

SINCE CUMORAH

NEW VOICES FROM THE DUST



BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

Editors of the *Era* take great pleasure in welcoming Dr. Hugh Nibley back to these pages. His fertile mind and gifted pen have contributed much of deep significance and lasting value through *Era* pages over the past two decades. Brother Nibley is well qualified to write the current series, *Since Cumorah*. Trained primarily in classics, he has, since joining the staff of Brigham Young University some eighteen years ago, gravitated into the field of religion, which is at present his principal academic concern. While a visiting professor at the University of California in Berkeley in 1959-60 he did intensive work in Egyptian and Coptic and has recently published a study on the newly discovered Coptic Christian writings in *Vigileae Christianae*. He holds bachelor of arts and doctorate of philosophy degrees from the University of California. He has also had long articles on Classic and Semitic subjects appear in the *Classic Journal*, the *Western Political Quarterly*, the *Jewish Quarterly Review*, *Western Speech*, *Church History*, and the *Revue de Qumran*.

Introduction: A clear and complete survey of newly discovered Jewish and Christian manuscript treasures would have to run into thousands of pages. To present the same material in a moderate compass and at the same time do it justice is as hopeless a task as trying to sketch Bryce Canyon by moonlight. Should one try for the details? One quickly discovers the folly of that. But on the other hand, to omit the vast intricacy of the scene is to miss the peculiar and essential quality of it. Yet we cannot simply walk off without comment, for what we are beholding is of immense significance.

The purpose of the somewhat labored pages that follow is to lead up to better things by giving the reader some idea of what we are

dealing with, of the scope and nature of the writings that are now being read with wonder and amazement by students of religion, and of the strange doctrine and baffling problems they present. The rather tedious preliminary survey that follows cannot be avoided: One cannot enjoy the pageant that follows without a program, no matter how dull the program itself may be. If the reader is somewhat bemused at the outset, he should bear in mind that all the scholars are more or less floundering around today in the rising flood of parchments and papyri that has caught everyone by surprise. If we cannot swim or wade in these waters, we can at least venture down to the shore line to see what all the excitement is about.

The time has come for Latter-day Saints to turn their attention to those ancient Jewish and Christian documents the discovery of which in recent years, and especially since World War II, has brought about a radical reappraisal of all established views about the nature of the two religions and their scriptures. The significance of these findings can best be demonstrated by reference to a number of propositions set forth in the Book of Mormon, the first of which we take from the thirteenth chapter of 1 Nephi. Of these, proposition number one is that the Bible has come down to the world in a mutilated form:

"... for behold, they have taken away from the gospel of the Lamb many parts which are plain and most

precious; and also many covenants of the Lord have they taken away. . . .

"... because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble. . . ." (1 Nephi 13:26, 29.)

Proposition number two is that the Lord will put an end to this state of things by the bringing forth of more information:

"... I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine

point, whether we see in 1 Nephi 13 reference to the Bible and the Book of Mormon only or to yet more records to come (as is clearly indicated in 14:26), we have at least the clear declaration that certain books and records apart from the Bible are to come forth and change men's view of the Bible itself, because of whose mutilation "an exceeding great many do stumble." (*Ibid.*, 29.)

These two propositions more than anything else set the Christian world in fierce opposition to the restored

on which the Protestants stood as firmly as the Catholics, that the Bible was not only the whole revelation of God to man, but that it could not possibly contain the remotest inkling of an error—the scriptures were inerrant and all-sufficient for our instruction. And here was a book not only put forth as holy scripture, but announcing to the world that the Bible contained "mistakes of men!"

We say it is difficult now to imagine how the Christian world reacted to these propositions because today there is hardly a Christian scholar in the world who does not acknowledge that our Bible in its present state leaves much to be desired and who does not look for improvement from new documentary discoveries.⁴ What has brought about this change? Exactly what the Book of Mormon predicted—the coming forth of more books and records. To these we now turn our attention.

The New View of the Old Testament. The change of attitude toward the Old Testament in our day has come suddenly and surprisingly. Up until the present generation the Christian world enjoyed the conviction that it had pretty well taken the measure of the Bible, and that the future could hold little more than an indefinite repetition of familiar sermons and commentaries lubricated by the occasional addition of learnedly specialized and technical footnotes. If the fundamentalists had their "once-for-all" Bible, the higher critics were no less satisfied that their own interpretations were definitive. In the same year (1889) in which Westcott and Hort issued the first edition of what they fondly entitled "The New Testament in the Original Greek," thereby serving notice that the most formidable of all textual problems had been solved, "Robertson Smith expressed his belief that . . . nothing of vital importance for the study of the Old

Some of the discoveries of ancient records in the Near East were made by desert people such as this Arab pictured with his donkey and little band of sheep.



own power, much of my gospel, which shall be plain and precious. . . ." (*Ibid.*, 34.)

This knowledge is to be imparted by written documents, including some of the writings of Nephi's own descendants, "hid up to come forth unto the Gentiles." (*Ibid.*, 35.) But aside from them we are told of "other books . . . these last records" (39-40, both in the *plural*) which are to come forth to and circulate among the gentiles before their conversion to the gospel. Since it is made very clear throughout the chapter that the gentiles referred to are *not* the Church, it would appear that the books and records which are "seen among the Gentiles" (40) may be other writings besides the Book of Mormon.¹ Not to labor the

gospel from the beginning. Before the Book of Mormon had even come from the press, the headlines of the Rochester *Daily Advertiser* screamed forth the world's first recorded reaction to the mission of the Prophet: "Blasphemy! Book of Mormon, Alias the Golden Bible!"² No blasphemy could compare with that of declaring that there could be other scriptures besides the Bible, unless it was the declaration on the title page of the Book of Mormon that the revealed Word of God might contain "the mistakes of men." It is difficult for us today to imagine the shock and horror with which these two propositions were received by the Christian world.³ Since the days of Saint Augustine it had been the cornerstone of the Christian faith,

Testament remained uncertain.”⁵ As in so many other fields, the neat and easy rule of evolution, that greatest of time and work-savers, explained everything: “Owing until recently to the lack of any real control of their views from external sources, biblical scholars have been forced to construct their systems in a historical vacuum,” Professor Albright reminds us, and since they lacked solid information, “to redeem their constructions from pure subjectivity the ablest of them were forced to em-

the great discoveries of our time were heralded by impressive preliminary rumblings. In 1886, according to Eduard Meyer “not a single document existed to attest the authenticity of the Old Testament as history.” A year later the Amarna Tablets, a whole library of correspondence between the kings of Egypt and the princes of Palestine and Syria in the days of the Patriarchs, came forth.⁸ But the great and revolutionary discoveries came with the finding of two other libraries,



The valuable Pyramid Texts were discovered at Gizeh near ancient Memphis in Egypt.

ploy some philosophical scheme as a frame of reference.” That was where evolution came in, a “unilateral evolution from the materialistic, sensuous, and disorderly to the spiritual, the ideal, and the orderly,” which “formed a bed of Procrustes into which all facts and generalizations had to be fitted.”⁶

The sudden acquisition of vast amounts of solid factual information where only speculation was known before has left many scholars standing at the post: “Though Bible scholars live in an age of unprecedented discovery,” Cyrus Gordon notes, “they stand in the shadow of 19th century higher criticism . . . even though archaeology has rendered it untenable.”⁷

There is no excuse for this, since

those of Ugarit and Qumran.⁹ The former was first discovered at Ras Shamra (“Fennel Cape” on the Syrian coast) in 1928, but it is still yielding documents, thirty boxes of tablets, “a whole new archive,” having been found in 1960.¹⁰ Here is a temple archive from the fourteenth and fifteenth centuries BC, kept by Israel’s closest neighbors, the Canaanites. From these records we learn for the first time how close the ancient Hebrews were in culture and religion to those Canaanites and can appreciate the force of Lehi’s remark to his sons that the one real difference between their own ancestors and the earlier inhabitants of the land was a moral one: “Do ye suppose that our fathers would have

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SOME IMPORTANT MANUSCRIPT DEPOSITS IN THE OLD WORLD

1 Knossos, where Sir Arthur Evans in 1900 discovered the library of the Palace of Minos, between 3,000 and 4,000 tablets from the 15th century BC, written in the Minoan Linear Script B. In the 1950’s a young British architect, Michael Ventris, deciphered the writing and showed it to be Greek. This has altered the whole picture of ancient Near Eastern civilization and brought the Patriarchs of Israel into contact with people speaking languages related to our own.

2 Modern Pylos in Messenia, where C. Blegen in 1939 discovered 600 tablets of a Mycenaean palace archive. More tablets were discovered after 1952 when work was resumed after World War II. These tablets, in Linear B script, showed that the Mycenaeans were Greeks, and that Greeks (whose language is often surprisingly close to our own) were busy in the Near East as early as the times of the Patriarchs.

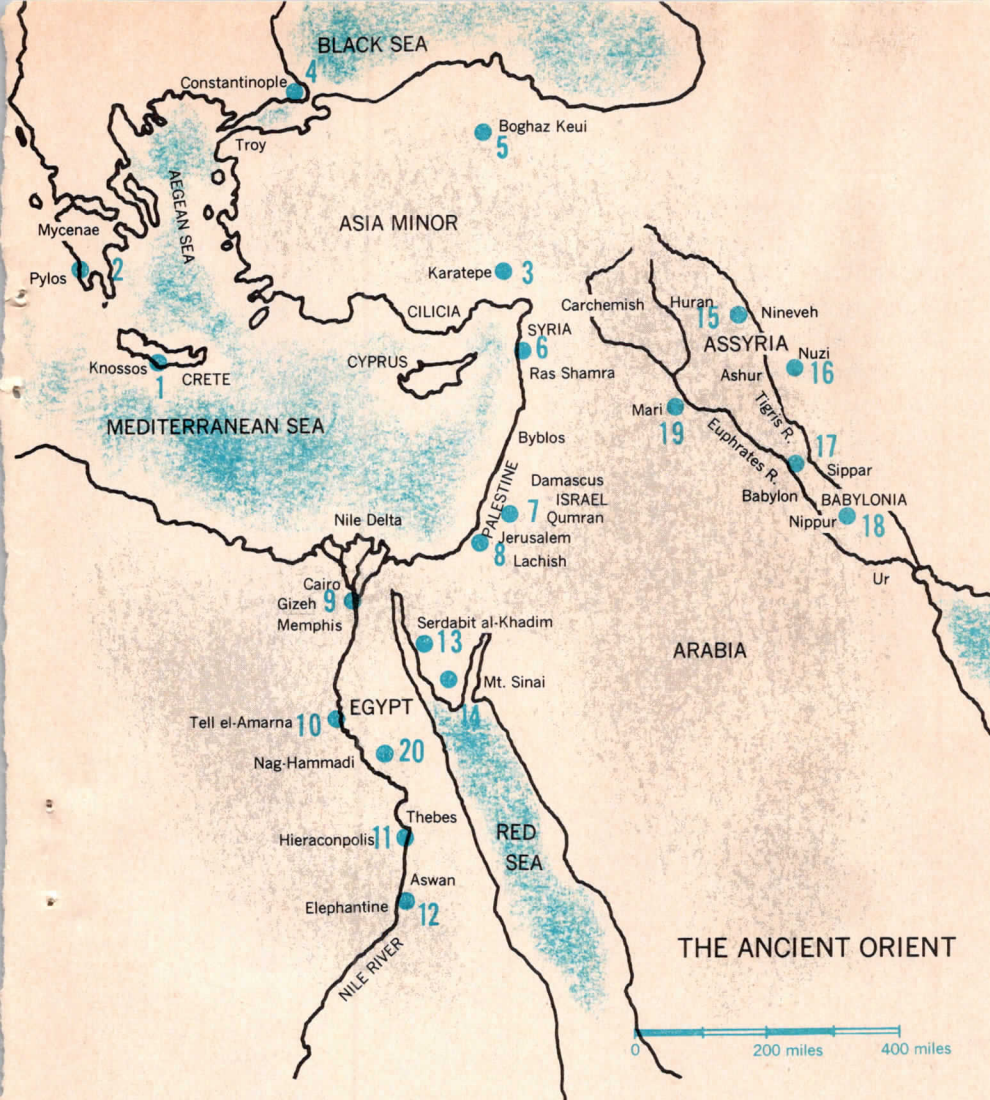
3 Karatepe where since 1946 have been discovered inscriptions in Phoenician and Hittite, telling how people migrated and founded cities in the century before Lehi.

4 Constantinople, where in 356 the Emperor Constantius founded the Imperial Library, from which a vast number of ancient mss. came to Europe in 1453ff. The city had a very ancient patriarchal library and many monastic libraries. There, in the library of the Jerusalem Patriarchate, the Greek P. Bryennius in 1872 discovered among many valuable early Christian Apocrypha the only known text of the *Didache*, which describes the organization and function of the church cir. 140 AD.

5 Boghaz Keui, where beginning in 1906 H. Winckler excavated the royal archives of the Hittites—more than 10,000 cuneiform tablets from the 14th and 13th centuries BC, mostly written in Hittite, a language related to our own. Scholars had formerly maintained that the Hittites, with whom Abraham has intimate dealings in the Old Testament, were either a myth or a scribal mistake—that they never existed!

6 Ras Shamra (ancient Ugarit), where C. Schaeffer beginning in 1929 brought forth thousands of tablets from a temple archive of the Canaanites going back to the 14th century BC. They are in a language closely related to Hebrew and contain many expressions and concepts that are close to those of the Old Testament, making it possible to solve many Bible mysteries and brightly illuminating certain phases of the early history of Israel. Thirty more boxes of tablets were excavated in 1960.

7 Qumran and the surrounding area, where since 1947 hundreds of caves have been explored, many of them yielding written documents comprising tens of thousands of fragments and more than 400 separate works. The most valuable of



these were written by Jewish sectaries in the first century BC. The remarkable resemblance of their institutions and language to those found among the early Christians has called for a complete re-evaluation of the nature both of early Christianity and of Judaism.

8 Lachish, where in 1935-6 J. L. Starkey discovered the first of the Lachish Letters, the office files of a military garrison of the time of Lehi. These 18 ostraca (writing on potsherds), written in Hebrew, give eyewitness accounts of the state of things in Palestine just before the fall of Jerusalem.

9 Gizeh near ancient Memphis, where the *Pyramid Texts* were discovered cut in the walls of tombs and passages of the kings of the V and VI Dynasties of Egypt (2600?-2200 BC). First collected and published by G. Maspero in 1881, they run in K. Sethe's edition to 712 spells and 1,048 pages. These writings are continued with new additions in the *Coffin Texts*, written on the inner sides of non-royal wooden coffins of the IX through XI Dynasties, and published by A. De Buck in 7 volumes. It is now realized that the frequent resemblance of these writings to the literature of Israel is not accidental.

10 Tell el-Amarna, where in 1887 two

hundred cuneiform tablets were dug up by peasants, followed by hundreds of others, many of which were smashed and lost on the way to the dealers. In 1892 F. Petrie discovered the source of the documents, the royal archives of Ikhnaton at Amarna. The available collection consists of 358 cuneiform tablets, being the correspondence, in the Akkadian language (some of the letters are in Hittite), between the Egyptian court and the princes of Palestine and Syria, 1370-1348 BC, during the time of Israel's wanderings in the area.

11 Hieraconpolis, a prehistoric capital of Egypt, where in 1898 J. Quibell found a collection of predynastic Palettes containing very ancient ritual and historic texts. Just across the river in 1878 Mariette discovered the remains of a great royal library building, and to the north at Thebes where the documents now reproduced in the *Pearl of Great Price* were found was the great library of the Ramesseum.

12 Elephantine, where in 1906 A. Cowley and in 1911 E. Sachau discovered the business and law archives of a Jewish community of the fifth century BC. In 1953 more documents were located in Brooklyn,

where they had lain unnoticed in a trunk for 50 years. In our opinion these letters, written in Aramaic to Persian officials and to important Jews in Jerusalem, supply the most valuable single commentary to the Book of Mormon.

13 Serdabit al-Khadim, ancient mines of the Pharaohs where people from Palestine were employed around 1500 BC and where they left some 30 rock inscriptions behind. These were discovered by Petrie in 1905, with important additions in 1948. They are written with Egyptian symbols but in Canaanitish dialect which has been identified as proto-Hebrew. They show the early Egyptianizing of the Semites and indicate much closer ties between the cultures of Egypt and Israel than have heretofore been conceded.

14 Mt. Sinai, at whose foot in the monastery of St. Catherine, K. Tischendorf in 1844 first spotted the manuscript of the Codex Sinaiticus in a wastebasket. The codex, which he finally acquired in 1859, contains valuable early Christian Apocrypha.

15 Nineveh, the third capital of Assyria, where in 1851 A. Layard discovered the huge library of Assurbanipal, founded by Sargon in the 8th century BC. Here was found what was long thought to be the original version of the flood story, and many documents illustrating and confirming the history of Israel.

16 Nuzi, where in 1925-26 Edward Chiera brought forth the great archives of the Hurrians, one tablet of which can be dated 1475 BC. These records contain accounts of men engaged in exactly the sort of activities as was Abraham and demonstrate the authenticity of the patriarchal age as depicted in the Old Testament.

17 Sippar, where a large temple library was discovered by H. Rassam in 1879 and P. Scheil in 1894. The ritual texts are important in constructing the over-all picture of Near Eastern religions in general, and of "patternism" in particular.

18 Nippur, where H. Hilprecht and others discovered a library of thousands of documents in 1889, including a flood story much older than the Nineveh version, and much closer to that of the Old Testament.

19 Mari, where in 1935-6 A. Parrot discovered a palace archive which had been destroyed by Hammurabi in the 18th century BC. Thousands of tablets, including correspondence with the king of Babylon, depict in great fulness the travels and business activities of important men in the days of Abraham and strikingly vindicate the biblical portrait of the patriarchs.

20 Nag-Hammadi, in which in the remains of an ancient Christian community was found in 1946(?) a collection of thirteen leather-bound volumes containing 49 separate writings (about 1000 pages). Though the books date from the 4th century, they contain Christian writings going back to the 2nd century of the church. By far the oldest Christian library known.

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been more choice than they [the Canaanites] if they had been righteous? I say unto you, Nay." (1 Nephi 17:34.)

The Ras Shamra fragments opened up a whole new world to biblical study by putting Israel in a new world setting. "It is now realized that Israel was no more isolated in her language than she was in her religion and culture, and that Hebrew . . . borrowed freely from other languages."¹¹

Hence it can be "no longer assumed that if a Hebrew passage is unintelligible it must be corrupted."¹² An example of puzzling Bible words explained by these records is the word *hashmal*, which is now known to mean "brass"—a word which this writer long thought to be an anachronism in the Book of Mormon.¹³

Ideas and words go together, of course, and the Ugaritic ritual texts cast a flood of light on early Jewish cult practices, particularly the Year Rite and the Coronation patterns

which today are "the centre of interest in the study of the relation between the religions of the Near East and the Old Testament."¹⁴ The ritual picture that emerges conforms in detail to the long description of an Old World coronation rite that meets us in the pages of the book of Mosiah.¹⁵

It was the Ras Shamra texts more than anything else which showed that the Old Testament must be studied in an ever larger context to be properly understood. "The Bible strikes root into every ancient Near Eastern culture, and it cannot be understood until we can see its relationship to its sources in true perspective," according to Albright.¹⁶

"One hundred years ago," writes A. Parrot, "in Mesopotamia was discovered that history lies behind the Old Testament. . . . Today the Old Testament itself is being discovered," to wit, in the Ras Shamra documents, in the Mari Tablets (a huge collection of tablets discovered on the upper Euphrates by Parrot himself), and in the Nuzi Tablets, vast private archives which "make frequent mention of the Habiri," and the Dawidum, and even tell of the use of fire-signals by the Benjaminites as described in the Old Testament.¹⁷

"The beginnings of Israel are rooted in a highly cultural Canaan," where we now know "Mesopotamians, Egyptians and branches of the Indo-Europeans [our own ancestors] mingled their cultures and their blood"—as we learn from our own book of Abraham. Hence "the notion that early Israelite religion and society were primitive is completely false."¹⁸

If the Book of Mormon reflects the culture of the whole Near East of its day, so does the Bible.¹⁹ Cyrus Gordon would now even bring the Greeks into the Hebrew picture (as we did in the portrait of Lehi), by showing that "the people of ancient Greece and Israel have a common Semitic heritage based on the flow



In a monastery at the foot of Mt. Sinai, from whose summit this picture was taken, the manuscript of the Codex Sinaiticus was discovered in a wastebasket in 1844.

of Phoenician culture. . . . We were brought up to believe that the Jews gave us ethics and religion, that the Greeks willed us science and philosophy. Yet, we now see a similar tradition running through both cultures, and we can't be sure which culture gave us what."²⁰

It was the Ugaritic texts that put the brakes on the higher critics, to use Speiser's expression, by demonstrating the futility of their favorite game, namely cutting every book of the Bible up into numerous separate sections which they claimed were the work of various interpolaters and commentators.²¹ Whenever a scholar thought he could discern within a book of the Bible the slightest peculiarity of language or change of mood, outlook, or attitude, he would proudly announce the discovery of a new author or corrupter of the text. "A generation ago," writes H. H. Rowley, "we could speak of 'critical' as over against 'traditional orthodoxy' . . . we knew exactly where one 'document' ended and another began. . . ."²²

True, "the unedifying conclusion of all such study is," as Gordon notes, "that nothing is authentic"; but this loss of reality was compensated for by the warm satisfaction of all playing the same game and wearing the same "badge of inter-confessional academic respectability."²³ But today numerous texts on closer examination show that it was common practice in the East to introduce a variety of styles and even dialects into a single composition.²⁴

"No Egyptologist (or other Orientalist in parallel disciplines) is such a fool," writes K. A. Kitchen, "as to see 'sources' behind such texts . . . or to scissor up these stone stele" as Bible students have scissored up the Bible every time an author hits a change of pace.²⁵

So now the trend of higher criticism has been reversed, and there is "a growing emphasis on the unity

of the Old Testament . . . a significant perception that beneath all its variety of forms and of ideas, the Old Testament has a deep unity."²⁶ Important in this shift has been the new view of the prophets.

It was the fashion "a generation ago . . . to suppose that in the Old Testament we have a dualism of two irreconcilable concepts of religion, the prophetic and the priestly," emphasizing "a contrast between bad priests and good prophets."²⁷ The evolutionary formula required

Ancient marketplace in Aleppo in Northern Syria.



that the prophets, being spiritually advanced, should have a deep antipathy to the primitive formalities of the temple.

But now we know that there is "no definite line of demarcation" between the various aspects of Old Testament religion, and "that the evolutionary view of the Old Testament prophets cannot be accepted . . . every stress must be laid on continuity."²⁸ That is to say, from the beginning Israel has had only one gospel.

An important illustration of this is the case of Isaiah, of particular interest to students of the Book of Mormon, where the prophecies of Isaiah are put forth as the writings of a single man. By the time the higher critics had done their work on Isaiah "there remained very few

long passages of unchallenged authority. . . . It seemed that the entire book was best described as an anthology of the work of many writers."²⁹ But with the discovery that prophets and prophetic societies were closely bound to the temple, it becomes apparent that the actual teachings of Isaiah were preserved by such a society, "called to a special task of guarding and witnessing to Yahweh's revelations vouchsafed in the first place to Isaiah"; that is, that the writings of Isaiah are really

one;³⁰ for example, "in 1880 there was hardly a scholar alive who did not believe that Isaiah lifted the passage (Isaiah 2:2-4) from Micah (4:1-3)," the two being almost word for word the same.

But a study of ritual texts shows that the language of these passages "is not the language of prophecy but occurs often in the archaic ritual texts,"³¹ from which all prophets were free to borrow.

The Patriarchs Come to Life. "One of the remarkable results of archaeological research during the period between the two wars," G. E. Wright informs us, "was the sudden emergence of the Patriarchal Age" as real history.³² The kind of world described in the pages of Genesis really existed, and was therefore not,

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Since Cumorah

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as the higher critics had assumed, the invention of men writing many centuries after the times they are supposed to be describing; the Old Testament gives a vivid and accurate picture of the very world in which the patriarchs are said to have moved, and of no other.³³

Eduard Meyer and Ed. König were right when they insisted that the Old Testament narratives, unlike the dry annals of the Babylonians or the fairy stories of the Egyptians, were real history: "... this respect for fact and historical perspective in the records of the race finds no parallel in the whole literature of the ancient Near East until the time of Herodotus."³⁴

The theory that Genesis was not intended as history but as "poetic media for the conveyance of divine truth," must now be discarded.³⁵ For "none of the Pentateuchal and other early historical sources of the Old Testament invented its material ... [they] cannot be charged with any kind of fabrication."³⁶ And not long ago it was thought to be *all* fabrication!

"It is clear," writes Albright, "that the substantial historicity of biblical tradition has been vindicated to an extent which few unprejudiced bystanders could have deemed possible a generation ago."³⁷ In commenting on this, Albright observes that the peculiar genius of the Jewish and Christian religions, as over against all other religions, is the total involvement of their teachings with a real historical background; he also notes that this background has been largely lost today, but has its clearest expression in the Book of Mormon, which commits the Mormons, whether they like it or not, to a literal and historical interpretation of the story of salvation.³⁸

At present, attention is being called to the distinctly epic nature of the earliest patriarchal stories, "a distinctive epic attitude," showing that the "pre-Solomonic Hebrew history [has] been conditioned by a specific epic standard."³⁹ Some years ago this writer pointed out at considerable length that the oldest part of the Book of Mormon, the book of Ether, depicts the purest epic milieu in the fullest epic detail. Is it mere coincidence that Joseph Smith hit upon the epic device for his oldest stories? Nobody even knew there was a genuine epic milieu until Chadwick pointed it out in the 1930's.⁴⁰

When a hundred years ago late Babylonian parallels to the Hebrew flood story were discovered in the library of Assur-bani-pal at Nineveh (first of the great library discoveries), it was instantly concluded that the Old Testament version had been lifted from this Babylonian "original." But as still older versions of the flood story were found in Mesopotamia, they were noted to be more like the Genesis story the older they were, indicating that the Bible story might be the oldest one after all.⁴¹ And now comes the Atra-khasis Epic of great antiquity, showing that the Babylonian flood story which has long been accepted as the original source, "has been wrenched from its context," which here appears for the first time, offering "proof ... that the whole framework of Hebrew tradition in Genesis I-X, and not just the episode of the flood, has its counterpart in Sumero-Babylonian legend."⁴²

A perhaps even more striking vindication of the possible priority of much Bible material over the sources from which it is supposed to have come is the discovery by Drioton that a famous monument of Egyptian Wisdom literature, which is supposed to have been the source and inspiration of Hebrew Wisdom literature, "is actually an indifferent Egyptian translation from a Semitic

—Hebrew—original. . . . This would be the 'Words of the Wise' on which Proverbs also subsequently drew."⁴³ The idea that the Babylonians and Egyptians might be dependent on the Hebrews for ideas found in the Bible instead of the other way round is indeed a revolutionary one.

It is interesting that the ancient Hebrew remains, though not scarce, do not have the impact that the foreign materials do.⁴⁴ The Lachish Letters, containing eyewitness accounts of the desperate state of things in the land of Jerusalem in Lehi's day,⁴⁵ 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.⁴⁶ In 1954 some of these records, the Brooklyn Aramaic Papyri, were discovered in a trunk, where they had been overlooked for fifty years.⁴⁷ Perhaps the most surprising discovery about these Jews settled so far from home, was their program for building a temple in their new home.⁴⁸ 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 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.

The portrait of Abraham as a very civilized man who possibly lived in "a sophisticated brick house in a city," was something "we should never have guessed" until Sir Leonard Woolley discovered it in the 1930's.⁴⁹ Since then all sorts of information about Abraham has been turning up.⁵⁰ In 1950 were published fragments of a book of Abraham found among the Dead Sea Scrolls; they supply interesting side lights on our own book of Abraham, to which we shall refer below.⁵¹ The

same year saw the publication of the Brooklyn Papyrus, part of an actual record kept at an important Egyptian prison in Joseph's day. It includes a list of seventy-five prisoners' names, of which forty are of West Semitic origin, by which "the genuine antiquity of some patriarchal names is . . . brightly illuminated."⁵² Which reminds us that in 1938 Nelson Glueck first showed Lehi to be an authentic West Semitic name, at home in the borders near the Red Sea.⁵³

In 1958 the same authority was able to trace part of Abraham's route through the desert "into the Wilderness of Zin from Palestine to Egypt and back again. . . . After having discovered these Abra(ha)mitic sites," he reports, "the chapters in the Bible describing the journeys of Abraham and his people . . . became clear to us."⁵⁴

"To come forth in their purity. . . ." By far the greatest influence in effecting a new reading of the Old Testament comes from the Dead Sea Scrolls. And the surprising thing that the Scrolls show us is that the text of the Bible has not been so much altered—for actually they show that it has been on the whole preserved with astonishing integrity—as mutilated by the removal of material from the original. As Professor Albright puts it, "Our Hebrew text has suffered much more from

losses than from glosses." And he proceeds to illustrate the point from a number of books, showing that "future translations will have to expand the text substantially—including . . . some [passages] of great importance for their content."⁵⁵

Which brings us back to our original proposition that "they have *taken away* . . . many parts . . . that were most precious . . ." and that these are to be restored by the bringing forth of "other books" and records. There is no better illustration of both these points to date than the Dead Sea Scrolls.

Within a stone's throw of Jerusalem (less than fifteen miles away on the average), is a land that had been examined with care by Christian antiquarians since the days of Origen and Jerome. Hundreds of caves containing thousands of written fragments had escaped detection through the centuries until the desert suddenly came to life in the early 1950's. "Discoveries tread on the heels of discoveries," cried Professor Cross. "The antique riches of this land seem limitless."⁵⁶ By 1960 over 230 caves had been explored, and writings had been discovered in many of them.⁵⁷ The documents that interest us consist of more than 400 manuscripts covering a span of 300 years—from the end of the third century BC until 68 AD.⁵⁷ They in-

clude "the first major biblical manuscript of great antiquity,"⁵⁸ letters of the great leader Simon Bar Kochba written by himself,⁵⁹ the "first known Hebrew documents from the early Rabbinic period,"⁶⁰ and above all the records and teachings of a pre-Christian "Church in the Wilderness."⁶¹

More than a decade ago this writer, following a clue from an apocryphal work called the Assumption of Moses, suggested in the pages of *The Improvement Era* that the documents from the caves of Qumran had not been hastily buried by their owners to preserve them from the ravages of a Roman army but had rather been deliberately buried and sealed up to come forth in a later "dispensation."⁶² Since then, the discovery of a fragment of the Assumption of Moses itself in one of the caves has put scholars on the track of investigation which now leads them to the conclusion that the Scrolls actually were buried "in a solemn communal interment" with the hope of their discovery in a later and better age.⁶³

In this connection, one find in particular should be mentioned, namely the now famous Copper Scroll from Cave IV. It is a document of first importance: ". . . There is hardly an aspect of Near Eastern archaeology, history, and religion that [it] does not in some way illuminate."⁶⁴ Originally it consisted of copper plates, but these have been riveted together so that they could be rolled up in imitation of a sacred leather scroll.⁶⁵ Why copper? Because this record was more valuable than any of the other Scrolls, being nothing less than a catalog of all the buried treasures of the society. If this record should perish, many if not all of their possessions—all dedicated to the Lord—would be irretrievably lost. Hence it had to be written on an enduring substance and carefully hidden away.⁶⁶ Consider some items from the Copper Scroll:

SPECIAL MOMENT

BY FRANCES HALL

*You can be doing some very simple thing:
Picking beans in a garden,
Making sandwiches for a picnic,
Helping a child put on his galoshes—
And suddenly contentment splashes on your face
Like a first drop of rain in an unexpected shower.
A downpour of gentleness shines around you,
There is an exuberant flash of lightning,
And along the green hills of your life
Resounds a thunderclap of joy.*

Item 4: "... tithe vessels, consisting of log vessels and amphorae, all of tithe and stored Seventh-Year produce and Second Tithe ... in the bottom of the water conduit, six cubits from the north towards the hewn immersion pool."

Item 26: "... buried at three cubits, (hidden) there is a pitcher, in it, one scroll, under it 42 talents."

Item 34: "In the (drain) pipe which is in the eastern path to the Treasury, which is beside the Entrance: tithe jars and scrolls in among the jars."⁶⁷

All these were sacred treasures and could only be used for religious purposes.⁶⁸ Note that along with the money are sacred writings, one of them in a clay vessel such as the Dead Sea Scrolls were found in, others packed in among the jars. The "immersion pool" refers to "a ritual bath" according to Allegro's note, and the "Seventh-Year produce" reminds one of the custom, referred to casually in the Book of Mormon, of the people's bringing a seven years' supply to a great gathering.⁶⁹

Pre-Christian baptism and seventh-year produce thus ring familiar bells to the student of the Book of Mormon. But what is of particular interest, of course, is the nature and use of the copper plates. By both precept and example they proclaim from the first time clearly and unequivocally that it was indeed an ancient Jewish custom to conceal sacred records, including records kept on metal plates prized for their durability. The business of writing on such plates was hard and distasteful work: "The scribe, not without reason, appears to have tired toward the end, and the last lines of writing are badly formed and rather small. One can almost hear his sigh of relief as he punched out the last two words in the middle of the final line."⁷⁰ How clearly this recalls the protests and explanations of our Book of Mormon writers,

"... and I cannot write but little of my words, because of the difficulty of engraving our words upon plates" (Jacob 4:1) and "... I would write it also if I had room on the plates, but I have not. ..." (Mormon 8:5.) Writing on plates requires a cramped and abbreviated script, Moroni explains (Mormon 9:32), and Allegro also notes that writing on copper plates actually produces a new kind of writing that is peculiarly difficult to read, characterized by mixing forms of letters, ignoring the proper spacing between words, "running-over from one line to the next in the middle of a word," and general neglect of vowels.⁷¹

"A greater deficiency lies in ourselves," Allegro concludes, "we simply do not possess a sufficiently comprehensive technical Hebrew vocabulary to deal with a text of this kind."⁷¹ This should have a sobering effect on those people who fondly suppose that if we could only discover some Nephite plates, the translation could be left to them: this sort of thing needs a Urim and Thummim indeed.

Since the past few decades have brought forth numerous exemplars of ancient writing on metal plates, of which Exhibit A are the gold and silver Darius plates—sacred history deposited in a special stone box by a near-contemporary of Lehi⁷²—it is only too easy to forget that nothing in the coming forth of the Book of Mormon excited louder howls of derision than the fantastic idea of a sacred history being written on gold plates and then buried in the ground. The Copper Scroll and its message, compared carefully with what the Book of Mormon itself has to say about the recording and storing of bronze and gold plates, should give pause to the most skeptical critic of the Book of Mormon.

(To be continued next month)

FOOTNOTES

¹In 1 Nephi 13, verses 3, 4, 10, 12, 14, 15, 16, 17, 19, 23, 29, 30, 31, 32, 33, 38,

42 show that the gentiles and the Church are not to be confused. In verses 25 and 26 the gentiles receive but then lose the pure records. In verses 35 and 36 more records "come forth unto the Gentiles," and in verse 38 it is the gentiles who convey the Bible to the Indians, while in verse 39 they convey yet "other books" to all the world, convincing themselves, the Indians, and the Jews that the former records are true. This seems much too complicated to refer to the Book of Mormon alone. See especially 1 Nephi 14:23-28.

²See Francis W. Kirkham, *A New Witness for Christ in America* (Independence, Mo.: Zion's Printing and Publishing Co., 1942), pp. 267-8.

³For a general discussion, see H. Nibley, in *The Improvement Era*, 62 (1959), pp. 147ff.

⁴See Nov. Era, 1964, notes 94 to 99.

⁵J. N. Schofield, in *Expository Times*, 71 (1960), p. 195.

⁶W. F. Albright, in *Cross Currents*, 9 (1959), p. 114.

⁷C. Gordon, in *Christianity Today*, 4 (Nov. 23, 1959), p. 131.

⁸Ed. Meyer, in *Sitzber. der Berliner Akad. d. Wissenschaft, Hist.-Phil. Klasse*, 1908, p. 153.

⁹T. Robinson, in *Zeitschrift für die alt testamentliche Wissenschaft*, 73 (1961), p. 265.

¹⁰W. F. Albright, in *Journal of Bible and Religion*, 31 (1963), p. 110.

¹¹C. S. Rodd, in *Expository Times*, 71 (1960), p. 131.

¹²H. H. Rowley, in *Expository Times*, 71 (1959), p. 97.

¹³T. Robinson, *op. cit.*, p. 267.

¹⁴J. Schofield, *op. cit.*, p. 196.

¹⁵Compare the latest summary, S. Hooke, Ed., *Myth, Ritual, and Kingship* (Oxford, 1958), with our discussion in *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book Co., 1964), Ch. 23 (pp. 256-268.)

¹⁶W. F. Albright, in *Journal of the American Oriental Society*, 64 (1944), p. 148.

¹⁷A. Parrot, in *Revue de l'Histoire et de Philosophie Religieuses*, 1950, pp. 1-9. Cf. W. F. Albright, *The Biblical Period from Abraham to Ezra* (New York: Harper & Row, 1963), pp. 2-9.

¹⁸C. Gordon, *op. cit.*, pp. 133-4.

¹⁹For the Book of Mormon, H. Nibley, *Approach to the Book of Mormon*, Chapters 3-7.

²⁰C. Gordon, *Before the Bible* (New York: Harper & Row, 1962), pp. 32ff.

²¹E. A. Speiser, in *Contemporary Review*, IV, pp. 214-5.

²²H. H. Rowley, *op. cit.*, p. 97.

²³C. Gordon, *op. cit.*, pp. 134, 131.

²⁴"No one questions that Hammurabi's Code is a single composition in spite of the fact that the prologue and epilogue are not only written in poetry (as against the prose of the laws) but in a different dialect from the laws, because the poetry calls not only for a different style but even for different grammatical forms." C. Gordon, *Ugaritic Literature* (Rome: Pontifical Biblical Institute, 1949), pp. 6-7, discussing other cases as well. Cf. his article in *Christianity Today*, 4 (1959), p. 132.

²⁵K. A. Kitchen, in *Faith and Thought*, 91 (1959), p. 190. It has been shown

that varieties of style occur within single Egyptian documents as well as Babylonian, *ibid.*, pp. 188f. Cf. S. Mowinckel, *Prophecy and Tradition* No. 3 (Oslo, Norse Academy of Science, 1946), pp. 7-8.

²⁰H. H. Rowley, in S. Hooke, *op. cit.*, p. 260. A generation ago such a thing was unthinkable, H. Torczyner, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 85 (1931), pp. 287-324.

²¹H. H. Rowley, in *Expository Times*, 71 (1959), p. 98.

²²A. Haldar, *Associations of Cult Prophets among the Ancient Semites* (Uppsala, 1945), p. 199. "Today there is a confident assertion that the prophets of Israel were all cultic officials. . . ." J. Schofield, *op. cit.*, p. 197.

²³J. Eaton, in *Vetus Testamentum*, 9 (1959), p. 138.

²⁴*Ibid.*, p. 149; cf. H. Wildberger, in *Vetus Testamentum*, 8 (1958), p. 81.

²⁵H. Wildberger, in *Vetus Testamentum*, 7 (1957), p. 65.

²⁶G. E. Wright, in *Expository Times*, 71 (1960), p. 292.

²⁷W. F. Albright, *Biblical Period from Abraham to Ezra*, p. 5: "... the Patriarchs come alive with a vividness unknown to a single extrabiblical character in the whole vast literature of the ancient Near East." For discussions of the discovery of the Patriarchal Age, J. Reider, in *The Jewish Quarterly Review*, 27 (1937), p. 349; J. C. L. Gibson in *Journal of Semitic Studies*, 7 (1962), pp. 44ff; R. de Vaux, in *Revue Biblique*, 53 (1946), pp. 321-

348; G. E. Wright, in *Expository Times*, 71 (1960), pp. 292-6, and *ibid.*, 72 (1961), pp. 213-6; A. Parrot, *op. cit.*, pp. 1-10.

²⁸J. Gray, in *Vetus Testamentum*, Suppl. Vol. V (1957), p. 218. Cf. Ed. Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906), p. 484, and *Geschichte des Altertums*, I, i, 131; and Ed. König, in *Historische Zeitschrift*, 132 (1925), pp. 290ff.

²⁹T. C. Mitchell, in *Faith and Thought*, 91 (1959), p. 48.

³⁰E. A. Speiser, *op. cit.*, p. 214.

³¹W. F. Albright, in *Cross Currents*, 9 (1959), p. 117. Cf. G. von Rad, in *Expository Times*, 72 (1961), p. 216; H. H. Rowley, *ibid.*, 71 (1960), p. 97.

³²Albright, *op. cit.*, p. 111.

³³C. Gordon, in *Journal of Near Eastern Studies*, 11 (1952), p. 213; cf. *ibid.*, 13 (1954), pp. 56ff.

³⁴See discussion in *The Improvement Era*, 59 (January 1956), pp. 30ff.

³⁵Discussed by H. Nibley, in *A Book of Mormon Treasury* (Salt Lake City: Bookcraft, 1959), p. 135.

³⁶W. Lambert, in *Journal of Semitic Studies*, 5 (1960), p. 116.

³⁷E. Drioton, in *Faith and Thought*, 91 (1959), pp. 191-3.

³⁸For a summary of important Hebrew finds, S. Moscati, *L'Epigrafia Ebraica Antica*, in *Biblica et Orientalia*, No. 15 (1951), discussing the Gezer Calendar (pp. 8ff), the Samarian Ostraca (27ff), the Siloam Inscription (40ff), the Ofel Ostraca (40ff), the seals (47ff), bulla

and jar-handles (72ff), inscribed weights (99ff), the Samarian Ivories (106f), and newly found inscriptions (111ff).

³⁹H. Nibley, *Lehi in the Desert*, etc., (Salt Lake City: Bookcraft, 1952), pp. 8f, 109.

⁴⁰M. L. Margolis, in *Jewish Quarterly Review*, 2 (1911-2), pp. 419f.

⁴¹C. Torrey, in *Journal of Near Eastern Studies*, 13 (1954), pp. 149-53.

⁴²Margolis, *op. cit.*, pp. 430-435.

⁴³T. L. Woolley, *Digging up the Past* (Middlesex: Harmondsworth, 1950), pp. 64-66.

⁴⁴"The contracts from Kirkuk and nearby Nuzu confront us with biblical parallels that cluster around the Patriarchs. . . . Abraham was of Mesopotamian origin, and his son and grandson married girls from their kin in Mitanni. At the same time, Egyptian blood was in the Patriarchal household. . . . The Patriarchal Hebrews enjoyed the ideal spot and the ideal time to fall heir to the rich and varied heritage of the entire ancient Near East. . . ." C. Gordon, in *Journal of Near Eastern Studies*, 13 (1954), pp. 56-59, and *ibid.*, 11 (1952), p. 212.

⁴⁵Y. Yadin, *A Genesis Apocryphon* (Jerusalem: Hebrew University, 1956), p. 8.

⁴⁶K. A. Kitchen, in *Faith and Thought*, 91 (1959), pp. 180-4.

⁴⁷See *The Improvement Era*, March 1956, p. 152.

⁴⁸N. Glueck, in *Proceedings of the American Philosophical Society*, 100 (1956), pp. 150-5.

⁴⁹W. F. Albright and D. N. Freedman, in *Journal of Bible and Religion*, 31 (1963), pp. 111f.

⁵⁰F. M. Cross, in *The Biblical Archaeologist*, February 1954, p. 17.

⁵¹G. Kuhn, in *Theologische Literaturzeitung*, 85 (1960), p. 651. For the latest list of new texts, R. Meyer, *ibid.*, 88 (1963), pp. 19ff.

⁵²F. M. Cross, *op. cit.*, p. 2.

⁵³*Ibid.*, p. 11.

⁵⁴R. Brownlee, in *The Biblical Archaeologist*, September 1951, p. 54.

⁵⁵We have treated this theme at length in *An Approach to the Book of Mormon*, pp. 133-162 (Chapters 13-15).

⁵⁶*The Improvement Era*, 57 (February 1954), p. 89.

⁵⁷M. Black, *The Scrolls and Christian Origins* (New York: Scribner, 1961), p. 12.

⁵⁸J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 25.

⁵⁹*Ibid.*, p. 27; A. Dupont-Sommer, in *Revue de l'Histoire des Religions*, 151 (1957), p. 25.

⁶⁰Allegro, *op. cit.*, p. 62.

⁶¹Translated by Allegro, with reproductions of text, on pp. 33, 43, 47.

⁶²"To use such goods for non-religious purposes was a heinous sin," *ibid.*, p. 61.

⁶³Nephi 4:4. Note that they only needed the substance for a year and a half; the seven year supply was apparently familiar and traditional.

⁶⁴Allegro, *op. cit.*, p. 27.

⁶⁵*Ibid.*, pp. 28-30.

⁶⁶There is a reproduction of these along with a discussion of "Ancient Records on Metal Plates," in Franklin S. Harris, Jr., *The Book of Mormon Message and Evidences* (Salt Lake City: Deseret News Press, 1953), pp. 95-105.



35TH ANNIVERSARY AT THE NEW YORK WORLD'S FAIR

RICHARD L. EVANS

With this thirty-fifth anniversary broadcast today, originating at the New York World's Fair, two themes come uppermost to mind: one is the theme of the Fair, "Peace through Understanding." The other is the theme of our own Pavilion, "Man's Search for Happiness." Life is a search for us all. We all have our unanswered questions. We all have our problems, our disappointments, our difficulties, things to accomplish, things to overcome and improve upon. And in this search every man has an obligation to learn all he can, to know all he can, and to become all that he can become. One of the greatest utterances ever recorded was this: "Let there be light."¹ We all need to come out of the shadows, to search, to think, to learn, to repent and improve, and to find our peace through understanding in our search for happiness. "The glory of God is intelligence, or, in other words, light and truth."² Here at the World's Fair, we see before us the evidences of material progress and limitless possibilities, and the future can be "the best of times . . . the worst of times"³ as we turn the mind and spirit of man to the uses of all that is here in evidence. To this end, "Let there be light."

¹Gen. 1:3.

²D&C 93:36.

³Charles Dickens (1812-1870), English novelist.

"The Spoken Word" from the Mormon Pavilion at the New York World's Fair, presented over the Columbia Broadcasting System, July 26, 1964. Copyright 1964.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

THE PRECIOUS THINGS RETURN



PART 1. (Continued)

Too Many Clues. The most arresting and disturbing thing about the Dead Sea writings is the way they have of reminding the reader of everything else he has ever read in Jewish and Christian sources. Here we find the oldest and purest Old Testament readings known, written by the hands of Jews living long before the time of Christ,⁷³ and along with them written by the same hands, many ideas and phrases which have heretofore been thought peculiar to the New Testament, including characteristic expressions of John and Paul! The same pages swarm also with things that we have long associated with the Jewish and Christian apocryphal writings, as well as teachings attributed to various ancient sectarian groups, from the pre-Christian Therapeutae of

Egypt to the ninth century Karaites of Mesopotamia.

And as if to atone for going so far astray, the same documents present sayings that are later to turn up in the writings of the most venerated and orthodox Fathers of the Christian Church and rabbis of the Jews! At the same time these people seem to be particularly close to the Hassidic Jews, who, unlike the rabbis, believed in continuing revelation, and displayed affinities with the medieval Catharian sects and other early fore-runners of the Protestant movement, to say nothing of the Moslems.⁷⁴

Though the overwhelming consensus of the experts is that these people were pre-Christian Jews, their teachings are so very Christian that as eminent an authority as Professor Teicher of Cambridge still maintains

that they can only have been a Christian sect! It will hardly be necessary to point out to the reader that this surprising mixture of a strange kind of Judaism with a strange kind of Christianity ("the Church of Anticipation," Cross called it) is one of the things that has in the past so amused and offended the critics of the Book of Mormon.

The discovery of the Dead Sea Scrolls is "a marvelous story" in which it is not too hard to see the hand of the Lord.⁷⁵ It quickly produced "a whole cascade of revolutions."⁷⁶ Christian scholars, especially Roman Catholic, were at first alarmed at the threat to the "originality" of their version of Christianity and tried to minimize the importance of the Scrolls,⁷⁷ while Jewish experts viewed the new discoveries as a threat to Halachic, "normative," Judaism and in some cases with great severity denounced them as a fraud.⁷⁸ There was real consternation at what the Scrolls were doing to our accepted Bible text, and conservative scholars still try to brush them aside as of little consequence.⁷⁹ But in 1954 the Jews, who had once been cool towards the Scrolls, were glad to pay \$250,000 for just four of them,⁸⁰ and Christian scholars now assure us that "All of us . . . should be proud to claim as part of our heri-

tage those people whom we now know as Judaeen Covenanters or Essenes."⁸¹

"*The Wretched Apocrypha.*" One of the reasons for the initial neglect of the Dead Sea Scrolls was that when they first came out, no one was prepared to cope with them. For strictly speaking they are *Apocrypha*, and few scholars were concerned with the Apocrypha when by 1945 their study had "reached its lowest ebb."⁸²

What are the Apocrypha? They are a large body of writings, Jewish and Christian, existing alongside the

Bible? Well, some of them are: The Catholic Bible contains fourteen books which are not found in Protestant versions of the Bible. On the other hand, there are books in our Bible, such as Revelation, Esther, Ruth, Ecclesiastes, and the Song of Songs, which some of the most respected doctors of the Jews and Christians, ancient and modern, think are really Apocrypha and should not be in the Bible.⁸⁴ Then who decides just what is scripture and what is not? That is just the question: "Outside books?" cries Professor Torrey, "by what authority?"

ters, put under the ban a writing that the *early* Church accepted and treasured as scripture? Here we see that later church leaders, none of whom claimed to be the head of the church, actually removed "many precious things" from the record.

But if the authority of those who condemned various "Apocrypha" is dubious, their reason for doing so is not far to seek. For the basic premise of the Jewish and Christian doctors alike from the fourth century on is that prophecy and revelation have forever ceased.⁸⁷ In such a case, the only hope of certitude lay in the possession of an absolutely infallible book of scripture. This allows no place for the proposition that a writing might be partly true and partly false: every syllable of the word of God must be absolutely perfect and above suspicion, for if it is not, if one allows that there might be any inaccuracy whatever in the Bible, then we are in the intolerable position of never being exactly sure whether any particular verse of the Bible is reliable or not. Such was the argument of St. Augustine, and such has remained the position of Christendom since his day.

It follows that all the Apocrypha, not being scripture, are full of uncertainties and therefore to be avoided as a pernicious nuisance. As early as the second century it was declared dangerous to allow any latitude whatever to "outside writings," and from the fourth century on that meant the Apocrypha.⁸⁸ If, as St. Augustine puts it, "men of the most outstanding piety and wisdom often disagree" about the scriptures,⁸⁹ how can men receive guidance from lesser works, including translations of the Bible? Since it was officially declared that "the written fountain of all revelation is the Bible," that source had to be completely infallible.⁹⁰ The reformers condemned the Apocrypha as the doctors of the Church had; it was Karlstadt who first bound a number of works of

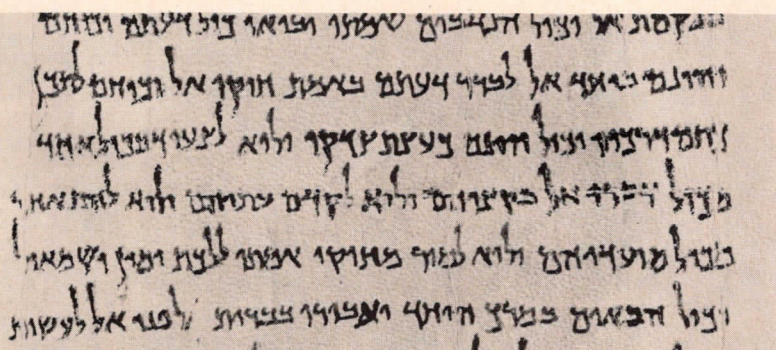
Bible, each of which has at some time or other been accepted at true revealed scripture by some Christian or Jewish group. Where do they come from? The actual manuscripts are as old as our Bible manuscripts and are sometimes written by the same hands, but their contents betray widely scattered sources, some of which are orthodox and some of which are not.

Then why bother about them? Because writers of the Bible respect them and sometimes quote them, thus including excerpts of the Apocrypha in our Bible, while all the Fathers of the Church in the first three centuries accept many of them as genuine and quote them as scripture—they cannot be lightly dismissed.⁸³

Why are they not included in the

The authority was duly declared, but it continued to be disputed . . . down even into the 19th century."⁸⁵

Consider the case of the Book of Enoch. "Nearly all the writers of the New Testament were familiar with it . . . It is quoted as a genuine production of Enoch by St. Jude (in the New Testament), and as Scripture by St. Barnabas. . . . With the earlier Fathers and Apologists it had all the weight of a canonical book." Yet, "from the fourth century of our era onward it fell into discredit; and under the ban of such authorities as Hilary, Jerome, and Augustine, it gradually passed out of circulation, and became lost to the knowledge of Western Christendom."⁸⁶ By what authority do Hilary, Jerome, and Augustine, who disagreed widely among themselves on scriptural mat-



which he disapproved together in one cover, gave them the name of "Apocrypha" and declared them "worthless for Christian use."⁹¹ The Synod of Dort (1618-9) and the Westminster Confession alike agree with Bishop Lightfoot that the "wretched Apocrypha" are but a "patchery of human invention,"⁹² and in 1816 the American Bible Society condemned them all as "objectionable books."⁹³

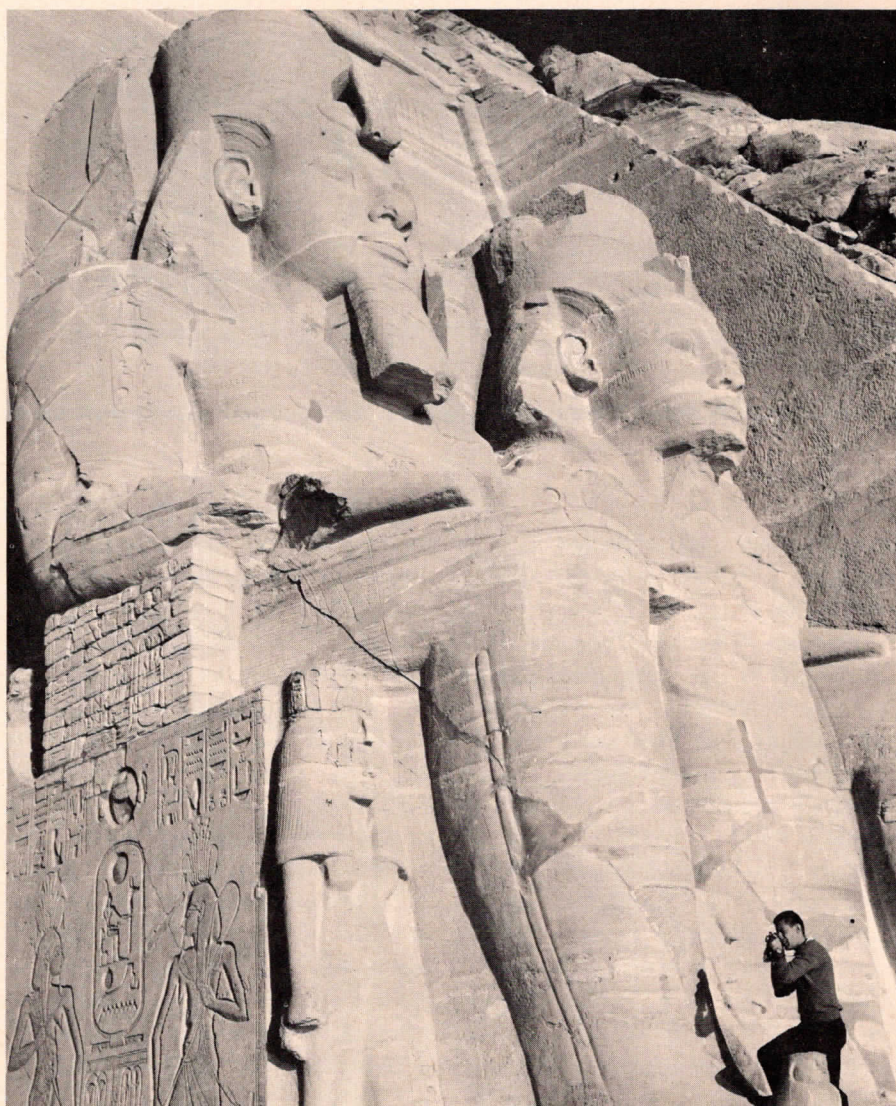
Since the Christian world had for centuries taken a uniform stand against the Apocrypha, is it any wonder that Joseph Smith's double outrage of adding to the word of God while proclaiming the possibility of error in it brought the roof down on his head? The indiscretion of the Book of Mormon was followed by a statement of principle regarding the Apocrypha which was received as a revelation in 1833: "Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. . . . Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefited." (See D&C 91.)

The first part of this revelation is a clear statement of the very position taken by Christian scholars today not only regarding the Apocrypha but the Bible as well. Now we rub our eyes when we read in leading Protestant journals: "It needs to be repeated in the strongest possible manner that the hope of absolute certainty based on an Infallible Book . . . is a delusion";⁹⁴ or that God's plan for the human race obviously does not include what is called an "infallible volume of scripture. . . . The Bible . . . was never brought into complete harmony by any

central authoritative 'Board of Editors'";⁹⁵ or Father Herbert's declaration that "the inadequacy of the doctrine of the inerrance of Scripture has demonstrated itself. It is too narrow to fit the facts; it cannot be followed through . . . without special pleading. . .";⁹⁶ or E. C. Blackman's that "The word of God is in the words of the Bible, but it is not to be identified with them . . . but interpreted out of them."⁹⁷

Interpreted by whom? The most learned and devoted men often disagree, as St. Augustine pointed out;

who then shall tell us what the Bible says? There is only one way out, the way indicated in the second part of our revelation, and that is revelation itself. It is not surprising therefore that this upsetting recognition of the fallibility of the Bible should be accompanied by much discussion of the possibility of revelation—a theme that now fills the theological journals. "The return to ideas of inspiration and revelation may be put down as one of the marked trends of our biblical scholarship of the last decade," said S. V. McCasland in



Rameses II, Pharaoh of old Egypt, symbolizes the glory that was his age and time.

a presidential address to the Society of Biblical Literature in 1953.⁹⁸ And G. W. Bromiley might have been paraphrasing the Doctrine and Covenants when he wrote in 1959: "But since the works are written in the Spirit, they must also be read in the Spirit if they are to accomplish their primary function. . . . In other words, the minds and hearts of the readers must be enlightened by the same Spirit by whom the writings themselves were inspired," though he hastens to add, "This enlightenment or illumination is not properly in-

Sea Scrolls. We do recognize them. Here it is explicitly declared that there is benefit to be derived from the study of these works by those who are enlightened by the Spirit. But on a purely intellectual basis, their study can only lead, as it has, to endless squabbling and confusion. The Prophet was told to leave those who wanted the Apocrypha to read them for themselves, with the distinct understanding that they are full of precious things mingled with interpolations by the hands of men. This today is the recognized con-

he declared that some of the apocryphal deeds and sayings of Jesus are genuine, for until then "the opposite view has been held and in some circles has been exalted into the position of accepted doctrine."¹⁰⁶

In short, the Apocrypha have been until recently an unexplored bog. To this day "there is no regularity, but utter confusion" in their classification.¹⁰⁷ It is now recognized that "literally speaking there are no apocrypha in Jewish literature,"¹⁰⁸ that the early Christians made no distinction whatever between canonical books and Apocrypha,¹⁰⁹ and that the Greek Orthodox Church never made "a formal and authoritative utterance" on the subject.¹¹⁰

The idea of canon vs. Apocrypha is an invention or rather a convention of scholarship, the result of "one long process of cooling and hardening."¹¹¹ The conventional breakdown has been into canon (the books of the Bible), Apocrypha (books found in some Bibles), and Pseudepigrapha (books never qualified as biblical), but the classification is arbitrary and confusing. "A new terminology is needed," Professor Torrey announces; "... the current classification . . . as Apocrypha and Pseudepigrapha is outworn and misleading, supported neither by history nor by present fact."¹¹² "There is no real distinction between them," wrote M. Gaster of the Jewish holy writings, "and their treatment in the hands of the Jews has been precisely the same. They all belong to that vast literature . . . which fall under one head called Midrash or Midrash Agada."¹¹³

A leading Catholic scholar points out another reason for rejecting the old distinction between Apocrypha and scripture, namely that there is between the two a class of writing which because of its high antiquity and prestige in the early Church cannot be relegated to the level of Apocrypha and which at the same time does not qualify as scripture simply because it never happened



Ancient peoples, disciplined by the harshness of their surroundings, left records that have now come to light.

spiration itself."⁹⁹

Nor is it surprising that there has been a rather sudden recognition of the fact that ancient Christians did not for a moment regard the scriptures as sealed and final, but down to the middle of the third century were perfectly willing to accept the proposition that more inspired writings might be forthcoming.¹⁰⁰ One of the first Christian martyrs is reported as saying, "If there are ancient faith-promoting books, why can't there be modern ones . . . or why should the present have less authority than the past because of some superstitious veneration of mere antiquity?"¹⁰¹

Section 91 also has a message for those Latter-day Saints who wonder why the Church has not been forward in officially recognizing and adopting such works as the Dead

dition of the Apocrypha, and the policy of the Church towards them has always been the same.

Serious and thorough study of the Apocrypha is, according to Professor Torrey, "a comparatively recent need."¹⁰² And even Professor Zeitlin, a bitter enemy of the Scrolls, calls for a serious study of the Apocrypha, "which had been thrown aside . . . by the Jews, but which should now be reclaimed by them."¹⁰³ Because of the new manuscript finds, "the whole question of canonicity, and the date and fixing of the canon, will have to be restudied. . . ."¹⁰⁴ For we are now told that canonization may have consigned to the Apocrypha a good deal of genuine scripture.¹⁰⁵ In 1957 Professor Riesenfeld "exploded a bombshell" at the New Testament Congress at Oxford when

to get bound in with the other books of the Bible, "an intermediary class," he calls it, of which, however embarrassing, "it is impossible to deny the existence."¹¹⁴

The student who goes to encyclopedias and handbooks to learn about the Apocrypha is soon puzzled to discover that no two "official" lists are the same.¹¹⁵ One authority will consider the subject of Apocrypha adequately treated with the discussion of the fourteen apocryphal books of the Bible, while another will list hundreds of interesting titles. Why is there no agreement? Because everything seems to overlap; all these works seem to be forever swapping the same basic ideas and expressions among themselves, so that once we have determined which of the writings are the oldest, we can pretty well rule all the others out as mere repetition. Only, since every apocryphal writing is a composite, no one knows for sure which is really the oldest and who is borrowing from whom. Take the case of the Book of Enoch, for example.

We have seen that the early Christian and patristic writers accepted this work as authentic scripture down to the fourth century, when the great doctors of the church put it under the ban, and it disappeared completely.¹¹⁶ Early in the nineteenth century, an expedition to Abyssinia brought back to England a medieval translation of Enoch into Ethiopian, translated into English by Laurence in 1821. In 1930 a large part of the book turned up in a Greek manuscript of the Chester Beatty Papyri, another great treasure-trove of manuscripts, confirming and correcting the Ethiopian text, which was many centuries younger. And then in 1950 the oldest fragments of all were found among the Dead Sea Scrolls, this time in Hebrew, thus confirming what scholars had long been loath to believe, that Enoch was both an ancient and a Hebrew record. Though "it comes from many writers and almost as

many periods," its value lies in the fact that "some of its authors—and there were many—belonged to the true succession of the prophets."¹¹⁷ How would such men dare to prophecy in the name of Enoch? They had to, according to R. H. Charles, because the doctors of the Jews gave them no alternative. The latter "could tolerate no fresh message from God, and so, when men were moved by the Spirit of God to make known their visions . . . they could not do so openly, but were forced to resort to pseudonymous publications."¹¹⁸ Even so, Charles himself recognized that part of the book at least may well go back to Enoch himself.¹¹⁹ After all, all the prophets do have much the same message, and the now recognized practice of the prophets of giving out the words of their predecessors as their own receives its first clear statement and justification in the Book of Mormon, where Nephi explains his policy: ". . . for I did liken *all* scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23. *Italics added.*) This peculiar and interesting attitude that viewed past events as living again in Israel's present experience is highly characteristic of the Dead Sea Scrolls, but was virtually unknown to scholars before their discovery.

The complexity of apocryphal works is thus by no means a sign of fraud. The fact that "certain considerable portions of the book (of Enoch) belonged originally not to the Enoch literature at all, but to an earlier work," i.e. the Book of Noah, adds to its value rather than lessening it.¹²⁰ Along with the Book of Enoch, known as 1 Enoch and written in Hebrew about 66 AD, we have also an Epistle of Enoch, and a Book of the Secrets of Enoch, or 3 Enoch, written in Palestine before 70 AD and best known as the Slavic Book of Enoch.¹²¹

We cannot dismiss these other works with a smile, because each book is a mixture of things, and they all overlap. One part of 1

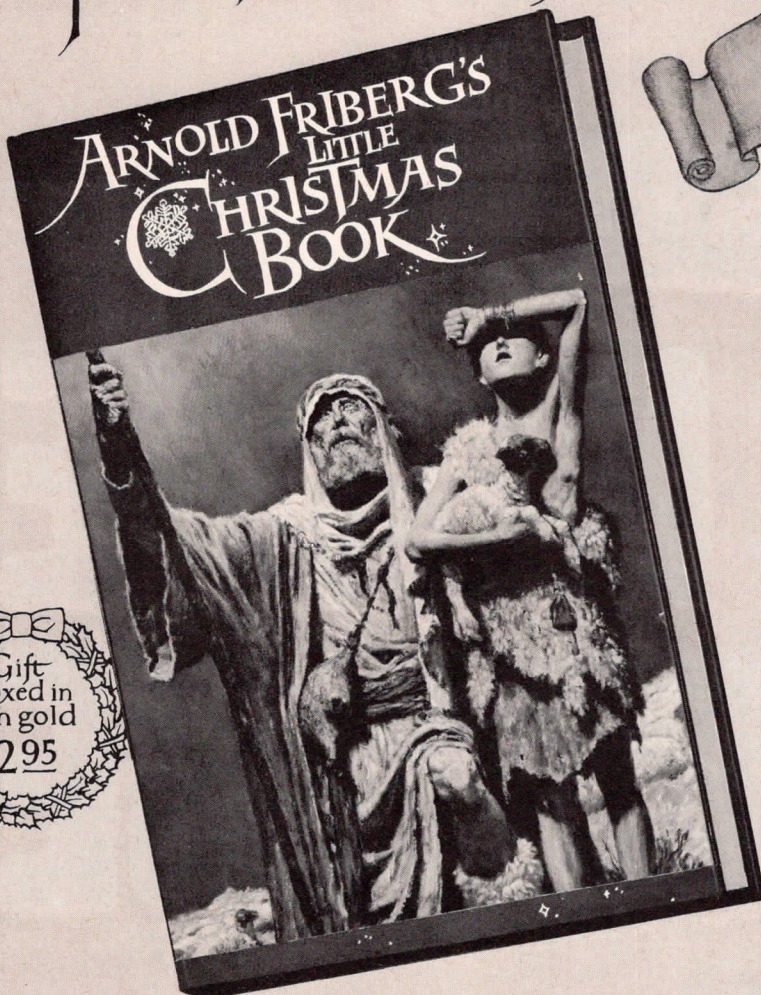
Enoch, for example, sounds very Christian and has accordingly been given a title of its own, *The Similitudes of Enoch*. "Many scholars have held that the work has been interpolated by a Christian editor, and in particular they have found references to the Son of Man to be accretions, and have accordingly removed them."¹²² That is a good illustration of how the experts work, removing from the ancient texts whatever they think does not belong there. First Enoch contains, for example, remarkable parallels to the teachings of Paul.¹²³ Should these "many precious things" be removed? It is the Dead Sea Scrolls that have taken away the license of the learned to cut and slash as they pleased, for they have shown that such things as the Son of Man and the ideas of Paul really do belong in ancient Jewish writings.

Particularly close ties have been noted between 1 Enoch and a very old work called the Book of Jubilees, known in one version as the *Lepto-Genesis* or *Little Genesis*, which scholars suggested years ago was the remnant of a lost book of Abraham from which our own Genesis accounts were taken.¹²⁴ Now among the first of the Dead Sea Scrolls to be discovered was one that now goes by the name of the *Genesis Apocryphon*, the largest part of which is labeled by its editors as the book of Abraham, the other parts being books of Lemech and Noah. These books are so close to Jubilees as to give "the impression of having possibly been a source on which the writer of Jubilees drew."¹²⁵ Jubilees itself is so full of Christian stuff that it has been declared to be of all Jewish Apocrypha the one presenting Christian apocalyptic ideas "in their most complete form."¹²⁶ The astonishing mixture and overlapping of Jewish and Christian elements in the Enoch writings would thus seem to be something far more fundamental than a mere Christian re-

(Continued on page 974)

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Since Cumorah

(Continued from page 928)

editing of the texts.

