americas across the Oceans: An Annotated Bibliography*, in *Review of Books on the Book of Mormon*, Vol. 3, 1991, pp. 154-157, wherein he notes that surprisingly enough, there are *over twice* as many references to possible Jewish contacts (Hebrew contacts, 46; Israeli, 44; Jew, 30; total 120). "This helps us recognize that not every possible cultural parallel between the Old and New Worlds should necessarily be seen as directly relevant evidence for the authenticity of the Book of Mormon." p. 155.

27. Smith in *Improvement Era*, July, 1931 pp. 522-523, 559-560; Barnes, *Improvement Era*, January, 1939, pp. 26-28, 49.
28. Raphael Patai, "Ancient Jewish Seafaring and River-faring Laws" in John M. Lundquist, Stephen D. Ricks, eds., *By Study and Also By Faith*, essays in honor of Hugh Nibley, Vol. 1, Deseret Book, 1990, pp. 389-416.
29. FARMS, *Update*, April 1986, "Winds and Currents: A Look at Nephi's Ocean Crossing."
30. Jerry K. Loveland, "Hagoth and the Polynesian Tradition," in *BYU Studies*, 17 (1976 Autumn), pp. 59-73.
31. John Sorenson, "Some Mesoamerican Traditions of Immigration By Sea" in *El Mexico Antique*, 8 December, 1955, pp. 425-437, reprinted by FARMS.
32. Cyrus Gordon, "Near East Contact with Ancient America" in the institute of Religion lectures, Oct. 9, 1970, pp. 1-8. Cf. his "Pre-Columbian Discoveries Link Old and New Worlds," in the *Ensign*, Oct. 1971, pp. 57-63, esp. pp. 60f for ancient ocean crossings.
33. Franklin S. Harris III, "They Collected Legends" in the *Ensign*, Feb. 1977, pp. 80-82; Kirk Magelby, "Four Peruvian Versions of the White God Legend" in the *New Era*, Dec. 1978, pp. 15-17.
34. Roberts, *Studies in the Book of Mormon*, p. 98.
35. Nibley, "The Archaeological Problem," in *An Approach to the Book of Mormon*, p. 376. Cf. his comments in "South American Temples" in the *Ensign*, Sept. 1972, pp. 47-49, wherein since nobody knows a whole lot about New World ancient life, and with such a dearth of written records, everyone was guessing like mad about the significance and meaning of the buildings, the carvings on the stone, their orientation, etc. See also John Sorenson, "Digging Into the Book of Mormon" in the *Ensign*, Sept. 1984, p. 30 where he states that the Book of Mormon is talking about lineages instead of nations in the modern sense. "But ruling lines are invisible to archaeology. And there's the

rub. Neither the famous Hyksos dynasty in Bronze Age Egypt nor the much-discussed Toltec rulers of Mexico a millennium ago can be more than conjecturally matched with the ruins. The nature of archaeological, linguistic, and historical evidence now available on Mesoamerica makes it difficult to identify specific groups, like a possible Nephi lineage, let alone individuals." There are still disputes over the identity of the Israelite invaders around Jericho in Joshua's time and earlier. No monument near the Jordan says "Israel crossed here." Instead we are forced to look for patterns of custom or settlement which seem to be related to something mentioned in the scripture. Cf. his *Ancient American Setting*, pp. 65-95, 232-238.

36. Fred J. Pack, "Revelation Ante-Dating Scientific Discovery - An Instance," in *Improvement Era*, Vol. X, No. 4, Feb. 1907, pp. 241-247.

37. Rasmus Michelsen, "Paleontology and the Book of Mormon" in *Improvement Era*, Jan., 1933, pp. 150-152.

38. John Sorenson, "An Evaluation of the Smithsonian Institution 'Statement Regarding the Book of Mormon'". FARMS, 1982.

39. *Ibid.*, p. 5.

40. James R. Christianson, "The Bering Strait and American Indian Origins" in Paul Cheesman, ed., *The Book of Mormon: The Keystone Scripture*, pp. 218-236.

41. FARMS, *Update*, June 1984, "Once More: The Horse."

42. John Sorenson, "Digging Into the Book of Mormon," p. 19.

43. Sorenson, *Ancient American Setting*, pp. 297f; George Reynolds noted in his *Dictionary of the Book of Mormon*, Joseph Hyrum Parry, 1892, p. 81, that these animals were probably the mastodon, or even the Llama or Alpaca.

44. Nibley, *Lehi in the Desert*, pp. 216-219. He also mentions how the camel and elephant were long

thought to have not been in Egypt since its remains have not been found. But it is from the written record alone that we receive assurance that the Pharaohs as late as the XVIII Egyptian dynasty hunted elephants used by the war-lords in central Asia well into the Middle Ages, p. 217.

45. Sorenson, *Ancient American Setting*, pp. 298f.

46. Wally Tope, *Why Should I Pray About the Book of Mormon When...?*, Wallt Tope Ministries (no date given); Cf. Jim Spencer, *Through the Maze*, Newsletter, 1985 (no issue number or month given), p. 2, both of which display a lack of scholarly acumen when dealing with this issue.

47. Ember, *Anthropology*, p. 116.

48. Sorenson, *Ancient American Setting*, 1985; David A. Palmer, *In Search of Cumorah: New Evidences for the Book of Mormon From Ancient Mexico*, Horizon Books, 1981.

49. Nibley, *An Approach to the Book of Mormon*, pp. x-xi.

50. Nibley, "The Book of Mormon and the Ruins: The Main Issues," FARMS, N-BMA, 1980, p. 3.

51. Ivan Van Sertima, *They Came Before Columbus*, Random House, 1976.

52. For instance, Jacob Bronowski, *The Ascent of Man*, Little, Brown and Co., 1973, recognized the problem of blood-typing pp. 91-93, and admitted that it certainly could have been small groups of people coming here at various times and multiplying, since the blood-types keep to themselves genealogically, i.e., if there is O type blood, the ancestors of the people with O type blood had O type blood and none other. Cf. Joseph Campbell, *The Mythic Image*, Princeton Univ. Press, 1974, demonstrating diffusion from India and China as well as Cambodia, pp. 76-183; Cf. Michael Toms, *An Open Life: In Conversation with Joseph Campbell*, Larson Publications, 1988, pp. 40-49; Frank Waters, *Mexico Mystique: The Coming Sixth World of Consciousness*,

Swallow Press, Ohio University Press Books, 1975, pp. 168-175 for discussion of the origin of the Maya coming from the east in boats across the sea where the sun rises from, as well as their myths of the seven caves. Cf. Hugh Nibley, "Qumran and the Companions of the Cave," in *Revue de Qumran*, 5/2, 1965, pp. 177-198, for fascinating and complex stories from the Muslim and Dead Sea Scroll sources for ideas about the seven sleepers and the caves; James R. Christianson, "The Bering Strait and American Indian Origins," pp. 218-236; George F. Carter, "Before Columbus," in *Keystone Scripture*, pp. 164-186; Norman Totten, "Categories of Evidence for Old World Contacts with Ancient America" in *Ibid.*, pp. 187-205; John Sorenson, *Ancient American Setting*, pp. 81-91; Sorenson, "An Evaluation of the Smithsonian Institution Statement Regarding the Book of Mormon" p. 3; Charles Gallenkamp, *The Maya*, Viking Press, 3rd Revised and Enlarged edition, 1985, pp. 40f for comment on the Book of Mormon incorporating the idea of Israelite migrations to America; Cyrus Gordon, "A Hebrew Inscription Authenticated," in *By Study and Also By Faith: Essays in Honor of Hugh W. Nibley*, Vol. 1, Deseret Book, 1990, pp. 67-80 showing the Bat Creek Stone in America is an authentic Hebrew inscription from ancient times and from across the ocean.

52. Sorenson, *Ancient American Setting*, p. 88.

53. *Ibid.*, p. 88

54. *Ibid.*, p. 88.

55. *Ibid.*, p. 89.

56. Kirk H. Vestal, Arthur Wallace, *The Firm Foundation of Mormonism*, LL Company, 1981, pp. 112f.

57. *Ibid.*, p. 112.

58. Ariel Crowley, *About the Book of Mormon*, Deseret Book, 1961, p. 144.

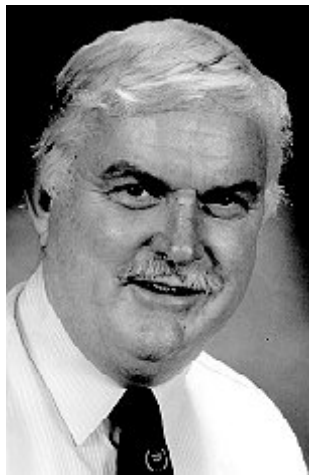
The truth of the matter is, my article was outdated as I wrote it. There have been incredibly informed and intelligent discussions on all aspects of the Book of

Mormon, especially geography, Mesoamerican connections, archaeology, history, etc. Here I provide you with much more materials than was available just 4 years ago when I wrote this letter!

- Hamblin's review of Pre-Columbian Diffusion theories [here](#)
- John Clark's discussion of North American theory of the Nephites' land [here](#)
- Concerning Moses' Brazen Serpent and Serpent worship in Mesoamerica [here](#)
- Concerning Nephite and Book of Mormon population [here](#)
- John Sorenson's latest info. on his view of Mesoamerica as the Book of Mormon lands [here](#)
- Sorenson's critique of archaeology and North American pre-history [here](#)
- Diane Wirth's critique of North American archaeology and pre history of Americans [here](#)
- John Sorenson's views on others being in America when BofM peoples arrived [here](#).
- possible correlations of geography in Mesoamerica with the Book of Mormon [here](#)
- William Hamblin shows the problems of anti-Mormons' use of archaeology as a club to beat the BofM with [here](#)
- John Tvedtnes and Stephen D. Ricks article on Reformed Egyptian language and Hebrew language in the BofM [here](#)
- John Gee demonstrates that the Shawbti figures I discussed in this letter to the editor have turned out to be forgeries [here](#)
- more discussion on BofM geography and archaeology [here](#)
- More on BofM geography [here](#)
- BofM geography issues [here](#)
- discussion of Messiah in ancient America [here](#)
- discussion on BofM history, archaeology, language etc. [here](#)
- BofM geography issues discussed [here](#)

- discussing Christianity in America before Columbus? [here](#)
- discussing indian origins and the BofM [here](#)
- Maya Harvest Festivals and the BofM [here](#)
- Mesoamerica and the BofM issues [here](#)
- warfare in the BofM both from Old World perspectives and New World ones [here](#)
- warfare in the BofM, ancient parallels [here](#)
- geography of BofM issues [here](#)
- Pre-Columbian contact with the Americas discussed [here](#)
- discussion of indian origins and BofM ideas [here](#)
- discusses some problems of the Tanner's approach to archaeology and the BofM [here](#)
- More on BofM geography [here](#)
- The Book of Mormon in Ancient America discussed [here](#),
- ,
[back](#)

Appendix 5



"All Things Common": A Comparison of Israeli, Hutterite and Latter-day Saint Communalism

Max E. Stanton ,

The thirtieth lecturer, Max E. Stanton, is also the first anthropologist so honored by his colleagues. Appointed to the Church College of Hawaii in 1971 to direct the College's sociology major, Stanton has

also taught geography and anthropology in the years since. After his B.A. in 1967 from Brigham Young University, he earned both M.S. (1969) and M.A. (1971) degrees from BYU and Louisiana State University, respectively, as well as a Ph.D. from the University of Oregon in 1973. Long associated with Pacific Studies as book review editor, Stanton has devoted considerable research to the Hutterites and other religious minorities both on the Mainland and in the Pacific. Widely published, Stanton routinely participates in conferences in his field. His callings in the Church include bishopric counselor, high councillor, temple worker, and ward executive secretary. He and his wife Marge, a part-time instructor for the University's English Language Institute, are the parents of William, Pamela, Aaron, and Andrew.

