
T.002 Talbot, Leo P. “Bless Those Elders.” Ensign 23 (March 1993): 65. The author’s story of conversion to the LDS church as a result of reading the Book of Mormon given to him by missionaries. [S.H.]


T.004 Talbot, Louis T. Mormonism and the Bible. Findlay, OH: Dunham, 1957. A polemical tract against Mormonism that declares the Book of Mormon is “in utter disagreement with the Bible,” and “Satanically-inspired.” Discusses the Spaulding theory, the Eight Witnesses, and Charles Anthon. [S.H.]

T.005 Talbot, Louis T. What’s Wrong with Mormonism? Findlay, OH: Dunham, 1957. A polemical tract against Mormonism. The writer considers the Book of Mormon to be “the greatest religious hoax ever perpetrated in America.” Among other things he discusses the Anthon incident, the testimonies of the Book of Mormon witnesses, the alleged lack of archaeological evidence, the Spaulding theory, and other items. [M.R.]

T.006 Talmage, James E. “The American Nation in Prophecy.” DN Church Section (26 July 1930): 6. Says that the Book of Mormon prophesied of the American nation, the United States—the struggle for independence, the establishment of democracy, and that no king would rule over the land. [M.D.P.]

T.007 Talmage, James E. “The American Nation in Prophecy.” In Sunday Night Talks, 298-305. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1931. A radio address commenting on how the Book of Mormon foresaw the founding events of the United States. Presentiments of the U.S. government were indicated in the book of Mosiah. [D.M.]

T.008 Talmage, James E. “The Ancient Apostles and the Nephite Twelve.” DN Church Section (27 August 1932): 1, 2. Compares the Twelve Apostles who were with Christ during his ministry with the Nephite twelve that Christ ordained in the Americas, and discusses their relationship, positions, and responsibilities. [M.D.P.]

T.009 Talmage, James E. “The Bible and Other Scriptures.” MS 87 (15 January 1925): 37-39. The LDS church accepts both the Bible and the Book of Mormon to be the word of God. The Book of Mormon, however, has received a more correct translation than has the Bible. [D.W.P.]

T.010 Talmage, James E. The Book of Mormon: An Account of Its Origin, with Evidences of Its Genuineness and Authenticity. Salt Lake City: n.p., 1899. The material in this pamphlet was later published as Lectures XIV and XV in The Articles of Faith: A Series of Lectures on the Principal Doctrines of the LDS Church, 261-80. Salt Lake City: Deseret News Press, 1899. Later this was incorporated into A Study of The Articles of Faith, 255-95. Salt Lake City: Church
of Jesus Christ of Latter-day Saints, 1924. The Book of Mormon came forth by the hand of Moroni to Joseph Smith. The Lord’s purpose in preserving the small plates of Nephi was divinely inspired to replace the 116 lost pages of manuscript. Bears testimony of its genuineness including the testimonies of the witnesses. The Book of Mormon is in agreement with the Bible. Archaeologists and ethnologists corroborate the teachings in the book. The ultimate test, however, is the witness of the Spirit to each reader according to the reader’s desire and willingness to accept the truth. [J.W.M.]


T.012 Talmage, James E. “The Destiny of the American Nation Declared by Prophecy.” MS 79 (25 January 1917): 49-53. A paper that argues that “the commanding position of the United States among the world powers, and the prominent place of the American nation is to maintain as the exponent and champion of human rights were foreseen and predicted centuries before the beginning of the Christian era” by prophets of the Book of Mormon. [D.W.P.]

T.013 Talmage, James E. “How the ‘Mormons’ Got Their Name.” MS 78 (5 October 1916): 625-626. The term “Mormon,” a nickname given to members of the Church of Jesus Christ of Latter-day Saints, was derived from the scripture called the Book of Mormon. Members of the Church, however, are quick to point out that the proper name of their Church is the Church of Jesus Christ of Latter-day Saints. [D.W.P.]

T.014 Talmage, James E. “How We Got the Book of Mormon.” Instructor 72 (December 1937): 525-26. Under the direction of Moroni, Joseph Smith obtained the plates and translated them according to the gift and power of God. He was an unschooled boy and an instrument in the hands of the Lord who confounded the mighty with his work. [J.W.M.]

T.015 Talmage, James E. “Inspiration the Cause of Popular Opposition.” IE 26 (September 1923): 1032. Some reject the Book of Mormon on account of its supernatural origin. Joseph Smith claimed that an angel revealed to him where to find the plates and that God inspired him in translating them. However, the Book of Mormon is harmonious with the Bible, and the story of its origin should not surprise anyone. [B.D.]

T.016 Talmage, James E. “Is the Bible Sufficient?” MS 98 (16 September 1937): 597. Calls attention to the many difficulties that occurred during the translation and publication of the Bible. Although many people reject the Book of Mormon, it is yet the word of God and was translated correctly by a prophet of God. [J.W.M.]

T.017 Talmage, James E. “Isaiah and the Book of Mormon.” CR (April 1929): 44-49. Bears witness of the truth of the Book of Mormon, emphasizes that it is the best literature for missionary work, and recommends that we pursue all possible investigation, comparison, research, and scholarship (even for Book of Mormon geography) in Book of Mormon studies. Warns scholars to let the Book of Mormon speak for itself. The Book of Mormon clearly confirms a unity of authorship in Isaiah. [R.C.D.]

T.018 Talmage, James E. “Jesus Is the Christ.” IE 66 (December 1963): 1051, 1112. Reprint from MS 80 (1918): 705. Unites the Bible and the Book of Mormon in bearing witness that Jesus is the Christ. An examination of the two texts reveals sixteen important facts concerning Christ’s mission, including his premortal and antemortal
Godhood, his foreordination as the Redeemer, and the predictions of his birth to Mary. The testimony of two witnesses—the Bible and the Book of Mormon—establishes the truth. [J.W.M.]


**T.021** Talmage, James E. “A Messenger from the Presence of God.” MS 80 (19 September 1918): 593-95. A testimony of the Book of Mormon and explanation of how it came into existence through the appearance of an angel. [B.D.]

**T.022** Talmage, James E. “The Michigan Relics: A Story of Forgery and Deception.” *Deseret Museum Bulletin* 2 (September 1911): 1-30. Talmage exposes the fraudulent nature of relics found in Michigan claimed to be of ancient origin. He warns collectors of artifacts and Church members eager for external evidences of the Book of Mormon not to be deceived. Talmage explains his investigation, details eight reasons for his conclusions, and cites other recognized scholars who have labeled the “Michigan relics” as spurious. [L.M.]


**T.024** Talmage, James E. “Ministry of the Resurrected Christ on the Western Continent.” In Talmage’s *Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern*, 721-44. Salt Lake City: Deseret Book, 1982. A rehearsal of the Book of Mormon record of Samuel the Lamanite’s prophecy, the signs of Christ’s birth, Christ’s ministry in America, the destruction at his death, and subsequent visits and ministration. [J.W.M.]

**T.025** Talmage, James E. “A New Witness for Christ.” *Liahona* 21 (June 1924): 494-95. Although the Book of Mormon is an invaluable history, its priceless character lies in its role as a second testimony of Jesus Christ. [L.M.]

**T.026** Talmage, James E. “A New Witness of the Christ.” MS 80 (October 1918): 689-91. The Book of Mormon would be nothing more than an “important contribution to the common fund of human knowledge” if all it were no more than a history of the ancient Americans, but it is a new witness for Jesus Christ’s mission and ministry. [B.D.]

**T.027** Talmage, James E. “A Night of Light.” MS 86 (18 December 1924): 801-4. For centuries members of the Nephite and Lamanite communities looked forward to the time when Jesus would be born into the world. Such an occasion would be “a night of light” unto the world. [D.W.P.]

**T.028** Talmage, James E. “Olden Scriptures and New.” *DN Church Section* (19 July 1930): 5. Both the Bible and the Book of Mormon testify of Christ. Author tells of the importance and significance of the two. [M.D.P.]

T.030  Talmage, James E. “One Hundred Years Ago Today.” MS 89 (22 September 1927): 600-603. Recalls the coming forth of the Book of Mormon through Moroni, the Nephite prophet who appeared as an angel to Joseph Smith. Emphasizes that the Book of Mormon "stands as an independent witness of Jesus the Christ as the Son of the Eternal Father, and as the Redeemer." [D.W.P.]

T.031  Talmage, James E. “Priesthood—In Ancient America.” DN Church Section (12 August 1933): 4, 7. The Nephites continued Lehi’s priesthood, especially the Aaronic priesthood connected with the law of Moses. The Book of Mormon is a witness of God that gives the account of God’s dealing with man through his holy priesthood. In time, both the Aaronic and Melchizedek Priesthoods were lost on both hemispheres. [J.W.M.]