A type of apocryphal literature that has recently come to the fore thanks to new documentary discoveries is the testament form. Jubilees has been called the Testament of Moses, and we now have a Testament of Abraham (in Arabic and Ethiopian, originally written in the first or second century in Hebrew), a Testament of Isaac and Jacob (in Arabic and Ethiopian), a Testament of Job (written by a Jew in Greek in Egypt in the second century), a Testament of Solomon (in Hebrew), a recently discovered Hebrew Testament of Naphtali, a Testament of Isaac (the Coptic text first published in 1958), and the all-important Testament of the Twelve Patriarchs.¹²⁷ These writings are called testaments because in them a patriarch or prophet before his death addresses his children or his followers, giving them prophecies and blessings and foretelling what is to befall them individually and collectively. In every case there is an all-embracing revelation of the whole of human history, centering about a recent vision in which the old man was caught up to heaven and viewed the cosmos and the great plan of salvation in its fulness, including the council in heaven at the creation when it all began.¹²⁸

What we wish to point out here is that the first section of Nephi's book is an abridgment of his father's writings. It is really Lehi's book, and it follows the testament form in every particular: The story of the patriarch's perplexities and wanderings, his journey to heaven and eschatological discourse, and his blessings and admonitions to each of his

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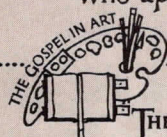
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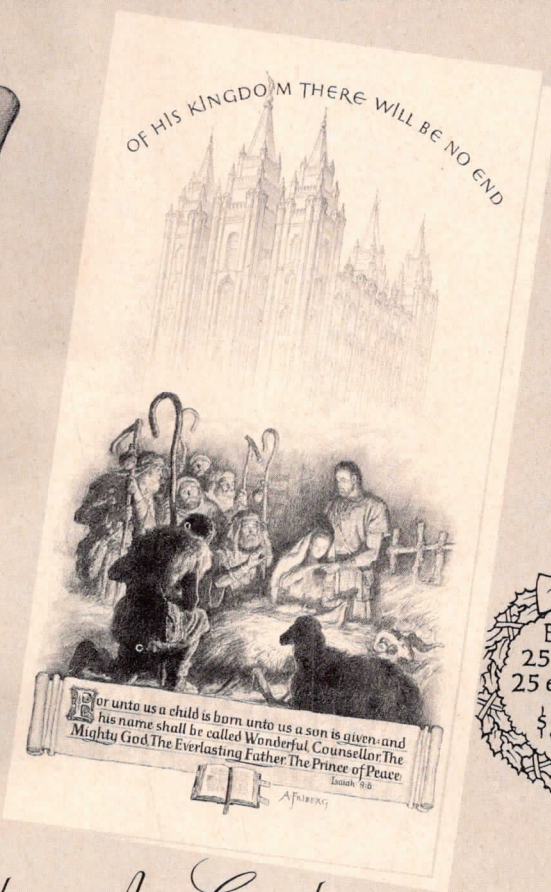
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sons are thoroughly typical in every respect, so that it would be perfectly proper to distinguish the first part of 1 Nephi from that hero's account of his own "reign and ministry" by calling it "The Testament of Lehi," its being by Nephi's own account a separate work from his own. (1 Nephi 1:16-17.) Read along with the other old Jewish testaments, it gives an overpowering impression of authenticity, which may some day be demonstrated by the impartial verdict of an electronic computer.

Since part of every testament is an ascension, the works called testaments could be and sometimes are called Ascensions. We have already mentioned the peculiar service of the Assumption (or Ascension) of Moses in determining the nature of the Dead Sea Scrolls deposit.¹²⁹ The testaments of Abraham and Isaac have also been labeled the Assumptions of Abraham and Isaac. Just to show how complicated things get, the Ascension of Moses begins with a section that also has been called the Testament of Moses, written in Hebrew at the very beginning of the first century. This is thrice quoted as scripture in the New Testament (Acts 7:36 and Jude 16, 18), and by early apocryphal writers and church Fathers.¹³⁰ There is an Ascension of Isaiah (also called the Testament of Isaiah) which sounds so Christian that Torrey declared it to be "entirely a Christian composition," though admitting that it was very hard to tell whether such a writing is Christian or not.¹³¹ Thanks to the Dead Sea Scrolls, however, Torrey's verdict must be repealed, and the Ascension of Isaiah must now be classified, according to Flusser, with Jubilees, the Book of Enoch, and the Twelve Patriarchs, which all fuse together.¹³²

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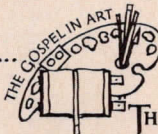
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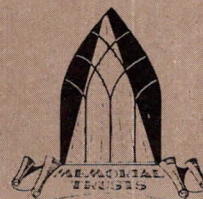
testaments are all apocalyptic in nature, these works could also be entitled Apocalypses—again a mere matter of convenience. The Apocalypse of Moses, the Apocalypse of Baruch, of Sophonia, of Daniel, of Abraham, and of Elijah (first known in 1899) were all first seriously considered at the turn of the century, but, as with the other Apocrypha, we are only just beginning to realize their true significance, the last two being especially important.¹³³ Related works are 3 Baruch, the Remains of Jeremiah (by a Jew in the second century or by a Christian in the third or fourth century),¹³⁴ a book of the Secrets of Moses, with commentary (Samaritan), and a Samaritan story of the death of Moses.¹³⁵ Important pseudo-historical works are the Book of the Lives of the Prophets, the Book of Melchizedek, the Prayer of Manasseh, the History of the Deportation of the Children of Israel (attributed to Jeremiah).¹³⁶ None of these can be condemned outright, but each must be judged on its merits as a whole and in parts. One never knows where an authentic and valuable item might turn up, as in the recently found Book of Joshua in Arabic, containing a good deal not found in our biblical Book of Joshua, but which can be checked against older sources.¹³⁷

Of interest to Latter-day Saints is the Book of Jasher, the first English translation of which was published in Salt Lake City. "There can be little doubt that the Book of Jasher was a national epic," according to Cyrus Gordon; but how much of this particular book goes back to the original? "The time is ripe," he says, "for a fresh investigation of such genuine sources of Scripture, particularly against the background of the Dead Sea Scrolls."¹³⁸

A good illustration of the apocryphal problem is offered by the famous Testament of the Twelve Patriarchs. Completely neglected until very recently, this work was first

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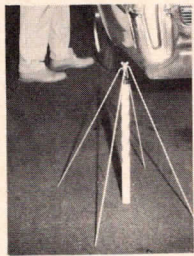
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brought to light by Robert Grosseteste, the Bishop of Lincoln, in the early thirteenth century. He thought it was a Christian work and it was duly included in the pages of the *Patrologia*.¹³⁹ Recently two books appeared on the Twelve Patriarchs, one declaring it to be a Christian work that "may no longer be reckoned to the pseudographic literature of the Old Testament. They must be classified among the literary productions of the early Christian Church."¹⁴⁰ The other author reached the opposite conclusion, that the work is "free of any Christian interpolation of any importance,"¹⁴¹ thus agreeing with Charles' earlier verdict, that it was a Jewish writing which had "much influence . . . upon the language of our Lord and of the New Testament."¹⁴² This illustrates how the interpreter can edit a work to suit himself; in this case one group of experts accounts for the Christian material in the Twelve Patriarchs as a Christian *interpolation*, while the other with equal conviction explains the passages as Christian *borrowings*. The Dead Sea Scrolls would seem to favor the latter interpretation.

(To be continued)

FOOTNOTES

¹³⁹M. Greenberg, in *Journal of the American Oriental Society*, 76 (1956), pp. 57-167.

¹⁴⁰Most of the connections are treated below. For the Karait affinities, see W. Wiedner, in *Jewish Quarterly Review*, 47 (1956-7), pp. 96-103.

¹⁴¹See A. Dupont-Sommer, in *Numen*, II/3 (1955), pp. 168ff.

¹⁴²A. Dupont-Sommer, *The Dead Sea Scrolls* (New York: Macmillan, 1952), p. 96. F. M. Cross uses almost the identical words: "... a cascade of revolutionary advances," in *Christian Century*, August 3, 1955, p. 889. "The little world of biblical scholarship has been turned topsy-turvy by the discoveries, to say the least . . ." Cross, in *The Biblical Archaeologist*, February 1954, p. 4.

¹⁴³G. Graystone, in *The Catholic World*, 183 (April, 1956), pp. 11-15; A. Metzger, in *Biblica*, 1955, p. 481; G. Molin, *Die Sohne des Lichts* (Vienna: Herold, 1954), p. 186. "That the work of Christ is a recent development is a question that we do not intend to discuss here. Essentially, in fact, it is devoid of interest . . ." *The Pope Speaks*, 1955, p. 212.

¹⁴⁴J. M. Baumgarten, in *Tradition*, 1 (1958), pp. 209-226; S. Zeitlin, in *Jewish*

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Quarterly Review, 42 (1952), p. 150; 46 (1955-6), p. 215, and often in this journal of which he is editor, denounces the fraudulence of the Scrolls. T. Weschler, in *Jewish Quarterly Review*, 43 (1952), p. 139, claims that the Scrolls are Kurdish composition of the twelfth century A.D. "The initial reaction of most people" to the Copper Scroll "was to dismiss the scroll as a fairy tale," according to J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 56.

⁷⁰"The Isaiah Scroll was received with consternation in some circles," and when other Old Testament texts were read "the results were shocking," F. M. Cross, in *Christian Century*, August 10, 1955, pp. 920-1. "There is still a partial boycott of

the Dead Sea Scrolls on the part of New Testament Scholars . . .," W. F. Albright, in *Journal of Bible and Religion*, 31 (1961), p. 112. The Genesis Apocryphon "for seven years . . . was shifted about from place to place, without any particular care being devoted to it," Y. Yadin, *A Genesis Apocryphon*, p. 12.

⁸⁰Yadin, *op. cit.*, p. 7.

⁸¹J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 11.

⁸²C. Torrey, *The Apocryphal Literature* (New Haven: Yale University, 1945), p. 40.

⁸³A list of 25 apocryphal passages found in our Bible is given by Torrey, *op. cit.*, p. 18.

⁸⁴Thus Athanasius or a contemporary



SUMMER-FRUSTRATION AND FULFILMENT

RICHARD L. EVANS

Summer is much more than a season. It is a symbol—and a pattern of moods, activities, attitudes. It is the growing of things, the doing of much, the crowding in of much; sometimes the intensity of travel, vacationing, and sometimes overworking at playing and seeking pleasure. It is a season that many seek to hold to, while letting it rush past without accomplishing intended purposes—a season both of frustration and fulfilment. It is the flashing back of heat from city walls and surfaces, and the beauty of the growing fields as God and nature provide sustenance for the future. "In this refulgent summer," wrote Emerson, "it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is . . . sweet with the breath of . . . the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. . . . The mystery of nature was never displayed more happily. . . . One is constrained to respect the perfection of this world. . . . How wide, how rich, what invitation . . . it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forest of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat attraction, and life,—it is well worth the pith and heart of [man] to subdue and enjoy it. . . . A more sweet, and overpowering beauty appears to man when his heart and mind open to the sentiment of virtue. Then . . . he learns that his being is without bound; that to the good, to the perfect he is born . . . then is the end of the creation answered, and God is well pleased."¹ God grant that we may use the summer thoughtfully for its many good and well-intended uses; for growth and for growing; for work, and for well and wisely considered relief from work; for a change of pace, for moderate diversion and refreshment that temperately adds to and doesn't dissipate the strength of mind and body and spirit. May we use the summer as a blessed season, not to run for the illusions of a fleeting, passing pleasure or shallow and unsatisfying pursuits, but for a fulness of good and happy uses, and with memories that will bring a happy and quiet content as the summer days move quickly to another season.

¹Emerson, *Address to Divinity Students*, Divinity College, Cambridge, July 15, 1838.

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rejects Ruth and Esther, Migne, *Patrologia Graeca*, 28:289. Sulpicius Severus, *Historia Sacra* II, 31, says that many Christians do not accept the book of Revelation and Philastrius says there is great disagreement in the Church over who wrote the various epistles in the New Testament, Migne, *Patrologia Latina*, 12:1200-2.

⁸⁵Torrey, *op. cit.*, p. 4.

⁸⁶R. H. Charles, *The Book of Enoch* (Oxford, 1912), p. ix.

⁸⁷D. Flusser, in *Israel Exploration Journal*, 3 (1953), p. 39; K. Aland, in *Journal of Theological Studies*, 12 (1961), p. 48, for Jewish and Christian reactions.

⁸⁸*Apostolic Constitutions*, I, 6; Eusebius, *Church History*, IV, 8, 1.

⁸⁹St. Augustine, in *Patrologia Latina*, 35: 1536.

⁹⁰H. J. Denzinger, *Enchiridion symbolorum definitionum* . . . (Rome, 1957), see references under *If* [p. (9)], in *Index Systematicus*.

⁹¹Torrey, *op. cit.*, p. 5.

⁹²*Ibid.*, pp. 36-37.

⁹³*Ibid.*, p. 40.

⁹⁴V. Taylor, in *Expository Times*, 71 (1960), p. 72.

⁹⁵L. Wallis, *The Bible and Modern Belief* (Duke University Press, 1949), p. 32.

⁹⁶Father Herbert, cited in *Expository Times*, 70 (1958), p. 33. Cf. *The Catholic Biblical Quarterly*, 5 (1943), pp. 115-159.

⁹⁷In H. Davies and D. Daube, *Eschatological Background of the New Testament* (Cambridge, 1956), pp. 18f.

⁹⁸S. V. McCasland, *The Journal of Biblical Literature*, 73 (1954), p. 6.

⁹⁹G. W. Bromiley, in *Christianity Today*, 4 (1959), p. 139.

¹⁰⁰W. van Unnik, in *Vigiliae Christianae*, 3 (1949), pp. 1-4.

¹⁰¹Martyrdom of Perpetua and Felicitas, in *Patrologia Latina*, 3:15.

¹⁰²Torrey, *op. cit.*, p. v.

¹⁰³S. Zeitlin, in *Jewish Quarterly Review*, 37 (1946-7), p. 248.

¹⁰⁴J. P. Hyatt, in *Journal of Biblical Literature*, 76 (1957), p. 6.

¹⁰⁵H. Cadbury, in H. Davies and D. Daube, *op. cit.*, p. 319.

¹⁰⁶*Expository Times*, 70 (1958), p. 129.

¹⁰⁷Torrey, *op. cit.*, p. 28. "No classification is possible," according to M. Oesterley, *An Introduction to the Books of the Apocrypha* (New York: Macmillan, 1935), p. 9.

¹⁰⁸M. Gaster, *Studies* (1925), I, 280f.

¹⁰⁹W. Schneemelcher & E. Hennecke, *Neutestamentliche Apokryphen* (Tübingen, 1959) I, 1-4, 8-10.

¹¹⁰Torrey, *op. cit.*, p. 34.

¹¹¹G. A. Deissmann, *Light from the Ancient East* (New York, 1927), p. 251.

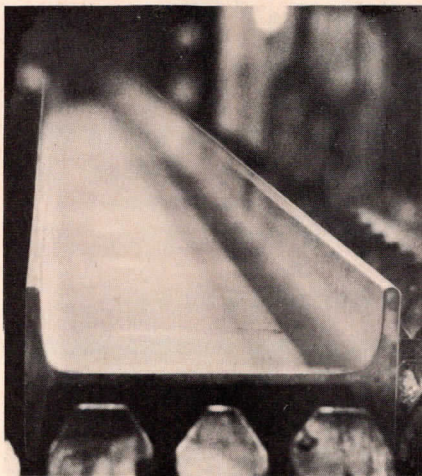
¹¹²Torrey, *op. cit.*, p. 10.

¹¹³Gaster, *op. cit.*, I, 281.

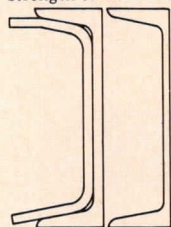
¹¹⁴J. Ruwet, in *Biblica*, 25 (1944), p. 334.

¹¹⁵Aside from articles on Apocrypha in almost any encyclopedia, representative lists of New Testament Apocrypha may be found in B. Altaner, *Patrology* (New York: Herder, 1960), and especially E. Hennecke & W. Schneemelcher, *Neutestamentliche Apokryphen* (Tübingen: J. C. B. Mohr, 1959), of which only vol. I has appeared. Lists of Old Testament Apocrypha are given by R. Travers, *Talmud and Apocrypha* (London: Soncino Press, 1933), pp. 173f.; H. H. Rowley, *Relevance of Apocalyptic* (London: Lutterworth, 1944); S. Zeitlin, in *Jewish Quarterly Review*, 37

USS Special Report: How U.S. Steel put 3 lbs. of steel into a 1-lb. package



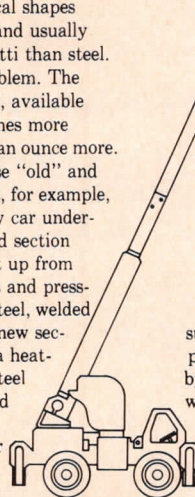
Long ago it was discovered that the strength of steel could be tripled by adding alloys and heat treating. But not until recently have heat-treated alloy steel structural shapes been available. The light, non-symmetrical shapes warped easily from the quenching and usually wound up looking more like spaghetti than steel. Now U. S. Steel has solved the problem. The result is a new engineering material, available only from USS, that puts 2 to 3 times more strength to work but doesn't weigh an ounce more.



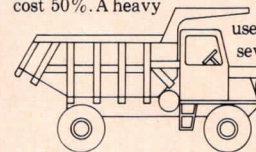
shape only about half as heavy, and just as strong.

In a television broadcasting tower use of heat-treated alloy steel shapes cut steel weight 50% in the

Look at these "old" and "new" sections, for example, used in subway car underframes. The old section (left) was built up from rolled channels and press-formed plate steel, welded together. The new section (right) is a heat-treated alloy steel



lower 187 feet. Used just for end posts in a fleet of railroad commuter cars, they trimmed 360 lbs. off each car. A crane boom manufacturer used heat-treated alloy shapes to cut his welding cost 50%. A heavy duty truck builder



used them to solve a severe impact problem, and eliminated a brake-forming operation in the bargain.

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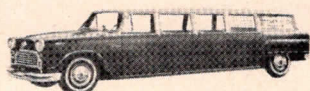
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(1946-7), pp. 218-248, and 40 (1949-50), pp. 223-250; A. Cronbach, in *Hebrew Union College Annual*, 18 (1944), pp. 119f. The "standard" collections of Apocrypha in English are R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), 2 vols., and M. R. James, *The Apocryphal New Testament* (Oxford, 1953).

¹¹⁰Above, note 86.

¹¹¹R. H. Charles, *The Book of Enoch*, p. x.

¹¹²R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, II, p. viii; cf. H. H. Rowley, *Relevance of Apocalyptic*, p. 38; D. Flusser, in *Israel Exploration Journal*, 3 (1953), pp. 39f.

¹¹³See his article on Apocrypha in the eleventh edition of *Encyclopedia Britannica*, I, 176.

¹²⁰Discussed at length by R. H. Charles, *The Book of Enoch*, pp. xlii-liv. Charles discusses the many conflicting conjectures about the nature of the work, pp. xxx-xli.

¹²¹G. N. Bonwetsch (Ed.), in *Texte und Untersuchungen*, 3. Reihe, 14. Bd., Heft 2 (Leipzig, 1922), including the Slavic text. *The Epistle of Enoch* is comprised in sections 97:6 to 98:3 of 1 Enoch. Some Greek fragments were discovered at Akhmim in 1886-7 and published by U. Bouriant, in *Mission Archeologique Francaise au Caire*, IX, Facsimile i, 1892, pp. 93-147. The Hebrew version of 3 Enoch is edited by H. Odeberg, *III Enoch* (Cambridge University, 1928), and there is a text in the *Jewish Quarterly Review*, 20 (1929f), pp. 77-85, and also W. R. Morfill, *The Book of the Secrets of Enoch* (Oxford, 1896).

¹²²H. H. Rowley, *Relevance of Apocalyptic*, pp. 56-57.

¹²³B. Brinkmann, in *Biblica*, 13 (1932), pp. 315-334, 418-434. The early churches, while rejecting even such established works as the Pastor of Hermas, accepted Enoch as scripture, J. Ruwet, *op. cit.*, p. 333.

¹²⁴D. Flusser, *Israel Exploration Journal*, 3 (1953), pp. 30ff.; cf. S. Zeitlin, in *Jewish Quarterly Review*, 30 (1939f), pp. 1-31; A. Epstein, in *Revue des Etudes Juives*, 21 (1890), pp. 80-97, and 22 (1891), pp. 1-25.

¹²⁵Y. Yadin, *A Genesis Apocryphon* (Jerusalem, 1956), p. 21.

¹²⁶C. Clemen, *Primitive Christianity and Its Non-Jewish Sources* (Edinburgh, 1912), p. 118.

¹²⁷M. R. James, *The Testament of Abraham*, in *Texts and Studies*, II, 2; *Testament of Job*, text in *Jewish Quarterly Review*, 13 (1901), pp. 111-127; and 258ff.; *Testament of Solomon*, text in *Jewish Quarterly Review*, 11 (1898), pp. 1-45; *Testament of Levi*, texts in *Jewish Quarterly Review*, 12 (1900), pp. 651ff. The Greek text of the *Testament of the Twelve Patriarchs* may be found in *Patrologia Graeca*, 2:1027-1150. The newly found Coptic text of the *Testament of Isaac* is in *Jul. Theol. Stud.* 8 (1957), 228-237.

¹²⁸The theme is treated below.

¹²⁹See our preceding article, *Era*, Oct. 1964.

¹³⁰H. H. Charles, *Apocrypha & Pseudepigrapha of the Old Testament*, II, 407.

¹³¹C. Torrey, *Apocryphal Literature*, p. 14.

¹³²D. Flusser, *op. cit.*, pp. 30ff.

¹³³Apocalypse of Moses, text in *Jewish Quarterly Review*, 7 (1894), pp. 216-235; *Apocalypse of Elijah*, Coptic text ed. G. Steindorff, in *Texte u. Untersuchungen*,

N. F. II (XVII), 1899, Heft 3a; Hebrew text, M. Butterweiser, *Die Hebraisch Elias-Apokalypse* (Leipzig, 1897) and S. Kraus, in *Jewish Quarterly Review*, 14 (1902), pp. 359ff.; *Apocalypse of Abraham*, text in *Jewish Quarterly Review*, 7 (1895), pp. 581-606; *Apocalypse of Sophonia* text in *Texte u. Untersuchungen*, N. F. II, 3a, 1899 (ed. Steindorff).

¹³⁴F. Stegmüller, *Repertorium Biblicum Medii Aevi* (Madrid, 1950ff.), I, No. 114.

¹³⁵M. Gaster, *The Asatir, The Samaritan Book of the "Secrets of Moses"*, etc. (London: Royal Asiatic Society, 1927).

¹³⁶Texts of the *Lives of the Prophets*, the *Book of Melchizedek*, and *The Prayer of Manasseh* may be found in *Patrologia Graeca*, 43:393-414, 28:525-530, and 1:646-9.

¹³⁷M. Gaster, in *Journal of the Royal Asiatic Society*, 1930, pp. 567-599.

¹³⁸C. Gordon, in *Christianity Today*, 4 (1959), p. 133.

¹³⁹Migne, *Patrologia. Graeca*, 2:1037-1150.

¹⁴⁰M. De Jonge, *The Testament of the Twelve Patriarchs* (Assen, 1953), pp. 117f.

¹⁴¹M. Philonenko, *Les Interpolations chrétiennes des Testaments des Douze Patriarches et les Manuscrits de Qumran* (Paris: Presses Universitaires, 1960), pp. 59f.

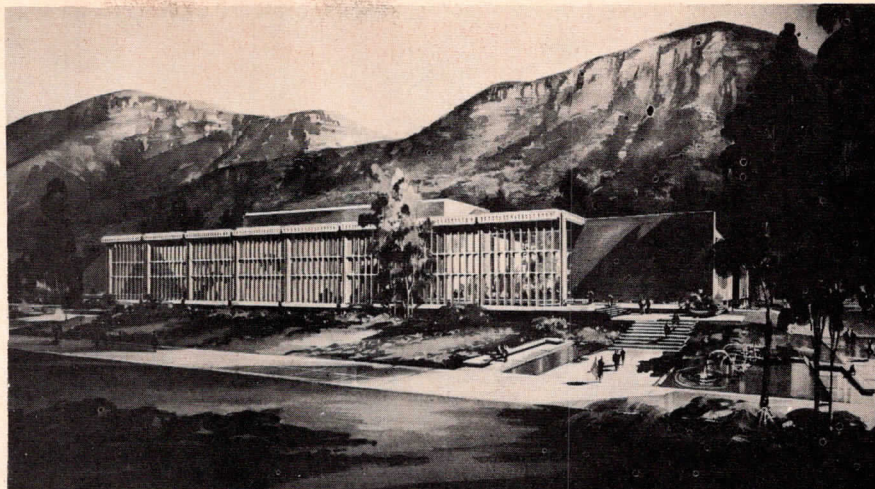
¹⁴²H. H. Rowley, *Relevance of Apocalyptic*, p. 63, n. 3.

SMALL GIRLS' ROOM

BY MAUREEN CANNON

Two narrow beds, one lumpy
(One daughter makes her own),
White spreaded now, the bumpy
One bringing forth the groan
From mamma. Rather standard,
These beds, each side by side,
And, where the teddy landed
He lies, one daughter's pride.

The curtains, white and blowing
At both their windows, really
Quite pretty, though one going
A bit whichway, is nearly
Off-center. (Once I kissed her,
One daughter, as she parted
Those curtains, while her sister
Waved from below—this started
When one girl went to school.)
The bureau, double, features
A host of oddments—you'll
Enjoy the notes the teachers
Sent home, all saved—the touches
So feminine despite
A lack of order. Much as
I long to clean, and might
Bring up the morning's broom—
I pause. I love this room!



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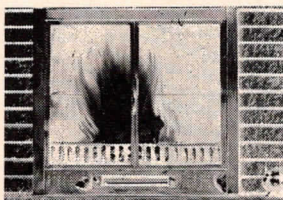
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THE PRECIOUS THINGS RETURN



In March 1952, near the Wady Qumran, was found this copper scroll in two

pieces. The pure metal was now oxidized and very brittle.

PART 1. (Continued)

The Christian Apocrypha. In our short discussion of the Jewish Apocrypha we have imperceptibly moved into the area of Christian Apocrypha—another example of the ubiquitous overlapping from which we never escape; for the same old question, Is this Jewish or is it Christian? plagues the student of early Christian as much as of early Jewish writings. Lists of Christian apocryphal writings are even more confusing than the Jewish lists, since the latter at least include fourteen indisputably “biblical” Apocrypha (the taxonomists actually employ this oxymoron!), while among the Christian titles, nothing is certain.

In 1638 when Charles I of England received the great Alexandrian Codex of the New Testament as a present from the patriarch of Con-

stantinople, there came bound in the book with the canonical texts and obviously considered as scripture by the people who used the codex, two writings designated as letters of Clement to the Corinthians. These letters, though frequently quoted by early church writers, were at the time entirely unknown to Western scholars, the church having completely lost track of them.

These were the first of a special class of writings to which the Catholic theologian Cotelier in the seventeenth century gave the name of “Apostolic Fathers,” it being assumed that the authors had known the Apostles or at least their disciples. The title is not a satisfactory one, and the problem of classifying the Apostolic Fathers has been a difficult one, as they were “written, transmitted, interpolated, disregarded,

recovered, and analyzed for theological and polemical purposes from the second century to the twentieth, and it seems unlikely that any impartial observer exists who can comprehend them apart from this history of debate.”¹⁴³ The so-called Apostolic Fathers recognized today as being both ancient and orthodox are:

I Clement, Letter to the Corinthians, written c. 95/96 in Rome, of high authority in the early church but virtually unknown in later times.

II Clement’s Letter, not a letter and not by Clement. Written probably by a priest in Corinth, c. 135-140 AD, contains some very old Sayings of Jesus.

Letters of Ignatius, Bishop of Antioch, c. 110-115. Letters to Seven Churches, written on his way to martyrdom in Rome, are accepted as genuine, an equal number rejected.

Polycarp, Bishop of Smyrna, Letter to the Philippians. Polycarp died in 155.

Papias of Hierapolis, Sayings of Jesus, written c. 135-150.

The Didache, or Teachings of the Twelve Apostles, discovered at Constantinople in 1872. Written between 100 and 150 AD in Syria, Palestine, or Egypt.

The Shepherd of Hermas, written in Rome c. 140, by the layman Hermas; divided into Visions, Mandates,

and Similitudes for the instruction of the church.¹⁴⁴

As an example of the usual overlapping, an important discourse in the Didache on the doctrine of the Two Ways (i.e., the Way of Light and the Way of Darkness that lie open to all during this lifetime of probation) also turns up slightly altered in an Epistle of Barnabas (classed by some as an Apostolic Father), and it would now appear that both go back to a common pre-Christian teaching frequently referred to in the Dead Sea Scrolls.¹⁴⁵

All the Apostolic Fathers are related, in fact, and although orthodox and Christian, show many affinities with the Dead Sea Scrolls and quote yet other apocryphal works. This leads to the usual problems of classification: Some would still reject the Pastor of Hermas, and for that matter parts of the New Testament as unorthodox,¹⁴⁶ and while Hennecke lists a hundred authentic Christian Apocrypha, J. Perier insists that "the canonical apocryphal literature of the primitive church is contained almost

entirely" in but seven works: "The Didache, the Didaschalia, the Apostolic Constitutions, the Greek Canons (i.e., rules for the Church, 84 or 85 of them), the Apostolic Canons (27 or 30 of them), the Canons of Hippolytus, and the 127 Canons of the Apostles, which Perier himself edited."¹⁴⁷ To all of these we refer below.

The sands of Egypt have yielded up papyrus fragments of unidentified gospels, sayings of Jesus, apocryphal gospels (of the Nazarenes, Ebionites, Hebrews, and Egyptians), conversations of Jesus with his disciples after the resurrection, at least 40 "Gnostic" gospels, infancy gospels telling of the childhood of Jesus, and some important collections of non-canonical stories about Jesus.¹⁴⁸ Again, none of this material can be lightly dismissed, for it all overlaps and much of it goes back to very early times. The Gospel of the Twelve Apostles, for example, found in 1913, is mentioned by Origen as authentic scripture in the church of his day, and in his own opinion older than the Gospel of Luke,¹⁴⁹ and has close ties, for example, with all seven of the important works mentioned by Perier above.

If we were merely to begin to point out the relationships between the hundreds of Apocrypha, nearly all of them first brought to light since Cumorah, we should soon find ourselves at sea. But it is no longer a shoreless sea, for thanks to many recent studies, dim and distant but imposing islands have begun to take shape through the mists.

The most impressive of these is that corpus of writings known as the Pseudo-Clementines. The *Patrologia Graeca* attributes to Clement of Rome besides the two epistles, letters to the Virgin and to James the Elder, twenty homilies, a work on the acts of Peter, liturgical writings, and the famous Clementine Recognitions, a novel which was "a favor-



One of the oldest Bible manuscripts in existence—in the Sinai Monastery. Professor Martin Sprengling of the University of Chicago has traced our alphabet to its source and declares it is of Semitic origin and not of Phoenician.

ite piece of 'Sunday afternoon literature' in the church of the second century.¹⁵⁰ Since this Clement is supposed to have been the Bishop of Rome, the important Apostolic Constitutions are also attributed to him as well as certain decretals and episcopal letters, and even the so-called Cave of Treasures—the Pseudo-Ephraim or Book of Rolls.¹⁵¹ Forty years ago the celebrated Eduard Schwartz declared that the Clementine writings "have no significance whatever for the study of early Judaism and Christianity."¹⁵² But today, thanks

ciples after the resurrection. (The Ethiopian version was labeled, "The Testament in Galilee of Our Lord Jesus Christ.")¹⁵³ These works in turn are very close to another collection called the Didascalia, purported teachings of the Lord to the Apostles after the resurrection. Parts of this are identical with the eighth book of the Apostolic Constitutions, but also very close to the canons of the Epistle of Peter attributed to Clement, above, and various other apostolic canons, including the "127 Canons of the Apostles" first pub-

to believe them. It was only when the Risen Christ himself took them in hand and for a period of forty days gave them instructions in "the things of the kingdom" that they were ready to go forth as missionaries to all the world. That post-resurrectional instruction made all the difference in the world to the Apostles yet we find few words of that priceless instruction in the Bible! It is therefore most significant when the great *majority* of the earliest Christian writings to come into our hands announce that they are purveying those very lost teachings of Jesus which we miss so much—the words of the Lord to his disciples after the resurrection. And in this area a particular collection of recently discovered documents is the most valuable.

Qumran's Egyptian Twin. We refer to the Nag Hammadi library, a find whose importance is rivaled only by that of the Dead Sea Scrolls.¹⁵⁷ It is a most remarkable coincidence that in the same year in which the Arabs of Palestine started bringing to the markets mysterious writings from what turned out to be the oldest *Jewish* library yet known, the Arabs of Egypt, far up the Nile, started bringing in equally mysterious writings from what proved to be the oldest *Christian* library yet known. They were found on the site of an ancient religious community between sixty and seventy miles north of Luxor, and consisted of thirteen leather-bound volumes (books, not scrolls) representing forty-four different writings comprising "about a thousand large leaves, nearly eight hundred of them in good condition."¹⁵⁸ Although the library itself dates from the fourth century, "a number of these texts are from the second century," one important writing, for example, coming "from a small village-church not yet affected by gnosticism (i.e. by the apostasy) between 125 and 150 AD."¹⁵⁹ As in Palestine also, the com-



The Treasure of the Copper Scroll. The open segments. The language is Hebrew, though strangely spelled and written.

again to the Dead Sea Scrolls, the position of the "Tuebingen School," which saw in the Clementine Recognitions the most valuable first-hand view of the primitive church, has been vindicated.

To trace but a single line, the Apostolic Constitutions, attributed to Clement, show very close affinities with a work discovered in the last year of the nineteenth century and given the title of "The Testament of Our Lord and Savior Jesus Christ." This work was also attributed by its ancient compiler to Clement, and purports to contain instructions given by the Lord to the Apostles after the resurrection on matters of doctrine and organization.

Both these works in turn are closely related to a writing discovered in 1897, the Epistle of the Apostles or conversations of Jesus with his dis-

lished in 1912, which claims to have been "composed by our Fathers the holy Apostles and published by Clement the disciple of the Apostle Peter."¹⁵⁴

Whatever one may think of these works today, many of them display "complete mastery" of the canonical materials and many are now accepted by most scholars as representing the authentic views of the early Christians,¹⁵⁵ to whom their teachings, especially about the return of the Lord after the resurrection, were "of sovereign importance."¹⁵⁶

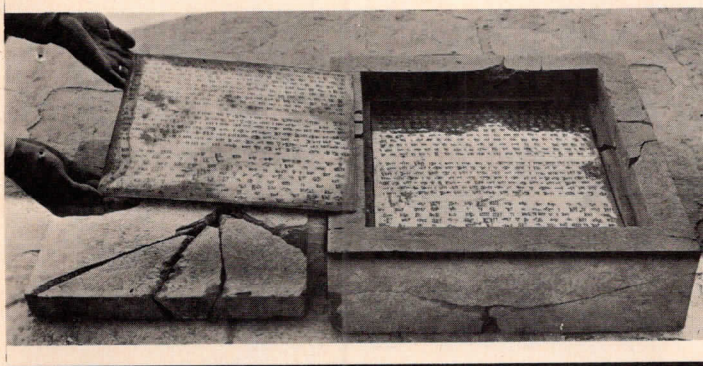
When the Lord first met with the Apostles after the resurrection, he rebuked them for their hardness of heart and slowness to believe; for they had thought it was all over with the crucifixion, and when reliable witnesses reported that Jesus had risen, they stubbornly refused

ing forth of the wonderful treasures was accompanied by all sorts of mystery and intrigue, with knotty problems of ownership presenting a formidable obstacle to publication.¹⁶⁰ Like the Dead Sea Scrolls, these writings have proved both exciting and disturbing by "their highly irregular doctrines."¹⁶¹ These people, though the oldest known Christians, do *not* talk as the Christian world has always thought primitive Christians should talk, any more than the people of Qumran talk like good orthodox Jews. What is more (and

liveth (i.e., the risen Savior) spoke to Judas-Thomas. . . ."¹⁶² Next we learn that the New Testament quotations in this work (which was written down about 140 AD) are "very similar to a collection used by the writer of I Clement."¹⁶³ But we have also noted that the Gospel of the Twelve Apostles is also very close to Clement, and H. J. Schoeps has shown that no writings are closer to the Dead Sea Scrolls than the Pseudo-Clementines!¹⁶⁴ On top of that, Oscar Cullmann finds that this "jumbled mixture of old traditions"

chologist C. J. Jung and contained the Gospel of Truth, the Apocryphon of Names, a second century Apocryphon of John, a treatise on the Three Natures ("a mythical and theological exposition of vast dimensions and great detail"), and a work on the resurrection called the Letter to Rheginos.¹⁶⁷ So far, the Gospels of Thomas and Philip and the Gospel of Truth have been made available in English.¹⁶⁸ To a Latter-day Saint some of the other writings should prove far more interesting.

Along with these Coptic finds



Records of Darius of old Persia, engraved on plates of solid gold and silver are among the recent findings

The Syrian Metropolitan, Athanasius Yeshue Samuel (right) examining his four scrolls with Dr. John C. Trever, director of the Department of the English Bible for the International Council of Religious Education.



this is the big surprise), the earliest Christian writers and the earliest Jewish writers known, living a thousand miles and several hundred years apart, speak very much alike! Not only do both depart radically from the conventional teachings of church and synagogue, but they both depart in exactly the same direction.

We have noted, for example, that the work called the Gospel of the Twelve Apostles, which was discovered in 1912 and which Origen claimed to be older than the Gospel of Luke, belongs to a group of writings reporting the Lord's teachings after the resurrection. And if we turn to the newly found Nag Hammadi texts, we find that the first one ever published (The Gospel of Thomas) begins with the words: "These are the secret teachings which the Lord who was dead and

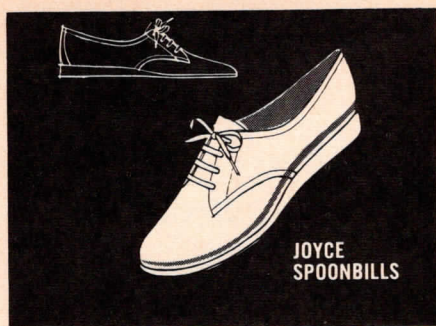
in the Gospel of Thomas indicates an origin in "the vicinity of Eastern Jordan where the Christian Jews settled after the fall of Jerusalem, in the year 70 AD,"¹⁶⁵ which takes us from the distant reaches of the upper Nile right into the desert communities of the Dead Sea Scrolls, where our two libraries, Jewish and Christian, seem to have a common origin.

In 1956 an Egyptian scholar Pahor Labib, himself a Copt, published a volume of photographs of the newly found texts, including complete photos of the Gospels of Philip and Thomas, the Apocryphon of John, a work called The Apostasis of the Aeons (on the nature of authority), and a work on the creation.¹⁶⁶ A collection of 100 pages was secretly bought by a rich Swiss and taken to Zurich in 1952; it was named the Jung Codex after the famous psy-

should be mentioned some very old and valuable Christian texts in Greek, the Bodmer Papyri. These third century papyri are the oldest copies extant (the original dates from 175-200 AD) and the only exemplars in the original language of an apocryphal correspondence between Paul and the Corinthians, of which later texts in other languages have long been known. They were found in Egypt and first published in 1958 and 1959.¹⁶⁹ Together with them was discovered the first Greek text of the famous Odes of Solomon, which deserves our attention as a notable link between our Coptic Nag Hammadi text and the Hebrew Dead Sea Scrolls.

The Odes and Psalms of Solomon were first discovered in 1906 on the site of an ancient Christian commu-

(Continued on page 1126)

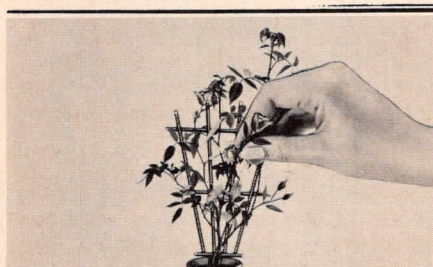


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with the wall type can opener which leaves a smooth edge, may be placed upon the shelves. The cans may be opened from the bottom thus making them look more realistic.

Empty cereal boxes, egg, salt, and cottage cheese cartons, soap boxes, and cracker and cookie cartons may be saved—also paper sacks of all sizes.

Small round pieces of cardboard with "1c", "5c", "10c", "25c", "50c" and "\$1.00" printed on them with crayons may represent money. Let the youngsters make the "money." They'll need lots of it for making change.

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Pasteboard buildings—one building, a street, or a whole town may be made from large boxes or cartons.

To make the roof of a house, cut the box about halfway down at each corner. Then cut two sides opposite each other to a point at the top. The other two sides may be folded until they meet at the top of the points, where they may be fastened together with adhesive tape. Doors, windows, and store fronts, etc., may be drawn on the outside of the buildings. Let your imagination run wild—add window boxes, shrubbery, a picket fence, flower beds, a garage, garden furniture, streets, roads, and anything else you may think of. The more the merrier!

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CHRISTMAS IS A LISTENING

BY HELEN FAULKNER

*Christmas is a listening,
Christmas is a plan,
Christmas is a memory
In the heart of man.*

*Memories of Christmas ring
Tones that once were dear,
Plans for Christmas carol friends
Down the living year.*

*Listening to Christmas sing
Voices known and new,
Every heart enfolds its own
— Loved ones, listening, too.*

Since Cumorah

(Continued from page 1035)

nity on the Tigris. They were written in Syriac, and now in Bodmer Papyrus No. XI we have the eleventh of these Odes in Greek on paper at least three centuries older than our Syriac texts. The Psalms of Solomon, written between 80 and 40 BC, are, of course, Jewish, while the usual debate has taken place over the Odes (100-150 AD), which Harris believed were written by one who "while not a Jew, was a member of a community of Christians, who were for the most part of Jewish extraction" and probably lived originally at Pella as Judaeo-Christian refugees from the fall of Jerusalem.¹⁷⁰ This, before the Dead Sea Scrolls were known, brought the Odes and Psalms right into their orbit, and the discussions of the Odes of Solomon of fifty years ago with their talk of the Roman invaders, Jewish sectaries, and flight into the desert read just like the scrolls' discussions of the past decade.

Some scholars long insisted that the Odes and the Psalms were a single composition, while others claimed the former Christian and the latter Jewish, and Harnack insisted that they were both Jewish, though with interpolations that were very close to the Johannine writings.¹⁷¹ This is interesting, because one of the first things noted about the Dead Sea Scrolls was how close they were to John. Battifol saw a particularly close tie-in between the Odes and a Coptic work called the Pistis Sophia, the first part of which "tells how Jesus spent twelve years after the resurrection teaching his disciples the mysteries of the heavenly 'places.'"¹⁷² This in turn is equally close to the newly found Psalms of Thomas (a Syriac work not to be confused with the Gospel of Thomas), which contains a very old dactylic hymn on the pre-existence

known as The Pearl.¹⁷³ The discovery came with a distinct jolt that one of the Psalms of Solomon, which had been completely brushed aside in preference for the Odes because of their small literary worth, contained an explicit and direct reference to the Qumran community that produced the Scrolls.¹⁷⁴ And so, far to the east in an old Christian community on the Tigris were discovered a collection of Syrian writings which actually belong in the same cover with the Dead Sea Scrolls of the Judaean desert and the Nag Hammadi Library of upper Egypt.

The Sayings of Jesus. The most sensational aspect of the newly found Coptic papyri is the presence in them of the many statements attributed to Jesus himself and not found in the Bible. Just as the detection of dimly recalled and vaguely familiar themes and phrases in the new Jewish and Christian texts sent students back to search through long-neglected, apocryphal writings, so the present findings of many sayings of Jesus comes as a reminder that many such sayings have been lying around for many years now, almost completely ignored.¹⁷⁵

Now we must recognize the distinct possibility that some if not many of these sayings may be genuine, and in that case of the greatest importance. These have long been known as the *Logia* (Sayings) or *Agrapha* (Unwritten Things) of Jesus. They are found (a) in the New Testament itself, (b) in variant readings of the New Testament, (c) in many of the church writers down to St. Augustine, and (d) today in the sands of Egypt.¹⁷⁶ As an example of the second type, M. R. James gives the following additions to Mark 16:3, found in some early texts: "In the third hour of the day there came darkness throughout all the globe of the earth; and angels came down from the heavens. . . ."¹⁷⁷

Here is an interesting commentary on the great darkness of the Book of Mormon, as well as significant evi-

dence (whether we accept it as scripture or not) that the early Christians were quite aware that the earth is round. It will be recalled that Origen's argument for the roundness of the earth was that the first Christians taught that God had covenant people on the other side of the world—the antichthonians.¹⁷⁸

The *Logia* or Sayings of Jesus as found in the early Fathers have suffered unmerited neglect through the years, the result of the thesis that our present Bible contains all there is to know. ("A Bible! A Bible! we have got a Bible, and there cannot be any more Bible." 2 Nephi 29:3.) It is unmerited because all the words of Jesus in the Bible can be read in *half an hour*, though Jesus' actual sermons often lasted for many hours: What good Christian would be such a fool as to walk out on the Lord while he was speaking? It is also unwarranted because the purported words of Jesus are found in all the church writers of the early period. If such men insist on quoting sayings which they actually believe were uttered by the Master, what greater folly can there be than refusing to give them serious attention? Yet it was not until another great papyrus find in Egypt at the turn of the century that serious attention was given to the *Agrapha*.

The collection was the Oxyrhynchus, found in 1885, 125 miles south of Cairo and eighteen miles west of the Nile, and includes among eighteen published volumes of papyri the Behnesa Papyrus known as the "Sayings of Our Lord."¹⁷⁹ Ten of these sayings have been treated with particular respect because they are also quoted by Origen, the first and greatest of Christian theologians.¹⁸⁰ And now from the sands of Nag Hammadi, still farther up the Nile, comes another library with more Sayings of Jesus, most, but not all of them, being found in the Gospel of Thomas, among the 114 *Logia* of which are found one-fifth of the Oxyrhynchus sayings.¹⁸¹

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In 1896 Alfred Resch regarded thirty-six of the more than two hundred Sayings of Jesus which he had collected as genuine.¹⁸² Today, viewing the recently enlarged collection, scholars are prone to accept at least ten of the Sayings as authentic, and another ten as very probably so.¹⁸³ On what grounds do they judge? On external grounds, answering the question, "Is the saying quoted in an early and reliable source?" and on internal grounds, asking, "Is it broadly consonant in style and content with the mind of Jesus as we know it from the canonical gospels?"¹⁸⁴

It is the second point, of course, which has been the franchise of theologians and scholars from the beginning, since it amounts to asking simply, "Is this what I think Jesus would have said?" The question has become rather a hollow one, however, since the whole message of the new discoveries is that there are many things that no scholar left to himself would have thought possible. We must be prepared for surprises and guard against the natural tendency to make every new text say what we think it should. If external evidence shows that Saying like Logion No. 2 in the Gospel of Thomas attributed to Jesus in the ancient papyri from Oxyrhynchus and Nag Hammadi, also turns up in the writings of Origen, Clement of Alexandria, and the lost Gospel of the Hebrews, the scholar who will put it aside because it does not represent his idea of what Jesus would say is being very bold indeed.¹⁸⁵

(To be continued next month)

FOOTNOTES

¹⁸²R. M. Grant, in *The Journal of Religion*, 39 (1960), p. 120.

¹⁸³Complete texts and discussions (except for the Didache) are supplied in A. R. M. Dressel, *Patrum Apostolicorum Opera* (Leipzig, 1863). For translations, E. Goodspeed, *The Apostolic Fathers, an American Translation* (New York: Harper, 1950).

¹⁸⁴L. W. Barnard, in *Church Quarterly Review*, 1958, p. 229.

¹⁸⁵E. Peterson, in *Vigiliae Christianae*, 8 (1954), p. 70.

¹⁸⁶J. Perier, in *Patrologia Orientalia*, VIII, 553.

¹⁸⁷All these are translated into German in

E. Hennecke and W. Schneemelcher, *op. cit.*, Vol. I (1959).

¹⁴⁰E. Revillout, in *Patrologia Orientalia*, II, 123-7.

¹⁵⁰R. M. Grant, *Second Century Christianity* (London: SPCK, 1946), p. 10.

¹⁵¹Stegmüller, *op. cit.*, I, No. 76

¹⁵²E. Schwartz, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 31 (1932) pp. 151-199. Standard works on this much-discussed theme are by Rud. Knopf (1899), Hans Waitz (1904 and 1929), C. Schmidt (1905 and 1929), W. Heintze (1913f.), F. Gerke (1931), G. Rehm (1939), O. Cullmann (1954), H. J. Schoeps (1958f.), G. Strecker (1959), W. Ullmann (1960).

¹⁵³L. Guerrier and S. Brebaut (eds.) *Le Testament en Galilee de Notre-Seigneur J.-Christ*, in *Patrologia Orientalia*, IX, 143-236.

¹⁵⁴E. Rahmani (ed.), *Testamentum Domini nostri Jesu Christi* (Mainz, 1899). The relationships are discussed at length by C. Schmidt, *Gespräche Jesu mit seinen Jüngern nach der Auferstehung*, Vol. VII (1919), of *Texte und Untersuchungen*, pp. 156-9, 162-4, 211-213, 230ff. A more recent study of the same is by H.-J. Schoeps, in *Studia Theologica*, 8 (1955), pp. 41ff. O. Perler, in *Rivista di Archeologia Christiana*, 25 (1949), p. 72, points to the dependency of I Clement on IV Maccabees. A text and discussion of the 127 Canons of the Apostles is in the *Patrologia Orientalia*, VIII, 553-710, edited by J. and A. Perier. Quotation is from p. 567.

¹⁵⁵C. Schmidt, *op. cit.*, pp. 213f.

¹⁵⁶*Ibid.*, p. 245.

¹⁵⁷These documents are discussed as they appear in the Dutch periodical *Vigiliae Christianae*, 1946ff.

¹⁵⁸W. C. van Unnik, *Newly Discovered Gnostic Writings* (SCM Press, 1960, No. 30 of *Studies in Biblical Theology*), p. 8.

¹⁵⁹This was the Apocryphon of James; the quotation is from W. C. van Unnik, in *Vigiliae Christianae*, 10 (1956), p. 156.

¹⁶⁰Van Unnik, *Newly Discovered Gnostic Writings*, p. 11.

¹⁶¹*Ibid.*, p. 9.

THE DIFFERENCE

BY MAUREEN CANNON

How do little boys wake up?
Fast, as if it really mattered
Vitality! Small rockets leap
Up from sleep—the peace is
shattered!

Little girls wake differently,
Watching, so I think.
Kitten-like with Kitten-sounds,
They curl, uncurl. They're pink
And gentle, sleepy still. The joys
That little boys are quick to savor
Instantly, small girls put off,
Sweetly doing day the favor
Of awakening, Performing
Even then, Small both, good
morning!

¹⁶²A. Guillaumont, H.-Ch. Peuch, G. Quispel, W. Till, and Y. 'abd al Masih, *The Gospel According to Thomas* (New York: Harpers, 1959), p. 3.

¹⁶³W. Frend, in *Antiquity*, 34 (1960), p. 263.

¹⁶⁴H.-J. Schoeps, *Urgemeinde, Judentum, Gnosis* (Tübingen: J. C. B. Mohr, 1956), pp. 69-86.

¹⁶⁵O. Cullmann, in *Hibbert Journal*, 60 (1961), p. 121; cf. by the same writer, in *New Testament Studies*, 5 (1959), p. 166.

¹⁶⁶P. Labib, *Coptic Gnostic Papyri in the Coptic Museum at Old Cairo*, Vol. I (Government Press, Cairo, 1956).

¹⁶⁷See Introduction of N. Malmaine *Evangelium Verithies*, (1956); and in *Vigiliae Christianae*, 9 (1955), pp. 66-102, analyzing the Apocryphon of John.

¹⁶⁸Note 162 above. R. M. Wilson, *The Gospel of Philip* (New York: Harper and Row, 1962); M. Malinine, et al., *Évangile Veritatis* (Zürich: Rascher, 1956).

¹⁶⁹M. Testuz (ed.), *Papyrus Bodmer X-XII* (Cologne-Geneve: Bibliotheca Bodmeriana, 1959).

¹⁷⁰J. R. Harris, *The Odes and Psalms of Solomon* (Cambridge University, 1909), pp. 87, 55. The Psalms were known before the Odes and were published by O. V. Gebhardt in *Texte und Untersuchungen*, XIII (1895), Heft 2.

¹⁷¹P. Batiffol, in *Revue Biblique*, N.S. 8 (1911), pp. 22-28, discussing various theories. W. Bauer, in *Kleine Texte*, No. 64 (1933), holds that the Odes are very close to Ignatius of Antioch and come from the end of the first century.

¹⁷²G. Horner, *Pistis Sophia* (London: SPCK, 1924), pp. xv-xvi.

¹⁷³A. Adam, *Die Psalmen des Thomas und das Perlenlied . . . Beiheft 24* (1959) of *Zeitschrift für die Neutestamentliche Wissenschaft*.

¹⁷⁴This was Psalm 17 (or Ode 60 [59]).

¹⁷⁵H. Köster, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 48 (1957), p. 221. Collections of Agapha may be found in *Patrologia Orientalia*, IV, 151-182; XIII, 335-431; XIX, 531-624; J. H. Ropes, in *Texte und Untersuchungen*, No. XIV (1896), Heft 2 (154 Sayings of Jesus); also in *Kleine Texte*, No. 11; A. Resch, *Agapha*, in *Texte und Untersuchungen*, N.F. 15 (1906), Heft 3/4 (426 pages). Twelve medieval "Letters from Heaven" are supposed to contain words of Jesus, F. Stegmüller, *Repertorium*, I, No. 148.

¹⁷⁶*Expository Times*, 69 (1958), p. 97; Köster, *op. cit.*, p. 223.

¹⁷⁷M. R. James, *Apocryphal New Testament* (1925 ed.), p. 33.

¹⁷⁸Origen, *Peri Archon*, II, iii, 6, in *Patrologia Graeca* 11:194.

¹⁷⁹Grenfell and A. S. Hunt, *Sayings of Our Lord* (London, 1897). See the discussion by P. Batiffol, in *Revue Biblique*, N.S. 6 (1909), pp. 501-515.

¹⁸⁰L. E. Wright, in *Journal of Biblical Literature*, 65 (1946), pp. 175ff.

¹⁸¹R. Roques, in *Revue de l'Histoire des Religions*, 157 (1960), p. 195, and G. Garitte, in *Museon*, 73 (1960), pp. 151-172.

¹⁸²H. Koster, *op. cit.*, p. 221.

¹⁸³*Loc. cit.*, and *Expository Times*, 69 (1958), pp. 97-99. J. H. Ropes, J. Jeremias, and W. Kümmel all disagree, but not widely.

¹⁸⁴*Expository Times*, 69 (1958), p. 97.

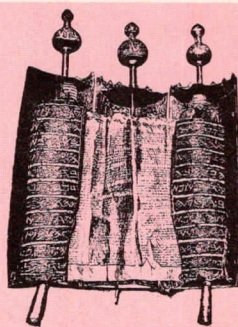
¹⁸⁵R. Roques, *op. cit.*, p. 197.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

THE PRECIOUS THINGS RETURN



PART 1. (Continued)

The newly found *Logia* are particularly close to those pseudo-Clementine writings that represent the earliest postbiblical teachings of the Christian Church, and at the same time they present the closest affinity to the milieu of the Dead Sea Scrolls—that is to say, all these documents teach the same things in the same words.¹⁸⁶ The Sayings from various sources exhibit considerable variety and ample evidence of alteration and adaptation; some are abbreviated and some are expanded versions of the Lord's words in the New Testament; some combine elements and episodes that are separate and disconnected in the Bible (compare 3 Nephi!); others mix New Testament material with extracanonical material; while some are completely different from

anything in the gospels.¹⁸⁷ The *Logia* as a whole do not follow any consistent doctrinal pattern, but seem just thrown together, as if jotted down at different times and places as the Lord spoke them.¹⁸⁸ In fact, H. Köester insists that the important thing is not that a *Logion* may really have been uttered by Jesus, but that it was accepted as authentic by the early Saints and so leads us into the midst of the first Church, showing us what they believed and practised.¹⁸⁹

It was the heretic hunters of later ages who destroyed the early image by suppressing every Saying which did not agree with their concept of orthodoxy.¹⁹⁰ Here we see the literal fulfilment of Nephi's prophecy that many precious things that proceeded out of the mouth of the Jew would

be taken away from the Book of the Lamb. Nephi's peculiar and repeated expression, ". . . proceedeth forth from the mouth of the Jew; . . ." (1 Nephi 13:24) is a clear reference to *Logia*, "utterances of the mouth," and his statement that the Apostles "bear record" of these things in writing points to the thesis now propounded "in the light of the recently discovered documents" that there were "collections of sayings of Jesus before our canonical gospels were written" and that the Gospels were originally based on such collections.¹⁹¹

Aside from documents coming forth from old Christian and Jewish centers, we may not ignore those of more exotic origin, for the ancient Saints were driven and persecuted, and one can never tell where their footprints or writings may turn up; for example, in 1909 a Saying of Jesus ("Jesus said: Life is a bridge—do not linger on it, but hurry over it") was found inscribed in Arabic over two different gates of a palace mosque of a long-ruined Mogul city in northern India. Subsequent documentary discoveries indicate that this may well be an authentic saying of the Lord, in spite of its surprising provenance.¹⁹²

And what shall we make of the Mandaean writings, with their an-

cient doctrines and ordinances that are at once Jewish and Christian.¹⁹³ Though discovered far to the east, they are viewed today as representing "perhaps a late version of the North Israelite-Samaritan tradition," going clear back to the days of Isaiah and the dispersion; and though "entirely independent of Christian influence, they kept Sunday as a holy day."¹⁹⁴ Here is something worth looking into—a society of desert sectaries who strangely remind one of Christians, yet whose ancestors left Jerusalem before the days of Lehi; for the Book of Mormon student, the urge to investigate should be irresistible.

The Gnostic Question. It has long been the practice of scholars to refuse any newly discovered document containing disturbing teachings or implications by condemning it as "Gnostic." Of the Jewish Apocrypha, Gaster writes: "Almost every sect which did not conform strictly to the tenets of the orthodox Church of the first centuries, which used mystic or allegorical terms and evolved an independent system of cosmology, eschatology and soteriology was indiscriminately described as Gnostic."¹⁹⁵ "Nothing is easier," writes R. M. Wilson, "than to draw up a schematic outline of belief, be it orthodox, Gnostic or Jewish-Christian, and apply it to the texts. . . ."¹⁹⁶ The trouble is that there is no agreement on what is meant by the term "Gnostic," as F. C. Baur noted over a hundred years ago.¹⁹⁷ Discussions of Gnosticism still remain futile "as long as 'gnosticism' is not a clearly defined concept having certain definite sources. . . . Without a critical historical method it is impossible to advance further."¹⁹⁸

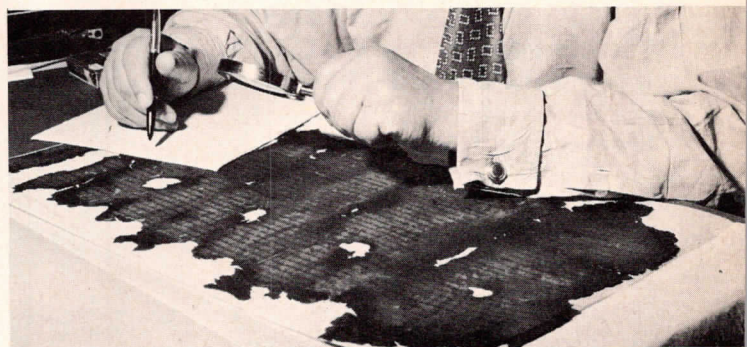
We are now told that "to the Jew . . . Christianity must have appeared an eccentrically Gentile Gnosis, while to the Gentile it must have seemed an eccentrically Jewish one."¹⁹⁹ Whatever we find eccentric, we simply call Gnostic. This is a

modern practice, however: ". . . this term describes not an ancient but a modern historical category and its fluctuating use has often confused issues."²⁰⁰ It was not in fact until the eighteenth century that "Gnostic" became a term of censure.²⁰¹ The present discussions of Gnosticism are simply a "sham-battle," Schoeps notes, "since everyone obviously understands something different by 'Gnosis.'"²⁰²

To the patristic writers and to the church historians of a century ago, the Gnosis was simply the invasion

our usual overlapping and confusion: "Gnosticism," writes Van Unnik, is "a many-headed hydra . . . the sheer number of speculations and the bizarre patterns which they usually assume are enough to make anyone feel dizzy!"²⁰⁷ There was much talk recently of a pre-Christian Gnosis which "goes back to heterodox Jewish conception . . . and to pre-Asiatic syncretism in general. In its origins Gnosis [this theory held] is Jewish-Near Eastern occultism, Oriental mysticism."²⁰⁸ That covers a lot of ground, but it is only

One of the many old scrolls found within the last score of years by the Bedouins. Scrolls date back to the second century BC.



of the gospel by Greek philosophy.²⁰³ However, long ago Mosheim noted the strongly Oriental flavor of the Gnostic teachings, and accordingly it was viewed by many as an Oriental intrusion.²⁰⁴ But since both Greek and Oriental elements were apparent, and since both had notably fused in the Hellenistic world, a general consensus soon considered Gnosticism as a syncretism or synthesis of the two elements, usually thought to have taken place in Egypt.²⁰⁵

Today the theory is being put forth that the Gnosis came from the bosom of heterodox Judaism where it arose independently though, of course, subject to some influence of Hellenistic and Oriental religious thought. Some even see in the Dead Sea Scrolls the first Gnostic writings!²⁰⁶ So here we go again with

the beginning. For Cullmann the Clementine writings to which we have so often referred, "attach themselves" to a "particular current of *gnostic* Judaism," best illustrated by the Dead Sea Scrolls, "a sort of Jewish gnosticism . . . which one can consider as the cradle of Christianity."²⁰⁹

So here we have early Christianity and the Jewish sectaries all mixed up in a common Gnostic milieu. For H. J. Schoeps this is sheer nonsense: "Gnosis was never anything but pagan Gnosis," he insists, the pseudo-Clementine writings being actually a vigorous assault *against* Gnosticism.²¹⁰ Some find the Odes of Solomon a Gnostic work closely related to the Pistis Sophia and to an "unofficial Judaism" which Batiffol designates as Gnostic, though noting

that the Christology of the Odes is "entirely independent of any Gnostic speculation";²¹¹ others say they are Gnostic in a peculiarly Christian sense,²¹² and Klijn now concludes that they are "a genuine Christian work."²¹³ If they are Gnostic, R. Harris decided, "we can only say, 'Would God all the Lord's people were Gnostics.'"²¹⁴

From the moment they became known, the Nag Hammadi texts were advertised as Gnostic writings, but right away the usual question arose. Puech and Quispel, for example, after careful study conclude that the new Apocryphon of James "is perhaps Gnostic and probably Valentinian,"²¹⁵ while Van Unnick declares that it "originated from a small village-church not yet affected by gnosticism, between 125-150. . . ."²¹⁶ Most scholars believe the Epistle of the Apostles is orthodox, but G. Bardy believes it is Gnostic.²¹⁷ The Gnostic Gospel of Thomas exhibits much that deviates from Gnosticism, much that comes closer to the doctrines of the "great Church";²¹⁸ how shall we classify it?

If we attempt to classify a document by its teachings we run into a hopeless situation for half the Gnostic teachings—the pre-existent plan, this world as a place of probation, eternal progression, the spiritual creation, the withholding of certain teachings from the world, the divine parentage of man, the pre-existent glory of Adam, etc.—were held by the Primitive Church,²¹⁹ and the other half—the unknowable and ineffable nature of God, the free use of allegory in interpreting scripture, the appeal of philosophy as a theological foundation, the antithesis of matter which is evil and spirit which is good, the search for God in the mystic way, etc.²²⁰—were adopted by the later church, so that there are no strictly peculiar Gnostic doctrines to set Gnosticism apart from orthodox Christian views. For some, the very essence of Gnosticism was belief in



direct revelation; for others, it was denial of direct revelation.²²¹

How can one talk about a Gnostic religion? Irenaeus says that no two or three Gnostics believed the same.²²² "Gnosis," Bultmann concludes, "is the expression of various mythological and philosophical traditions and therefore may be characterized as a syncretistic phenomenon."²²³ With their doctrines and practices coming from a dozen different sources, was there anything that all the Gnostics had in common? Some scholars have insisted that Gnosticism was actually a single religion, "a world-religion *sui generis*, which not only influences Neoplatonism and Christianity, but actually competed with them for supremacy."²²⁴ It was, we are told, "a vast independent movement, an authentic

mystery-religion whose roots reach back into the religious soil of the Hellenized Orient, its main doctrinal sources being the Greek Pseudo-Zoroaster and Hermes Trismegistus."²²⁵

But others ask, Who were the founders and leaders, the Saints of this pre-Christian Gnostic church? Who were its members aside from Christian and Jewish eccentrics? Where was its headquarters? Why do no contemporary writers seem aware of it? Why do we have "no clear documentary evidence for anything resembling a Gnosis prior to the Christian era"?²²⁶

The oldest use of the word "Gnosis" would seem to be by the Mandaeans, for *Manda* means Gnosis. These people were also called Dositheans, a Samaritan word that goes back possibly to the Exile of 721 BC.²²⁷

Theirs is hailed as the purest and oldest system of Gnosticism, yet the Dositheans were the first and strongest anti-Gnostics, according to some, and they took their rise "on the soil of Palestine" and were "intimately connected with the movement whose outstanding protagonist was John the Baptist. . . ." ²²⁸ We have noted elsewhere that these people are also thought to have been the descendants of that Jonadab ben Rechab who fled from Jerusalem in the days of Lehi, and for the same reason Lehi did—to escape the machina-

groups joining the Church, and Brownlee specifically suggests the Qumran brethren. ²³¹ The common motifs in sectarian Jewish and early Christian writings show "that the Essene sectaries were a fruitful field of evangelization [Christian missionary work]," according to Professor Cross, "and that they in turn had influence on the formation of institutions of the apostolic and subapostolic church." ²³²

Since the new researches have been made among the sectaries, Essenism is commonly used in a free

three streams so clearly distinct in the earlier stages of Church history," asks Wilson, "or should we not rather expect to find a certain interpenetration of thought, a gradual hardening into lines of cleavage?" ²³³

The Real Gnosis. Every scholar has his own solution of the Gnostic equations, but not one of them has succeeded in the eyes of his fellows in balancing his equation. Schoeps now fails to do so for the same reason that the others have, by failing to take all the factors into account. One factor in particular is consistently ignored, and that is the clear and repeated pronouncement of all the earliest church writers on the subject, that *there was a true Gnosis*. The word "Gnosis" occurs twenty-seven times in the New Testament and always refers to knowledge that comes by revelation. ²³⁶ The oldest Christian definition of the Gnosis (and one consistently ignored by students of Gnosticism) is that it was "that knowledge the Lord imparted secretly to Peter, James, and John after the Resurrection, and which they in turn transmitted to the others of the Twelve and to the Seventy." ²³⁷

There is no record of its having gone any farther. Irenaeus, who calls this "the true Gnosis," insists that it was handed down by the Apostles to the Bishops and hence to the churchmen of his own day. ²³⁸

But earlier and better informed writers tell another story: ". . . when the holy chorus of the Apostles had ended their lives in various ways, and that generation passed away of those who had heard the divine wisdom with their own ears, at that moment the conspiracy of godless error took its rise through the deception of false teachers, who, as soon as the last Apostle had departed, first came out openly and henceforward undertook to match the teaching of the truth with what they *falsely* styled *Gnosis*." ²³⁹ Overnight the Church swarmed with the pre-

(Continued on page 60)

Jerusalem during the time of Christ, a painting by H. C. Selous of the nineteenth century English school.



Careful digging by learned men often results in unearthing new records of almost forgotten people.

tions of the wicked "Jews at Jerusalem" and to live the law in its purity in the desert. ²²⁹

Amidst all this confusion the reader may begin to suspect that we have run into something akin to the peculiar fusion of Christian and Jewish elements in the Book of Mormon. When the scrolls were first examined, Brownlee classed as having "striking affinities" with each other, the religions of Qumran, the Covenanters of Damascus, the Essenes, the Therapeutae of Egypt, and the John-the-Baptist movement, noting significantly, "to this list I would have added primitive Christianity. . . ." ²³⁰ Long ago R. H. Charles had suggested that when "a great company of the priests [became] obedient to the faith" (Acts 6:7) it was actually one of these sectarian

and general sense as a sort of "overall name or borderline concept for heterodox Judaism." ²³³ In the fourth century Epiphanius classed the desert sects of the Dead Sea and Jordan together as having common beliefs and practices but possibly for that very reason feuding fiercely among themselves. "The Sampsaeans or Elkesaites," he writes, "still survive in Arabia, living around and beyond the Dead Sea. The followers of a false prophet . . . they resemble the Ebionites very closely in everything," the latter being almost exactly like the Cerinthians and the Nazoraeans, who claim to be true Israel, and also like the Gorgethoi who are called Essenes, and who are practically the same as the Dositheans, and so on. ²³⁴ Orthodox, Jewish-Christian, Gnostic, ". . . were these

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Since Cumorah

(Continued from page 37)

tenders who claimed to have the knowledge that the Lord had given the Apostles in private; they sprang up like mushrooms, and before long most of the people were following them.²⁴⁰ The early writers are always careful to specify that there were the "false Gnostics," "Gnostics-so-called," "self-styled Gnostics," and thereby preserve a careful distinction between the false and the true Gnosis.²⁴¹ The swarming impostors each did everything they could to make the world believe that his and his alone was the true, ancient, and sole surviving heir of the original Church and that it alone possessed the secret knowledge imparted to the Apostles after the resurrection; and the smashing success that greeted many of them is a plain indication of how hungry the Christian world was for that very knowledge.