Where is Paradise? Where is Perfection? Where is Utopia? These questions have echoed through the folklore and imaginations of virtually all people in all moments of time and place. They have entertained us in our lone and private hours and have captured the yearnings of the great and the humble. They have sought that which could be improved upon, dreamt of what might be made better, and asked: Why not?

Utopia has been pursued in many ways. For some, it has been the "stuff" of an entertaining tale. For others, it has meant the life of exploration and discovery. Others have retreated inwardly looking for perfection in the deep recesses of the mind. Still others have turned their backs on conventional ways and intentionally mapped out an alternative course of living. This last category--those who have made an intentional and willful attempt to formulate a better design for their social, economic and mental well-being--will be the focus of this discussion.

People have often united themselves together in an attempt to achieve a higher degree of perfection and satisfaction, to "set things right." They have sought a society wherein the needs and security of all its members were the mutual concern of everyone. Until the advent of urban living this type of society was the human norm. Life was just too precarious and fragile not to care intensely for the welfare of all of the members of one's tribe, band, or village. All basic needs of food, shelter, physical protection and personal self-worth were attended to by all members.

The quest to return to a less complicated, more secure life has, until recent times, been principally a religious phenomenon. You are, I am sure, already aware of groups such as the Essenes of Q'mran who lived in the desert of Palestine about 100 years before Christ and are the same group who hid the Dead Sea Scrolls. Or, you may recall the magnificent, but tragically suppressed, Jesuit reducciones (mission colonies), which were a successful chain of collective communities established among the indigenous peoples along the Paraná River in South America (Cunningham Graham), which were portrayed in the mid-1980s film, The Mission. I could continue with such groups as the Shakers, the Amana Colony, the Dukhobors, Rajneeshpuram, Jamestown, the Jesus People, and so on. All of the major religious traditions of humankind have produced their visionaries and rebels, some of whom have sought communal life as avenue for their reinterpretation of social traditions.

Christianity has produced its fair share of attempts to find utopia. Perhaps this is because the core of the Gospel of Jesus Christ is one of charity and love unbounded for all: brother, sister, neighbor, stranger, friend, enemy. We all recall the admonition of Christ to "a certain lawyer" to remember to "love. . . thy neighbour as thyself" (Luke 10: 25, 27), but we often forget that in response to the question, "And who is my neighbour?" Christ told the story of the Good Samaritan (Luke 10: 29-37). In the past two thousand years, the Samaritans have received a "good press." (Hospitals are named after them, a well-meaning person to the rescue is often called a good Samaritan, etc.) We need to remember that, of all people, the Jews had the deepest contempt and antipathy for the people of Samaria. The Greeks, Romans and Egyptians could be forgiven for their beliefs. They were all a bunch of ignorant, pagan idol worshippers who didn't know any better. But the Samaritans! They professed to be the true worshippers of Jehovah and claimed to be the pure keepers of the Law of Moses. And so Jesus chose the Samaritan as His answer to the lawyer's question as to whom one's neighbor might be. We are bound to love all people, including those whom our friends, neighbors and loved ones revile. To do this successfully, some have

sought separation from society at large, free of its prejudices and traditions.

One good place to prove one's unbounded love and to temper greed and selfishness is in the context of a commune. There you are often committed to the love and nurture of one who may, in the beginning, be a complete stranger and for whom you probably had little or no prior interest or concern. In The Acts of the Apostles, we read that on that all-important Day of Pentecost, when the Saints "were all with one accord in one place" (2: 2), the Holy Ghost filled them and Peter went out and baptized some three thousand souls and waited further instruction (2: 41). One of the first things they did is recorded in the second chapter:

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need [italics added]. (Acts 2: 44-45)

This commitment was an important principle in the primitive church. Two chapters later it was reiterated (Acts 4: 31-37), again stressing the importance of having all things common:

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet; and the distribution was made every man according to as he had need. (Acts 4: 34-35)

The absolute importance of this cooperation is made frightfully clear in the next chapter when we read that a man, Ananias, and his wife, Sapphira, "sold a possession, and kept back part of the price," giving the rest to the Apostle Peter (Acts 5: 1-2). When Peter (who realized that not all the profit from the sale had been given to him) admonished Ananias for holding back a portion of the profit, Ananias "fell down and gave up

the ghost" (Acts 5: 5); and when Peter confronted Sapphira with her part in the deed, she too "yielded up the ghost" (Acts 5: 10).

This instruction to share for the common good was also found in the New World shortly after the mission of the Savior, as we read in Fourth Nephi:

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly with one another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift [italics added]. (1: 2-3)

This common sharing of things continued among the believers for nearly two hundred years and produced a society which was one of great happiness:

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Ne. 1: 16)

In our own time, the Lord has again admonished us to share with and be concerned for others. In Section 82 of the Doctrine and Covenants we are told:

You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just--

And all this for the benefit of the church of the living God, that every man may improve upon his talent. . . yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church--

**Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God [italics added].
(17-19)**

At the present time, the Latter-day Saints are not living in a state of sharing all things in common. That such an attempt has been made in the past among members of the Church to initiate and maintain a communal society is a matter of historical fact. That we, as a people, anticipate involving ourselves more earnestly in a mode of communal support along the lines outlined in the New Testament and the Book of Mormon is our deep conviction and an expectation of ultimate commitment.

The rest of this discussion will consider the nature and commitment of the Latter-day Saints to communalism. We shall also consider two very successful, communal societies: the Israeli communes (the kibbutzim and moshavim), and the Bruderhofs of the Hutterian Brethren, and compare them to the LDS experience. This will be done in order to put the Latter-day Saint experience and expectation into a more understandable context with those who have succeeded. We shall first explore the Israeli model of communal living.

The Israeli Communal Model

In the early 1870s, urban Jews living in the Palestinian city of Jerusalem began to question their status as a religious minority in a land controlled by Muslim Turks and surrounded by Muslim and Christian Arabs. As Orthodox Jews, they had a fervent belief that they would, one day, be redeemed of their minority status by the appearance of their Messiah. They promoted the belief that it was their responsibility to do something to help the Messiah hasten his return. To do this, they decided to "get back to the land." To get back, not just by their presence in the Holy Land, but actually

becoming farmers and tilling the soil. In 1875, they issued a proclamation to the head rabbi of Jerusalem, which in part reads:

To settle the land of Israel by tilling the earth and getting our daily bread from it [for the cultivation of the sod and redemption of the land]. . . . The Jewish people cannot exist without a country. Every Jew should make it his heart's desire to attach himself to the Holy Land, whether in spirit or in deed. . . . The Jew can only feel that he is a descendent of his holy forefathers if he loves his land. . . . We have decided to buy, with God's help, a plot of land which we shall cultivate and on which we shall live according to the precepts of the Bible. And thus do we intend to put a new life into our families. Laboring on this land is good for body and soul alike. (Weintraub, Lissak, and Azmon 32)

This new colony, Petach Tikva (Door of Hope), the first known intentional Jewish community to have been established in the Holy Land in over 1900 years, was built near the port of Jaffa on 850 acres of land in 1878. The intention of the community was to perpetuate the traditional independence of the Jewish nuclear family in an agrarian setting. Because of a total lack of experience in any type of farming and as well as a shortage of funds, it became obvious that the only way that the colony could possibly succeed would be for the settlers to till the land collectively; occupy collective living quarters; market their goods collectively; and share their draft animals and tools collectively. This eliminated the necessity of each settler being forced to duplicate the purchases of his neighbor. This was a collectivism forced upon the group because of financial necessity and not because of any collectivist ideals: "The difficult conditions precluded individual undertakings; only a communal group could succeed--if at all--in establishing a viable settlement in the heart of this wasteland" (Weintraub, Lissak, and Azmon 37). But it marked the beginning of Jewish collective living in Palestine in modern times.

Initially, each farmer planted and raised whatever he felt would be most productive and rewarding. However, all of the settlers in this new colony were committed to the idea of a Jewish homeland in Palestine and felt strongly regarding the internal economic and religious independence of the Jewish minority--about 23,000 Jews in a regional population of about one-half million people (Muslim 13). Therefore, the primary concern of their agricultural enterprise was to support their brother and sister co-religionists in Palestine who lived principally in Jerusalem.

Because of their inexperience and the lack of precedent for this type of Jewish farming community and even in spite of their communal sharing of tools and draft animals and the cooperative marketing of their produce the colony nearly experienced financial collapse. They looked for outside assistance; they were fortunate to meet representatives of the wealthy French Jew, Baron Edmond de Rothschild, who was known to be strongly supportive of a strong Jewish presence in the Holy Land. Baron de Rothschild agreed to help underwrite the Petach Tikva colony only if the settlers would agree to reorganize their agricultural priorities and seek to maximize their mutual profit as a community. This was done by combining their farming efforts into a united, high-intensity, single cash-crop effort instead of allowing each individual farmer the choice to farm whatever he preferred. Each farmer would each maintain control over his own land and labor, but the colony as a whole would produce in a unified, cooperative manner. It was decided that they would convert their fields to vineyards (which is not too surprising given the strong association of the Rothschild family [with] wine in Europe) and the colony began to prosper and grow rapidly.

However, as they improved their economic well-being, farmers in Petach Tikva did not fully abandon their cooperative spirit. They continued to share their tools, machines and draft animals with each other. The intensive effort to market their common product, wine, also required concessions on the part of individuals to the common good of the community. As farmers prospered and desired to improve their personal circumstances, a banking system was needed; and when

it was created, it too was established as a cooperative association. The colony also established the first public school in Palestine, funded by the cooperative efforts of the villagers. In addition, they established a cooperative hospital and a cooperative home for the care of the elderly (Weintraub, Lissak, and Azmon 64-67).

Eventually Petach Tikva grew beyond its agrarian roots and attracted other settlers representing the full round of services and industries that would be expected in a growing community. In 1937, it was recognized by the British government (which by that time had control of Palestine) as an urban area and is, today, the fourth largest city in Israel. But as the community grew, its citizens continued in their interest in communal cooperation. They established an agricultural experimental station, community recreation areas, a community arts center, and other popular facilities, which all remain, dependent on community-wide support. The majority of its residents no longer depended directly upon agriculture for their livelihood, but Petach Tikva proved that Jews could become self-reliant and could cope with dramatic change.

In the late 1870s and throughout the 1880s, a series of severe anti-Jewish pogroms jolted the Russian Empire. A number of younger Jews from Eastern Europe formed the Hovevei Zion (Lovers of Zion) movement and decided to immigrate to Palestine. During this period, beginning in 1882 and lasting until 1887, nearly 30,000 Jews entered Palestine, more than doubling the Jewish population in the area. This mass movement became known in modern Israeli history as the First Aliya (Weintraub, Lissak, and Azmon 3). Due to the limited space in the cities of Palestine and because of the sense of mission and destiny among many of the new immigrants who were supporters of the Hovevei Zion movement, many of these new settlers, desiring to "get back to the land," used the experience of the Petach Tikva colony as their model. More than two dozen colonies were established between 1885 and 1910 (Weintraub, Lissak, and Azmon 24-25), and with the exception of the ancient communities such as Jerusalem, Jaffa and Acre, virtually all of Israel's towns and cities, including Tel Aviv and Haifa, which later became its

largest and third largest cities, grew out of these colonies.