T.033  Talmage, James E. “Scriptures of the American Continent.” Liahona 14 (1917): 611-12. Summarizes the Book of Mormon and the story of its coming forth, and explains that much of the opposition to the book was due to Joseph’s claim that he had been visited by an angel and received divine help in its translation. This claim was an affront to the dogma that miracles had ceased. [L.M.]

T.034  Talmage, James E. “Scriptures of the American Continent.” MS 82 (29 July 1920): 491-93. The Book of Mormon is a record written on gold plates of the ancient people of the New World, taken from the Hill Cumorah and translated from Reformed Egyptian and published in 1830. It includes the history of Lehi’s people from 600 B.C. to A.D. 420. Joseph Smith claimed it was done through the power of God and revelation, and that brought much persecution. The idea of supernatural intervention opposed all the theological theories of his day. The Book of Mormon in no way replaces the Bible nor contradicts it. [J.W.M.]

T.035  Talmage, James E. “Sheep of Another Fold.” MS 80 (10 October 1918): 641-43. Talmage describes the eloquence and beauty of the parable of the shepherd in John 10. No one understood John 10:16 until the Book of Mormon taught that the other sheep were the scattered remnants of the house of Israel, some of whom were the Nephites and Lamanites. [B.D.]

T.036  Talmage, James E. “The Stick of Joseph.” MS 88 (June 1926): 376-78. The Book of Mormon is the stick of Joseph identified in Ezekiel 37:15-20. Lehi is a descendant of Joseph through Manasseh and Ishmael is the descendant of Ephraim, thus completing the house of Joseph. [J.W.M.]


T.038  Talmage, James E. ‘The Story of ‘Mormonism.’ ” In Talmage’s The Story of Mormonism, 5-26. Salt Lake City: Deseret Book, 1930. Gives the story of Joseph Smith, the first vision, and the coming forth of the Book of Mormon. The Book of Mormon is a companion to the Bible, not a replacement. Latter-day saints believe that the Bible foretold of the Book of Mormon. The Spaulding theory has been disproved. [J.W.M.]

T.039  Talmage, James E. “A Testimony from the Dust.” MS 87 (5 February 1925): 92-93. The coming forth of the Book of Mormon fulfills the prophecy of Isaiah that a testimony or speech would come forth “out of the dust”
(Isaiah 29:4). [D.W.P.]

T.040  Talmage, James E.  “Unique Character of Contents of the Book of Mormon.”  IE 26 (September 1923): 1015-18. While the historical and ethnological information in the Book of Mormon is invaluable, the theological themes are far more important. The theological aspects in the Book of Mormon harmonize with those of the Bible. [D.M.]

T.041  Talmage, James E. Untitled talk. CR (October 1917): 138-44. Doctrines of the Bible are clarified by the Book of Mormon such as heaven and hell, baptism of infants, and the plan of salvation. [J.W.M.]

T.042  Talmage, James E. The Vitality of Mormonism: Brief Essays on Distinctive Doctrines of the Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret Book, 1948. Chapters 33-41, dedicated to the Book of Mormon, set forth the importance of the Book of Mormon in relation to the Bible, the account of Moroni’s visit to deliver the plates, the story of the Book of Mormon, the witnesses of the book, Ezekiel’s prophecy of the sticks of Joseph and Judah, the Book of Mormon as a witness for Christ, Jesus’ organization of the church in the Americas with all of the ordinances essential for salvation, Christ’s visit to his “other sheep” in America, and related items. [J.W.M.]

T.043  Talmage, James E. “A Voice from the Dust.” DN Church Section (12 July 1930): 5. A brief history of the restoration of the Church and of the translation, the contents, and the importance of the Book of Mormon. [M.D.P.]

T.044  Talmage, James E. “A Voice from the Dust.” In Sunday Night Talks, 278-87. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1931. Cites Isaiah 29 and Ezekiel 37 as prophecies about the Book of Mormon. Gives an overview of the Book of Mormon and discusses its translation. [D.M.]

T.045  Talmage, James E. Voices of the Dead, a Testimony from the Dust. N.p., n.d. Internal evidence testifies that the Book of Mormon fulfills both Old Testament prophecies as well as prophecies that are found within the pages of the Book of Mormon itself. [J.W.M.]

T.046  Talmage, James E. “What is Mormonism?” MS 87 (22 January 1925): 58-64. Presents an overview of the contents of the Book of Mormon, emphasizing the fact that Jesus Christ is the central character of the book, and that the LDS church is clearly distinguished from other Christian sects by the manner in which it believes in modern revelation. The Book of Mormon is an example of such revelation. [D.W.P.]

T.047  Talmage, James E. “When Christ Stood on American Soil.” DN Church Section (11 March 1933): 6. According to prophecy, Jesus Christ visited many persons on the American continent shortly after his resurrection. He established his Church and taught the people his gospel. [D.W.P.]

T.048  Talmage, James E. “Whence Came the American Indians?” MS 87 (29 January 1925): 74-76. Briefly presents the history of Lehi and his family, including the separation between the Nephites and Lamanites. Descendants of the Lamanites became the American Indians. [D.W.P.]

T.049  Tanner, Alva A. Book of Mormon Plagiarism. Oakley, ID: n.p., 1924. Tanner lists twenty passages from the Book of Mormon that were plagiarized from the Bible. Book of Mormon names do not match names of any native American cities or peoples. Book of Mormon prophets could not have known of Christ before his birth and Joseph Smith was not born from Lehi’s genealogy as the Book of Mormon says he was. [B.D.]
T.050  Tanner, Alva A.  *The Book of Mormon Tested: Hieroglyphs on Marble In Central America Testify Against It.*  Oakley, ID: by the author, April 1916.  Argues against the claims made by the Book of Mormon and its authenticity. The Book of Mormon characters on the transcript taken to Professor Anthon hold no resemblance to those found in ancient American hieroglyphs preserved in marble. [J.W.M.]

T.051  Tanner, Alva A.  *Facts about the Book of Mormon.*  Oakley, ID: by the author, 1918.  This pamphlet, produced to replace *A Key to the Book of Mormon,* concludes there could be no divinity to the Book of Mormon since “the Jews never kept any records upon plates of brass.” The author calls upon science, the Bible, and hieroglyphs to prove the Book of Mormon false. Presents evidence that the characters of the transcript presented to Anthon are not genuine. [J.W.M.]

T.052  Tanner, Alva A.  *A Key to the Book of Mormon.*  Oakley, ID: by the author, 1916.  Offers a challenge to all the world to examine the Book of Mormon closely to see if it will stand up under “every test” and analysis. Names used for cities and men never existed on this continent. Book of Mormon characters presented to Anthon are compared with Mayan hieroglyphs and there is no resemblance. Parts of the Book of Mormon have been borrowed from Shakespeare and the Bible. [J.W.M.]

T.053  Tanner, Amasa.  *Humbug Gospel.*  N.p., n.d.  A polemical pamphlet that offers evidence that Joseph Smith did not translate the Book of Mormon from an ancient text by arguing that Mayan hieroglyphics are not similar to the characters of the Anthon transcript. [J.W.M.]

T.054  Tanner, David S.  *Heaven and Earth: Past, Present and Future. A Correlation of LDS Scripture and Other Writings.*  Volume II.  San Jose, CA: Davis S. Tanner, 1976.  Covers the period of time from Solomon to Christ. Shows a comparative chronologically of the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, as well as early Church writings and writings of Joseph Fielding Smith. [J.W.M.]

T.055  Tanner, Jerald.  *A Cover-Up Revealed: Joseph Smith’s Attempt to Save the Book of Mormon.*  *Salt Lake City Messenger* 74 (February 1990): 1-13.  Article advertising the author’s book *Covering Up The Black Hole in the Book of Mormon.* Suggests that there is too much emphasis on Christ in the “Old Testament portion” of the Book of Mormon, gives examples of how Joseph Smith plagiarized from the Bible, and claims that a lack of Jewish festivals in the Book of Mormon proves its Protestant origin. [A.C.W.]

T.056  Tanner, Jerald.  *An Examination of “Who Really Wrote the Book of Mormon?”*  N.p., August 1978.  Tanner refutes the theory in *Who Really Wrote the Book of Mormon?* by Cowdery, et al., and other works, that the Book of Mormon is related to the Spaulding manuscript. [B.D.]


T.058  Tanner, Jerald.  *Tracking the White Salamander: The Story of Mark Hofmann, Murder and Forged Mormon Documents.*  Salt Lake City: Utah Lighthouse Ministry, 1986.  The author finds that the Martin Harris 1873 “White Salamander Letter,” “Joseph Smith III Blessing,” “Lucy Mack Smith’s 1829 Letter,” and “Joseph Smith’s 1825 letter” were forgeries. Reports the investigation of Mark Hofmann in chronological order. Contains interviews and newspaper reports concerning the investigation. [J.W.M.]