Some today suggest that Gnosticism was really a state of mind and accept W. Köhler's definition of it as "an impersonal religious mass movement."²⁴² It was a general groping for something everybody felt the church *should* have but obviously no longer did have; Gnosticism was before all else a vacuum phenomenon. The Gnosis rushed in to fill an empty space which did not exist as long as the Apostles were still alive; it "recognized a real mental want";²⁴³ the Christian Gnostics felt that their teaching "supplied that which was lacking to complete the great synthesis to which religious thought was tending."²⁴⁴ Hadn't Christ and the Apostles supplied that? Exactly, *after* the resurrection, and that was the knowledge that people were missing—the Gnosis, "something extra which remained a secret for the uninitiated..."²⁴⁵

The trouble with the Gnostics-so-called is not that they claimed to possess the wonderful postresurrection

revelations but that they did *not* possess them—they were only faking or wishfully thinking; they didn't have the Gnosis at all, and when the time came to deliver the goods, as it soon did, since they all challenged each other's exclusive claims, they were caught empty-handed—they *had* to come up with something: hence the feverish and irresponsible borrowing of any odds and ends of Oriental lore they could lay their hands on; hence the solemn and impressive appeal to philosophy—especially the recondite and mysterious gospel of Neo-Platonism, hence the willingness to make full use of genuine or spurious holy writings or even to forge new ones outright. What has made the study of Gnosticism so infinitely complex and hopelessly confusing is the willingness of the Gnostics in their need to throw anything into the hopper.

It was easy to demonstrate the folly of the Gnostic claims, but what had anybody else to put in their place? Nothing. Gnosticism "was defeated only at the price of substantial concessions still plainly visible in the structure of Christian theology."²⁴⁶ "The main church had no choice," wrote C. Schmidt, "but to follow along the same path."²⁴⁷ "In Catholicism," says Harnack, "Gnosticism won half a victory."²⁴⁸ In fact Harnack believed that the Gnostics were simply "the Christian theologians of the first centuries of the Church," the only real difference between them and the later doctors being that they thrust on the church abruptly a theology which the latter accepted only gradually.²⁴⁹ In the early period, "it is dangerous" we are warned, "to treat the Gnostics, the Apologists and others as distinct and separate groups," and since "the Gnostics remained fairly close to the 'orthodox' Church down to about 180 . . . it is indeed an open question how far we can really make use of such terms as 'orthodox' and 'heretical' at this stage."²⁵⁰

Quispel has shown how the great

Neo-Platonic, Gnostic, and "orthodox" teachers were all "educated in the same intellectual milieu, were all born in Egypt, all attended the same university at Alexandria where all became imbued with the same eclectic Platonism," and he asks us, "What could the term 'heretic' have meant at so early a time?"²⁵¹ We must bear in mind that "hitherto, the history of Christian Gnosticism has been written by its enemies," and in view of the new findings it would now appear that "Valentinianism (the most representative form of Gnosticism) was more 'Christian' than most of its adversaries would like us to think."²⁵² A common charge against the Gnostics is that they claimed to know the answers to the great questions of life, but what religion does not? After all, these are the questions "which perpetually excite mankind."²⁵³ There is not a Gnostic teaching that some Gnostic did not reject and some orthodox Christian did not accept.

But what do we mean by "orthodox" Christian? If we knew that, we would have no trouble identifying heretics and Gnostics simply as those who disagreed with the "Main Church." But "Main Church" is strictly a modern term, invented to describe something for which the ancients had no word and of which accordingly they had no concept. The distinction was made only after the business had been settled—not by a formal council or decree, but imperceptibly in a long series of compromises. Until then the Christian Church during the great crisis was like the Jewish church, a swarm of sects, each claiming to be the one original but none able to prove its case.²⁵⁴ But when a winner emerged—that party which got the sympathy and armed might of the emperor on its side—the winning party got to work and completely obliterated every trace of its former rivals: "The beaten ones were not only covered with the green sod," as Schoeps puts it, "but with a great silence as well," so that their rediscovery in our time

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has come as the greatest surprise.²⁵⁵

But why are well-known orthodox Christian works including the writings of John and Paul, the Odes of Solomon, and the Clementine Recognitions so full of Gnostic expressions? Not because they are Gnostic, as has been commonly assumed, Schoeps points out, but precisely because they are fighting the Gnostics, to do which most effectively they must employ the familiar jargon of the Gnostics themselves.²⁵⁶

And just as the anti-Gnostic writers are thus an authentic guide to Gnosticism, so the teachings and practices of the false Gnostics are a reliable guide to the nature of the *true* Gnosis which they were counterfeiting. If "Simon Magus (the arch-Gnostic) promised a baptism to eternal life,"²⁵⁷ it does not follow that there was no genuine ancient Christian baptism or that the Gnostics invented the idea of baptism which is thus a later interpolation in the



NOT NEUTRAL BUT NEGATIVE . . .

RICHARD L. EVANS

There is a word considered often as a virtue which is often not necessarily so, and indeed may be quite the contrary. We refer to neutrality, which in dictionary definition means "neither one thing nor the other," "not engaged on either side," "middling, indifferent . . . without marked vices or virtues." Neutrality may mean not meddling in what one should not meddle in. On the other hand, where one *should* be actively interested, neutrality is much less a virtue and much more a vice. We have heard too much, for example, of people's appealing for help, crying for help, desperately needing help, under attack or in serious distress, while others, not wishing to trouble themselves, not wishing to become involved, go on their way, pretending not to hear or choosing to assume that the situation isn't serious, and so, in a sense, pass on the other side as in the Parable of the Good Samaritan. Neutrality can be a sort of shell, a sham, a preserving of complacency, of convenience, a withholding of service, not becoming committed. There is a time to be counted—and to be counted on. There is a time to make commitments. "Indifference produces a negative character."¹ And neutrality, where principles are concerned, where good and evil are at issue, where there is distress, lawlessness, or rampant wrong—such neutrality is not neutral but negative—indeed an actual evil. If no one cared what happened to anyone, life would be little worth living. If nobody chose to defend righteousness, if nobody fought for freedom, if nobody voted, if nobody took a public position, if nobody stood up and said what was right and what was wrong, men would drift down to an unsocial and unsafe jungle. It is possible to be too comfortable, too complacent, too composed, with too much silence, too much consent. There is a time to take sides, to stand up, to be heard, to exert influence and effort, to do something about what should be done, and the "don't care," "can't be bothered," "don't get involved," "neither one thing nor the other" attitude is, under some circumstances, not neutrality in fact or in effect but an encouragement to evil. "Where . . . Right gives a Call," said William Penn, "a 'neuter' must be a Coward or an Hypocrite. . . . We have a Call to do good, as often as we have the Power and Occasion. . . ."²

¹Mrs. Burton Chance, "A Talk to Girls," *Delineator*, November 1910.

²William Penn, *Some Fruits of Solitude*, Numbers 432, 436.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 18, 1964. Copyright 1964.

source; if the Marcosians faked a sacrament with chemicals that made water seem to turn to blood,²⁵⁹ it does not follow that there was no early Christian sacrament but only a borrowing from the Gnostics; if the Valentinians had a parody of prophetic inspiration stimulated by the taking of drugs and potions; or if they staged their own quaint version of celestial marriage, it does not follow that prophecy and marriage ordinances did not exist in the early Church.²⁵⁸ The peculiarly pernicious thing about the pretenders, as Irenaeus pointed out, was that they mixed everything up, "making convincing noises . . . taking liberties with the logia of the Lord, having become bad interpreters of the good and correct word . . . persuading many that they have the Gnosis. . . . They argue very convincingly . . . making truth and falsehood indistinguishable . . . making whatever they say seem truer than truth itself. . . ." ²⁵⁹ It is no wonder that men have remained hopelessly confused about the Gnostic ever since—confusion was their business.

To return to our newly found texts, Christian and Jewish, one of the odd things about them was that while they were often labeled Gnostic because of the Gnostic ideas and expressions in them, their teachings were overwhelmingly *anti*-Gnostic—indeed the most important of them were manifestly written as anti-Gnostic tracts.²⁶⁰ We have seen the way in which that fact actually explains the presence in them of many Gnostic expressions. The Dositheans, often called the first Gnostics, taught extreme millennialism, resurrection of the flesh, baptism, and scriptural literalism—all teachings detested by the real Gnostics! We are told that the Gnostic "threw the whole eschatological complex of ideas overboard,"²⁶¹ yet all the writings we have been talking about were thoroughly eschatological; how can one call them Gnostic? The Odes of Solomon are "as Gnostic as the New

Testament, no more and no less," writes Harris.²⁶² Again, "the Gnostic heretics used the Gospel of Thomas," but that does not mean that they wrote it, R. E. Taylor observes.²⁶³ If Paul and John seem to talk like later Gnostics it is not because they adopted Gnostic ideas but the other way around; their words were twisted to Gnostic ends because ". . . second century Gnosticism . . . is the product of a defective exegesis of the New Testament."²⁶⁴ The Apocryphon of James can easily be given a Gnostic interpretation, Van Unnik reminds us, but then so can the Bible.²⁶⁵

It is H. J. Schoeps's final explanation of the Gnostic anomalies that brings this reader back to the Book of Mormon almost with a jolt. When the false Gnostics started making their claims, the only people who stood up to them, according to Schoeps, were the Ebionites, "the descendants of the original Church of Jesus," whose counterblast is still preserved in the pages of the Clementine Recognitions.²⁶⁶ This work is full of Gnostic jargon but employed strictly to discredit the Gnostics so-called. Actually, all the main points of Ebionite theology correspond to the teachings of the Dead Sea Scrolls.²⁶⁷ Why should Christians appeal to such a source? They didn't; it just happened that those teachings were the same as theirs, though of course that was no accident.

The doctrines embraced loosely under the general title of Essene go right back, according to Schoeps, to the Rechabites, of the time of Lehi. "Again and again new groups had gone out into the desert to realize the chassidut"—the true way of life of the covenant people, their ideas meeting us in the Enoch literature, Jubilees, and the Twelve Patriarchs.²⁶⁸ It was by the "immigration of dissenting Jewish groups" from time to time that the societies which went back to the days of the nomadic Rechabites "were constantly renewed and regenerated."²⁶⁸

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It would be hard to imagine a more typical group of dissenters than the band that followed Lehi out into the desert; is it surprising that the doctrines and practices for centuries to come closely resemble those found in the newly discovered manuscripts?

(To be continued next month)

FOOTNOTES

- ¹⁸⁰On their closeness to the Clementines, G. Quispel in *Vigiliae Christianae*, 12 (1958), p. 195; O. Cullmann, in *Hibberts Journal* 60 (1961f.), p. 121; R. Roques, *op. cit.*, pp. 202, 204.
- ¹⁸⁷R. Roques, *op. cit.*, pp. 196, 205f.; H. Köster, *op. cit.*, pp. 226, 233; L. Guerrier, in *Patrologia Orientalia*, IX, 148f.
- ¹⁸⁸R. Roques, *op. cit.*, p. 206.
- ¹⁸⁹H. Köster, *op. cit.*, pp. 221, 236-7.
- ¹⁹⁰*Ibid.*, p. 223.
- ¹⁹¹O. Cullmann, *op. cit.*, p. 121.
- ¹⁹²J. Jeremias, in *Expository Times*, 69 (1957), pp. 7-9.
- ¹⁹³R. Eisler, *Iesus Basileus ou Basileusas* (Heidelberg, 1930), II, 18, 21f., 356f., 699.
- ¹⁹⁴A. Adam, in *Zeitschrift für die Neutestamentliche Wissenschaft*, Beiheft 24, p. 79.
- ¹⁹⁵M. Gaster, *Studies*, I, 369.
- ¹⁹⁶R. M. Wilson, *The Gospel of Philip*, p. 15.
- ¹⁹⁷F. C. Baur, *Die Christliche Gnosis oder die Christliche Religions-Philosophie* (Tübingen, 1835), p. 10.
- ¹⁹⁸J. Munck, in *Studia Theologica*, 15 (1961), p. 195.
- ¹⁹⁹R. P. Casey, in H. Davies and D. Daube (eds.), *Eschatological Background of the New Testament*, p. 56.
- ²⁰⁰*Ibid.*, p. 76. W. R. Schoedel entitles his study, "The Rediscovery of the Gnosis," in *Interpretation*, 16 (1962), pp. 387-401.
- ²⁰¹M. Bouyer, in *Journal of Theological Studies*, N.S. 4 (1953), pp. 188-203.
- ²⁰²H. J. Schoeps, *Urgemeinde, Judentum, Gnosis*, p. 30.
- ²⁰³So J. Matter, *Histoire Critique du Gnosticisme* (Paris, 1828), I, 45; R. A. Lepsius, *Der Gnosticismus* . . . (Leipzig, 1896), pp. 20, 22f., 25, E. Buonaiuti, *Lo Gnosticismo* (Rome, 1907), p. 11. On the Church Fathers, H. Leisegang, *Die Gnosis* (1924), p. 3.
- ²⁰⁴F. C. Baur, *op. cit.*, pp. 3ff. (on Mosheim). The Oriental theory is held by C. W. King, *The Gnostics and their Remains* (London, 1887), p. 3; W. Bousset, *Hauptprobleme der Gnosis* (Göttingen, 1907), p. 5; A. Altmann, in *Essays in Honor of J. H. Hertz* (I. Epstein et al. eds. London: Goldston, 1942), p. 19; G. Widengren, in *Zeitschrift für Religion und Geistesgeschichte*, 4 (1952), pp. 97-115.
- ²⁰⁵R. Reitzenstein, *Poimandres* (Leipzig, 1904); H. Leisegang, *op. cit.*, p. 5; H. J. Schoeps, *op. cit.*, pp. 31-34; F. Lexa, in *Egyptian Religion*, 1 (1933), pp. 106-116, even traces Gnostic teachings back to archaic Egypt.
- ²⁰⁶So Schubert, cited by Schoeps, *op. cit.*, p. 31.
- ²⁰⁷Van Unnik, *op. cit.*, p. 22.
- ²⁰⁸G. Quispel, *The Jung Codex*, pp. 76f.
- ²⁰⁹O. Cullmann, in *New Testament Studies*, 5 (1959), p. 166.
- ²¹⁰Schoeps, *op. cit.*, pp. 39f., 61f.

- ²¹¹P. Batiffol, in *Revue Biblique*, N.S. 8 (1911), pp. 33f., 177.
- ²¹²R. Abramowski, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 35 (1936), pp. 44-46: "It is 'Christian-Gnostic,' but not the Gnosticism of mythological speculation."
- ²¹³A. F. J. Klijn, *The Acts of Thomas* (Leiden: Brill, 1962), p. 47.
- ²¹⁴R. Harris, *Odes and Psalms of Solomon*, pp. 12-16, 20.
- ²¹⁵In *Vigiliae Christianae*, 8 (1954), p. 22.
- ²¹⁶Van Unnik, *op. cit.*, p. 87.
- ²¹⁷Peuch and Quispel, in *Vigiliae Christianae*, 8 (1954), p. 9.
- ²¹⁸Van Unnik, *op. cit.*, p. 57.
- ²¹⁹For a general discussion, see R. M. Grant, *The Secret Sayings of Jesus* (New York: Doubleday, 1960).
- ²²⁰For the basic Gnostic teachings, see G. Quispel, in J. H. Waszink et al., *Het Oudste Christendom* (Haarlem: H. D. Tjeenk, 1951), I, 156ff., 162-5.
- ²²¹"... the knowledge professed by the Gnostic teachers . . . was a knowledge designed to subordinate the revelation of Christ to the speculations of human philosophy," H. L. Mansel, *The Gnostic Heresies of the First and Second Centuries* (London, 1875), p. 8. The opposite view is taken by A. Harnack, *Dogmengeschichte*, I, 254, and a middle ground by W. Völker, *Der wahre Gnostiker nach Clemens Alexandrinus* (Berlin, 1952), pp. 365ff, 381.
- ²²²Irenaeus, *Contra haereses*, I, 11, 1.
- ²²³R. Bultmann, *Das Urchristentum im Rahmen der antiken Religionen* (Zürich, 1949), p. 181.
- ²²⁴G. Quispel, in *Het Oudste Christendom*, I, 152.
- ²²⁵J. Dorese, in *Bulletin de l'Institut Egyptologique*, 31, p. 409; J. P. Steffes, *Das Wesen des Gnosticismus* (Paderborn, 1922), Ch. I (pp. 35-45); H. Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments* (Göttingen, 1903), p. 36.
- ²²⁶R. M. Wilson, *The Gospel of Philip*, p. 16, and in *Vigiliae Christianae*, 9, p. 211.
- ²²⁷A. Adam, in *Zeitschrift für die Neutestamentliche Wissenschaft*, Beiheft 24, p. 77.

PRAYER FOR TODAY'S CHILDREN

BY LOUISE HAJEK

Lord,
let them know Time as a friend—
Not enemy
thrust back,
defeated by wheel and by wing.
Lord,
let them take Time by the hand—
Know the benediction of pine,
The wren's piccolo,
Staccato of chipmunks,
Blackberries steeped in sun,
The meticulous stitches
of Queen-Ann's-Lace,
and the kitten-silkiness of driftwood.
Lest these be lost in the blur of
speed.
Lord,
let them know Time as a friend.

- ²²⁸M. Black, *The Scrolls and Christian Origins*, p. 63.
- ²²⁹*An Approach to the Book of Mormon*, pp. 127f.
- ²³⁰W. Brownlee, in *The Biblical Archaeologist*, September 1960, p. 50 and note 2.
- ²³¹R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, II, 786.
- ²³²F. M. Cross, in *The Christian Century*, 72 (August 17, 1955), p. 944.
- ²³³H. J. Schoeps, *op. cit.*, pp. 68f.
- ²³⁴Epiphanius, *Adv. haereses*, in *Patrologia Graeca*, 41:236, 256-7, 284, 405, etc.
- ²³⁵R. M. Wilson, *op. cit.*, p. 15.
- ²³⁶H. Nibley, *The World and the Prophets* (Salt Lake City: Deseret Book Co.), pp. 58f.
- ²³⁷Eusebius, *Church History*, I, 4, 5.
- ²³⁸Irenaeus, *Contra haereses*, IV, 33, 8, in *Patrologia Graeca*, 7:1077.
- ²³⁹Eusebius, *Church History*, III, 32, 7.
- ²⁴⁰H. Nibley, in *Church History*, 30 (1961), pp. 10-11.
- ²⁴¹Eusebius, *loc. cit.*; Epiphanius says they called themselves Gnostics, in *Patrologia Graeca*, 41:329. They are false prophets, false apostles, and false teachers, according to *Clementine Recognitions*, IV, 35, in *Patrologia Graeca*, 1:1330. Eusebius begins his history by announcing his intention of refuting "the bearers of what they falsely called the Gnosis," (*Church History* I, 1, 1). "They want to be called Gnostics, but they are not really Gnostics," writes Epiphanius, in *Patrologia Graeca*, 41:1012.
- ²⁴²Discussed by H. J. Schoeps, *op. cit.*, pp. 34f.
- ²⁴³P. Neander, *Antignostikus* (Berlin, 1825), Introduction.
- ²⁴⁴C. H. Dodd, *The Bible and the Greeks* (London, 1935), p. 248.
- ²⁴⁵Van Unnik, *op. cit.*, p. 43.
- ²⁴⁶J. Morris, in *Past and Present*, 3 (1953), p. 9.
- ²⁴⁷C. Schmidt, *Gespräche Jesu mit seinen Jüngern*, p. 204.
- ²⁴⁸A. Harnack, *Dogmengeschichte*, I, 250 (1931 ed.).
- ²⁴⁹*Ibid.*, I, 246, 250f.
- ²⁵⁰R. M. Wilson, *op. cit.*, p. 4.
- ²⁵¹In *Het Oudste Christendom*, I, 152f.
- ²⁵²Van Unnik, *op. cit.*
- ²⁵³Van Unnik, *op. cit.*, p. 23.
- ²⁵⁴Schoeps, *op. cit.*, pp. 35f., 44f.; H. Nibley, in *Church History*, 30 (1961), pp. 10f.
- ²⁵⁵Schoeps, *op. cit.*, pp. 44f.
- ²⁵⁶*Ibid.*, p. 41.
- ²⁵⁷Eusebius, *Church History*, III, 26, 2.
- ²⁵⁸For these points, H. Nibley, in *Vigiliae Christianae*.
- ²⁵⁹Irenaeus, *Contra haereses*, I, 39, 1; cf. Eusebius, *Church History*, IV, 7.
- ²⁶⁰C. Schmidt, *op. cit.*, pp. 169, 202, 204, 229, 374.
- ²⁶¹*Ibid.*, p. 336.
- ²⁶²R. Harris, *Odes of Solomon*, p. 13.
- ²⁶³R. E. Taylor, in *Christianity Today*, 4 (1960), p. 3; Van Unnik, *op. cit.*, p. 42, notes that the Gnostics often "dragged in" non-Gnostic material "to support their interpretation"; henceforth it would be easy to suspect such material of being Gnostic, because of its suspicious associations.
- ²⁶⁴R. M. Wilson, *op. cit.*, p. 16.
- ²⁶⁵Van Unnik, in *Vigiliae Christianae*, 10 (1956), p. 152.
- ²⁶⁶Schoeps, *op. cit.*, pp. 41-43, 61.
- ²⁶⁷*Ibid.*, pp. 77-85.
- ²⁶⁸*Ibid.*, p. 85. Cf. 80-84.



SINCE CUMORAH

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

PART II. HIDDEN TREASURES

The Search for the Original Scriptures

● A conspicuous aspect of most of the recently discovered Christian writings, as well as of the early Apocrypha in general, is the frequent insistence in them on secrecy. At present anthropologists are becoming increasingly aware that the deliberate suppression of information by the native peoples among whom they work is far more general, far-reaching, and significant than they hitherto have been willing to admit. As a recent study points out, there are two main kinds of reticence: "... a whole body of material was secret in the sense that it was to be kept from the outsider ... the non-Aborigine. There was also secret information which

an extensive daily dissembling to keep unqualified outsiders from meddling with things they would not understand or appreciate. Both types of reticence are conspicuous in the early Jewish and Christian literature. In the Dead Sea Scrolls the people of the community are instructed not to discuss their doctrines and doings with "the people of the pit," i.e., the outside world;² but aside from that they are put under specific oaths of secrecy regarding certain specific things.³

When Jesus instructed Peter, James, and John to tell no man of what they had seen on the Mount of the Transfiguration, he was withholding sacred things from the

"Go forth by the hand of the twelve"

was to be kept from the uninitiated. ... I refer to the former as dissembled culture."¹

Latter-day Saint missionaries laboring among native peoples have long noted the existence among them of both genuine secrets, that is, things too sacred to be mentioned to anybody outside of a particular time, place, and religious occasion, and on the other hand of

uninitiated;⁴ when on the other hand he parried tricky questions of the Pharisees by asking them counter questions and then telling them that if they could not answer him he would not answer them, he was simply evading them.⁵ In the *Clementine Recognitions*, when Peter refuses to tell Clement about salvation for the dead until Clement himself has received certain ordi-

nances, he is withholding secret teachings,⁶ but when he refuses to discuss the nature of the Godhead with Simon Magus, he explains that he is deliberately evading the man because he has no real desire to learn about the Godhead and only wants to cause trouble.⁷

Recently Professor Goodenough of Yale, after long years of searching among the earliest archaeological remains of Judaism, has been able to show that there has existed through the centuries not one but two distinct types of Judaism, the one following what he calls "the horizontal path," the other "the vertical path."⁸ The former type, variously designated as rabbinic, halachic, normative, or Talmudic Judaism, is the only Judaism known to our histories today. This is because its representatives have, by years of determined struggle, either stamped its rival out entirely where they could, or forced it underground. "The final victory of rabbinic Judaism over its ancient mystic rival," writes Goodenough, "makes it hard to convince modern Jews of the reality of Jewish mystical tradition."⁹

The old submerged Judaism has been called Hasidic, cabbalistic, *ma'asimic*, and Karaitic, but none of these terms is very satisfactory since each designates only some particular underground movement

of triumph, blessed meals with the Messiah. . . ."¹⁰ This preliminary glimpse should suffice to indicate that what all "vertical" Jews had in common was secrecy and emphasis on Messianic and prophetic teachings—teachings which the doctors of the schools (the "horizontal" tradition) disliked intensely and opposed with all their might.

Just as Goodenough distinguishes between two conflicting traditions of Judaism on the basis of recent archaeological findings, so H. J. Schoeps, on the basis of new manuscript discoveries, distinguishes between two like levels of Christianity and even goes so far as to suggest that the old original Christianity was actually stamped out by the latter type,¹¹ which was intellectually orientated and strongly opposed to the old Messianic-millennialist tradition.¹² The resemblance between the corresponding schools of Jewish and Christian thought is not accidental.

The Christian doctors got their doctrine and philosophy from the same Alexandrian fount from which the Jewish doctors got theirs, both being dedicated to the allegorical interpretation of the scriptures and the basic proposition that revelation and prophecy had forever ceased. Students have long been aware that primitive Christianity was a carrying forward of

wholly bereft of the apocalyptic wing which had passed over into Christianity.¹⁴ It was because it represented that other tradition, as Professor Torrey has shown, that early Christianity was so intensely unpopular with the Jewish scribes and Pharisees; everything in the Christian teaching suggested to their minds the old vertical Messianic Judaism—Justin Martyr insists on bringing the identity of the two to the attention of the resentful Jew Trypho again and again.

"If we had only the traditions of the Jews themselves," Goodenough assures us, "we should hardly have suspected the existence of the whole body of apocryphal and pseudepigraphical literature, for these, I repeat, have survived thanks only to Christian copyists."¹⁵ But these writings which the Jewish doctors had rejected and the early Christians accepted were in time rejected by the Christian doctors also,¹⁶ and so were lost both to the Jewish and the Christian worlds, their very existence denied by "official" Judaism and Christianity, and sank out of sight until their rediscovery in our own day.

The recognition of the "underground" nature of vertical Judaism and Jewish Christianity supplies the student with valuable clues to understanding the real background of the Bible, of which one begins

apostles of the Lamb, from the Jews unto the Gentiles"

1 NEPHI 13-26

in Judaism. Seeking an over-all term, Goodenough refers to the "vertical" tradition (i.e., seeking direct as against historical contact with heaven), and cautiously uses the word "mystic" to describe it. It is not surprising that, in order to survive, "later teachers of this tradition developed a 'secret teaching' (I dare not say Mystery) . . . characterized by a succession of heavens, thrones

the old "vertical" Jewish tradition, from which it inherited the apocryphal writings which were so despised by the Jewish and Christian doctors alike.¹³ "Legalistic Pharisaism," wrote R. H. Charles many years ago, "in time drove out almost wholly the apocalyptic, i. e., prophetic, element . . . and became the parent of Talmudic Judaism," whereupon Judaism became "almost

to think now more than ever in terms of hidden treasures. Only consider the illusive nature of the Bible through the ages: why has it ever been a subject of the widest disagreement, as St. Augustine notes with sorrow, among even the most pious, devout, and learned men? If such men cannot agree, Origen pointed out in the third century, lesser men such as our-

selves can never be perfectly sure of what the Bible means.¹⁷ If we are to approach certainty at all, the first step must be to ask what in our day has become the all-engrossing question of biblical scholarship, namely: What was the original form in which the message was conveyed? What did the original Testaments look like?

In Joseph Smith's day it was generally assumed that the Old Testament had always been a single book, written without error by the very finger of God. A hundred years later, in the heyday of higher criticism, it had become a thing of shreds and patches; but in our own time the essential unity of the writings is again being recognized, though the broad picture of the original state of the record is just beginning to take outline. The picture that is beginning to emerge is remarkably like that which confronts us in the pages of the Book of Mormon. There Nephi, looking far into the future, is shown a vision of the gentiles bringing "a book" to the remote descendants of his father in the New World and is told, "The book that thou beholdest is a record of the Jews, which contains the covenants of the Lord, which he hath made unto the house of Israel; and . . . also . . . many of the prophecies of the holy prophets; . . ." (1 Nephi 13:23.)

The only scriptures Nephi knew were a collection of writings, more extensive indeed than what is contained in our Old Testament, but not conflicting with it.

When Lehi eagerly examined the plates which his sons had brought down from Jerusalem, he discovered that they contained (1) "... the five books of Moses, . . ." (2) "... the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; . . ." (3) "And also a record of the Jews from the beginning, . . ." including a genealogy of the whole line of Joseph, embracing Lehi's own forefathers. (*Ibid.*, 5:11-14.) These writings are designated in modern Jewish terminology as the Tanach, i.e., the Torah, the Prophets, and the Historic and other writings.

These are the elements of Nephi's Bible, and of ours, which, he assures us, contains an authentic record as far as it goes, and "many of the prophecies of the holy prophets," but by no means all. As we have seen, Jewish scholars today emphatically insist that the early Jews made no distinction between a canon and noncanonical writings, that is, the scriptures of Nephi's day did indeed embrace far more material than is recognized as canonical today and included in our Old Testament. To make up for the

Bible and in the Qumran manuscript, a thousand years older."¹⁹ So Nephi is right on both scores: the record is indeed true and "of great worth," though it is far from complete.

Towards the close of his book, Nephi quotes two chapters of Isaiah (48 and 49) in full. This would indeed be a daring thing for a forger to do—to include whole pages of the Bible in a work designed to fool the Bible-reading public. Still worse, the language is, without any attempt at disguise, that of the King James version. If the author of the Book of Mormon were an impostor, his attempts to deceive are prodigiously artless. Isn't the Book of Mormon supposed to be an original translation? Why does it simply copy the King James? For the very good reason, as we have shown elsewhere,²⁰ that it has always been the practice for inspired prophets to quote early scriptures not in some lost archaic version but always in the Bible language current with their hearers.

When the Apostles, the Angel Gabriel, and the Lord himself quote the ancient prophets in the New Testament, it is usually the text of the Septuagint that they quote. Why? Because that was the original language of the prophets or the angels? No, but because it was the official scripture of the persons

"because of these things which are taken away out of the

This is our Old Testament, but such a book was quite strange to Nephi, and the angel explains that "... it is a record *like unto* the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord . . . unto the house of Israel; wherefore, they are of great worth unto the Gentiles." (*Idem.* Italics added.)

disturbing awareness of losses from the Old Testament, we have the comforting assurance of the Dead Sea Scrolls that our Old Testament texts are older and more valuable than anyone had heretofore dared hope, that, for example, "the text of Isaiah preserved in the Masora (our Old Testament) was based on an extremely early textual type, which is almost identical in our

being addressed. The Lord speaks to all people not in the language of heaven or proto-Hebraic or Adamic, but "... after the manner of *their* language, that they might come to understanding." (D&C 1:24. Italics added.) The English Book of Mormon when it quotes the Bible follows the English of the King James version wherever possible, because that happened to be

the one official version of the scriptures known to the people for whom the Book of Mormon was translated. In short, today, as in ancient times, people are always preached to *from their own Bible*.

But the Book of Mormon follows the language of the King James Bible only as far as the latter conveys the correct meaning of the original. So far is Nephi's translation of Isaiah from being a slavish repetition of our Bible that there is hardly a single verse that is identical in the two translations! Granting that Nephi was reading a text of Isaiah barely a hundred years old, one would naturally expect some discrepancies between it and the manuscripts available to us. But how would they differ? Here a forger would be on dangerous ground indeed, and one approaches the Book of Mormon demonstration with considerable interest.

If we underline in red every word in the Book of Mormon text of Isaiah 48 and 49 that is not found in the King James Bible and vice versa we get a surprising display of color, especially in the Book of Mormon. Most of the differences are quite minor ones, such as an extra "nevertheless," "yea," "but," "behold," etc., but there are four passages that stand out spectacularly in almost solid red. They are

tion is based.²¹ Unfortunately both the Dead Sea (Cave I) text of Isaiah and the Septuagint text happen to be inferior articles, the former "rather an anticlimax" to the hopes of scholars, and the latter "among the poorest [texts] in the Greek Bible."²²

But even if we do not find the clear-cut contrasts that so gratify the student who compares other books of the Old Testament in the Qumran, Septuagint, and Masoretic versions, the case is far from hopeless, for we do find significant variations when we compare chapters 48 and 49 of Isaiah in the King James (Masorete) Bible and the Septuagint. Again we compare the red markings, and again just four passages stand out, to wit, 48:1, 14, and 49:1, 13, the same passages in which the Book of Mormon conflicts with the King James! Of course a very sly and thorough operator even a hundred years ago could discover the discrepancies, since both texts were available at that time, and exploit them. But there was no exploitation. Aside from the fact that such a clever person would not run the risk of competing with the Bible in the first place, one must recognize that the coincidence was never pointed out or apparently even noticed by anybody. Moreover, in these four verses the Book of Mor-

and it does. Here is how they compare:

Isaiah 48:1

King James (Masoretic):

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

Septuagint:

Hear these things, house of Jacob, who are called by the name of Israel and who came forth out of Judah, who swear by the name of [the] Lord God of Israel, remembering [him] neither in truth nor in justice.

Book of Mormon:

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

Isaiah 48:14

King James:

All ye, assemble yourselves, and

gospel of the Lamb, an exceeding great many do stumble"

1 NEPHI 13-29

48:1, 14, and 49:1, 13. Now one of the important results of recent Dead Sea Scrolls investigations is the recognition that the text of the Septuagint (the Greek translation of the Old Testament done in the third century BC opens the door to very old and valuable texts of the Old Testament that differ quite markedly from the Masoretic text on which our King James transla-

mon does not follow either the King James or the Septuagint. This too is significant, since both manuscripts are far removed from the original,²³ their disagreements showing not what the original said, but only that in these particular verses something is seriously wrong.²⁴ If Nephi's version (1 Nephi 20-21) is correct, it should differ from both the King James and the Septuagint

hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

Septuagint:

And they shall all be gathered together and shall hear. Who announced these things to them? Lov-
(Continued on page 146)

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Since Cumorah

(Continued from page 103)

ing thee I have done what thou desirest concerning Babylon to the taking away of the seed of the Chaldeans.

Book of Mormon:

All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfill his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

Isaiah 49:1

King James:

Listen, O isles, unto me; and hearken, ye people, from afar; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Septuagint:

Hear ye, islands, and give attention nations [or Gentiles]. 'For a long time shall he stand,' saith the Lord. From the womb of my mother [or since I was born] he called my name.

Book of Mormon:

And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, . . . [The rest is like the King James.]

Isaiah 49:13

King James:

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath

comforted his people, and will have mercy upon his afflicted.

Septuagint:

Rejoice, [O] heavens, and celebrate O earth, let the mountains break [out] in jubilation and the hills in righteousness; because God hath had mercy upon his people and the humble of his people he has forgiven.

Book of Mormon:

Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people and will have mercy upon his afflicted.

(To be continued)

(A comparison of the variations of these scriptures will appear next month.)

FOOTNOTES

¹R. Hausfeld, in *Mankind*, 6 (November 1963), p. 50.

²IQS (Serekh Scroll), IX, 21-22.

³*Ibid.*, IV, 5-6; VIII, 11-12.

⁴Matt. 17:9; Mark 9:9; Luke 9:36.

⁵Mark 11:33.

⁶*Clementine Recognitions*, I, 52.

⁷*Ibid.*, II, 4.

⁸E. R. Goodenough, *Jewish Symbols in the Greco-Roman Period* (New York: Bollingen Foundation, 1953), I, 18-19.

⁹*Ibid.*, p. 21.

¹⁰*Ibid.*, p. 19.

¹¹H. J. Schoeps, in W. D. Davies and D. Daube (eds.), *The Background of the New Testament and Its Eschatology* (Cambridge, 1956), p. 123.

¹²H. Nibley, in *Jewish Quarterly Review*, 50 (1959), pp. 99f.

¹³C. C. Torrey, *The Apocryphal Literature* (London: H. Milford, 1945), pp. 14f.

¹⁴R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), I, vii.

¹⁵Goodenough, *op. cit.*, p. 9.

¹⁶H. Nibley, in *Church History*, 30 (1961), pp. 12f.

¹⁷Origen, *contra Celsum*, in Migne, *Patrol. Graec.*, XI, 933.

¹⁸Above, note

¹⁹F. M. Cross, Jr., *The Ancient Library of Qumran and Modern Biblical Studies* (New York: Doubleday, 1958), p. 132.

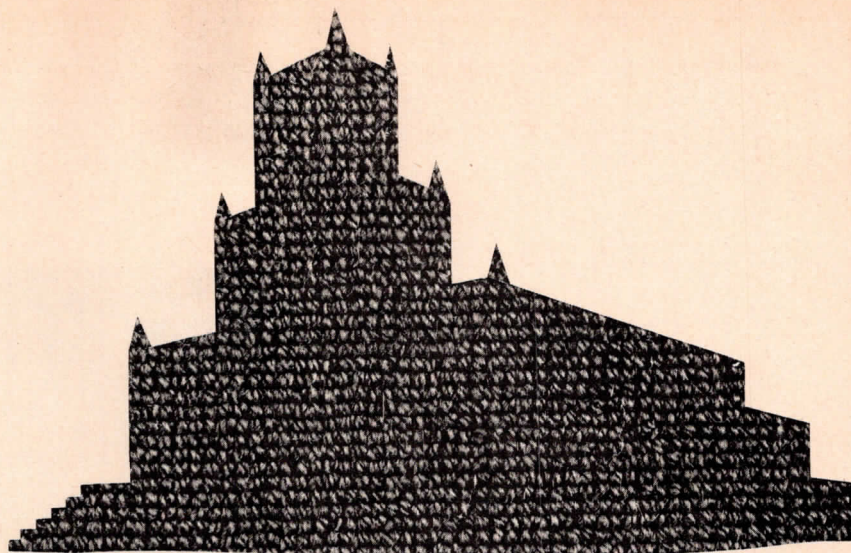
²⁰*The Church News*, July 29, 1961, p. 10.

²¹Cross, *op. cit.*, pp. 128-144, discusses the subject at length.

²²*Ibid.*, p. 132.

²³*Ibid.*, p. 135.

²⁴"... the question of which witness is superior is another problem," *Ibid.*, p. 133.



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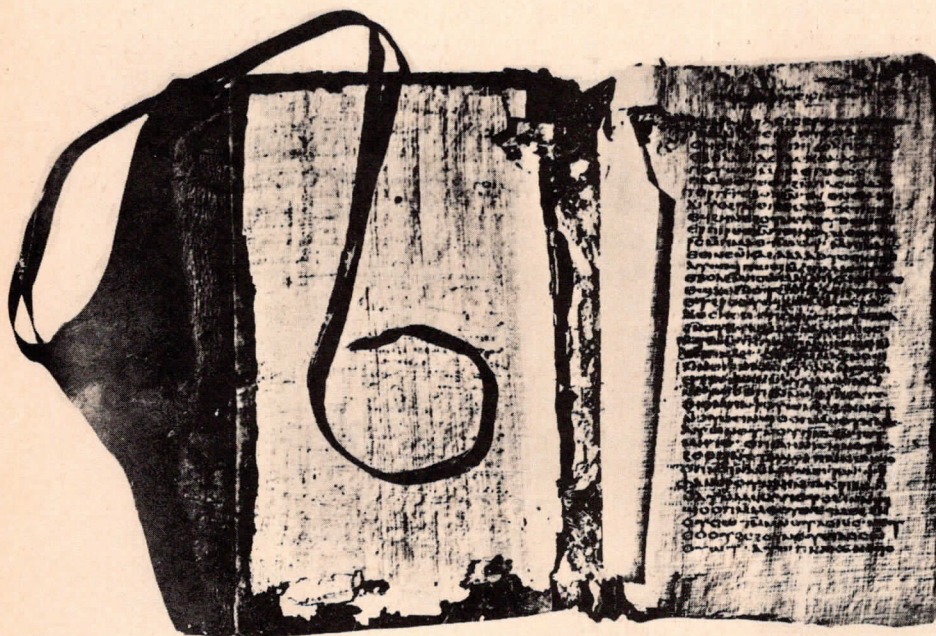
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BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY



Old books pictured on these pages are the oldest known Christian books from the Nag-Hamadi library in their original bindings, and are as old as most of the Dead Sea Scrolls.

PART II. HIDDEN TREASURES

The Search for the Original Scriptures (continued)

● In each of these passages there is a substantial difference between the three readings. In the first, the Septuagint omits all mention of the waters of Judah; the King James mentions waters of Judah but not "waters of baptism," found only in the Book of Mormon (though not in the first edition). In the second, the persons and numbers differ between the King James and

the Septuagint, while the latter alone makes mention of removing the seed of the Chaldeans; the Book of Mormon and the Septuagint agree against the King James in adding "unto them" to the first sentence, while the Book of Mormon prefaces the sentence with the words, "yea, and he will fulfill his word, which he hath declared by them," not found in either of the

other texts. The dropping out of this passage would explain the obvious confusion in the other two texts.

In the third passage the Book of Mormon has an introduction that is missing from both the King James and the Septuagint. Since it is a denunciation of the "wickedness of the pastors of my people," who are held responsible for the scattering of Israel, it is obvious why it is ignored by the doctors of the schools who made both the Septuagint and the Masora. Justin Martyr accused the Jewish doctors of removing passages which they found distasteful. The Septuagint interprets the people in distant places as gentiles and introduces a direct utterance of the Lord not found in the King James. In the fourth passage the sense of the Septuagint is quite different from that of the King James, explaining that the Lord will forgive his people if they humble themselves. The Book of Mormon adds a phrase found in neither of the other sources, obviously addressed to people possessing more information than we do: "... for the feet of those who are in the east shall be established."

This brief and superficial glance at three books is merely meant to indicate that there is something going on here that deserves more careful investigation. The way in which the Book of Mormon fits into the Old Testament picture is, to say the least, remarkable. But Nephi's performance is even more impressive where the New Testament is concerned.

In our day the experts have reached the reluctant consensus that the Christian message has not come down to us in its original form. "The present generation," writes a leading authority on New Testament documents, "stands at the beginning of a new cycle, in the search for the original Greek New Testament." And it stands perplexed, not knowing which way to

turn: "Any substantial effort to improve the basic critical test must 'mark time' until the whole complex of textual studies reveals a new integrating pattern. . . . we know only that the traditional theory of the [New Testament] text is faulty but cannot yet see clearly to correct the fault. . . . The critic is sobered by the realization that the best critical text so far achieved now holds little assurance of being the original text."²⁵ "Thirty or forty years ago," wrote C. C. McCown, "there was much talk of the 'assured results' of literary-historical criticism. . . . Now . . . biblical scholarship . . . must fight for its life . . . in the light of new methods and new archaeological, textual, paleographical, and historical discoveries."²⁶

But if we do not have the original texts, we are getting a pretty good idea of what happened to them. Here again Nephi "calls his shots" unerringly. Shown in a vision the life and ministry of Christ and the Apostles, he was about to write down what he had seen but was prevented from doing so with the command, "But the things which thou shalt see hereafter thou shalt not write; . . ." (1 Nephi 14:25, 28.) It was explained to him that the recording of these things was reserved for "the apostle of the Lamb of God that he should write them" (*ibid.*, 14:25), and he was told by the angel "that the name of the apostle of the Lamb was John." (*Ibid.*, 14:27.) John and not Nephi was to write all these things down, and after that they were not to be published but "sealed up to come forth in their purity . . . in the own due time of the Lord, unto the house of Israel." (*Ibid.*, 14:26.)

Now nothing is more striking about the new Jewish and Christian manuscript finds than the persistent and emphatic way in which their phrases and ideas call the writings of John to mind. Student

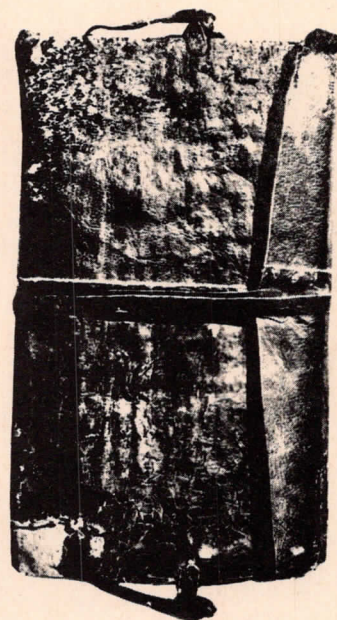
after student has been pointing this out in the journals with steadily increasing frequency. "Thirty years ago . . . a kind of current orthodoxy" insisted that John was the latest and most un-Jewish of the Gospels,²⁷ written very late in Alexandria or Ephesus by a Greek of Stoic and Platonic leanings. But "under the impact of the new findings," Albright informs us, "a strong reaction has recently set in. . . . Some radical scholars now consider John as the earliest of the Gospels instead of the latest."²⁸ Since that was written it has come to be generally recognized that the peculiarities of John takes us back to sources definitely older than the Synoptic Gospels themselves.²⁹

In 1953 H. R. Dodd, and in the following year W. Noack, showed that John was "the most Hebraic book in the New Testament, except perhaps for the Apocalypse," being a product of the desert Christians of the very earliest period.³⁰ As for the Apocalypse, denied a place in the Bible by some of the most eminent doctors of the church and denied Johannine authorship by scholars down to the present day, "this disquieting document," as Dodd puts it, "has caused much searching of hearts in recent criticism. A generation ago it was still possible to regard Revelation as a work of scissors and paste"—but no longer.³¹ What shall we make of it? Dodd assures us "that the Johannine riddle will be solved only after the point of the entire Johannine corpus has been discovered."³¹ Suffice it to say for the present that John holds the key to New Testament origins, and John remains a mystery.

But what of the other three Gospels? To find out the present state of the problem we can do no better than to turn to W. Schneemelcher's preface to his reediting of the standard collection of New Testament Apocrypha (the old Hennecke collection). He assures us

that the three Synoptic Gospels are not the original "Evangelion" at all, but are, to use his own word, an *Ersatz*.³² They come from another milieu entirely from that of John, with whose writing they are "completely unfamiliar."³³

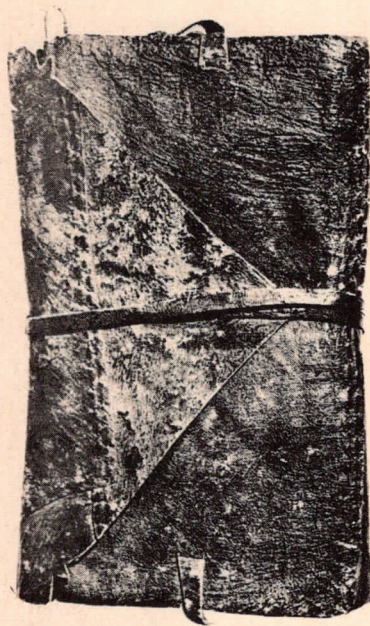
The fact that there are three Synoptic Gospels instead of one poses the greatest riddle of New Testament criticism: Why are there three, and why do they differ? The very "multiplicity of the Gospels," is adequate evidence that someone has been manipulating the records.³⁴



Today the experts think they have a pretty good idea of the sort of people responsible. They were people who had received the gospel from the Apostles, but immediately after the passing of the Apostles proceeded to make basic alterations, deliberately disregarding some of the most important teachings.³⁵ They were not the old Jewish-Christian communities, but various local churches of gentile composition, into whose hands the record came at an early time (in the 70's and 80's AD),³⁶ and by whom the alterations—especially de-

letions—were made.³⁷ The changes consisted in new interpretations of the scriptures, *not* in corruptions of the text, and in substantial omissions.³⁸

And what does Nephi have to say about our New Testament? First that its substance goes back to the *spoken* words of Jesus; that “when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel.” (1 Nephi, 13:24.) Repeatedly (four times) Nephi uses the peculiar and vivid expression “. . . proceeded forth



from the mouth of a Jew,” or “proceedeth out of the mouth of a Jew.” (*Ibid.*, 14:23.) It was word of mouth, or, to use the strictly literal equivalent, it was in the form of *logia*.

The most significant texts being discovered today are the lost *Logia*, or mouth-utterances, of Jesus, now recognized as the oldest form and substance of the gospel message.³⁹ From these the Gospels were constructed.

Next, Nephi tells us, these things which were had among the Jews in pure, simple, and understandable

form “. . . go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, . . .” (*Ibid.*, 13:26.) In the hands of these last, and at an early date, they suffered mutilation: “. . . they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.” (*Ibid.*, 13:26.) It is “the great and abominable church” which is charged with this folly, and here it is only fair to point out that 1 Nephi 22:13f designates *any* who fight against Israel by that unsavory title, and that the damage to the scriptures was done by that same great and abominable before the New Testament went out into the world, possibly before it left Palestine: “And *after* these plain and precious things were taken away it goeth forth unto *all* the nations of the Gentiles; . . .” (*Ibid.*, 13:29. *Italics added.*) One of the important discoveries of modern “form criticism” has been that the original word-of-mouth tradition was revamped (*neu geformt*) by certain early Christian groups and in that form “handed on” to the world; the revising took place soon after the appearances of the Lord following the resurrection, and there is still a good deal of uncertainty as to just who did it and why.⁴⁰

Through the centuries that followed, according to Nephi, “. . . because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, . . .” (*Ibid.*, 13:29.) What word could more aptly express the situation of Bible readers down to the present day: they walk, but as they walk, they stumble—they do not agree on what they read, and they never have agreed, and today the whole scholarly world is by its own admission stumbling around in the dark, looking for some “new integrating pattern” and wondering what can possibly be “the point of

the entire Johannine corpus.” It is remarkable that Nephi does not mention corruptions or insertions in the text but keeps hammering away at that one fatal defect, the precious things which “they have taken away.” Finally Nephi has good news—in his own due time the Lord is going to bring forth writings which were “sealed up to come forth in their purity,” those writings of John which Nephi himself was forbidden to duplicate. (See *ibid.*, 14:26-27.)

Every step of Nephi’s account of the New Testament writings can be discerned in the emerging pattern of New Testament studies today: (1) Its original form was the spoken word of *logia*; (2) clearly understood only in their original Jewish-Christian setting; (3) transmitted at an early time, “by the hand of the Apostles” (i.e., in written form) to the gentiles (see *ibid.*, 13:24-26); (4) who proceeded in the various churches to reinterpret and delete much of the record (v. 27).⁴¹ (5) After the damage was done the New Testament went forth “unto all the nations of the Gentiles.” (v. 29.) It is a fact that while ancient manuscripts of the New Testament are found all over the Old World in many languages, they all represent the same mutilated families of texts. That is why we are still looking for the original. (6) Because of the deficiencies in the known writings the churchmen have never been able to understand them or agree about what they mean, and today they stand in as great perplexity as ever; in other words, they “stumble.” (7) Finally we are assured that there are unspoiled documents hidden away, awaiting that time when they shall “come forth in their purity. . . .”

And indeed, for the first time in history, scholars are in our own day beginning to put their hopes quite frankly in the possible discovery of such documents. (8) To these

points we might add the peculiar role of John in Nephi's account—the only New Testament character mentioned in the Book of Mormon—since John is today by far the most important as well as the most baffling and mysterious figure in the search for the original Christian message.

Methods and Obstacles. In their efforts to discern more clearly what might have been the original form of the gospel teachings, the experts have come up with two new and powerful research tools. Once employed by rival schools, they are now combined with great effect to explore the theoretical background of the New Testament. The one tool is Source Criticism (*Quellenkritik* or *Quellengeschichte*), which examines all the documents that surround an ancient writing in all their complex relationships in the hopes of detecting possible sources, direct or indirect, for what is in the writing. The other is Form Criticism (*Formkritik* or *Formgeschichte*), which takes every single passage of a text as if it were an independent production and seeks to determine its background (*Sitz im Leben*) on the assumption that the milieu in which any literary composition has originated will invariably be reflected more or less in the writing itself. The effectiveness of these methods is by no means limited to the Bible; they can be applied in the study of any ancient text, including the Book of Mormon.

The Book of Mormon problem, in fact, is now beginning to look very much like the Bible problem. In both cases the elementary question is, "How can we explain the existence of this large and complicated book?" The answers are not the same, but the methods of investigation are the same. If one asks, "What have the recent manuscript discoveries in the Near East to do with Cumorah?" the answer is, "A great deal." For the manuscripts belong just as much in the

Book of Mormon world as they do in the Bible world. Here a word of explanation is in order.

The Book of Mormon is a colossal structure. Considered purely as fiction, it is a tour de force without parallel. What other volume can approach this wealth of detail and tight-woven complexity, this factual precision combined with simple open lucidity? Any book we choose is feeble by comparison: some of them have one quality and some another, but like Matthew Arnold's *Homer*, the Book of Mormon combines these usually incompatible qualities in a structure of flawless consistency. Our American literature is full of big, bumbling, rambling, brooding, preaching, mouth-ing books, spinning out a writer's personal (usually adolescent) reminiscences and impressions at great and unoriginal lengths.

But this terse, compact religious history of a thousand years is something utterly beyond the scope of creative writing. To test our thesis let the skeptical reader think of a number, any number between ten and thirty; then beginning with page one of the Book of Mormon, let him turn to every page in the book which is a multiple of that number and see what he finds there. Or let him think offhand of fifty or so numbers between one and five hundred—any number—and then consult those pages of the Book of Mormon. The point here is that we are choosing a large number of items from the Book of Mormon and choosing them completely at random. What a staggering wealth of detail we discover! What boundless prodigality of invention! Take every twentieth page, for example:

Page 1: A colophon explaining who wrote the book, his background, his sources of information, his reliability, his culture, the language he is writing in, an account of the time and setting of his story, the peculiar conditions prevailing,

the worries and travels of Lehi—all this and more in the first five verses.

Page 20: Interprets a dream about a large and spacious building; Nephi sees in vision the wars, tribulations, and ultimate extermination of his descendants, great destructions upon the land, and a visit of the Savior to the survivors.

Page 40: Dissension and trouble on shipboard; Nephi is bound and the ship almost founders in a typhoon; the people arrive in the New World and continue their Old



World ways of farming and pastoral nomadism; they domesticate animals and search out precious metals.

Page 60: The ending of a thanksgiving hymn by Nephi, astonishingly like the Thanksgiving Hymn of the Dead Sea Scrolls. (Some have called this a psalm, but strictly speaking a psalm is a ritual hymn connected with the rites of the temple.)

Nephi's brothers charge him with royal ambition and plan to do away with him. He continues to migrate, taking along all who are willing.

(Continued on page 226)

Since Cumorah

(Continued from page 213)

There is a description of the way in which civilizations are suffused through virgin lands.

Page 80: Entirely taken up with quotations from Isaiah: we have already seen some indication of how daring and ingenious these Isaiah translations can be.

Page 100: A discourse by Nephi on Satan's *modus operandi* in this world; he prophesies the final gathering of Israel and describes the conditions under which it is to take place.

To save space let us skip from the first hundred to the last hundred pages. Page 420: Describes the aftermath of a major, and very accurately depicted, earthquake.

Page 440: Here Jesus himself is addressing the people to whom he has appeared after the resurrection, showing them how all the prophets spoke of him.

Page 460: The ten-year-old Mormon receives instructions on the care of sacred records in the bad times ahead. A year later he goes with his father to Zarahemla and is overwhelmed by the sight of the place. A complicated local war is raging at the time.

Page 480: Takes us back thousands of years to the great dispersion from the Tower, describing in some detail the nature of those protohistoric migrations.

Page 500: The odd customs of Jaredite kings are described—how they spend their days in captivity. Prophets, including Ether, go forth among the people.

Page 520: Moroni, having finished his sad history, finds time on his hands; he prescribes an acid test for the truth of his book and discourses on the various gifts of the Spirit.

But enough, the reader can continue for himself. Here we have selected at random 1/26 of the pages of the Book of Mormon and from each have taken just an item or two. This sort of exercise is a good way of calling attention to the dense compactness of the book's contents, the remarkably even distribution of material, the easy, competent, confident, unencumbered handling of vast and complicated detail. Where else will one find such inexhaustible invention combined with such unerring accuracy and consistency? To put it facetiously but not unfairly, the artist must not only balance a bowl of goldfish and three lighted candles on the end of a broomstick while fighting off a swarm of gadflies, but he must at the same time be carving an immortal piece of statuary from a lump of solid diorite. In an undertaking like this, merely to avoid total confusion and



"BLOCK THE BEGINNINGS"

RICHARD L. EVANS

Along with the importance of beginning what should be done, of which we spoke last week, there is also the importance of not beginning what shouldn't be done. This suggests two or three citations, one from Amiel, who nearly a century ago said: "We shut our eyes to the beginnings of evil because they are small, and in this weakness lies the germ of our defeat. *Principiis obsta* [resist the beginnings]: this maxim closely followed would preserve us from almost all our misfortunes."¹ The second comes from Thomas a Kempis: "We must be watchful, especially in the beginning of temptation, because then the enemy is more easily overcome, if he is not suffered to come in at all at the door of the soul, but is kept out and resisted at his first knock. Whence a certain man said, 'Withstand the beginning. . . .'"² "A fool beholdeth only the beginning of his works, but a wise man taketh heed to the end."³ If, in our decisions, we were to look at the full length, at the ultimate, at the end, frequently we would never take the first step, and would avoid the dabbling with, the trifling with, the flirting with; the assuming that a little compromise, a little evil, a little indiscretion won't matter much. We would avoid the first indulgence in something that could become a habit. Often there is rationalizing, saying it is only this once or only a little compromise, a little evil, a little indiscretion won't matter much. himself that he didn't intend to put back what he took—but from a small beginning the amount becomes too big to put back. Perhaps no drunkard ever intended to let a habit grow beyond his control. Perhaps no man in degradation, in disgrace, ever intended to be where he was. Things come often by small steps, by small degrees, by "small" compromises of principle, by holding the door a little ajar, by holding the mind a little open for the enticement of temptation; by accepting what supposedly is just a little unlawful, immoral, improper, by someone who assumes he can control both himself and circumstances and reverse the process anytime he wants to. But no man who is foolish enough to begin what he shouldn't begin can be sure at what point he may lose control of himself or the situation. The very act of opening leaves doubt that the door can be completely closed. "Sometimes when I consider what tremendous consequences come from little things," wrote Bruce Barton, ". . . I am tempted to think . . . there are no little things."⁴

¹Amiel, *Journal*, February 23, 1870.

²Thomas a Kempis, *Imitation of Christ*, Book i, chapter 13.

³Author unknown.

⁴Bruce Barton.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 6, 1964. Copyright 1964.

complete disaster would be a super-human achievement.

But that is not the assignment—that is only a coincidental detail to the main business at hand, which is, with all this consummately skillful handling of mere technical detail, to have something significant to say; not merely significant, but profound and moving, and so relevant to the peculiar conditions of our own day as to speak to our ears with a voice of thunder.

One stands aghast at the presumption of those journalists, professors, and hack-writers who through the years have made merry over the quaint language and unfamiliar subject matter of the Book of Mormon while choosing to ignore its unparalleled scope and mastery. One is amazed by the easy effrontery of those who still assure us that anyone with a little time on his hands and an open Bible at his elbow could produce a Book of Mormon.

The very least the candid student can do is to admit that we are up against a problem here—there are things about the production of the Book of Mormon which we simply do not understand. This was frankly admitted in Joseph Smith's day,⁴² and the whole corpus of literature devoted to exposing the Book of Mormon succeeds only in exposing the confusion of its authors.⁴³ Students of the Bible now find themselves in the same situation. Thirty years ago every seminarist

was convinced that he knew just where the Bible—and the Book of Mormon—came from. Those were the days when they knew all the answers, but today new tests are being applied to the Bible text, and we suggest the same tests for the Book of Mormon.

A forgery is defined by specialists in ancient documents as "any document which was not produced in the time, place, and manner claimed by it or its publisher." (Wilrich.) The Book of Mormon obligingly gives full information regarding the time, place, and manner of its production. All we have to do is to check these claims. How? Against what evidence? By the same methods and using the same evidence now employed to investigate the Bible. For the two books belong to the same universe of discourse, not only spiritually but also culturally and historically.

If the Book of Mormon were a work on mathematics, it should be submitted before all to mathematicians for intelligent criticism; if it were a book on chemistry, chemists should be called in; if it were about primitive races and customs, anthropologists might with caution be consulted; if it claimed to be a work on philosophy, we might submit it to the examination of philosophers; if it were put forth as a masterpiece of American literature, the English department might be invited to comment.

But it claims to be none of these,

and as we have seen, the authenticity of an ancient writing can be judged only in terms of what it claims for itself, never of what others may claim for it. Otherwise one might begin by assuming that the Book of Mormon was written by an Eskimo hunter, a Celebesian fisherman, or a New York farmer, and from there proceed to seek out anything and everything in its pages that might confirm the theory. That won't do, because literary evidence can always be contrived, even unconsciously, by an ingenious and dedicated interpreter. What, then, is the Book of Mormon about by its own assertion?

First of all, the Book of Mormon is *not* a history of the ten tribes, as many supposedly able critics have assumed; it is *not* a history of the Indians, but only of some very remote relatives of theirs living in a distant age with a totally different culture; it does *not* describe or designate any *known* ancient people, civilization, or individual in the Western Hemisphere, nor does it designate any recognized place, city, or territory in the New World—even Cumorah receives only limited recognition and only by Latter-day Saints. Strangely enough, nearly all Book of Mormon criticism in the past, whether favorable or unfavorable, has rested on one or more of these false assumptions. All have expended their powers in examining not what the Book of Mormon claims for itself, but only what others have claimed for it.

On the other hand, the book does designate *known* cities and territories in the Old World—there is no dispute as to where Jerusalem or the Red Sea is; it does supply specific dates in terms of absolute chronology—a tremendous aid to any serious investigation; it does designate well-known individuals, peoples, and civilizations in the Old World; it does explain fully the Old World cultural background of its authors, describing how that

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culture was transplanted into a new land with certain resulting changes; it does indicate the literary and linguistic traditions of its authors, and tells how the migrants viewed their own situation, zealously preserving their traditions and always conscious of the central, perennial, Near Eastern core-culture from which they sprang.

The authors of the Book of Mormon carefully explain that they are writing a very specialized history, confining their attention to the doings of one particular and numerically very minor religious group, whose peculiar traditions they trace back to a long line of Messianic prophets who used to seek refuge along with their followers in the deserts of Judaea.

To whom, then, should the Book of Mormon be submitted for criticism? Plainly to those who today are at grips with the documents that hold the keys to both Jewish and Christian history.

Recently a Protestant journal of wide circulation reported with obvious satisfaction that there is "no non-Mormon archaeologist who holds that the Indians descended from the Jews, or that Christianity was known in the New World before Columbus."⁴⁴ That is hardly surprising. For years we have pointed out that such results are only to be expected as long as people insist on looking for the wrong things in the wrong places. How could an archaeologist, of all people, hope to prove "that the Indians descended from the Jews, or that Christianity was known in the New World before Columbus"? As one of the world's foremost archaeologists recently wrote, "The first thing that must be remembered is the fact . . . that material evidence will give material results. You cannot, from archaeological evidence, inform yourself on man's ideas, beliefs, fears or aspirations. You cannot understand what his works of art or craftsmanship signi-

fied to him . . . without a written word, and one in some detail, you can have no knowledge of social or political systems, of ethical or legal codes. . . ."⁴⁵ In a word, it is to the written word that we must turn if we would test the Book of Mormon, specifically to that very literature from whose common background it purports to have sprung.

And here we find ourselves in an awkward situation. The geologist can impart edifying information to the most ignorant audience by showing them a piece of rock and talking about it; a botanist can tell us something important about a plant we have never seen before; even sophisticated mathematical ideas can be conveyed by an able teacher to the mathematically ignorant, and one can learn something basic about the stars the very first time one hears an astronomer talk about them. But an ancient manuscript means *nothing whatever* to a person who has not already laid a broad and solid foundation in its language.

All discussions of the facsimiles in the Pearl of Great Price, for example, soon grind to a halt because the disputants are not discussing the text at all, but simply throwing names and "authorities" at each other. It is as if a coterie of blind men after reading in Braille the writings of various eminent art critics, were to engage in a heated debate about the relative merits of certain painters; or as if a deaf mute after reading works on musicology were to compare the beauties of various compositions. Such a level of discussion is possible, but it has no real substance whatever. When we start discussing literary, historical, and religious subjects whose content is drawn from texts we cannot read, we are not talking about the subject at all, but only comparing other people's opinions regarding it.

The clue to identifying and understanding the old Christian and

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Jewish texts is the fact that they “draw from a common reservoir of terminology and ideas.”⁴⁶ When we are told that “practically all commentators have been amazed at the similarity between the text-form of the scrolls and that of the New Testament; it is the most phenomenal aspect of the whole discovery,”⁴⁷ or that “echoes of New Testament thoughts and phraseology are clear in the scrolls; especially those having apocalyptic associations,”⁴⁸ we are brought to realize that in this field of study “key words and phrases are an index to thought.”⁴⁹ Translation destroys all the clues.

The fond hopes of a few years ago that we would soon have electronic translators have today been dismissed by one who is generally regarded as the world's foremost authority on machine translation. Yehoshua Bar-Hillel states: “The machine will never be able to deliver flawless translation of scientific or technical works [by far the easiest to translate], if only because the relationships between a language and the ideas it seeks to express are by no means simple and direct. . . . The precise meaning of a sentence is often only apparent in its context, which the reader must understand, and which a machine can never understand. . . . The sooner we realize that the perfect translation machine is an illusion, the sooner we can turn our attention to pursuing a real improvement in linguistic communication.”⁵⁰

More recently the same authority jointly with J. Wiesner stated that “the human translator . . . is often obliged to make use of extra-linguistic knowledge which sometimes has to be of considerable breadth and depth.”⁵⁰ This rules the machine out either as a serious assistant or competitor, for every word of an ancient religious text is loaded with extra-linguistic associations. If anyone had ever produced such a thing as a perfect transla-

tion, then we might design a machine to duplicate the process. But it has never been done, because we cannot even imagine a perfect translation—the very concept eludes us.

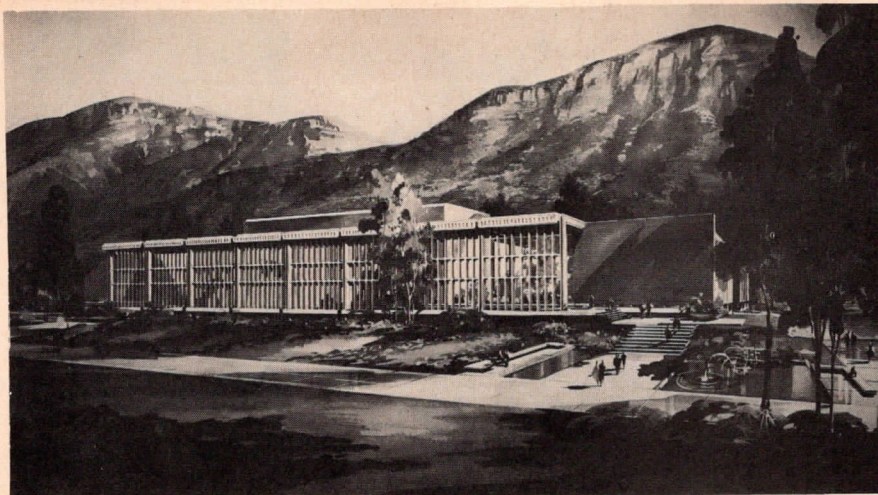
A perfect translation would have to convey, imply, suggest, hint, recall, and suppress the same things (no more and no less) in the mind of its reader that the original does to a reader of the original; it would have to bring identical images to the minds of the two readers. But the only reason we have a translation in the first place is that the two readers do not live in the same world and therefore do not have the same images. A word designating even as simple a thing as a house or a tree suggests quite different pictures to people living in different parts of the world, and it is the genius of a language to bring to mind the peculiar images, situations, moods, and memories of the culture that produced it, and of no other. A language produces almost automatically a photographic likeness of just one culture.⁵¹ If we try to switch or substitute photographs, all kinds of explanations and clarifications are necessary, and that is why every translation that strives to be exact must fall back continually on elaborate explanatory notes. So we learn a language not in order to translate, but because there is so much in that language that can never be translated.

Our subject, it will be recalled, is hidden treasures, and the earth itself is hardly more efficient in hiding ancient messages than is the linguistic convention in which they are conveyed. Indeed, it would now appear that a large part of the newly found records is written, so to speak, in code.

FOOTNOTES

⁴⁶K. W. Clark, in Davies and Daube, *op. cit.*, pp. 30, 31, 42.

⁴⁷C. C. McCown, in *Journal of Biblical Literature*, 75, pp. 12f.



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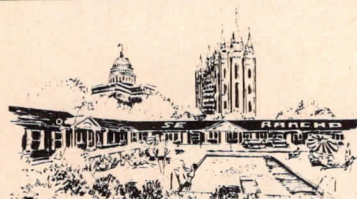
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²⁷C. L. Mitton, in *Expository Times*, 71 (1960), p. 337.

²⁸W. F. Albright, *Archaeology of Palestine*, p. 240.

²⁹W. Schneemelcher, *Neutestamentliche Apokryphen* (Tübingen: Mohr, 1959), I, 48.

³⁰Mitton, *op. cit.*, p. 339.

³¹C. H. Dodd, in Davies and Daube, *op. cit.*, pp. 75f.

³²Schneemelcher, *op. cit.*, p. 339.

³³Mitton, *loc. cit.* As late as 175 AD there were Christians who would not accept any writing that went under the name of John. Schneemelcher, I, 11.

³⁴Schneemelcher, *op. cit.*, I, 44f. The efforts of Marcion and Tatian to unite the three Gospels into one were based on the assumption (1) that the gospels were apostolic, but (2) that they had been subjected to fallible human manipulation, *ibid.*, I, 11-12.

³⁵Eusebius, *Church History*, V, 25; Schneemelcher, *op. cit.*, I, 9. There was at first a tendency to canonize anything written by the Apostles, and then to attribute to the Apostles whatever one wanted to canonize, whether written by them or not.

³⁶*Ibid.*, I, 12: The canon grew up "slowly in the various collections of the . . . separate Church provinces." By the middle of the second century the four Gospels had by no means received general acceptance, *ibid.*, p. 11.