Following the Petach Tikva model, all of the new colonies attempted growing grapes, but by the year 1900 they had grown tired of what they felt was too much intervention by the French Jewish Rothschild family. They changed their focus, first to almond growing and finally to citrus fruit. They began to sell their fruit and juice internationally, and eventually groups of colonies in the same region cooperatively banded together for better market leverage under such interesting names as the Mutual Economic Association of the Farmers in Lower Galilee, Ltd., the Association of Jewish Farmers in Palestine, the National Farmers League and the Federation of Judean Colonies (Weintraub, Lissak, and Azmon 170-174). They formally incorporated under Turkish law and gave themselves the Hebrew name, moshavá (plural: moshavot), meaning "cooperative rural community."

In the decade before World War I, a Second Aliya saw the arrival of some 40,000 new Jewish immigrants to Palestine. A large number in this wave had been inspired by the Zionist Vision of a Jewish Homeland in Palestine promoted by Theodor Herzl and other European Jewish intellectuals at the First Zionist Congress, which met in Basel, Switzerland in 1897. Others were Russian intellectuals who had been inspired by the writings of Karl Marx (and other socialist visionaries), many of whom who had taken an active part in the abortive Revolution of 1905 against the Czarist regime in Russia. Many of these idealists were eager to cast off the rules and restrictions of tradition, which they felt had been partially responsible for centuries of oppression and social disruption of the Jewish people. They saw the moshavot as only a partial expression of their vision of a totally free and independent Jewish people. They proposed an extension of the initial communalism of the earlier Jewish colonies with a complete communal restructuring of the economic, political and kinship units of Jewish society, to form the kibbutz (plural: kibbutzim):

The socialist ideal, a central value of these immigrants, was achieved in the social

structure. . . [and] was based on the principle of absolute equality of its members, both as regards the satisfaction of personal needs and the participation of each member. . . [T]he collective-kvutza, through its development, would also make possible the maximum development of each member of the group; this. . . was conditional upon the members' capacity for self-discipline, the ability to rise above selfish considerations and lead a strictly ascetic life (Weintraub, Lissak, and Azmon 9).

The first kibbutz, Deganya, was established near the southernmost point of the Sea of Galilee in 1909. In this radical departure from ancient Jewish tradition, all adults--men and women alike--were equal in community, economic, and social affairs. The children were placed in common nurseries and child-care units and had only limited interaction with their biological parents. Personal property was reduced to a minimum--even to the point that one's own clothing belonged to the community, and household appliances and furniture were community owned. No wages were paid to any of the kibbutzniks, and all one's avocational and recreational needs were met by the kibbutz. The kibbutz became a self-contained unit and the focus of one's life became that of the community as a whole.

Shortly after the British had taken control of Palestine in 1919, another 35,000 new people arrived. Many members of this group had taken part in the Russian Revolution on the side of the Bolsheviks. They had become disillusioned with the brutal suppression of those of their comrades who had revolutionary ideas which were not in accord with the Bolsheviks. They also resented the open anti-Semitism of many of the leaders of the Revolution. Few of these immigrants had the strong Zionist inclinations of their predecessors, but they were still burning with revolutionary zeal. They saw the kibbutz as a full expression of Jewish independence and openly welcomed non-agricultural industries into their communal organizations. This allowed for a greater variety of individuals within a commune. Some of these new colonies numbered more

than two thousand inhabitants ten times the average population of the strictly agrarian kibbutz.

The Fourth Aliya began in the mid-1920s, and for the first time included a large number of families and professional persons. Most were from Poland. They left their country of birth because of the zealous pro-Roman Catholic laws which had been enacted by this newly created nation, which itself was just emerging from centuries of colonial oppression by Germans, Russians and Austrians. Most of these immigrants settled in Jerusalem and the new cities of Tel Aviv and Haifa. (It is significant to note that at no time in contemporary history did the rural communal population of Palestine, and later Israel, comprise more than 20% of the total Jewish population in the Holy Land and usually remained below 10% of the total.)

Many Fourth Aliya immigrants were impressed by the economic security and sense of belonging in the kibbutz, but were not enthusiastic about the strict regimentation of its members, nor did they approve of the apparent lack of concern for a strong, nuclear family. They were eager to form agrarian settlements, but did not want them to grow into towns and later into cities. As they sought an alternative to the kibbutz, they were attracted to the moshav (plural: moshavim) meaning, collective farm.

The first moshav had been organized in 1921 by Palestinian-born Jews who also sought economic communalism, but who wanted to maintain closer family ties and allow for a greater degree of individual independence. Each family controlled its own personal domestic finances and affairs, including working the land as a farmer, but farming implements and marketing of produce were controlled by the moshav. Even though the farmer had rights to use the land assigned to him, it belonged to the community, which had ultimate control over its use and destiny. This type of settlement was adopted by these Fourth Aliya pioneers who chose a rural, agrarian life and soon became the preferred destination for the Jewish immigrant who arrived in Palestine more for economic and political reasons than for ideological purposes. Between 1921 and 1941, seventy-four moshavim were

established, a number almost equalling the seventy-nine kibbutzim in existence at the time (Weintraub, Lissak, and Azmon 25).

Three other types of Jewish communal organizations emerged in Palestine: the urban kibbutz laborers commune, the smallholders cooperative villages, and the moshav shitufi. They represent only a small portion of Jewish communal settlements and we shall not go into further detail regarding them.

After World War II, both the kibbutz and moshavim movements continued to expand, each occupying a special niche in Israeli society. There are now over 270 kibbutzim with some 130,000 kibbutzniks, and some 450 moshavim with a total population of 160,000. Approximately 3% of all Israel's citizens live in kibbutzim and about 4% reside in the moshavim (Metz xvi, 128-129).

The strict regimentation and zealous idealism of the kibbutzniks made their settlement the perfect first line of defense against their neighboring Arabs in the troubled years preceding and following Israeli independence. The kibbutz took upon itself the task of being a fortified, well-armed bastion against the Arabs. The gun-toting man and woman kibbutzniks standing defiantly in their sun-drenched farm field--their eyes squinting, jaws set firm, shirt sleeves rolled up, feet shod in tough hob-nailed boots, and rifles slung over their shoulders--had become the virtual icon of the newly independent Israeli state. The major Israeli cities and towns were ringed by kibbutzim. The pre-1967 borders of the nation of Israel can fairly well be defined by the chain of kibbutzim stretching from the mountains of Lebanon to the Red Sea and back again to Gaza on the Mediterranean.

Those of us who can remember twenty-five or more years ago can surely recall the somber news reports of attacks on these collective settlements. Almost daily some kibbutz or the other in Galilee or near Gaza had come under enemy attack: "X" number of children in a nursery killed by cannon fire from the Golan Heights; "Y" number of families in a cafeteria killed or injured by Arab commandos; another "Z" number of field

workers near Acre or Beersheba blown up when their tractor hit a land mine. And so the toll droned on. Most of these deaths were sustained by the nahal (para-military soldier-farmer) kibbutzniks and the equally valiant members of the nahal moshavim. The nation of Israel exists as a political reality today due to these settlements, and all Israelis will be eternally grateful for their collective sacrifice.

In addition to their defensive rôles, these communal settlements performed other significant functions. One such function of the kibbutz was to develop lands which were thought to be useless and to make "the desert. . . blossom as the rose" (Isa. 35: 1). Many areas of Israel, which are today productive and well settled, owe their success to the fact that determined communalists had learned how to drain malarial swamps, reclaim coastal sand dunes, occupy rock-strewn hillsides and eke a living out of the seemingly barren and sterile Negev Desert.

The moshav also played one significantly different function, which in its own way has had a significant impact on Israel far out of proportion to its numbers.

In the 1930s, some 230,000 Jewish immigrants entered Palestine. Many were boys and girls who had been sent out of Germany and Austria because of the Nazi terror which began in 1937. Their parents were willing to maintain their jobs and businesses but wanted their children to be placed out of harm's way. Although some of these politically "orphaned" children were able to find relatives or friends of the family in Israel with whom they could live, most were "strangers in a strange land" without direct means of support (Ex. 2: 22). As they entered Palestine, their sheer numbers put considerable strain on the resources of the Jewish community as a whole. In light of this predicament, some of the moshavim decided they could collectively care for these children in their own homes and in communal child care centers.

The primary purpose of this effort was to socialize the children, most of whom had come directly from homes in large urban settings, into the sabra (native-born Israeli) culture of Palestine. Teaching these children the

value of hard work, instilling in them a collective concern for others, and becoming fluent in the Hebrew language were three of the key objectives of this program. They were successful beyond their greatest hopes.

After World War II, when hundreds of thousands of refugees and Holocaust survivors were entering Israel at a rate which was doubling the population every three years (and, for the first time in nearly 2,000 years, making the Jews the largest single population bloc in the Holy Land), these same communal reception centers (and newly established sister centers) were able to absorb this new flood of immigrants.

These special communes called moshavim olim (moshavim for the immigrants) were an important means through which incoming Jews could be acculturated [and] become fully functioning members of their newly adopted society. These units played a crucial part in giving penniless, landless and homeless Jews a sense of self-worth and a newborn national identity. They could learn a trade, meet new friends, learn Hebrew. They became reborn men and new women, new children of the land--they became Israelis.

The moshav olim has continued to play an important part in Israeli acculturation. With each wave of settlers--the Holocaust survivors of the late 1940s to the Yemenites of the 1950s, the Romanians of the 1960s, the Hungarians of the 1970s, the Ethiopians of the 1980s, to the Russians and Ukrainians of today--have come many who have learned how to become an Israeli in one of the nearly 500 moshavim olim of the nation.

The Bruderhof of the Hutterian Brethren

In 1874, less than one year before the Orthodox Jews in Palestine decided to move out of Jerusalem to organize their farming community, a group of communitarian Christians known as the Hutterian Brethren (or, simply, Hutterites) were living in Imperial Russia. They decided to abandon their homes and move to North America because of the demands of the Russian

government that all young men serve in the military. The Hutterites were strict pacifists who declined service in the military, even as non-combatants.

After a period of intensive searching and a temporary sojourn in Pennsylvania and Nebraska, a vanguard group of these Hutterites decided to settle along the banks of the Missouri River in the Dakota Territory (Hofer, Wiebe, and Ens 58). This move was not easy for them to make. Their villages in the Ukraine were prosperous and life on the American frontier was still somewhat unsettled. (Custer and the Seventh Cavalry still had over a year to go before their fateful meeting with the Oglala Lakota who had a reservation, the Rosebud, less than a half-day's ride from the new Hutterite settlement.) Nearly forty members of this first group died of dysentery.

The Hutterites, an Anabaptist (Mennonite) group, developed a self-sufficient communal society wherein they shared all things in common (or, as they themselves prefer to call it, Gütergemeinschaft, which means community of goods). Their first Bruderhof (communal "farm of brothers") was established in the Austrian province of Tyrol in 1527 during the early years of the Protestant Reformation. After generations of long persecution and a number of forced evictions, they found themselves in the Imperial Russian province of the Ukraine in the latter part of the eighteenth century alongside many of their more numerous non-communal Mennonite "spiritual cousins."