T.060  Tanner, Jerald, and Sandra Tanner. *Archaeology and the Book of Mormon.* Salt Lake City: Modern Microfilm, 1969. Polemical treatise challenging claims that some LDS members make regarding American archaeological finds and their implications for the Book of Mormon. Includes material on the Bat Creek Cave, the Kinderhook plates, and Stela 5. [D.M.]


T.062  Tanner, Jerald, and Sandra Tanner. *Book of Mormon ‘Caractors’ Found.* Salt Lake City: Modern Microfilm, 1980. A polemical booklet attempting to show how the 1980 discovery of the Anthon Transcript casts doubt upon the truthfulness of the Book of Mormon. (Editor’s note: this transcript has since been shown to be a forgery.) [M.R.]

T.063  Tanner, Jerald, and Sandra Tanner. *The Case Against Mormonism.* 3 vols. Salt Lake City: Utah Lighthouse Ministry, 1967, 1968, 1971. These volumes repeat much of the material found in the Tanners’ *Mormonism: Shadow or Reality.* Volume 2 deals entirely with the Book of Mormon. Over 400 parallels between verses in the New Testament and the Book of Mormon are given. Contains a discussion of theories regarding the Hebrew origin of the American Indians that were common in the days of Joseph Smith. The authors believe that the Book of Mormon is a product of Joseph Smith’s environment. [M.R.]

T.064  Tanner, Jerald, and Sandra Tanner. *The Changing World of Mormonism.* Chicago, IL: Moody Bible Institute, 1980. Presents research that the authors claim shows Mormonism to be false. The Book of Mormon is anachronistic; it draws upon Ethan Smith’s *View of the Hebrews.* The testimony of the witnesses cannot be trusted, archaeology does not support the Book of Mormon, and the Anthon transcript harms the case for the book. [B.D.]

T.065  Tanner, Jerald, and Sandra Tanner. *Covering Up the Black Hole in the Book of Mormon.* Salt Lake City: Utah Lighthouse Ministry, 1990. The authors provide “devastating” evidence that the Book of Mormon is a product of the 19th century. Upon losing the 116 pages of the Book of Mormon, Joseph Smith generalized information because he could not remember all the details of his original 116 pages. In order to further fill in this gap Smith plagiarized from the Bible in order to save his work. The presence of chiasmus in the Book of Mormon is unimpressive because similar structures can be found in Joseph Smith’s writings. This work is reviewed in N.145, T.335, and in R.468. [M.R.]


edition, and the B. H. Roberts list of 18 parallels between Ethan Smith’s *View of the Hebrews* and the Book of Mormon. [M.R.]

T.068  Tanner, Jerald, and Sandra Tanner. *Examination of B. H. Roberts’ Secret Manuscript*. Salt Lake City: Utah Lighthouse Ministry, 1979. Examines B. H. Roberts’s unpublished manuscript, “A Book of Mormon Study,” and concludes that Mr. Roberts believed that the Book of Mormon was of human origins, and had been influenced by Priest’s *Wonders of Nature and Providence* and Ethan Smith’s *View of the Hebrews*. Shows photographs of the unpublished manuscript. [J.W.M.]


T.070  Tanner, Jerald, and Sandra Tanner. *Lucy Smith’s 1829 Letter*. Salt Lake City: Modern Microfilm, 8 September 1982. In an attempt to discredit the idea that Joseph Smith could not have written the Book of Mormon himself, this article features a reproduction of a letter supposedly written by Lucy Smith, the mother of Joseph Smith. The letter has since been proven to be a Hofmann forgery. [J.W.M.]


T.072  Tanner, Jerald, and Sandra Tanner. *Mormon Scriptures and the Bible*. Salt Lake City: Utah Lighthouse Ministry, 1970. The Book of Mormon was influenced by Thomas Paine’s *The Age of Reason*. The LDS church and its Book of Mormon undermine the Bible, and in doing so will destroy the very foundation upon which the Book of Mormon rests. Evidence is presented that shows that modern archaeological finds such as the Dead Sea Scrolls prove the Book of Mormon false in its attack on the Bible. [J.W.M.]

T.073  Tanner, Jerald, and Sandra Tanner. *Mormonism, Magic, and Masonry*. Salt Lake City: Utah Lighthouse Ministry, 1983. The “familiar spirit” of which the Book of Mormon speaks is used in the Bible to refer to evil spirits. The authors discuss the Masonic Enoch legend of a gold plate and draw comparisons with Mormon accounts. [M.R.]

T.074  Tanner, Jerald, and Sandra Tanner. *Mormonism: Shadow or Reality?* 4th ed. Salt Lake City: Utah Lighthouse Ministry, 1987. An exposé of Mormonism. Asserts that the witnesses of the Book of Mormon were fickle and unreliable. Discusses various environmental factors that influenced Joseph Smith in the production of the Book of Mormon such as religious revivals, Protestant teachings of the time, anti-masonry, the Bible, theories regarding the Hebrew origin of the American Indian and Shakespeare’s writings. Various anachronisms are also discussed. Contains a criticism of stylometry and the Book of Mormon. Discusses Nephite coins, the Anthon incident, the Bat Creek inscription, Kinderhook plates, the Newark Stones, Izapa Stela 5, Book of Mormon geography, and others. This work is reviewed in R.469. [M.R.]

T.075  Tanner, Jerald, and Sandra Tanner. *Serious Charges against the Tanners*. Salt Lake City: Utah Lighthouse Ministry, 1991. In a rebuttal to charges that they are “demonized agents of the Mormon Church,” the authors give a critical review of Loftes Tryk’s book *The Best Kept Secrets of the Book of Mormon* and discredit allegations made by Tryk that the Book of Mormon purposefully advocates the worship of Satan. [M.R.]
T.076  Tanner, Jerald, and Sandra Tanner, eds. Roberts’ Manuscripts Revealed. Salt Lake City: Modern Microfilm, 1980. A duplication of B. H. Roberts’s personal “A Book of Mormon Study” (two copies) and “A Parallel,” which compared the Book of Mormon with Ethan Smith’s View of the Hebrews, using double columns. [D.M.]

T.077  Tanner, John S. “Jacob and His Descendants As Authors.” In Rediscovering The Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 52-66. Salt Lake City: Deseret Book and FARMS, 1991. The writings of Jacob and his descendants display a “stylistic diversity.” The style change from the small plates of Nephi to Mormon’s abridgment of the large plates of Nephi is rough, providing evidence of the splice of one record into another. [J.W.M.]

T.078  Tanner, John S. “Jacob, Son of Lehi.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow. 2:713-14. 5 vols. New York: Macmillan, 1992. Jacob, son of Lehi, was born in the wilderness and suffered tribulation much of his life. He was the successor to Nephi as the spiritual leader of the Nephites. His writings teach of the coming of Christ and the scattering and subsequent gathering of Israel. [B.D.]

T.079  Tanner, John S. “Literary Reections on Jacob and His Descendants.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 251-70. Provo, UT: Brigham Young University Religious Studies Center, 1990. The portion of the small plates of Nephi recorded by Jacob and his descendants are first person documents that best reveal the man through the style of writing that he uses. Jacob was a sensitive man who endured great hardship in his youth. He was visited by Christ. His words are pleading and mournful, reflecting his quiet nature. [J.W.M.]


T.081  Tanner, Morgan W. “Book of Ether.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:156-57. 5 vols. New York: Macmillan, 1992. The book of Ether is an edited version of the twenty-four gold plates found by Limhi and translated by Mosiah. Its themes include secret combinations, the importance of following prophets, and wickedness brings destruction. It teaches of Christ’s premortal spirit body, that Three Witnesses would testify of the Book of Mormon, and that a New Jerusalem will be built in the western hemisphere. [B.D]


T.083  Tanner, N. Eldon. “Book of Mormon and America’s History and Destiny.” CR (April 1976): 73-78. All the major events that shaped the destiny of the Americas have been recorded or prophesied in the Book of Mormon. Includes the historical events related to the Jaredites, Lehi, Columbus, the Pilgrims, the United States, the U.S. Constitution, the Restoration, and America’s future. [R.C.D.]

T.086  Tanner, N. Eldon. “I Will Go And Do The Things . . .” IE 66 (December 1963): 1060-61. In response to his calling as a member of the First Presidency, Tanner quotes Nephi who said “I will go and do the things which the Lord hath commanded” (1 Nephi 3:7). [J.W.M.]

T.087  Tanner, N. Eldon. “The Inevitable Choice.” Ensign 7 (September 1977): 2-5. The Book of Mormon is a study of the nature of man. The extremes of both good and bad behavior are exhibited as well as those who fit into the gray area. The inevitable choice must be made—righteousness and great blessings or wickedness and destruction. [J.W.M.]

T.088  Tanner, N. Eldon. “Savior’s Teachings Needed Today.” CR (April 1975): 51-55. An address having four main points: (1) the great countries of South America are part of the Book of Mormon lands; (2) the Bible predicts the coming forth of the Book of Mormon in several places, including Ezekiel 37:16-17; John 10:16; Revelation 14:6-7; (3) 3 Nephi, known as the “fifth gospel,” provides greater detailed information about Christ’s ministry than do the four gospels in the New Testament; (4) Christ ministered to the Nephites in the New World. [R.C.D.]