³⁷*Ibid.*, I, 8: It was in the 70's and 80's that a written *Ersatz* took the place of the original "oral utterances." The Apostles themselves wrote little; their testimony was fixed in writing only after their departure, *ibid.*, p. 9. This agrees with Eusebius, *Church History*.

³⁸Irenaeus, *adv. Haereses*, I, 27, 4. Eusebius, *loc. cit.*

³⁹Schneemelcher, *op. cit.*, I, 9, 46, calls the Gospels "an *Ersatz* for the spoken reports," p. 8. The word *evangelion* (gospel) shows this since it indicates properly "something non-literary: A glad message delivered by word of mouth," *ibid.*, 41; it means specifically "an oral message," *ibid.*, p. 42f.

⁴⁰*Ibid.*, I, 46-47.

⁴¹The *Ersatz* was supplied because it was something much nearer to the heart's desire, H. Nibley, in *Church History*, 30 (1961), pp. 3-4.

⁴²F. Kirkham, *A New Witness for Christ in America* (Independence, Mo.: Zion's Printing and Publishing Company, 1947), pp. 129-137.

⁴³See our "Mixed Voices" in *The Improvement Era*, 62 (1959), pp. 145ff, and subsequent issues.

⁴⁴*Christianity Today*, 8 (August 28, 1964), p. 42.

⁴⁵S. Piggott, *The Dawn of Civilization* (New York: McGraw-Hill, 1961), p. 15.

⁴⁶W. Albright, in Davies and Daube, *op. cit.*, p. 169.

⁴⁷J. Roberts, *Zeitschrift für alttestamentliche Wissenschaft*, 62 (1950), p. 230.

⁴⁸*Ibid.*, p. 241.

⁴⁹L. J. Liebreich, in *Jewish Quarterly Review*, 46, p. 273.

⁵⁰F. M. Cross, in *The Biblical Archaeologist*, February 1954, p. 16.

⁵¹Quoted by R. See, in *Science*, May 8, 1964, p. 621. The first quotation is from *Die Zeit*, undated.

⁵²C. S. Coon, *The Story of Man* (New York: Knopf, 1962) pp. 18-19.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

Part 3
Secrecy
in the
Primitive
Church



A Serious Loss:

When Eusebius, early in the fourth century, set his hand to the work which was to earn him the title "The Father of Church History," he was appalled at the dearth of materials available to work with. He found himself, so he says, walking an untrodden path in an empty desert; the voices of the ancient Church came to him, as he puts it, feebly and fitfully over a vast empty gulf.¹ A century earlier when Origen, the greatest theologian of the church, sought to present a clear and unequivocal explanation of the first principles of the gospel to his perplexed and wrangling generation, he had to confess that he could discover no authoritative statement of *any* of those principles in the literature of the church.²

From such sad cases it would appear that the early Church either kept no records or else that they were lost. Today we know what happened: The early literature of the Church was entirely lost and in its place another literature was substituted. As a result of recent discoveries, the student is now confronted with two quite distinct corpora of early Christian teaching. Just as pilgrims to the Holy Land have for many generations accepted Ommiad and Norman buildings and sixteenth century Turkish walls and gates as the authentic settings of biblical history, since the originals had long since ceased to exist, so the Christian world as a whole has long accepted as the voice of the original Church, documents which have nothing to do with that Church, but are later substitutes for a literature that disappeared at an early date. "The original literature," writes Schneemelcher, "was supplanted [*abgelöst*] by another literature very strongly influenced by the non-Christian environment."³

Why so? Because the original literature was a strange and dis-

turbing thing that the world could not stomach: "Early Christian literature had no predecessors and no successors, but appears as a completely alien intrusion into the Classical tradition, an incongruous and unwelcome interruption, an indigestible lump which, however, disappears as suddenly as it came, leaving the Schoolmen to resume operations as if nothing had happened."⁴ By the time "classical" Christian literature of the Schoolmen was just beginning, all the forms of the original old Christian literature, according to Overbeck, had ceased to exist.⁵

The transition took place roughly in three steps. Our synoptic Gospels are a product of the first of these steps. The fact that there are three Gospels instead of one and that each of these is full of variant readings in the earliest texts shows that we have here not the original New Testament but the results of "altering, eliminating . . . expanding" of earlier texts.⁶ Until the middle of the fourth century other gospels, such as those of the Hebrews and Egyptians, were accepted by the churches on an equal footing with those writings which later became canonical; that is to say, our synoptic Gospels have behind them a still older Christian background literature which became lost, but today is being rediscovered.⁷

The second step away from the original Christian literature was the systematic corruption of the record by the so-called Gnostics. These people made a practice of claiming to be the unique and secret possessors of the earliest Christian writings. To make good their claims, they did not hesitate to practise forgery, and they borrowed freely from any available source. Available sources included some genuine old Christian writings along with all the other stuff, and so it happens that while the

Gnostic writings are patently fraudulent, they nonetheless preserve a good deal of valuable material. The sifting of the wheat from the chaff in the Gnostic writings is a process that may go on for years to come.⁸

In the third phase of displacement, caution was thrown to the winds as Christian writers adopted the principle that any story that was edifying, whether true or not, could be safely treated as if it were true. Pseudoacts and pseudogospels were mass-produced, by borrowing freely from popular pagan myths and legends, while the earlier Apocrypha were supplanted by new and sensational miracle-tales.⁹

At every step of the development, the process was the same, namely the elimination of certain elements followed by the introduction of others to take their place. The impoverishment of the early heritage was quickly corrected by the process of "enriching" the remainder through a transfusion of new but very different material, which from then on was represented as the old original Christian heritage but was in reality what Schneemelcher calls "a literary fiction in the service of propaganda."¹⁰ One is reminded of the enterprise which removes certain vitamins from flour by one process and replaces them by another; only in this case instead of the original value being restored, something very different was substituted in its place, so that Christian literature from the third century on can rightly be designated as an "Ersatz."¹⁰

In the second century, Clement of Alexandria commented on the ways in which teachings of the early Church unavoidably and inevitably became lost. First of all, he says, things were lost through failure to write them down. Clement is aware, as Eusebius is, that the ancient Apostles didn't need to write everything down because "the

Archaeological sites like this are yielding an insight into the beliefs and practices of the early Christian Church.

Today we know what happened: the early literature of the Church was entirely lost and in its place another literature was substituted

blessed men of old possessed a marvelous power," but, significantly enough, this power is no longer had in the church, and so what is not written is lost. Tradition preserves such things for a time, but not indefinitely: ". . . things there are which though not noted down still remained for a while, but they are now being lost. Some of these things are now completely extinguished, having faded away in the mind from sheer neglect and lack of exercise."

But even things which are written down and carefully transmitted get lost, "for they undergo a process of constant change," and have to be continually interpreted. Interpreted by whom? "Either by the one who wrote the Scripture," says Clement, "or by another who has followed in his footsteps."¹¹ But where do we find such a one? Clement notes that there are things in his own writings which different readers are bound to interpret in different ways, making him say things he never intended—and there is nothing he can do about it!¹² Accordingly, Clement himself intends to play safe in high and holy matters by simply refusing to write what he knows, "fearing to write down the things I have kept myself from speaking; not that I begrudge

anything—for that would not be right—but simply that I am afraid they might fall into the wrong hands and lead people into further error: it would be as the proverb has it, 'like giving a sword to a baby,' that is, we might well be guilty of inciting them."¹³

The Policy of Reticence:

This last remark of Clement brings us to what is perhaps the most important factor in explaining the gaps and silences in the early Christian record, a thing that has been constantly ignored or minimized by students, namely the deliberate policy of reticence and secrecy that meets us at every step in the study of ancient Christian documents. The word "secrecy" has connotations which can be misleading here. There is nothing whatever in the secret teachings of the early Christians which seeks to beguile or mystify, nor is there the hush-hush and top-secret mentality of the later Gnostics.

On the contrary, the rationing of information by and among the early Saints was in accordance with a clearly stated policy by which no one was to be denied any teaching which he was ready to receive. And when was one ready to receive in-

formation? As soon as one sincerely sought and asked for it. When the Lord warned the Disciples against giving their treasures to those who, like domestic animals, would not know how to appreciate them or what to do with them, he immediately added instructions as to who *should* receive, namely, "*every one that asketh.*" (Matt. 7:6-8.) A more magnanimous policy could not be imagined, giving freely to all who ask and withholding only from those who do not want holy things and would accordingly be harmed by them.

The policy is familiar from the early Jewish writings as well. The so-called *Manual of Discipline* warns the faithful: "Do not give these things to the Children of the Pit, *because* they do not study them, neither do they seek them."¹⁴ There is no snobbishness here: Israel has lost the secret things, the Dead Sea Scrolls repeatedly observe, because Israel has fallen away and lost interest in them. Likewise, these things are secrets kept from the world simply because the world will not receive them. Neither the early sectarians nor the Christians wanted or expected high and holy things to become the property of a humanity that remained recalcitrant and unregenerate. "The belief in secret lore entrusted only to the few initiated was persistently maintained throughout the centuries," according to Kohler.¹⁵ The Scrolls constantly speak of the knowledge possessed by the Saints as "the secret counsel" or "the secret plan of God" kept secret because only faithful Israel was worthy or able to receive it, and in the Scrolls faithful Israel is but a small remnant.¹⁶ It has long been known that the terms Nazorene, Zaddikim (also Zadokites, sons of Zadok), and Hasidim all refer to "those who keep the secret" or "those who abide by the covenant," the two concepts

being virtually identical.¹⁷

A few well-known quotations from the New Testament should be enough to establish the reality of reticence as an essential principle of the gospel teaching. Consider such phrases as the following:

"... it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

"... they have ears to hear, and hear not: ..."

"... as they did not *like* to retain God in their knowledge, God gave them over to a reprobate mind, ..." (Italics added.)

"All men cannot receive this saying, save they to whom it is given."

"... he taught them many things by parables, ... as they were able to hear it."

"And they understood none of these things: and this saying was hid from them, ..."

"If I tell you, ye will not believe:"

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

"This is an hard saying; who can hear it? ... Doth this offend you?"

"Why do ye not understand my speech? even because ye cannot hear my word."

"My sheep hear my voice, ..."

"I have yet many things to say unto you, but ye cannot bear them now."

"... we cannot tell what he saith."

"... the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father."

"... the light shineth in darkness; and the darkness comprehended it not."

"... as yet they knew not the scripture, ..."

He appeared "not to all the people, but unto witnesses chosen ..."

"... they ... were forbidden of the Holy Ghost to preach the word in Asia,"

"Hearing ye shall hear, and shall not understand;"

"... I ... could not speak unto you as unto spiritual, ... I have fed you with milk, and not with meat; ..."

"... unspeakable words, which it is not lawful for a man to utter."

"... by revelation he made known unto me the mystery; ... Which in other ages was not made known. ..."

"... the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:"

"... many things ... hard to be uttered, seeing ye are dull of hearing."

"... many things ... I would not write with paper and ink; but I ... come unto you and speak face to face, ..."

In each of these sayings (and there are many others) it is apparent that something is being withheld, and it is also apparent that it is being held back not arbitrarily but for a good reason, namely, that people are not ready to receive it. It is also apparent that people are to be given knowledge as they are able to receive it, so that the mysteries of the kingdom are imparted by degrees. There are, as it were, automatic safeguards built into the teaching to protect sacred things from common misunderstanding and to protect the unworthy from damaging themselves with them. God, according to Justin Martyr, has hidden the truth from the smartest doctors of the Jews whose own warped minds render them incapable of grasping it.¹⁸ When John the Baptist was hailed before the Jewish doctors, according to Josephus, he told them: "I will not reveal to you the secret that is among you, *because you have not desired it.*"¹⁹ (Italics added.) One receives as one is able to receive.

(Continued on page 326)

Volume from the Nag-Hamadi library. Book is believed to be as old as some of the scrolls recently discovered.



Since Cumorah
(Continued from page 311)

An interesting variation of this theme is the teaching that Jesus appears in different ways to different people. Origen knows the doctrine, but it is more fully developed in ancient *Logia* and the newly discovered Gospel of Philip, which tells us that to angels Jesus appears as an angel but to men as a man, since everyone "comprehends" only what he is like.²⁰ Hence, another early writing reminds us, we can understand God only to the degree to which we are like God.²¹ This is close to the teaching of the Apostles, that the time shall come when we shall see God as he is, for we shall be like him,²² and to the doctrine of eternal progression: As God is, man may become.

Techniques of Concealment:

The earliest Christian Apocrypha, especially those dealing with the Lord's teachings after the resurrection, are represented as extremely secret, but always with the understanding that they are to be given without hesitation to those who really want them. Thus in an early text Peter explains his policy in dealing with Simon Magus, who wants to discuss the mysteries with him:

"It is important to have some knowledge of the man . . . if he remains wrapped up and polluted in obvious sins, it is not proper for me to speak to him at all of the more secret and sacred things of divine knowledge, but rather to protest and confront him, that he cease from sin, and cleanse his actions from vice. But if he insinuates himself, and leads us on to speak what he, as long as he acts improperly, ought not to hear, it will be our part to parry him cautiously."²³

Simon is to be told nothing until he has learned repentance. This,

it will be recalled, was the policy of John the Baptist in dealing with the men who came out from the schools to heckle him and of Jesus when the Schoolmen laid clever traps for him.²⁴ Accordingly, when Simon Magus insists on discussing the mysteries of godhead, Peter remarks, "You seem to me not to know what a father and a God is: but I could tell you both whence souls are, and when and how they were made; only it is not permitted to me now to disclose these things to you."²⁵ Peter explains that

THANK GOD FOR APRIL

BY SOLVEIG PAULSON RUSSELL

*Thank God for April
When the heart leaps high
To see the flush of springtime
In an April sky,
To see green worlds reflected
In the dancing drops of rain
That pause before they scamper
From the window pane.*

*Thank God for April
When petticoats of gold
Flutter fragile loveliness
Where daffodils unfold,
And all the pulsing things of earth
Are eagerly unfurled
To add enchanting beauty
To God's good world.*

because of the wickedness of men, "God has concealed his mind from men," and that the Christians are under obligation "to honor with silence the very highest teachings."²⁶

When the sincere investigator Clement asks Peter about the fate of his parents who never heard the gospel, Peter remarks, "Now, Clement, you are forcing me to discuss things we are not allowed to talk about," but offers to explain things "so far as it is allowed,"²⁷ with the understanding that "with the passing of time the more secret things

will be disclosed to you."²⁸ When Clement later ventures a bit of learned speculation about the anointing of Adam to be a high priest, Peter becomes angry and rebukes him "for thinking we can know everything before the proper time."²⁹

A well attested *Logion* preserved in the Clementine writings quotes Peter as saying, "Let us remember that the Lord commanded us saying, 'Guard those secret things [*mysteria*] which belong to me and the sons of my house.'³⁰ A variation of this, "keep my secret, ye who are kept by it!" was often quoted by the church Fathers and is found in the very early Odes of Solomon.³¹ Commenting on it, Lactantius wrote, "We do not make a practice of defending and discussing this thing publicly, because, with the help of God, we quietly keep his secret to ourselves in silence . . . for it is proper to withhold and conceal the mystery with all possible care—especially so for us who bear the name of believers."³²

We have cited the Clementine Peter here as representative of all the early apocryphal teachings regarding the secrecy and reticence of the preaching. "Nothing is harder," he says to Clement, "than to reason about the truth in the presence of a mixed multitude of people. . . I try for the most part, by using a certain circumlocution, to avoid publishing the chief knowledge concerning the Supreme Divinity to unworthy ears."³³ This recalls the Lord's admonitory introduction to teachings of particularly momentous import: "Who hath ears to hear, let him hear."³⁴ "The Mysteries of the Faith," says Clement of Alexandria, "are not to be disclosed indiscriminately to everyone, since not all are ready to receive the truth."³⁵

There is a sound pedagogical principle involved here: "The teaching of all doctrine," says Peter

in the *Recognitions*, "has a certain order: there are some things which must be delivered first, others in the second place, and others in the third, and so on, everything in its order. If these things be delivered in their order they become plain; but if they be brought forward out of order, they will seem to be spoken against reason."³⁶ That is why he rebuked the youthful Clement for wanting "to know everything ahead of time." Elsewhere he explains that the Lord "has commanded us to go forth to preach, and to invite you to the supper of the heavenly king . . . and to give you your wedding garments, that is to say, the privilege of being baptized. . . . you are to regard this as the first step of three, which step brings forth thirty commandments, as the second step does sixty and the third one hundred, as we shall explain to you more fully at another time."³⁷ This reminds one of Paul's rationing of the teaching to the saints,³⁸ but the three steps are significant. Papias says that the Apostles taught that the 30, 60, and 100 "are the gradation and arrangement of those that are saved, and that they advance through steps of this nature," referring definitely to three degrees of glory.³⁹ The very early *Testament of Our Lord Jesus Christ* opens with the admonition that the document is to come into the hands "only of proven saints who dwell in the third order (or level) next to the mansion of my Father who sent me."⁴⁰

Here we see the teachings rationed with respect not merely to outsiders but within the Church itself. At the beginning of the second century, Ignatius wrote to the Saints at Tralles who had asked him for a letter about the mysteries: "I would like to write to you of heavenly things (or of things more full of mystery), but I fear to do so, lest I should inflict injury on you who are but babes . . . you would be strangled by such things."⁴¹ In

the same spirit Clement of Alexandria, as we have seen, refused to commit certain things to writing because giving them to the churches of his day would be like giving a sword to a baby.

Nearly all the earliest Christian writings are addressed "to secret societies of initiates," usually with strict instructions that their circulation be carefully limited.⁴² Typical is the newly found *Apocryphon of James*, which begins: "Since you have asked me to send you a secret book of revelation, which was given to me and to Peter by the Lord, I cannot refuse or be silent. . . . But I . . . send it to you and to you alone. . . . Take care not to let this book of the Lord be communicated to many. The Savior did not want it transmitted to all the Twelve."⁴³

ONLY A SECOND

BY JAN GUDMUNDSON

Seconds

Can change life to death.

Seconds

Can change laughter to tears.

Minutes

Can mean defeat.

Minutes

Can change the course of life.

Hours

Can bring the fulfilment of a dream.

Hours

Can change day to night.

Days and months

Can find a cure for disease.

Days and months

Can change a soul to look to God.

Life is made up

Of seconds, minutes, hours,

Days, months, and years

Which change and shape

Existence.

These can change

For better or worse

In tragedy or new life.

These are so short in comparison

To Eternity,

And yet,

These make Eternity!

In one Clementine writing, Clement is ordered by Peter "to hide this revelation in a box, so that foolish men may not see it."⁴⁴

And in a Clementine epistle, Peter writes to James: "Please do not give over any of the writings I send to you to the Gentiles; transmit them only to those who have been tried and proven:" specifically they are to be given to "the seventy-two" just as Moses shared his revelations with a like number of elders. This is interesting because Eusebius quotes an authentic statement of Clement, that the Lord after the resurrection gave the Gnosis only to Peter, James, and John, who in turn passed it down to the Twelve and the Seventy-two.⁴⁵

The circulation of early teachings was further limited by the difficulty of the idiom in which they were originally written, as Chrysostom noted long ago.⁴⁶ But to make things still more difficult, they were often written in a special jargon, a "special language," in fact, which is now coming in for a good deal of attention.⁴⁷ Persecuted minorities have a way of shutting themselves in and developing a secret idiom of their own to circumvent the watchful malice of their oppressors.⁴⁸ Some of the writings in the Dead Sea Scrolls, for example, "may be said, with some slight exaggeration, to have been written in code," just as were such important Jewish Apocrypha as Daniel, Enoch, the Testament of the Twelve Patriarchs, and the Sibylline Oracles.⁴⁹ The important Odes of Solomon have been described by one of their editors as "a cipher within a cipher!"⁵⁰ Indeed, the original meaning of "Apocrypha" is secret writing—writing too holy to be divulged to a cynical and unbelieving world: "An apocryphal book," writes M. R. James, "was—originally—one too sacred and secret to be in every one's hands: it must be reserved for the initiate, the inner circle of believ-

ers."⁵¹ The theory was that "all these things were hidden from ordinary mortals; they were known to the great national heroes of the past, Enoch, Noah, Abraham, Moses, and others, having been revealed to them by angels. . . ."⁵²

A. D. Nock finds in the New Testament itself "writings by men of esoteric piety addressed only to their spiritual brethren,"⁵³ and Riesenfeld now maintains that the Gospel of John consists largely of Jesus's "meditations" uttered confidentially in the circle of his Apostles.⁵⁴ "When we open the Septuagint and the New Testament," writes Nock, "we find at once a strange vocabulary . . . the product of an enclosed world living its own life, a ghetto culturally and linguistically; they belong to a literature written entirely for the initiated."⁵⁵ It is this which has rendered "the strange world of the New Testament" so "baffling" and "exotic," according to Professor

Cross.⁵⁶ The peculiarity consists not in the invention of new words but in the use of familiar words in a new and unfamiliar context, "to express a new category" of things.⁵⁷ An exact parallel to this is the Latter-day Saint adoption of such legal and specialized words as testimony, endowment, sacrament, conference, sealing, etc., in contexts which the outside world does not understand.⁵⁸

The special interpretation which the sectaries and the early Christians put on familiar words must not be confused with the later practice of allegorical interpretation, Cullmann reminds us. John's writings especially, he points out, are full of double meanings, but in John this is no mere literary conceit but the conveying of information to those who have ears to hear.⁵⁹ A recent find illustrates this principle by the best-known of all parables, that of the Good Samaritan. To an outsider this is a story of the

loftiest humanitarian and moral purpose, completely satisfying in itself. Yet it would now appear that no early Christian could possibly have missed the real significance of the wine and oil that heal the wounded man as standing for the sacrament and the anointing that restore the ailing human soul to a healthy state, thanks to the intervention of the Lord, who is the Good Samaritan.⁶⁰

The newly discovered apocryphal writings, both Jewish and Christian, refer with surprising frequency to the plan of salvation as a hidden or buried treasure. They accept the doctrine, as expressed by Lactantius, that "God has hidden the treasure of wisdom and of truth," so that the wise men of the earth have never been able to find it by their own efforts.⁶¹ Down through the ages God has opened his treasury to the faithful few who have proven true to the covenant and permitted them to share the

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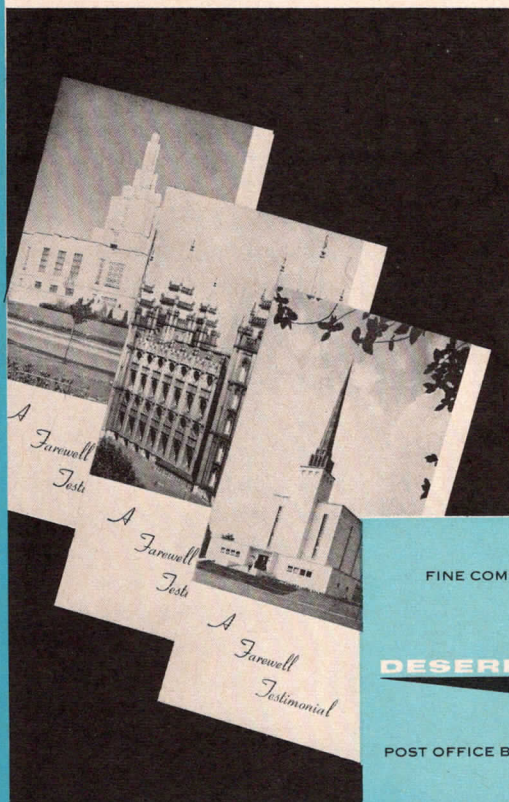
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secret knowledge of his plans: "The treasury of the holy King is flung open, and they who worthily partake of the good things therein do rest, and resting they shall reign."⁶² In the *Recognitions*, Peter explains that God has always concealed the kingdom, like a rich treasure, "yet he has caused the report of it, under various names and opinions, to be spread abroad through the successive generations, to the hearing of all." All men, that is, have at some time or other received some inducement to take at least a preliminary step in the direction of searching for the gospel; all men are accordingly under obligation to look further—none is without some report of the treasure, no matter how distant, "... so that whoever should be lovers of what is good, hearing the report, might be led to inquire."⁶³ The parallel to Alma 32 is striking. It is Christ who moves men to seek, according to Peter, and it is to him directly that they should turn for guidance in their search, being moved "... not from themselves, but from Him who has hidden it, so they should pray that the success and the way of knowledge might be given to them: which way is open only to those who love truth above all the good things of this world; and on no other condition can anyone even begin to understand it. ..."⁶⁴ Again the free and liberal access to all men, and again the foolproof built-in controls against those who do not seek with pure intent. A famous *Logion* of Jesus, now attested in the Gospel of Thomas, enjoins all to be diligent seekers: "Let not him who seeks the Father cease until he finds him; and having found him, let him be amazed; and being amazed he shall reign, and reigning he shall rest."⁶⁵ (*To be continued.*)

FOOTNOTES

¹Eusebius, *Church History*, I, 1.

²Origen, *Peri Archon*, I, 2, 4, 6-10.

³W. Schneemelcher, *Neutestamentliche Apokryphen* (1959), I, 33.

⁴H. Nibley, in *Church History*, 30 (1961), p. 13, following A. Norden.

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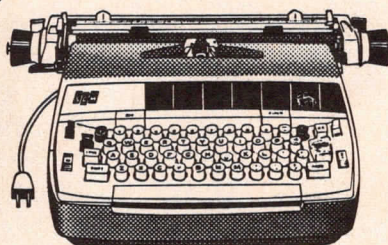
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⁵F. Overbeck, *Ueber die Anfänge der patristischen Literatur* (Basel, 1954), pp. 23f.

⁶Schneemelcher, *op. cit.*, I, 14, 32f, 43, 47.

⁷J. Leipoldt, in *Religionsgeschichte des Orients in der Zeit der Weltreligionen* (Leiden: Brill, 1961), pp. 6-7.

⁸See The Improvement Era, 68 (January 1965), pp. 35ff.

⁹Schneemelcher, *op. cit.*, I, 51. Even the older Apocrypha were "forced out by the new popular literature of edification." *Ibid.*, pp. 34f.

¹⁰*Ibid.*, I, 14, 33, 51.

¹¹All these quotes from Clement of Alexandria, *Stromatum*, I, i, in J.-P. Migne, *Patrologia Graeca*, VIII, 704.

¹²*Ibid.*, 705.

¹³*Ibid.*, 704.

¹⁴*Manual of Discipline* (IQS), V, 11.

¹⁵K. Kohler, *Jewish Quarterly Review*, NS XI (1920), p. 147.

¹⁶Typical expressions are in the *Zadokite Fragment*, III, 13-15; the *Battle Scroll* (*Milhama*), XVII, 8-9; *Manual of Discipline*, IV, 6; V, 10; VIII, 11f; IX, 16-17; XI, 5, 19; Talmud, *Sab.* IX, 3-4.

¹⁷H. Zimmern, in *Zeitschrift d. deut. Morgenländ. Ges.*, 74 (1920), p. 433; M. Black, *The Scrolls and Christian Origins* (New York, Scribner's 1961), pp. 67-71; R. Eisler, *Jesuus Basileus* (Heidelberg, 1930), II, 21f, 698f; Talmus, *Erub.* VI, 11.

¹⁸Justin, *Dialogue*, 55:3, 120.

¹⁹From the *Slavic Halosis*, text in R. Eisler, *op. cit.*, II, 9.

²⁰Gospel of Philip, 105:28ff, 106:1. "... he revealed himself as they would be able to see him ... to the great as great ... to the small as small; to angels as an angel, to men as a man ..." So also in the very early *Epistle of the Apostles*, (Aethiop.) c. 14 (25); (Coptic) c. VII; and Origen, *Against Celsus*, VI, 77, in *Patrologia Graeca* XI, 1416; the *Odes of Solomon*, No. 3; the *Thanksgiving Hymns*.

²¹So the *Gospel of Truth*, p. 21, (f XIr), a common Gnostic teaching.

²²1 John 3:2; 1 Cor. 13:12.

²³*Clementine Recognitions*, II, 4.

²⁴Matt. 3:9f; Luke 3:9; Matt. 21:23f; Mark 11:28-33; Luke 20:2-8; etc.

²⁵*Clementine Recognitions*, II, 60.

²⁶*Ibid.*, I, 15, 23.

²⁷*Ibid.*, I, 52.

²⁸*Ibid.*, VI, 25.

²⁹*Ibid.*, I, 47-48.

³⁰*Clementine Homily*, XIX, 20, in *Patrologia Graeca* II, 441.

³¹Discussed by R. Harris, *The Odes and Psalms of Solomon* (Cambridge University, 1909), p. 101.

³²Lactantius, *Divine Institutes*, VIII, 26, cit. Harris, *l.c.*

³³*Clementine Recognitions*, III, 1.

³⁴Discussed by M. Peuch, in *Vigiliae Christianae*, 12 (1958), pp. 186f.

³⁵Clement of Alexandria, *Stromat.*, I, xii, in *Patrologia Graeca* VIII, 753.

³⁶*Clementine Recognitions*, III, 34.

³⁷*Ibid.*, IV, 35.

³⁸Acts 15:23, 29; discussed in the ancient *Apostolic Constitutions* (a Clementine writing), VI, 12, in *Patrologia Graeca*, I, 941ff.

³⁹Cited in Irenaeus, *Adv. Haereses*, V, 36. Papias is one of the earliest of all church Fathers.

⁴⁰*Test. Dom. n. J. Christi*, Rahmani,



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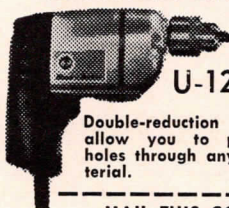


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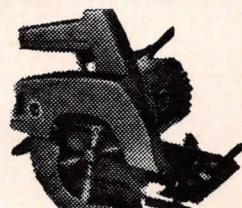
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ed., I, xviii (pp. 22f). The Syriac word is equivalent to the Greek *taxis* and the Latin *ordo*, and refers, according to Rahmani, to the third heaven. Cf. the *Gospel of Truth*, 21:4-6, where "only the living who are in the Book of Life" are to receive these teachings.

⁴¹Ignatius, *Epist. ad Tralles*, c. 5.

⁴²P. Batiffol, in *Revue Biblique*, 1911, p. 32.

⁴³*Apocryphon of James*, 1:8-25, M. Peuch, trans., in *Vigiliae Christianae*, 8 (1954).

⁴⁴M. R. James, *Apocryphal New Testament*, p. 520.

⁴⁵Clement, *Epistle in Patrologia Graeca*, II, 25, 28-32; cf. Eusebius, *Church History*, III, 32.

⁴⁶John Chrysostom, *De obscuritate prophetarum*, ii, in *Patrologia Graeca* 56:178, notes that since it is impossible to translate perfectly from one language to another, there always must be an element of obscurity in the teaching of scriptures.

⁴⁷B. J. Knott, "The Christian 'Special Language' in the Inscriptions," in *Vigiliae Christianae*, 10 (1956), 65-79.

⁴⁸The early Christians like the Jewish sectaries of the desert were an "underground" movement, J. Jeremias, in *Zeitschrift für Neutestamentliche Wissenschaft*, 42 (1949), 184-194.

⁴⁹J. Teicher, *The Habakkuk Scroll*, p. 47.

⁵⁰R. Harris, *Odes and Psalms of Solomon*, p. 121.

⁵¹M. R. James, *op. cit.*, p. xiv.

⁵²M. Oesterley, *Introduction to the Books of the Apocrypha* (New York, Macmillan, 1935), p. 71.

⁵³A. D. Nock, in *Journal of Biblical Literature*, 52 (1933), p. 132.

⁵⁴Cited by R. Marle, in *Etudes*, 302 (1959), p. 71.

⁵⁵Nock notes that the former explanation of the peculiar language of the New Testament as being simply vulgar Greek no longer holds, since there is in the Koine "nothing corresponding to the Semitic flavor of the early Christian writers. Nothing could be less like the Pauline letters than the majority of documents" collected by Deissman to illustrate the prevailing Greek idiom of the day. *Op. cit.*, p. 138.

⁵⁶F. Cross, in *Christian Century*, August 24, 1955, p. 971.

⁵⁷Nock, *op. cit.*, p. 132.

⁵⁸Justin, *Dialogue* 100, gives a list of such words, as does Nock, *op. cit.*, pp. 134f, and H. Gressman, *Ursprung der Gnosis*, p. 335.

⁵⁹O. Cullmann, *Urchristentum und Gottesdienst* (Zürich, 1950), pp. 51f.

⁶⁰*Gospel of Philip*, 126.

⁶¹Lactantius, *Divine Institutes* in *Patrologia Latina*, 6:452; so Tatian, *Orat.* 6; this is the "Treasure of Light," e.g. in *Second Book of Jeu*, C. Schmidt, ed., in *Texte u. Unters.*, VIII, 196.

⁶²*Acta Thomae*, Bonnet, ed., (p. 243). The theme is developed at length in the very early hymn called "The Pearl." These are the "pearls" and "treasures" of the New Testament, G. Quispel, in *Vigiliae Christianae*, 12 (1958), 186f.

⁶³*Clementine Recognitions*, III, 53-58.

⁶⁴*Oxyrhynchus Logion* No. 9 (2); *Gospel of Thomas*, Logion No. 2, cf. Nos. 81, 88, 96; *Gospel of Truth*, 17:3ff.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY



PART 3 SECRECY IN THE PRIMITIVE CHURCH (CONTINUED)

● *Denial of Loss.* As soon as the restraining influence of living Apostles was withdrawn from the Church, large numbers of quacks and pretenders began to capitalize on the secrecy of the early teachings, each one pretending that he alone had the Gnosis which the Lord imparted secretly to the disciples after the resurrection.⁶⁶ The simplest refutation of such claims was to insist that there never had been any secret teaching or any holding back of any doctrine whatever. Such is the position that Irenaeus takes, but even for him it proves quite untenable, and later Fathers of the Church agree that there was indeed a *disciplina arcana* or secret unwritten teaching of the Apostles handed down to certain leaders of the Church.⁶⁷ However, the easy and convenient abuse of the tradition of reticence by unprincipled individuals has made it possible for churchmen down to the present to label as misleading and spurious the very idea that there ever was any secret teaching.⁶⁸

The doctors have welcomed this way out and made the most of it, for the idea that any Christian teaching might have escaped them both alarms and puzzles them. It alarms them because unless the information available to theologians is complete and final, they are forced to live with an element of uncertainty which is intolerable to their vanity and fatal to the finality and neatness which theological systems prize above all else. And it puzzles them because, like the schoolman Celsus in the second

century, they cannot understand "why, if Jesus was sent to give a message he insisted on concealing the message." To Celsus, Origen replied that Jesus did not conceal his message from those who sincerely sought it,⁶⁹ but Celsus is not satisfied and asks why Jesus showed himself to so few people after the resurrection, when he had a wonderful chance of converting the world and proving the resurrection by appearing to those who had put him to death. This forbearance of the Lord has always puzzled the doctors of the church.⁷⁰

The great Catholic scholar J. P. Migne was greatly puzzled that the Lord should insist on keeping his true mission and his true identity a secret from the world which he was sent to redeem.⁷¹ This is "the Messianic secret" which has always perplexed scholars of Judaism and Christianity. In our own day Albert Schweitzer notes that while it cannot be denied that Jesus insisted on making important aspects of his ministry a secret, one is at a loss to explain why he did it.⁷²

At the present time Roman Catholic scholars are laying considerable emphasis on the phrase "from the housetops," which signifies, according to them, that there was to be nothing whatever kept secret or held back from the public in the teachings of Jesus.⁷³ In the face of innumerable indications to the contrary, it is hard to see how such an interpretation can be put on a passage which is a mysterious one to begin with: The Lord had just told the Apostles that their teaching would receive no better reception than his had. (Matt. 10:25.) Then he adds that they should not be afraid, "... for there

is nothing covered, that shall not be revealed; and hid, that shall not be known." (*Ibid.*, 10:26.) Isn't he talking about the machinations of the enemy here?

Jesus continues: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (*Ibid.*, 10:27.) The peculiar phrase "in the ear" is explained by a newly discovered *Logion* of Jesus: "What you hear in the *other* ear preach from the housetops."⁷⁴ This is akin to another *Logion*: "These teachings are only for the tried and worthy: preach *other* words to the churches."⁷⁵ There is thus no contradiction between a command to preach from the housetops and the injunction to keep holy things from unworthy ears: some things were to be divulged generally, others not.

"These things preach openly," says 4 Ezra, "but these things keep secret," explaining that there are twenty-four sacred books for public teaching but seventy others which are reserved only "for the wise among thy people."⁷⁶ "Paul did not divulge all his revelations," says Chrysostom, "but concealed the greater part of them; and though he did not tell everything, neither was he silent about everything, lest he leave an opening for the teachings of false Apostles."⁷⁷ J. Jeremias has recently shown how such a policy explains the apparent contradiction in ordering the Apostles to preach in all the world while at the same time commanding them not to go outside of Israel: the general preaching, Jeremias explains, was for a later dispensation, the limited preaching for the present time.⁷⁸ Jesus's order, "What I

(Continued on page 444)

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(Continued from page 407)

tell you in darkness, that speak ye in light," plainly refers to such a double preaching. Granted that some things *are* to be preached from the housetops, there is nowhere even the vaguest indication that *all* things are to be so broadcast, as the Catholic scholars now maintain. Such a concept would be contrary to the basic principle that to those who have, more will be given (Matt. 13:12) and to the progressive steps of enlightenment that are basic in the Christian teaching.⁷⁹

"We believe," wrote Tertullian, "that the Apostles were ignorant of nothing, but that they did *not* transmit everything they knew, and were *not* willing to reveal everything to everybody. They did not preach everywhere nor promiscuously . . . but taught one thing about the nature of Christ in public and another in secret: some things about the resurrection they taught to everyone, but some things they taught only to a few."⁸⁰

There is a type of secrecy which the churchmen condone and practise. It is that air of mystery and aloofness which St. Augustine describes as such an important part of higher education in his day.⁸¹ Paul of Samosata and Simon Magus are classical examples of schoolmen seeking to heighten their prestige, overawe the general public, beguile and intrigue the youth, silence criticism, abash the insolent, and attract an audience and a following by cultivating an atmosphere of recondite, even supernatural, learning and an attitude of lofty superiority to the ignorant masses. This is still the secret of success in most graduate schools throughout the land. But this was not the kind of secrecy practised by the Christians, a thing which the learned men of their day simply could not understand.

Learned Romans like Caecilius, Celsus, Pliny, and Tacitus were convinced that the Christians kept

their doctrines and ordinances secret because they were ashamed of them; they note that this secrecy only causes misunderstanding and arouses the worst suspicions and wildest speculations—why do the Christians insist on spoiling their case by clinging to it?⁸² It is significant that the Christians never deny this secrecy, but defend themselves by replying that other religions and even the schools of philosophy all have their secrets, and, as is well known they were willing even to suffer death rather than betray it.⁸³

(To be continued)

FOOTNOTES

⁶⁶Discussed in *The Improvement Era*, 68 (1965), p. 37ff.

⁶⁷Irenaeus, *adversus Haereses*, III, iv, in *Patrologia Graeca* 7:855; cf. 885-9 for his feeble arguments. Rules for dealing with arcane teachings were set forth by Innocent III, in *Patrologia Latina* 214:696.

⁶⁸It was not until about 400 AD that the doctors of the church, to discredit all secret teachings, gave to the word "Apocrypha" a bad meaning, according to W. Schneemelcher, *N. T. Apocryphen*, I, 5.

⁶⁹Origen, *Contra Celsum*, II, 70, in *Patrologia Graeca* 11:905.

⁷⁰John Chrysostom, *Homily on Acts* I, 4, in *Patrologia Graeca* 60:19, gives an amazing explanation for it, which was officially adopted by other churchmen, e.g., Oecumenius, *Comment on Acts*, I, 3, in *Patrologia Graeca* 118:45.

⁷¹J. P. Migne, *Scripturae Sacrae Cursus Completus* (Paris, 1840) 21:823-4.

⁷²A. Schweitzer, *Geschichte der Lebensjesu Forschung*, I, 396. C. A. Bugge, in *Zeitschrift für New Testamente Wissenschaft* 7 (1906), p. 97, says we cannot even be sure whether there was a Mesianic secret or not.

⁷³So J. de Manasse, in *The Mysteries* (Bollingen Series XXX, 2, [New York, 1955]), pp. 139f, and H. Rahner, *ibid.*, pp. 357ff.

⁷⁴Gospel of Thomas 87:10-12.

⁷⁵Testament of Our Lord Jesus Christ, (ed. Rahmani), p. xviii.

⁷⁶4 Ezra 14:6f, 44-46.

⁷⁷John Chrysostom, *De laudibus S. Pauli*, *Homil V*, in *Patrologia Graeca* 50:500.

⁷⁸J. Jeremias, *Jesu Verheissung für die Völker* (Stuttgart, 1956), 15f, 61f.

⁷⁹John 1:5, 10-12 illustrates the principle of reciprocity—God gives only as man receives.

⁸⁰Tertullian, *De praescriptionibus*, c. 25f.

⁸¹St. Augustine, *Confessions*, I, 3.

⁸²The fullest discussion is in Minucius Felix, *Octavius*, pp. 8-11; cf. P. C. Tacitus, *History*, XV, 44; Pliny, *Epistle to Trajan*, X, 34; Origen, *Contra Celsum*, I, 1, 1ff.

⁸³Origen, *op. cit.*, I, 7, 12, 14, in *Patrologia Graeca* 11:667, 677, 685f. Tatian, *Adv. Graecos*, c. 27.

SINCE

NEW VOICES

PART THREE: SECRECY IN THE PRIMITIVE CHURCH (CONCLUDED)

The Secret Tradition. Recently two Catholic scholars in separate studies have pointed out that however much knowledge and wisdom their church may have acquired through the centuries, the fact remains that the Apostles, who were nearer to the Lord in every way than any other men could ever be, possessed a knowledge of Christ and his teachings which was necessarily unique and unequalled in following ages.⁸⁴ If that is so, who

can deny that something vital and important was lost with the passing of the Apostles? Along with that we must consider the idea of the *disciplina arcana*, the existence in the church of an *unwritten* tradition handed down from the time of the Apostles.⁸⁵ Certain Fathers of the Church laid great stress on this, especially St. Basil. Where in the scriptures, he asks, do you find the prayer on the Sacrament? Where do you find a description

of the baptismal rite? Where do you find such tokens as the sign of the cross? "Do not all these things come from the unpublicized and unutterable (secret) teaching which our fathers preserved for us in silence?"⁸⁶ Why in silence? Why unwritten? To keep them from falling into the hands of the unworthy by assuring the strictest secrecy of transmission.⁸⁷ As late as the fourth century, Athanasius warns, "One must not recite the



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FROM THE DUST BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

mysteries to the uninitiated, lest outsiders who do not understand them make fun of them while they perplex and scandalize investigators.”⁸⁸

Basil calls this “the secret tradition” and insists that the written and the unwritten traditions must go together and be treated with equal respect since the one cannot be understood without the other.⁸⁹ Noted theologians through the centuries have not been averse to abetting their prestige by claiming the

possession of such knowledge, and indeed there is no objection whatever to admitting the existence of secret, unwritten teachings going back to the Apostles, provided only that we credit the Church with possessing them—as long as they are the property of the churchmen, the churchmen are willing to admit their existence. The only trouble here is that when those who claim these treasures are asked to produce them, they can only do as the ancient Gnostics did under like circumstances: Instead of producing the genuine old Christian or Jewish teachings, they simply fob off on the public the philosophy of the schools dressed up in a little reverential jargon. Basilides, for example, claimed that he had been secretly instructed by the Apostle Matthew in things which that disciple in turn had received in confidence from the Savior, but when he tried to produce some of this marvelous teaching, all he could come up with was the borrowed Categories of Aristotle.⁹⁰ Just so, the schoolmen of the Middle Ages thought they were delving to the heart of the Christian mystery when they were expounding scholastic philosophy.⁹¹ They admitted the existence of the mystery, and they diligently sought for it, but they never came anywhere near it.

To explain the existence of an

“arcane discipline” in the Church while insisting at the same time that the Lord commanded that nothing be held back from the public, it has been found convenient to argue that there was indeed a secret teaching but that it was first introduced into the Church by the catechetical schools of the third century.⁹² If, however, we consult the men responsible for introducing it into these schools, we learn from them they were not inventing the thing at all, but consciously and carefully following what they believed to be the old apostolic secret teaching that went back to the beginning of the Church. Clement of Alexandria explains that in concealing certain things from the general public, he is merely following the practice and instruction of the Apostles themselves.⁹³ And indeed, there is no shortage of examples of secrecy in the Church *before* the third century. The vast majority of examples, in fact, come from the earlier period. We have quoted a number of them above.⁹⁴

To the argument that the Lord enjoined secrecy upon the Apostles only until the resurrection should have taken place, we have the reply of the scriptures and of the large “forty-day” apocryphal literature, i.e., the earliest of all Christian literature, that the emphasis on secrecy after the resurrection was if anything even greater than before.⁹⁵

No one has ever denied that the basic rites and ordinances of the early Church—baptism and the Lord’s Supper—were originally
(Continued on page 574)

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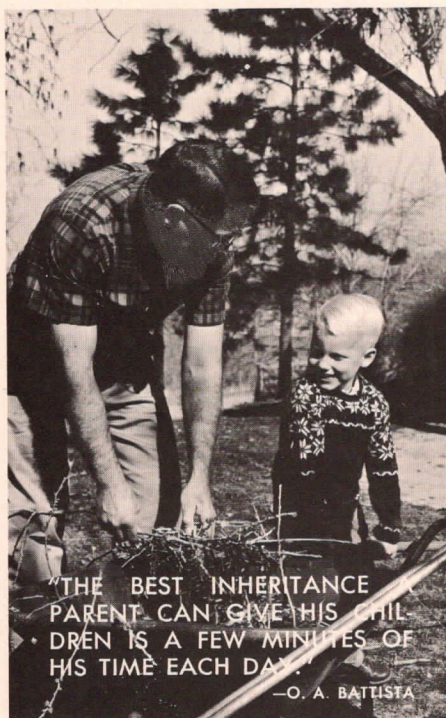


Since Cumorah
(Continued from page 483)

secret ordinances from which the general public was rigidly excluded.⁹⁶ So secret were they, in fact, that no certain knowledge of them has come down to the Christian world, whose ritual and liturgy had to be devised accordingly at a later date. As early as the fourth century, Basil noted that no written account had come down from ancient times prescribing how any ordinances should be performed.⁹⁷ Today even the Roman church is making drastic changes in rites and ordinances hitherto believed by most Catholics to have been the original, pristine Christian rites, descended without change or alteration from the time of the Apostles.

Why should the Roman church have taken this dangerous and unprecedented step? It is partly because the discovery of ancient documents in our own day has forced the Christian world to recognize that the practices of ancient times were really quite different from what they have heretofore been taught. We now see that in Origen, Hippolytus, Clement, Justin, and the Didache, we have brief and tantalizing glimpses of "a later forgotten aspect of the early Christian sacrament."⁹⁸ Scholars are just beginning to realize, for example, to what an extent the early Christians were attached to the temple, as when the Gospel of Philip says that the Christians are instructed by "hidden types and images that are behind the veil," so that "by these despised symbols we enter into a knowledge of salvation."⁹⁹ Christian scholars are rightly exercised to know what it is talking about.

The Last the Best? Implicit and explicit in the concept of a gospel taught by degrees instead of all at once—"precept upon precept; . . . line upon line; here a little, and there a little"—is the idea that the most important, the highest, and the



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holiest teachings come *last*.¹⁰⁰ This is the exact opposite of the reasoning of the Christian world today, that the most important teachings must have come *first*, so that everything essential is known, while anything that may have escaped is not really vital. Few would dispute that the higher and holier a teaching is, the fewer are qualified to hear it: One need only recall the Lord's practice of discussing "the mysteries of the kingdom of heaven" only with his disciples behind closed doors, and of selecting only a few chosen Apostles to share in the still greater mysteries such as the transfiguration. All Christians, indeed, agree that the most glorious manifestations are reserved for the end. But the importance of a teaching is not measured by its depth and wonder but by the particular need of the person receiving it. God does give people at all times what is for them the most important teachings that could possibly be given.

For an unbaptized person nothing could be more important than baptism; for a sinful world repentance is a teaching of transcendent importance. The Catholic theologians are quite right in saying that the Christian world today possesses all that is essential for it to know, for what is essential is simply that which is sufficient to lead men to the next step. Such essentials and fundamentals have always been available to the human race, but they are not, on grounds of their importance, to be confused with great and glorious things promised as the reward of faith in ages and worlds to come. John Chrysostom constantly explained to his perplexed congregations that they should not be upset because the church no longer had spiritual gifts and powers as it did in the days of the Apostles, because the important thing was not to heal the sick and speak in tongues, etc., but to live an upright life. Thus by deliberately confusing what is *important*



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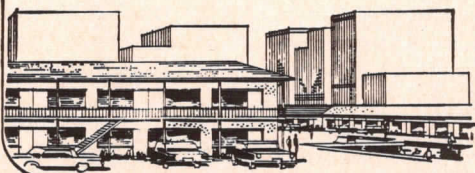
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with what is high and holy, he beclouded the issue and made it seem that nothing important had been lost after all. "Are we today not just as good as the Apostles?" he asks. "... But they had signs and wonders, you say. But that was not what made them great. How long will we go on excusing our own indifference by appealing to their signs and wonders?"¹⁰¹ This sensible argument still does not explain away the lack of those spiritual manifestations which were the glory of the early Church.¹⁰² "The more exalted, glorious teachings of the gospel," writes Origen, "have always been kept from the vulgar."¹⁰³

To illustrate: We have in the New Testament only the teachings given by the Lord to the Apostles before the resurrection. Yet we are emphatically told that these teachings had not been enough to give these men faith or understanding of the resurrection, so that they flatly refused to believe the report of the resurrection when it was given to them by reliable persons, and when the Lord himself appeared to them, they tried to run away in terror. Now, if we possess only a very small part of the words of Jesus to the disciples before his death, how can we from them alone acquire a faith and understanding which the Apostles failed to get from the Lord himself? The standard explanation is that the Apostles reread the things they had not understood at first, which now in the light of the resurrection and the effusion of the Spirit became clear: These teachings "they now transmitted to the Church—the words and deeds of Christ, plus the intelligence which they had received through the illuminating action of the Spirit."¹⁰⁴ That sounds nice, but it is not what the record reports. The mere fact of the resurrection, though it made everything appear in a new light, was apparently not sufficient to give the

Apostles what they needed. In an instant the doubting Thomas accepted the resurrection, as the others had at an earlier meeting, and yet the Lord had to spend forty days off and on teaching the disciples "the things of the kingdom" before they were ready to go out on their missions.¹⁰⁵ What he taught them was not, as is commonly maintained, simply a repetition of what they had heard before—far from it. All are agreed that at that time the Apostles heard very secret things which they had never heard before; they asked questions which they had never dared ask before and cried in wonder, "These things are more marvellous than what we were taught before." Now for the first time they learned "the ultimate secrets," "the highest knowledge."¹⁰⁶ "Now," they cried, "he teaches us things which we had not known before, great, amazing, and real things."¹⁰⁷

What were these things? If the story of Christ's return after the resurrection were only a myth or wishful thinking, we would find either total silence on the matter or else the usual gnostic-philosophic claptrap masquerading as deep mysteries. Instead of that, we find, if we bring the records together, a remarkably consistent exposition of doctrines heretofore unrecognized by the Christian world. It is to these that we next turn our attention.

(To be continued.)

FOOTNOTES

⁸⁴R. Latourelle, S. J., in *Gregorianum*, 44 (1963), pp. 256-260.

⁸⁵Even the *Clementine Recognitions*, I, 21, speaks of "things which were clearly spoken, but were not clearly written down. . . ."

⁸⁶Basil, *De Spiritu Sancto*, c. 27, in *Patrologia Graeca* 32: 188.

⁸⁷"Why have you dared to repeat what is not written?" says a very early apocryphon, *The Revelation to Peter*, in *Zeitschrift die New Testamente Wissenschaft*, 23 (1924), p. 12.

⁸⁸Athanasius, *Apol. contra Arianos*, c. 11, in *Patrologia Graeca* 31:677.

⁸⁹His position is discussed by D. Thomas, *Dogmengeschichte der alten Kirche* (Erlangen, 1886), I, 209, 297f.

⁹⁰Hippolytus, *Philosophoumena*, VII, 20.

⁹¹M. Grabmann, *Geschichte der scholastischen Methode* (Graz, 1957), II, 94f, 97-100.

⁹²So H. Rahner, in *The Mysteries*, pp. 354f; J. H. Barnard, *Odes of Solomon*, (Cambridge University, 1912), pp. 23, 25.

⁹³Clement of Alexandria, *Stromat*, V, x, 94ff; IV, 161, 3; In *Levit. Homil.* 13:3f.

⁹⁴Thus of Peter, in the *Clementine Recognitions*, III, 74: "During the whole three months which he spent at Caesarea for the sake of teaching, whatever he discoursed of in the presence of the people in the daytime, he explained more fully and perfectly in the night, in private, to us, as more faithful and approved by him."

⁹⁵R. Eisler, *op. cit.*, II, 157, notes that the injunction to secrecy (e.g. Mark 9:1) was to be observed until the general resurrection, i.e., "until the second coming of the Redeemer in glory." Origen notes that the Lord's activities and teachings after the resurrection are "the deep and hidden teachings of the Church," *Contra Celsum* in *Patrologia Graeca* 11: 1029ff.

⁹⁶A. D. Nock, in *Mnemosyne*, Ser. IV, Vol. V (1952), pp. 185f, 192, 199f; H. V. Soden in *Zeitschrift für New Testamente Wissenschaft* 12 (1911), 188-227.

⁹⁷See above, note 86.

⁹⁸A. Adam, in *Theologische Literaturzeitung*, 88 (1963), pp. 10f.

⁹⁹*Gospel of Philip* 132:20-25; 133:15. A. Adam, *op. cit.*, p. 16, says that the real source of the Christian sacrament was the temple and not the pagan mysteries, this fact being concealed by the extreme secrecy of the temple ordinances.

¹⁰⁰Discussed by C. Schmidt, *Geschichte Jesu mit seinen Jüngern*, . . . Vol. 43 of *Texte und Untersuchungen*, 1919, pp. 201ff.

¹⁰¹Chrysostom, In *Matth. Homil.*, 46, in *Patrologia Graeca* 58:479.

¹⁰²Nibley, *The World and the Prophets* (Salt Lake City: Deseret Book Company, 1957), pp. 3-5.

¹⁰³Origen, *Contra Celsum*, V, 19, in *Patrologia Graeca* 11:1208-9.

¹⁰⁴Latourelle, *op. cit.*, p. 257.

¹⁰⁵Acts 1:3. ". . . the apostles . . . understood the Master only gradually and slowly." Bo Reicke, in *Interpretation*, 16 (1962), p. 160. An extreme case is in the *Apocryphon of James* 7:8, 10; 8:30; 11:6, where the Lord must prolong his post-resurrectional stay for eighteen days because the Apostles simply cannot learn their lesson.

¹⁰⁶*Apocryphon of James*, 2:33-39; *Apocryphon of John*, 19-22; *Acts of Thomas*, c. 47; *Evang. Barthol.* (fragment), in *Revue Biblique*, 10 (1913), p. 185. Jerome, *Adv. Pelag.* 2:15, says that the Apostles after the resurrection asked the Lord to tell them what he had not told them before. So also in the 127 *Canons of the Apostles*, Canon No. 12; *The Discourse on the Abbaton*, Sec. 480; the *Gospel of the Twelve Apostles*, in *Patrologia Orientalia* 2:135, 160f.

¹⁰⁷*Epistle of the Apostles* 3 (14), 5 (16), 11 (22).

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The Testament of Lehi / Part I

● A search through fifty-odd apocryphal writings of recent discovery reveals the surprising fact that no theme enjoys greater prominence among them than that of the council in heaven held at the foundation of the world and the plan "laid down in the presence of the first angels" on that occasion.¹ The word "plan" (usually as *makhshavah* or *boule*) occurs with great frequency in these writings, but though it is often found also in the Bible, it is never translated as "plan" in the King James version, where, in fact, the word "plan" does not even appear.² On the other hand it appears no fewer than 24 times in the Book of Mormon.

Basic to the "plan" was the provision that man's life on earth was to be a time of testing or probation (that word occurs 13 times in the Book of Mormon), in which every soul would be faced every day of his life with a choice between the two ways—the way of light and the way of darkness, or of life and death respectively.³

This theme, as fully set forth in the Book of Mormon, enjoys almost overwhelming predominance in the

newly found apocryphal writings,⁴ and yet has no place in conventional Christian and Jewish theology, having been vigorously condemned by the doctors of both religions in the 4th and 5th centuries, since they would not tolerate any concepts involving preexistence of the spirit of man.⁵ Hence is found the studious avoidance of such words as "plan" and "probation" in our translations of the Bible; to the contemporaries of Joseph Smith, these ideas were completely foreign, though we now know, thanks to documents discovered "since Cumorah," that they were the very essence of early Christianity and Judaism.

Since these matters have been treated elsewhere, instead of doctrinal issues we shall consider here what is perhaps the most remarkable resemblance between the Book of Mormon and the newly discovered Apocrypha, namely the quaint and peculiar imagery both bodies of writing employ in discussing the plan. It is in their lavish but unfamiliar imagery that the writers of the Book of Mormon have, so to speak, left their finger-

prints all over everything. We have already shown how accurately the Book of Mormon depicts the actualities of life in the ancient East, both in Jerusalem and in the desert;⁶ what we wish to do here is to take note of some of the many instances in which the literary figures of the book may be matched not only by the realities of life in the Old World, but especially by a corresponding imagery in the apocryphal writings.

Consider how the Book of Mormon begins. After a colophon in the Egyptian manner, formally correct in every detail,⁷ we are plunged right into what may be called the Testament of Lehi. The choice of the "testament" form of literature and the strict adherence to all its conventions throughout the opening chapters of 1 Nephi are most remarkable. This is the way nearly all the patriarchs and prophets of Israel tell their private stories in the Apocrypha, that is, in works called "testaments," which include admonitions to their sons and followers (usually given at the end of life), a recapitulation of God's past mercy along with prophecies and warnings of things to come, and (however incongruous it may seem at first glance) an account of a vision in which the prophet was taken to heaven and saw God on his throne.⁸

Lehi starts right in with the heavenly journey, a vision in which ". . . he thought he saw God sitting upon his throne. . . ." (*Ibid.*, 1:8.) Here we are taken back to a council in heaven as a fitting prologue to a religious history. A decision is reached in the council and hailed

The Book of Mormon depicts the actualities of life in the ancient East, both in Jerusalem and in the desert.

with a great acclamation of joy, after which the session breaks up, various parties going about the business of carrying out their assignments in the implementation of the plan—the plan “prepared from the foundation of the world.”⁹

Here we glimpse a concept of heaven wholly alien to the conventional teachings of the Jewish and Christian doctors, who can think of nothing better than Athanasius’s picture of the meeting going on and on and on forever, with the choir never ceasing its hymn and the angels never relaxing from their attitude of praise. That concept comes from the few brief glimpses of heaven reported in the scriptures, cases in which inspired men have been allowed to look in for a moment in a brief flashback on what once happened above; this was to explain to them what happens here and to console them in their distress

by showing them that there is a divine plan behind everything and hence letting them know good men should not be impatient or dismayed when things seem to go wrong. This is a lesson taught in Job, John, and the *Thanksgiving Hymns* and *Battle Scroll* of the Dead Sea documents.¹⁰

The interesting thing about Lehi’s vision is that it carries through to the dismissal of the meeting, after which “. . . he saw one descending out of the midst of heaven, . . .

“And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.

“And they came down and went forth upon the face of the earth. . . .” (*Ibid.*, 1:9-11.)

Now we all know that Lucifer fell “as a star from heaven,” and the *Book of Enoch* says that that prophet “saw many stars descend

and cast themselves down from heaven to that first star.”¹¹ There is in fact a great deal in the early Apocrypha about the coming down of fallen stars from heaven to circulate among men upon the earth.¹²

But this is matched in the same writings by the other side of the picture, the coming down to earth of stars for the salvation of men. Lehi reports that “. . . he saw one descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day.

“And he also saw twelve others . . . and their brightness did exceed that of the stars in the firmament.” (*Ibid.*, 9-10.) Ignatius of Antioch says that when Christ was born “there shone a star in heaven brighter than all the stars . . . and all the other stars, with the sun and the moon made a chorus to that

(Continued on page 645)



Since Cumorah
(Continued from page 617)

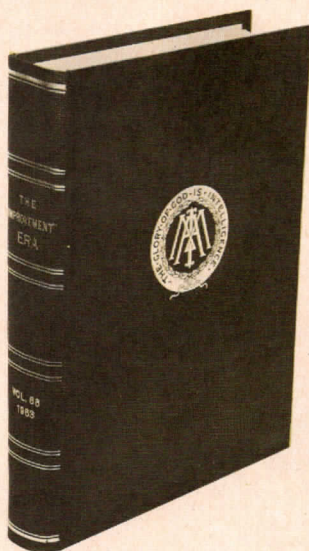
star."¹³ Speaking of the star of Bethlehem, an early Apocryphon says "it was in the form of a star" that Michael guided the magi to Christ.¹⁴ After long ages of darkness, says the *Testament of Judah*, "shall a star rise to you from Jacob in peace, and a man shall arise like the sun of righteousness, and the heavens shall be opened to him."¹⁵ Or, as the *Testament of Levi* puts it, "Then shall the Lord raise up a new priest; . . . His Star shall rise in heaven as of a king . . . and the heavens shall be opened; I will bring light to the Gentiles."¹⁶

"The stars shone in their watches and were glad," says *II Baruch*, speaking of God's ministers as stars. "They shone with gladness unto him that made them," and gladly responded when he summoned them.¹⁷ In the *Battle Scroll* the deliverer in war is called "the Star from Jacob,"¹⁸ and in the *Zadokite Fragment* the leader of the sect in its wanderings is called simply "The Star."¹⁹

The author of the *Clementine Recognitions* resents the pirating of Christian ideas by the Zoroastrians, who call their prophet "the Living Star."²⁰ In one of the early Apocrypha, Mary says to the Apostles, "Ye are shining stars."²¹ All this is imagery having nothing to do with star worship: the early Christians avoided the pitfalls of astrology into which the later churchmen fell when they abolished flesh-and-blood prophets and depersonalized God, leaving the heavenly bodies as the only means of communication between heaven and earth.²² It is simply a conventional imagery, and the point to notice is the idea that chosen spirits which come down to minister to men upon the earth are conceived as circulating stars. This is the image behind the concept of the Seven Wise Men,²³ but the explicit situation depicted in Lehi's

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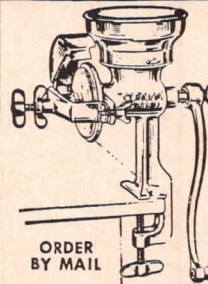
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vision is that peculiar to the early Apocrypha.

We have mentioned the Way of Light and the Way of Darkness as an expression of man's life as a time of probation. The contrast of light and dark is, as is well known by now, an obsession with the writers of the Dead Sea Scrolls, but no more so than with the writers of the Book of Mormon.²⁴ But since the contrast is a perfectly natural one and exceedingly common in religious literature, a more particular instance is in order to point up the common idiom of the Apocrypha

and the Book of Mormon.

"These arrayed in white." Such an instance is the image of the white garment, specifically, the "three men in white." Recently Professor E. Goodenough has pointed out that the earliest known Jewish art represents "their great heroes . . . in white garments to symbolize their 'luminous' nature. . . . Another striking element . . . is the great prominence of groups of three figures, usually in this dress. . . . the choice of three was arbitrary, and the total number of scenes which represent a group of three seems



EVERYTHING TOUCHES EVERYTHING . . .

RICHARD L. EVANS

Nearly a century ago John Muir wrote *My First Summer in the Sierra*, in which, looking at the great expanse of nature, he said: "No Sierra landscape that I have seen holds anything truly dead or dull, or any trace of what . . . is called rubbish or waste; everything is perfectly clean and pure and full of divine lessons. This . . . interest attaching to everything . . . the hand of God becomes visible; then it seems reasonable that what interests Him may well interest us. When we try to pick out anything by itself, we find it hitched to everything else in the universe."¹ This sentence deserves second consideration: "When we try to pick out anything by itself, we find it hitched to everything else in the universe." There is awesome evidence of the oneness of the universe, of an infinite Intelligence and Administrator, of God and his eternal plan and purpose. In a sense, nothing is insignificant. No person, no pattern is unimportant; no act is inconsequential; no word, no thought fails to be recorded, no prayer unheard; no need unnoticed. When we pluck up any flower, its roots are attached to all the earth, as is every rock that is cracked away from every crevice. All the glory and the beauty of the spring, the growth of a seed, the harvest, the miracle of birth, of the body's healing and renewing itself—all this and infinitely more adds its assurance of divine plan and purpose. All this gives faith and hope and peace, and over-shadows sorrow and dissension, wars and wickedness, selfishness and deceit. And the meaning of it all is that we may become more like him who made us in his own image, with possibilities that are limitless and everlasting as we search for truth, with courage to accept it when we find it. God our Father seeks only our salvation, as the hearts of fathers turn to their children and children to their fathers and learn of this oneness and worth. God help us to find our oneness with him and with one another, with the peace that comes with repentance and the assurance that comes with being part of his great purpose ". . . to bring to pass the immortality and eternal life of man."² "When we try to pick out anything by itself, we find it hitched to everything else in the universe."

¹John Muir, *My First Summer in the Sierra*.

²Moses 1:39.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, May 16, 1965. Copyright 1965.

quite beyond coincidence. . . . Philo himself made the vision of the 'three men' into a vision of the essential nature of God."²⁵

The "three men" is a constantly recurring motive in the Apocrypha, and Cyrus Gordon has commented on the peculiar preoccupation of the early Hebrew epic with "triads of offices," celestial and earthly.²⁶ Enoch is conducted to heaven by "three who were clothed in white,"²⁷ and in *Jubilees* when the Lord descends to see the tower he is accompanied by two others as in Genesis 18.²⁸ In the newly found *Sayings of Moses* we learn that the Law was delivered not by Moses alone but by Moses and his two counselors, Eleazar and Joshua.²⁹

When we read in the *Manual of Discipline* that "God through His Anointed One, has made us to know His holy Spirit," we are plainly dealing with three who speak to man.³⁰ According to the Mandaeen doctrine three celestial beings assisted at the creation and occasionally visited the earth; these were not the Godhead, however, but three messengers who later lived upon the earth as prophets.³¹

The Book of Mormon has a good deal to say about messengers in white. Lehi's desert vision opens with "a man, and he was dressed in a white robe," who becomes his guide. (1 Nephi 8:5.) He is shown "twelve ministers. . . . their garments . . . made white . . ." (*ibid.*, 12:10), followed by three generations of men whose "garments were white, even like unto the Lamb of God." (*Ibid.*, 12:11.) Soon after, Nephi also in a vision "beheld a man, and he was dressed in a white robe," this being John who was to come. (*Ibid.*, 14:19.)

" . . . there can no man be saved," says Alma, "except his garments are washed white. . . ." (Alma 5:21.) He tells how the ancient priesthood "were called after this holy order, and were sanctified, and their gar-

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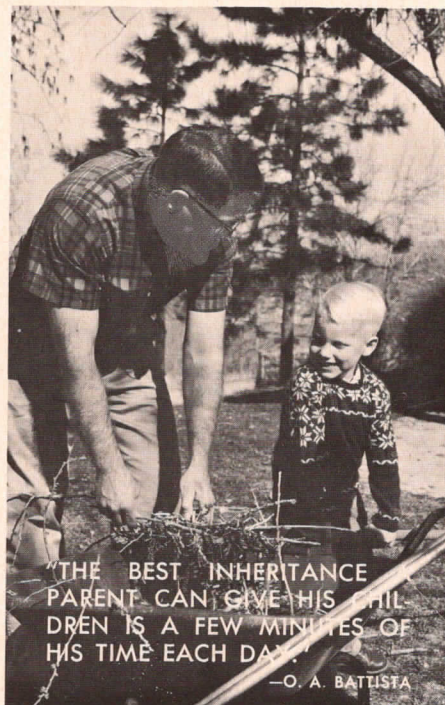
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ments were washed white through the blood of the lamb.

"Now they . . . [have] their garments made white, being pure and spotless before God. . . ." (*Ibid.*, 13:11-12.) But the most moving and significant passage is his formal prayer for the city of Gideon:

" . . . may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets . . . having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out." (*Ibid.*, 7:25.)

Here Abraham, Isaac, and Jacob are the "three men in white."³²

FOOTNOTES

¹This was the theme of the second annual faculty lecture, given by the writer at Brigham Young University on March 17, 1965, under the title of *The Expanding Gospel*, now in the process of publication at the BYU Press.

²Almost always *makhshavah* can be rendered "plan" in Isaiah and Jeremiah e.g.: Isa. 55:8, 9; 59:7; 65:2; 66:18; Jer. 6:19; 18:12; 29:11; 11:19; 18:18; 49:20, 30; 50:4-5; and in some cases it definitely *should* be: Jer. 29:11; 51:29; cf. Ps. 33:11; Prov. 19:21; 20:18; 2 Sam. 14:14; Mic. 4:12.

³"There are two roads, one wide and one narrow," leading to two gates, where Adam sits to welcome his children into eternity, according to the *Testament of Abraham*, cited by K. Kohler, in *Jewish Quarterly Review*, 7 (1895), pp. 585f.

"All things have their opposites, good and bad: it is the good which is the foil and measure of the bad, and vice versa," according to *Sefer Yeshira*, VI, 2f; cf. *Zohar*, I, 23: "If God had not given men a double inclination to good and bad, he would be capable neither of virtue nor of vice, but as it is he is endowed with a capacity for both." Early Christian writings carry on the tradition; see H. Nibley, *The World and the Prophets*, pp. 168-170; which is also familiar from the Classical writers, e.g., Cicero, *De officiis*, I, 32, 118; Hesiod, *Works and Days*, 273ff.