They discontinued their absolute community of goods in 1819, but in 1859 a Hutterian blacksmith named Michael Waldner had a vision in which an angel instructed him to reestablish a Bruderhof. A year later a close friend of Waldner, Darius Walter, revived a second colony in the same village, Hutterdorf, where Waldner and his group were now committed to communal living. The other Hutterites were still loyal to the basic Anabaptist tenants of their faith but had opted for individual private-hold farms like their conservative Mennonite neighbors. Because of increasing interference by the Czarist government regarding such things as taxation and obligatory military service in the

late 1860s and early 1870s, the Hutterites and their Mennonite neighbors decided to emigrate to America.

By the end of the 1870s, all of the Hutterite families but one (1265 people in all) had migrated to the Dakota Territory near the present town of Yankton (Hofer and Walter 48-53, 140). There had been high hopes to fully reestablish communalism among all of the Hutterites in their new American home. But the majority of these newly arrived immigrants (over 800) opted for the United States Government's generous quarter-section allotment of land (160 acres) and eschewed communalism. Waldner was able to hold his group together in a Bruderhof, named Bon Homme, located on the banks of the Missouri River a few miles west of Yankton. Because of Waldner's skill and reputation as a blacksmith, his group became known by the other Hutterites as the Schmiedeleut (the "People of the Blacksmith"). Darius Walter also was successful in holding his group together; they established their Bruderhof on the James River about twenty miles northwest of Yankton at a place they called Wolf Creek. His group came to be known as the Dariusleut (the "People of Darius"--after Walter's first name.)

In 1877, the final large group of Hutterites arrived in the area from the Ukraine. This group was led by a beloved teacher named Jacob Wipf. He had tried unsuccessfully to organize a Bruderhof before they left the Ukraine, but pressures from the government on the whole community which eventually led to the "Mennonite Exodus" (Hutterites included), and the disruption caused by the departure of so many of their close friends and relatives in the early and mid-1870s, prevented him from getting a successful venture off to a good start. When he arrived in the Dakota Territory with his group, the Schmiedeleut and the Dariusleut were functioning well. He was able to get his group settled in a Bruderhof at a place called Elmspring, also on the James River, about ten miles north of the Dariusleut colony. Because of his popularity as a teacher, this group of Hutterites came to be known as the Lehrerleut (the "People of the Teacher"). These three colonies became the nucleus for future growth among the Hutterites. It is a curious fact that except for a few rare exceptions in the first years of their North

American experience, there has been only limited fraternizing between these three groups and no intermarriage even though they all mutually regard each other as being legitimate Hutterites (Stanton "Hutterites"). These communal Bruderhofs have grown at a very rapid rate. The original three colonies have grown to a total of some 380 colonies located in five American states and four Canadian provinces. With each passing decade, someone looks at Hutterite life and predicts its imminent demise. But so far all predictions regarding the passing of the Hutterites have been premature.

The average Hutterite colony is made up of twelve to fifteen families and has from 100 to 130 members. All of the property is owned by the colony; this includes not only the land, but houses buildings, farm equipment, everything. The Hutterites hold absolutely to the dictum in Acts 2: 44 to have "all things common." They do have a private life, insofar as each family is provided with comfortable living quarters, but most of the activities take place outside of the home. Once a child is about three years of age, he or she is put in a nursery with other colony children and is tended by responsible adults for the entire workday. The Hutterites invented the Kindergarten over 400 years ago in what is now Czechoslovakia. Older children spend the school day in classes taught by qualified, certified public schoolteachers (referred to by the Hutterites as the "English" teachers), who are not Hutterites. In addition to the instruction received from the public schoolteacher, the children also attend "German" school in the afternoon, which is taught by an adult male Hutterite (a practice roughly equivalent to the LDS seminary program except it includes all school-age children). Hutterite youth (both males and females) quit school as soon as the state or provincial laws where they live legally permit (usually at about age sixteen) and begin to assume adult roles and responsibilities within the Bruderhof.

It is not the purpose of this presentation to explore widely all the facets of Hutterian living (see especially Bennett Hutterian 23-226; Flint 3-147; Gross [a practicing Hutterite minister] 18-204; Hostetler; Hostetler and Huntington 5-115; Huntington 34-47;

Mann 242-331; Palmer 39-53; Peters 75-190; and Stanton "Maintenance" 373-388), but their wholehearted commitment to living a community of goods is rivaled, in its long-term persistence and vitality, only by Israeli communalism. By looking at these two highly successful groups in contrast with the Latter-day Saint experience in communalism, we might, I would hope, provide keener insights into the LDS experience and put it in its proper historical and cultural perspective.¹

The Latter-day Saint Communal Experiences

Let us go back to the 1870s again for the third time, to the American territory of Utah. For a third time, we encounter a religious leader who is seeking a manner in which his followers might attain a more spiritually and morally rewarding life. This leader is Brigham Young, the second president of the Church of Jesus Christ of Latter-day Saints. In 1872, he openly asked a group of Saints assembled in Salt Lake City if perhaps communalism, the revival of the United Order (Order of Enoch), might not be the way to perfection:

Now suppose we had a little society. . . organized after the Order of Enoch. . . . I will tell you how I would arrange for a little family, say about a thousand persons. . . . A society like this would never have to buy anything; they would make and raise all they would eat, drink, and wear, and always have something to sell and bring money, to help to increase their comfort and independence. (qtd. in Arrington, Fox, and May 139-140)

In February, 1874, some three hundred residents of St. George, in southern Utah, pledged themselves to support one another in the United Order of Enoch. A constitution entitled Preamble and Articles of Agreement of the United Order of the City of Saint George [reproduced in Arrington, Fox, and May 387-391) was adopted by the residents of the town. (This document later served as the model for the hundreds of

United Orders, which were organized soon thereafter throughout the Latter-day Saint settlements of the Intermountain West.) Because of the number of members of the Church who were attracted to the idea of the United Order, the LDS Church issued a pamphlet in 1874, which was meant to serve as the official guide to all the Church membership who desired to approach the practice of communal living (Arrington, Fox, and May 149-150).

This document, entitled Uniform Articles of Incorporation for Branches of United Order, General Instructions and Rules (reproduced in Arrington, Fox, and May 394-405), was quite specific regarding the reciprocal financial obligations between the participants of the United Order and the collective corporation itself. One reason for this need for detail regarding one's personal obligations and conduct is that the Doctrine and Covenants, Sections 42 and 82, which contain the outline for the operation of the United Order, is quite vague regarding one's own specific conduct within the context of a functioning United Order (Nelson 19). This rather lengthy document (for a list [of] instructions) contains some specific instruction near its end under the section entitled "Rules That Should Be Observed By Members of the United Order," most of which are rules governing one's behavior on the Sabbath, tempering one's speech, preserving chastity, avoiding "foolish" or extravagant fashions, etc. Only rules seven, thirteen, and fourteen specifically spell out in detail how one should behave in the communal context:

Rule 7. That which is not committed to our care we will not appropriate to our own use.

Rule 13. We will combine our labor for mutual benefit, sustain with our faith, prayers, and works, those whom we have elected to take the management of the different departments of the Order and be subject to them in their official capacity, refraining from a spirit of fault-finding.

Rule 14. We will honestly and diligently labor, and devote ourselves and all we have to the Order, and the building up of the Kingdom of God. (qtd. in Arrington, Fox, and May 404-405)

The lack of any more specific guidelines regarding one's deportment within the Order and the necessary everyday regulation of one's activities within such an intensely social context were matters of deep concern for many of those who were committed to the group. This frustration was compounded by the seeming lack of support on the part of those who were in superior ecclesiastical positions over those in the Order. The response of one such leader, Erastus Snow, the apostle charged with the affairs of the Church in southern Utah, shows the gap between the leaders and those who were being led:

As to the minutia of the workings of the various Branches of this Order, the details of the business and the relations of life, one meeting of this kind would not suffice to tell, nor could the people comprehend it if we were able to tell it [italics added]; but it will be revealed to us as we pass along, line upon line, precept upon precept, here a little and there a little. . . and none need be over-anxious to pass over the bridge before they reach it. (qtd. in Arrington, Fox, and May 146)

And just who is supposed to muck out the cow shed and who works in the printing shop?

After this admonition, President Snow went on with his sermon, never seeming to see into the searching hearts of those who were agonizing every day to reconcile their faith in the Gospel of Jesus Christ with their total commitment to communalism, and who had given up much to devote themselves fully into the United Order. Communal life requires total commitment, full trust, and love for those within the commune; if there are irregularities or problems, they just can't wait to be worked out "here a little and there a little"!

So vague, in fact, were the rules of incorporation that a "standardized" United Order was never achieved in the Mormon community. Four basic United Order types (with variations unique to virtually every community which adopted one of the four models) emerged in the LDS society (Allen and Leonard 363-364).

The first model, most typically represented by St. George, established in this community in August of 1874, was one in which members received wages and dividends (mostly in work related to farming and ranching). Wages and dividends were disbursed depending upon the amount of labor and property (given to the Order at the time of joining) they contributed. The members continued to live as independent families and were not answerable for the usage of their wages. "The problem over fair allocation of wages and time and the proper degree of centralization raised. . . fundamental questions" in this type of Order, which were never resolved (Arrington, Fox, and May 160). The St. George model proved to be inherently unstable. Most experiments of this type lasted only about a year; and, in spite of the original enthusiasm of its founding members, the St. George Order itself was dissolved in 1878.

The second type of Order is typified by the model of Brigham City, Utah. In Brigham City and a few other nearby communities of northern Utah and southeastern Idaho, a cooperative form of community business enterprise had already been in operation at the time the United Orders were initiated in the mid-1870s. Members were allowed to own and control their own property and labor and bought shares in the Order. A reasonable combination of shares ownership and personal expenditure of labor determined the amount of financial gain one would receive from this type of Order. This model proved to be popular and was only dissolved in Brigham City when, in the mid-1880s, economic restrictions imposed by the Federal Government and the imprisonment of many of the leaders for violation of the Edmunds Act (polygyny and unlawful cohabitation) made it impossible to continue.

The third type, most popular in the larger population centers of Salt Lake City, Provo, Ogden and Logan,

required each ward to organize its own cooperative enterprise, financed and operated by the individual members of the ward. This type of Order achieved a varying degree of success depending upon the skill and enthusiasm of its members and the potential need in the wider community which their product satisfied. The same external problems which brought an end to the Brigham City type of Order proved to be the demise of this third type of Order in the mid-1880s, although many of the more successful enterprises were taken over as private businesses, and some continued to prosper. The United Order of the Nineteenth Ward, for example, was a soap manufacturing undertaking, which reorganized itself as the Utah Soap Manufacturing Company and, in compliance with territorial and Federal law, continued as a communally-owned, but not LDS Church-controlled, organization. The most well-known remnant of this communalism-to-capitalism shift is the Zion's Cooperative Mercantile Institution (ZCMI), which was organized in 1869 for the purpose of providing a reliable source of goods for the Latter-day Saints at a price and quality suitable for them without intervention from merchants and suppliers from outside the Church (Allen 38-39, 119).²

The fourth type of United Order, and one which came close to the full ideal of communal living, was the one typified by its best known and probably most successful community, Orderville, Utah. Both within and outside of the Mormon Church, when the term "United Order" is used, it is the Orderville type of community which comes to mind. Never totaling over ten successful communities and having fewer than 2,000 souls who lived in communal association, it is nevertheless the Orderville model that came to represent the "classic" Mormon United Order. It is probably due to the fact that, at least in the initial phases, a full communitarian ideal was being sought--and to some degree achieved--that the Orderville experiment has become synonymous with the LDS United Order.