T.089  Tanner, Sandra. Do You Realize? North Hollywood, CA: n.p., n.d. Passages from the Book of Mormon are juxtaposed with those found in various sources including the Journal of Discourses and the Doctrine and Covenants with the intent of showing that the doctrines of the Book of Mormon contradict other Church teachings on the same subject. [B.D.]

T.090  Tanner, Sandra. Does the Book of Mormon Agree with the Bible? Salt Lake City: n.p., 196?. Presents parallel columns showing similarities between New Testament scriptures and counterpart scriptures in the Book of Mormon. The two scriptures agree because the Book of Mormon plagiarized the Bible. [D.M.]

T.091  Tary, O. J. “The Book of Mormon.” SH 83 (28 November 1936): 1485-86. A testimonial about the truthfulness of the Book of Mormon. The author makes statements defending the Book of Mormon against charges that it is a replacement for the Bible and that it was plagiarized from the Spaulding manuscript. [A.T.]

T.092  Tate, Charles D. “Book of Mormon References to Deity.” Ensign 22 (April 1992): 63. “In keeping with its declared purpose as a witness of Jesus Christ, the Book of Mormon contains 476 references to Him by name in its 531 pages,” almost one reference per page. Only 30 pages contain no specific name reference to deity, excluding pronouns. [A.C.W.]

T.093  Tate, George S. “The Typology of the Exodus Pattern in the Book of Mormon.” In Literature of Belief: Sacred Scriptures, edited by N. Lambert, 245-62. Provo, UT: Brigham Young University Religious Study Center, 1981. A condensed version of the same article is found in “Nephi and the Exodus.” Ensign 17 (April 1987): 64-65. By establishing through literary analysis that the biblical Exodus theme finds typological fulfillment in historical events and occurrences of the Book of Mormon, Tate demonstrates that “typological unity” exists in the Book of Mormon. This theme plays a prominent role, and finds actual and figural usage in the Book of Mormon. It is a recurring theme built upon by many inspired writers—Nephi, Jacob, and Alma the Younger. [D.W.P.]
T.094 Taves, Ernest H. Trouble Enough: Joseph Smith and the Book of Mormon. Buffalo: Prometheus, 1984. A polemical work against Joseph Smith and the Book of Mormon. Among other things, the author attempts to use stylometry to establish the single authorship of the Book of Mormon by Joseph Smith. This work is reviewed in G.100, L.086, W.156, and in H.272. [M.R.]

T.095 Taylder, T. W. P. The Mormon's Own Book; or, Mormonism Tried by Its Own Standards, Reason, and Scripture. London: Partridge, 1857. A polemical work against Mormon scripture. Author accepts the Spaulding theory and asserts that the Book of Mormon plagiarizes the Bible, contains ungrammatical expressions and absurd anachronisms, contradicts the Bible, and contains many evidences of being a “vile imposture.” [M.R.]

T.096 Taylor, Alma O. "The Book of Mormon’s Emphasis on America." CN 4 (March 1934): 3, 5. Text of an address dealing with the Book of Mormon’s history and prophecies about America. Nephi’s vision of the land of promise and Moroni’s warning to the Gentiles are lessons for us today. [A.C.W.]

T.097 Taylor, Alma O. "Independent Faith." Young Women’s Journal 23 (January 1912): 9-11. Relates his conversion relative to the Book of Mormon and explains how he applied the instructions to Oliver Cowdery to himself (D&C 8-9) when he was commissioned to translate the Book of Mormon into Japanese. [D.M.]


T.099 Taylor, Bessie. “Putting into Practical Use the Message of the Book of Mormon.” SH 92 (February 1945): 126. The Book of Mormon, Doctrine and Covenants, and Bible are companion scriptures that fill many of the needs of humanity. The Doctrine and Covenants gives instructions on a social level and the Book of Mormon prepares the individual to meet the challenges of the present day, bears witness of Christ, and warns of pride and arrogance. [J.W.M.]


T.101 Taylor, Hal L. “A Man May Know For Himself.” In Ninth Annual Sydney B. Sperry Symposium: The Book of Mormon, 96-102. Provo, UT: Brigham Young University, 1981. The promise given in Moroni 10:4-5 is of great importance to members of the Church. Each individual must know the truth and receive a testimony for himself/herself. Author presents details on how this may be accomplished. [J.W.M.]


T.103 Taylor, J. “Stephens’ Works on Central America.” TS 4 (1 October 1843): 346-47. It is helpful to compare Stephens’s writings on Central America with the Book of Mormon, for his works help to verify the Book of Mormon. [J.W.M.]

T.104 Taylor, John. Answer to Some False Statements and Misrepresentations Made by the Rev. Robert Heys, Wesleyan Minister, in an Address to History Society in Douglas and its Vicinity, on the Subject of Mormonism. Nauvoo: Penrice and
Wallace, 1840. Argues against false statements made regarding the coming forth of the Book of Mormon and the idea that Sidney Rigdon had altered the Spaulding manuscript to produce the Book of Mormon. [J.W.M.]


T.106 Taylor, John. Calumny Refuted and the Truth Defended, Being a Reply to the Second Address of the Rev. Robert Heys, Wesleyan Minister the Wesleyan Methodist Societies in Douglas and its Vicinity. Nauvoo: Penrice and Wallace, 184?. Through the employment of biblical scriptures, Taylor answers Rev. Heys’s complaints about “Mormonism.” Heys argues against Mormon doctrines: the Book of Mormon does not possess equal authority with the Bible; little children are incapable of sin; all without the law are alive in Christ; immersion is the proper mode of baptism; it is a mockery before God to baptize little children. [J.W.M.]

T.107 Taylor, John. An Examination into and an Elucidation of the Great Principle of the Mediation and Atonement of our Lord and Savior Jesus Christ. Salt Lake City: Deseret News, 1892. Chapter 14 points out many references to Christ’s Atonement in the Book of Mormon. The law of Moses was a shadow and type of the Atonement, which was fulfilled by Jesus who gave his own life. [J.W.M.]

T.108 Taylor, John. “God Is Cognizant of All Things.” JD 26 (14 December 1884): 30-39. A commission of professors and scientists are meeting to examine the manuscript of the Book of Mormon to determine its validity. Whatever they decide does not affect the Book of Mormon, for it is true. The Book of Mormon and other scriptures outline the purpose of the creation of man. [J.W.M.]


T.111 Taylor, Robert. “The Most Unusual Book in the World.” Restoration Witness 164 (September 1976): 26-30. The final editors of the Book of Mormon, Mormon and Moroni, selected the message of the Book of Mormon under the inspiration of God. It was their intent to present a clear message by relating the events of their era to those who would live in the present era. The book is also a testimony of Christ. [J.W.M.]

T.112 Taylor, Russell C. Preview of Book of Mormon Highlights. N.p., September 1940. This outline, prepared for missionaries, contains twelve reading assignments, each of which provides study helps intended to assist the missionaries in stimulating the interest of investigators. [J.W.M.]

T.114  “Teachings of the Book of Mormon.”  Young Woman’s Journal 24-25 (July 1913—June 1914): 443-47, 447-50, 507-11, 511-14, 564-67, 567-71, 635-39, 639-44, 697-701, 701-6, 764-68, 768-72, 57-61, 61-66, 123-26, 126-30, 188-91, 192-95. Series of lessons that teach Book of Mormon doctrine. Subjects include: Father in Heaven, divine nature of man, the Fall, the Atonement, priesthood among the Nephites, faith, sin, resurrection, salvation of the dead, the Second Coming, judgment, continual revelation, testimony, the doctrine of reward, the spiritual and the natural world. [K.M.]

T.115  “Teachings of the Book of Mormon on Priesthood.”  Rod of Iron 1 (October 1924): 37-39. The Book of Mormon teaches that men were ordained to the priesthood before they came to earth. God gives the priesthood to men, and then they are born to the priesthood in the patriarchal lineage. The priesthood is an eternal institution and the calling of men to it can only come through God. [J.W.M.]


T.118  Techter, David.  “Who Wrote the Book of Mormon.”  Fate Magazine 30 (March 1977): 38-46, 73-77. Briefly tells of the origin and story of the Book of Mormon. Outside of the circle of Mormonism, scholars cannot share the enthusiasm. Martin Harris’s approach to Professor Anthon reveals a “country bumpkin” whose claims are spurious. D. P. Hurlburt alleged that the manuscript was based on Spaulding’s writings. The author claims the Mormons get around any sensible claims by way of their “extravagant tale” and their witnesses. Lists James E. Talmage’s five “proofs” of authenticity, and then claims that three of these are proof that the Book of Mormon is an intentional fraud. [J.W.M.]