"O how great the plan of our God!" (2 Nephi 9:13) ". . . prepared for all men from the foundation of the world, . . ." (1 Nephi 10:18.) It is "the great and eternal plan of deliverance from death" (2 Nephi 11:5; cf. Alma 12:24, 13:29f), opposed by the counterplan of the devil, "that cunning plan of the evil one!" (2 Nephi 9:28.) For the Jewish parallels, see A. Aalen, *Die Begriffe 'Licht' und 'Finsterniss' im AT, im Spätjudentum und im Rabbinismus*, (Videnskaps-Akad. Oslo, II, Hist.-Phil. kl., 1951, No. 1.)

⁴At that time "the familiar Two Ways were no longer the ways of light and darkness lying before Israel or the Church, but the Way of the Church itself . . . *versus* the way of the Opposition, whoever they might be," H. Nibley, in *Church History*, 30 (1961), p. 15.

⁵E.g., in *The Improvement Era*, 51 (April, 1948), pp. 202ff; 53 (Jan. to Oct. 1950), pp. 14ff; 56-57 (Nov. 1953 to July 1954), pp. 830ff; 64 (Feb. 1961), pp. 87ff.

⁶H. Nibley, *Lehi in the Desert* (Salt Lake City, 1952), pp. 17f. Reaching for a ready Egyptian text for illustration, we picked up the well-known *Story of the Shipwrecked Sailor*, which closes with the words, "Complete from beginning to end as found in the books of the able [lit. "excellent of fingers"] scribe Amoni, son of Amon'ah. . . ." Though this colophon is not typical, it is interesting because of the Book of Mormon flavor of

the names of father and son.

⁷See *The Improvement Era*, 67 (1964), p. 974.

⁸The formula appears no less than ten times in G. Reynolds, *A Complete Concordance to the Book of Mormon* (1957), p. 563.

⁹Discussed at length in the source referred to above, note 1. Speaking of the *Battle Scroll*, Y. Yadin writes: "Its main purpose is to give courage to the Sons of Light—liable to despair because of their defeats—by telling them that this sequence of defeats and victories has been determined from time immemorial"; Y. Yadin, *The Scroll of the War of the Sons of Light against the Sons of Darkness* (Oxford University Press, 1962), p. 8.

¹⁰*I Enoch*, 86:3.

¹¹Lucifer who fell "like a star from heaven" is the best-known example. But the most fully documented identification of fallen angels with fallen stars is in the ancient tradition of the Watchers, with their cult of the Morning Star; Tha'labi, *Qissas al-Anbiyah* (1340 A. H. ed.), pp. 35-37. For the background of this tradition, G. Widengren, in S. H. Hooke (ed.), *Ritual and Kingship* (Oxford, 1958), pp. 176f. Among the Maya "Venus, as morning star, was feared as bringing death, famine, and destruction to man"; E. Bacon, in S. Piggott (ed.), *Vanished Civilizations* (New York: McGraw-Hill, 1963), p. 163.

¹²Ignatius, *Ep. ad Ephes.*, c. 19.

¹³*Book of the Mysteries of Heaven and Earth*, fol. 17, in *Patrologia Orientalis*, I, 28.

¹⁴*Testament of Judah*, 24:1.

¹⁵*Testament of Levi*, 18:2-3.

¹⁶*Book of Baruch*, 3:34.

¹⁷*Battle Scroll* (Milhamah), xi, 6.

¹⁸*Damascus Covenant* (Zadokite Fragment), 7 (19), 18f. A number of other such instances in the Jewish Apocrypha are cited by C. Rabin, *The Zadokite Documents* (Oxford, 1954), p. 30.

¹⁹*Clementine Recognitions*, IV, 38; for other references see note 10 in Migne, *Patrologia Graeca*, I, 1327.

²⁰*Gospel of Bartholomew*, in M. R. James, *The New Testament Apocrypha* (1953), p. 171.

²¹*Clement of Alexandria*, in *Patrologia Graeca*, 8:96.

²²Barkowski, in Pauly-Wissowa, *Real-encyklopädie des Altertums*, IIA, 2247.

²³See Reynolds', *op. cit.*, under "light" and "darkness"; in one verse, Alma 19:6, the word "light" occurs six times.

²⁴E. Goodenough, *Jewish Symbolism in the Greco-Roman Period* (New York: Bollingen Series, 1953), I, 2-527.

²⁵C. Gordon, *Before the Bible* (New York: Harper & Row, 1962), pp. 16f.

²⁶*Secrets of Enoch*, iii.

²⁷*Jubilees*, 10:23.

²⁸*Sayings of Moses*, I, 11f.

²⁹A. Dupont-Sommer, *The Dead Sea Scrolls* (New York: Macmillan, 1952), p. 65.

³⁰G. Widengren, in J. Leipoldt (ed.), *Religionsgeschichte des Orients* . . . (Leiden: E. J. Brill, 1961), p. 86. Tha'labi, *op. cit.*, p. 35.

³¹Goodenough, *op. cit.*, I, 26, notes that the identity of the three men in white varies considerably, not being confined to any particular three.

UNBURDENED

BY EVA WILLES WANGSGAARD

(The story is told that one young woman of a handcart company was so astonished to see the size and possibilities of the new Salt Lake City, which suggested a population large enough to give a young and willing woman employment sufficient to make her own way, that she pushed her cart off the cliff and strode ahead.)

She climbed a cliff to gain a better view,
A Mormon woman beautiful and young.
Behind her, handcart stragglers were strung.
On either side the Wasatch Mountains drew
A cordon of mauve shadow-forms that grew
To purple depths where solemn fir trees clung
To rocky slopes. And woven in among
Tall, white-barked trees, a silver stream shone through.

Her spirits, crushed beneath the tragedy
Of snowbound weeks with hunger, cold, and death,
Rose like a bird. A city lay below!
She shoved her handcart off the cliff. Said she,
"I'll not be needing that." A quick-caught breath
And she strode on unhampered, eyes aglow.



Via Dolorosa, Jerusalem.

The Protestant cemetery on Mount Zion showing the scarp of the Jebusite fortress and the Valley of Hinnon.



SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The Testament of Lehi / Part I, continued

● *Desert imagery.* We have just mentioned Lehi's "desert vision." The desert imagery of Nephi's writings has been studied against the real desert background before now, but it has never been compared with the rich desert imagery in the apocryphal writings, both Jewish and Christian—which is not surprising, since *Lehi in the Desert* appeared before the Dead Sea Scrolls had been published. Take Nephi's supplication:

"O Lord, wilt thou . . . that I may walk in the path of the low valley, that I may be strict in the plain road!

"O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way

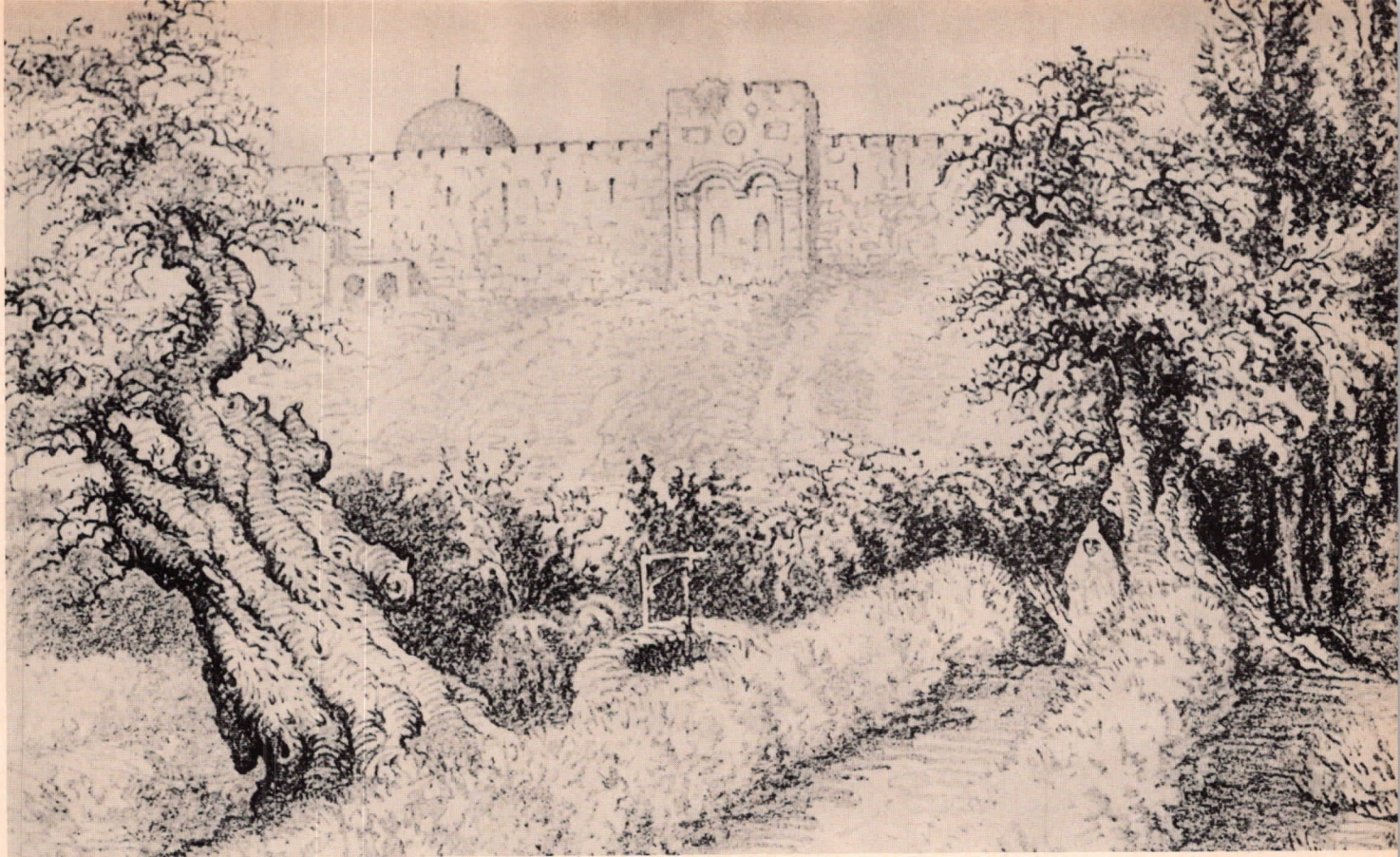
—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy." (2 Nephi 4:32-33.)

It is all straight desert lore—the low valley, the plain road, the flight from relentless enemies, the great sheikh placing the fringe of his robe (*kuffeh*) around the shoulder of the kneeling suppliant as a sign of his protection, the open passage, and the stumbling blocks—but it is also authentic apocryphal imagery. So *Ben Sirach*: "His paths are plain for the blameless; even so they present stumbling-blocks to the offender."³³ Sirach sees in the dangerous journey through the desert the most compelling image of man's dependence on God, as Nephi does.³⁴

The latter describes those who fall away as being led "away into broad roads, that they perish and

are lost."³⁵ In our culture the broadest roads are the safest, but it was not so in the desert. In the popular Egyptian literature of Lehi's day "it became a very common teaching," according to H. Grapow, "that a man should never depart from the right path . . . but be righteous, not associate his heart with the wicked or walk upon the path of unrighteousness."³⁶ Recently Couroyer has shown that there was actually a close connection between this Egyptian concept and the "way of life" teachings in Israel, the two stemming from a common literary tradition.³⁷ "We went astray from the way of truth," says the *Wisdom of Solomon*, ". . . and we journeyed through trackless deserts, but the way of the Lord we knew not."³⁸ This is exactly the lesson of the Liahona:

"Therefore, they tarried in the wilderness, or did not travel a direct course . . . because of their transgressions." (Alma 37:42.)



*The Haram Es-Sherif with
the golden gate is shown from the
Garden of Gethsemane.*

Lehi, in "a dark and dreary wilderness" (1 Nephi 8:4), found a wonderful tree (v. 10), and near it "a river of water" (v. 13) at the source of which he saw the righteous members of his family standing as they considered where to go from there (v. 14); he called them to join him at the tree (v. 15), and also called Laman and Lemuel to join the rest of them, but these refused. (Vs. 17-18.) While some got to the tree by taking hold of an iron rod, "Many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads." (V. 32.) The obedient members of the family found both the waters and the tree of life. The tree and the water are often mentioned together, for the simple reason that in the desert the two necessarily occur together. (Cf: the First Psalm of David.)

Lehi's appeal to his sons must have sounded like that of the *Odes of Solomon*: "Come and take water

from the living fountain of the Lord. . . . Come and drink and rest by the fountain of the Lord!"³⁹ ". . . he that refuses the water shall not live!" says the *Zadokite Fragment*.⁴⁰ "I saw the fountain of righteousness," says *I Enoch*, telling of his vision, "and around it were many springs of wisdom, and all the thirsty drank from them and were filled. . . . But woe unto ye who . . . have forsaken the fountain of life!"⁴¹ The *Thanksgiving Hymns* of the Dead Sea Scrolls often refer to the knowledge of God as a fountain and declare that only the humble of broken heart and contrite spirit partake of it.⁴² This theme is strongly emphasized in Lehi's story, where those who partake of the fruit are mocked for their humility. (1 Nephi 8:25-28.)

Filthy water. In the tree-and-river image the emphasis is sometimes on the fruit, sometimes on the water. Nephi gives a special interpretation to the latter when he

says that his father failed to notice that the water of the river was filthy, and that it represented "the depths of hell." (*Ibid.*, 15:26ff, 12:16.)

"This was a typical desert *sayl*," we wrote some years ago, "a raging torrent of liquid filth that sweeps whole camps to destruction."⁴³ The same queer and unpleasant imagery meets us in the *Odes of Solomon*: "Great rivers are the power of the Lord, and they carry headlong those who despise him: and entangle their paths; and they sweep away their fords, and catch their bodies and destroy their lives."⁴⁴ The foolish ones who refuse counsel are swept away in the wreckage of the flood.

The *Thanksgiving Hymns* use the same flood image in a different but related sense—the vanity of the world is the torrent; "the way of the princes of this world" is such a confused rush of water that brings only ruin and is soon dried up.⁴⁵

The early Christian *Acts of Thomas* contrasts the pure perennial water with the filthy seasonal flood: God's fountain being "never filthy, and the stream thereof never faileth," it is "the sweet spring that never ceaseth, the clear fountain that is never polluted."⁴⁶

In the *Thanksgiving Hymns* the soul that refuses to drink of "the Wellspring of Life, even though it was yielding [life or water] everlasting" becomes "as . . . rivers in flood, for they poured forth their mire upon me."⁴⁷ Again the filthy water. The *Zadokite Fragment* speaks of the false teachers of Israel as drenching the people with "waters of falsehood," the evil counterpart of the waters of life:

"... there arose the 'man of scoffing,' who dripped [or preached] to Israel 'waters of falsehood' and 'caused them to go astray in a wilderness without way' by 'causing eternal pride [or: pride of the world] to become low' by turning aside from the pathways of righteousness. . . ."⁴⁸

It is not only the images but the combination of images that are arresting here. Let us recall that Nephi saw that "many were drowned in the depths of the fountain [of filthy water]; and many were lost from his view, wandering in strange roads." (1 Nephi 8:32.) This wandering, he explains, was the direct result of "the attitude of mocking" (v. 27) of the people in the fine house that represented "the pride of the world." (*Ibid.*, 11:36.)

Scoffing, filthy waters, the pride of the world, and straying in the wilderness are a strange combination, but the coincidence is explained by Rabin's translation, which we are giving here; in it, almost every phrase is put in quotation marks, because almost every phrase is actually a quotation from the Bible or (usually) some old apocryphal work.

The writer of the *Thanksgiving Hymns*, that is, though a genuine poet and inspired preacher in his own right, draws the whole of his material from very ancient Jewish sources, many of them long since vanished. In describing a clever false prophet of his own day, the author here uses the language of earlier scripture throughout.

This peculiar practice of the Dead Sea Scrolls, of which the *Habakkuk Commentary* has become a classic example, is highly characteristic of the Book of Mormon, where Nephi "did liken *all* scripture unto *us*, that it might be for our profit and learning." (*Ibid.*, 19:23. Italics added.) Nephi's imagery meets us again in *Baruch*: "Thou hast forsaken the fountain of wisdom and wandered away from the way of God,"⁴⁹ and in a striking passage of the *Talmud*, where Rabbi Isaac says, "I will give you

GENEALOGY

BY ADAH LEMPKE

*For so long
I let their feathered whisperings
Pass me by.
"Let the dead past be," I said;
"Their mumblings point to nothing-
ness."*

*One day the petalled fragrance
Of their voices enveloped me;
I cupped my ear to listen.
I listened
Until their time-coated words
Surrounded me.
Then I learned the joy
Of eavesdropping on the echoes
Of the past.*

a likeness: Once there was one wandering hungry, weary and thirsty, in the desert, and he came to a tree with beautiful fruit and shade beside a stream of water, etc."⁵⁰

The newly found *Apocalypse of Elijah* tells how the righteous are led to the place where "they may

eat of the Tree of Life and wear a white garment . . . and they will never thirst."⁵¹ In these instances the tree and the water go together. The two things so wonderful as to defy imagination, according to the *Acts of Thomas*, are "the incorruptible food of the tree of life and the drink of the water of life."⁵²

An odd aspect of the tree in the Book of Mormon is the perfect whiteness of it (the whitest of trees, 1 Nephi 11:8) and of its fruit. (*Ibid.*, 8:10f.) Whiteness is not an appetizing quality in trees or fruit, and so it is impressive to learn from the *Creation Apocryphon* that though the tree of life looks like a cypress, its fruit is perfectly white.⁵³

Sometimes imagery seems to get remarkably jumbled up in the Book of Mormon, as in Helaman 3:29f:

"... whosoever will may *lay hold* upon the word of God, . . . which shall *divide asunder* all the cunning and the *snares* and the wiles of the devil, and lead the man of Christ in a straight and *narrow course* across that everlasting *gulf*. . . .

"And *land* their souls . . . at the *right hand* of God in the kingdom of heaven, to *sit down* with Abraham, and Isaac, and with Jacob . . . to go no more out." (Italics added.)

Here in a single sentence we have the image of the rod or staff ("lay hold"), the sword, the nets, the path, the yawning gulf, the ship, the throne, and the kingdom. To us this may appear rather tasteless and overdone, but it is typical. Take this from an important Mandaean writing attributed to John:

"Come, come to me! I am the shepherd, whose ship soon comes. . . . Who does not hearken to my call shall sink. . . . I am the fisherman . . . come, I will rescue you from the filthy birds. I will rescue my friends and bring them into my ship. I will clothe them in garments of glory and with precious



*The remains of a religious community in the desert
40 miles east of Qumran. Only early Moslem and Byzantine
buildings have been excavated.*

light. . . ."⁵⁴

Incidentally, Helaman's "lay hold upon the word of God," while reminding us of the iron rod, is also authentic usage. Mormon wants us to "lay hold upon the gospel . . ." (Mormon 7:8), and five times Moroni speaks of laying hold on every good thing.⁵⁵ The *Zadokite Document* deplores Israel's refusal to "grasp instruction," as Rabin translates it, noting that the expression is found in other early Jewish Apocrypha;⁵⁶ and urges the people to "take hold of the way of God," another expression found in other Apocrypha.⁵⁷

The forgotten prophets. The Book of Mormon refers repeatedly to a line of prophets that nobody ever heard of in Jewish or Christian circles—such men as Zenos, Zenock, and Neum. These were not Nephite prophets but were "prophets of old" in Palestine. (Alma 33:3.) We are favored with brief

biographical notes on some of them, from which we can see what kind of men they were and what they did; and we are given extensive extracts of their teachings, so we know what religious tradition they are supposed to represent. What all of them had in common was a clear emphasis in preaching the coming of the Messiah, by which they incurred the wrath of certain factions among the Jews and were often obliged to flee to the desert with their followers to carry on what they considered to be a purer and more honest version of the religion of Moses and the prophets.

Lehi is expressly included in this line of Messianic prophets:

" . . . there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; . . .

" . . . also Zenock, and also Ezias, and also Isaiah, and Jeremiah, . . .

"Our father Lehi was driven out of Jerusalem because he testified of these things. . . ." (Helaman 8:19-20, 22.)

Lehi, loaded with "seeds of fruit of every kind" (see 1 Nephi 8:1), was hoping to found his own religious community following the pattern of Jonadab ben Rechab and others who had gone out before him.⁵⁸

Today, of course, all this puts one at once in mind of the Qumran community and other such settlements of pious Jewish sectaries.

An essential part of the picture is the machinations of false prophets of a special breed who play a conspicuous role both in the Book of Mormon and in the newly found Apocrypha. Those false teachers, for example, who drenched the Jews with the filthy water of false doctrines are depicted as clever intellectuals and skilful rhetoricians
(Continued on page 702)

Since Cumorah

(Continued from page 699)

—it is surprising how often their “flattering words” are blamed for the straying of Israel.⁵⁹ In the *Zadokite Fragment* they are charged with having “removed the mark which the forefathers had set up in their inheritance,”⁶⁰ and there is a solemn warning to “all those of the members of the covenant who have broken out of the boundary of the Law,” or stepped beyond the designated mark.⁶¹

The early Christian *Gospel of Truth* says Israel turns to error when they look for that which is beyond the mark.⁶² How well Jacob puts it in the Book of Mormon when he tells how the clever Jews “despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall. . . .” (Jacob 4:14.)

One of the most interesting features of the Book of Mormon is the inclusion in it of long speeches by false prophets. These men are skilled Sophists who use all the stock arguments against the gospel with practised skill and great success. It is hard for a philosopher today to find anything to add to the arguments of Sherem, Korihor, Zeezrom, or Nehor.

But are not such arguments typical of a later age, that of the schoolmen in the days when Greek thought had pervaded the East? Indeed they are, but their history goes clear back to the beginning. The split between rationalists and believers, which runs right through the Book of Mormon from the first page to the last, is what Good-enough calls the perennial conflict in Judaism between the “horizontal” and the “vertical” types of religion, that is, between the comfortable and conventional religion of forms and observances as opposed to a

religion of revelations, dreams, visions, and constant awareness of the reality of the other world and the poverty of this one.⁶³

We have called this the conflict between the “sophic” and the “mantic,” and it goes back to the earliest records of Greece and the Levant;⁶⁴ but it was brought to its sharpest focus in the period just after 600 BC, which scholars have called the “Axial Period” because it has set the stage for man’s intellectual history ever since.

The conflict between these two views of life and religion flared up at that time when the old sacral order of society, weakened by corruption, wars, and migrations, was attacked by a new skepticism and rationalism which suddenly became bold and outspoken.⁶⁵ This controversy, fanned to fever-heat in the political and moral crisis of Jerusalem under Zedekiah, was carried to the New World in the baggage of Lehi and Mulek and is nowhere more vividly described than in the pages of the Book of Mormon. It begins with Laman and Lemuel, the perfect exponents of the smug “horizontal religion” with its careful concern for outward observances of the Law and its utter contempt for visionary prophets of doom:

“And thou art like unto our father, led away by the foolish imaginations of his heart; . . .

“And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them. . . .” (1 Nephi 17:20, 22.)

The issue is clearly drawn and has continued to this day. Incidentally, the formula “statutes, judgments, and all his commandments,” redundant though it seems to us, is highly characteristic of the

Dead Sea Scrolls, where the three are constantly mentioned together, and a single one of them almost never occurs alone.⁶⁶

Twelve times the Book of Mormon names the prophet Zenos, next to Isaiah the most conspicuous Old World prophetic figure in the book. The people of Lehi had brought his writings with them from Jerusalem, and they were evidently popular, for preachers living hundreds of years apart enjoin the Nephites to remember what they have read of his words. (Alma 33:3; cf. Jacob 5:1.) How, one wonders, could an important prophet like Zenos, if he ever existed, have simply dropped out of sight without leaving a trace of himself in the Bible or anywhere else? That is just the question that is being asked today about certain prophets now rediscovered in the Dead Sea Scrolls.

Of one of these J. Danielou writes: “. . . between the great prophets of the Old Testament and John the Baptist he emerges as a new link . . . one of the great figures of Israel’s prophetic tradition. It is amazing that he remained so unknown for so long. Now that he is known the question arises as to what we are to do about this knowledge. . . . Why does not this message, then, form part of the inspired Scripture?”⁶⁷ The last question was prompted by the fact, pointed out by Danielou, that the prophet in question indubitably prophesied the coming of the Messiah many years before the event. So here we have a major prophet foretelling the coming of Christ but completely lost to the Christian and Jewish worlds.

It has often been pointed out that the scribes and Pharisees of the New Testament, the legitimate descendants of “the Jews at Jerusalem” whom Nephi so often takes to task, after they had sought the death of the Lord and the Apostles, also determined to eradicate every

trace of Jewish apocalyptic thought as well.⁶⁸ That is why the line of Messianic prophets disappeared.

To judge by the Dead Sea Scrolls they were closely associated with the priestly line of Zadok—"the priests who remain true to the covenant"—which was also suppressed.⁶⁹ An important name in the Zadokite tradition was that of Enos, another vanished prophet; one of the first Nephite prophets also had that name.⁷⁰ Is the Zenes or Zenos, some fragments of whose

words were first published in 1893, the same as our Book of Mormon Zenos?⁷¹ At least the names can now be confirmed, as also the existence of a suppressed line of prophets and the fact that very great prophets have actually disappeared from sight because of their messianic teachings. Let us take the case of Zenos.

(To be continued)

FOOTNOTES

³³Ben Sirach, 39:24.

³⁴Ibid., 34:11-17.

³⁵1 Nephi 12:17; cf. 8:32.

³⁶H. Grapow, *Die Bildlichen Ausdrücke*

des Aegyptischen (Leipzig, 1924), pp. 64f.

³⁷R. P. B. Couroyer, "Le Chemin de Vie en Egypte et en Israel" *Revue Biblique*, 56 (1949) pp. 392-411.

³⁸Wisdom of Solomon, 5:6f.

³⁹Odes of Solomon, 30:1.

⁴⁰Damascus Covenant (Zadokite Fragment), 3:16.

⁴¹I Enoch, 96:6.

⁴²Thanksgiving Hymns, 18:14f.

⁴³H. Nibley, *An Approach to the Book of Mormon*, p. 225.

⁴⁴Odes of Solomon, 39:1.

⁴⁵Thanksgiving Hymns, 8:1-120.

⁴⁶Acts of Thomas, 25 and 29. In the former section the best rendering of the Syriac word is "filthy," since *ka-irah* means both turbulent, muddy, and foul-smelling.

⁴⁷Thanksgiving Hymns, 8:15; T. H. Gaster, *The Dead Sea Scriptures* (New York: Doubleday Anchor, 1957), p. 166.

⁴⁸Rabin, *The Zadokite Documents*, p. 4; *Damascus Document*, 1:15.

⁴⁹Book of Baruch, 3:13f.

⁵⁰Tanith, fol. 5b-6a.

⁵¹Apocalypse of Elijah, 21:8.

⁵²Acts of Thomas, 36.

⁵³Creation Apocryphon (Labib), 158:16.

⁵⁴Mandaean Book of John, c. 36, ed. Lidzbarski (Giessen, 1915), II, 144ff.

⁵⁵Moroni 7:19, 20, 21, 25; 10:30.

⁵⁶Rabin, *op. cit.*, p. 22.

⁵⁷Ibid., p. 40.

⁵⁸See H. Nibley, *An Approach to the Book of Mormon*, pp. 127-9.

⁵⁹As in the *Thanksgiving Hymns* and *Habakkuk Commentary*; see below, notes.

⁶⁰Damascus Document (Zadokite Fragment), 1:16.

⁶¹Ibid., 20B:25f.

⁶²Gospel of Truth, fol. xi, line 24.

⁶³Goodenough, *op. cit.*, I, 17-19.

⁶⁴Old Babylonian literature offers a good illustration; W. G. Lambert, *Babylonian Wisdom Literature* (Oxford, 1960), pp. 4-19.

⁶⁵W. Jaeger, *Paideia* (New York: Oxford University Press, 1943), I.

⁶⁶So Alma 58:40, "... to keep his statutes, and his judgments, and his commandments continually," and Helaman 3:20. Though "statutes and judgments" occurs in consistent combination in Deuteronomy, for the most part "statutes" occurs alone in the Old Testament. In the Book of Mormon (where it occurs 13 times) and the Dead Sea Scrolls, however, it never occurs alone.

⁶⁷J. Danielou, *The Dead Sea Scrolls and Primitive Christianity* (New York: Mentor Omega Books, 1958), p. 81.

⁶⁸How well they succeeded is shown in Goodenough, *op. cit.*, I, 20-21.

⁶⁹Damascus Covenant, iv, 2; *Battle Scroll*, iii, 20f.

⁷⁰Enos is the name which John the Baptist gave himself; it is discussed by R. Eisler, *Jesous Basileus*, II, 26, 36, 42, 76, 107, etc. According to Jewish tradition, John the Baptist was the great-great-grandson of Zadok, who in turn was the great-great-grandson of Zadok, Tha'labi.

⁷¹Under the title Visio Zenez (Kenaz), the fragments appear in M. R. James, *Apocrypha Anecdota*, Texts and Studies (Cambridge), II, 3 (1893), 179. The fact that this Zenes is the father of Othniel puts him right in the midst of the Qumran tradition.



"THE DOCTRINE OF COMPLETED WORK"

RICHARD L. EVANS

We have seen sometime, somewhere, a title—"The doctrine of completed work"—which suggests a subject for those who are looking for challenging assignments in life. Having too many unfinished tasks before us is confusing. There is a limit to what we can pursue effectively at any one time; and one way to keep from ineffective fretting is to finish, to complete what should be done. In the pressure and complexity that is all around us, those responsible for moving work forward must delegate duties to others. But there comes a time when someone must follow to the finish—must take responsibility for final decisions. We may give a child a small task to do, and in the learning process he comes back again and again for an opinion on each phase of his performance: "Is this all right?" "What do I do now?" And he might reach the point where he says: "Now you finish it for me." In childhood, and in the learning process, this we understand. But it is priceless to find a person who will take responsibility, who will finish and follow through to the final detail—to know when someone has accepted an assignment that it will be effectively, conscientiously completed. But when half-finished assignments keep coming back—to check on, to verify, to edit, to interrupt thought, and to take repeated attention—obviously someone has failed to follow the doctrine of completed work. There is much competition, much technology, much need for training, for knowledge, experience, judgment, decisions, leadership; much need for the best and honest efforts of us all. And every needless re-attention to problems, reshuffling of papers, redoing of projects once assigned and supposedly solved is wasteful and worrisome. The doctrine of completed work requires not only knowledge and skills, but also requires character. It requires the willingness to take responsibility, to make decisions, to discipline ourselves to pursue good purposes, not only partly, but to see them through to a realized result so that we can close the file on that particular part or project or compartment, then go to the next opportunity and effort without too many unfinished tasks too long hanging over our heads. He that endures to the end shall be saved—but he who both endures and does what he should, shall find the greater return and satisfaction, as he puts into practice the doctrine of completed work.

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SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The Story of Zenos

● The 33rd chapter of Alma seems to include an entire hymn by Zenos. It begins:

"Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness. . . ." (V. 4.)

He starts with a cry of thanksgiving, as the *Thanksgiving Hymns* of the scrolls do, and immediately lets us know that he has spent some time in the desert calling upon God. He mingles his praises with autobiographical material, exactly as the author of said *Hymns* does, as he continues:

"... yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me." (*Idem.*)

This takes us right into the thick of things: Zenos has had enemies, but he has been able by his piety to overcome their opposition and "turn them" again to him, the expression implying that they had been his followers before. Next we learn that Zenos was a farmer or at least engaged in the agricultural pursuits characteristic of the sectarians of the desert:

"Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field. . . ." (V. 5.)

By now it is fairly certain that we are dealing with a poem, each section beginning, as in the *Thanksgiving Hymns*, with the same repeated utterance of thanks: "Thou wast merciful unto me, O God!" Zenos continues:

"... again, O God, when I did turn to my house thou didst hear me in my prayer." (V. 6.)

Either Zenos is returning to his house from the field or (more probably) is returning from his stay in the wilderness; since he is speaking of his life's crises, this would seem to indicate that after the trouble was over the prophet went back home for a time. But soon he is on the move again:

"Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations." (V. 9.)

The word "congregations" occurs only twice in the King James Bible, both times in solemn hymns of praise,⁷² confirming the poetic nature of Alma's fragment. What are

the "congregations" in the midst of which Zenos spent his time? In contrast to the Bible, the Dead Sea Scrolls are simply full of "congregations" (half a dozen words being translated that way), referring to various communities of Saints (they use that word "Saints" a lot, too) who have sought to live the Law in its purity by retreating from Jerusalem and forming independent congregations in the wilderness. Since it would appear from Alma 33:4 that it was "in the wilderness" that the showdown took place which ended in turning his enemies back into his followers, and since he could only visit congregations in the plural by moving about away from home, it would seem that Zenos was a leader among those societies of Jews which had practised the custom of occasional settlement in the desert ever since the days of Joshua. For Zenos there was more trouble ahead:

"Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies. . . ." (V. 10.)

He is now discredited, despised, and thrown out—but not for long!

"... yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction." (*Idem.*)

These are serious doings indeed. The tables are completely turned; the opposition is not only discomfited but also completely overthrown, apparently by force of arms, as frequently happened to the societies in the desert. So the hymn concludes on a joyful note:

"... I will cry unto thee in all

*The Citadel and City Wall,
with the Garden of Herod,
Jerusalem.*

mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son." (V. 11.)

But that is not the end of the story, which we must seek in Helaman 8:19: "... the prophet Zenos did testify boldly; for the which he was slain."

The story of an unnamed prophet. And now let us compare the ups and downs of Zenos's career with the vicissitudes of the unnamed writer of the *Thanksgiving Hymns*, who in *Hymn "H"* or No. 8 includes in the framework of a song of thanksgiving a brief sketch of his own affairs, exactly as Zenos does:

"I thank thee, O God, that thou hast illuminated my countenance by thy covenant. . . . But those who have led thy people astray, those false prophets, with their many words and their flatteries . . . I was despised by them, they esteemed

me as nothing, while thou didst manifest thy power in me." (P. iv, lines 1-8.)

From the provenance of the document it is probable that this, too, took place in the wilderness; the false prophets are described in terms only too familiar to readers of the Book of Mormon, and their business here, as in Zenos's story, is to lead away the saints. "Despised" is the very word used by Zenos in a like situation—"cast out and . . . despised"—and thus our poet continues:

"... for I was cast out of my country like a bird from its nest; and all my friends and followers were turned away from me, and considered me no more than a vessel that has passed its usefulness. While those lying teachers and vain seers who formed against me a combination of the Devil, perverted the Law which thou hast en-

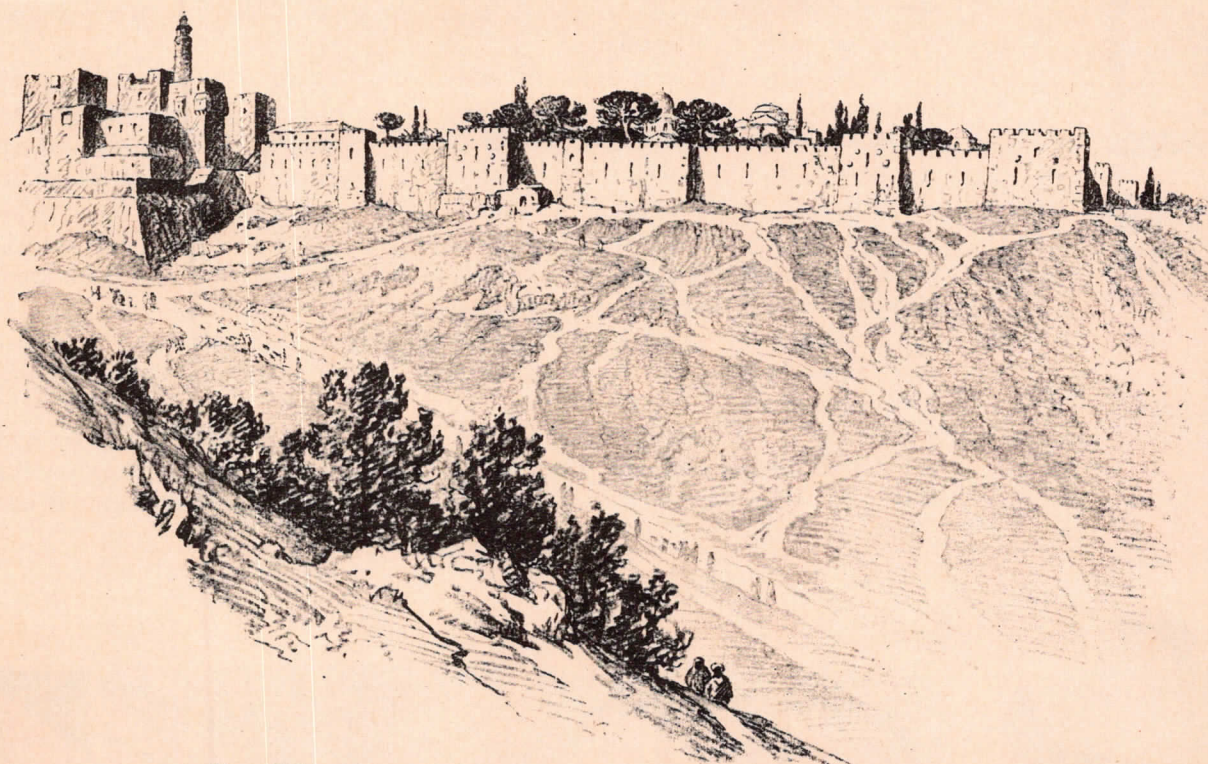
graved on my heart against their flattering words to thy people." (iv, 8-11.)

Just so, Zenos's followers were turned against him. In *Hymn 10* or "J" he tells us:

"I had become . . . a symbol of strife and discord unto my friends . . . an object of murmuring and criticism to all those whom I had gathered. . . . All spoke evil of me, with a perverse tongue, they who had been members of my congregation. . . . Because of the secret which Thou hast hidden in me, they took false reports to those seeking to make trouble."⁷³

The second time Zenos did not win his enemies back, but instead they suffered violent destruction—they were the implacables. The Qumran poet's enemies met a like fate:

"For thou, O God, dost scorn the
(Continued on page 792)



Barton H. Hutton

HURDY-GURDY

BY EUNICE M. ROBINSON

Before we saw him on our street
We heard the laughing music soar,
Heralding at white-gold noon
The swarthy troubadour.

Then all the children, rushing, came
With simple coin for offering
To ply the monkey's wizened charm,
Bright omen of the spring.

We followed them around the block
And watched them down the avenue,
Until the arching maples closed
And hid them from our view.

And when we closed our eyes, to hold
Awhile the magic undefined,
There still was left the fading smile
Of melody behind.

Since Cumorah

(Continued from page 783)

machinations of the Evil One. . . . they were caught in their own schemes, they who led the people away from thy covenant. . . ."⁷⁴

Like Zenos, our hero confronts them boldly:

"As for me, since I lean on thee, I shall arise and confront those who despise me. . . . For thou didst show me thy power at day-break, and didst not cover with shame the faces of those who supported me, who joined together in thy covenant and hearkened to my voice . . . in the congregation of the saints. Thou shalt make their cause to triumph forever." (iv, 22-25.)

As he heard the prayer of Zenos "in the midst of thy congregations," so God hearkened to the voice of this poet "in the congregation of the saints." The situations of the two men—if indeed they are not one and the same person!—are remarkably alike: It is the same story of inspiration and mighty prayer, opposition, expulsion, humiliation, and ultimate triumph, and all in the wilderness and in the midst of the congregations. As told in the

Habakkuk Commentary of the Dead Sea Scrolls, the mysterious and much-discussed "Teacher of Righteousness" experiences much the same vicissitudes.

First of all we are told that the Teacher of Righteousness had been attacked by the wicked and that the people had been turned against him by the Man of Lies who led them astray from the covenant (1:4-5); then we learn that the Man of Lies brought false charges against the Righteous Teacher in a general conference, and was supported by a faction who refused to come to the Teacher's defense. (1:13.)

Then we hear of a wicked priest who at first seemed to be a man of integrity but later became greedy and unscrupulous in acquiring wealth (2:5-6), and then turned against the commandments of God and as a result suffered from a horrible disease. (2:7-8.) It was this priest we are next told, who persecuted the Righteous Teacher and delivered him into the hands of his enemies. (2:8.)

Next we learn that the Teacher of Lies set up his own religious community by trickery and deceit

(2:12-13) and that the wicked priest pursued the Teacher of Righteousness to the place where he had fled for refuge, apparently in the desert, and there at the meeting of a community on the Day of Atonement used his authority to try to take control of the meeting and confound the Teacher. (2:15.)

The next passage tells of the overthrow of the wicked priest and his ultimate disgrace, but more as a prediction and a hope than a fact: "His loss is greater than his gain . . . the cup of the wrath of God will overcome him." (2:16.) Finally, we learn that the headquarters of the wicked priest was Jerusalem, "the City," where he defiled the temple and plundered the poor. (2:18.)

Whether or not the Teacher of Righteousness (as has been maintained) was the author of the *Thanksgiving Hymns*, we are obviously dealing with a situation characteristic of religious sectaries with their bitter feuding between factions and leaders.⁷⁵ But though Zenos plainly has much in common with these two leaders, there is one thing that brings him so close to the writer of the *Hymns* as to suggest actual identity. This is his Parable of the Olive Tree.

(To be continued)

FOOTNOTES

⁷²I.e., in Psalms 26:12 and 68:26.

⁷³*Hymn 10* (J), v, 22-25. Those seeking trouble may have been officials in Jerusalem. As Gaster renders the next lines of the poem, they may have come right out of 1 Nephi: "Because they hemmed in my way, and because of their infamy, the fount of understanding was hidden [from them]. . . ." T. H. Gaster, *op. cit.*, p. 152. "They hedged me about with thick darkness," he continues, like Nephi in the desert, ". . . my soul was overcast. Sorrow was all about me, and the pall of shame o'er my face. . . . I was bound with unbreakable cords. . . . Over my soul swirled the torrents of hell." (*Ibid.*, p. 153.)

⁷⁴iv, 22-25. He describes his deliverance "from the congregation of vanity and the assembly of violence" in vi, 4-7.

⁷⁵L. E. Toombs, in *Journal of Semitic Studies*, 1 (1956), 372f, distinguishes no less than six different teachers in the Qumran literature, all of whom suffer persecution except the Messiah in his final appearance.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The Olive Tree

●It is Jacob, whose parents had spent most of their days in Jerusalem, and who thought of himself simply as an exile from that place (Jacob 7:26), who quotes the long Parable of the Olive Tree at length from the writings of Zenos: "Behold, my brethren, do ye not remember to have read the words of the prophet Zenos. . . ." (*Ibid.*, 5:1.) We might notice here that apart from all literary considerations Jacob's (or rather Zenos's) treatise of ancient olive culture is accurate in every detail: Olive trees do have to be pruned and cultivated diligently; the top branches are indeed the first to wither, and the new shoots do come right out of the trunk; the olive is indeed the most plastic of trees, surpassing even the willow in its power to survive the most drastic whacking and burning; the trees were commonly planted in vineyard areas, and the word "carmel" can mean either an olive orchard or a vineyard; a good olive tree is greatly cherished, and no end of pains are taken to preserve it even through many centuries, for really superior fruit is very rare and

difficult to obtain and perpetuate; the ancient way of strengthening the old trees (especially in Greece) was to graft in the shoots of the oleaster or wild olive; also, shoots from valuable old trees were transplanted to keep the stock alive after the parent tree should perish; to a surprising degree the olive prefers poor and rocky ground, whereas rich soil produces inferior fruit; too much grafting produces a nondescript and cluttered yield of fruit; the top branches if allowed to grow as in Spain and France, while producing a good shade tree, will indeed sap the strength of the tree and give a poor crop; fertilizing with dung is very important, in spite of the preference for rocky ground, and has been practised since ancient times; the thing to be most guarded against is bitterness in the fruit.⁷⁶ All these points, taken from a treatise on ancient olive culture, are duly, though quite casually, noted in Zenos's Parable of the Olive Tree. Let the reader peruse this long account in Jacob chapters 5 and 6, and then consider *Hymn 10* (also called *Hymn 0*) of the

Thanksgiving Hymns from Qumran:

"I thank thee, O Lord, that thou hast placed me as [or in] a fountain of running water in a desert place . . . irrigating a garden [or orchard] in the desert, where . . . stand planted for thy glory alone, the trees that never die . . . putting forth branches that never wither, taking root before they blossom, reaching out their roots to the stream . . . of living waters." (viii, 1-8.)

So far the general image of the well-watered trees represents the righteous in the desert of the world. Then, more specifically, God's law is described as a special tree, an abused and battered stump, against which the other trees vaunt their superiority, "for they spread far and wide in the vineyard, though their roots do not seek the waters of the stream [i.e., the water of life], while the tree which was planted in truth and is destined to bring to flower branches of holiness keeps its secret hidden and sealed, unesteemed and unnoticed." (viii, 9-11.) What better figure for Israel among the nations than that of the tree destined to bear fruit, but for the present a damaged stump among the proud but fruitless "fir, the pine, and the cypress"? (viii, 5, 11-13.)

God has kept the fruit of the tree, we are told next, in secret reserve as long as Israel "did not believe in the Wellspring of life," though the tree remained alive. The image is familiar from some of the earliest Christian writings,⁷⁷ and Zenos, who significantly gives *no* explana-

*An ancient olive tree
on the slopes
of the Mount of Olives.*

tion of his parable any more than our hymn writer does, has the Lord say:

"... behold, for a long time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh. . . ." (Jacob 5:76.)

On the other hand, says the hymn, "the trees of the wicked shall be felled [or hewn down] . . . and fire shall go forth, and they shall wither." (viii, 19-20.) Compare this with Jacob:

"... and the bad [shall] be hewn down and cast into the fire. . . ." (Jacob 5:66.)

It is not only the main tree that survives, however, for in the end, as in Zenos's story, "... the orchard which I have planted shall bloom fair for ever, . . . its trees planted in line of the sun. . . ." ⁷⁸ Note the proper technical concern as well as the happy ending. The Lord

tells how, "if I relax my hand, it [the tree] becomes like a thing in the desert, its branches like weeds, like briars and brambles. . . . its leaves fade before the heat; it is not exposed to water. It suffers mishap and disease and becomes a (target) for all manner of blight." (viii, 24-26.) Just so, in Zenos's account, dire consequences followed an interval of inactivity, representing, of course, the time of Israel's distress:

"And it came to pass that a long time had passed away, and the Lord of the vineyard said . . . Come, let us . . . labor again in the vineyard . . . and behold all sorts of fruit did cumber the tree. . . .

"... and there [was] none of it which [was] good . . . it profiteth me nothing. . . ." (Jacob 5:29-32.)

To restore the tree the Lord of the garden must work with a will: "When I apply my hand to dig

the furrows thereof," says the *Thanksgiving Hymns*, "its roots strike even on granite, its stocks are firm-grounded in the earth. . . ." (viii, 22-23.)

Through Zenos the Lord commands: "... dig about the trees, both old and young, first and the last. . . .

"... prepare the way for them, that they may grow." (Jacob 5: 63 f.)

And when this is done, "... the natural branches began to grow and thrive exceedingly; . . . and they did keep the root . . . thereof equal, according to the strength thereof." (V. 73.)

Special care was taken to "pluck from the tree those branches whose fruit is most bitter. . . ." ⁷⁹ (See vs. 52, 57, 65, 79.) In our hymn the poet complains that what he has planted has turned to bitterness, and in another of (*Continued on page 916*)



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This I Believe

(Continued from page 907)

reason for their existence or their destination when they leave this earth, Latter-day Saints have the answers to these questions. Through the Prophet Joseph Smith and his successors has come the revelation that we are here to be tested by God. After we die, if we are worthy, we attain eternal life with God. God has revealed through his prophets the plan of salvation and has given certain commandments which we are to follow. The priesthood, or the authority and power to act in the name of God, has been restored to the earth. God has given us much. However, as in the French saying, *noblesse oblige*, we must realize that where much is given, much is expected.

During the remainder of my life, I will make several important decisions. Among these are included my occupational pursuit, my selection of a wife, and, above all, the choice of which plan I will follow—that of Satan or that of God. I pray that through constant prayer and study, my testimony of the gospel will grow. It will become stronger if I will accept the challenge of being different. This I believe.

Since Cumorah

(Continued from page 877)

the *Thanksgiving Hymns*, it is the tree of the wicked that bears bitter fruit: "In their every thought is a root which blossoms to wormwood and gall."⁸⁰ The tree referred to here can only be an olive.

The reader can amuse himself by working out the parallels at great length and detail. Here we have two men who write exactly the same sort of poetry including a hymn of praise in the same peculiar way, an autobiographical sketch in which they suffer the identical vicissitudes under identical conditions, and the same two men develop an elaborate parable having to do with a tree and an

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orchard or garden which they leave to others to explain. If they are the same person, the discrepancies between their accounts can be readily explained by the time gap between the Book of Mormon version and the much later Qumran version. We must remember that the Dead Sea Scrolls are full of old writings, centuries older than the manuscripts containing them, even though these are the oldest known.

The Zadok after whom the community name themselves has been traced back as far as the Jebusite Zadok of the time of David; that shows how old their traditions are. We have even suggested elsewhere that the Zenock of the Book of Mormon may have been Zadok, for not only could the "n" and the "d" have been easily confused by a scribe, but the common Arabic designation for the sectarians of the desert as "Zandokites" shows that the two could be used together.

All of this, of course, is simply speculation.

(To be continued)

FOOTNOTES

⁷⁶"Olive," *Encyclopaedia Britannica* (9th ed.).

⁷⁷It is the concept of the "Wintertime of the Just," according to which until the return of the Lord all trees, good and bad, alive and dead, look alike, since none of them has leaves; it is only in the last days that the living trees will blossom; *Pastor of Hermas*, Similitude iii.

⁷⁸viii, 20-22; the translation is Gaster's, *op. cit.*, pp. 166-167.

⁷⁹Gaster, *op. cit.*, p. 167, renders this, "For that which I had planted was turned into wormwood." Dupont-Sommer, however, has the poet compare himself to an abandoned tree: "... there was no fountain for me. . . . I was without strength; my punishment bore fruit in bitterness . . . and I could not preserve my strength." In *Semitica*, 7 (1957), pp. 67f.

⁸⁰iv, 14; Gaster, *op. cit.*, p. 143.

⁸¹C. E. Haner, "Who Was Zadok?" *Jnl. Bibl. Lit.*, 82 (1963), 89-94.

Joy is an elation of spirit—of a spirit which trusts in the goodness and truth of its own possessions.—Seneca



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Unfortunately, there has been no disagreement or debate about the Book of Mormon among those qualified to undertake a comparative investigation, but only a mute agreement to ignore.

SINCE

*The Bible, the Scrolls,
and the Book of Mormon—
a Problem of Three Bodies*

● Whenever an important document of the past is discovered, students immediately begin comparing it with every other document that might conceivably have any connection with it. This is not necessarily wishful thinking or "parallelomania"; it is the only way by which an unknown work can be assigned a likely place among the records of the race. "From the most diverse scientific areas," writes Dupont-Sommer of the Dead Sea Scrolls, "studies are beginning to accumulate and converge ever closer towards the solution of the comparative problem."¹ Recently this writer called attention to a large number of resemblances between the community of Qumran and an ancient religious society described by certain commentators on the Koran. Whether the parallels are significant or not remains to be seen, but the writer was entirely within his rights in calling attention to them.² It is also entirely in order for him to point out resemblances between the Book of Mormon and other religious writings:

CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

whatever may be the true explanation of those resemblances, nothing is to be learned unless the comparisons are actually made.

Taxonomists have a notoriously hard time seeing eye to eye, and what Yadin wrote eight years ago still applies: "Any attempt at this stage of research to identify the Dead Sea sect with any other sect of the time is more likely to be based on assumptions than on facts"; but one thing we can be sure, that "the commonplaces of scholarship are up for re-examination in the light of the new material offered by the scrolls."³ And one of those commonplaces, long accepted but completely untested, has been the status of the Book of Mormon. "Scholars may disagree violently with each other's interpretations," writes F. F. Bruce, "and engage vigorously in debate; far more progress will be achieved in this way than by a mute agreement to differ."⁴ Unfortunately, there has been no disagreement or debate about the Book of Mormon among those qualified to undertake a comparative investigation, but only a mute agreement to ignore: the apotropaic power of its title page has been insurmountable. But in view of the wonderful combination of circum-

stances that has been necessary to bring present-day students to a serious consideration of hundreds of valuable and neglected apocryphal writings, the neglect of the Book of Mormon should be anything but a surprise.

Persistent denial has only called attention to the fact that vested interests have influenced the study of the Scrolls from the first and that their discovery has not been greeted with cries of unalloyed delight by Christian and Jewish scholars. "It is as a potential threat to Christianity, its claims and its doctrines, that the Scrolls have caught the imagination of laymen and clergy," wrote K. Stendahl.⁵ It is not surprising that the Russians forthwith put forth the claim "that the Qumran discoveries conclusively prove that Jesus never lived."⁶ But it is somewhat disturbing that after the Russians have seen their error and changed their position, our American intellectuals still accept Edmund Wilson's verdict "that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation."⁷ That "at last" clearly announces the vindication of a preconceived notion.

Actually the new documentary finds are a blow to conventional Christianity, which, as Stendahl points out, takes the position of the famous heretic Marcion: "He wanted Christianity to be a new religion, just as it is to us. Whereas the New Testament sees Jesus as the fulfilment of prophecies, we are apt to see him as the founder of a new religion. . . . Our pattern of thought is that of natural science: Jesus is the inventor of Christianity and the church is the guardian of his patent and copyright. In the New Testament the major concern is the diametrically opposite one: to make clear that all is 'old,' in accordance with the expectations of the prophets."⁸ If this fact had been recognized, all the fuss and alarm about the threat to the "originality" of Christ (especially among Catholic scholars) would have been unnecessary. "If Dupont-Sommer is correct in this approach," wrote R. K. Harrison, who felt on the whole that he *was* correct, "the very foundations of the Christian faith might well be shaken by the realization that a hitherto unknown pre-Christian Jewish religious community had possessed similar beliefs and practices. On such a view
(Continued on following page)

Since Cumorah
(Continued from preceding page)

Christianity would have to abandon its claim to uniqueness."⁹

But the Christian scriptures make no such claim to uniqueness, as Stendahl reminds us, and the Christian doctors should have known better since, as Bruce observes, "it has long been known that some kind of parallel can be found in the Talmud to practically every element in the ethical teaching of Jesus."¹⁰ The men in the seminaries have known for years about all kinds of such parallels, but they have never made "a thorough attempt to come to grips with the basic problem of what such parallels actually mean"; instead they have been quietly swept under the rug, with the result, as Stendahl notes, that the Christian world was "badly prepared to receive the good news from the Qumran Scrolls."¹¹ And it is precisely on these presuppositions, in particular that of the absolute uniqueness of the New Testament and the finality of the accepted scripture, that all criticism of the Book of Mormon has been based in the past. The new discoveries thus cut the ground away from all such criticism.

We need not discuss the various points of resemblance between the New Testament and the Dead Sea Scrolls, every one of which has been warmly defended by some experts and just as warmly disputed by others. They include such things as the presence in both communities—Christian and pre-Christian—of a hierarchical organization including a council of twelve and its presidency of three, the belief in continuing revelation and the leadership of inspired prophetic men, the idea of the restoration of the covenant to the elect of Israel, the dualistic doctrine of the world as a place of probation in which all are confronted by both good and evil and obliged to make a choice, com-

mon rites and ordinances such as baptism and the sacrament, common ideas about the Messiah, common usages and expressions such as reference to the community as "the Poor," a peculiar and common method of interpreting the scriptures.¹² The points of difference, on the other hand, are harder to find and easier to refute, since they almost invariably rest on the individual scholar's interpretation of what Christianity *should* be; the principal items are the differing attitudes of the two societies to

REMEMBERING

BY SOLVEIG PAULSON RUSSELL

*Today I'm thinking backward
To lovely things I've seen:
The rosy fire of sunsets,
Gold daffodils in green,
A violet peeping shyly,
A butterfly in flight,
And myriads of diamond stars
Pinned to the hood of night.*

*I'm thinking back to springtime
And the brightness of the air.
I'm thinking back to summer
And the autumn's crimson flair.
I'm cataloguing beauty
Of winter's snowy calm
And lifting up my thankful heart
In a thanksgiving psalm.*

the priesthood, the contrast between the "once-for-all baptism" of the Christians and the washings of the Essenes, the difference between the behavior of John the Baptist and the Qumran sectaries, the different attitudes towards sinners in the two churches, and above all the concept of the Messiah as one who is to come at Qumran but for the Christians has already arrived.¹³ These objections (all of which have been refuted) all rest on the basic fallacy that we know all there is to know about both societies, whereas the very purpose of studying the Scrolls is to learn more about both. But aside from that, isn't the difference just what one would expect?

In the Book of Mormon we have a pious church of anticipation before the coming of the Lord and a Christian church after his coming, and the differences between the two are very like those between the two Old World bodies. Why shouldn't the people of Qumran think of the Messiah differently? For them he was in very deed still to come, while the Christians necessarily saw him in a different light.¹⁴ The chief argument of those who would deny any significant resemblance between the two churches is that the former lived entirely in anticipation while the latter lived in fulfilment. But Stendahl has shown in detail that the Christians were if anything *more* engrossed in anticipation than even the people of Qumran had been; for them the Messiah had come indeed, but he was to come again, and the prophecies of the gathering and final redemption of Israel still awaited fulfilment.¹⁵

Of all the experts none is more determined to deny or at least minimize any connection whatever between the Scrolls and the New Testament than is A. R. C. Leaney. Yet even he concedes that the Christians did borrow one important thing directly from Qumran. That was their scriptural exegesis, "the interpretation of contemporary events in the light of prophecy through a typological or allegorical method," a method not to be confused with that of the schools but peculiar to these people alone, "arising out of the desire to see prophecy fulfilled in contemporary events."¹⁶ Along with this goes the use of "proof-texts" by which all the ancient prophets are called upon to explain a present doctrine or situation, another peculiar custom: "It is evident that the Qumran community was using many of the Christian church's proof-texts before the Christians used them."¹⁷ Though this was not known until the discovery of the

Scrolls, we have in the Book of Mormon the most lavish use of "proof-texts" along with "the interpretation of contemporary events in the light of prophecy," a usage first mentioned by Nephi, who as he preached to his own community in the desert "did liken all scripture unto us, that it might be for our profit and learning." (1 Nephi 19:23.)

If nothing else, then, the Dead Sea Scrolls—by throwing wide the door to possibilities that no scholar until now would even consider and by removing the classical obstacles that have always barred the layman from viewing the Book of Mormon with respect, namely the myth that the scriptures as we have them are complete and perfect for all time and that the world already knows everything essential about the ancient people of God—have set the stage for more thorough and serious study of the Book of Mormon than it has yet received. A summary of some of the important points of agreement between that work and the writings from the Dead Sea as we have noted them through the years will indicate what a vast field is opening out.

A Recapitulation

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

ANNIVERSARY—FORTY-SEVENTH

BY ANNIE K. WILSON

*Forty-seven years ago
We spoke the words that made us
man and wife;
And now it seems unreal.
Already we have spent a normal
life—
Moved to town and now returned
To build the third house near the
first one.
Although old age has lost some
thrills
And long-range planning now is
done,
The heartaches and the tears are
few,
For each has changed the I for You.*

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 the Apocrypha as inspired writings.¹⁸ This appears commonplace today, but we must remember that this attitude to the scriptures has been quite alien to conventional Christian 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 main 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 a 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,¹⁹ and (17) both were formed into groups of fifty for instructional and administrative purposes, each group being under the direction of a priest;²⁰ (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 traveled about among the congregations giving instructions and exhortations. (20) Both societies were secret and exclusive but would admit to mem-

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(Continued from page 977)

bership anyone in Israel who sought to live the covenant in righteousness.²¹ (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.²² (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, unlike the Jews at Jerusalem, regarded the Law of Moses only as a preparation, albeit an indispensable preparation, for more light to come, it "pointing

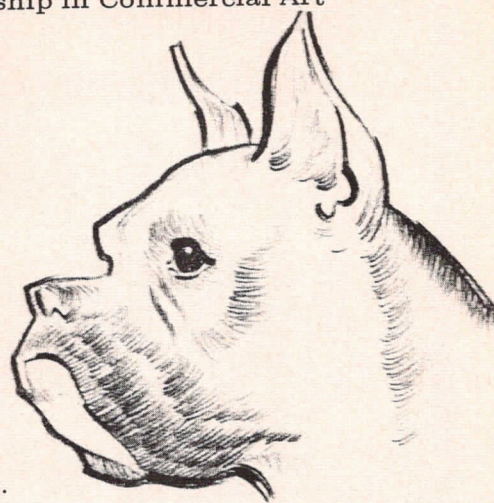
(Continued on page 1040)

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Since Cumorah

(Continued from page 1013)

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 claim 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, from which the elect will be miraculously delivered.
(To be continued)

FOOTNOTES

¹A. Dupont-Sommer, *Nouveaux Aperçus sur les Manuscrits de la Mer Morte* (Paris: A. Maisonneuve, 1953), p. 200.

²H. Nibley, in *Revue de Qumran*, 5 (1965), pp. 177-199.

³Y. Yadin, *The Message of the Scrolls* (N.Y.: Simon & Schuster, 1957), p. 188.

⁴F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Grand Rapids: W. B. Eerdmans, 1961), p. 141.

⁵K. Stendahl, *The Scrolls and the New Testament* (N.Y.: Harpers, 1957), p. 1.

⁶Bruce, *op. cit.*, p. 138.

⁷Edmund Wilson, *The Scrolls from the Dead Sea* (N.Y.: Oxford University Press, 1955), p. 108.

⁸Stendahl, *op. cit.*, p. 6.

⁹R. K. Harrison, *The Dead Sea Scrolls, an Introduction* (Harper Torchbook, 1961), p. 102.

¹⁰Bruce, *op. cit.*, p. 144.

¹¹Stendahl, *op. cit.*, p. 2.

¹²Most popular books on the Scrolls, including all referred to so far in these footnotes, contain a chapter on the Scrolls and the New Testament. Stendahl's entire book is devoted to the subject, and lists of points of resemblance may be found in J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* (Naperville, Ill.: A. R. Allenson, 1959), p. 98; A. Dupont-Sommer, *The Jewish Sect of Qumran and the Essenes* (London: Vallentine, Mitchell, 1954), pp. 147-166.

¹³These points are brought up by W. F. Albright and discussed by Bruce, *op. cit.*, p. 146. Largely devoted to minimizing any resemblances between the Scrolls and the New Testament is A. R. C. Leane, *Guide to the Scrolls* (London: SCM Press, 1958), pp. 68ff, and G. Graystone, *The Dead Sea Scrolls and the Originality of Christ* (N.Y.: Sheed and Ward, 1956), see especially pp. 26, 63.

¹⁴"This Messiah was different from any kind of Messiah expected at Qumran . . . and all the accompaniments of messianic expectation had their meaning transformed," with the coming of Christ; Bruce, *op. cit.*, p. 147. This is exactly the situation in the Book of Mormon: "Old things are done away, and all things have become new"; 3 Nephi 12:47.

¹⁵Stendahl, *op. cit.*, pp. 11-16.

¹⁶Leane, *op. cit.*, pp. 69, 71.

¹⁷*Ibid.*, p. 70.

¹⁸"A Jeremiah or an Ezekiel could and did read the past biblical history while each was making history to come. Neither could have named many books that were ultimately to constitute the Old Testament"; E. A. Speiser, in *Centennial Review of Arts and Science*, IV (1960), No. 2, p. 210. The same would apply to Qumran.

¹⁹This system has been examined in an article by Bo Reicke in Stendahl, *op. cit.*, pp. 143-156.

²⁰Mosiah 18:18.

²¹*Ibid.*, 18:5-6.

²²Bo Reicke comments on this; *op. cit.*, pp. 154-6.



... PARTING WITH PEOPLE WHO GO THE WRONG WAY ...

RICHARD L. EVANS

There is a sentence from Abraham Lincoln which says: "Stand with anybody that stands right and part with him when he goes wrong."¹ We have talked before of being in the right places for the right purposes to realize the right results; and of being in the wrong places for the wrong purposes for the wrong results. Now this citation from Lincoln suggests being with the right people for the right purposes. We all like to be popular. We all like to be approved. Most of us like to live with as little friction as possible, as little misunderstanding, as little of variance from the crowd as we can, within the limits of our own convictions. But because of mistaken loyalty, or false pride, or misplaced confidence, or other reasons, many have gone the wrong way by following people who were going the wrong way. Sometimes loyalty is given as the reason—but is one really loyal when he is disloyal to his better self, or disloyal to the law? Is one really loyal when he disregards what is good? Following the wrong people to the wrong places may not be an act of loyalty at all. Indeed, we may be much more loyal when we refuse to follow people to the wrong places, because if we don't follow them, they may think more earnestly about their own errors and turn back from what they shouldn't do or where they shouldn't go, if we set before them an example and have the courage to take independent action. We have to do our own thinking, make decisions, live by principles, with courage to assert ourselves, courage not to follow the crowd when it is going the wrong way. And we can't really exonerate ourselves or make a wrong thing right merely because it is participated in by more than one person. The basis of judgment must be the judgment of individual acts, and a wrong isn't right simply because it is done by a crowd. It is often lonely to part company with people who are going the wrong way, to turn back from a wrong road, but not nearly so lonely as it is to go to the end of it. We ought to follow good things as far as they go, with loyalty for lawful and proper purposes, but not for the wrong things, not for improper purposes. To cite again the sentence from Abraham Lincoln: "Stand with anybody that stands right and part with him when he goes wrong." What other advice could anyone give, in honor and in honesty?

¹Attributed to Abraham Lincoln.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, August 29, 1965. Copyright 1965.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

*The Bible, the Scrolls,
and the Book of Mormon—
a Problem of Three Bibles—Continued*

● (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.

The arresting point here is that a number of recent studies reach the conclusion that the mysterious demise of the Mayan civilization was brought about by just such exclusion of the masses from participation in the life of the great religious centers. The Mayan cities were not "cities in our sense of the word," we are told, but "ritual centres, where the people gathered for festivals but where nobody lived. Priests and nobility resided on the outskirts, the people in scattered settlements."²³ There came a time when "one by one the great ceremonial centres . . . were deserted. In some the end came so quickly that buildings were left

half-finished. . . ." And yet "the peasants appear to have remained in their homes." What could have happened? "The most logical explanation," writes J. E. S. Thompson, "is that the old cooperation of peasant and hierarch broke down, and that the peasants revolted and drove out or massacred the small ruling class of priest-nobles and their immediate followers."²⁴ In the end the poor took their revenge on the haughty priests who excluded them from the ceremonial places which had been built with the labor of their own hands. This would seem to have been an old pattern of things in the New World, by no means limited to the later Mayas. Alma describes it clearly.

Speaking of cities, the ancient Near Eastern "ideal of city planning" was that of Uruk, "whereby Uruk was divided into three equal areas—urban, garden and meadow—plus the temple precincts." The same system is apparent in the Book of Mormon.²⁵ And this brings us to another type of parallel. For after all, there is a good deal of secular information in the Book of Mormon. If the Dead Sea Scrolls are (in Professor Yadin's words) but "a tiny window" on one phase of Israel's past, so is the Church led by Alma but part of a much larger picture, to see which we must look through many more windows and much older ones.

(36) We have discussed at book length the Book of Mormon picture of ancient desert life—the tent-culture, the family affairs, the hardships and secrets of survival, the desert terrain, the ways of nomads and hunters, etc. Many authentic Arabs have read both the Book of Mormon and our commentary and found the former

convincing and the latter not too objectionable. (37) Then there is the Liahona, as strange a gadget as one might well imagine, but completely vindicated by recent studies of those ancient divination arrows which used to guide the Hebrews and the Arabs in their wanderings. In fact Tha'labi, perhaps the most amazingly well-informed of all Arabic writers, knows of a Hebrew tradition that Moses led the children of Israel through the wilderness with the aid of a double arrow mounted on the end of his staff that served as a director.²⁶ (38) To the dozen vivid desert pictures reported in Lehi's dreams, we have added in the present articles the clue of the filthy water—another queer and disturbing image, but thoroughly substantiated in the apocryphal literature.

A much earlier migration than Lehi's, as reported in the Book of Mormon, brings us face to face with (39) the Epic Milieu with its heroic tradition of literature, first brought to light as a historical reality by Chadwick in the 1930's, but again, as we have shown at considerable length, vividly and fully set forth in the Book of Ether. This is good for at least a score of parallels, but we shall take them altogether, only adding the case of (40) the strange ships of the Jaredites, which can be matched in the oldest traditions of the Deluge, and by (41) the shining stones with which they were illuminated, the equal of the Liahona for oddity, but well attested by the earliest records of the race.²⁷

On the technical side we might mention (42) the growing awareness of the use of steel by the ancients, since nothing was more

ridiculed in the early days than the Book of Mormon's mention of steel. In particular Nephi's steel bow, another extreme oddity, would seem to have its companions among his contemporaries.²⁸ (43) Within the last ten years much has been made of the surprising extent to which the ancient Americans used cement, concrete, and gypsum in their building operations; it is now suggested that the overlavish detail, the extremely high relief, and tendency to round off all angles characteristic of early American architecture are the direct result of working in that plastic medium.²⁹ (44) It took a student of modern com-

puter techniques to discover that the monetary system which the Book of Mormon says the Nephites worked out for themselves as the most efficient they could devise actually is the one system which requires the least number of coins to change hands in a large number of transactions.³⁰

(45) So many ancient records on metal plates have come to the world's attention in recent years that it is hard to realize today that the mere idea of a book on gold plates was considered the number one absurdity of the Book of Mormon for generations. We might mention the translation of more

(Continued on page 1165)



President E. Eldon Tanner of the First Presidency examines ancient jar from the Qumran Caves, recently obtained by the Church through the Palestine Archeological Museum.