The description of the Orderville community has been well summed up by E. M. Webb in the Orderville Manuscript History, reproduced in Arrington, Fox, and May, Building the City of God (1976): Orderville has been established with the understanding

[t]hat all people are literally the sons and daughters of God, that the earth is His and all it contains, that He created it and its fullness, especially for the use and benefit of His children, that all, providing they keep His commandments, are equally entitled to the blessings of the earth; that with proper regulations there is enough and to spare for all, that every person is simply a steward and not an owner of property he has in charge, and that he is under obligations to use it, and his time, strength, and talents for the good of all. They believe in living as a patriarchal family, and in common, according to their circumstances fare alike. All are required to be diligent in their labors, economical in their habits and temperate in their lives. (qtd. in 269)

Arrington, Fox, and May continue by adding their own commentary on Webb's report:

There was to be no private property. 'No man could say "This is mine."' The property was the Lord's and was to be used 'for the advancement of the Order and the Church.' However, each person was made steward over such personal effects as clothing, books, and jewelry. Each family was to have (but not own) a separate home, and these were to consist principally of one- and two-room apartment house units. . . joined together in a semi-fort arrangement around a town square. The typical. . . [apartment] had a living room twelve feet square and an adjoining bedroom eight by twelve feet. Between the rows of. . . [apartments] a community dining hall [which could accommodate over 500 people at one sitting] and other public buildings were. . . constructed. Shops and factories were. . . located outside the residence block. (269-270)

The initial dispatches from Orderville were euphoric. "A sacred religious ceremony was held at which each person was baptized by immersion and placed under. . . solemn covenant to obey" the rules of the Order (Arrington, Fox, and May 274-280).

The group was charged to become as independent as possible and, indeed, attained a high degree of self-sufficiency. They raised virtually all of their foodstuffs. Woolen blankets were produced on their own self-made handlooms from thread spun from the wool of their own sheep; they wove their own textiles from wool or from their own colony-grown cotton. They even had limited success with silk produced from the mulberry trees they had planted. They raised their own livestock, tended their own orchards and even started an agricultural experimental project. They had their own sawmill and produced their own building material, furniture and tools. The community attracted highly skilled craftsmen, artisans, musicians and technologists such as telegraphers and printers; and they made their own glassware, pottery, dishes, leather products, dyes and metalware.

They operated their own school and medical clinic and even found time for a community orchestra for their dances and concerts. They supplied surplus lumber and labor for the construction of the St. George and Manti Temples, paid an annual tithing of ten percent of their increase to the general Church fund (since in their group setting individual members did not earn an increase, [they] were not subject to tithing), and, supported their fair share of full-time missionaries.³

The initial phase of the Orderville United Order was one of optimism and cooperation. It was established at a time when much of rural Utah was suffering from the terrible financial setback of the Panic of 1873. It was located in a rather remote, but fertile, section of southern Utah. It was established by a hardy group of twenty-four families with a total population at the time of incorporation of [150] persons (Allen and Leonard 364; Arrington, Fox, and May 268). The settlers had been together as a group in an earlier attempt to colonize the Muddy River (in the extreme southeastern portion of the present state of Nevada) and were

redirected by Brigham Young to colonize the upper reaches of the Virgin River of Utah. The Orderville group had become used to one another and had endured many hardships and by force of necessity had shared in many communal and cooperative efforts in the ill-fated Muddy River scheme. So when the call from Brigham Young came to establish a United Order, they were ready (Arrington, Fox, and May 265-269).

Because there were some in their group who did not fully endorse the proposal to take up a fully communal style of living, it was felt that for the sake of harmony and for the success of their project the ones who were committed to the United Order should move away from Mt. Carmel, two miles further up the valley of the Virgin River. There, in March 1875, their settlement began (Arrington, Fox, and May 268).

In the mid-1870s, when Orderville and the other "total" United Orders were organized, there were economic advantages in joining an Order. Economic times began to improve near the end of the 1870s. Independent farmers and ranchers began to prosper because of the arrival of the railroad in the region enabling products to move more cheaply to the market. Also, because of the arrival of the railroad in southern Utah, new economic activities, such as lumbering and mining, which now had easier access to the market, gave a wider number of options for a person to support himself and a family. As a result, things changed within the Order. Many persons felt that economic prosperity was passing them by. Others resented the fact that they had to wear Orderville clothes rather than dress themselves in the more handsome fashions of the garments which could now come to Utah from "back East" by rail. People who had children within the Order were concerned that they would grow up in the commune and would have no economic base, which would allow them to buy shares in the Order when they reached adulthood.

The biggest problem, however, grew out of the requirement to account for their stewardship more carefully. In 1877, shortly before his death, Brigham Young became concerned that too many United Orders were careless with their bookkeeping; and, already under extreme pressure from the Federal government

because of polygyny, he requested the remaining United Orders (by this time most Orders had ceased to function) to keep full and careful records accounting for the amount of property given to the Order at the time of entry, the amount and type of labor performed in the Order and the total value of an individual's shares after leaving the Order. (Upon leaving an Order, for whatever the reason, a person had a right to demand full compensation for all property given to the Order at the time he or she joined. Also, a wage, based on the type of job, one's skills, and amount of time spent on a job, could be demanded.)

This is an expectation which is central to the Law of Consecration and Stewardship. Whereas the individual responsibilities of a member of the United Order are only vaguely stated, the rules of consecration and stewardship are explicitly spelled out. Basic to this law is the mutual accountability of the individual to the Order and the Order to the individual. This accountability proved quickly to introduce jealousy and ill will in every United Order where it was introduced. In fact, it is my firm contention that this was principal reason for the demise of the communalist type of United Order. Nothing supports this fact better than the collapse of Orderville's sister colony of St. Joseph, Arizona.

The United Order at St. Joseph was organized in April, 1877. This community was located in the northeastern part of Arizona in the valley of Little Colorado River. A contingent of Saints was sent out to colonize the area in late 1876 by Brigham Young and were directed to organize themselves along the lines of the Orderville model. This they did in 1877, in four rather isolated communities. Only two colonies, St. Joseph and Sunset, survived for any length of time.

The St. Joseph United Order was a small community of about twenty families (Peterson 112). There existed a high degree of camaraderie and altruism among its members, who saw no need to keep detailed account of the services performed by individuals. Because of concern over the legal status of the community, and because the leaders of the Church exhibited a lack of interest in living the Law of Consecration and

Stewardship, direction was given, both on the local level and in Church headquarters in Salt Lake City, to urge the St. Joseph Order to be less of a "total" communalist society. On November 7, 1882, after successfully operating as a communal system for over five years, the St. Joseph Saints acceded to the will of the Church hierarchy, agreeing to keep an accurate record of individual labors and to assign relative worth to various jobs to be performed. With head-reeling rapidity, in only two months (November 7, [1882] to January 5, 1883) the St. Joseph Saints decided to give up their communal life and form a cooperative United Order! Finally, in 1886 the cooperation closed its books and the United Order at St. Joseph ceased to exist (Peterson 113).

The group at Orderville did not die out quite as fast as the St. Joseph group. However, after 1877, the year they adopted the full plan of the Law of Consecration, the strictly communalist nature of the village waned rapidly. It must be assumed that these factors which caused such a rapid decline in interest for the United Order in St. Joseph and which caused a sharp reduction in total commitment in Orderville after 1877 undoubtedly had some part to play in the overall collapse of the United Orders elsewhere. It is my conclusion that there are four principal factors which were responsible for the fact that all of these Order failed:

First, as the economic prosperity of the region increased, many of the Orderville Saints felt left out. Their small, confined apartments and plain clothes stood out in the more prosperous appearance of their neighbors. (As is human nature, only those neighbors who were well-to-do were looked at most closely. There were, indeed others in the area who were not as prosperous, and still others had to move on because of economic catastrophe, but they seemed not to enter so significantly into the discussions.)

Second, there was little wholehearted enthusiasm among fellow Latter-day Saints to embrace the full round of life in the "total" United Order. Even Brigham Young, who so forcefully spoke out in favor of the system and promoted the establishment of Orderville,

the Little Colorado River colonies, and other communitarian orders, never embraced this style of living himself-- nor did any of the other members of the hierarchy of the Church.

After the death of Brigham Young in 1877, support for the United Order declined rapidly as a major priority among the Church leadership. After the death of President Young, the new President of the Church, John Taylor, reaffirmed his support for the Order but went on the say in the same talk that "all kinds of foolishness and all kinds of blunderings have occurred in their administration" (qtd. in Allen 112).

Two months before the death of Brigham Young, Erastus Snow, who had never participated in any of the communal experiments in the West, distanced himself even further from the movement by contending:

One of the chief obstacles in the way of our progress toward becoming a self-sustaining people is the lack of this understanding among the people. They cling to the habits. . . of Babylon that they have earned abroad--the laborer wishing to eat up the capitalist. . . constantly guarded for fear he should be drawn into close quarters, and then to succumb to the demands of the operatives. This is the way of the world, and the warfare is going on all the same; and why? Because they comprehend not how to promote their mutual interests; covetousness of capital on the one hand and covetousness of labor on the other, each trying to enrich itself at the expense of the other [italics added].
(qtd. in Allen 111)

This is the same person who just two years before had told the Saints in Orderville not to be so concerned and "over-anxious" regarding the specifics of the operation of the Order (qtd. in Arrington, Fox, and May 146)!

Third, the extreme dependence upon mutual aid and self-sufficiency was obviated by the arrival of the railroad. What had perhaps once been a highly

practical scheme for survival in the bleak isolation of the arid lands of the desert Intermountain West with the advent of the railroad became more an expression of one's devotion to an ideal. The railroad allowed for increased farming production and for a better access to the market for cattle and sheep. Also, with the railroad, large-scale mining and timber commenced in the region of southern Utah allowing for a greater number of means of making a sustainable, independent livelihood.

Fourth, one might argue that the Mormons in the 1870s were still adjusting to a new religion and a new land. Indeed, many were recent converts coming from such diverse places as Germany, Denmark, Iceland, Great Britain, as well as from all parts of the eastern United States and Canada. They were new to the desert and the rugged mountains of the West and often new to one another. Except for their common loyalty to the tenets of the LDS Church and shared experience [in] the uprooting trauma of the exodus from the East, there was not much else to bind them together.

Although the four factors outlined above--increasing economic prosperity, lack of support from the Church leadership, the advent of the railroad, and the "new convert" versus the "old timers"--probably played their respective parts in the demise of the Orderville type of United Orders, it is my contention that it was the inability to incorporate the Law of Consecration and Stewardship into a meaningful context within the social fabric of the Order that brought about such a rapid demise. Because of the careful keeping of records, it was possible for a person to see that although the same amount of time (or even more) was spent on a project, another person, having more skill or working at a more highly favored task would get more credit. This excessive keeping of records was necessary to fulfill the basic corporate tax requirements of the Federal government and to be able to provide full compensation for any malcontents who might try to accuse the organization of personal exploitation upon leaving the group. However, it was expensive and time consuming and created ill will and jealousy among the members of the Order.

Conclusion

In contrasting the success of the Israeli communal groups and the Hutterian Bruderhof with the Mormon United Order, we are forced to concede that communal life does not come easy. Also, a deep and unconditional commitment to the ideals of the community must be present. Perhaps the greatest threat to the kibbutz and the moshav has been success. There are few such units within the pre-1967 borders of Israel which still retain their "stockade and tower" first line of defense against its enemies. With the enlargement and professionalization of the Israeli military, most of the first line of defense tasks are no longer a burden of the older kibbutzim and moshavim. Many of these units now lie within close commuting distance of Tel Aviv, Jerusalem or Haifa. The initial practice of placing fortified, paramilitary kibbutzim and moshavim as first and second lines of defense around the larger centers of Jewish population in the urban areas has resulted in the present reality of a large number of these settlements now lying within the suburban sprawl of Tel Aviv, Haifa or Jerusalem; in the tightly packed population of a still-rapidly growing nation, their land is in a prime location for development and is some of the most valuable real estate in Israel. This makes for extreme pressure to subdivide the land, lease it out or build apartments, office and shopping complexes, and factories on property that was meant to be preserved to represent the Jewish idea of "getting back to the land."