T.120  Terry, Keith, and Ann Terry.  “Emma . . . Her Beginnings.”  In Terry’s Emma: The Dramatic Biography of Emma Smith, 3-13. Santa Barbara, CA: Butterfly publishing, 1979. Emma Smith was the courageous woman, wife of the prophet. She helped her husband go to the Hill Cumorah and waited until he returned with the heavy load of plates. Emma assisted in the translation and defended her husband to the skeptics. She carried the original manuscripts of the Book of Mormon under her skirts through the freezing wilderness of Missouri into Illinois. [J.W.M.]

T.121  “Testimonies of Four Witnesses of the Book of Mormon.”  IE 71 (September 1968): 14. Transcriptions of the testimonies of Emma Smith, Martin Harris, Oliver Cowdery, and David Whitmer testifying of the truthfulness of the Book of Mormon. [L.D.]


T.123  “Testimonies Shared Before Couple Arrives.”  CN 59 (4 November 1989): 4. A couple who had been sending copies of the Book of Mormon to Suaziland were called there to serve a mission. Half of the members had received copies from them. [M.R.]
Boyd K. Packer said that the message of the Book of Mormon is to testify of Jesus Christ and this “message reappears throughout the pages of the book like a golden thread.” Reading and studying the Isaiah chapters will lend insight into the Bible as never before. [M.D.P.]

The Testimony of Three Witnesses. Issaquah, WA: Saints Alive in Jesus, 1982?. A polemical tract attempting to discredit the testimony of Joseph Smith and each of the Three Witnesses. [D.M]

T.127 “Thai Translation Printed.” Ensign 7 (January 1977): 95-96. A group of nine translators worked for a period of seven years to provide the Thai Book of Mormon. The first edition includes 3,000 copies. [J.W.M.]

“Thai Translation Printed.” Ensign 7 (January 1977): 95-96. A group of nine translators worked for a period of seven years to provide the Thai Book of Mormon. The first edition includes 3,000 copies. [J.W.M.]

The ruins of the people of Nephi that are found in Central America and Mexico show that they were not barbarians, but intelligent, civilized people. The record of their civilization has come forth in the Book of Mormon. There is much evidence left to verify the Book of Mormon, even though the Spaniards destroyed the people’s records. [J.W.M.]
coming forth of the Book of Mormon. [J.W.M.]

**T.134**  “Theories on the Origin of Man.” *Juvenile Instructor* 3 (15 August 1868): 124-25. “The Indians on this continent are of the House of Israel.” They were cursed as a result of their abominations. [D.M.]

**T.135**  “They Worked in Cement.” *CN* 52 (19 June 1982): 16. Recounts how the peoples of the Book of Mormon worked with wood and stone. The ancient ruins in South America are remnants of the peoples in the Book of Mormon. The conclusion is drawn that the inhabitants of ancient America were just as advanced as the peoples of Palestine. [G.A.]

**T.136**  “This Is the Decade of the Seventies.” *CN* 40 (28 February 1970): 3. Nearly 45,000 copies of the Book of Mormon have been placed in motels, hotels, and businesses. Some conversions have been reported but the total number of converts cannot be known. [J.W.M.]

**T.137**  Thomas, Albert H. “External Evidences of the Book of Mormon.” *MS* 67 (27 April 1905): 269-72. Quotes contemporary historians and ancient authors whose writings confirm or support historical elements of the Book of Mormon. Among these are Lord Kingsborough who was impressed by the knowledge of Genesis possessed by the American Indians; Rosales who relates a Chilean tradition of a visitation by a wonderful personage who taught them of the creator; Prescott who tells of astonished Catholics who found the sign of the cross and a ceremony of partaking of the body and blood of deity. [R.H.B.]

**T.138**  Thomas, Brett P. “They Did Remember His Works.” In *The Book of Mormon: Helaman through 3 Nephi 8, According To Thy Word*, edited by Monte S. Nyman and Charles D. Tate Jr., 93-113. Provo, UT: Brigham Young University Religious Studies Center, 1992. Shows a connection between the instructions given by Helaman to his sons Nephi and Lehi and the spiritual outpouring that occurred when the two sons were imprisoned by a group of Lamanites. [D.M.]

**T.139**  Thomas, Darwin L. “Being Parents, Being Children.” *Ensign* 7 (September 1977): 12-17. At a time when families are in crisis the Book of Mormon gives great comfort. Parents’ responsibility is to teach their children. Children have the responsibility to believe their parents and then to desire to know for themselves. [J.W.M.]

**T.140**  Thomas, Darwin L., and Kim Thomas. “Youth and the Book of Mormon.” *NE* 7 (September 1977): 8-12, 14. The Book of Mormon has a message for our day. The responsibility of parents to teach is equaled by the responsibility of youth to learn from their parents, to know for themselves through the witness of the Holy Ghost, and to prepare for the future by studying the Book of Mormon. [J.W.M.]

**T.141**  Thomas, David G. *Book of Mormon Records*. N.p., n.d. An outline of the different records either contained in or referred to in the Book of Mormon with an accompanying diagram. [J.W.M.]

**T.142**  Thomas, Gordon K. “The Book of Mormon in the English Literary Context of 1837.” *BYU Studies* 27 (Winter 1987): 37-45. Poets in England in the early nineteenth century believed they would play an important role in a “restoration” of what they believed was imminent. A vast amount of ancient writings were discovered at this time. Some were revealed as counterfeits, so though the world was ready for ancient writings suspicion clouded every claim. The mixed atmosphere of excitement and distrust met early Mormon missionaries in England. [J.W.M.]
T.143 Thomas, H. Richard. "Song of Nephi." Instructor 102 (October 1967): 409-11. 2 Nephi 4:16-35 shares much of the character and attitude of Nephi. The Song of Nephi begins with a feeling of despair and ends with an inspiring prayer of commitment to a better way of life. It is a pattern to follow on the road to repentance. [J.W.M.]


T.145 Thomas, Janet. "New Summer Friends." NE 23 (June 1993): 32-35. High school "Students Trying Out Moroni’s Promise" (S.T.O.M.P.) read the Book of Mormon during the summer to gain a testimony. [S.H.]

T.146 Thomas, M. Catherine. “A Great Deliverance.” In Studies in Scripture: 1 Nephi to Alma 29, edited by Kent P. Jackson, 103-14. Salt Lake City: Deseret Book, 1987. 2 Nephi 3-5 contains three main ideas: Joseph in Egypt, Nephi’s psalm, and the mark of the dark skin. These chapters are replete with the Savior’s commitment and love for his children. Nephi’s account records important promises to the descendants who carry the mark upon them. [J.W.M.]

T.147 Thomas, M. Catherine. “Jacob’s Allegory: The Mystery of Christ.” Provo, UT: FARMS, 1992. Points out two key questions that Jacob asks in the text that alert the reader that the allegory is going to deal with grace and atonement and their relationship to Israel. Jacob asks, “Why not speak of the atonement of Christ, and attain to a perfect knowledge of him?” (Jacob 4:12), and then he asks, “How is it possible that these [Jews], after having rejected the sure foundation can ever build upon it, that it may become the head of their corner?” (Jacob 4:17-18). Jacob reveals the mystery of Christ’s true nature and divine activity in the lives of men. [B.D.]

T.148 Thomas, M. Catherine. “Jacob’s Allegory: The Mystery of Christ.” In The Allegory Of The Olive Tree: The Olive, the Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 11-20. Salt Lake City: Deseret Book and FARMS, 1994. The symbolism of the olive tree in Jacob 5 is layered. The tree seems to reflect Christ on one level, the branches represent Israel on another, and the individual on still another. The greatest value of the allegory lies in Jacob’s explanation of the constant awareness of the Lord and the Spirit’s unceasing work in behalf of the individual. [J.W.M.]

T.149 Thomas, M. Catherine. “A More Excellent Way.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 271-81. Salt Lake City: Deseret Book, 1988. Ether 9-15 outlines only two ways of living, "each antithetical to the other." Either one must choose God and his will or Satan and his evil doings. The choices individuals make set the course of their lives. Deliverance comes from a reversal of choices. Faith is an important element in the reversal process and implies the need for healthy desire. [J.W.M.]

T.150 Thomas, M. Catherine. “Theophany.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 172-83. Salt Lake City: Deseret Book, 1988. Theophany, or the appearance of God to man, teaches more in a few minutes than centuries of man’s reasoning can produce. 3 Nephi 17-19 displays the Savior’s great empathy for the people and his love of children. So profound was the appearance of the Savior among the Nephites that much could not be written. [J.W.M.]

groups from bondage, and armies from harm. Accounts of journeys help one to understand deliverance. Ultimately the greatest deliverance is from sin. [N.K.Y.]