Since Cumorah
(Continued from page 1091)

gold Darius plates that first came out in 1951, since the content of these is a mixture of history and piety much in the manner of the Book of Mormon.³¹

But of all the possible ties between the Book of Mormon and the Old World, by far the most impressive in our opinion is (46) the exact and full matching up of the long coronation rite described in the book of Mosiah with the "standard" Near Eastern coronation ceremonies as they have been worked out through the years by the "patternists" of Cambridge. Imagine a twenty-three-year-old backwoodsman in 1829 giving his version of what an ancient coronation ceremony would be like—what would be done and said, how, and by whom? Put the question to any college senior or dean of humanities today and see what you get. To the recent pronouncements of the "Cambridge school" that conform so beautifully to the long description of Mosiah's enthronement, we may add another interesting bit of confirmation. In the tenth century AD, Nathan, a Jewish scholar living in Babylon, witnessed the enthronement of the Prince of the Captivity, carried out by the Jews in exile as a reminder of the glories of their lost kingdom. Since no regular coronation is described in the Bible, and since the rites here depicted conform to the normal pattern of a Near Eastern coronation, we have here a pretty good picture of what a coronation in Israel would be like in Lehi's day.³²

The new king is set aside by the elders on the Thursday preceding his coronation. The elders are also in charge in the Book of Mormon, though they do not figure in the precoronation arrangements in the book of Mosiah because this was an unusual case in which the old king was still living—it is he who

designates and crowns his successor. All the people "great and small" are then summoned to the royal presence, each being required to bring the most precious gift his means can afford. In return the Prince of the Captivity entertains them all at a great feast of abundance. The day before the coronation a high wooden tower (*migdol*) had been built. This was covered with precious hangings, and concealed within it was a trained choir of noble youths which under the direction of a precentor led the congregation in hymns and antiphonals preparing for the new king's appearance. This explains how at the coronation of Mosiah all the people would respond to the king in a single voice—it was the practiced and familiar *acclamatio* of the ancient world. Thus the conductor would say, "The breath of all the living. . .," whereupon the choir would answer, ". . . shall bless thy name," and continue until they reached the passage known as the Kedusha, when the entire multitude would join in the familiar words. After this all the people sat down.

When the preliminaries were over, the king, who until then had remained invisible, appeared dramatically on the top of the tower, which until then held only three empty thrones. At the sight of him all the people stood up and remained standing while he seated himself, to be followed after a few moments by the head of the Academy of Sura, who sat on a throne to his right, though separated from him by an interval, and a little later by the head of the Academy of Pumbeditha who sat on the king's left. This of course is the image of the "three men" who represent God on earth—a Book of Mormon concept, as we have noted above.

Over the king's head alone however was the splendid *baldachin*,

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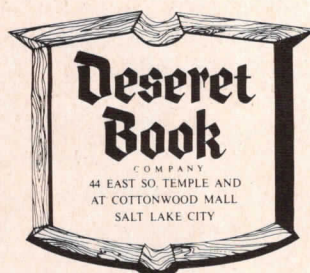
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or royal tent—for as in the Book of Mormon the coronation rite is essentially a camp ceremony. The precentor, who has been the master of ceremonies from the first, then goes under the tent and imparts royal blessings on the new king. In the Book of Mormon the old king, who is still alive, does all this and has general charge of the meeting. Because the blessing cannot be heard by the vast multitude, the chorus of youths standing beneath the throne shout out a loud "Amen!" at the end of it to signify the universal approval.

Then comes the time for the great royal speech, the new king deferring to the head of the Academy of Sura, who in turn courteously defers to the head of the Academy of Pumbeditha, "thus showing deference to one another" and indicating their perfect oneness of mind and purpose. The speech is delivered in the manner of a message from heaven, the speaker "expounding with awe, closing his eyes, and wrapping himself up with his tallith. . . ." The people stood wrapped in silence and overwhelmed by the occasion: "There was not in the congregation one that opened his mouth, or chirped, or uttered a sound. If he (the speaker) became aware that any one spoke, he would open his eyes, and fear and terror would fall upon the congregation."

The royal speech was immediately followed by a question period, in which the king would put questions to the people, who would answer him in the person of a venerable old man "of wisdom, understanding, and experience." Then the precentor (Benjamin) would pronounce a blessing on the people with the special words, "During the life of our prince the exilarch, and during your life, and during the life of all the house of Israel." This is the typical New Year and birthday formula that

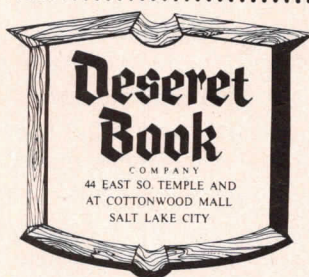
always goes with a coronation. Then the precentor blesses the king and then his two counselors and makes a formal roll call of the people. This is the formal registry of the people described in Mosiah, and while the people are still standing the precentor hands the book of the Law to the new king, who reads to the people the covenant they are entering. When the book of the Law is returned to the ark, all sit down and are regaled by learned discourses on the Law, beginning with one by the king himself. After this the precentor again "blessed the exilarch by the Book of the Law," and all said amen. After a final prayer all the people departed to their homes.

The reader can see for himself how closely these rites conform to the substance and spirit of the coronation of Mosiah. (47) But the most remarkable feature of the whole thing is the nature of the royal discourse on government. In the Book of Mormon Benjamin clearly alludes to the Old World coronation rites in which the king is treated like God on earth, receiving the rich offerings and awed acclamations reserved for divinity; and he also emphasizes the royal obligation to assure victory and prosperity for the land. While he recognizes the value of these things, Benjamin's whole speech is devoted to giving them a special twist—the homage and the offerings are very well, but they are for the heavenly king, not for Benjamin, who is only a man; victory and prosperity will surely follow, but they come not from him but from God.³³

In a study entitled "The Refusal of the Kingship as a Characteristic of Royal Authority in the Old Testament," K.-H. Bernhardt has shown at great length that it was the custom for the king in Israel from very early times to deliver a formal address on government at his coronation, in which he would



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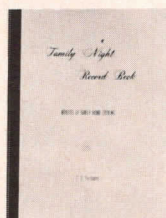
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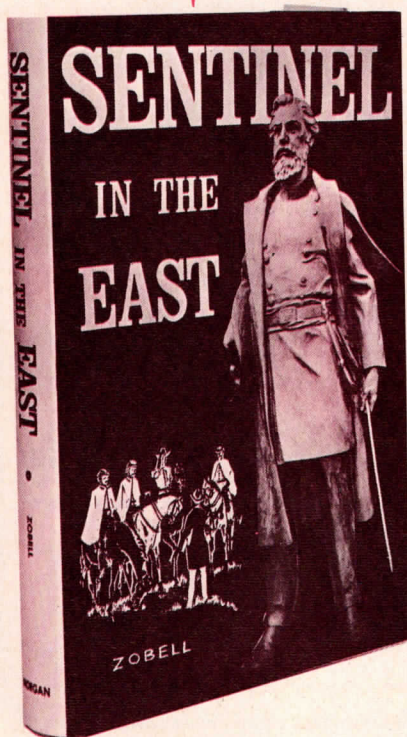
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formally renounce the idea of kingship as accepted by all the rest of the ancient world, specifying that he was merely a humble instrument in the hands of God, the real King. Thus Israel shared the prevailing Oriental forms of the coronation while giving them a very special meaning.³⁴ This is exactly what we have at the enthronement of Mosiah. Bernhardt gets a good deal of his evidence from the Old Testament himself; yet it took the perspicacity of a modern scholar to discover, in 1961, the institution and the idea which are so clearly set forth in the Book of Mormon.

And speaking of conflicting concepts of government, we should point out that at the time Lehi left Jerusalem, the ancient world was experiencing, as the most significant aspect of the "Axial Period," a major cleavage between two philosophies of life, the one excluding the supernatural of "the other world" from its calculations and the other including it in any attempt to explain human experience. This cleavage between what the Greeks called the Mantic (inspired, prophetic) and the Sophic (naturalistic, intellectual) was to mark the history of Western thought forever after. It split Lehi's family down the middle, and they took it with them to the New World: (48) nowhere can one find more lucid and telling expositions of both the Mantic and the Sophic views than in the pages of the Book of Mormon.

The Book of Mormon opens windows on a number of strange and forgotten customs and traditions that are just now being brought to light. (49) Moroni's mustering of the hosts certainly follows the old Jewish pattern as first brought to the world's attention in the so-called Battle Scroll, with its inscribed banners and high-sounding slogans and the rending of the people's garments.

For a while it was disputed whether the order of battle in the Millhama Scroll was not merely an idealized picture of some imaginary angelic army of the future, but today it is conceded that the men of Qumran really did follow a military discipline.

FOOTNOTES

³³J. E. S. Thompson, in Ed. Bacon (ed.), *Vanished Civilizations* (N.Y.: McGraw Hill, 1963), p. 146.

³⁴*Ibid.*, pp. 166-8.

³⁵C. Gordon, *Before the Bible* (N.Y.: Harper & Row, 1962), p. 85; a recent discovery "of the greatest interest." Cf. Helaman 7:10.

³⁶Tha'labi, *Quissas al-Anbiyah* (Cairo, 1921). Such a device is depicted as the emblem of the legendary divinity who led the first migration to Egypt; E. Massoulard, *Prehistoire et Protohistoire d'Egypte* (Paris: Institut d'Ethnologie, 1949), p. 489. See our article, "The Liahona's Cousins," in *The Improvement Era*, 64 (February 1961), pp. 87ff.

³⁷See Ch. 25, pp. 273-291 in the 1964 edition of H. Nibley, *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book).

³⁸*Ibid.*, p. 187.

³⁹T. Proskouriakoff, *An Album of Maya Architecture* (Norman, Oklahoma: University of Oklahoma, 1963), pp. xv-xvi, 4, discusses the phenomenon.

⁴⁰R. Smith, in *The Improvement Era*, 57 (May 1954), pp. 316ff. Cf. Alma 11:4ff.

⁴¹H. H. Paper, in *Journal of American Archeological Society*, 72 (1953), pp. 169f.

⁴²Nathan Ha-Babli, "The Installation of An Exilarch," Ch. X of B. Halper, *Post-biblical Hebrew Literature* (Philadelphia: Jewish Publication Society of America, 1943), pp. 64-68; the Hebrew text in Vol. I (1946), pp. 37-40, under the same title.

⁴³See *An Approach to the Book of Mormon* (1964 ed.), pp. 247ff.

⁴⁴K.-H. Bernhardt, *Das Problem der Altorientalischen Königsideologie im Alten Testament* (Leiden: E. J. Brill, 1961), Chap. VI.

(To be continued)

"And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father."

(3 Nephi 17:15-16.)

SINCE CUMORAH

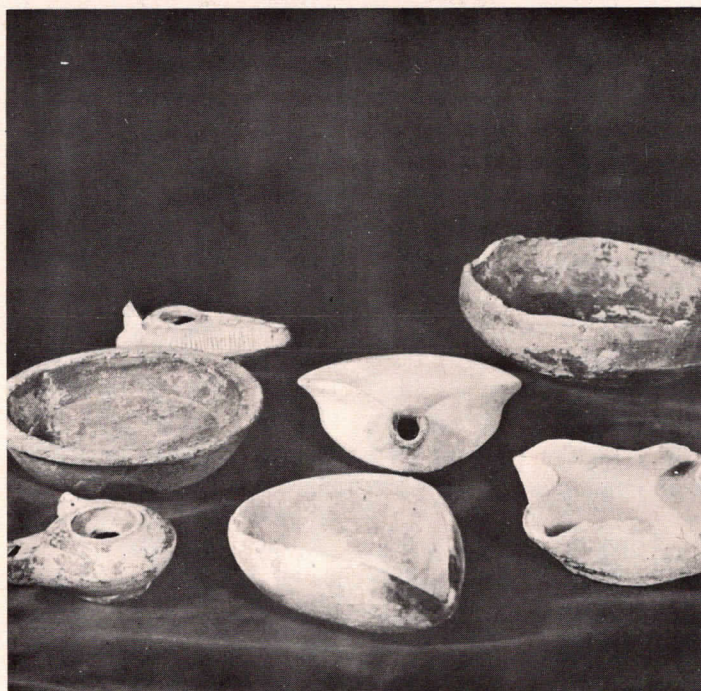
NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

[*Dr. Nibley continues with the windows that the Book of Mormon opens on strange and forgotten customs and traditions that are just now being brought to light.*]

● (50) Some years ago we called attention to the undeniably Iranian background to the story of Moroni's "title of liberty" in the story of Kawe, the founder of the religious brotherhood of the Magi, who with his leather

apron borne aloft as a banner rallied the people to gain their freedom and thus laid the traditional foundations of the Persian nation.³⁶ It is still not clear how Iran gets into the picture, but nothing is more certainly agreed upon among scholars today than that Iranian influences are *very strong* in the



These rare artifacts, ancient wooden dishes and earthen oil lamps, found in Jordan were obtained recently by the Church through the Palestine Archaeological Museum.

Dead Sea Scrolls.³⁷ Moroni, however, while actually announcing that he is following a familiar Old World tradition, traces the custom back not to the founder of the Magi but to the founder of Israel, Jacob himself. (51) He recalls to the minds of his hearers a story with which he indicates they are

all quite familiar, the story of the two halves of Joseph's garment and what they meant. The story has been preserved from ancient Jewish sources in the pages of Tha'labi, but I have never found it anywhere else nor ever seen a translation of Tha'labi. Where could Joseph Smith have got it?

(52) In the Book of Mormon we meet with a peculiar rite of hanging.

When a notorious debunker of religion was convicted of murder, "they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered

an ignominious death." (Alma 1:15.) A like fate was suffered centuries later by the traitor Zemnarihah. This goes back to a very old tradition indeed, that of the first false preachers, Harut and Marut (fallen angels), who first corrupted the word of God and as a result hang to this day between heaven and earth confessing their sin. Their counterpart in Jewish tradition is the angel Shamozi, who "repented, and by way of penance hung himself up between heaven and earth."³⁸ These may be only old legends, but they were legends that certain ancient people took very seriously, and they are known to the author of the Book of Mormon.

(53) The Book of Mormon contains a remarkable account of a plague of serpents in the early days, long before Lehi's time, that made life very hard for the cattle, and of how the snakes were finally exterminated in the rule of a great king, who also led his people in big communal hunts. It all sounds very archaic, and it can be paralleled very closely in the Egyptian records that recall how the serpents once plagued the cattle and how the settlers of the land under their great migratory king exterminated the serpents and then divided the land into hunting domain and farm land, exactly as did King Lib.³⁹

(54) Another oddity of the "protohistoric" period in the Book of Ether is the staging of an uprising at the end of 42 years of a king's reign. (Ether 8:10, 15, 32.) Why 42? Whatever the reason, it is interesting to find in the oldest king-list of Mesopotamia among regnal years that are obviously symbolic and astral (most being multiples of 12, 36, or 52) a significant number of reigns that are multiples of 42—2100, 840, 420, 2310, 21.⁴⁰ The

number 42 is even more significant in the Pharaonic economy, where the 42 nomes and the 42 blessings of the king's coronation have a symbolic significance, and the king must be replaced at the end of a regnal period divisible by six or seven years.⁴¹ The reasons for this we do not know, but the reality and the antiquity of the traditions match very well in the Old World and the New.

The Book of Mormon is so generous with proper names that no other evidence should be necessary to establish its authenticity. Along with a sprinkling of Arabic, Greek, and possibly Hittite or Hurrian names, more than two hundred proper names are almost equally divided between Hebrew and Egyptian forms. Incidentally, (55) the prevalence in Palestine of Egyptian culture circa 600 BC is one of the claims for which our text was long held up to ridicule, but today a lot is known about the really intimate cultural ties between the two peoples. (56) A large part of the Hebrew names in the Book of Mormon are nonbiblical, but preserve the authentic forms of the Hebrew names of the period as attested in newly discovered documents.⁴² Some important place names we have only in translation in the Book of Mormon, the best known being Bountiful and Desolation. Bountiful is a typical colonizer's name (cf. Olbia, Euxin), while it is known that the ancient Semites gave the name Hormah, meaning Destruction or Desolation, "to any scene of defeat."⁴³

(57) Book of Mormon theophoric names such as Gadianhi, Kori-hor, Amnihor, etc., follow the proper rules of construction with the conventional employment of mimation and nunation. (58) The Egyptian names even fall into the

Old World statistical pattern with an absolute predominance of the name Ammon, with Manti second in order, and a heavy emphasis on names beginning with "Pa" and high frequency of the elements "mor" and "hor."⁴⁴ (59) It is hard to explain bull's-eyes like Kori-hor, Pahoran, and Paankhi as pure accidents. Paankhi was a popular Egyptian name in the seventh century BC, but it was not known until the end of the last century; and what American would dream of cooking up such combinations as "aa" or "kh"? Interestingly enough, there are two separate Kori-hors (the name is spelled variously) in the Old World, the one a genuine Egyptian name (Kheri-hor, Hurhor, etc., was a high priest and chief judge who seized the throne in 1085 BC), and the other of Asiatic origin going back to the dawn of history.⁴⁵ This is interesting because there are also two forms of the name in the Book of Mormon, the one (Corihor) being an important Jaredite name, and the other (Kori-hor) the name of a Nephite chief judge.

(60) Of particular interest is the name Hermounts because of its extreme oddity. Until two years ago this writer always passed it by in silence, being unable to make anything of it. But when a student asked for an explanation of the word in its Book of Mormon context, its source became instantly clear: Hermounts in the Book of Mormon is the wild country of the borderlands, the hunting grounds, "that part of the wilderness which was infested by wild and ravenous beasts." (Alma 2:37.) The equivalent of such a district in Egypt is Hermonthis, the land of Month, the Egyptian Pan, the god of wild places and things. Hermounts and Hermonthis are close enough to satisfy the most exacting philolo-

gist.⁴⁶ (61) The Egyptian Month of Hermonthis was an extremely popular figure in Lehi's day, to judge by the great frequency with which his name occurs in the composition of proper names in various forms: Montu, Mendes, Menti, etc.; it is the Book of Mormon Manti, next to Ammon, the commonest name element in the Nephite onomasticon.⁴⁷

A surprisingly large number of studies have appeared in recent years on the subject of Egyptian names for the Red Sea, the reason being that the Egyptians had many names and were always making up others. Especially in the late period, according to a recent report, the Egyptians were fond of "evolving new names for different seas."⁴⁸ (62) Again, the reason for the odd practice is not known, but it is entirely in keeping with Lehi's behavior: "And we beheld the sea, which *we* called Irreantum, which, being interpreted, is many waters." (1 Nephi 17:5. Italics added.) "Many waters" is a typical Egyptian designation (that is the meaning of Fayyum, in fact), but what about "Irreantum"? It is not a Semetic name, and Lehi even goes to the trouble of translating it. It has recently been shown that one of the more common Egyptian names for the Red Sea was Iaru, which is not Egyptian and the meaning of which is unknown.⁴⁹ That would take care of the "Irre-" element in Lehi's name, while "-antum" can be matched by two characteristic Egyptian forms, *iny-t* and *'anjt*, both describing large bodies of water, the former possibly the Gulf of Suez, the latter the "Waters of Busiris." On the other hand, since "Iaru" has never been explained, could it be related to the old Indo-European word for "sea," the Hittite form of which is

arunash?⁵⁰ *Aru-na-sh* corresponds closely enough with Irre-an-t(um), but we won't include it among our more valid parallels since we throw it in just for fun.

Another name to play with is Rameumptum, designating the high stands at the ceremonial places of the Zoramites, a people who preferred the old customs of the Mulekites to the discipline of the Nephites. The Mulekites, it will be recalled, were a mixed crowd of Near Eastern emigrants who took little stock in the rites and customs of the Jews. Recently Leipoldt has shown that the pillar-sitting monks of Syria, who caused such a sensation in early Christian times, were actually carrying on an ancient pagan tradition in the land, by which a man would mount on a high pillar at some important ceremonial center and from the top of it pray for the people.⁵¹ The performance of the Christian stylites consisted of endless gyrations atop a high pillar. A large number of related Greek words describe the idea: *Remb-*, *ramp-*, *rhamph-* imply wild ecstatic circling motions, especially in the air. The word has been traced back to a Phoenician original, *raba-* (Hebrew *rab*), applied to a kind of missile launcher. Could we be here on the trail of our word Rameumptum?

Literary clues to authenticity swarm in the Book of Mormon. (63) The colophons are impressive. The first three verses of the Book of Mormon are a perfect colophon. Most colophons are more abbreviated than this (there are a number in the Book of Mormon). A readily accessible Egyptian one is that at the end of the famous "Story of the Shipwrecked Sailor."⁵² Here the reliability of the writer is established, the source of his information given with the

explanation that this document has been written with his own fingers. (Cf. 1 Nephi 1:3: "And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.") Incidentally, the name-pair is interesting: the scribe is Amoni the son of Amonah—a combination strongly reminiscent of certain Book of Mormon family names.

(64) In these articles we have pointed out the authentic form of the Testament of Lehi as thoroughly typical of a large number of early Jewish apocryphal writings, as (65) some years ago we noted that Lehi's "qasidah" (1 Nephi 2:9-10) fits every specification of the earliest known form of desert poetry. (66) We have also called attention above to the way in which the biblical quotations in the Book of Mormon depart from the Masoretic and Septuagint texts at those very places (and only there) where those two disagree with each other, showing that the original readings have been lost. (67) The much-ridiculed Book of Mormon practice of beginning every sentence with "It came to pass" or "Behold" is now vindicated as conventional Egyptian usage.⁵³ (68) Also the term "reformed Egyptian" has been assailed with furor for many years. When the Book of Mormon was published, Champollion had not yet applied the name of "demotic" to that remarkable Egyptian shorthand which became the vogue in Lehi's day: actually, "reformed Egyptian" is exactly what demotic is.⁵⁴

The occasional change of person or number in the midst of a sentence in the Book of Mormon, though bad English grammar, is really characteristic of the ancient prophets (and the Dead Sea
(Continued on page 44)

Since Cumorah
(Continued from page 34)

Scrolls), who when their speech becomes wrought up or inspired are apt to confuse singular and plural, second and third persons.⁵⁵ This we give as a vindication rather than a significant parallel. There are many such minor details that might be pointed out: the consistent use of the word "seed" for progeny, for example, is actually as common in Egyptian as in the Book of Mormon.⁵⁶

(69) The peculiar custom of Book of Mormon generals of informing the enemy commanders of their plans and asking for and actually receiving certain concessions before a battle has been the subject of intense ridicule in the past. Today such a procedure would be considered insane, and yet we know it was followed by Lehi's contemporaries in the Old World. One of them, with the good Book of Mormon name of Paankhi, actually "commands his generals to give the enemy choice of time and place for the fight."⁵⁷

(70) As a literary challenge, the balance of history and scripture in the Book of Mormon would present a problem baffling the ablest scholar. Only very recently has E. A. Speiser commented on the situation as it actually was in Old Testament times in terms that exactly fit the Book of Mormon:

The theme of the Bible, he says, is history, "the history of a society embarked on a specific quest. . . . A Jeremiah or an Ezekiel could and did read past biblical history while each was making biblical history to come. Neither could have named many books that were ultimately to constitute the Old Testament." All this, as we have seen, applies with equal force to Nephi, who seems to have just the same idea of the Scriptures as do Jeremiah and Ezekiel.⁵⁸

An Identification Test. It is to the Apocrypha rather than to the Bible that one must turn for much of the peculiar imagery in the Book of Mormon, and that is significant because (71) the Apocrypha in question were unknown to the world of Joseph Smith. We have noted above such images as the fountain and tree of life, the olive tree, the filthy water, the three men in white, the great and spacious building, the straying in the desert, etc. But equally worthy of study is the language in which these ideas are presented. Even using the texts of present-day translations of early Apocrypha, we can mix up sentences from them with sentences from Joseph Smith's translation and defy even experts to tell which come from the Old World documents and which from the New. Let the reader decide which of the following are taken from the Book of Mormon and

which from the Apocrypha. None of the translations are ours.

1. Let us prepare our souls that we may enter into possession of, and not be taken possession of.⁵⁹

2. (In preparing for the Messiah) they have become free forever . . . to act for themselves and not to be acted upon, . . .⁶⁰

1. But judging them little by little thou gavest them an opportunity of repentance, Thou knewest their nature was evil.⁶¹

2. And thus the devil cheateth their souls, and leadeth them away carefully down to hell.⁶²

1. He that diggeth a pit shall fall into it, and he that setteth a snare shall be taken in it.⁶³

2. . . . that great pit which hath been digged for the destruction of men shall be filled by those who digged it, . . .⁶⁴

1. Woe to you, ye rich, for ye have trusted in your riches, and from you your riches shall depart.⁶⁵

2. But wo unto the rich, . . . their hearts are upon their treasures. . . . And behold, their treasure shall perish with them also.⁶⁶

3. . . . because they have set their hearts upon their riches, I will hide up their treasures. . . .⁶⁷

4. . . . ye are cursed because of your riches, and also are your riches cursed because ye have set your hearts upon them, . . .⁶⁸

1. . . . may the Lord bless thee forever, for thy seed shall not utterly be destroyed.⁶⁹

2. Fulfil my prayer, to leave me a posterity on earth, and not destroy all the flesh of man. . . .⁷⁰

3. . . . he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, . . .⁷¹

1. And now my children . . . how awful it is to come before the face of the ruler of heaven. . . . who can endure that endless pain?⁷²

2. . . . they are consigned to an awful view of their own guilt . . . which doth cause them to shrink from the presence of the Lord into

GREAT-GRANDMA'S BIBLE
BY RUBY WATERS ERDELEN

*Its furrowed cover brown and frayed with years
Of hardship make this book more precious still,
Creased by an Indian's arrow, marked by tears.
With few possessions but steadfast mind and will,
Great-grandma with the Saints had journeyed west,
Pushing handcarts weary-paced and slow.
True courage outweighed strife, their efforts blest
As scriptures, from this book, by campfire glow
Renewed their faith to trudge across the miles
Of wilderness, though danger charged the way.
And hope was newly born transcending trials
In trustful prayer, hymns sung at close of day.
Before me now, dimmed pages open wide,
Great truths revealed, their message sanctified.*

a state of misery and endless torment, . . .⁷³

Here we seem to have a plain case of plagiarism: In a father's warning to his children the operative words are "And now my children" (And again my brethren—Mosiah 3:1), *awful*, the *face* of the ruler of heaven (the presence of the Lord), *endless pain* (endless torment), all occurring in that order. The only trouble is that the document from which the Book of Mormon is plagiarizing was not discovered until 1892.

These parallels illustrate the fact that in the preachments of the Book of Mormon we are dealing with a consciously formulaic, that is, deliberately unoriginal, type of literature. This readily explains the parallels; but if the Book of Mormon were not a genuine literary product of its age, it would not survive for an hour set against the ancient stereotypes.

Some Newly Found Scrolls: As long as new documents continue to be discovered, the comparative study of the Book of Mormon must necessarily remain an open-ended operation. A brief glance at some of the more important scrolls that have not yet appeared in book form or been translated into English will show that the value of the later finds is not a whit behind that of what has gone before.⁷⁴

The *Florilegium* ("Bouquet"; 4Q flor. I) is so called because it is a selection of proof-texts from different prophets, all of whom look forward to the fulfilling of God's plan on earth. In this fragment 2 Samuel 7:10-11 is explained as referring to the house of the Lord that shall be built in the last days, while Exodus 15:17f shows that only the elect of Israel "who hold sacred the Name" will be allowed to enter that house which, unlike the other temple, will never be destroyed. For 2 Samuel 7:11 makes it clear that the sons of Belial will never again prevail in

their attempt to carry out "the Plan of Belial (the Evil One), to overthrow the Sons of Light . . . and make their souls captive to Belial by causing them to stray in wickedness." Compare this with 2 Nephi 9:28: "O that cunning plan of the evil one!" and with Alma 12:11: ". . . and then they are taken captive by the devil, and led by his will down to destruction." Next 2 Samuel 7:11-14 is explained as referring to "the shoot of David who will stand beside the Seeker of the Law in . . . Zion in the Last Days, as it is written" in Amos 9:11, referring to "the Ark [tent, shrine] of David that is fallen which shall rise again for the salvation of Israel." The opening line of the First Psalm is next explained as referring "to those who have strayed from the road, as it is written in the Book of the Prophet Isaiah, looking forward to the Last Days." It then cites Isaiah 8:11 as applying to "those of whom it is written in the Book of Ezekiel the Prophet," quoting Ezekiel 37:23, a significant chapter. Then there is reference to the sons of Zadok seeking their own counsel, "the counsel of the church," that is, setting up their own church; and lastly Psalm 2:1-2 is quoted as describing the rage of the opposition—the Gentiles—against "the Chosen of Israel in the Last Days."⁷⁵

It would be hard to find in any so brief a fragment a more concise and telling description of the restoration from the Latter-day Saint point of view or a neater bouquet of Book of Mormon sentiments. The reference to David calls our attention to another newly published fragment, called *The Patriarchal Blessing* (4Q patr), which reads like a typical "testament" and is a commentary on Genesis 49:10: "The rule shall not depart from Judah. . . ."⁷⁶ This it explains as meaning that "as long as Israel has dominion there will always be one of the House of

David on the throne," and that the support of all Israel can be counted on "until the true Messiah, the shoot of David, to whom and to whose seed the covenant of the kingship is given over his people for generations without end." This is important because until now scholars have maintained that the Qumran people knew nothing of the Messiah of the house of David and therefore have no real connection with the later Christians.

(To be continued)

FOOTNOTES

⁷³An *Approach to the Book of Mormon* (1964 ed.), pp. 175-7.

⁷⁴The *Scrolls* . . . witness to the fact that once more the impact of neighboring cultures of the Near East has fertilized Jewish religion. At this juncture the Iranian influence has been especially strong." K. Stendahl, *op. cit.*, p. 5.

⁷⁵Discussed by George Sale in the commentary of his famous translation of the *Koran*, Ch. II, verse 96. Cf. *The Secrets of Enoch*, 7:1-4.

⁷⁶See *The Improvement Era*, 59 (June 1956), pp. 390ff.

⁷⁷The lists are in A. Deimel, *Sumerische Grammatik* (Rome, 1924), pp. 127f, 245ff, 249f, 255f, 263ff, 270f, 275f, 278f.

⁷⁸On the length of reigns, G. Wainwright, *The Sky Religion in Egypt* (Cambridge University, 1938), pp. 70 (note 1), 78-83, 91, 104, 106. On the symbolism of 42, E. A. W. Budge, *Ostris* (N.Y.: University Books, 1961), I, 340-3.

⁷⁹Such names are Ahimelech, Gadjahu, Jahaz, etc., in A. Reifenberg, *Ancient Hebrew Seals* (London: East and West Library, 1950), Nos. 12, 13, 19, 23, etc., and Lomni, in the *Testament of Levi*, 12:1.

⁸⁰L. Woolley and T. E. Lawrence, *The Wilderness of Zin* (London: J. Cape, 1936), p. 107.

⁸¹F. Petrie, in *Ancient Egypt* (1924), p. 79, gives a frequency list for late Egyptian, with Ammon scoring 58, Montu (Manti) 26, and Hor 16. On the Mor-Mer-element, P. Langlois, in *Revue Egyptologique*, N. S. I (1919), pp. 148-162. T. Gaster, in *Ancient Egypt* (1932), p. 68, shows that Isaiah 45:15 "definitely plays on the name Amen."

⁸²B. Hrozný, *Ancient History of Western Asia* (Prague: Artia, 1940), p. 111, on the Asiatic version. Cf. Sir Alan Gardiner, *Egypt of the Pharaohs* (Oxford: Clarendon, 1961), p. 157.

⁸³Herodotus, *History*, II, 46, says Month is exactly like the Greek Pan, even to the goat's face and legs, and that the Egyptians call him Mendes.

⁸⁴An upper-Egyptian prince circa 650 BC bore the name Mentu-mehet, which in its Semiticized form (i.e., as it would be in the Book of Mormon) appears as *Manti-mankhi*; *Cambridge Ancient His-*

tory, III, 381. Cf. F. Bisson la Rouge, in *Bul. Inst. Franc. Archeol. Or.*, 40 (1941), 1-49, on forms of the name.

⁴⁸M. Copisarow, in *Vetus Testamentum*, 12 (1962), p. 1. Cf. W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 66 (1931), pp. 37-39, for a list of names and meanings.

⁴⁹J. R. Towers, in *Journal of Near Eastern Studies*, 18 (1959), pp. 150-3.

⁵⁰Hrozny, *op. cit.*, p. 191.

⁵¹J. Leipoldt, *Religionsgeschichte des Orients* (Leiden: E. J. Brill, 1961), p. 10.

⁵²The "Story of the Shipwrecked Sailor" ends with a typical colophon: "This is the complete account as it was written by the hand of a trustworthy scribe, Amoni the son of Amonah," literally, "This goes from its beginning to its end as found in a writing of a scribe reliable of fingers, Amoni the son of Amonah." Text in A. De Buck, *Egyptian Reading-book*, Vol. I (Leyden: Netherlandsch Oosteen, 1948), p. 106.

⁵³H. Grapow, *Das hieroglyphische System*, pp. 23-25, noting (p. 25) "the constant use of 'It came to pass'" in dramatic texts. Cf. P. Renouf, in *Bibl. Arch. Soc. Proceedings*, 1881, pp. 117-181; P. Humbert, in *Archiv für Orientforschung*, 10 (1935/6), pp. 77-80.

⁵⁴For the definition of demotic, W. Spiegelberg, in *Zeitschrift für aeg. Sprache*, 37 (1899), pp. 18ff.

⁵⁵J. Sperber, in *Zeitschrift für Assyriologie*, 32 (1918), pp. 23-33. This occasions one of the principal difficulties in translating the Scrolls.

⁵⁶H. Grapow, *Die bildlichen Ausdrücke des Ägyptischen* (Leipzig: J. C. Hinrichs, 1924), p. 126.

⁵⁷A. H. Gardiner, in *Journal of Egyptian Archaeology*, 21 (1935), pp. 219-223; "Paankhi commands his generals to give the enemy choice of time and place for the fight." Discussed by P. Montet, *Le Drame d'Avaris* (Paris: P. Geuthner, 1941), p. 29, n. 3.

⁵⁸E. A. Speiser, in *The Centennial Review of Arts and Science*, IV (Spring, 1960), No. 2, pp. 207, 210.

⁵⁹*II Baruch*, 85:9. Cf. *I Jeu*.

⁶⁰2 Nephi 2:26.

⁶¹*Wisdom of Solomon*, 12:10, speaking of the Canaanites; cf. *1 Nephi*.

⁶²2 Nephi 28:21, 8.

⁶³*Ben Sirach*, 27:26.

⁶⁴1 Nephi 14:3, 22:13f.

⁶⁵*I Enoch*, 94:8.

⁶⁶2 Nephi 9:30.

⁶⁷*Helaman* 13:20.

⁶⁸*Ibid.*, 13:21.

⁶⁹2 Nephi 3:3.

⁷⁰*I Enoch*, 84:5.

⁷¹2 Nephi 9:53.

⁷²*Secrets of Enoch*, 39:8.

⁷³*Mosiah* 3:25.

⁷⁴The latest and fullest versions of these texts may be found in Ed. Lohse, *Die Texte aus Qumran* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964).

⁷⁵The restored text and translation, Y. Yadin, in *Israel Exploration Journal*, 9 (1959), pp. 95-98.

⁷⁶The text is reproduced with photographs by J. M. Allegro, in *Journal of Biblical Literature*, 75 (1956), pp. 174-6, along with a discussion of many other "Messianic references in Qumran Literature," *ibid.*, pp. 176-187.

God and Country

(Continued from page 18)

of the "old Communist Party, USA," and the party found itself isolated. In order to get back into the mainstream of American life where it could work effectively toward its "historic mission," the Communist Party, USA, sought a means of convincing the public that it had really changed. Could it once more hoodwink the American public? The purpose of the Communist Party Convention of 1957 was to do just that. It was a tactical maneuver designed to fool the public. Through skillful maneuvering and the feeding out of carefully prepared press releases, the Communist Party, USA, sought to create the illusion that it had "broken with the past," shed its old leadership, cut its ties to Moscow, and was now a new and independent political party.

The clear purposes behind such moves were, of course, to gain greater mass acceptance, circumvent government prosecution, lay a mass foundation for unity with left-wing groups, establish more front groups, recruit new members, win back hesitant financial "angels," and still unrest in the rank and file, particularly following Hungary.

The facts emerging from behind the smoke screen showed once more the duplicity and deceit—the false face—of communism. The Communist Party, USA, while at the convention, reaffirmed its adherence to basic Marxism-Leninism. It retained its name and traditional organization. It continued a majority of its old leadership and reaffirmed its acceptance of "proletarian internationalism." It refused to take a stand against the slaughter in Hungary, or against tyranny and anti-Semitism in the Soviet Union. At no time did it declare independence of the Soviet Union, disavow loyalty to the Soviet Union, or urge freedom for the satellites. And, following the convention, the Communist Party, USA, was hailed by the Soviet press for remaining loyal "to the principles of Marxism-Leninism!"

Do we need any other reminder that it was Lenin who said: "... legal work must be combined with illegal work. ... The party which ... does not carry on systematic,

allsided, illegal work in spite of the laws ... is a party of traitors and scoundrels ...?"

It was Lenin, too, who said: "... Only one thing is lacking to enable us to march forward more surely and more firmly to victory, namely, the full and completely thought out appreciation by all Communists in all countries of the necessity of displaying the utmost flexibility in their tactics. ..."

In the face of such injunctions, are we to believe what we hear? Or are we to look behind the words for the deeds?

Naked communism—Marxism-Leninism—is rejected wherever the truth about it is fully known. In order to recast the world in the communist mold, therefore, the promoters of the ideology show their "flexibility" by disguising their objectives. The glowing promise thus becomes the chocolate coating concealing the poison underneath. The "workers' paradise" is in reality a vast slave labor camp built on a charnel house of bones. Indeed, it is "by their fruits ye shall know them."

Exactly what is the situation confronting Americans today with relation to communism?

We face an immense slave empire whose rulers utilize deceit and duplicity as techniques of government and diplomacy. Under those rulers the slave empire of communism is engaged in absolute and total war on the economic system of the United States. It is striving ceaselessly to capture our markets, destroy our trade, and, through infiltration and subversion, tie up our industrial development at home.

Entirely apart from the unrelenting attack on our economic system, international communism is striving to isolate the United States from all other nations of the world. This is by no means limited to our free-world allies in Europe and Asia. Continuous efforts are made to drive wedges between the nations of the Western Hemisphere. William Z. Foster, former National Chairman of the Communist Party, USA, has explained why. He indicated that when this nation yields to the Soviets, it will "doubtless carry with it all those countries of the three Americas" not yet sovietized. World domination—the historic mission of communism—

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

As new documents are discovered the comparative study of the Book of Mormon goes forward. We continue a brief glance at some of the more important scrolls that have not yet appeared in book form nor been translated into English.

● The fragment labelled IQSb is the *Blessing Scroll* and contains five blessings.⁷⁷ The first is addressed to those “who hold fast to God’s holy covenant and are perfect in walking in the ways of truth.” Such language recalls Luke 1 and clearly indicates that the gospel was indeed restored to and through those righteous few who were looking forward to the Messiah, as is so fully set forth in the Book of Mormon.⁷⁸ Here we are further told that God shall provide “an eternal fountain of living water for them,” that they may receive instruction “in the congregation of the Saints.” The third blessing (the second is badly damaged) says that God shall “set a crown of eternal glory upon thy head, and sanctify thy seed with eternal glory . . . and give thee kingship.” The emphasis on the importance of progeny and kingship is signifi-

cant. The leaders, “the Sons of Zadok, God’s chosen priests,” are blessed to be “perfect ornaments in the midst of the congregation of the saints.” The fourth blessing is also a blessing of leadership and promises eternal crowns and ministration in the presence of angels and of a time when all things shall be “discussed in common council with the saints for time and for all eternity (lit. ‘for an eternal time and for all the ages of eternity’). The leader is one who is “sanctified among his people . . . a light for all the earth in knowledge . . . a diadem for the Most High; for thou shalt bless Him and glorify His Name, and His saints likewise.” Here we get the New Testament idea of “the light of the world.”

The fifth blessing deals with the time when God “restores [renews] the covenant of the church [congregation], that the kingdom might be established for his people forever and that the poor might receive righteous judgment and the meek of the earth receive instruction, that they might walk perfectly in all his ways . . . to reestablish his holy covenant for the solace of those who seek him.” As for the wicked world, it shall be smitten and made desolate by

the power of God’s mouth at a time when they who have received the blessing will go through the gentiles like a young ox(?) (the text is defective) trampling them down.

A small almost perfectly preserved fragment known as the *Testimonia* (4Q test) contains “a collection of Old Testament proof-texts” expressing “the Messianic expectation of the congregation.”⁷⁹ Moses is told to warn the people against apostasy, and God tells them of a Prophet whom the Lord will “raise up from the midst of their brethren like unto thee,” with strict admonition to heed him. (Cf. Deut. 18:18-19.) A man “whose eye is perfect” shall converse with the Lord and see the face of the Almighty, but veiled and at a distance. Then “a star will arise in Jacob, a scepter in Israel,” to prostrate Moab and the sons of Seth. Then there is a strange passage about the giving of “thy Thummim and thy Urim to a man who devoutly serves thee (a *hasid*), whom thou hast tested in Massah and with whom thou hast had controversy by the waters of controversy (Meribah).” This man, it would seem, parted from his father and his mother, his brother and his sons, “because he kept thy



The miracle of the loaves and the fishes.

command and remained faithful to thy covenant." Such men were the leaders of the congregations of Qumran, who here apply the scriptures to themselves. Note how well the type of refugee prophet fits Nephi or his father, who because of their faith left their own people, were tested in the southern desert and on the waters, and even received the Urim and Thummim.

The *Commentary on Nahum* (4Q pNah)⁵⁰ begins with reference to the young lions raging unopposed as representatives of God's wrath against the gentiles and the wicked of Israel—an image that occurs no less than four times in 3 Nephi. Here the Qumran people apply Nahum 2:12 to their own time: the "greedy priests at Jerusalem" are protagonists in a struggle in which the opposition of "opposing groups is depicted as a contest between Ephraim and Manasseh." There is a vivid description of the falling away of Ephraim, who will "seek after smooth things in the last days, and walk in falsehood and deceit," as a result of which "the sword of the Gentiles will not depart from the midst of her congregation."

But after Ephraim has led many astray "through deceptive doctrine

and her lying tongue and false lips—even kings, princes, priests and people . . . who have joined her," in the last days there will come a change: "Many will acknowledge their sins in Israel," when "the evil deeds of all Israel will be made known," and "turn away from their sins and view them with abhorrence because of their guilty pride and the overthrow of Judah's renown." Then at last "shall the meek of Ephraim flee out of the midst of her congregations, and depart from those who have led her astray, and join themselves to Israel."

As to those who sought the smooth and flattering things, "their counsel shall fail and their congregation be dispersed, and they shall not continue to lead the congregations astray, and the meek and simple will no longer sustain their counsel." Nahum 3:8—"Art thou better than No-Amon?"—is explained as meaning that "Amon is Manasseh, and the rivers are the great and noble ones of Manasseh." Manasseh is to profit by the weakness of Ephraim at the time when the humble of Ephraim begin to repent. Next we find that Manasseh had joined "the wicked hosts, the house of Peleg," which

would imply, from the mention of Peleg elsewhere in the Apocrypha, that Manasseh has gone beyond the sea, where he is lost in wickedness. Nahum 3:10 is interpreted as "referring to Manasseh in the last days, when his rule over Israel shall fall," and "his wives, his infants, and his children shall go into captivity while his heroes and noble ones perish by the sword." With a reference to "the godless ones of Ephraim whose cup shall pass to Manasseh," the fragment breaks off.

Students of the Scrolls have called attention to the image of the cup as representing suffering and martyrdom,⁵¹ so it can mean either that Manasseh will have to drink the cup once forced on Ephraim or that the cup which Ephraim forced on Manasseh will be thrust upon him. At any rate, the clear identification of the Book of Mormon people with Manasseh (note also the overwhelming predominance of the name Amon in the Book of Mormon!) should make it easy for anyone to find here all kinds of parallels to prophecies in that book.

In the *Commentary on the 37th Psalm* (4Q pPs 37) "the congregation at Qumran," as Lohse notes, "applied the Psalm to their own situation."⁵² Need we refer again to 1 Nephi 19:23? Psalm 37:8f is explained as "the return to the Law of those who do not hesitate to depart from their wickedness. For all who do hesitate . . . will be destroyed." Verse 9 "refers to the congregation of the Chosen who do his will," and verse 11 to "the congregation of the Poor, who have accepted the time of probation and who will be saved from all the pitfalls of Belial. Verses 14 and 15 "refer to the godless of Ephraim and Manasseh . . . in the time of probation [testing]; but God has rescued them [the Saints] from their hand." The righteous of verse 17 are "they who return to the wilderness, who shall dwell a thousand generations in Israel and with

their seed inherit the whole earth forever"; they shall also be spared the famines and plagues of the last days. Verse 20 refers both "to his Chosen Ones who shall be the heads and leaders," and to the wicked leaders of the opposition "who shall pass away as smoke and wind," while (v. 21f) "the congregations of the Poor . . . shall inherit the earth . . . possess the high mount of Israel and rejoice in its Temple." Next these things are applied to the contemporary feud between the Teacher of Righteous-

ness and the godless priest who sought his death but on whom God will wreak vengeance in the end, as (v. 34) "the congregation of the Poor behold the condemnation of the wicked, his Chosen People who will rejoice in his inheritance."

As they increase in number and tend to be taken for granted, we are apt to forget just how remarkable these prophecies are, coming as they do to us *directly* "in their purity" from the hands of Jews who lived long before Christ.

Light from Egypt. But we must

not forget the companion pieces to the Dead Sea Scrolls. What has Nag Hammadi to say on the subject? Here again we have the library of a devout body of sectaries, preserved by the sands of the desert; but these people, instead of looking forward only to the coming for the Messiah, look both forward and back, since, as we learn from Justin's *Dialogue*, that is the basic difference between Jew and Christian. Both situations are found in the Book of Mormon, however, and the Nag Hammadi writings deal with the second phase, and more particularly with the activity of the Lord among men *after* his resurrection. This is a great stroke of luck, since the most striking and daring part of the Book of Mormon is that dealing with the appearance of Christ to the Nephites after the crucifixion. How do the two versions compare?

Recently this writer went through all available early Christian writings dealing with the activities of the Lord during the forty days after the resurrection and found that with all their pseudognostic corruptions they all have four things in common, these things being demonstrably the original Christian tradition—what remains after all the speculations and embellishments and fabrications have been drained off. The four things are (1) insistence on secrecy, (2) emphasis on the limited sojourn of the Church upon the earth at that time, (3) bodies of doctrine, and (4) rites and ordinances that differ substantially from the teachings and rituals of conventional Christianity. These four things characterize Christ's postresurrectional teaching in the Book of Mormon as well; but since we cannot here examine a score of Coptic texts, we may take as a sampling a writing which no less an authority than Origen claims to be older than the Gospel of Luke, and which was accepted by Christians as perfectly orthodox down to the



"HE CAN WHO THINKS HE CAN"

RICHARD L. EVANS

Long remembered from years back was a book with an intriguing title: *He Can Who Thinks He Can*. The content we do not so much remember, but the title we recall because it was an indication of the faith and courage and confidence required for accomplishment. "He can who thinks he can." It could apply to almost any endeavor—to developing talents, to improving performance, to learning, overcoming habits, repenting, even to moving toward perfection—toward it, if not to it. It is, in its own way, a restatement of our inner resources and suggests what a person can do when he is under the wonderful necessity of trying to do something for himself. Two men may be ill with apparently somewhat the same physical resources, one with a will to live and one without, and with an opposite outcome. Doctors have observed it often. The difference between two athletes may not be altogether physical; there may be an added element of spirit, of will, of morale, with the determination to succeed, to excel. Many accomplish much because they *think* they can, because they have faith they can. Many break habits because they are convinced they can. The discriminating courage to say no at the right time and yes at the right time is of great consequence. Those who move forward are those who have faith, who have confidence they can. The courage to undertake good but difficult things and to see them through is a great quality of character. The Lord God meant us to learn, to use our intelligence, to solve our problems, to decide for ourselves, to face up to facts. "The spirit of self-help," said Samuel Smiles, "is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength."¹ "It is no use saying 'We are doing our best,'" said Winston Churchill. "You have got to succeed in doing what is necessary."² "The way for a young man to rise," said Abraham Lincoln, "is to improve himself every way he can, never suspecting that anybody wishes to hinder him."³ With will, with wanting to, with believing in ourselves, and with believing in the help that can come from outside ourselves, "He can who thinks he can."

¹Samuel Smiles, *Self Help*.

²Winston Spencer Churchill.

³Attributed to Abraham Lincoln.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 24, 1965. Copyright 1965.

time of the patristic writers.

Discovered in 1913 it is called the *Gospel of the Twelve Apostles* and survives only in Coptic, being of the same period and locale as our Nag Hammadi books.⁸³ It presents a characteristic confusion of events before and after the resurrection, but this presents no great problem since it is universally conceded that the Lord repeated many things as he spent forty days off and on teaching the things of the kingdom. (Cf. Acts 1:3.) The point is that there are conspicuous aspects of the story which can be confirmed by the "forty-day" literature in general and the Book of Mormon in particular.

Fragment 2 of the so-called *Gospel of the Twelve Apostles*⁸⁴ begins by informing "the brethren" who want to know "how things really were" that "as long as Jesus was upon the earth he continued to eat with his Apostles on an earthly table, pointing their minds forward to the table in his kingdom, for the things of this world he counted as nothing." The language here is typically postresurrectional. The writer tells how Jesus wanted his apostles to be one, "and used to pray to his Father for them, 'that they might be one even as we are one.'"

After a lacuna we see Thomas at the Lord's behest bringing him five loaves and two fishes, while Andrew protests the inadequacy of the fare: "Bring them to me," says the Lord in reply, "and there will be enough." As in the New Testament and the Book of Mormon, the people have been three days in the desert with nothing to eat—albeit under very different circumstances. Still the situation is a type and an image. Before he blesses the bread and fish, Jesus holds intimate conversation with a little child (cf. 3 Nephi 26:14 and 17:11ff), after which he explains to the multitude that what they are about to enjoy is a special providence which they must always remember and a meal

that will truly fill them. (Cf. 3 Nephi 20:8.) Next "Jesus took the bread, prayed over it, giving praise and thanks, and then divided it, giving it to the Apostles that they might pass it to the multitude" (cf. 3 Nephi 18:3-4), announcing that "he to whom I have not given a share of the bread with my hands is not worthy to partake of my flesh. . . . This is a mystery of the Father with regard to the distribution of my flesh." (Cf. 3 Nephi 18:27ff.)

Note that the loaves and fishes

seem to be here confused with the Sacrament. The identity, it is now known, is intentional: a number of scholars, especially Roman Catholic, have recently called attention to the close connection of the loaves and fishes miracle with the Sacrament, noting that the feeding of the multitude was actually an ordinance.⁸⁵ The passing of the Sacrament by the Twelve and their administering to the people in twelve separate bodies (Cf. 3 Nephi 19:5) is a significant detail. Recently A. Adam has shown that



THE MEANING OF DIGNITY

RICHARD L. EVANS

There is a word in our language that could well be currently considered, a word not often talked of, but one of much meaning. The word is "dignity." In dictionary definition it is associated with character and quality, intrinsic worth, nobleness, honor, excellence. These are words of much meaning. As children of God, made in his own image, how would the human race ever fail to carry the quality of dignity? Nor can one imagine the Savior of mankind in any other role than that of dignity. This does not mean stiff or strained formality, not "front" or "frumpiness" or artificiality or long-faced living, but a naturalness and happiness and ease of approach—respect without aloofness—the respect which everyone is entitled to and has an obligation to give all others. And in a day of extremes, of fads, of looseness and lack of restraint and lack of respect for law, we well could emphasize this quality of dignity which so easily associates itself with honor and honesty and high qualities of character. There is both dignified and undignified humor. There is raucous, loud-mouthed humor, uncouth humor. There is evil, offensive humor. And there is high-minded, wonderful, delightful humor. There is the dignity of cleanliness and tasteful grooming and the careless indignity of unkempt hair and clothes and acts and attitudes. There are undignified extremes contrasted with modest good taste. Extremes are seldom dignified, seldom durable, seldom really sensible. "When we go too far it is seldom in the right direction."¹ Included in dignity is the question of courtesy. Emerson said: "Life is not so short but that there is always time enough for courtesy."² Discourtesy is always undignified. Sin is never dignified, but leads to depravity of soul. We come back to this basic fact: that men should respect themselves, should respect one another, and should respect their relationship to God, to truth, to law, and should respect whatever lifts men's lives, and should shun whatever lowers men's lives. "If there is anything virtuous, lovely, or of good report . . . , we [should] seek after these things"³—with dignity and happiness and honor and honesty.

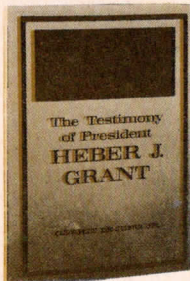
¹Arnold Glasgow, Freeport, Illinois.

²Attributed to Emerson.

³Joseph Smith, Articles of Faith, xiii.

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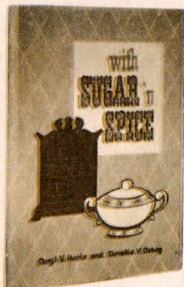
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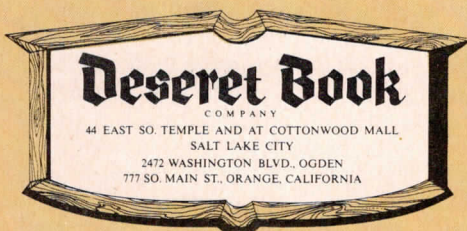
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this division into twelve bodies was an essential part of the old Jewish rite of the shewbread of which the Christian Sacrament was a continuation—as it is in the Book of Mormon.⁸⁶

Jesus blesses the bread that those who eat of it may be filled, "that Thy Son might receive glory in Thee; that those whom thou hast taken out of the world might obey him." The reference to being taken out of the world occurs also in the other oldest-known prayer on the Sacrament—that in the *Didache*—while the element of obedience is important in the prayer on the bread in the Book of Mormon: ". . . that they may . . . keep his commandments which he hath given them. . . ." (Moroni 4:3.)

Then, we are told, "all the people ate and were filled; whereupon they praised God." (Cf. 3 Nephi 20:9: "Now, when the multitude had all eaten . . . they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus. . . .")

(To be continued)

FOOTNOTES

⁷⁷Text and discussion in D. Barthelemy and J. T. Milik, *Discoveries in the Judaean Desert* (Oxford, 1955), I, 118-130.

⁷⁸F. F. Bruce, *Second Thoughts*, p. 151, notes that "piety and hope link them (the characters of Luke 1) rather with 'sectarian' Judaism than with the main stream of national religion." Cf. Dupont-Sommer, *Manuscrits de la Mer Morte*, p. 201.

⁷⁹Lohse, *op. cit.*, p. 249. The text is in the same handwriting as the *Manual of Discipline*, according to J. Allegro, who reproduces the text in *Journal of Biblical Literature*, 75 (1956), pp. 182-7.

⁸⁰Complete photographs of the texts are supplied by J. Allegro, in *Journal of Semitic Studies*, 7 (1962), pp. 304-8.

⁸¹J. Allegro, *The Treasure of the Copper Scroll* (Garden City: Doubleday, 1960), p. 72.

⁸²For the fullest discussion, H. Stegemann in *Revue de Qumran*, 4 (1963), pp. 235-270.

⁸³The text is discussed by E. Revillout in *Patrologia Orientalis*, 2:123-130, where the text is reproduced, pp. 131-184.

⁸⁴All the material here discussed is found *ibid.*, pp. 132-143.

⁸⁵G. H. Boobyer, in *Journal of Theological Studies*, N.S. 3 (1953), pp. 161-171, and A. M. Farrer in the same journal, 4 (1953), pp. 1-14.

⁸⁶A. Adam, in *Theologische Literaturzeitung*, 88 (1963), pp. 10-19.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

The scholarly study of the Book of Mormon goes forward with the discovery of ancient documents. We continue a brief glance at some of these which have not yet appeared in book form nor been translated into English.

● The next section tells how Jesus went about making his disciples and his followers perfectly one with each other, with him, and with the Father: "Have ye not heard, O my beloved, the love of Jesus for his Apostles; which was so great that he withheld nothing from them in all the works of his godhead?" This blessing was im-

parted in three steps, "the first time in blessing the five barley loaves, the second time when he prayed and glorified the Father, the third time when he blessed the seven loaves." In 3 Nephi 19 the Lord also imparts his glory to the disciples in three steps as they prayed three times "to the Father in the name of Jesus." (Verse 8.)

After this, "Thomas says unto Jesus, Behold, O Lord, thou hast in thy goodness bestowed every grace upon us. But there yet remains one thing which we would that thou wouldst grant unto us." This is a common theme in the "forty-day" accounts, where the Apostles, after having received all knowledge and enlightenment and become perfectly one with Jesus, have yet one question to ask him,

but are abashed at the presumption of asking until Jesus, who knows what is in their hearts, tells them he knows what it is they desire and that they need not be ashamed for it is a worthy request.⁸⁷ In the present text the Lord simply encourages Thomas and his brethren not to be embarrassed to ask what is in their minds, though usual commendation is lacking. It is not lacking in the Book of Mormon account:

"And it came to pass . . . he spake unto his disciples *one by one* [they always question him individually in the 'forty-day' literature], saying unto them: What is it that ye desire of me . . . ?

"And when he had spoken unto them, he turned himself unto the three. . . .

"And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

"And he said unto them: Behold. I know your thoughts, and ye have desired the thing which John, my beloved . . . desired of me.

"Therefore, more blessed are ye. . . ." (3 Nephi 28:1, 4-7. Italics added.)

Here we are directly referred to an identical situation in the Old World. And what is the special boon granted the three? That they "shall never taste of death . . . even until all things shall be fulfilled. . . .

"And . . . shall never endure the pains of death; but . . . shall be changed in the twinkling of an eye. . . ." (*Ibid.*, 28:7-8.)

A like request is granted in our Coptic account: "We desire, O Lord, that we may see how things are with the dead who lie in their tombs, whom thou hast raised up to be a sign of thy resurrection to take place for us. . . . We desire to see the bones which have fallen apart in the tomb, how they are reunited one to another, that the dead may speak." What follows shows that this is plainly a post-resurrectional tradition, for in answer to their request Thomas and two friends are shown the raising of Lazarus, at whose coming forth the whole cemetery revolves on its axis, and "the dead arose and came forth because of the voice of Jesus."

Such a mass resurrection could, of course, only take place after the Lord himself had been resurrected. The descriptions of the *descensus* (the visit of the Lord to the spirits in prison) and the *kerygma* (his preaching to them and liberating of them) that follow also clearly belong in a post-crucifixion setting. At the moment Jesus calls Lazarus forth, Adam also hears his voice and cries: "This voice

which I hear is the voice of my Creator and my Redeemer. This is the voice of Him who was my glory when he addressed me in Paradise. . . . O my son, Lazarus, take my greetings to My Creator. O when will the time come when I too may hear the voice of life calling me?"

Before he grants the wish of the Apostles, Jesus says to the people, "More blessed are they who have not seen but believed than they who have seen and not believed," which is akin to the Book of Mormon, ". . . blessed are ye if ye shall believe . . . after that ye have seen me. . . .

"And again, more blessed are they who shall believe in your words . . ." (i.e., without having seen). (3 Nephi 12:1f.)

Then the Coptic text adds, "You see how many miracles and signs I did among the Jews, and yet they did not believe me." This again compares with 3 Nephi 19:35: "So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief."

It is always one to three apostles who are singled out for special blessings and manifestations after the resurrection. In the first of all our early Christian Coptic texts to be discovered, the famous *Pistis Sophia* (c. 42f), we are told that Jesus appointed three of his disciples to keep official written records of what he said and did, conformant to the ancient order (Deut. 19:15) requiring that all things be established by three witnesses. In this case the three are Matthew, Thomas, and Philip, which accounts for the prominence of their names in the earliest Christian records. The significance of the "three witnesses" theme for the Book of Mormon needs no comment.

In the so-called *Gospel of Philip* we have another mixing of sacra-

ment and transfiguration motifs, when Philip tells how Christ "made the disciples great, that they might be able to see him in his greatness. He said on that day in blessing the sacrament: 'Thou who hast joined the perfect, the light, with the Holy Ghost, unite with angels with us also. . . .'"⁸⁸

Compare this with the 19th chapter of Third Nephi, where ". . . they were filled with the Holy Ghost and with fire. . . . And angels did come down out of heaven and did minister unto them.

"And . . . Jesus came and stood in the midst. . . .

". . . and behold *they* were as white as the countenance and also the garments of Jesus. . . ." (Vs. 13-15, 25. Italics added.)

The same source also furnishes an interesting commentary on the name of Christ and how it changes from language to language, as the name of Jesus does not, depending on how a speaker thinks of Christ.⁸⁹ This explains the use of the name in the Book of Mormon (where it has been criticized as an anachronism), distinguishing the true Messiah from the Messiah expected by the Jews in general. Also considered an anachronism in the Book of Mormon is the reference to faith, hope, and charity, a formula on which the new Coptic texts cast some light, and which was known to be not a Pauline invention but a well-known expression in very ancient times; most recently the Dead Sea Scrolls have amply shown that many supposedly unique Pauline expressions were actually borrowed by Paul from much older sources.⁹⁰ The newly found *Apocryphon of James* has a remarkable parallel to Alma's teaching of the growth of faith in terms of a seed.⁹¹ When we read in the *Gospel of Thomas*, "Twenty-four prophets spoke in Israel and they all spoke about thee,"⁹² we

(Continued on page 232)

Since Cumorah

(Continued from page 197)

think of the words of Helaman:

"... even since the days of Abraham there have been many prophets that have testified these things; ...

"... and also almost all of our fathers ... have testified of the coming of Christ. ..." (Helaman 8:19, 22.)

The very existence of many of the basic concepts in these early

Christian and Jewish writings has always been denied up until now, for the ideas have been repugnant to all the established churches. The idea of a small and elect "Israel within Israel" runs counter equally to rabbinic teachings and to the fundamental Christian doctrine that with the coming of Christ the Church became universal, embracing all mankind, wheat and tares, good and bad, indiscriminately. The concept of the Lord's preaching to the spirits in prison and the

vicarious work by which they were to be liberated has usually been denounced as a Gnostic aberration. The idea of a strict hierarchical organization of the Church and careful concern for rites and ordinances is completely opposed to the conventional view of the primitive Church as a spontaneous brotherhood of love devoid of all set forms. The idea of any secrecy or reticence in the preaching of the gospel is, as we have seen, offensive to the present-day Christian teachers.

Peculiarly obnoxious to the churchmen of the past is that great concern for progeny, which is a mark both of the Scrolls and of the Coptic writings, the latter having much to say about a very special ordinance of marriage; in fact, according to the Philip, the main purpose of Christ's coming to earth was to reunite Adam and Eve in a covenant of marriage which would last for the eternities.⁹³ Re-unite? To be sure, for the doctrine of the pre-existence, vigorously condemned by the doctors of the church from the 4th century on, runs like a red thread through the Nag Hammadi writings and the Dead Sea Scrolls alike.

Bridging the Gulf: Granted that we seem to be in the same universe of discourse in the newly found Christian and Jewish writings as in the Book of Mormon, how can we explain the coincidence in view of the vast gulf of space and time that separates the Old World from the New? Actually the gaps dwindle away on close inspection. As to space, it needs no elaborate demonstration to show that culture is a highly portable and mobile commodity under certain conditions, spreading rapidly and persisting with great tenacity. One need only consider how the salient elements of Buddhism, Hellenism, Romanism, Arabism, and "Hispanidad" quickly conquered large areas of the globe and remained in possession for centuries. From the earliest times all the regions of the world



"THOUGH I CANNOT SEE ALL THE WAY ..."

RICHARD L. EVANS

"If someone were to ask you to go with him ... to a moving picture of the things that are going to happen ... would you go?" asked William Frederick Bigelow. "Would you be willing to risk seeing the things [of the future]. ... ?¹ Toiling, rejoicing, sorrowing, onward through life he goes"²—that is the biography of most men, and few would change it if they could, or ask to look forward to the days of rejoicing or³ of sorrowing. "What the ultimate significance of life is, I do not know," said Dr. Arthur E. Morgan. "It seems to be an adventure, and that means risk, with uncertainty as to success or failure. I do not know how great is the risk. ... It has been a long struggle for humanity to come thus far. ... I must not fail. ... Though I cannot see all the way ... courage is essential, and patience. ... Open-minded search for truth is essential. ... And I must learn to enjoy life ... for ... unless we find goodness [and happiness] from day to day, it will not appear to us at the end."³ "We have climbed to here by faith."¹ "The look ahead is always intriguing ... [with] gratitude for a fresh opportunity."⁴ This is the substance, the spirit of facing the future: faith, hope, happiness, patience; preparation; a willingness to trust and to take the next step without asking "to see the distant scene." Some have seen something of the future. To the prophets there has been some opening of it. But the usual and intended plan and pattern is to face our problems and opportunities a day at a time, an hour at a time, with an awareness that it was a kind and loving Father who gave us the principles, the commandments, the laws of conduct, of causes and consequences, with faith to move into the future without seeing all of its events, but with assurance as to eternal certainties, and as to the purpose and importance of doing and enduring. And we may know that we are in good hands, and well would keep prayerfully close to Him who gave us life, and loved ones and all our opportunities. "Though I cannot see all the way ... courage is essential, and patience ... I must learn to enjoy life ... Whatever the goal may be, this is the true path."³ And happiness is part of life's great purpose.

¹William Frederick Bigelow, "When the Bells Ring," *Good Housekeeping*, January 1941.

²Longfellow, "The Village Blacksmith."

³Dr. Arthur E. Morgan (quoted by William Frederick Bigelow, above).

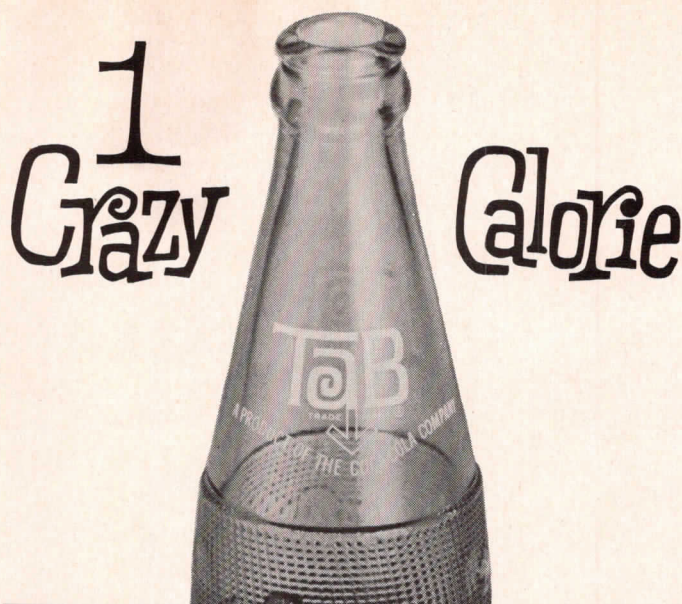
⁴James Francis Cooke, "The Challenging New Year," *Etude*, January 1955.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 9, 1966. Copyright 1966.

have been accessible to men, and year after year steadily accumulating evidence shows that the ties between the great classical civilizations have been far closer than anyone had hitherto suspected.⁹⁴ Space is no obstacle to the transplanting of culture—least of all empty space.

As to the time gap, the Scrolls have presented the most interesting anomalies from the beginning. Eminent Jewish scholars have seriously assigned them to the Middle Ages while others have found them to belong to pre-Christian times. Christian communities such still survive. And these Mandaeans carried on the teachings and customs of Qumran in distant places many centuries after the Dead Sea community had disappeared; remnants of the Mandaeans, in fact, still survive. And these Mandaeans and the society at Qumran have both been traced back, independently and together, to the Rechabites, who before the days of Lehi sought to live as true Israel in the Judean wilderness. We have here a remarkably stable tradition, for the life was simple and the sectaries always followed the same handbook—the writings of Moses—and thus perpetuated a timeless and unchanging tradition. And Lehi definitely belongs to that tradition—consciously so, according to Helaman, who puts him squarely in that line of prophets of whom Zenos (like the Zadok of the Scrolls) is the type.

Let us hark back briefly to the case of Zenos. Could he have been the author of the *Thanksgiving Hymns*? He could have, but that is not necessary—he could have lived centuries before the Qumran poet and still resemble him very closely. After all, half a dozen Zadoks have been identified, all related and all engaged in the same type of activity. It is a commonplace of the apocryphal writings that two heroes who behave alike become identified in the minds of



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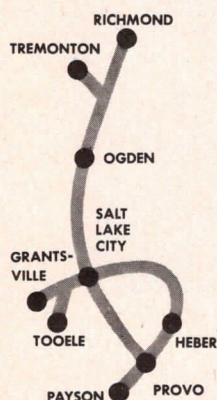
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later generations. Like the religious writings of the Egyptians (to which they have genuine affinity), the documents we have been considering are wholly taken up with types and images rather than with unique historical events and personalities; ancient religious texts operate to a degree which we often fail to appreciate, with interchangeable parts, characters, and names. It is hard for the analytical-minded Westerner to understand what goes on, and a vast amount of ink has been wasted on studies attempting an exclusive pinpointing of this or that character or event in the Dead Sea Scrolls. But for the people who wrote the Scrolls, it was quite possible for John to be an Elijah or the Teacher of Righteousness a Messiah.