The moshav farmer is often likely to hire out his field labor to Arab workers and pay them with his share of the communal profit or now that there has been such a rapid and high influx of Russian immigrants (and those from other parts of the former Soviet Union), it is becoming more common for successful members of the moshav to hire out fellow Jews to perform menial labor, while they commute to a nearby city to follow professions identical to those of their non-communist co-workers who still might undergo a socialization process into Israeli society in the moshav olim, but not as co-equals. The members of the moshavim still abide by the economic rules of the commune with regard to the materials and goods produced within the moshav, but are free to retain all of the benefit realized from their job on the outside. This has caused severe strain within the system regarding one's personal commitment

to the basic communalist philosophy of the moshav (Blasi 75). A kibbutznik who received support from the commune to pursue a career in classical piano and is busy on international performances is hardly the image of the free-spirited, defiant pioneer, which still survives in the mind's eye for many of us. A heated, Olympic-sized swimming pool flanked by a large air-conditioned gymnasium and night-lighted tennis courts is not the kind of radical departure from the conventions of the greater society at large that stirs the soul of the idealist.

This "routinization of the ideological drive" (Weintraub, Lissak, and Azmon 119) poses perhaps the greatest threat to the continued success of Israeli communalism. The age of communal association for the future common good of Israel is no longer necessary for the survival of the nation. The member of the kibbutz or the moshav can survive very well "on the outside." What, then, is needed is a renewal of a deep sense of ideological commitment to the principle of communalism if either institution (the kibbutz or moshav) is to have much of a future.

With the Hutterites, long-term success depends on a religious commitment as well as an economic ideal. Although they are a continuing success, it must be remembered that two-thirds of their number rejected the opportunity to join the Bruderhof shortly before or after they settled in the Dakota Territory. Those who opted for the less structured life of the single-owner farm still remained faithful to the basic tenets of their Anabaptist roots.

Bennett attributes part of the success of the communalist Hutterites to the concept of Gelassenheit (roughly translated as "self-surrender," "self-giving") to the will of God (Hutterian 41). This may be true, but Mennonites and Amish also speak of Gelassenheit in terms of their religious expression. However, I believe that Bennett comes closer to the answer to the continued success of the Hutterian Brethren by stating that the childhood socialization coupled with their firm conviction that the Biblical admonition to share all things in common is their key to success (Hutterian 246-248).

There are, indeed, some converts to the Hutterites, but they are few, the Teichreb family among the Lehrerleut and the Dorn family among the Schmiedeleut, and have not made a major contribution to Hutterite life. A group of some 3,000 communalists living in seven colonies in the eastern United States, which was started in the 1920s by Eberhard Arnold (hence the frequent reference to them as the Arnoldleut) have finally achieved full fellowship [and] recognition among the traditional Hutterites, but this has not been an easy accomplishment. They are not an agrarian people and live in colonies which can exceed 500 members. They have adopted the plain clothing of the Hutterites, but many who are members of this group are college graduates and idealists who do not share the close family bonds and hundreds of years of tradition of the traditional Hutterites. As the younger members of the colonies in New York, Pennsylvania and Connecticut grow to maturity within the context of the Bruderhof, it is logical to predict fewer internal problems within the group.

The Mormons were never able to sustain their United Order through a multi-generational scheme. When the fires of idealism grew cold and practical reality intervened, there was no deeper sense of community to draw the Mormon back into the Order. As Bennett says, "First of all, Hutterites really believe in Christ's way, and believe that it must be implemented and followed. Since the rest of the World has fallen away from the doctrine, it is their responsibility to maintain it" ("Social" 304). Hutterites are committed to remain true to the admonition given to the early members of the primitive Christian Church in Acts 2: 44, which is "[a]nd all that believed were together, and had all things common." They are firm in the belief that their devotion to this principle is essential for the continued survival and success.

The basis of Hutterite social control is belief, not commitment (Bennett Hutterian 307). There is no deep ideological imperative to persevere, to make it work. Hutterian life is not easy, but it is a firm belief in the Bible and conviction that the community of goods is the best way for a person to live. As the Mormon of Orderville looked over the fence to see the prosperous

farming family next door, it was a fellow Mormon, a co-religionist, he or she saw. When the Church leaders visited the Order to inspire the members to greater sacrifice, they were fellow Mormons--fellow Mormons wearing better clothes and living in better houses. What mission or responsibility did the practitioner of the United Order have to non-practicing fellow Saints? It was difficult for many Latter-day Saints to sacrifice and suffer only to see that right next door their fellow Saints had no such added burden and could prosper on their own. As humans are prone to do, they likewise overlooked those of their neighbors who were not as materially well-to-do and had to struggle--and fail--on their own.

Another important factor in the survival of the Hutterites has been their ability to keep their colony size down to nearly 100 members. This allows for a high degree of daily face-to-face interaction. No person is very far removed physically or socially from the decision makers in the group. Because of their rather high rate of natural population increase, each Hutterite colony is fully aware of the fact that the optimum should not exceed 130 or 140 people; therefore, they must save enough of their capital increase to build a completely new and self-sufficient colony every fifteen or twenty years. This "branching off" requires the purchase of ten to Twelve square miles of productive farmland. Because the most productive farmland in the Great Plains and Prairies is already occupied, the Hutterites must contend with two realities: if they want good, productive land, they must pay a premium price for it, and, if they want their land to be located in large, closely contiguous plots they may even be forced to pay a higher price simply because the news gets around that "the Hoots are on the buy"! Before the new colony is occupied, all necessary apartments, barns, workshops, and other buildings such as the schoolhouse, meeting place and dining hall, must be completed and ready to function. This requires a great deal of capital, and all of the members of the colony are aware that they must be frugal, so that when the time comes to "branch off," they may do so effectively and efficiently.

The Mormon United Order, on the other hand, had no optimum size and no rule existed for the eventuality of

colony fission. Brigham Young stated that perhaps 1,000 persons would be the right size. At its height, Orderville had a population of nearly 800 people. This larger number of people made it very hard to foster the kind of relationships needed to preserve a "family" feeling within the group.

Finally, the very rules of the Hutterian Brethren foster their survival. Whereas the rules for the United Order and Law of Consecration were vague, the Constitution of the Hutterian Brethren Church is specific and detailed (Peters 193-201). With regard to the financial obligation of the Bruderhof, the rules are a dramatic contrast to the rules of the United Order. Four of the rules give specific absolution by the Bruderhof of any financial or other material responsibilities to any of its members who wish to terminate their association with the group:

38. All the property, both real and personal, that each and every member of a congregation or community has, or may have, own, possess or may be entitled to at the time he or she joins such congregation or community, or becomes a member thereof, and all the property, both real and personal, that each and every member of the congregation or community may have, obtain, inherit, possess or be entitled to, after he or she becomes a member of a congregation or community, shall be and become the property of the congregation or community to be owned, used, occupied and possessed by the congregation or community for the common use, interest and benefit of each and all of the members thereof.

39. None of the property, either real or personal, of a congregation or community shall ever be taken, held, owned, removed or withdrawn from the congregation or community. . . and if any member of a congregation or community shall be expelled therefrom, or cease to be a

member thereof, he or she shall not have, take, withdraw from, grant, sell, transfer or convey, or be entitled to any of the property of the congregation or community or any interest therein. . . .

40. Each and every member of a congregation or community shall give and devote all his or her time, labor, services, earnings and energies to that congregation or community, and the purposes for which it is formed, freely, voluntarily, and without compensation or reward of any kind whatsoever, other than herein expressed. . . .

45. The act of becoming a member of a congregation or community shall be considered as a Grant, Release, Transfer, Assignment, and Conveyance to that congregation or community of all property, whether real or personal, owned by any person at the time of his or her becoming a member of the congregation or community, or acquired or inherited at any time subsequent thereto; such property to be owned, occupied, possessed and used by the congregation or community for the common use of all its members. (qtd. in Peters 199-200)

Whereas the United Order was burdened with a complex system of calculating the net worth of one's service to the group, the Hutterian Bruderhof is under no such obligation. Also, a departing member of the United Order could cause serious financial strain upon termination of affiliation. No such threat exists among the Hutterites. They are free to expend surplus cash on the needs of the colony, or invest it to prepare for the time (always in the not too distant future) when the colony will have grown too large, and new land, buildings and capital equipment will be needed to start a new colony. Much the same rule applies within the context of Israeli communalism. Over 90% of the Jewish residents of Israel live as self-supporting

individuals outside the bounds of any type of communal organization. A person who cannot or will not adjust to the rules and requirements of the kibbutz or the moshav is asked to leave without any expectation of reimbursement or compensation by the commune (Blasi 148).

Within the framework of the United Order, one's labor and therefore, one's worth, could be too crassly calculated. It is one thing to muck out the cattle barn knowing your ten hours are needed and contribute, in their own miserable way, to the survival of the colony. It is quite another situation to know that your ten hours in the barn receive less value than five hours at the handloom. (Which would you choose?) Whenever this principle of "accountability" was introduced into a United Order, it was just a matter of a short time before the internal tensions of the system tore apart the cohesive fabric of the Order. In the case of St. Joseph, Arizona, it took only two months.

Latter-day Saints today consider the Law of Consecration to be, as Joseph Smith said in 1831, a "higher law" in that they recognize that it is the expectation that someday they will again be expected to embrace its principles in their personal living (D&C 42). The Doctrine and Covenants is recognized by Mormons as canon scripture. Sections 42 and 82 still exhort the Saints to consecrate their time, talents and all that they own, if so called upon, for the building up of the Kingdom of God. Although Mormons rarely think in terms of the United Order today, a strong sense of cooperation and community still exists. Faithful members of the Church are required to pay a full tithe on their earnings base (increase), which amounts to roughly ten percent of one's gross income. In addition, the Saints are expected to contribute, on a monthly basis, a "Fast Offering," for the needy based on abstaining from two regular meals and giving the equivalent cost (and more, if possible) to the Church for its welfare program. Members, or their families, are also expected to support themselves while on a mission (eighteen months to two years depending upon one's age, sex, and marital status). One is also encouraged to help with the missionary fund and in the latter part of 1991, a new category, "Humanitarian Service," was

added to the official form given to members on which to declare their contributions. Members are also encouraged to give willing support to worthy charities or other non-profit groups with which they may be affiliated or have sympathy (e.g., Red Cross, Boy Scouts, United Way, political parties, etc.). In short, a Mormon is expected to "pull his or her own weight."

Heavy time constraints are placed on the shoulders of an active Latter-day Saint. There are no paid ecclesiastical positions in a local Mormon congregation. In addition to a demanding meeting schedule on Sunday (sometimes requiring in excess of six or eight hours of one's time throughout the course of the day), a person may be asked to spend one evening a week working in a temple, devote another evening a week as a volunteer in a genealogical library, be a scoutmaster and teach a mid-week class for adolescent young women, or participate in a service project for an ill or needy person--all on a non-paid basis. All this activity and demand on one's time, talents and finances are considered by Mormons to be an accepted standard of service--an application in the twentieth century of the principles of the Law of Consecration and Stewardship. Just as the United Order of the nineteenth century provided the Latter-day Saints with a goal, our present-day demands also help keep alive a spirit of idealism in the Church.