T.152 Thomas, Mark. "Listening to the Voice from the Dust: Moroni 8 As Rhetoric." Sunstone 4 (January/February 1979): 22-24. Rhetoric is a tool to understanding; it is an approach to literature that attempts to discover how the writer presents his vision to the reader. There are three types of letters in the Book of Mormon—war epistles, narratives, and doctrinal. This article focuses on a letter Mormon wrote to his son Moroni on infant baptism. [J.W.M.]


T.154 Thomas, Mark. "Scholarship and the Future of the Book of Mormon." Sunstone 5 (May/June 1980): 24-29. The Book of Mormon has features common to any literary work. It has historical background, literary forms, symbols, and grammar. Mormon scholars should use textual criticism, historical criticism, and literary criticism to interpret the Book of Mormon as scholars of other literary works have used. This method is invaluable to expose the message. [J.W.M.]


T.156 Thomas, Mark D. "A Rhetorical Approach to the Book of Mormon: Rediscovering Nephite Sacrament Language." In New Approaches to the Book of Mormon, edited by Brent Lee Metcalfe, 53-80. Salt Lake City: Signature, 1993. Focusing on the audience rather than on the antiquity of the Book of Mormon, this author determines that the Book of Mormon was written for the nineteenth century with nineteenth-century language. The usage of modern language in connection with the Lord’s Supper anticipates a future audience rather than a Nephite audience that was being introduced to the sacrament for the first time. The Book of Mormon answered the nineteenth-century controversy concerning the language and liturgical forms to be used in the sacrament. This work is reviewed in A.106. [J.W.M.]


T.158 Thomas, Mark D. “Swords Into Pruning Hooks.” Sunstone 15 (October 1991): 55. Discusses the historicity of the Book of Mormon and the mistranslation of “steel bow” for the biblical “brass bow”; since the premise of the Book of Mormon was that it came forth to correct errors in the Bible, then it should do just that. Finds that the Book of Mormon is a nineteenth-century document with a powerful, spiritual message. [J.W.M.]

T.159 Thomas, Robert K. “A Literary Analysis of the Book of Mormon.” M.A. thesis, Reed College, 1947. A literary analysis of the Book of Mormon. After briefly examining theories regarding its origin, the author examines several historical and philosophical claims and contributions of the book. Also contains a short discussion of the allegation that the Book of Mormon quotes Shakespeare. Thomas concludes that the Book of Mormon represents a significant literary achievement. [M.R.]
T.160  Thomas, Robert K. "A Literary Critic Looks at the Book of Mormon." In A Believing People, 213-19. Provo, UT: Brigham Young University Press, 1974. Through a critical evaluation and literary analysis, the author examines the extent to which Joseph Smith as a translator is responsible for the language and style of the Book of Mormon. New England influences such as "the more part" and "hefted" are only superficial. Joseph Smith was more than inspired of God, he surely partook of the gift and power of God. [J.W.M.]

T.161  Thomas, Robert K. "A Literary Critic Looks at the Book of Mormon." In To the Glory of God, edited by Charles D. Tate and Truman G. Madsen, 149-61. Salt Lake City: Deseret Book, 1972. Introduces the idea that the Book of Mormon itself "claims to be Hebraic history." That is, it is a book of "God's dealings with his chosen people—no more, no less." Thomas writes concerning a few Book of Mormon characters—Nephi, Abinadi, Enos, Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki—personalities who fit the "Hebraic pattern" of history, a pattern that is constant throughout the Book of Mormon. [D.W.P.]

T.162  Thomasson, Gordon C. "Choosing Our Language after We Choose a 'Language of the Church': or, Who Do We Want to Talk to and Will They Hear Us?" In Conference on the Language of the Mormons, 35-42. Provo, UT: BYU Language Research Center, 1974. Choosing a language for a given area involves decisions of a social and political nature beyond the linguistic issues. Using a particular language may mark a person in a political sense. It may suggest values not consistent with the gospel. It is an extremely hard task. Finding the right language in which to translate the Book of Mormon is critical. [J.W.M.]

T.163  Thomasson, Gordon C. "'Daddy, What's a Frontier?' Second Thoughts on the Environment that Supposedly Produced the Book of Mormon." N.p., 25 April 1970. Address delivered at a Brigham Young University Book of Mormon Symposium. Questions the assumptions of those who claim that the Book of Mormon is merely a reflection of Joseph Smith's environment. Critiques theses that have associated early Mormon history with aspects of the American frontier. [D.M.]

T.164  Thomasson, Gordon C. "I Have a Question: What exactly does the word 'Lamanite' mean?" Ensign 7 (September 1977): 39-40. Lamanites were not only the descendants of Laman, but also those who desired to destroy the people of Nephi. The line of division between Nephites and Lamanites seems to be rather fluid. In modern times the term may be applied to the descendants of Book of Mormon peoples. [J.W.M.]

T.165  Thomasson, Gordon C. "Lamanites." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 2:804-5. 5 vols. New York: Macmillan, 1992. Describes the Lamanites as descendants of Laman and Lemuel, sons of Lehi. However, generally the Lamanites were those who were not Nephites. [B.D.]

T.166  Thomasson, Gordon C. "Mormon Symbols: Structures of Mormon Consciousness and the Basis of Mormon Communication Activities, Mormon Language, and Mormon Arts." In Conference on the Language of the Mormons, edited by Harold Madsen and John L. Sorenson, 75. Provo, UT: Brigham Young University Language Research Center, 1973. Mormon logic and thinking are based symbols, rituals, and temple iconography that had their roots in the Book of Mormon. The worldview that has grown out of this book has attached new symbols to English words that carry specific and unique implications. [J.W.M.]

subjects is likened to God's responsibility for his children. Noah is likened to Satan and his usurping of power and the potential destruction of those who allow such rule. Photographs of symbols of kingship are included. [J.W.M.]

T.168 Thomasson, Gordon C. “Righteousness As a Counterculture.” NE 2 (April 1973): 46-49. Most pre-Columbian cultures that archaeologists have discovered have been civilizations based on warfare, aggressive and competitive in nature. They are cultures familiar to Book of Mormon readers as having roots in societies that rejected the gospel. They result in blood sacrifice instead of the individual’s need for the personal sacrifice of a broken heart and contrite spirit. [J.W.M.]

T.169 Thomasson, Gordon C. “The Survivor and the Will to Bear Witness.” In Reexploring the Book of Mormon, edited by John W. Welch, 266-68. Salt Lake City: Deseret Book and FARMS, 1992. Mormon, Moroni, Alma and many others were witnesses of the destruction of large numbers of people. Their reactions can be compared to those of survivors of Hitler’s and Stalin’s death camps. As survivors they documented the atrocities. Their records bear distinctive and unexpected similarities to other descriptions of similar experiences. [N.K.Y.]

T.170 Thomasson, Gordon C., ed. War, Conscription, Conscience, and Mormonism. Santa Barbara: Mormon Heritage, 1971. A collection of essays by recognized authorities and scholars of the Church that reflect individual opinions on the subjects of war, conscription, conscience, and Mormonism. Cites relevant Book of Mormon precedents, such as Anti-Nephi-Lehies. [D.S.T.]


T.173 Thompson, Charles B. Evidences in Proof of the Book of Mormon Being a Divinely Inspired Record. Batavia, NY: D. D. Waite, 1841. Three parts. Sets forth evidences to prove the Book of Mormon’s truthfulness to benefit those embarking on missionary work, for the encouragement of those who had just joined the Church, and to correct false doctrine concerning the Book of Mormon’s “real intent and character.” Discusses scriptural accounts of the scattering and gathering of Israel, the sign of the record of Joseph, and America as a land of promise. Refutes allegations made against the Book of Mormon and issues a warning to the inhabitants of America. [J.W.M.]


T.175 Thompson, John E. The Masons, the Mormons and the Morgan Incident. Ames, IA: Iowa's Research Lodge, 1984. An historical treatment of the possible effects of Freemasonry on Mormonism. The writer recounts the anti-Masonic hysteria during the late 1820's following the death of William Morgan. He notes that since many people of the time referred to Freemasonry as a “combination” or “secret society,” the Book of Mormon's Gadianton Robbers may reflect environmental influence. [M.R.]

Thomsen, Blaine C. *The Ammonite*. Independence, MO: Herald House, 1979. A fictional story of Jothan, an iron worker of King Lamoni’s court who fashioned an important sword, and of Ammon who became a shepherd for Lamoni. This work is reviewed in S.085. [J.W.M.]

Thor Heyerdahl’s Voyages Support Book of Mormon, He Tells Professor.” CN 59 (29 April 1989): 11. Thor Heyerdahl, seaman and explorer, provides the following statement regarding his famous sea voyage to Paul R. Cheesman: “I don’t understand why your people work so hard at trying to convince people that the Book of Mormon is a correct record. I have already proven to the world that such a voyage as described in this book is perfectly possible.” [D.M.]

Thorgeirsson, J. “The Nine Bibles of the World.” MS 83 (27 January 1921): 60-61. Lists nine books that serve as foundations for different religions, or the nine bibles of the world, in which is included the Book of Mormon. [M.D.P.]