(To be continued)

FOOTNOTES

⁵⁷The situation is depicted in the *Epistle of the Apostles*, c. 20 (31)f (Ethiopian text), and xiv (Coptic text), and in the newly discovered *Apocryphon of James*, discussed by H.-C. Puech and G. Quispel, in *Vigiliae Christianae*, 8 (1956), pp. 10-11.

⁵⁸*Gospel of Philip*, 106.

⁵⁹*Gospel of Philip*, 104, cf. 110.

⁶⁰Puech and Quispel, *op. cit.*, pp. 13-14.

⁶¹*Ibid.*, p. 13.

⁶²*Gospel of Thomas*, 52.

⁶³*Gospel of Philip*, 116, 118.

⁶⁴For a recent treatment of these ideas, S. Piggott, ed., *The Dawn of Civilization* (N.Y.: McGraw-Hill, 1961.)

NEW SHOES FOR SUZIE

BY ETHEL JACOBSON

One shoe,
Two shoes,
White and spanking
New shoes,
Good for puddles—
She hopes for a flood!
And even better
For sloshing through mud.
One shoe,
Two shoes,
Who'd ever believe
They're new shoes?

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

Recent discoveries cast new light on the identity of the unknown prophet Zenos and are producing information "... that no man dreamed of" concerning the authenticity of the Book of Mormon.

● *Zenos Again.* In 1893 M. R. James published Greek and Latin versions of an ancient text entitled "The Vision of Zenez the Father of Gothniel."⁹⁵ Since the father of Othniel in the Bible is Kenaz and not Zenez, James translates the title, "The Vision of Kenaz," though the name which appears in the texts is always Zenez, and James confesses himself at a loss to explain how C or K "could have been corrupted into Z"—but there it is. The text itself he finds to be "as

puzzling a document as one could well wish for," its "meaning, source, date and purpose" completely eluding him; "for at first sight there seems to be no corner of apocryphal literature into which we can fit this odd fragment, so completely without context or connexions does it come before us." For one thing, it is much older than other Apocrypha: "Thus, the Vision of Kenaz would help to attest the existence of the prophetic spirit in the dark times of the Judges." Kenaz himself is one of a mysterious prophetic line: his elder brother was Caleb, "on whom the Spirit of the Lord had rested, and who is known to have figured as a seer in the Assumption of Moses." Long since James wrote that, we have learned that the *Assumption of*

Moses was a favorite writing of the Qumran people, who associate themselves with this prophetic line. Also Othniel, the son of Kenaz, prophesied by the Spirit of the Lord. According to the *Jewish Encyclopedia* (S. V. Kenaz), Kenaz was not the father but rather the ancestor of Othniel; but a grandson of Caleb was also a Kenaz as was a grandson of Esau. The confusion is typical, but it is not necessarily confusing: after all, family names repeat themselves in any age.

Already in 1893 James noted that "the language and cast of thought" in Zenez "strongly resemble that of 4 Esdras," and are even closer to "the diction and thought of Ezekiel." Today this can be taken as definitely indicating that the Vi-

sion of Zenez is old and Jewish and not, as James suggests among other possibilities, "merely a medieval attempt at imitating Old Testament prophecy."

The Zenez fragment begins by telling how "once when the Elders were seated together the Holy indwelling Spirit came to Zenez and he took leave of his senses and began to prophesy. . . ." We may pause here to recall how God visited the Book of Mormon Zenos "in the midst of thy congregations." Like Zenos, Zenez talks like a real prophet: "Hear now ye inhabitants of the earth [or the land]. Even as they who have dwelt therein have prophesied before me, having seen this hour, in the time before the corruption of the earth [land]. . . ." Like Zenos, Zenez is conscious of being one of a line of prophets all of whom have testified of the same things (cf. Helaman 8:22); he speaks "that all ye inhabitants therein might know the prophecies according to that which hath been before appointed." Here is the familiar motif of the appointed plan which has been taught to the world by generations of prophets.

Turning to the specific message, Zenez recalls to his hearers' minds the state of things at the creation of the earth; he sees "flames of fire that did not consume and fountains bursting forth from their slumbers when there was as yet no foundations for men to live on." When a foundation at last appears between the upper and lower worlds, a voice tells Zenez, "These are the foundations prepared for men to inhabit for seven thousand years to come." He further sees figures like people "coming out of the light of invisible worlds," and is told that "these are they who shall inhabit" the foundations in the name of Adam. "And it shall come to pass that whenever he [the earthly Adam] shall sin against Me and the fullness of time is come, the

spark shall be extinguished and the fountain dried up, and thus will things alternate." This is speaking of the cycles of visitation and apostasy among the children of men, a basic theme in the early Jewish and Christian Apocrypha. "And after Zenez had spoken these things he awoke and his spirit returned to him, and he remembered not what he had said and seen." Then Zenez went forth and preached to the people saying: "If such is to be the rest [*anapausis*=rest in progress] of the righteous after they have left this life [this shows that much of the vision is missing], it behooves them to die to the things of this corruptible world [or age], that they may not behold its sins. And after he had said these things Zenez died and slept with his fathers; and the people mourned him for thirty days." He was evidently a famous prophet, but quite forgotten. Seventy years ago James could find no other writing with which to compare this one, but by now the reader should be able to recognize familiar overtones from the Scrolls, the Nag Hammadi writings, and the Book of Mormon. At the very least we can now affirm that there was a prophet called Zenez, a mysterious figure who lived before 600 B.C. and had a great vision of the creation and the plan of life as a result of which he called men to repentance.

The Mystery of Joseph. If there is one name that serves as a nodal point to tie the greatest number of early Apocrypha together it is the name of Joseph. The Book of Mormon is thoroughly involved in the Joseph tradition: ". . . I have led this people forth out of . . . Jerusalem," says the Lord through the Prophet Jacob, ". . . that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." (Jacob 2:25.) Jacob's younger brother was named Joseph as a reminder that Joseph was the

ancestor of the family and that he also suffered in the desert, and also that "Joseph truly saw *our* day" (Lehi speaking; 2 Nephi 3:5. Italics added.) and that in ages yet to come there would be yet other Josephs: "For Joseph truly testified, saying: A seer shall the Lord my God raise up

"And his name shall be called [Joseph] after me; and it shall be after the name of *his* father." (*Ibid.*, 3:6, 15. Italics added.)

Finally, Lehi concludes, "And now, behold, my son Joseph, after this manner did *my* father of old prophesy," for he calls the Patriarch Joseph his father. (*Ibid.*, 3:22. Italics added.)

Dupont-Sommer has hailed the genius of R. H. Charles who forty years ago saw that much in the New Testament, "especially the Sermon on the Mount," goes back to an old Jewish apocryphal writing known as the *Testament of the Twelve Patriarchs*, which Molin and others have shown to be in turn perhaps the closest of all the Apocrypha to the Dead Sea Scrolls.⁹⁶ The key figure in this writing is Joseph, "the most arresting and the most mysterious figure of the Testaments," according to Philonenko, a specialist on the subject. "He is the central character, the pivotal figure . . . Model of all the virtues . . . object of the hatred and jealousy of his brethren."⁹⁷

"How can one explain this impassioned interest?" Philonenko asks, and he notes that Hippolytus, one of the earliest Christian writers, actually cites the *Twelve Patriarchs* to show that Joseph is a prefigurement of Christ.⁹⁸ M. de Jonge, who believes that the testament is actually a Christian writing, points out that "Joseph was quite commonly regarded as a type of Christ" by the earliest Christian writers.⁹⁹ In the light of the Scrolls, it becomes clear that the *Testament of*
(Continued on page 334)

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Since Cumorah (Continued from page 297)

the *Twelve Patriarchs*, except for some minor interpolations, is definitely a pre-Christian work.

The recently discovered Hebrew version of the *Testament of Naphthali* (one of the Twelve) tells of the contest between Joseph and Judah. In it Naphthali sees Israel as a ship at sea, "the Ship of Jacob." "As long as Joseph and Judah got along together the ship sailed calmly and well, but when quarreling broke out between Joseph and Judah she would not sail in the right direction but wandered and was wrecked."¹⁰⁰ The Book of Mormon student will of course think immediately of the quarreling of the brothers on Lehi's ship, which accordingly was driven off its course and nearly foundered; and he is licensed to do so, because Alma hundreds of years later discusses this as a type and an image. For these people symbolic things can also be real, as when Lehi talks of "Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions" (2 Nephi 3:3)—a symbolic wilderness, but for all that a very real one.

When the ship of Jacob breaks up, according to our story, all the brothers cling to floating planks and are thus borne away by the winds and scattered in all directions, except that Judah and Levi cling to the same board, while Joseph alone is able to get away in a lifeboat. The most striking feature of the account is the rivalry between Joseph and Judah—why these particular two? To the student of the Book of Mormon this will appear as more than a coincidence, for the coming forth of that book in the last days portends the reuniting of those two brothers (the joining of the Stick—book or tribe—of Joseph to that of Judah) as the necessary prelude to the gathering of all the others. More-

over, the picture of Joseph borne far over the seas in his own boat while all the other tribes paddle aimlessly about clinging to whatever support they can find is even more arresting to the reader of the Book of Mormon.

Professor Philonenko of Strasbourg, notes that the *Testament of the Twelve Patriarchs* attaches "an altogether particular importance" to the garment that Jacob gave to Joseph. The *Testament of Zebulon* (one of the twelve) says that Joseph had *two* garments, one good and one bad;¹⁰⁰ this takes us, of course, right to Moroni's discourse of the remnants of Joseph's garment, which gives a fuller version of things—one that I have found elsewhere only in Tha'labi, the best informed of all Moslem commentators on Jewish traditions.

Tha'labi also has some very interesting things to say about the preexistent Joseph: "Most scholars say that Joseph is a Hebrew name . . . and Abu-I-Hasan . . . said that *asaf* is 'sorrow' in the language, and *asif* is 'servant,' and the two are combined in the name Joseph."¹⁰¹

The identification of Joseph with Asaf is indeed an authentic Hebrew tradition. Adam in a vision "saw Joseph sitting in all his glory, and cried out, 'Who is that noble one sitting in such an exalted degree of glory?' And Gabriel answered, 'O Adam, that is thy son, the envied one. . . .' Then Adam clasped him to his bosom and his heart and said, O my son, do not sorrow [*asaf*], for thou art Joseph. Thus he first gave him his name." The writer is puzzled by the preexistent situation and explains that "Joseph knew it all in the beginning in the preeminence of his intelligence, and he was instructed in the matter [of his future vicissitudes] even as it would be, and he saw that he would be so and so before he was. But that is a thing that only God understands—how, for example, Adam knew all

[his children's] names before-hand."¹⁰² The expression "before he was" occurs a number of times in both the Scrolls and the Khenoboskion writings and is explained in the *Gospel of Truth* of the latter collection.¹⁰³ Its earliest occurrence in modern times, as far as I know, is in the 1851 edition of the Pearl of Great Price, where at the beginning of the "Book of Enoch," we read: "I am God: I made the world, and men before they were."^{103a}

The mystery of Joseph appears in Benjamin's admonition to his children in the *Twelve Patriarchs*: "... follow the example of the holy and good man Joseph. For until his death he was not willing to tell regarding himself [No man knows my story!]; but Jacob, having learned it from the Lord, told it to him [Benjamin]."¹⁰⁴ In the Dead Sea Scrolls the famous Teacher of Righteousness is also called Asaph, that being, as we have seen, one of the names of Joseph, which "thus fits in with the Joseph traditions."¹⁰⁵ Jacob blessed Joseph, according to Benjamin's testament, saying, "In thee shall be fulfilled the prophecy of heaven, which says that the blameless one shall be defiled for lawless men, and the sinless one shall die for godless men." According to the Testament of Zebulon, Joseph's three days in

the cistern were the type of descent the Lord made to the spirits in prison.¹⁰⁶ One can readily see how the Joseph type would be applied to any suffering servant, though the Messiah remains the archetype. The Teacher of Righteousness, for example, is also called the Just One, Asaph, the Son of Berechiah, Joseph the Just, Joseph ben Joezer; so that he actually "appears to us as a composite figure," according to Schoenfield, just as his wicked opponent does.¹⁰⁷ The Joseph tradition has been traced backwards as well as forwards, and Bo Reicke has found significant parallels in the Ras Shamra fragments of the fourteenth and fifteenth centuries B.C.¹⁰⁸

Since the Dead Sea Scrolls are but "the opening of a tiny window on to the life and customs of a remarkable group of people lost to history,"¹⁰⁹ it is surprising when we look through other windows to find ourselves looking at much the same scene. The phenomenon is explained today by the fact that the Scrolls and other bodies of Jewish and Christian scripture all draw on a common source. Thus, Gilkes notes, Deuteronomy, Isaiah, and the Psalms are Jesus' favorite sources, "which appear to have been the favorite reading also at Qumran."¹¹⁰ The windows actually

look out upon the same scene, but from different distances and at different angles. They are "mirrors reflecting the same source," as Leaney puts it—offshoots of the same trunk.¹¹¹ The Scrolls, says Father Milik, are "essentially an authentic projection of the Old Testament," with a special brand of piety, "oriented toward intimate union with God and the angels."¹¹² Each of these statements expresses remarkably well what the Book of Mormon claimed for itself at a time when the idea was considered blasphemous of the mere existence of anything that could be called "an authentic projection" of scripture. Today the world possesses a mass of documents that not only vindicate the idea of such writings existing and surviving but make it possible to put various unclassified writings to the test as they appear. The value of both the Qumran and Nag Hammadi texts is that they are both links in a long chain, not being at either end of it but somewhere in the middle: the connections run forward and back. "There is some evidence," writes F. F. Bruce, "that certain beliefs and practices akin to those maintained at Qumran reappeared in other communities, possibly under the influence of men of Qumran who escaped destruction."¹¹³ Cullmann sees such a survival in the Mandaeans, and Schoeps in the Ebionites. In the other direction, Qumran itself is such a survival, consciously seeking to preserve the inspired leadership and customs of ancient Israel in the desert; there, as K. Kuhn points out, "we get hold of the fundamental source of John's Gospel, and this source is Palestinian-Jewish," but not the conventional type: "Not, however, Pharisaic-Rabbinic Judaism, but a Palestinian-Jewish pietistic sect of gnostic structure."¹¹⁴ Like the Coptic texts from Egypt, the designation of these writings as "gnostic" simply serves notice that their real

A PRAYER AT EASTER

BY ILA MAY FISHER MAUGHAN

*The centuries have dimmed Christ's sacrifice
And veiled his simple truths in mystery
Till men are groveling in vice—in sin,
Unwilling and unfit to hear or see
The glory of his ways. His ways would change
The patterns of humanity and bring
Sufficient succor to suffice all needs,
Sufficient mercy that all men might sing.*

*Grant us, O Lord, thy peace, the faith we need
To heal the sick and hold the wandering,
To check this reign of error's tragic gloom
And rid the earth of useless suffering.
Please grant thy children strength and fortitude
To build on truth till peace be earth's again;
To work until the hush of harmony
Can penetrate the selfish hearts of men.*

background is still unknown. But it was certainly old. "The Qumran covenanters," writes Bruce, "bound themselves by a new covenant, but it was not so new as they thought; it was . . . a reaffirmation of the old covenant of Moses's day."¹⁵ But no one knew that better than the covenanters themselves, the opening lines of whose *Manual of Discipline* declare the object of the society to be the carrying out of all

"that has been commanded by the hand of Moses and by the hand of all His servants the prophets." They were quite aware of the need to preserve intact the ways that went clear back to Moses. The Nag Hammadi books are just as insistent in tracing all their teachings and ordinances back to the ancients, even back to Adam himself.

"There is something unusual and coincidental," wrote the skeptical

C. F. Potter, "almost what once was called 'providential,' in the fact that the 'Dead Sea Scrolls' . . . and the Gnostic codices . . . were both discovered in the same year."¹⁶ Both raised the curtain on a background of the church that no living man dreamed of. It is a background of great breadth and depth, going back many centuries in time and covering vast areas of the Old World. It is the same background from which the Book of Mormon, by its own account, emerged. The Book of Mormon shows us an earlier phase of things but a phase that has left its mark in later documents.

(To be continued)



"... UPON YOU IN YOUR YOUTH ..."

RICHARD L. EVANS

"The destiny of any nation, at any given time," said Goethe, "depends on the opinions of its young men under five-and-twenty." Add to this a somewhat startling statistic—that some half of all the population is under twenty-six years of age. This focuses on the fact that the whole future is so soon in the hands of those who now are young. "It is in youth," said Benjamin Franklin, "that we plant our chief habits and prejudices; . . . in youth the private and public character is determined; . . . life ought to begin well from youth."¹⁷ Despite all adverse publicity and the overplaying of the negative side of the news, despite the acts and attitudes of a dissident part of the population, we come with a conviction that youth, both in character and commitment, are better prepared to meet the future than has sometimes been so. The Lord God has trusted young people in the past as scripture will well witness, and despite much reporting of the negative, we come with a conviction that youth will keep faith with the future. And yet the beginnings, the direction matter very much. George Washington, whose character from boyhood was a striking example of the maxim that "the child is father of the man," showed scarcely a shadow of turning in his nature from youth to maturity. The qualities that enabled him to resist attacks on his character were honor and outspoken honesty.¹⁸ When a person moves into a place of public or private prominence, his life begins to be searchingly examined. And to those yet young, most urgently it should be said: Each day and hour and instant the record is being built. Life happens quickly. From easygoing youth to the heavy weight of responsibility is short and swift. And the young would wisely live with an awareness that the record matters very much, and so live that they can say with Emerson: "My life is not an apology. . . ." "Consider," said Ruskin, "what heavy responsibility lies upon you in your youth. . . ." "Our deeds still travel with us from afar, and what we have been makes us what we are."¹⁹ God help us to trust the young as they deserve, and set before them an example that will not betray them as they follow us into the future.

¹⁵Benjamin Franklin, *Autobiography*.

¹⁶Willard Done, "Young Characters in History," *The Improvement Era*, December 1897, pp. 77, 79.

¹⁷Emerson, *Self-Reliance*.

¹⁸George Eliot, *Middlemarch*: ch. 70, Heading.

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FOOTNOTES

¹⁵M. R. James, *Apocrypha Anecdota* (Cambridge University, 1893), pp. 174-7, being Vol. 2, No. 3 of *Texts and Studies*, J. A. Robinson, ed.

¹⁶Dupont-Sommer, *Manuscripts de la Mer Morte*, p. 211; R. H. Charles, *Apocrypha and Pseudepigrapha* II, 282, 291f. See the table of comparisons at the back of G. Molin, *Die Söhne des Lichtes*.

¹⁷M. Philonenko, in *Revue d'Histoire et de Philosophie Religieuses*, 39 (1959), p. 28.

¹⁸Philonenko, *Les Interpretations Chretiennes des Testaments des Douze Patriarches et les Manuscrits de Qumran* (Paris: Presses Universitaires, 1960), p. 50.

¹⁹M. de Jonge, *The Testament of the Twelve Patriarchs* (Assen: Van Gorcum, 1953), p. 123.

¹⁰⁰Philonenko, *op. cit.*, in footnote 97 above, p. 33.

¹⁰¹*Ibid.*, pp. 50, 52.

¹⁰²Tha'labi, *Qissas al-Anbiyah*, pp. 75f.

¹⁰³*The Gospel of Truth*, folio XIVr (p. 27).

¹⁰⁴Pearl of Great Price, Liverpool edition, 1851, p. 1; cf. Moses 6:51.

¹⁰⁵*Testament of Benjamin*, c. 3.

¹⁰⁶H. J. Schonfield, *Secrets of the Dead Sea Scrolls* (London: Vallentine, Mitchell, 1956), pp. 89, 131.

¹⁰⁷*Testament of Zebulon*, 4:1-4. Christian fathers worked out elaborate parallels between Joseph and Jesus, e.g., Rupert, in Migne, *Patrologia Latina*, 167: 448f, 518-530.

¹⁰⁸Schonfield, *op. cit.*, p. 150. On the Messiah Son of Joseph, see E. Wiesenber, in *Vetus Testamentum*, 5 (May, 1955) p. 306.

¹⁰⁹Bo Reicke, in *Svensk Exeget Arsbok*, 1945, pp. 5-30. See especially V. Sadek, "Der Mythos vom Messias dem Johne Josephs," in *Archiv Orientalni*, 1965, pp. 27-43.

¹¹⁰Y. Yadin, *The Message of the Scrolls*, p. 189.

¹¹¹A. N. Cilkes, *The Impact of the Dead Sea Scrolls* (London: Macmillan, 1962), p. 146.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

Continuing the exploration of the fascinating discoveries that have come to light since the publication of the Book of Mormon 136 years ago in the upstate New York village of Palmyra.

Problems, Not Solutions. What we have come up with in this long and rambling presentation is a miscellaneous jumble of problems—all of them unsolved. There have been hints, suggestions, and conjectures but absolutely nothing solved and nothing proven unless it is the tentative proposition that the Book of Mormon is still open to serious discussion. Until we come to realize that the most we can expect from any investigation is not solutions but only more problems, the study

of Book of Mormon antiquities will remain as barren as it has been in the past. Let us explain what we mean by “problems instead of solutions.”

In 1835 Josiah Priest wrote in his *American Antiquities*: “The manner by which the original inhabitants and animals reached here, is easily explained, by adopting the supposition, which, doubtless, is the *most* correct, that the northwestern and western limits of America were, at some former period, united to Asia on the *west*, and to Europe on the *east*.”¹¹⁷ Therewith, for Priest, the question was settled: instead of being a fruitful and exciting *problem*, the theory of settlement by the Alaskan land bridge was the final solution. And as such it has been accepted by North American an-

thropologists to this day, even though their colleagues in Europe and South America may chuckle and shake their heads at such naive and single-minded devotion to a one-shot explanation of everything. We may find it odd that back in 1835, with no evidence to go by but a glance at the map, anyone could have settled for such finality—the *problem* was real and wonderful, the *conclusion* premature and absurd. But has the situation changed? Few people realize that more time and money have been spent trying to confirm this particular theory than any other in the field of anthropology, with dismally meager results. It is still a problem and very much alive, but the solution rests exactly where it did in Josiah Priest’s day: on a common-

sense interpretation of the map.

Or take another example. Late in the eighteenth century a Scottish farmer walking along a beach noticed some ripple marks on a slab of rock high above the present level of the water. Here was a problem indeed, but it did not remain a problem for long. The farmer, so Prof. Hotchkiss tells us, "could look back into the past and imagine a numberless succession of . . . cycles. . . . There must have come to him at that time the vision of the vast sweep of the ages which go to make up the story of the billion years of the earth's history. His

simple but epoch-making discoveries started geological science on the way. . . ."¹¹⁸ Here an important problem was met by a splendid theory, but to treat the mere recognition of the problem and the most imaginative and adventurous speculations to explain it as "discoveries," nay, as a final solution, was premature, to say the least.

"I wonder how many of us realize," writes a present-day geologist, "that the [geological] time scale was frozen in essentially its present form by 1840 . . . ? The followers of the founding fathers went forth across the earth and in

Procrustean fashion made it fit the sections they found even in places where the actual evidence literally proclaimed denial. So flexible and accommodating are the 'facts' of geology."¹¹⁹ The trouble was that the experts mistook a problem for its solution and thereby failed to recognize the real difficulties involved. "In geology," wrote Hotchkiss, "most of the important facts are easily understood. All that needs to be done in order to give a very satisfactory knowledge of things geological is to call them to our attention."¹²⁰ But how does one call Hutton's billion years to our attention? We cannot in any way experience a billion years; the best we can do is to try and imagine, as Hutton did. But what we imagine is the construction of our own minds; it is not a fact at all, but an interpretation, pure and simple.

A third case, the most impressive of all, is Newton's theory of gravitation. "There never was a more successful theory," Karl Popper assures us, noting that even the great Poincaré believed "that it would remain the invariable basis of physics to the end of man's search for truth." But in our own time "Einstein's theory of gravity . . . reduced Newton's theory to . . . a hypothesis competing with others." Instead of the absolute truth, it again became a problem open to discussion. This, according to Popper, "destroyed its authority. And with it, it destroyed something much more important—the authoritarianism of science."¹²¹

All "proofs" and "disproofs" of the Book of Mormon present problems instead of solutions. Thus when carbonized stumps of trees were found in the Middle West, some early Latter-day Saints declared that their presence deep in the earth proved the Book of Mormon. It did nothing of the sort; at most it presented an interesting problem that might or might not have any

(Continued on page 422)



PATIENCE AND PUNISHMENT

RICHARD L. EVANS

We change much in our feelings and reactions at different times. Some hours, some days, the physical or mental mood will make even serious problems seem somehow solvable, while some days, some nights, may make even lesser problems seem more serious. There is much in the mind, much in the spirit, much in the intangible, indefinable mood of the moment. Sometimes irritations irritate more, yet at times we seem to have an easy antidote to irritation. We sometimes keep our tempers and hold our tongues and sometimes let them loose in what would seem to be somewhat the same situation. Something said at one time will pass with good humor which at another time will cause offense. The same comment which at one time will bring laughter will at another time turn to tears. Such are the variabilities. And it isn't only words that make the difference. It is who says them, and how, and when, and what we feel. And in sorrow problems are likely to seem even larger than they are, and people are likely to lose perspective—all of which points up the importance of patience, of understanding, of self-control, of sensitivity to the feelings of others, sensitivity to situations. One facet of this subject suggests that we shouldn't punish others for what really is within us. When a child does some harmless but irritating act, if we ourselves are tired and tense, we may give way to hard or cutting words or retaliation far beyond what would be called for. The time, the mood, may dictate what is done, quite apart from any rightness or wrongness of what it was that triggered our temperament or temper. And so children sometimes suffer for our impatience, for our complaints. This all suggests restraint, control, temperate consideration in all circumstances, and meeting problems with patience—for all of us have them. And striking at a child in anger, whatever else it is, must be a mark of immaturity. "No man is free," said Epictetus, "who is not master of himself."¹ And no man is mature, he might have added, who punishes others for his own impatience. And as to children: We should blame them less for what we feel; hold them more accountable for their own errors and less accountable for ours.

¹Epictetus (50 A.D. - ?), Stoic philosopher.

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bearing on the Book of Mormon.

For the past twenty years we have repeated in the pages of *The Improvement Era* and elsewhere that nothing is to be gained by trying to prove or disprove the Book of Mormon, but that a great deal can be gained by reading it and discussing its various aspects. This point of view, which has not been a popular one, is best explained in the writings of the greatest living philosopher of science, Karl Popper. "Bacon's naive point of view,"

Popper tells us, "concerning the essence of natural science . . . is a dogma to which scientists as well as philosophers have tenaciously adhered down to our own day."

It is the view, already expressed by Hotchkiss above, that "all that was needed was to approach the goddess Nature with a pure mind, free of prejudice, and she would readily yield her secrets." Today in the scientific journals—the more popular of which we duly peruse every six months—there is an im-

pressive outpouring of articles showing that the inductive method of Bacon does not really apply in science, that Popper is right when he says that "the idea that we can at will . . . purge our mind from prejudices . . . is naive and mistaken," and indeed downright pernicious, since "after having made an attempt or two, you think you are now free from prejudices—which means, of course, that you will stick only more tenaciously to your unconscious prejudices and dogmas."¹²²

The old authoritarianism of science is now being supplanted by a new approach, which Popper sums up in three words: "Problems—theories—criticism." Things start moving with a problem, some difficulty, something that has to be explained. To account for the thing, a theory is proposed; it does not have to be a foolproof theory, since it exists only to be attacked, for "there is only one way to learn to understand a serious problem . . . and this is to try to solve it, and to fail." As soon as one comes up with a theory, then, one must try to devise some test to refute it, "for to test a theory, or a piece of machinery, means to try to fail it."¹²³ By that standard, the land-bridge theory and Hutton's vast sweep of time have never been in danger of any real testing: they have been accepted from the beginning as final solutions. The one way to progress in knowledge of things is "to use in science imagination and bold ideas, though always tempered by severe criticism and severe tests." How can we be as-



IN TOUCH WITH YOUTH

RICHARD L. EVANS

"... a clue to much of the heartbreak of our age," said Dr. Franz E. Winkler, is "the parent who complains he cannot 'reach' his children; the teacher who cannot hold the attention of his pupils or inspire in them a wholesome enthusiasm for their future tasks in life. . . . The teacher who cannot hold the attention of his pupils, the parent who fails to understand his children, has never learned to reach out to his charges with his whole and undivided mind, in short, to be 'all there.'"¹ To this Mark Van Doren added: "There is one thing we can do, and the happiest people are those who do it to the limit of their ability. We can be completely present."² In a writing on the rift between generations, a professor had some searching things to say: "There has hardly been a time . . . when students needed more attention and patient listening to . . . than today. The pity is," he continued, "that so many of us retreat into" other activities (and he named some of them specifically). "... In so doing we deepen the rift between the generations. . . ."³ Unfortunate as this may be, yet more unfortunate would be a rift between young people and their parents, young people and their families. A parent has two jobs—two at least among many, many more. One is to provide physical needs and facilities for a family; but beyond this, to keep close, in oneness, in love, in spirit, to be present and available for counsel and confidence, and to provide an example of honor for the family. The one sure base on which life is founded is the home, the family. There is not and never can be any adequate substitute for solid, happy homes, for confidence, consideration, for love and understanding relationships between parents and children. They owe so much to each other. Schools and social institutions and all manner of other relationships may make their contribution. But we need to narrow the gap between us and our children. In the words of Jane Addams: "The mature of each generation run a grave risk of putting their efforts in a futile direction . . . unless they can keep in touch with the youth of their own day and know at least the trend in which [their] eager dreams are driving them."⁴ There is nothing more important for which to live our lives than the teaching of our children and helping them to set a safe course in conduct, with sure standards on which to fix their feet.

¹Franz E. Winkler, M.D., "Beware of Background Music," *This Week Magazine*, September 17, 1961.

²Mark Van Doren, "On Being All There," *This Week Magazine*, December 7, 1952.

³Professor J. Glen Gray, "Rift Between Generations."

⁴Jane Addams, "The Spirit of Youth and the City Streets."

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NOTE WITH A LITTLE RUG

BY ELAINE V. EMANS

*Not only within the perimeter
Of this rug may your tread
Be cushioned as you come and go;
But every step ahead
Be taken in paths of pleasantness
(And down a stone path never)—
For even two most happily wed
Can't walk on air forever.*



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sured of the necessary controls? By taking sides: therein resides the objectivity of science, and not in the minds of individual researchers. "It would be a mistake," writes Popper, "to think that scientists are more 'objective' than other people"; in fact "there is even something like a methodological justification for individual scientists to be dogmatic and biased [!], since . . . it is of great importance that the theories criticized should be tenaciously defended."¹²⁴

No matter how severe and unsparing the criticism, no bones are broken, since one's object in proposing a theory is not to settle the issue once and for all but only to lead to more knowledge. "Observation and experiment cannot establish anything finally. . . . Essentially, they help us to eliminate the weaker theories," and thus "lend support, though only for the time being, to the surviving theory." Hence, "the method of critical discussion does not establish anything. Its verdict is always and invariably 'not proven.'"¹²⁵

(To be Continued)

FOOTNOTES

¹¹¹A. R. C. Leaney, *Guide to the Scrolls*, pp. 85, 95.

¹¹²J. T. Milik, *Ten Years of Discovery*, p. 97.

¹¹³R. F. Bruce, *Second Thoughts*, pp. 136f.

¹¹⁴K. G. Kuhn, in *Zeitschrift für Kirche und Theologie*, 47 (1950), p. 210.

¹¹⁵Bruce, *op. cit.*, p. 147.

¹¹⁶C. F. Potter, *The Lost Years of Jesus* (Hyde Park: University Books, 1963), p. 148.

¹¹⁷Josiah Priest, *American Antiquities* (Albany, N.Y., 1835), pp. 61-62.

¹¹⁸In S. Rapport & H. Wright (eds.), *The Crust of the Earth* (New York: Signet Books, 1955), p. 17.

¹¹⁹E. M. Spieker, in *Bulletin of the American Association of Petroleum Geologists*, 40 (Aug. 1956), p. 1803; cit. N. D. Newell, in *Proceedings of American Philosophical Society*, 103 (1959), p. 265.

¹²⁰Hotchkiss, *op. cit.*, p. 11.

¹²¹K. R. Popper, "Science: Problems, Aims, Responsibilities," in *Federation Proceedings of the American Societies for Experimental Biology*, 22 (1963), p. 964.

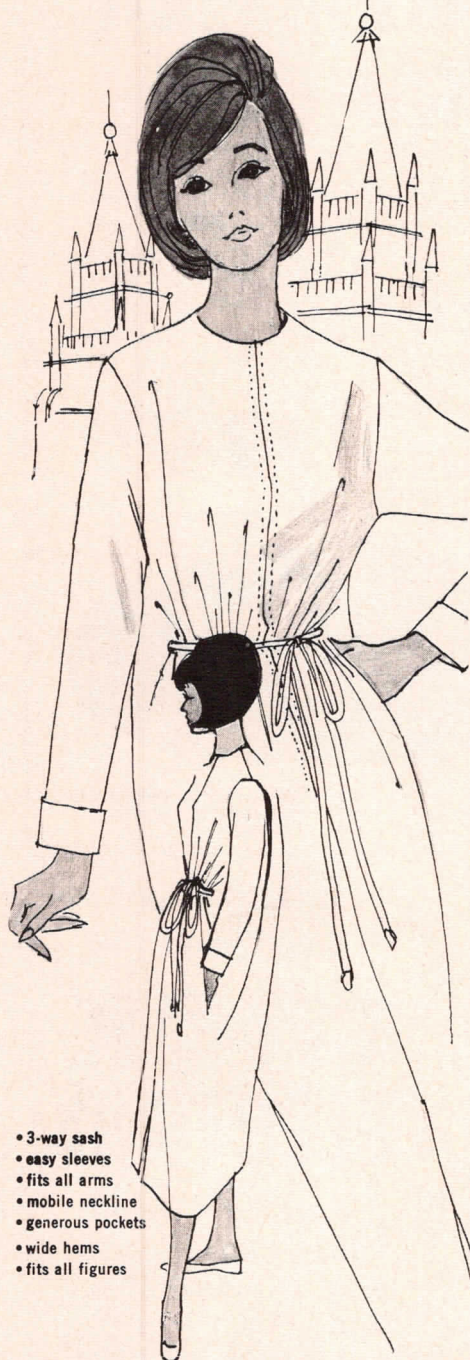
¹²²*Ibid.*, pp. 961f.

¹²³*Ibid.*, pp. 968, 964.

¹²⁴*Ibid.*, p. 965. He quotes Darwin: "How odd it is that anyone should not see that all observation must be for or against some view. . . ." p. 967.

¹²⁵*Ibid.*, p. 970.

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SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
 BRIGHAM YOUNG UNIVERSITY

Continuing his discussion on findings that relate to the Book of Mormon, the author challenges men of thought—both in the Church and out—to put the Book of Mormon to the test by applying the new attitudes and methods of contemporary philosophers of science.

● In the last issue we discussed the Alaskan land bridge theory, geological time tables, and K. R. Popper's challenge of the authoritarianism of science in which he noted that "observation and experiment cannot establish anything finally . . ." but only help us eliminate the weaker theories.

Popper's final word is a warning against taking refuge in status and prestige; we must, says he, "avoid like the plague the appearance of possessing knowledge which is too deep to be clearly and simply expressed." Or, in the words of David Starr Jordan, "Authority? There is no authority!"

Such an approach would alleviate a good deal of the tension, rivalry, and misunderstanding that have always accompanied research into the scriptures. Since there are no true authorities, there are no false ones; there are no igno-

ramuses, charlatans, or pseudo scholars, but only theories which may be more or less easily refuted. One does not have to be an expert to enter into the discussion, but the discussion itself will readily enough make clear who is equipped and how well and in what fields—degrees, honors, titles, credentials, and emoluments have nothing to do with the case; they are but the forlorn trappings of an authoritarianism that we have often been told has no place in true research. The only pseudo scholarship is that which claims authority and finality and so refuses to enter into the discussion. The new approach does away with such exquisite snobbery as the classic phrase, "the right to an opinion." Anybody has a right to an opinion, with the understanding, of course, that his opinion will be subjected to unsparing criticism.

We can illustrate how the method of "problems—theories—criticism" works by taking the case of Hermonthis in the Book of Mormon. It is admittedly remarkably close in form and meaning to the Egyptian Hermonthis. But therewith the problem is not solved but only introduced. The resemblance between the two words has to be explained, and so we invent a

theory, namely, that Joseph Smith must have had access to authentic ancient sources. That settles nothing, however, since (to quote Popper again) "the number of competing theories is always infinite," and we can think offhand of a dozen different theories to explain the Hermonths phenomenon. And so we come to the discussion, which will never settle the question but which may lead to the discovery of much new and relevant information.

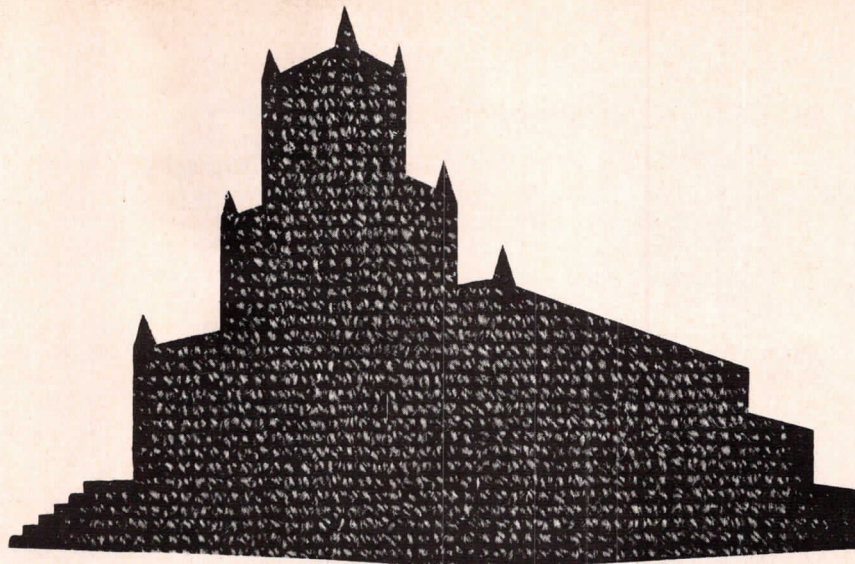
Where, then, does certitude lie? That is another issue that has come in for a good deal of discussion recently, and the growing consensus is a surprising one: Certitude lies only in inspiration, in that insight which in the last analysis defies analysis.¹²⁰ Even so, routine investigation is not a waste of time, for in the process of dealing with materials, certain convictions build up in the individual that, like a testimony of the gospel, are nontransferable but that comprise the most tangible and gratifying fruits of study.

The Book of Mormon has always been a puzzle to the world. It is a problem and a challenge, but instead of being treated as such, it has always been taken as a final proof on the one hand that Joseph Smith was an imposter and on the other that he was an inspired prophet. With that deadlock we would leave it were it not that the book itself irresistibly invites testing. "Testability has degrees," according to Popper, and "a theory which asserts more, and thus takes greater risks, is better testable than a theory which asserts very little." Where can one find a bolder assertion than Joseph Smith's claims for the Book of Mormon, or a greater willingness than he displayed to be tested by all the tests the ingenuity of man can devise?

(To be continued)

FOOTNOTE

¹²⁰For an interesting discussion of this, P. B. Medawar, "Is the Scientific Paper Fraudulent?" in *Journal of Human Relations*, 13 (1965), pp. 1-6; reprinted from *Saturday Review*, Aug. 1, 1964.



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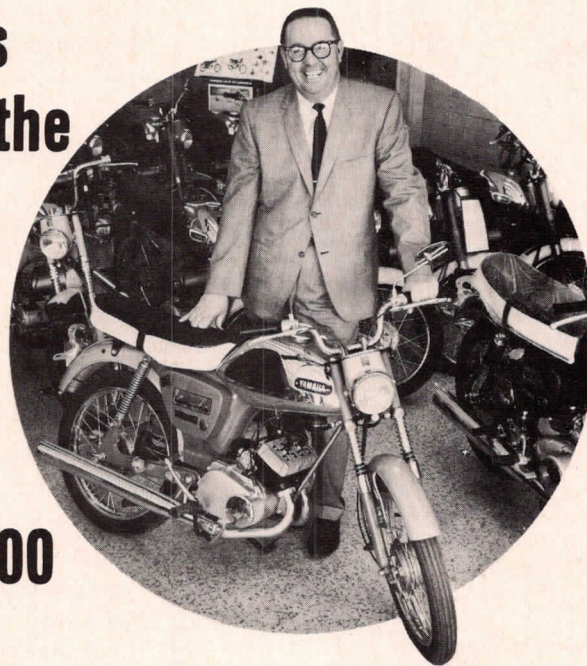
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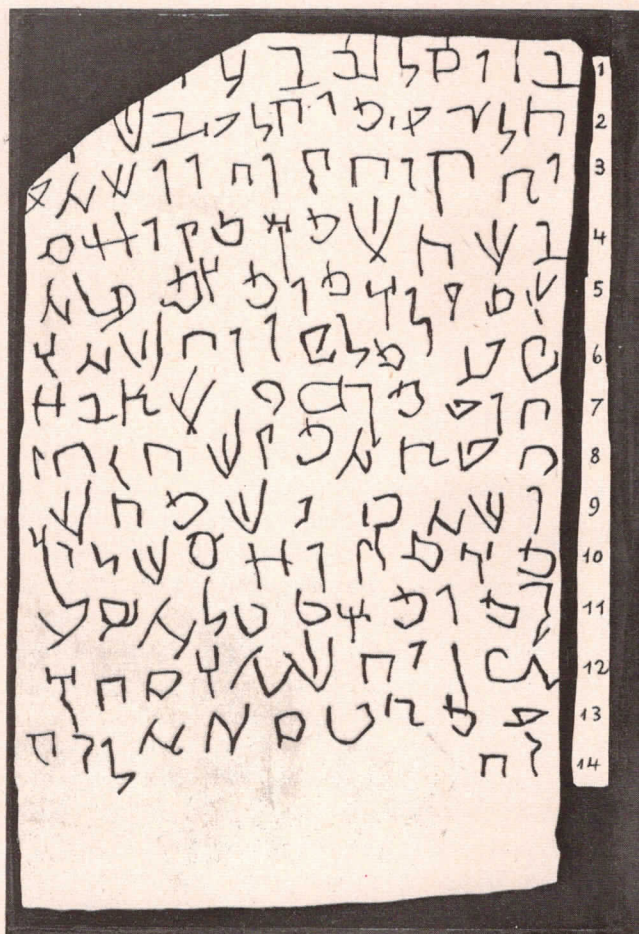
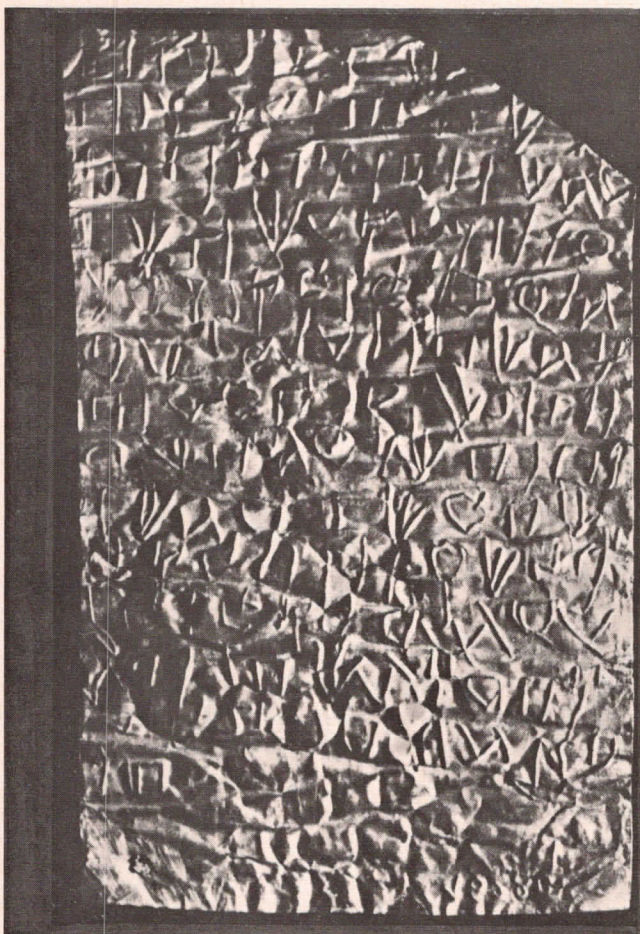
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SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

EPILOGUE

SINCE QUMRAN

We have often noted of recent years that the whole tone of biblical scholarship has changed perceptibly since the discoveries of Qumran and Nag Hammadi.¹ For one thing, the type of correspondence we receive about the Book

of Mormon has changed surprisingly. For the first time scholars and clergymen both here and abroad are taking the Book of Mormon seriously. They don't intend to be taken in by it, but they are reading it. They are finding flaws in the edifice, to be sure, but now they wonder if there might not turn out to be an explanation

for those flaws, as there has for so much of the Book of Mormon that was once thought to be impossible or absurd.

For example, a prize howler for years was the gold plates—until gold, silver, and bronze inscribed plates began to turn up on ancient sites: the latest are “three gold plaques inscribed in Etruscan and

For ninety years scholars were baffled by the language on this gold plate from Sicily, thinking it to be pre-Greek. But in 1964 it was identified as Hebrew. The experts had insisted on reading the wrong side of the plate! Inked copy is at right.

li's front door step.² It is only quite recently that the writing on the gold plate of Comiso in Sicily has been recognized as Hebrew; though the plate has been known since 1876, the writing was always thought by the experts to be the pre-Greek native "Sikan" language.³ It is things like this that give us pause.

In view of newly discovered insights into the nature of ancient scriptures, it is getting harder and harder to find really serious objections to the Book of Mormon, and today there is a tendency to fall back on the one point of attack that seems to have held up in the past, the so-called Isaiah question. Since this has been in capable hands in the past, we have directed our attention elsewhere; but constant prodding from non-Mormons who are not just attacking the Book of Mormon but apparently really want to know, combined with some very recent and important studies that put things in a new and surprising light, constrain us to undertake a brief discussion of this important point.

The Book of Mormon Explains Isaiah. Away back in the 12th century Ibn Ezra, a Jewish scholar, declared that chapters 40 to 66 of Isaiah seemed to form a literary unity, distinct in style and content from the rest of the book. To explain this, it was assumed that this part of the book was written not

Punic" found in 1964 near an ancient shrine in Italy. They "go back to ca. 500 B.C.," and the language and characters of the Punic script are close to those of the Phoenician homeland on Le-

by Isaiah but by another person and at another time, presumably some 200 years later.

Since 1789 this hypothetical author has been referred to as the Second Isaiah or Deutero-Isaiah. But once the dual authorship of Isaiah was generally accepted, it soon became apparent that there was no need to stop at two Isaiahs. By applying exactly the same reasoning that split the original Isaiah in two, it was possible to break up the two main sections into a number of separate packages, each of which in turn readily yielded to the fragmentation process to produce scores of independent compositions, all going under the name of Isaiah.⁴ First, chapters 40-66 broke up into separate books, 40-55 being by one author and 56-66 by another, duly labelled Trito-Isaiah. Chapters 36-39 were recognized as a separate book on the grounds of their resemblance to 2 Kings 18:13-20:19.

The earlier Isaiah, chapters 1-35, became a swarm of separate sayings glued together, according to one school, from a large number of smaller or medium-sized collections and, according to another school, gathered as minor additions to a central main work. Some scholars agreed that chapters 1-12 and 13-23 represented separate collections, though each had his own theory as to how, when, where, and by whom such collections were made.⁵ There is no point to going into the subject in detail. Typical is the present dating of the so-called Trito-Isaiah, which is variously placed in the 3rd, 4th, 5th, 6th, 7th, and 8th centuries B.C.⁶

The most recent survey of the whole Isaiah problem reaches the conclusion that because of its "very long and complicated prehistory" it will "never be possible to achieve a completely satisfying and thoroughly convincing analysis" of the

original book of Isaiah.⁷

But our concern is not with the unity of Isaiah but with the dating of the Deutero-Isaiah, since the charge against the Book of Mormon is that it quotes from that work, which did not exist at the time Lehi left Jerusalem. The dating of Deutero-Isaiah rests on three things: (1) the mention of Cyrus (44:28), who lived 200 years after Isaiah and long after Lehi, (2) the threats against Babylon (47:1, 48:14), which became the oppressor of Judah after the days of Isaiah, and (3) the general language and setting of the text which suggest a historical background commonly associated with a later period than that of Isaiah.⁸

The late date of Deutero-Isaiah is one of those things that has been taken for granted by everybody for years, so that today it would be hard to find a scholar who could really explain it and impossible to find one who could prove it. The Isaiah question belongs pre-eminently to that "large part of the questions about the history and prehistory of the Old Testament" which, as J. A. Soggin has recently noted, "were formulated at a time when men possessed a different concept of historical study and a much smaller knowledge of the ancient East" than they do today.⁹ Until recently, Soggin observes, biblical scholarship was dominated by "the dream of the completely objective investigator, or at least by the belief that such an ideal was attainable."¹⁰

But with the passing of authoritarian absolutes in scholarship, the interpretation of Isaiah has become increasingly fluid. Thus, Eissfeldt can now tell us that references to Cyrus or Babylon do not necessarily date the chapters or even the verses in which they appear, the passages being so typically "Isaiah" that the names may well

be later substitutions.¹¹ He notes that Isaiah always preached the restoration as well as the destruction of Jerusalem (he named his first child "The Returning Remnant"!), and that the threat and the promise go necessarily and inseparably together, so that the optimism of Deutero-Isaiah is no sign of separate authorship.¹² He notes that there has never been any agreement among the experts as to what are "characteristically Isaiah" thoughts and expressions,¹³ and that while one group of scholars sees carefully planned organization and development in the arrangement of the writings, another cannot detect the slightest trace of either.¹⁴ Finally he concludes with pointing out that there is a very close overall resemblance among all the chapters of Isaiah and that if there is no chapter that does not contain genuine utterances of the prophet, neither is there a chapter that does not contain unauthentic passages.¹⁵

The trouble with dating any part of Isaiah, as Eissfeldt points out, is that we have nothing really definite to go on; fixing dates or places with reference to "any religious or spiritual concepts is very uncertain. . . all we have to go by is general impressions, and we must be satisfied at best with mere possibilities."¹⁶

In the past, scholars have put great confidence in their ability to assign origins to documents on the evidence of the general language and setting of the text. A classic example is the impassioned utterance of Isaiah against the wicked nations, plainly the cry of an afflicted people to be avenged on their enemies, plainly an eschatological yearning that breathes the spirit of the Exile, which therefore must have been written during the Exile and by one of the exiles, long after Isaiah's day. And so we can identify Deutero-Isaiah.

But, as Eissfeldt now points out, there is no reason why the impreca-

tions against the nations should not have been uttered against the Assyrian army and empire in Isaiah's day, embracing as they did all the nations in their sinister host.¹⁷ Nor, as other scholars note, is there any reason why one must be an exile to write about the Exile; how far can we trust the insight of the experts when each can tell us that it is obvious to him that the Exile passages were written in Babylon (Volz), Palestine (Mowinckel), Egypt (Marti), or Lebanon (Duhm)?¹⁸

The most telling dichotomy between Isaiah and Deutero-Isaiah in time is the emphasis of the latter on the apocalypse of bliss—the return of the exiles and the rebuilding of the holy city and temple, as against the grim apocalypse of woe that prevails in earlier Isaiah. But again, we are now being reminded that the two conceptions always form an indivisible whole in the thinking of Isaiah—you can't think of a gathering unless there has been a scattering and vice versa: they do not represent two different concepts of history at all, but one and the same doctrine that is basic to all the prophets and much older than Isaiah. This is a thing that is being increasingly emphasized today in the light of comparative studies which show that the idea of a cyclic concept of things, of alternate periods of suffering and defeat followed by victory and prosperity, is attested very early in the Egyptian and Babylonian literature and seems to have been a fundamental part of the ritual patterns of the ancient East from very early times.¹⁹

Because the eschatological and apocalyptic element dominates in the later apocrypha, it was long assumed to be a later religious development, but the comparative study of ancient ritual texts and monuments and their discovery in constantly increasing numbers is definitely changing the picture.¹⁹

(To Be Continued)

FOOTNOTES

¹See *The Improvement Era*, 68 (1965), (March 1965, pp. 210f, 213; April 1965, pp. 309ff, 328f, etc.), and our chapter entitled "The Return of the Prophets" in *The World and the Prophets* (Salt Lake City: Bookcraft, 1962), pp. 258-272.

²C. Colonna, "The Sanctuary at Pyrgi in Etruria," *Archaeology*, 19 (Jan. 1966), p. 21.

³U. Schmoll, "Die hebräische Inschrift des Goldplättchens von Comiso," *Zeitschrift der deutschen Morgenländischen Gesellschaft*, 113 (1964), pp. 512-4.

⁴"The more the authorship of the Book of Isaiah has been investigated, the more complicated has the question appeared." Finally "there remained very few long passages of unchallenged authority. . . . It seemed that the entire book was best described as an anthology of the work of many writers . . . a confused amalgam of greater or smaller fragments from many sources." J. Eaton, in *Vetus Testamentum*, 9 (1960), pp. 138f.

⁵The process is described in the latest extensive survey of the problem, Otto Eissfeldt, *Einleitung in das Alte Testament* (3rd ed., Tübingen: Mohr, 1964), pp. 408-412.

⁶*Ibid.*, p. 460.

⁷*Ibid.*, p. 413.

⁸*Ibid.*, p. 408.

⁹J. A. Soggin, "Geschichte, Historie und Heilsgeschichte im Alten Testament," in *Theologische Literaturzeitung*, 89 (1964), p. 724.

¹⁰*Ibid.*, p. 723.

¹¹Eissfeldt, *op. cit.*, p. 420.

¹²*Ibid.*, pp. 416, 424. Likewise, the hymns of praise and the satiric verses, though completely opposite in tone, belong together and do not indicate separate authorship, p. 457.

¹³*Ibid.*, pp. 431f and *passim*.

¹⁴*Ibid.*, pp. 452-3.

¹⁵*Ibid.*, pp. 461, 466.

¹⁶*Ibid.*, pp. 464-5.

¹⁷*Ibid.*, p. 421.

¹⁸*Ibid.*, p. 447.

¹⁹One of the most useful collections of texts on this subject is that of A. von Gall, *Basileia tou Theou* (Heidelberg, Winter, 1926). For a more recent survey, see our "Expanding Gospel," in *BYU Studies*, 7 (1966), pp. 3-27.

Bufs & Rebufs

(Continued from page 608)

member comes away disgusted and says, "That's the last time we are going there." But his money—his vote—is in the box office where it counts. The next week the theater plays a good family film that the family ignores while telling their friends how degrading movies are. Yes, many films are degrading, but there are still some that uplift and entertain.

May we comment on another item: We hope no church member is using the theater as cheap baby-sitting service. When one hires someone to care for his children, dependability is a requisite, and yet how careless are some people about the type of audiovisual influence to which they subject their children.

We are encouraged to know that church members are interested to the point that something will be done.

Mr. and Mrs. Daniel L. Stitt
Woodburn, Oregon

Rarotonga

Photographs on page 407 of the *May Improvement Era* are of Rarotonga as the picture captions indicate, rather than Tonga as the page heading indicates.

Patrick Daly Dalton

The president of the Tongan Mission is Patrick Daly Dalton rather than Patrick D. Daly, Jr., as reported on page 403 of the *May* issue of the *Era*.



Did Lehi and his family bring to the Americas traces of Persian culture because of Zoroaster's influence on Jewish thought?

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The appearance in the Dead Sea Scrolls of a story similar to that of Moroni and the "treading upon the garments" incident of the Book of Mormon is another mark of the authenticity of the Book of Mormon, according to the author. But it also shows the influence of Persian culture—and Zoroaster—upon Lehi and his Jewish contemporaries.

● From the long Isaiah discussion we are learning what the even longer Homeric controversy has taught us, that once we have questioned the unity of any literary composition, we cannot guarantee the integrity of any of the parts it breaks up into. Also, we are learning that the resemblances and differences between texts do not necessarily prove common or different authorship; Prof. Gordon has demonstrated at length that a change of pace, mood, subject matter, or even dialect in an ancient writing does not necessarily denote a change of authorship. Neither, on the other hand, does a "striking resemblance" between passages

prove common origin.²⁰ Moreover, it is precisely the Deutero-Isaiah that is written in language "that often means many things at once, that shimmers and floats over space and time"; so any attempts to identify historically what it speaks of must "remain strictly confined to subjective criteria."²¹

Hopes for an objective approach to the subject today are sought in the Iranian affinities of Isaiah. Since the Persians did not take over until the end of the Babylonian captivity, it is assumed that traces of Persian influence in Isaiah require a dating of some sections to a period long after the lifetime of the prophet. But here again we run into a very complicated situation. D. Winston has very recently published a lengthy survey of "The Iranian Component in the Bible, Apocrypha, and Qumran" and found that component to be a very real quantity indeed. Years ago we called attention to Iranian elements in the Book of Mormon, and if we are still at a loss to explain them, the experts are no less baffled by the same influences in the Bible; at present "investigators

are as divided as ever as to the extent of Iranian influence on Jewish literature."²²

The main difficulty is in deciding what is and what is not distinctively Iranian. Teachings found both in the early Persian writings and in the Jewish scriptures and apocrypha include the idea of a council in heaven at the creation, a division of opinion and rebellion, a plan of probation for man on the earth, a world period of 7,000 years, the division of history into twelve periods, the resurrection of the body, etc. In these things "Zoroastrianism allies itself with Judaic religious as against the Indian and Gnostic view," while such doctrines as "the dualism of the Dead Sea Scrolls belong to the Iranian rather than the Greek or Gnostic variety." Plainly there is a genuine affinity here.²³

But at the same time the Jews share these same ideas with other neighbors both nearer than the Persians and able to produce written sources far older than anything the Iranians can offer.²⁴ In fact, as Wesphal Hellbusch now points



out, Iran is more often a clearing-house for older teachings than a place of origin, so what passes for "Iranian" doctrine may well be "a fusion of Persian and Babylonian teachings."²⁵ Thus if Isaiah 44-45 "shows very close resemblances to the so-called Cyrus Cylinder . . . it has been suggested that both are dependent on the style of the Babylonian Court Inscriptions."²⁶ If the same two chapters of Isaiah suggest ancient Iranian teachings about the creation, the same teachings may be found at a much earlier time and much closer to Israel in the Memphite theology of Egypt—and Isaiah's use of Egyptian imagery and ideas has long been recognized.²⁷

The case for Iranian priority in the Bible must await some means of dating of Iranian traditions, which at the moment present "insuperable chronological difficulties."²⁸ Since, as we have already noted, the appearance of the name of Cyrus in the Book of Isaiah does not even serve to date the verse in which it occurs, the more subjective appeals to a Persian atmosphere, such as the much-debated

issue of whether chapters 40-48 were written before the Edict of Cyrus and 49-55 after or whether they were written at the same time, can hardly be expected to settle anything.²⁹

Further doubts as to just how Iranian the Iranian elements in Jewish literature really are are suggested by the fact that some Persian teachings are matched by Jewish ones that are definitely older and "actually indigenous to Jewish literature."³⁰ We must not forget, as J. B. Bauer reminds us, that much of the material in the old Apocryphal writings is "much older than the books themselves."³¹ Indeed, it is as likely that the Persians with their well-known hospitality to the ideas and religions of other people borrowed from the Jews as the other way around. Thus, the imagery of the light versus darkness which constantly recurs in the early Jewish writings, including the Dead Sea Scrolls, does *not* appear in the old Persian writings, but turns up later in heretical Iranian teachings, plainly borrowed from somewhere else.³²

Now, the Book of Mormon itself contains one story that is far more Persian than anything in Isaiah: The legend of Kawe, who became the founder of the Persian monarchy and priesthood when he put his garment on a pole and went throughout the land rousing the people to fight for liberty and overthrow the traitor and false claimant to the throne, is the story of Moroni and Amalikhiah even in detail—and it is far older than Lehi or Isaiah.³³ Moreover, in this particular episode of the Book of Mormon, Moroni is consciously and deliberately following old ritual patterns. In one chapter, Alma 46, we have several ancient traditions and

practices *not* mentioned in the Bible but carried out or discussed by Moroni in full consciousness of their archaic background. Most of these can now be readily understood in the light of the so-called Battle Scroll (IQM) of the Dead Sea Scrolls. Since we have discussed most of them elsewhere, we mention them only briefly here:

1. Moroni rends his coat and writes a high-sounding slogan on a piece of it, which he then fastens on the end of a pole as a banner. Such slogans and banners now meet us in IQM, Sections 5-7.

2. Before the battle "when he had poured out his soul to God," Moroni "named all the land which was south of the land Desolation, . . . and all the land, both on the north and on the south—a chosen land. . . ." (Al. 46:17.) Whether we punctuate this to mean that he named the enemy land desolation and the rest "chosen" or that he named the "chosen land" and let the rest keep its ill-omened title, the point is that we have here the practice, now attested by the Battle Scroll, of formally blessing the hosts of Israel and cursing the land of their enemy before the battle.³⁴

3. In the next verse Moroni refers to his people as "despised," and he often designates them as the poor. This again is in keeping with the Old World practice as set forth in the IQM.³⁵

4. The people, arming themselves, come running to the standard, "rending their garments in token, or as a covenant." Note the emphasis on the symbolism of what is going on; the making of this covenant involves treading on their garments, calling down upon themselves an imprecation should they ever break their covenant: ". . . may [he] cast us at the feet

of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression." (Al. 46:22.)

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 also of the trampling of sin underfoot, and especially "with reference to the curses placed on the inciter."³⁶ 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 Gen. 3:21" ³⁷ 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.³⁸

5. Moroni calls to the people's attention a well-known tradition that they had read of in their books about the two parts of the garments of Joseph and how Jacob reacted to them. (Al. 46:23-27.) A remarkable thing about this story, which his hearers are expected to know by heart, is that though traces of it, or rather the merest hints, turn up in the Apocrypha, the only intelligible version of it available to us is in the account that the great Persian scholar Tha'labi picked up among the Jews living in Iran in the Middle Ages.³⁹ Of course we don't know how long those Jews or their ancestors had been living in Persia—their being there may have been just a coincidence. But we do have here a clear indication that the writers of the Book

of Mormon had access to records now lost, and there is no reason why the story of Kawe should not be among them.

But why would Moroni follow a pagan model? This is just the question that is bothering students of the Scriptures and the Scrolls. How are we to account for "an Iranian penetration into Qumran," among the strictest of all sectarian Jews, dedicated to living the Law in its purity? How does it happen that early Jewish apocrypha are "saturated with Iranian material"?⁴⁰

The frequent association and identification of Old Testament patriarchs and prophets with Zoroaster in Jewish and, following them, Christian sources, though very difficult to date, shows at least that the Jews had no antipathy for the Persian prophet (who was possibly a contemporary of Lehi).⁴¹ Though, as Winston observes, "the Jewish identification of Zoroaster in itself is no guide whatever in our attempt to ascertain the extent of Iranian-Jewish interpretation,"⁴² it does suggest that in the time of Lehi there were sympathetic contacts between the two peoples. If the original image of Zoroaster had been an unfavorable one, it would have remained such traditionally; *ergo*, the first Jewish impression of Zoroaster was a favorable one. And that could not have been the case had that image come to the Jews as that of an alien prophet of an alien people. The most pleasing Iranian images to the Jews belong to a period of Zoroaster, long before the days of

Cyrus; they go back to the time of Lehi and hence leave their stamp in the Book of Mormon. Such at any rate is our amateurish surmise.

(To be continued)

FOOTNOTES

²⁰C. Gordon, *Ugaritic Handbook* (Rome: Pontifical Institute, 1947), pp. 6-7.

²¹Eissfeldt, *op. cit.*, p. 453. H. Frey sees in Isaiah 40-55 "a vision, resembling in form the Revelation of St. John," moving "beyond all bounds of space and time"; see the discussion of G. Fohrer, "Zehn Jahre Literatur Zur Alt-testamentlichen Prophetie (1951-1960)," in *Theologische Rundschau*, N.F. 28 (1962/3), pp. 239 ff.

²²D. Winston, "The Iranian Component in the Bible, Apocrypha, and Qumran: A Review of the Evidence," *History of Religions*, 5 (1966), p. 186. For our own observations, *An Approach to the Book of Mormon* (Salt Lake City: Deseret News Press, 1957), pp. 175-7.

²³Winston, *op. cit.*, pp. 195-7, 200, 205, 212.

²⁴For references, see note 19 above.

²⁵S. Westphal-Hellbusch, in *Sumer*, 12 (1956), p. 66. The quotation is from Winston, *op. cit.*, p. 207.

²⁶Winston, *op. cit.*, p. 188.

²⁷Hugh Nibley, in *BYU Studies*, 7, pp. 3-6. Whereas Assyriologists (e.g. Widengren) today derive certain royal epithets in Isaiah from Mesopotamian ritual sources, Egyptologists (such as Morenz) derive the same titles from Egyptian cult; both are older than the Persian. G. Fohrer, *op. cit.*, p. 72.

²⁸Winston, *op. cit.*, p. 211.

²⁹Eissfeldt, *op. cit.*, p. 447. E. Jenni, "Die Rolle des Kyros bei Deuteroseja," *Theologische Zeitschrift*, 10 (1954), pp. 241-256, points out that Cyrus is a stock figure representing the herald of salvation in ancient literature. Such stock figures were readily substituted for each other; thus the Messianic prophets listed in 3 Ne. 10:15-17 are typical stock figures, representing the same idea regardless of the time in which they lived. A later scribe would not hesitate to put the name of Cyrus in the place of some earlier deliverer who was less familiar to him and his hearers. The name of Cyrus does not appear in the Book of Mormon.

³⁰Winston, *op. cit.*, p. 191.

³¹J. B. Bauer, in *Theologische Zeitschrift*, 20 (1964), p. 7.

³²Winston, *op. cit.*, p. 202.

³³*An Approach to the Book of Mormon*, pp. 175-7.

³⁴Y. Yadin, *The Scroll of the War of the Sons of Light . . .* (Oxford, 1962), pp. 15, 215, 223-5; and IQM, secs. 17-19.

³⁵*Ibid.*, pp. 311f, 323.

³⁶J. Z. Smith, "The Garments of Shame," in *History of Religions*, 5 (1966), pp. 224-233. Quotation is from p. 229.

³⁷*Ibid.*, pp. 230-233. It has special reference to the skin garment of Adam.

³⁸See our discussion "Old World Ritual in the New World," ch. 23 of *An Approach to the Book of Mormon*.

³⁹*Ibid.*, pp. 186-9, for a translation and discussion.

⁴⁰Winston, *op. cit.*, p. 198.

⁴¹*Ibid.*, pp. 213-5. On Zoroaster as Lehi's contemporary, see *An Approach to the Book of Mormon*, pp. 42f.

⁴²Winston, p. 216.

How Jesus Dealt with Men (Continued from page 707)

forgave sins. In the instance of the palsied man, the forgiveness of sin seems to have been preparatory to the healing of the body. The episode is plainer in the Inspired Version (Matt. 9:2-7):

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, knowing their

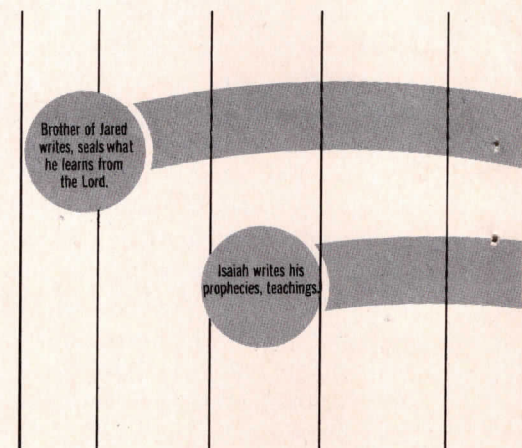
faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee; *go thy way and sin no more*.

"And, behold, certain of the Scribes said within themselves, This man blasphemeth.

"And Jesus, knowing their thoughts, said, Wherefore is it that ye think evil in your hearts?

"For is it not easier to say, Thy

*It is now known
that both
Isaiah and Jeremiah
abridged their
writings and sealed
them up for people
of a later date - as
did also certain
Book of Mormon
prophets.*



Readers of the Book of Mormon are familiar with the pattern of its prophets who abridged, annotated, added commentaries, and sealed up their writings for another people. The author claims that our present-day book of Isaiah and other biblical writings have gone through the same process.

• The most widely accepted of all the divisions of Isaiah is the three-fold classification, following Isaiah's own designation, of the Words of Isaiah (ch. 1-35), the Accounts (*Berichte*, 36-39), and again the Words (40-66).⁴³

That the titles are authentic is implied in the designations of sections of the Book of Mormon by their ancient titles as *The Words of Mormon*, "An *account* of the sons of Mosiah . . . according to the record of Alma" (note preceding Al. 17, italics added), and "the *account* of the people of Nephi . . . according to the record of Helaman. . . ." (Note preceding Al. 45; italics added.) This is the sort of complexity that scholars discover everywhere in Isaiah, where certain words may serve as key words or signatures, denoting the beginning or ending of an independent writing that has been inserted into the text. If anything, the Book of Mormon attests the busy reshuffling and re-editing of separate parts of sacred writings that often go under the name of a single prophet.