If we, as Latter-day Saints, are to flourish and persist in our ideals of love and charity for all, we must not cease to forget that basic query: "And who is my neighbour?" (Luke 10: 29). This has been quite effectively summed up by Arrington and Bitton:

Success in such ventures is often measured both by endurance and by the degree of egalitarianism achieved. If these were the sole criteria, the cooperative [Mormon] communities did not approach the success of Hutterite or Shaker communes, for Mormon experiments were short-lived, and 'free agency' and economic inequalities persisted among the Saints. But if it were possible to measure the value of property thus 'consecrated'

and the number of man-hours devoted to the Mormon experiment, the totals would be impressive. There were, in addition, personal rewards. Many of those who lived in the United Order, especially in the more rigorous communities such as Orderville, Utah, saw their experience as a time of near-perfection in Christian living, a spiritual success if not an economic one. The ideal remains a part of twentieth-century Mormon awareness.

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Have we extended ourselves to the maximum limit? Do we really believe and hope for a re-establishment of the United Order of Enoch, or do we just give it lip service? Can we learn from the Hutterite and Israeli experiences?

Is it, perhaps, possible that we might just have something important to learn from the Hutterites and the Kibbutzniks? Have we become too affluent and independent for our own good? We pledge ourselves to the principle of the United Order, but do we really believe in it with the passion which will be required when the demand for our support finally comes? Or will we mortgage our property and deposit the money in a fund in a bank beyond the reach and knowledge of our Church leaders as was done by some of the Saints in Saint George in the 1870s when they feared that they would be required to consecrate all that they had to the Church and the Order (Allen 71). We might shrug our shoulders and casually remark that at this time, under present circumstances the United Order or something closely akin to it is not possible.⁴ But think of the success of the Hutterites who, with the exception of a forty-year interim in the second third of the nineteenth century, have sustained an organization remarkably similar to the United Order for over 450 years or that the oldest Israeli kibbutz has been in operation for well over eighty years. It is a documented fact that long-term communal societies can survive and thrive.

Over one hundred years ago John Humphrey Noyes said of the Shakers:

The example of the Shakers has demonstrated not merely that successful communism [communalism] is subjectively possible, but that this nation is free enough to let it grow. It is no more than bare justice to say that we are indebted to the Shakers more than to any or all other social architects of modern times. Their success has been the solid capital that has upheld all the paper theories and counteracted the failures. (qtd. in Burns 94-96)

The above statement was written before the Western Europeans and Americans were aware of the successful Hutterite colonies in the Ukraine and long before the establishment of the first Israeli communal group. We can add to the statement of Noyes the success of these two groups which has been more phenomenal than that of the Shakers. And, I hope we, as Latter-day Saints, can humbly admit that here is an area which warrants our attention and which we can improve upon. We openly subscribe to the Thirteenth Article of Faith that, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Perhaps it is not meant for communitarian societies to persist over a long period of time; they can often become too successful. In fact, if we look at the origin of the word utopia we find that it is a fictitious island created in the sixteenth-century mind of Sir Thomas More in a work by the same name and means not a place (nowhere). Latter-day Saints often argue that a true utopian community may indeed be beyond the reach of the complex, urbanized, industrialized world in which we now live. Or, is it our reluctance to give up our comfortable, independent ways which keeps us from our ideal of communal life? Was the United Order such a total failure that we now use its demise as a justification of our unbridled celebration of capitalism and free enterprise?

The founder of the Methodist Church, John Wesley, had something to say about the affluence and the success of a new religious movement such as the one he

was leading [which] bears a strong warning for us to ponder:

I do not see how it is possible, in the nature of things, for any true religion to continue long. For religion must necessarily produce industry and frugality. . . cannot but produce riches. But as riches increase, so will love of the world, in all its branches. (qtd. in Burns 100)

Notes

¹One might argue that the Shakers, too, were a long-term success. Mount Lebanon, their first colony in North America, was organized in 1787 about thirty miles east of Albany, New York, near the Massachusetts boundary (Andrews 56-57). However, today there are only six surviving practicing Shakers, all living in their last residential colony, Sabbathday Lake, Maine. Four of the six remaining Shakers are over the age of seventy. The group experienced a major decline in population after the American Civil War and many of the colonies died out by the 1920s and those which persisted into the second, third and final quarters of the twentieth century were made up of older people, an aging population caring for even older folks. Much of this population decline was due to the fact that the Shakers believed in strict celibacy (Andrews 230-231). We can consider the Shakers to have been a dynamic vital movement for not much more than half a century before it became moribund and lost its original dynamism. Other groups, such as the Amana Colony and the Oneida Commune, did not die out. They matter-of-factly discarded communalism for shareholder capitalism--they went from communalists to consumers (Oved 167-192; Barthel passim)., [Back to Top](#)

²Those of you who have lived in rural Utah, Idaho or other parts of the Intermountain West may well remember the "Merc," which was often the one, and only, store in the community. These cooperative mercantile institutions, as they were known, all started out as consumer-controlled cooperative stores but by

the end of the Great Depression in the 1930s all but eight of the more than one hundred fifty institutions had either gone out of business or had converted to individually owned or public stock corporations (Arrington, Fox, and May 105)., [Back to Top](#)

³The Orderville project was not the first attempt by Mormons to live communally. In the early days of the Church (in the 1830s), partnerships of a communal nature--also called the United Order--had been established. Although Joseph Smith and other early leaders of the Church gave strong initial support to the establishment of these United Orders (DePillis *passim*), by 1835 the LDS Church had abandoned its efforts to induce its members to live communally (Nelson 23). Much has been written regarding the reason why the early communalist effort was abandoned (see Huff 4-5; DePillis 118, 220-263; Arrington, Fox, and May 15-40; Allen 16-19; Peterson 91-92; and Hansen 123-126). Whatever the reason for their failure, the fact remains that although the Doctrine and Covenants, Sections 42 and 82, give an explicit charge to consecrate one's properties and energies to "the building [up] of the Kingdom of God" (Nelson 19), from the time the Latter-day Saints had settled in the Rocky Mountain region no serious attempt was made to honestly live up to the ideals of this edict until the 1870s.

We should not attempt to equate the Orderville United Order with the United Order of the early days of the Church. Joseph Smith himself rejected full communalism. In 1831, after being absent from the large Mormon community of Kirtland, Ohio, he returned to find some of the Saints organized into a communal society which they called "the family." He persuaded them to come out of their communal association and prepare themselves for a "more perfect law of the Lord" (Nelson 20). This "more perfect law" is known as the "Law of Consecration and Stewardship" which is found in Section 42 of the Doctrine and Covenants. It is the text of a revelation given to Joseph Smith in reaction to his encounter with the communalist "family." Under the terms of this law, all members of the Church were required to be prepared, if asked to do so, to consecrate all they owned

(including time, talents, energy and material wealth) to the Church for "the building of the Kingdom of God and the establishment of Zion" (Nelson 19). The legal mechanism for carrying out this law was to be the United Order (Nelson 19). But, as we saw above, the practical social mechanism by which this law would be applied on a day-to-day basis is not clearly stated. However, at a later time, Joseph Smith was asked by a reporter. "'Do Mormons believe in having all things common?'" His reply was an emphatic, "'No!'" (qtd. in Nelson 20). Later, in the [city] of Nauvoo, the Prophet wrote in his journal, "'I preached on the stand about one hour on the 2nd chapter of Acts, designing to show the folly of common stock [holding property in common]. In Nauvoo, everyone is steward over his own'" (qtd. in Nelson 20). It should be clear that whatever the original intention of Section 42 of the Doctrine and Covenants, it was not to establish a community of goods.,

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⁴In 1944 the Communal Properties Act (also referred to as the Land Sales Prohibition Act) was passed by the legislature of the province of Alberta which severely restricted the size and growth of Hutterite colonies in the area. Because of this law, Hutterites were either forced to move out of the province to establish new colonies (which accounts for the fifty plus colonies each in Montana and Saskatchewan, plus the five in the state of Washington) or to locate themselves in the less productive Peace River Valley in the northwestern part of the province and in adjacent land in British Columbia. This legislation which has been so unpopular with the Hutterites was introduced by Solon Low of the Social Credit Party and was co-sponsored by fellow Social Credit Party member, N. Eldon Tanner, both of whom were active, prominent Mormons from southern Alberta (Hostetler 133). (Can you appreciate why I was met with so much suspicion when I announced to my Hutterite friends who lived within sight of the LDS Temple in Cardston that I just happened to be interested in their way of life and the fact that I was an active Latter-day Saint from an LDS college in Hawaii had nothing to do with my presence in their midst?) This law was not repealed until the Labor Party took control of the government of Alberta in 1973. In 1962,

another Mormon from southern Alberta proposed a resolution at the provincial Progressive Conservative leadership convention which "called for the breaking up of existing Hutterite colonies and forcing them to live on individual farms so that they 'can enjoy the freedom of our country'" [italics added] (Palmer 47-48). It is troubling to me that of all people in the region the Mormons should have had the greatest sympathy and toleration for the Hutterite Bruderhof which, in so many ways, approximates the Latter-day Saint model of communalism. Are we so close to the trees that we can't see the forest?,
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Appendix 6

Native American Elijah Harper, a former member of the Canadian parliament, called for a Sacred Assembly at a prophetic meeting place called Sagkeeng. Harper, guided by a vision of bringing Native peoples and non-Native peoples, Christians and traditionalists, together in unity and love, scheduled this second Sacred Assembly for August, 1997. From around the globe came indigenous peoples for the gathering. At week's end, as the delegates prepared for their homeward journeys, there was a definite air of disappointment.

Feelings of tension, alienation and pain had replaced the hopefulness which had brought them there.

With tears in his heart, Harper still clung to his dream: "We will all walk together in this land. And this land will be healed, and this nation will be blessed." 1 Is this just the vision of one man, or does it have a basis in fact, a basis in ancient prophecies written by your grandfathers? The Church of Christ invites you to consider this matter and our vision for the future of Native American peoples.

When Jesus Christ walked among the Jewish people in ancient Palestine, He told them that He had other sheep, or people, who were not of that place. They too would hear his voice and His Gospel of peace and reconciliation with man and with the Father (St John 10:16), for his mission was to carry that gospel of reconciliation and redemption to all the house of Israel.

Holy prophets of old did bear witness that a remnant of the house of Israel would be preserved by the hand of the Lord and would travel across the seas to a land, choice above all other lands. Here a righteous branch of Israel would be preserved. These promises are found recorded in the Holy Bible. Native American traditions bear record that many of the inhabitants of ancient America were of the house of Israel, people who had been led by the hand of God from Jerusalem to a "land of promise": "The principal chiefs were four.... Together these tribes came from the other part of the sea, from the East, from Pa Tulan, Pa Civan. These, then, were the three nations of Quich's (the Mayan Indian people), and they came from where the sun rises, descendants of Israel, of the same language and same customs." 2

A history of these people, kept by their spiritual leaders, can be read today, for it was miraculously preserved by the hand of the Lord, and then revealed and translated by the power of God in the latter day. It is called the Book of Mormon. It tells the story of how Jesus Christ came to this remnant of Israel in America shortly after his resurrection. He walked among the ancestors of many of today's Native American peoples and taught them the ways of righteousness and peace.