Thorne, Melvin J. “Moroni1.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 2:955-56. 5 vols. New York: Macmillan, 1992. The first Moroni mentioned in the Book of Mormon lived prior to Christ’s birth and was but twenty-five years old when he commanded the Nephite armies. He raised the title of liberty to rally his people to the defense of their freedom. [J.W.M.]


Thorne, Melvin J. “Nephi3.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 3:1006. 5 vols. New York: Macmillan, 1992. Nephi3, the son of Nephi2, was a man of great faith who heard the voice of Jesus Christ declaring that he would be born on the morrow; he was the leading disciple of the American Church following the resurrection of Christ. [A.T.]


speak of the Book of Mormon; since the Bible is complete there should be no need for additional scripture; Mormons use a different Bible; much is copied from the Bible; Joseph Smith wrote the book; Lehi is not mentioned in the Bible; and the gold plates are not available to view. [J.W.M.]

T.188  Thornock, W. Rudger. "Indian Artifacts from Klamath Falls." IE 44 (April 1941): 216, 231. The existence of Indian artifacts help to form the conclusion that two separate cultures existed in ancient Northwestern America. [J.W.M.]

T.189  Thornton, H. Newton. "A Record of the Mighty Deed on this Continent to be Preserved." IE 24 (October 1921): 1084-85. "External evidence of the historical credibility and truth of the Book of Mormon" is found in the reconstruction of ruins in Mexico and Central America. Two pyramids found in Mexico and the ruins of a great city that existed three to four thousand years ago bear witness of a great civilization. [J.W.M.]

T.190  Thorup, Joseph F. "Book of Mormon in Greek." IE 12 (March 1909): 329-32. An announcement regarding the translation of the Book of Mormon in Greek. Includes an extract in Greek of 3 Nephi 11 and extols the beauty and value of the Greek language. [D.M.]

T.191  "Those Gold Plates." CN 44 (17 August 1974): 16. A gold plate inscribed with Phoenician alphabet characters was found near Pygri, Italy. Gold plates were used in the ancient world. [M.R.]

T.192  "Those 'Ignorant' Aborigines." CN 24 (30 January 1954): 16. Shows that the ancestors of the Peruvians were exceptionally intelligent and civilized as demonstrated by sophisticated surgical techniques. Such things support the Book of Mormon. [D.M.]

T.193  "Three India Translations Complete." CN 52 (14 August 1982): 3. The Book of Mormon is translated into three Indian languages—Hindi, Telugu, and Tamil—making it available to over three hundred million people of India. [G.A.]

T.194  "Three Nephite Disciples Have a Special Mission to Perform." CN 58 (15 October 1988): 10. The Three Nephite disciples possess translated bodies and have a mission to perform, perhaps similar to the missions performed by Moses and Elijah. [R.H.B.]

T.195  "The Three Witnesses." Historical Record 7 (1888): 609-24. Contains the testimony of the Eight Witnesses and a biographical sketch of each. [J.W.M.]

T.196  Thurman, Dillard. "Book of Mormon vs. Word of God." Gospel Minutes 31 (1 October 1982): 1-3. This polemic literature reviews several Book of Mormon passages, pointing out weaknesses in sentence construction and questions the doctrine according to biblical passages. [J.W.M.]

T.197  Tice, Richard. "How Rare a Possession." Ensign 18 (January 1988): 14-17. Discusses the making of a film, "How Rare a Possession." The film's purpose is to create a deeper appreciation and awareness of the Book of Mormon, to strengthen testimonies of the scripture, and to encourage people in and out of the Church to read and study the book. [A.A.]

T.198  Tiffany, Joel. "Among the Mormons (An Interview with Martin Harris)." Tiffany's Monthly 5 (May-July 1859): 46-51, 119-21, 163. Tells about Joseph Smith's use of a seer stone to translate the Book of Mormon. Calls
the character of Joseph Smith into question but bears witness that the Book of Mormon is the work of God. [J.W.M.]

T.199 Tiffin, Dalton A. Some Important Reminders: The Divine Origin of the Book of Mormon. Weston, Ontario: Dalton A. Tiffin, n.d. Pamphlet attempting to prove the validity of the Book of Mormon. Includes the testimony of the Three and Eight Witnesses, an account of the finding of the Spaulding manuscript, a reprint of a letter from the president of Oberlin College where the Spaulding manuscript is kept. [J.W.M.]

T.200 Tiffin, Dalton A. While God's Revealed Plans for Revolutionizing the American Continent Are Unfolding . . . The Original New Testament Church of Christ of the Bible and Book of Mormon is Defended. Weston, Ontario: n.p., 1948. Contends that the church of Christ existed in the New Testament and Book of Mormon but that Mormonism is not in harmony with this ideal. Quotes Joseph Smith's history relevant to receiving and translating the Book of Mormon; reinterprets Book of Mormon prophecies to show that Lamanites will join the resurrected members of Christ's church in a revolution against American Gentiles as Moroni returns and rules as God's spokesman. [E.G.]

T.201 "A Time for Renewal." CN 56 (14 September 1986): 16. Three years after the First Vision, Joseph Smith beheld an angel in his room three times in one night. The next day he went to the nearby Hill Cumorah. There he found the gold plates that were translated into the Book of Mormon. [M.R.]

T.202 "Time for the Feast." NE 16 (May 1986): 28-29. An instructional aid for young people. A program is presented whereby a person may read the entire standard works in four-and-one-half years by reading one chapter a day. [B.D.]

T.203 Tingle, Donald S. "Latter-day Saints (Mormons)." In A Guide to Cults and New Religions, edited by Ronald M. Enroth, 117-34. Downers Grove, IL: InterVarsity, 1983. In an attempt to give the “true facts” of Mormonism, this polemical article questions the apostasy that Mormons claim made the restoration necessary, discusses ambiguous doctrine, claims that Joseph Smith wrote the Book of Mormon by borrowing from the Bible, Solomon Spaulding, and Ethan Smith, points out changes in the Book of Mormon. [J.W.M.]

T.204 Tingle, Donald S. Mormonism: Examining the Fastest Growing Religion in the World. Downers Grove, IL: InterVarsity Press, 1981. The author recounts the events that brought forth the Book of Mormon, and the effects that the book had on the people and history. The Book of Mormon cannot be “the most correct” book as at least 3,913 changes have been made since the 1830 edition, and the current edition disagrees with the earlier edition. The Book of Mormon originated from the Manuscript Found, the View of the Hebrews, “The Wonders of Nature and Providence Displayed,” or Joseph Smith received his visions “under the influence of demonic powers.” The concept of God in Mormon theology is contradicted by the Book of Mormon. [J.W.M.]

T.205 Tobin, Tammy L. "Truly the Word of God." Ensign 13 (December 1983): 20-21. Author recounts her conversion to the gospel through the Book of Mormon. As a Catholic nun, she encountered two missionaries who gave her a copy of the Book of Mormon and challenged her to read the account of the Jesus Christ’s visit to the Americas. As she did she knew the story was true and was baptized the following Sunday. [S.P.S.]

T.206 Todd, Jay M. "An Encore of the Spirit." Ensign 21 (October 1991): 32-42. Choir members touring eastern European countries tell of spiritual experiences they had when they were able to give Books of Mormon to spiritually hungry people. [J.W.M.]
T.207 Toinet, Paul. *Religions Sans Frontiers?* N.p., 19 May 1970. In French with an English translation by Roger L. Dock. With the idea of being objective, this article focuses on the Book of Mormon teachings concerning polygamy and Joseph Smith’s translation of the Book of Mormon. A comparison is made between biblical passages and Book of Mormon passages, pointing out the differences. Book of Mormon claims declaring America as the promised land are arrogant and chauvinistic. [J.W.M.]

T.208 Tolle, James M. *Is the Book of Mormon from God?* San Fernando, CA: Marion Publishing Co., 1957. Investigates the historical character of the Book of Mormon and finds that it is filled with preposterous stories, absurdities, and contradictions. Supposes that it is a modern composition, using modern words unknown to the ancients. Much of it is copied from the Bible, but it contradicts, conflicts with, and undermines the Bible. [J.W.M.]

T.209 Top, Brent L. “Faith Unto Repentance.” In *Doctrines of the Book of Mormon, 1991 Sperry Symposium*, edited by Bruce A. Van Orden and Brent L. Top, 194-211. Salt Lake City: Deseret Book, 1992. Prophets have always been told to teach repentance and faith on the Lord. Faith is clearly identified in the Book of Mormon as the foundation of repentance. Enos and Ether were told their sins were forgiven through their faith in Christ. The book cites the importance of broken hearts and contrite spirits that lead to confession of guilt and submission to God’s will. Confession is cited as being effective if sins are forsaken. Alma discusses the “mighty change of heart.” [J.W.M.]