It is further significant that the only passages from Isaiah quoted in the Book of Mormon are chapters 2-14 and 48-54. This corresponds surprisingly to the major divisions of Isaiah on which the

scholars have most widely agreed, i.e., chapters 1-13 as the original Isaiah collection and 49-55 as the authentic Deutero-Isaiah. Only these two sections are quoted in the Book of Mormon.

Why does Nephi, the passionate devotee, as he proclaims himself, of the writings of Isaiah, quote only from these two blocks of those writings? Can it be that they represent what pretty well *was* the writing of Isaiah in Lehi's time? The failure to quote from the first chapter, the most famous of all, suggests the theory of some scholars that that chapter is actually a general summary of the whole work and may have been added after.⁴⁴ But we are playing the same game as the others, and it is time to return to firmer ground.

The Transmission of the Record. If others than Isaiah wrote about half the words in his book, why do we not know their names? The answer is, because of the way in which they worked. They were (as it is now explained) Isaiah's own disciples or students, collecting and explaining his sayings with no desire to be original; always they kept the master's teachings foremost in mind. What we have in Isaiah is a lot of genuine words of the prophet intermingled with other stuff by his well-meaning followers.⁴⁵ Every chapter, including those in Deutero- and Trito-Isaiah, contains genuine words of Isaiah; and every chapter including all those in the early part of the book, contains words that are not his.

As Eissfeldt sums it up, in spite of all differences there are "very strong stylistic and historical resemblances between 40-55 and

56-66," and yet "the relationship between c. 1-39 and 40-55 is just as close . . . and the resemblances include even peculiarities of speech."⁴⁶ With the spirit and the words of the true Isaiah thus pervading and dominating the whole work, the items that depart from the standard can be readily explained on one theory or another.

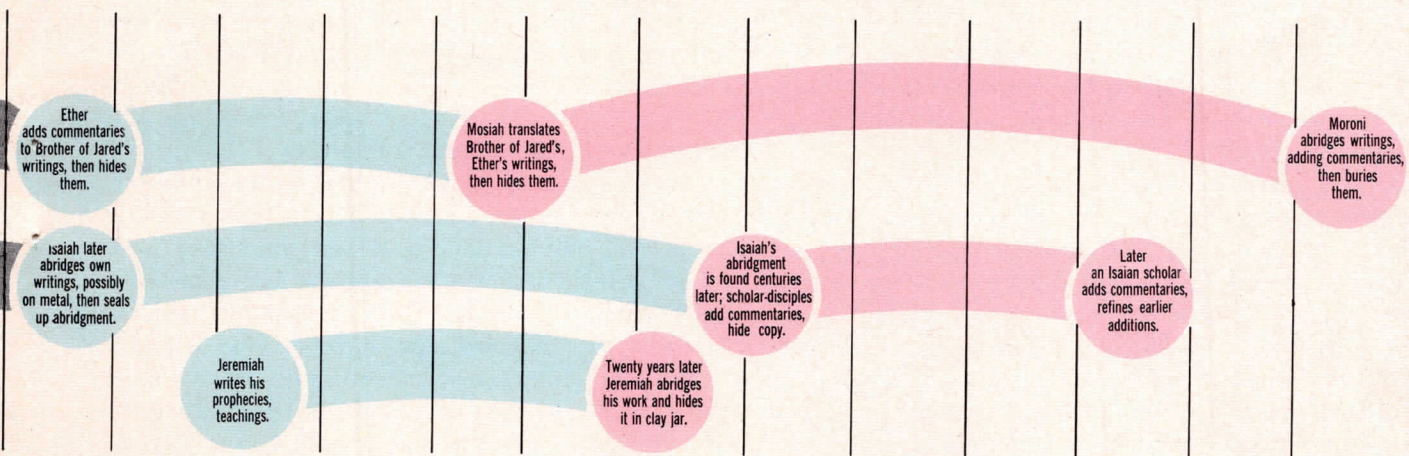
Significantly enough, the Book of Mormon itself proclaims the re-editings and manipulations of the Isaiah text all over the place. Every one of the 21 chapters extensively quoted in the Book of Mormon appears in that work with an impressive number of additions, deletions, alterations, and transpositions. On the testimony of the Book of Mormon, the standard texts of Isaiah that have reached us have indeed suffered in the

SINCE CUMORAH

(SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY



process of transmission. That process has recently been the subject of a significant study by Douglas Jones, which may be profitably perused in conjunction with the very extensive statements contained in the Book of Mormon explaining the peculiar customs of preserving and transmitting the record among the Nephites.

Jones begins by noting that a special technique of prophetic transmission was employed among the ancient Jews. This is exemplified by the cases of Isaiah and Jeremiah. The latter, when he wishes to convey the word of prophecy to men of a future time, (1) makes an abridgement of his past prophecies in order to "summarize the message of twenty years into a concentrate suitable for a single, uninterrupted read-

ing"; (2) this he writes down on a specially prepared document, and (3) in the presence of witnesses (4) he seals it carefully and (5) lays the writings away in a clay jar "that they may continue many days."⁴⁷ This, Jones observes, "was a quite ordinary business transaction," but where the document is no ordinary business paper but the word of prophecy, "every word of the narrative breathes prophetic significance."⁴⁸

Two centuries earlier Isaiah operated in the same way. He wrote an abridgement of his longer writings on a *gillayon*, "possibly a tablet of polished metal," according to Jones, which he sealed up in the presence of three witnesses and laid away "that they might live for future generations."⁴⁸ Both prophets "write down a number of

oracles in condensed form that they might also stand as a witness when the day comes, that Yahweh had declared before hand,"⁴⁹ both transmitting "a single symbolic prediction made to contemporaries but also written down and witnessed that people of a later time might see its fulfillment as Yahweh's work." For this it is necessary to seal the record "that it will not be tampered with" and to bury it or entrust it only to faithful disciples.⁵⁰

At once the example of the Book of Mormon springs to mind, rooted as it is in the Old World practices current in the days of these very prophets: like their works it is an abridgement of much more extensive writings, put down on tablets of metal, witnessed, sealed, and

(Continued on page 799)

Since Cumorah
(Continued from page 795)

buried to come forth as a witness for God in the later time.

Jones explains the present state of our Isaiah text by attributing it largely to the three successive transmissions by which it has come down to us. The first *traditio*, as he calls it, was the work of Isaiah himself, who prepared his metal plates or whatever they were and sealed them up to be a witness at a later time; the second was the bringing forth of this record hundreds of years later "by disci-

ples of the period following the fall of Jerusalem." The third *traditio* is marked by the commentary of "the greatest of all Isaiah's disciples, whose work is now shown over and over again to reveal close knowledge of the teaching of Isaiah of Jerusalem." Desiring only to transmit the master's work in the clearest possible form, this disciple adds his "reflexion on the marvellous way in which the divine word has been fulfilled."⁵¹

Compare these three steps in the long process of transmission with

what we see happening over and over again in the Book of Mormon. Take the longest tradition, for example. In protohistoric times the Lord told the brother of Jared (as he is reported to have told Enoch and others of the Adamic and Patriarchal ages): "Write these things and seal them up; and I will show them in mine own due time unto the children of men." (Eth. 3:27.)

The patriarch did as he was told, and in due time his writings came into the hands of Ether, who "went forth, and beheld that the words of the Lord had all been fulfilled," and then added his part to the writing, "and he finished his record . . . and he hid them in a manner that the people of Limhi did find them." (Eth. 15:33.) Next the writings were brought to King Mosiah, who translated them but was commanded to hide them up until a later generation. (Eth. 4:1.) Hundreds of years later Moroni got them, made a stringent abridgement of them ("and the hundredth part I have not written," 15:33), adding all kinds of commentaries and explanations of his own, after which, he reports, "he commanded me that I should seal them up; and . . . that I should seal up the interpretation thereof" (4:5), and finally, "I am commanded that I should hide them up again in the earth." (4:3.)

In our own dispensation they were brought forth again with the stipulation: "And unto three witnesses shall they be shown. . . .

"And in the mouth of three witnesses shall these things be established; . . . and all this shall stand as a testimony against the world at the last day." (Eth. 5:3-4.) After this they were removed again with the understanding that many parts of them still remain to be made known in future manifestations.

The whole process is identical with that now attributed to the transmission of Isaiah's text. The important thing to note is that each



“. . . MY CRITERION
OF GOODNESS . . .”

RICHARD L. EVANS

At a time of tightening standards on material things, it is ironic—tragic—that there should seem to be a loosening of standards pertaining to people personally—to principles, laws, morals. While on labels, drugs, foods, materials of every kind there is pressing for greater accuracy and honesty, there seems at the same time to be more condoning of moral laxity, more compromising of principles, laws, commandments, more disposition to justify little—or much—of what shouldn't be done. While insisting on precision and quality of physical product, some will say that decisions pertaining to moral law and principle have become merely a matter of personal preference. But if this were so, how could there be any standards that we could count on? To judge ourselves and others and to keep ourselves safe, there must be measures of what is true or false, what is right or wrong among the alternatives offered. And the effect on people, their health, their happiness, is the measure of what is good or bad. What builds the body, the mind, the spirit, what improves health and happiness is good. What impairs health and happiness is bad. What leads a man to morality, to honesty, to prayerfulness, to peace, to a quiet conscience is good. What leads him to turmoil, to quarreling with himself, to impairing his peace and self-respect is bad. What is enslaving, habit forming, and impairs our powers could hardly be wholesome. Robert Burns has given this guide: "Whatever mitigates the woes or increases the happiness of others—this is my criterion of goodness," he said. "And whatever injures society at large, or any individual in it—this is my measure of iniquity." This would seem to help decide: Whatever relieves human problems or increases happiness, real happiness—the happiness of health, of peace, of goodness—is good. What injures society or anyone in it, mentally, physically, morally, is bad. There must be standards—for people, for principles—as there are for products. And there is no way of setting aside the consequences of right or wrong.

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transmitter did not merely hand the records intact to the next one. Every one of the successive editors *did* something to them—abridging, annotating, explaining, translating, doing what he could to make the ancient words more comprehensible to his own age and the people who should come after.

A large part of the book of Ether consists of Moroni's own "reflexion on the marvellous way in which the divine word has been fulfilled," making Moroni Ether's "Deutero-Isaiah," yet for all that it is still the book of Ether.^{51a} Why then should we not recognize the same process

of transmission with periodic re-editings when Mr. Jones points it out to us in Isaiah? The presence of such additions and changes no more disqualifies it as the work of Isaiah than Mormon's redoing of the plates of Nephi impugn the authorship of Nephi.

The transmitters of Isaiah, we are told, "adapted the words of the master to contemporary situations, expanding them and adding further oracles."⁵² And that is exactly what the writers of the Book of Mormon do, beginning with Nephi, who abridges his father's writings, brings all the prophets, and espe-

cially Isaiah, up to date. ("... for I did liken *all* the scriptures unto us. . . ." (1 Ne. 19:22-23. Italics added.) He explains that without a radical reinterpretation by him his people could not even begin to comprehend what the prophets were talking about: "... the words of Isaiah are *not plain unto you*," he tells them frankly (2 Ne. 25:4; italics added), being written in a special idiom that only the Jews understand (v. 5), and that Nephi understands because he knows their cultural and historical setting: "... I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about." (V. 6.)

If the process of transmission from the brother of Jared to Moroni seems fabulously long, there is evidence that the system was a very old and persistent one in the Old World as well as in the New. It has been shown that the identical system used by Isaiah was used by Jeremiah 200 years later. Twelve years ago we showed in *The Improvement Era* what others of more authority have since confirmed: that the sealing and laying away of some of the Dead Sea Scrolls consciously carried on the same tradition and used the same techniques, in the same confidence that the record would come forth as a witness in a later time.⁵³

Thus the tradition and practice survived from the time of Isaiah right down to the end of the Jewish nation. And in the other direction it goes back to ages long before Isaiah, when the Torah itself was deposited in the ark for the very purpose of providing a written witness for later ages. In Israel the transmission of the sacred records went hand in hand with the transmission of the crown itself, "just as Joash is handed the 'eduth with his crown when he is made king," the 'eduth being "the covenant or the tablets or the book as something deposited



MARRIAGE—AND CHARACTER

RICHARD L. EVANS

What we have in our hearts to say today pertains to the goodness and purpose of life, to peace and happiness in marriage and in the home, and to the whole future of families. First of all, marriage must be coupled with character. It requires character to live in this closest of all relationships of life. Marriage requires also kindly consideration and the overlooking of many small things and an earnest disposition not to find fault. Anyone could annoy anyone at times, and anyone who looks for faults and flaws will surely find them. Marriage requires companionship and encouragement and confidence and kindly, forthright frankness—not holding within the small resentments and not sitting and brooding in silence. It requires keeping things out in the open, freely talking out problems as equal partners. It requires also solvency, with a realistic regard for income and outgo, with an organized ambition and effort to get ahead, and with a measure of contentment as to what cannot now be reasonably reached. Marriage requires self-control. There is no place in a good marriage for hasty, ill-tempered utterance or for selfishness or self-indulgence. It requires loyalty and faithfulness and moral cleanliness. No marriage should be allowed to become commonplace. If neglected or abused, it may possibly be brought back to what it once was, but it is better to keep it sweet and wholesome from the first, so that there may be no scars. But if offenses should come, let there be forgiving and let there be forgetting, always with the earnest intent of making this relationship last, for every privilege carries with it an obligation, and every child brought into the world is an inescapable responsibility. Marriage is the most complete commitment of life, and as such it should receive the best effort of all who enter it. It must include sincere service, respect, humility and prayerfulness, the healing power of love, and faith and common convictions—faith in God, faith in the future, and faith in the everlasting things of life. To you who venture into marriage—and to you who have, and to you who ever will—remember that respect and love and confidence must be earned every day.

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and therefore palpably present to be a witness" and not merely by an intangible teaching or tradition.⁵⁴ The transmission of the records with the crown is established procedure in the Book of Mormon. (Alma 37; Omni 11, 19-20; Moro. 10, etc.)

In explaining Isaiah to his people, Nephi makes some important points. Much remains of Isaiah's words to be fulfilled, he tells them, and in whatever age a fulfillment takes place his words stand as a witness, each fulfillment guarantee-

ing the validity of the prophecies whose fulfillment yet remains (2 Ne. 25:7); hence his writings are of peculiar "worth unto the children of men" in general. (V. 8.) We are concerned here with a repeating process: "... they have been destroyed from generation to generation," but never without warning (v. 9); Nephi confirms the destruction in his day that Isaiah had foretold long before (v. 10), foretells the restoration to follow (v. 11), only to lead to another catastrophe when "Jerusalem shall

be destroyed again" (v. 14), to be gathered again, however, "after many generations" (v. 16) in much the same manner as Israel was brought out of Egypt—for the Exodus is another installment of this repeating story (v. 20) to which a long line of written reports bears witness as they too pass down "from generation to generation" (v. 22).

Hence Nephi is witness to the same things that Isaiah himself is: "And the words which I have spoken shall stand as a testimony against you. . . ." (V. 28.) He joins his words to those of Isaiah in a common declaration, "for *he* verily saw my Redeemer, even as *I* have seen him" (2 Ne. 11:2; italics added), and makes the remarkable announcement that since his brother Jacob "also has seen him as I have seen him" (v. 3), Nephi, Jacob, and Isaiah stand as three witnesses to their common teaching—they are contemporary, for all teach the same thing—"... all things which have been given of God from the beginning of the world, unto man, are the typifying of him." (V. 4.)

All the prophets teach the same thing; that is why the pious Jarom says he need not bother to write down anything: "... I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation?" (Jar. 2.) We have to do here with a story already told, with a history of characteristic and repeating events recounted in a formulaic language of set terms and expressions that cannot be limited to any time or place.

When Jesus himself finally came to the Nephites, he again reedited the whole corpus, recommended the words of Isaiah (3 Ne. 23:1), filled in the gaps of the record (vss. 8-13), corrected all defects (vss. 4, 6), brought the Nephite scriptures up to date (24:1), and



"WHAT ARE FATHERS MADE OF?"

RICHARD L. EVANS

In writing on the question, "What Are Fathers Made Of?"¹ Paul Harvey has given some delightful impressions: When school grades are not "so good as he thinks they should be, . . . he scolds the son . . . though he knows it's the teacher's fault." "Fathers grow old faster than people." Fathers can't cry, "while mothers can cry where it shows." "Fathers are what give daughters away to other men who are not nearly good enough . . . so they can have grandchildren that are smarter than anybody's." And now to another question, with some thoughts on "What are fathers for?": First of all, fathers are for giving a name and a heritage to their children—clean and honorable. Fathers are for long, hard work, mostly their own kind of work; for not being home so much as mothers; for seeming to be pretty busy; and for trying to give their children things that fathers never had. Fathers are for talking with, for encouraging, for putting arms around; for understanding mistakes, but not condoning them; for disciplining when needed, then loving all the more; for being strong and forceful; and for being tender and gentle. Fathers are something that mothers choose for us to be our fathers, for us to bear their names, for us to carry the imprint of all that they are. And if mothers are wise mothers, they will choose for us the kind of fathers who share with them a common background and belief, so that each won't teach us different things, so that there won't be conflict and confusion, and so that children and families and hearts and homes won't be pulled apart. Somehow we expect mothers and fathers to be wise enough to know this before they choose each other, so that in loving and being loyal to both of them we won't be pulled apart. There is so much that fathers are for: to love us, to listen to, to keep our confidences, to help to plan our purposes, to help to make them possible—and for being loved and for being shown a warm and wonderful appreciation. (From our earliest years we remember praying to a kind Father in heaven, who loves his children, who made us in his image, who wants only to give us happiness.) Another thing that fathers are for is not just for now, but something to belong to—all of us—always and forever. All this is what fathers are for—and so much more unmentioned.

¹Paul Harvey, *Remember These Things* (The Heritage Foundation, Inc.).

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then "expounded *all* the scriptures *in one*," as a single unified work. (3 Ne. 23:14, 6. *Italics added.*) Just so, in the New Testament, when the Lord appears to the disciples after the resurrection, "he opened . . . the scriptures" to them. (Lk. 24:32.)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures." (Lk. 24:44-45.)

It has often been objected that a plan that is already agreed on and a story that is already told are more depressing and repellent to the eager and inquiring mind than the thrill of exploring the unknown. But is a journey any less interesting because we have a map to go by? On the contrary, the scouts with the map not only learn more but have a more exciting time.

Since all the prophets tell the same story (2 Ne. 9:2), any prophet is free to contribute anything to the written record that will make that message clear and intelligible. The principle is illustrated throughout the Book of Mormon, and indeed by the very existence of the book itself—a book that shocked the world with its revolutionary concept of scripture as an open-ended production susceptible to the errors of men and amenable to correction by the spirit of prophecy.

The very first Isaiah passage cited in the Book of Mormon (1 Ne. 20:1) differs radically from both the Masoretic and the LXX versions, which by their own disagreements show that the original text had been corrupted.⁵⁵ But that is not all, for the second edition of the Book of Mormon contains an addition not found in the first:

" . . . out of the waters of Judah, *or out of the waters of baptism.*" It is said that Parley P. Pratt suggested the phrase, and certainly Joseph Smith approved it, for it stands in all the early editions after the first. Those added words are not only permissible—they are necessary.

If a translation is, as Wilamowitz-Mellendorff defined it, "a statement in the translator's own

AT THE ALTAR

BY CAROL LYNN WRIGHT

*The thought
Of forever
Teased my mind
Like a mountain
Through a thickly
Misted view.*

*But today the
Veil dissolved
To show
Eternity
Is you.*

words of what he thinks the author had in mind," then surely that phrase about baptism cannot be omitted. Isaiah did not have to tell his ancient hearers that he had the waters of baptism in mind, but it is necessary to tell it to the modern reader who without such an explanation would miss the point—for him the translation would be a misleading one without that specification. Where continued revelation is accepted and where all the prophets are speaking the same piece, this sort of thing makes no difficulty at all.

We have spent too long on an issue that will probably remain unsettled in our generation, but the net result of our little filibuster is not without justification. The indications are that a thorough study of the rapidly changing Isaiah problem may well leave the Book of Mormon in a very strong position indeed.

The dating of either the whole or any part of the Deutero-Isaiah must remain uncertain as long as there is no agreement among the

experts as to the relationship of the parts to each other or as to the nature, authorship, or background of the whole. And as long as no one has or can produce irrefutable proof that any single Isaiah verse quoted in the Book of Mormon *could not* have been written before 600 B.C., or indeed has not been defended by reputable scholars as the product of a much earlier time, the chronological question remains wide open.

On the other hand, impressive positive results have been gained. We have discovered that the Book of Mormon is actually way out in front in proclaiming the unity and explaining the diversity of scripture in general and of Isaiah in particular. We have discovered that the peculiar practices employed in the transmission of inspired writings in the Book of Mormon, as well as the theory and purpose behind those practices, are the very ones that prevailed in Palestine at the time Lehi lived there. We have come across a great tradition of prophetic unity that made it possible for inspired men in every age to translate, abridge, expand, explain, and update the writings of their predecessors without changing a particle of the intended meaning or in any way jeopardizing the earlier rights to authorship. Isaiah remains Isaiah no matter how many prophets repeat his words or how many other prophets he is repeating. The Book of Mormon explains how this can be so, and its explanations would seem to be the solution to the Isaiah problem toward which the scholars are at present moving.^{55a}

Isaiah in the Wilderness. That Isaiah was actually the head of a sort of "school of the prophets" is today widely recognized. The existence of such a society is indicated in an old apocryphal work known as the *Ascension of Isaiah*, in which the prophet appears with his followers in an episode that

casts an interesting light on one of the strangest stories in the Book of Mormon.

"When Somnas the scribe and Assur the record-keeper [cf. Zoram in the Book of Mormon] heard that the great prophet Isaiah was coming up from Gilgal [near Jericho and about ten miles from Qumran] to Jerusalem, and with him 40 sons of prophets and his own son Jasum, they announced his approach to King Hezekiah. When he heard this King Hezekiah rejoiced exceedingly and went forth to meet the blessed Isaiah, taking him by the hand and conducting him into his royal dwelling, and ordered that a chair be brought for him." Then the king brought in his son Manasseh and besought the prophet to give him a blessing. When Isaiah declared this impossible because of what he could foresee, the king was so smitten with grief and dismay that he "sorrowed exceedingly and rent his garments and wept bitterly . . . and fell upon his face as one dead."

Isaiah, however, told the king that such behavior would profit him nothing since Satan would have his way with Manasseh. Later, while he was sitting on the king's bed conversing, the prophet was overcome by the Spirit, "and his consciousness was carried away from this world, so that Somnas the record-keeper began to say that Isaiah was dead. But when Hezekiah the King came in and took his hand he knew that he was not dead; but they thought he had died. . . . And thus he lay upon the bed of the King in his transported state (ecstasy) for three days and three nights. Then his spirit returned to his body," and Isaiah "summoned Jasum his son and Somnas the scribe and Hezekiah the King and all those who stood about such as were worthy to hear those things he had seen." To them he delivered an ecstatic discourse on the "surpassing, indescribable

and marvellous works of God who is merciful to men, and of the glory of the Father and of his Beloved Son and of the Spirit, and of the ranks of the holy angels standing in their places. . . ."⁵⁶

Here we have something very much like the story of Ammon in the court of King Lamoni (Al. 18-19), with both the king and his inspired guest being overcome and taken for dead and having visions of the glorious plan of salvation. Also in this fragment we see Isaiah at home among the pious men of the Judaeian desert, the "40 sons of prophets," apparently heading some sort of religious community as Lehi and other prophets did later in the same desert, even down to the people of Qumran and the monks of the Middle Ages. Such societies, writes J. Eaton, "were essentially related to the religious communities of later Judaism and of Christianity" and were "called to a special task of guarding and witnessing to Yahweh's revelations vouchsafed in the first place to Isaiah."⁵⁷

In the next section, which is a fragment of the lost "Testament of Isaiah," according to R. H. Charles, we see Isaiah accused before King Manasseh by a false prophet who wins the king and the people to his side with "flattering words"—a reminder both of the opponent of the righteous Teacher in the Dead Sea Scrolls and of the troubles of Zenos in the Book of Mormon. Since he cannot endure the awful wickedness of Jerusalem, Isaiah goes into the desert again with his followers, this time camping in "a quiet and pure place on a mountain" not far from Bethlehem and still very near Qumran.

This retreat to a pure place removed from men has a very ancient background. There is a tradition that H. Gressmann has run down to the time of the Flood and the Tower and to the northern regions of Mesopotamia that when

the earth became defiled the only hope of the righteous to escape the general destruction to follow was to flee *in terram aliam*, which means, according to Schiller-Szinessy, to retire "to a land of the beyond, where as yet no member of the human race had dwelt."⁵⁸ Only there could the righteous find "a pure and quiet place."

Since this tradition is specifically traced to the time of the Tower and to that region from which the Jaredites set forth on their wanderings, it is, to say the least, a remarkable coincidence that when Jared and his brother wished to escape both the common defilement and the punishment of the age, "the Lord commanded them that they should go forth into the wilderness, yea, into *that quarter where there never had man been.*" (Eth. 2:5. Italics added.)

(To be continued)

FOOTNOTES

⁵⁶Eissfeldt, p. 408.

⁵⁷"This is the programmatic introduction presenting all the main themes which will dominate the handling and expansion of Isaiah's oracles. . . ." D. Jones, in *Zeitschrift für Alt-testamentliche Wissenschaft*, 67 (1955), p. 238. L. G. Rignell has argued that Ch. I is definitely older than the rest of Isaiah, to which it is an obvious addition; see G. Fohrer, *op. cit.*, p. 68.

⁵⁸J. Eaton, in *Vetus Testamentum*, 9 (1960), pp. 138-141, 149.

⁵⁹Eissfeldt, *op. cit.*, p. 466.

⁶⁰Jones, *op. cit.*, pp. 227-8.

⁶¹*Ibid.*, p. 231. The three witnesses were Uriah, Zechariah, and Isaiah himself. Isa. 8:2.

⁶²*Ibid.*, p. 237.

⁶³*Ibid.*, pp. 228f, 236. Isaiah 30:8 is another "permanent record of Isaiah's oracles to stand as a witness that his plan had been declared of old."

⁶⁴*Ibid.*, p. 245.

⁶⁵G. Fohrer, *op. cit.*, pp. 64-65, notes that the increasingly accepted idea of the book of Isaiah as the work of a "school" is actually an approach to the old idea of single authorship, since all composition was undertaken with strict and devout adherence to the teachings of one master. The concept is very conspicuous in the Book of Mormon.

⁶⁶Jones, *op. cit.*, pp. 240-244, shows how this is done. The disciples felt free to update the names of cities and individuals to make their preaching more intelligible to contemporary hearers. Fohrer, *op. cit.*, pp. 73, 240.

⁶⁷*The Improvement Era*, February 1954, p. 89.

⁶⁸Jones, *op. cit.*, p. 234.

⁶⁹*The Improvement Era*, February 1965, pp. 103ff.

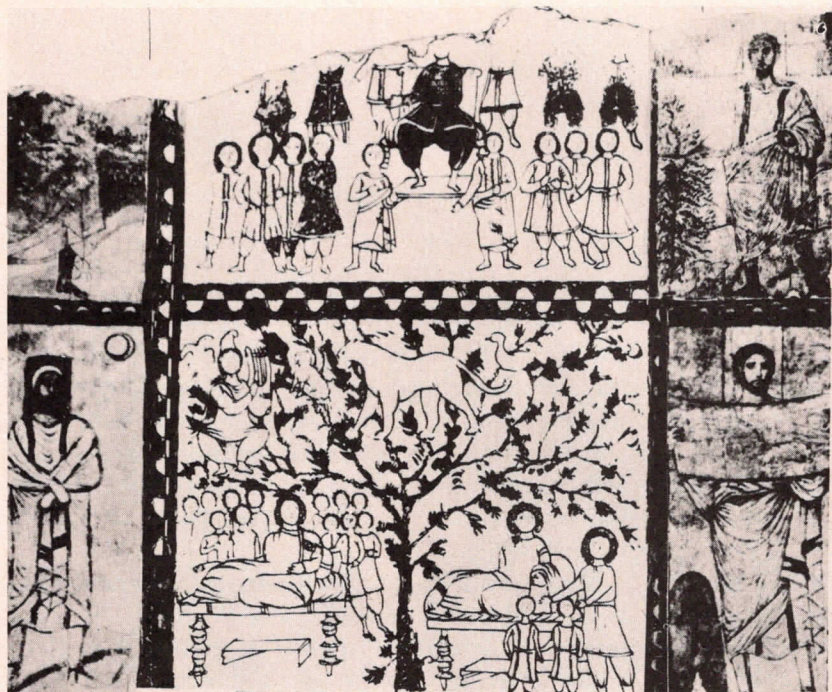
⁷⁰An exhaustive survey by C. Lindhagen (1953/4) shows that the present trend in Isaiah studies is toward (1) a more conservative and less arbitrary treatment of the text; (2) a tendency to reconcile what had appeared as conflicting ideas in Isaiah; e.g., the Suffering Servant can stand for a number of different individuals and groups; (3) increasing recognition of the influence of the temple ordinances in Isaiah's teachings; G. Fohrer, *op. cit.*, p. 243.

⁷¹H. Charles, *The Ascension of Isaiah* (Oxford, 1905), pp. 141-3.

⁷²J. Eaton, *Vetus Testamentum*, 9, p. 149.

⁷³H. Gressmann, in *Archiv für Orientforschung*, 3 (1926), p. 12.

This unusual tree-vine of life, representing the love of God, was discovered on the walls of an ancient synagogue and depicts Jacob surrounded by the tribes of Israel, Joseph blessing Ephraim and Manasseh, and the pagan Orpheus playing to a lion and a lamb, depicting harmony in Israel throughout the world. At top is God with heavenly hosts. (Photograph taken from Jewish Symbols, Vol. 2, p. 93, by E. R. Goodenough.)



SINCE CUMORAH (SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

The remarkable vision of the tree of life found in the Book of Mormon has apparently been revealed to non-Book of Mormon prophets also, according to modern findings. The author reports on the 1932 discovery of a Syrian synagogue upon whose walls are painted murals depicting Israel's history, the sacrament, and much of the tree-of-life vision recorded in 1 Nephi.

News from Dura Europos.

● Isaiah transported to heaven as he lay on the king's bed reminds us of Lehi "carried away in a vision"

on his own bed, especially since the visions were partly the same. Lehi, it will be recalled, "saw the heavens open, and he thought he

saw God sitting upon his throne, surrounded with numberless concourses of angels. . . ." (1 Ne. 1:8.) This vision, as we have noted elsewhere, is a standard theme in the apocryphal "testaments" of various patriarchs and prophets.⁵⁹ It seems to have held a central position in early Jewish imagery, enjoying a prominence that was entirely lost later on. That prominence is attested on the walls of the ancient synagogue at Dura Europos, discovered just a hundred years after the coming forth of the Book of Mormon.

"Before the discovery of the Dura synagogue in 1932," writes Professor E. R. Goodenough, "anyone would have been thought mad who suggested that Jews could have made such a place of worship. Its discovery has maddened us all, but we do not return to sanity when we force the synagogue to conform *a priori* to Jewish literary traditions which through the centuries had never suggested to anyone that such a building could have existed."⁶⁰

Here, then, we have something truly new and revolutionary turning up "since Cumorah" to tell us how the early Jews really thought about things—splendid murals from a synagogue that has been buried in the dust since the third century A.D. showing us things so different from the conventional and accepted concepts of ancient Judaism as to appear to be nothing less than madness to the experts. In these impressive murals we see such unexpected things as the bread and wine of the Messianic meal, reminding us of the sacrament; we see the wandering of Israel in the desert with the waters of life flowing in twelve miraculous streams, with "the head thereof a little way off" (1 Ne. 8:14) to each of the tribal tents.

But the most important representation of all is the central composition that crowns the Torah

shrine, the ritual center of the synagogue. Directly above the shrine, as if springing directly from the Law itself, is depicted a splendid tree beneath whose sinuous and spreading boughs the twelve sons of Israel stand around their father Jacob; while sheltered by the branches on the other side Joseph is seen conferring his blessing upon Ephraim and Manasseh. A remarkable thing about this tree of life (for none fail to recognize it as such) is that it is both a tree and a *vine*. Here Professor Goodenough helps us out:

"In an atmosphere where identification rather than distinctions, mingling rather than separation, ruled the thoughts of men . . . the tree-vine seems to express this sense of identification of tree with vine to the point that we have called it the tree-vine. Out of the Torah shrine . . . grew the tree of life and salvation which led to the supernal throne."⁶¹

Now, for whatever it is worth, the olive tree that stands for Israel in the Book of Mormon imagery is also a vine; it grows in a vineyard, is planted, cultivated, and owned "by the lord of the vineyard," and is in the charge of the workers in the vineyard. We suggested a possible explanation for this queer state of things by the close association of the olive and the vine in Mediterranean lands,⁶² but we may have here a better explanation. There was nothing repugnant to "the thoughts of men" in Lehi's day in having one and the same object both a tree and a vine and in having it represent half a dozen different things at the same time, with no sense of contradiction or confusion whatever.

We get the same free-and-easy identifications in the art of Dura as in the Book of Mormon. At Dura we see high in the branches of the tree the familiar figure of Orpheus as he sits playing his lyre

to a lion and a lamb. The earliest Christian art is fond of the figure of Orpheus, one of the two pagan figures admitted freely to Christian imagery; instead of playing to all the animals as he usually does, the Christian Orpheus usually sings to a lion and a lamb, as in the Dura synagogue—which of course suggests that it was Isaiah 14 that paved the way for the acceptance of Orpheus into the Christian community.⁶³

Goodenough suggests that the Dura Orpheus "was probably called David," through whose "heavenly, saving music Israel could be glorified."⁶⁴ Certainly he represents the harmony of Israel throughout the world as well as the harmony of all nature; the listening animals show that. In this picture, to follow Professor Goodenough again, "the artist is trying to show the glorification of Israel through the mystic tree-vine, whose power could also be represented as a *divine love* which the soul purifying music of an Orpheus figure best symbolized."⁶⁴ What Orpheus does, then, is to show that the tree represents *divine love*.

Again we turn to the Book of Mormon: there the spreading tree-vine is clearly and often stated to represent Israel but also has another significance. When the angel asked Nephi about the tree of his vision, "Knowest thou the meaning of the tree which thy father saw?" the young man "answered him saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things." (1 Ne. 11:21-22.)

What at a later date could better express "the meaning of the tree" as that universal love for which all creatures yearn than to add the classic picture of Orpheus to it? That the Jews at Dura had by centuries of exposure to them become quite hospitable to certain

standard Greek and Persian images appears also in the Iranian character of the heavenly court that appears above the tree.

Above "the tree of life and salvation which led to the supernal throne" was depicted the throne itself, in a scene in which God is shown enthroned in heaven, Persian fashion, surrounded by his heavenly hosts. Goodenough finds the idea both surprising and compelling: "The enthroned king surrounded by the tribes in such a place reminds us much more of the Christ enthroned with the Saints in heaven . . . than any other figure in the history of art. Let me repeat, that before the discovery of the synagogue all sane scholars would have agreed that 'of course' no such synagogue paintings as these could have existed at all."⁶⁵ As this is the high point in the Dura murals, so was it also in Lehi's vision.

It is interesting how these visions seem to get around, and the Book of Mormon casts some light on that problem too when it reports that after Lehi had described his vision to his family, his son Nephi was granted the identical revelation, only with a fuller explanation, including points that Lehi had overlooked. Thus we see how the same vision, far from being reserved to one man, might be shared by others with the intent that through the preaching of those thus favored the vision might become the common property and tradition of all the people. (Moro. 7:29-32.)

(To be continued)

FOOTNOTES

⁶⁰We have listed them in *Vigiliae Christianae*, Vol. 20 (1966), p. 12.

⁶¹E. R. Goodenough, *Jewish Symbols in the Greco-Roman Period* (New York: Pantheon, 1964), Vol. 10, Pt. 2, p. 197.

⁶²*Ibid.*, p. 200. Reproductions of all the murals may be found in Vol. 11 of the series.

⁶³*The Improvement Era*, Vol. 68 (October 1965), p. 876.

⁶⁴See the discussion and reproductions in H. Leclercq's article on Orpheus in Cabrol & Leclercq, *Dictionnaire d'archéologie et de liturgie chrétiennes*, Vol. 12, pp. 2736ff.

⁶⁵Goodenough, *op. cit.*, p. 201.

⁶⁶*Loc. cit.*



SINCE

(SINCE QUMRAN)

The author makes a fascinating comparison of the great earthquake recorded in 3 Nephi with other well-known earthquakes and reaches a significant conclusion.

● *The Great Earthquake.* Since Cumorah the earth has done a great deal of quaking, and seismology has become a science. Today it is possible to check step-by-step every phenomenon described in the account of the great destructions reported in 3 Nephi 8-9 and to discover that what passed for many years as the most lurid, extravagant, and hence impossible part of the Book of Mormon is actually a very sober and factual account of a first-class earthquake. It was a terror—about XI on the Wood-Neuman scale—but at that it is probably not the worst quake on record, since we are expressly told that the damage was not total—“And there were some cities which remained: . . .” (3 Ne. 8:15)—whereas in the great Assam earthquake of 1950 the damage was total over a large area.⁶⁶ Take the Book of Mormon events in order:

First “there arose a great storm . . . and . . . also a great and terrible tempest,” from which it would appear that the storm developed into a hurricane. (3 Ne. 8:5-6.) Major earthquakes are so often accompanied by “heavy rains, thunder and hailstorms, violent tempests,” etc., that some specialists insist that “there is some indication that certain weather conditions may ‘trigger’ an earthquake,”⁶⁷ as in the Japanese earthquake of 1923, of which some

CUMORAH

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

Japanese seismologists maintain that "the low barometric pressure was the trigger which set off the earthquake."⁶⁸ At any rate, great earthquakes are preceded by great storms often enough to cause speculation.

Next there was a lot of noise, "terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder." (3 Ne. 8:6.) Note that the thunder was thought to cause the shaking, obviously preceding it. This is another strange thing about earthquakes: "In accounts of earthquakes we always hear of the frightful noise which they produce. . . . But in addition, it seems that sometimes the earthquake can be heard *before* it is felt," which is "difficult to explain. . . . one should feel the shock before hearing it."⁶⁹ The thunder seems to shake the earth, since "the sound always appears to come from the ground beneath the observer."⁷⁰ In the Assam earthquake of 1950 "one thing is stressed in all the reports: the awful rumble that heralded the outbreak of the earthquake . . . a deafening roar, louder than anything any of the witnesses had ever heard before."⁷¹ The Book of Mormon aptly describes the continuous sounds as "the dreadful groanings . . . and . . . tumultuous noises." (3 Ne. 10:9.)

"And there were exceeding sharp lightnings. . . ." (8:7.) According to an eyewitness account, the great earthquake that completely destroyed the old capital of Guatemala on September 11, 1541, was preceded by "the fury of the wind, the incessant, appalling lightning and dreadful thunder" that were

"indescribable" in their violence.⁷² One of the still unexplained phenomena of earthquakes is that "all types of lights are reported seen. . . . there are flashes, balls of fire, and streamers."⁷³ The terrible wind at Guatemala City is matched in the Book of Mormon by high winds with occasional whirlwinds that even carried some people away. (3 Ne. 8:12, 16; 10:13-14.) In the Japanese earthquake of 1923 the wind reached a velocity of 50 m.p.h., and "the fires, in turn, set up minor tornadoes"; and in the Assam earthquake "strong winds raised the dust until visibility was reduced to a few feet. . . ."⁷⁴

"And the city of Zarahemla did take fire." (3 Ne. 8:8.) It would appear from the account of the Nephite disaster that the main cause of destruction was fire in the cities (3 Ne. 9:8-11), which agrees with all the major statistics through the centuries; for "earthquakes are largely a city problem" mainly because the first heavy shock invariably sets fires all over town: in the Japanese experience "wind-driven flames were shown to be more dangerous than the greatest earthquake."⁷⁵

"And the city of Moroni did sink into the depths of the sea. . . ." (3 Ne. 8:9.) The *tsunami* or sea wave "is the most spectacular and . . . appalling of all earthquake phenomena" and almost invariably follows a major shake-up on the coast.⁷⁶ Along with this, however, we have in the Book of Mormon record what seems to be a permanent submergence of coastal areas when "the waters . . . came up in the stead thereof" and remain.

(3 Ne. 9:7.) Such a submergence happened on a spectacular scale in the Chilean earthquake of 1960: "We would have taken these flooded stretches—permanently flooded—for coastal lagoons," a geologist reports, ". . . if here and there we had not seen roads that ran straight towards them and into them . . . roads that vanished, or sometimes showed under the stagnant water, branching into what had been the streets of a town."⁷⁷ In the New Madrid (Missouri) earthquake of 1811 two vast tracts of land were covered with fresh water both by the damming of streams and the bursting out of numerous earthquake blows or fountains, flooding the newly submerged areas.⁷⁸

"And the earth was carried up upon the city of Moronihah that in the place of the city there became a great mountain." (3 Ne. 8:10.) In September 1538 during a tremendous storm and tidal wave a volcanic mountain suddenly appeared and covered a town near Puzzuoli on the Bay of Naples; ever since the mountain has been known as *Monte Nuove*, or New Mountain.⁷⁹ The carrying up of the earth upon the city suggests the overwhelming of Pompeii by vast heaps of volcanic ash or the deep burial of Herculaneum under lava in 79 A.D.⁸⁰ On the other hand, other cities were "sunk, and the inhabitants thereof . . . buried up in the depths of the earth." (3 Ne. 9:6.) This could have been an actual engulfment: in the great earthquake of 1755, which was felt all over Europe, "the quay at Lisbon sank, with all the people on it, into a (Continued on page 1028)



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Since Cumorah

(Continued from page 975)

fissure, and no trace of quay or people was seen again."⁸¹ It was a fine new breakwater, and a sizeable number of the town's inhabitants had fled to it to escape from the fire and falling houses of the city.

"... The quakings ... did last

for about the space of three hours" (3 Ne. 8:19), though the after-shocks, correctly described as "the tremblings and groanings," continued for three days (10:9), during which time the afflicted people carried on in hysterical fashion with frightful howling and lamentation. This too is a normal part of the picture, since "the incessant



FIFTY-TWO THOUSAND HOURS

RICHARD L. EVANS

We are told that by the time a child is twelve he will have spent approximately fifty-two thousand hours in his home, besides time for sleep. Even allowing a large margin of error, or wide variance from family to family, this is still a startling fact on the influence of environment, and an indication as to where the greatest responsibility lies—fifty-two thousand hours at home, by the time a child is twelve! This being so, or even if it were only partly so, home had better be what it ought to be. This being so, the influence of those who are or ought to be home could clearly be counted as foremost. And when we complain of outside influences, of what schools teach or fail to teach, of the social and moral atmosphere of the community, of the wholesome or unwholesome influences of others, any or all of which could be a cause of concern, still as parents we had better search ourselves and ask ourselves most earnestly what we are doing toward shaping the lives, the attitudes, the character of our children in these fifty-two thousand hours, when the home is, or should be, the place of foremost influence by the time of twelve. This points the need for parents to be alert, to be available, to be present and prepared with wholesome common sense counsel and quiet consistency, with love and an example of honesty and honor. "A child learns more by imitation than in any other way," said George Sanderlin. "Don't we all? And the persons he imitates most blindly and trustingly are bound to be his parents. . . . Nature has made the relationship between parent and child such that beside it any other training bears a certain artificiality."¹ God has given parents first responsibility for their families, and drifting and taking a chance on the factors that shape their lives isn't an acceptable fulfillment of this sacred assignment. There must be learning, teaching, living, loving, constancy of example, consistency of life, in the home and from the heart. As parents we must face the fact that of all the areas of influence, home is the most important place, and ours is the first, the longest, the most intimate and impressionable opportunity to teach our children—fifty-two thousand hours by the time they have turned twelve.

¹George Sanderlin, "What Children Need from Parents," *Parents' Magazine*, August 1947.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 28, 1966. Copyright 1966.

recurrence of aftershocks after a great earthquake is most unnerving to the populace.”⁸²

“... there was thick darkness . . . the inhabitants . . . could feel the vapor of darkness; . . . neither could there be fire kindled . . . so great were the mists of darkness.” (3 Ne. 8:20-22.) This, like much else in the account (e.g., that God “did send down fire and destroy them” [3 Ne. 9:11]), suggests nearby volcanic activity. And indeed, in many cases “earthquakes are the preparation for the volcano that follows,” as in the Chilean 1960 quake, which triggered the activity of long-dormant volcanoes in the area.⁸³ Most of the victims of the great catastrophes of Pompeii, St. Pierre (Martinique, 1902), and Mt. Pelee (1906) died of suffocation when earthquake dust, volcanic ash, steam, and hot gasses (mostly sulfureted hydrogen gas) took the place of air. In some areas, the Book of Mormon reports, people were “overpowered by the vapor of smoke and of darkness,” and so lost their lives. (3 Ne. 10:13.) Even without volcanic accompaniments, however, major earthquakes kick up a terrible dust and, according to Sieberg, are accompanied by “phenomenal vapors and astonishingly thick air.”⁸⁴ In the Assam earthquake such contamination “reduced visibility to a few feet and made breathing a nightmare.”⁸⁵

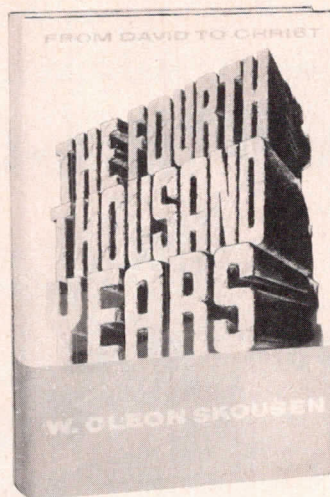
The Book of Mormon also mentions the rising and sinking of the land, forming new “hills and valleys” (3 Ne. 9:5-8)—with no mention of major mountain ranges! In the New Madrid earthquake of 1811-2, “over an area of 30,000 square miles the land surface was lowered by amounts of 6 to 15 feet and over a much smaller area was raised by similar amounts.”⁸⁶ Hydrographic surveys after the Japanese quake of 1923 showed that over an area of 500 square miles “some areas were lowered as much as 689 feet, adjacent areas

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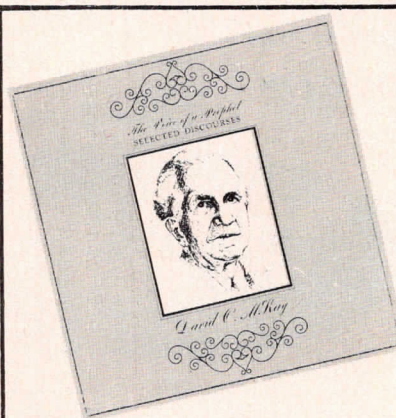
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were raised 820 feet"—a difference of over 1,500 feet!⁸⁷

In the Nephite catastrophe some cities escaped total destruction, since they did not lie at the center of the earthquake zone but were south of it. (3 Ne. 8:15, 12.) As is well known, "Central America lies in the heavy earthquake belt,"⁸⁸ as well as being both a coastal and a volcanic area—a perfect setup for all the disasters which the Book of Mormon describes so succinctly and so well. That everything looked strangely changed after the debacle, with seams and cracks everywhere and "highways . . . broken up, and the level roads . . . spoiled, and many smooth places became rough" (3 Ne. 8:13, 17-18) needs no commentary, since such are the commonest of all earthquake phenomena. The remarkable thing about such statements is their moderation. Here was a chance for the author of the Book of Mormon to let his imagination run wild (as too many of his followers have done), with whole continents displaced, signs in the heavens, and monsters emerging from the deep. Instead, we get level roads spoiled and smooth places made rough!

We must bear in mind that what the Book of Mormon reports are the happenings as the people experienced them rather than as instruments would record them. Most earthquake data are of this very human nature, and exactly match the account in 3 Nephi. The Book of Mormon description emphasizes the fact that it was not any one particular thing but the combination of horrors that made the experience so terrible. As N. H. Heck puts it, what makes a major earthquake so devastating is "the combination of forces . . . into an almost irresistible source of disaster."⁸⁹ The picture of cumulating disaster at the destruction of Guatemala City in 1541 strikingly parallels the story in the eighth chapter of 3 Nephi: "It had rained incessantly and with great violence

... the fury of the wind, the incessant, appalling lightning and dreadful thunder were indescribable. The general terror was increased by eruptions from the volcano ... [the following morning] the vibrations of the earth were so violent that people were unable to stand; the shocks were accompanied by a terrible subterranean noise which spread universal dismay. . . ."⁹⁰

We have then in the Book of Mormon a factual and sober account of a major upheaval in which by comparison with other such accounts nothing seems exaggerated. However wildly others may have chosen to interpret the Book of Mormon record, so far is it from bearing the marks of fantasy or wild imagination that it actually furnishes convincing evidence that the person who wrote it must have had personal experience of a major Meso-American quake or else have had access to authentic accounts of such.

(To be continued)

FOOTNOTES

⁶⁶W. Knop, "The Day the Earth Exploded," *The Saturday Evening Post*, March 20, 1954, pp. 24f.

⁶⁷G. A. Eiby, *About Earthquakes* (New York: Harpers, 1957), p. 25, cf. p. 107.

⁶⁸N. H. Heck, *Earthquakes* (Princeton, N.J.: Princeton University Press, 1936), p. 118.

⁶⁹Eiby, *loc. cit.*

⁷⁰J. Milne, *Earthquakes and Other Earth Movements* (London: Kegan, Paul, 1939), p. 15.

⁷¹Knop, *op. cit.*, pp. 114f.

⁷²Juarros, cited by H. J. Spinden, "Shattered Capitals of Central America," in *The National Geographic Magazine*, Vol. 35, No. 3 (September 1919), p. 202.

⁷³P. Byerly, *Seismology* (New York: Prentice Hall, 1942), p. 76.

⁷⁴Heck, *op. cit.*, p. 115; Knop, *loc. cit.*

⁷⁵*Ibid.*, p. 118.

⁷⁶*Ibid.*, p. 26.

⁷⁷H. Tazieff, *When the Earth Trembles* (New York: Harcourt, Brace, 1964), p. 34.

⁷⁸Heck, *op. cit.*, pp. 17, 24; Byerly, *op. cit.*, pp. 67f.

⁷⁹A. Sieberg, *Handbuch der Erdbebenkunde* (Braunschweig: F. Vieweg, 1904), pp. 104-5.

⁸⁰The photographs in Spinden, *op. cit.*, pp. 187-192, for cases of the earth being carried up over the land.

⁸¹Milne, *op. cit.*, p. 29, giving other instances also.

⁸²Byerly, *op. cit.*, p. 78.

⁸³J. H. Hodgson, *Earthquakes and Earth Structure* (Englewood Cliffs, N.J.: Prentice Hall, 1964), p. 41.

⁸⁴Down to the present generation "old Indians still fix their ages and other events in relation to 'La Oscuridad Grande'—The Great Darkness" that accompanied a great eruption and earthquake in Nicaragua in 1835; Spinden, *op. cit.*, p. 211. Sieberg, *op. cit.*, p. 123: "... auffallender Nebel und wundersame dicke Luft."

⁸⁵Knop, *op. cit.*, p. 25.

⁸⁶Heck, *op. cit.*, p. 17.

⁸⁷*Ibid.*, pp. 116f.

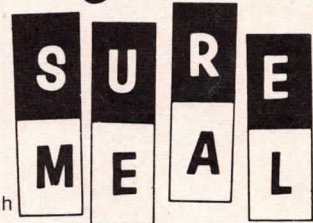
⁸⁸Byerly, *op. cit.*, p. 82.

⁸⁹Heck, *op. cit.*, p. 118.

⁹⁰Spinden, *op. cit.*, p. 202.

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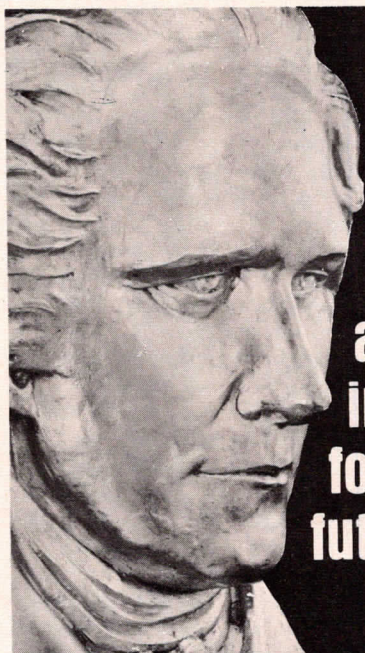


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The accompanying installment concludes the "Since Cumorah" series by Dr. Nibley, begun in October 1964. Few scholars could have so insightfully and brilliantly acquainted Latter-day Saints with the amazing array of supportive evidence unearthed since disclosure of the ancient Nephite records at Cumorah. Many *Era* readers will be looking forward to the appearance of this material in book form.

SINCE CUMORAH

(SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

● **Aggiornamento.** The compelling power of ancient voices speaking anew from the dust since Cumorah and especially since Qumran is today driving the whole

Christian world along strange paths. "No one can deny," writes a Methodist scholar with strong Catholic leanings, "that something remarkable is going on in the for-

merly 'unchanging' Roman Catholic Church."¹ Nothing less than a thoroughgoing revamping of doctrines and ordinances is indicated. Restoration and revelation, forbidden words but a decade or so ago, have become the watchwords of a "renewed" Christianity, both Catholic and Protestant.

What is responsible for this astonishing revolution? A Protestant and a Catholic scholar, co-authoring a new book on the liturgical movement, have shown that the initial impulse and continuing pressure behind the movement has been the progressive discovery of increasingly ancient documents opening up step by step new and strange vistas of an ancient Church totally unlike anything that conventional Christianity had imagined.

R. P. Marshall, the Protestant minister, begins by noting that Protestants have been guilty of a systematic neglect of rites and ordinances; indeed, "only in recent years has worship been seriously considered by Protestants as a field for study. . . ."² On the other hand, the Catholic writer, M. J. Taylor, S.J., notes that the rites of the Roman Church have long since become all but meaningless for the people: "Men seem unable to leave well enough alone. They want to add to what tradition has given them." Such additions "made for a sense of spectacle. . . . In the liturgies where bishops and the popes were celebrants the chants became almost symphonic. . . . The people, unable to participate in the musical supports to these rites, surrendered their role to the choir."³ That is, both Catholic and Protestant authorities admit that their churches are today far removed

from the original rites of the Church, a return to which is the purpose of the so-called liturgical movement, "a practical effort . . . to renew the lives of all the faithful here and now through a revived liturgy."⁴ And this is where the voices from the dust come in, for the movement began with those "patristic and liturgical studies" which sought the true nature of the liturgy in the oldest available documents.⁴

Dom Gueranger (1805-1875) of the monastery of Solesmes started the movement, but though he "thought it necessary to go back to the past . . . he lacked the historical documents" necessary to take him far enough. Hence, "his renewal went back to a time when the Roman liturgy was not at its best."⁵

The greatest advance was made in Germany at the Monastery of Maria Laach, which "made an immeasurable contribution to the liturgical movement in its scholarly liturgical studies" and "produced . . . ample historical justification for . . . reform."⁶ In short the unearthing of old documents or "historical studies (doctrinal, liturgical, and pastoral) made it quite clear that our present liturgy was not in the best of health."⁷ Without such documents none would have suspected the need of going "back to the earlier tradition, . . . a return to tradition to overcome defects of the present."⁷ The same need is now felt by many Protestants, and for them too, "the liturgical movement has sought the aid of history and theology in the study of the rites." "Catholics and Protestants," Marshall concludes, "must recover what they have lost, and one cannot cast blame on the other."⁸

As everyone knows, the world

was mightily offended by the assertion of the Latter-day Saints that the Christians had lost many of the ancient rites and ordinances and was scandalized and amused by their preoccupation with rites and ordinances that they considered essential to salvation.

Today the Christian world both admits serious losses and seeks to fill the gap by going back to long-forgotten writings, the oldest and most important of which have come forth literally from the dust in our own time. This astonishing turn of things can be illustrated by utterances, characteristically frank and scholarly, of the present pope, Paul VI. "Now everything is new, surprising, changed," he writes of the liturgy; "even the ringing of the bells at the Sanctus has been done away with."⁹ *Everything* new and changed! That is surprising indeed, but there is a reason: "We are concerned," wrote the Pope in his First Encyclical, "to restore to the Church that ideal of perfection and beauty that corresponds to its original image . . . [and have] the desire of renewing the whole structure of the Church."¹⁰

When Mormons have spoken of a restoration of the gospel, other Christians have been quick to take offense and demand in outraged tones, "Restoration? When was it ever lost?" But now no less a person than the Pope of Rome declares that there must be a restoration affecting "the whole structure of the Church"! He speaks of "the great spiritual renewal which the Second Vatican Council hopes to promote" and champions "the Church's heroic and impatient struggle for renewal: the struggle to correct the flaws introduced by its members."¹¹ The Church "today

. . . is examining herself and formulating the things which Christ, her founder, thought and willed concerning her. . . . The Church must now define her own nature. . . . In this way the Church will complete the doctrinal work which the First Vatican Council intended to enunciate."¹²

To one familiar with the Catholic polemic of bygone years with its pounding emphasis on the great, monolithic, unchanging, universal, victorious Church, all this sounds very new, surprising, and changed indeed. Isn't it rather late in the day to try to decide what the Church is all about? There must be some good reason for such a drastic and abrupt change of viewpoint, and the cause is not far to seek—new discoveries of old documents are confronting the world with an image of the early Church that is totally different from all former imaginings, but an image to which the present Christian world must somehow manage to adjust. That is not the whole story, but as in the liturgical movement in general, it is undoubtedly the prime mover.

The voice of Qumran seems to echo in the terms by which the present pope and the council choose to designate the Church: "The People of God," "The New Israel," "The Wayfaring Church" elicit the image of Israel in the desert, the small band of faithful saints that "sometimes looks like a small flock."¹³ "The Church has turned a corner," writes the editor of the *Catholic World*. "Today we belong to a Church which has defined itself as the People of God. . . . We live in an age of renewed attention to the charismatic gifts of the (Continued on page 1162)

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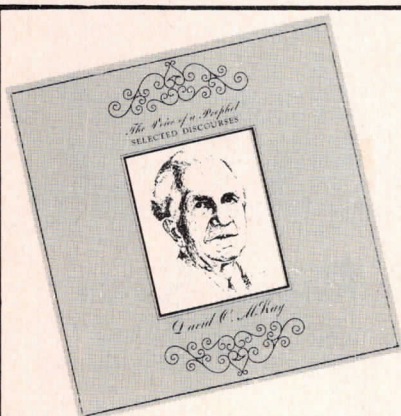
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Since Cumorah
(Continued from page 1085)

Holy Spirit bestowed on every baptized person with the 'right and duty' to use these gifts for the building up of the Body of Christ."¹⁴

Eduard Meyer noted long ago that one of the unique aspects of Mormonism, setting it off completely from all other religions, was the idea of a continuation of the charismatic gifts as shared by all members.¹⁵ The "right and duty" in our quotation refers to the new Catholic policy of "every member a missionary": "It pleases us that the text [of the Council schema] constantly demands that the entire Church be missionary, and also that each member of the faithful, insofar as possible, become in spirit and in works a missionary."¹⁶

There is much talk now in both Protestant and Catholic journals of revelation and inspiration—need we remind the reader that from the beginning its claim to continuing revelation was considered to be the most obnoxious and dangerous aspect of Mormonism?¹⁷ Father Latourelle notes that the Second Vatican Council is the very first time a council of the church has ever methodically considered the basic foundations of revelation, tradition, and inspiration.¹⁸ And now we are told that "when either the Roman Pontiff or the body of bishops in conjunction with him defines a proposition, they propound it in connection with revelation," so that "all are bound to abide by, and conform to, this Revelation. . . ."¹⁹ Infallibility, we are told, "is co-extensive with the deposit of divine revelation," i.e., the words of the Bible as "propounded with the assistance of the Holy Spirit. . . ."

Reversing the argument of Tertullian, the Pope proves the presence of the Holy Spirit by the existence of the Church, instead of

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vice versa: "But if the Church is here, the Holy Spirit is also here, the Paraclete," so that "the Church can never fail to give assent to these definitions because of the activity of the Holy Spirit."²⁰

The cornerstone of authority is now revelation and the Holy Spirit. But it was not always so. Whatever became of scholastic philosophy, the proudest and greatest achievement of the Roman Church, which up until now has been officially designated as the one proper key to revelation, i.e., to the deposit of the scriptures?²¹ Now, however, revelation itself is something more than the word of God in the Bible; official statements are now to be considered as made somehow "in connection with revelation." Today scholasticism is out, and direct revelation is cautiously taking over. The present pope even refers to one of his predecessors, Pius XII, clearly but with careful indirection, as a prophet, one who spoke in "solemn tones like the voice of the Prophet of God and the Father of the World."²²

The role of new documentary discoveries in bringing these strange changes about is evident from a number of papal utterances. "The Pope [Pius XII] recognizes that recent explorations, methods, diggings, texts, inscriptions, papyri, codexes, ruins, etc., have *entirely changed* the problems of Biblical exegesis in the last fifty years" (italics added), and he calls for intensified "search for the original texts, and a new scientific Catholic method of exegesis."²³

Noting that "even such illustrious commentators as St. Jerome sometimes had relatively little success in explaining more difficult questions" of scripture, the present Pope suggests "General Rules for the Exegete," requiring "appropriate use of the new exegetical techniques, particularly those advocated by the historical method

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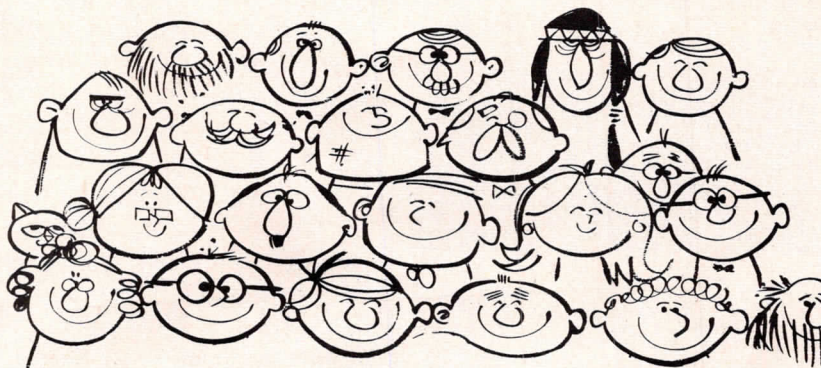
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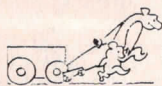
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taken as a whole . . . relying on the help of textual criticism, literary criticism, and linguistic knowledge." He emphasizes the importance of "the sound findings of recent investigations," and allows that "the Catholic exegete can and should be free to exercise his own perspicacity and intelligence. Only in this way will each person . . . contribute to the continuing progress of the sacred doctrine."²⁴

Though this apparent freedom of investigation is actually to be under the strict surveillance of the "living magisterium" of the Church and "subject to the authority and jurisdiction of the Ordinaries,"²⁵ still it is the scholars with their "diggings, texts, inscriptions," etc., who furnish the information necessary to decide what the teachings and rites of the Church should be.

It is astonishing how many of the changes that are taking place in Catholic and Protestant doctrines and ordinances are in the direction of those very things that have heretofore been peculiar to Mormonism and that have always brought persecution and derision on the heads of the Saints in the past. This may be shown by a glance at the *Dogmatic Constitution on the Church*, published by the Second Vatican Council on November 25, 1965.²⁶

The first section is headed "The Father's Plan" and speaks of the gospel in terms of a plan going back to the pre-existence. The second chapter is entitled "The People of God," and in the section headed "A Chosen People," presents us with that new image of the church so startlingly different from the one that has been diligently cultivated since the Fathers of the fourth century, as it shows us "the new Israel, journeying in the present world. . . moving forward through temptations and trials. . ."

The next section is headed "A Priestly People," and teaches that

"the common priesthood of the faithful" is "in its own distinctive way a participation in the one priesthood of Christ. . . ." The next section announces that all must through the sacraments (ordinances) be "reborn as sons of God." Next we learn that "the Holy People of God also share in Christ's prophetic office by bearing living witness to Him." This calls (in the next section) for the gifts of the Spirit, which should be widely enjoyed in the Church. The next section calls upon all to be missionaries.

Chapter VII has a title that would have shocked any church historian a few years back, when church and eschatology were held to be diametrically opposed to each other²⁷: "The Eschatological Character of the Wayfaring Church and its Union with the Heavenly Church." It was just this sort of talk that St. Augustine and his contemporaries effectively put an end to; for him and his scholastic successors (who hardly receive any notice at all in the new order of things) the Church on earth *was* the eschatological and heavenly Church.²⁸ But now it is a different story as we are whisked off to Qumran to see a little band of "saints," scorned and rejected by the world, living in expectation of the coming Lord at the end of the times: "The final age of the world has already come upon us," the chapter begins, informing us that "until the appearance of new heavens and a new earth in which justice dwells, the wayfaring Church . . . wears the ephemeral look of this world."

So now the Universal Church, militant and triumphant, established once for all to remain (according to the formula of the former Vatican Council) "firm and steadfast until the end of the world" has taken on "the ephemeral look of this world"! Nay, for all its resounding claims "the

Catholicity of the Church is always enormously deficient."²⁹

The Christian world cannot be wholly unaware of moving in the direction of things that they mocked and derided when voices first spoke from Cumorah. One indication of this is the observation of one of the foremost Catholic authorities on the Dead Sea Scrolls, in one of the first and best books ever to appear on the subject, that the correct title for the community at Qumran should be Latter-day Saints, but that the title could not be used because unfortunately it had been preempted by "a so-called Christian sect."³⁰

(Conclusion)

FOOTNOTES

¹R. P. Marshall with M. J. Taylor, S.J., *Liturgy and Christian Unity* (Englewood Cliffs, N.J.: Prentice-Hall, 1965), p. 43.

²*Ibid.*, p. 5.

³*Ibid.*, p. 110.

⁴*Ibid.*, p. 124.

⁵*Ibid.*, p. 125.

⁶*Ibid.*, p. 128.

⁷*Ibid.*, p. 130.

⁸*Ibid.*, pp. 38, 10. Cf. p. 47: "Now we are seeking to recover the lost radiance of the Christian religion."

⁹Address by Pope Paul VI, delivered March 17, 1965, and printed in *The Pope Speaks*, Vol. 10, No. 4 (1965), p. 343.

¹⁰Quoted in *The Pope Speaks*, same issue as footnote 9 above, p. 269. Cf. p. 345, "... this new liturgy, this spiritual rebirth. . . ."

¹¹*Ibid.*, pp. 51, 256, respectively.

¹²*Ibid.*, pp. 108-9.

¹³*Ibid.*, p. 365.

¹⁴R. M. Brown, editorial in *The Catholic World*, March 1966, p. 341.

¹⁵Ed. Meyer, *Ursprung und Geschichte der Mormonen* (Berlin, 1912), pp. 80-81.

¹⁶In *The Pope Speaks*, 10 (1964), p. 2.

¹⁷See our "Mixed Voices" in *The Improvement Era*, Vol. 62 (1959), pp. 145ff, 185, 388-90, 501f.

¹⁸R. Latourelle, "Le Revelation et sa transmission selon la Constitution 'Dei verbum,'" in *Gregorianum*, 47 (1966), p. 36.

¹⁹From the *Dogmatic Constitution on the Church* (De Ecclesia), published in *The Pope Speaks*, 10 (1965), p. 376.

²⁰*The Pope Speaks*, 10 (1965), pp. 107, 376, 260. Cf. Tertullian *De pudicitia* xxi, in Migne, *Patrol. Lat.*, 2:1077-1080.

²¹See the discussion in M. Grabmann, *Geschichte der scholastischen Methode* (Graz, 1957), I, 4-28. The Dogmatic Constitution issued by the First Vatican Council, April 24, 1870, declared scholasticism to be "for all time the classic form of Catholic systematics." *Ibid.*, p. 21.

²²In *The Pope Speaks*, 10 (1964), p. 31.

²³Cit. A. Bea, in *Biblica*, 24:315-316.

²⁴See "General Guidelines for the Exegete," in *The Pope Speaks*, 10 (1964), pp. 87-89. Cf. *Ibid.*, 10 (1965), p. 261.

²⁵*The Pope Speaks*, 10 (1964), pp. 90, 19-22.

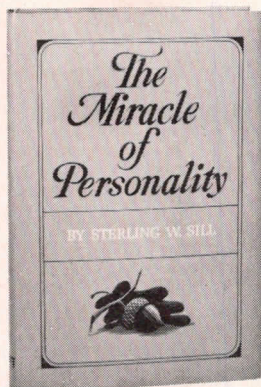
²⁶See above, Note 19.

²⁷The "rediscovery of the importance of eschatology within the New Testament" has taken place only in recent years. C. H. Dahl, in W. Davies & D. Daube, *The Background of the New Testament and Its Eschatology* (Cambridge University, 1956), p. 422.

²⁸Discussed by Paul Tillich, in *Neue Zeitschrift für systematische Theologie*, 3 (1961), pp. 237-8.

²⁹*The Pope Speaks*, 10 (1964), p. 80.

³⁰Georg Molin, *Die Söhne des Lichts* (Vienna: Herold, 1954), p. 146; see our summary in *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book Company, 1964), pp. 153-4.



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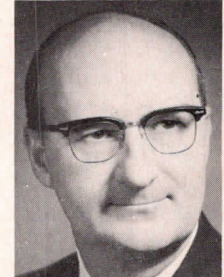
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