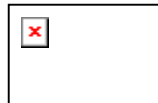
Do any of the tribes of America have such a tradition of a white, bearded god who once walked among them? Listen to the words of one anthropologist: "Just as our era began with Christ, that of the ancient Mexican people began with Quetzalcoatl. He is the central and most powerful figure in the mythology of all Mesoamerica. As lawgiver, civilizer, religious teacher ... he exemplified a way of life superior to anything known before."

The Book of Mormon contains many prophecies of Jesus Christ concerning the Native American of today. These prophecies tell us that the Native American peoples will again be restored to the lands of their inheritance, that a righteous branch of Israel will be established in this land and that the presence of Jesus Christ shall be in their midst. They tell us that the native peoples of this land will rise up out of obscurity and flourish upon the hills. Yes, this land will be cleansed and healed, the nation blessed and God's people will walk in love and peace.

But these marvelous and prophesied blessings will not be the result of human wisdom and planning; they will become a reality only as the peoples of America turn to the God of this land, who is Jesus Christ. He alone is the one who will establish justice, freedom and righteousness as our grandfathers once enjoyed. This is Israel's day. It is your day, and the Spirit of God says, "Come."

Yes, come, and learn of Jesus Christ. Learn of his wonderful plans for Native American peoples. The Church of Christ invites you to share with us in the heritage God has given to the peoples of this wonderful land of promise.

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APPENDIX 1

Christian and Essene Common Features

Christianity and the Essenes sect have too many features in common for it to be chance.

They both believe in baptism. Vermes tells us the Manual of Discipline ordained that the initiate "shall be made clean by the humble submission of his soul to all the precepts of God" but only after "his flesh is sprinkled with purifying water and sanctified by cleansing water".

The earliest Christians "held all things common" - they were primitive communists. Yet the Manual of Discipline states that all shall bring their "knowledge, powers and possessions" into the Community, that they shall "eat in common and pray in common" and that a new member's property shall be "merged...to the Community".

The early church in Jerusalem was led by the twelve Apostles (still twelve even after Judas had died showing that the Apostles were not particular persons but positions to be filled when vacant - fourteen or possibly fifteen Apostles are mentioned in the gospels) of whom Peter, James and John had special responsibility. The Community was led by a Council of 12 people, apparently with three priests having special responsibility.

Both the Community and the first Christians were messianic: the Christians regarded Jesus as the Messiah; the Community had their "Teacher of Righteousness" with a similar history.

Both communities also use the same phraseology. Jesus said: "blessed are the meek for they shall inherit the earth", an exact expression of the Community's beliefs about itself for they called themselves "the Poor" and "the Meek" and they were preparing themselves to inherit the earth when God's kingdom on Earth was created. Many other instances can be quoted especially from Matthew which was the one closest in language to the Aramaic.

Both communities originally cleaved rigidly to the Law of Moses and so, evidently did Jesus because he says in the Sermon on the Mount that he has not come to destroy the Law but to fulfil it and that "one jot or one tittle shall in no wise pass away from the Law till all things be accomplished".

If the confusion of the timing of the Last Supper in the Bible is anything to go by the calendar used by Jesus did not match the official Jewish one. The Community used a solar rather than the official lunar calendar which might have allowed Jesus and his disciples to have had their Passover meal a day earlier so that he was crucified before Passover started.

Both communities had an identical ritual meal. The Christian one supposedly specially instituted by Jesus at the last supper, the Community one laid down in the Manual of Discipline in which the priest shall "bless the first fruits of the bread and new wine" after which the Messiah, who is present in spirit, or the Nasi, who is really present, extends his hand over the bread that they might begin.

Both communities referred to their leader as "Master".

Both communities held an important gathering at Pentecost.

New Testament scholars believed John was the last of the gospels written and was strongly influenced by Persian religion and Platonic philosophy. From the scrolls however some scholars now take a different view - John follows the tradition of the Essenes. John has the conflict of Light and Darkness and expressions like, "the light of life", "children of light", "walking in darkness", "the spirit of truth" and "eternal life" all of which occur in the Manual of Discipline. John has:

And all things were made through him, and without him was not anything made that was made.

The Manual of Discipline has the following:

And by his knowledge everything has been brought into being. And everything that is, he established for his purpose; and apart from him nothing is done.

The scroll fragments prove to be messianic, make use of the same frequent scriptural quotations used in the New Testament books, have similar concepts of Righteousness, Piety, Truth, Justification, Works, the Poor, the Meek and use similar vocabulary. The Hebrew word "hesed" in the Qumran fragments is translated by traditional Qumran scholars as "Piety" but it can also be rendered as "Grace" which is the translation used in Paul's epistles. Scroll words are Christian words.

The Essenes as proto-Christians

The Essenes had a high appreciation of the inspired law of God. The highest aim of their lives was to become fit temples of the Holy Ghost (1 Cor 6:19), to perform miraculous cures and to be spiritually qualified for forerunners of the Messiah. They taught the duty of mortifying the flesh and the lusts thereof. Scrupulously avoiding oaths; they avoided impure contact with the heathen and the world's people and lived retired from the world, being in numbers about four thousand. They strove to be like the angels of heaven. There were no rich and poor or masters and servants amongst them. They lived peaceably with all men. A mysterious silence was observed while eating; a solemn oath was required on becoming a member of the secret order, which required three things:

Love of God;

Merciful justice to all men, and to avoid the wicked, and help the righteous;

Purity of character, which implied love of truth, hatred of falsehood, and strict observance of 'the mysteries of godliness' to outsiders—that is, heathen and publicans.

They endured suffering for righteousness' sake, with rejoicings, and even sought it; regarding the body as a prison for the soul, they desired the time to come to

escape from it; they recognized eight different stages of spiritual growth and perfection:

Bodily purity;

Celibacy;

Spiritual purity;

The suppression of anger and malice, and the cultivation of a meek, lowly spirit;

The attainment of true holiness;

Becoming fit temples for the Holy Ghost;

The ability to perform miraculous cures, and raise the dead;

Becoming forerunners of the Messiah.

Finally they took a solemn vow to exercise piety toward God and justice toward all men, to hate the wicked, assist the good to keep clear of theft and unrighteous gains, to conceal none of their mysteries of godliness from each other, or disclose them to others. They were to walk humbly with God, shun bad society, forgive their enemies, sacrifice their passions, and crucify the lusts of the flesh. They disregarded bodily suffering and even gloried in martyrdom, preaching and singing to God amid their sufferings. They wore their clothes until they became ragged. Their food consisted of bread and water, and wild roots and fruits of the palm tree. They enjoined their duty, not only of forgiving their enemies, but of seeking to benefit them, and of even blessing the destroyer who took life and property. Such was the religion, such the moral system, such the devout piety and such the practical lives of the Essenian Jews, a religious sect which flourished in Alexandria and Judaea before the birth of Christ and was plainly replaced in history by Christianity.

Clearly Essenism and Christianity are strikingly alike in their essential features. The former system contains nearly every important doctrine and precept of the Christian religion. Ask why these two religions should

be of such similar character. Ask why it should not be quite simply that Christianity is an outgrowth of Judaeian Essenism. Indeed, ask why we are not driven to that conclusion. Both:

are alike, and Essenism is much the older system;

religions are an outgrowth of Judaism;

were known and taught in Judaea and in Alexandria.

Neither Josephus living in Judaea nor Philo in Alexandria speak of Christianity, yet both describe a remarkably similar religion in doctrines and moral precepts which they call Essenism. The gospel writers, claiming to describe the events which led to the foundation of Christianity, tell us of two of the three main sects of Judaism, the one which they miss out being the Essenes. Yet they describe a sect which Josephus does not mention called the Nazarenes, the very sect which later became called the Christians.

Does this not suggest that Essenism was another name for Christianity but that it had not yet changed its name—an event which happened, not in Judaea so much as when the sect escaped into the Roman Empire at large? Gibbon in Decline and Fall thought so.

Christian writers said quite clearly that Essenism and Christianity were the same religion, the former name being used at an earlier period. Eusebius, a standard ecclesiastical writer of the fourth century, asserts in his History of the Church:

Those ancient Therapeuts (Essenes) were Christians, and their ancient writings were our gospels.

A father of the church asserts the Essenes originated the Christian religion. Ask why then our modern day clerics vehemently deny it.

In Matthew 18:17 we read Go tell it to the church uttered before, the Christians claim, there was a church. The Essenes, held assemblies and congregations, words translated as church, leaving us to infer that Jesus and his disciples were Essenes.

Centuries prior to that era the Essenes had not only churches, but bishops, deacons, elders, priests, disciples, scriptures, gospels, epistles, psalms, hymns, mystery, allegory, and so on. Christ and his apostles had nothing to originate, either with respect to doctrines, precepts, church polity, or ecclesiastical terms—all being established for them centuries before that era. The Essenes and Christians could not have existed at the same time as separate institutions—they were too similar. The latter must have emerged from the former.

Josephus says, the Essenes were scattered far and wide, and were in every city, being quite numerous in Judea in his time. But he makes no reference to any sect or religious order by the title of Christian. Christianity not yet have been called by that name, or Josephus was still unaware of the change.

We are driven to the conclusion that Christianity was derived from Essenism. What then was the significant difference? It was that Christianity grew among gentiles while Jewish Christians remained Essenes. Tacitus in 104 AD is the first of the three hundred writers of that era that makes any mention of Christianity, Christ, or a Christian. This was a decade after Josephus' last book. Until then the name Christianity had not yet been widely recognised as something different from the Jewish original. Around 100 AD the new name, Christianity, which had been coined a few decades earlier, came into widespread use to distinguish gentile Essenes from Jewish Essenes.

We still find Christians desperately denying the obvious:

The Essenes did not believe in the resurrection of the physical body but believed in a spiritual resurrection, and omit from their creed the Trinity and Incarnation doctrine, and therefore they could not have been the originators of the Christian religion.

Philo seemed to be expecting a messiah and he spoke of the incarnate word. As for the doctrine of the Trinity, we have the authority of Eusebius that they taught this doctrine too. So that it is not true that they did not

recognise these two prime articles of the Christian faith, the Incarnation and Trinity doctrines.

Some modern Christians assert that the Essenes not only omitted to teach these doctrines, but that, on the other hand, they taught other doctrines not taught in the Christian New Testament. This is not unlikely. The Christian religion frequently changed its doctrines to fit the circumstances throughout its history. How this fits with the doctrine of an infallible word of God, is anybody's guess but Christians have never been inquisitive types.

Christians followed in the tradition of Judaism, which changed even the name of its God from Elohim to Jehovah. Its leader and founder Abram was changed to Abraham, and his grandson and successor from Jacob to Israel. Jews most often changed their religions doctrines when they came in contact with nations teaching a different religion. They were inclined to imitate and borrow and thus effected important changes in their religion. For example, they never had a doctrine of future punishment till after they were brought in contact with the Persians in Babylon who had long taught these doctrines. Even their national title was afterwards changed from Israelites to Jews.

The name of the Essenes had been changed previously from Hassidim to Essenes. Philo calls them Therapeutae, and Eusebins says the Therapentae were Christians. Doesn't this settle the matter?.

Essenes had their Exoteric and their Esoteric doctrines. The latter, which seems to have included the incarnation, atonement, trinity, and all the other standard eastern doctrines now included in the term Christianity, they never published to the world. Hence only their Exoteric doctrines have been noted. Christianity is merely a continuation of eastern beliefs as taught by the Essenian sect.

SOURCE:

<http://www.askwhy.co.uk/awmob/awess/ess320EPCCommonFeatures.html>