T.210 Tope, Wally. *The Book of Mormon Priesthood*. N.p: Wally Tope, n.d. Leaflet refuting Orson Pratt’s statement that the Book of Mormon stands the test of time with no contradictions, absurdities, or unreasonableness. This author points out areas where he feels the Book of Mormon contradicts science, the Bible, archaeology, and reason. Joseph Smith contradicts his own words. [J.W.M.]

T.211 Tope, Wally. *Why Should I Pray about the Book of Mormon When . . .?* La Canada Flintridge, CA: Wally Tope, 1982. A polemic leaflet to show that the burning feeling one experiences when reading the Book of Mormon is not evidence of the book’s truthfulness, since it fails the test of comparison with the Bible. Joseph Smith contradicted his own words and the Book of Mormon has been changed time and again. [J.W.M.]

T.212 A Topical Guide to the Scriptures of the Church of Jesus Christ of Latter-day Saints. Salt Lake City: Deseret Book, 1977. Six hundred forty topics are alphabetically listed, including Book of Mormon references. References include a line of the scripture for easier identification. [J.W.M.]

T.213 Toscano, Paul James. “Priesthood Concepts in the Book of Mormon: Insights on Church Leadership and Organization.” *Sunstone* 13 (December 1989): 8-17. In the approximately sixty passages alluding to the priesthood in the Book of Mormon, the offices of the priesthood were given to individuals who “labored diligently” to teach the people of Christ. The role between secular and non-secular was not separated in the Book of Mosiah. Priesthood leaders were ordained by one central figure, the high priest. The roles of church and state separated when Alma the Younger applied himself wholly to the duties of the priesthood. Following Christ’s appearance, twelve disciples were chosen and the role of high priest disappeared. The author ends with a call to return to the equality of members taught in the Book of Mormon. [J.W.M.]

T.214 Totten, Norman. “Categories of Evidence for Old World Contacts with Ancient America.” In *The Book of Mormon: The Keystone Scripture*, edited by Paul R. Cheesman, S. Kent Brown, and Charles D. Tate Jr., 187-205. Salt Lake City: Bookcraft, 1988. Early explorers found the peoples of the Americas to be widely varied in culture and physical appearance. It is argued that the diffusion theory allows for greater understanding than the isolation
There are considerable amounts of evidence indicating there were many cultures present in America prior to Columbus in 1492. [J.W.M.]

T.215 Towle, Nancy. *Vicissitudes Illustrated in the Experience of Nancy Towle in Europe and America*. Charleston: For the authoress by James L. Burges, 1832. The personal account of a woman preacher’s experiences while preaching in America. Pages 137-46 discuss her encounter with the Book of Mormon and the Mormons in Kirtland. Appalled by the pretensions of such a book, she dismisses it as a deceitful fraud. [M.R.]


T.218 Townshend, George. *The Conversion of Mormonism*. Hartford, CT: Simonds, 1911. A polemical work against Mormonism. The author notes various traces of environmental influences in the Book of Mormon such as modern theological ideas and anti-Catholic and anti-Masonic material. [M.R.]

T.219 Townshend, George. *Why I Am Not a Mormon*. Denver, CO: Alexander & Meyer, 1907. A polemical tract against Mormonism. Among the reasons cited for his rejection of the Book of Mormon are the Anthon denial, the concept of “reformed Egyptian,” the Book of Mormon claim of pre-Columbian domesticated animals in the Americas, such as the horse, the cow, the term *Sheum*, and the book’s condemnation of polygamy. [M.R.]

T.220 “Traits of the Mosaic History Found among the Aztec Nations.” *TS* 3 (15 June 1842): 818-19. This article describes a painting of Aztec origin, published by Baron Humbolt in his volume, *Researches in Mexico*. It is a legend or myth of a great deluge, of how a man, his wife, children, and animals were saved by entering an immense canoe, and then of a subsequent confusion of languages—which the article assumes is Noah and his family. This is important support for the Book of Mormon. [J.W.M.]

T.221 “Transatlantic Antiquities.” *MS* 6 (1 August 1845): 56-57. Briefly tells of the research of Josiah Priest, Stephens, and Catherwood and their discoveries of the remains of mighty cities on the American continent that testify of the Book of Mormon. [M.D.P.]


T.224 Traum, Samuel W. *Mormonism against Itself*. Cincinnati: Standard, 1910. Chapters 1-10 of this polemical work against Mormonism deal with the Book of Mormon. The author considers the book a fraud on the basis that it contains gross anachronisms and absurdities such as the mention of steel and domesticated animals in America before Columbus. He attempts to discredit the testimonies of the Book of Mormon witnesses, raises the issue of the means of translation, finds corrections in the volume anachronistic, and discredits Mormon interpretations of
Hebrew prophecies that are used to support the Book of Mormon. He also highlights what he sees as absurdities in Nephi’s description of their desert journey, suggests that the claim of Israelite influence upon American peoples is unfounded and unsupported by any substantial evidence, discusses alleged philological and linguistic problems with the book, and asserts that there is no archaeological or historical evidence to support Book of Mormon claims. [M.R.]


T.226 “Treasure the Scriptures, Counsels Pres. Tanner.” CN 43 (1 September 1973): 11. N. Eldon Tanner tells the members to study the scriptures, including the Book of Mormon. [M.D.P.]

T.227 Treat, Mary Lee. “Another ‘Wise Purpose’ for the Small Plates.” ZR 11 (Winter 1981): 1-2. Discusses a possible “wise purpose” for the small plates. Since Nephi and Lehi experienced Jerusalem and the Old World their writings have a more distinct Jewish flavor to them. This is essential for a witness to Jews that Jesus is the Messiah and that the Book of Mormon is true. [A.T.]

T.228 Treat, Mary Lee. “A Call to Repentance.” In Recent Book of Mormon Development, Articles from the Zarahemla Record, 2:214. Independence, MO: Zarahemla Research Foundation, 1992. As Treat was examining pottery in Guatemala, she thought how shameful it was that only pottery was left from a once-great nation. She realized that she must repent and the whole nation must repent or it will die as the Nephites died. [B.D.]

T.229 Treat, Mary Lee. “The Consistency of Satan’s Tactics.” ZR 62 (July/August 1992): 2-4. Summarizes the tactics and pitfalls of the three great anti-Christs, Sherem, Nehor, and Korihor. The blandishments resorted to by these three are recognizable today, both in and out of the church. [D.M.]


T.231 Treat, Mary Lee. “The Lamb Chapter.” ZR 41 (February 1989): 3. Nephi uses the word lamb 59 times. The term is found just a few other times in the Book of Mormon. John the Revelator uses lamb much more than other New Testament writers. Perhaps the frequent use of lamb by John and Nephi was due to their being shown the same vision. [A.T.]


T.233 Treat, Mary Lee. “Maya Hieroglyphs for Cardinal Directions Found—Or North is North.” ZR 32-33 (1986): 14. People deciphering Book of Mormon geography have argued about whether the Nephite “north” is true north. This article reports hieroglyphs found in Rio Azul that were oriented correctly to the cardinal directions. [A.T.]
T.234  Treat, Mary Lee.  "No Erasers."  ZR 13-14 (Fall 1981): 5.  Lists verses where mistakes were made by the engraver of gold plates and the way in which the engraver corrected them.  These include 1 Nephi 2:41, 1 Nephi 3:245, and Alma 14:112 (RLDS versification).  [A.T.]

T.235  Treat, Mary Lee.  "O House of Israel."  ZR 47 (February 1990): 3-4.  This article presents the results of a word-by-word comparison of Isaiah passages used in the Book of Mormon.  Entire verses and phrases are lost from the book of Isaiah in the Bible, and the biblical Isaiah had lost the concept of the restoration of the entire House of Israel.  [A.T.]


T.238  Treat, Raymond C.  "1980 and the Book of Mormon."  ZR 12 (Spring 1981): 3.  1980 was a Jubilee year according to Jewish tradition.  It was also a special year for the Book of Mormon.  Three important events were “(1) the discovery of the original Anthon Transcript, (2) the presentation of a portion of the Book of Mormon in Hebrew to some Jews in Israel, and (3) the publication of Ralph Lesh’s map of Book of Mormon geography.”  [A.T.]


T.240  Treat, Raymond C.  "Another Example of Convergence: Transoceanic Contact."  In Recent Book of Mormon Development, Articles from the Zarahemla Record, 1:19-21.  Independence, MO: Zarahemla Research Foundation, 1992.  Writes that “the present position of New World archaeology on the subject of transoceanic contact has converged and is in harmony with the Book of Mormon claim of limited contact.”  He quotes several sources to support his claim.  [B.D.]


T.242  Treat, Raymond C.  "Approaches to Studying the Book of Mormon."  ZR 19, 20, 21 (Winter/Spring/Summer 1983): 10-13.  The Book of Mormon is important and relevant today.  The article outlines several different methods of Book of Mormon study and the merits of each: “the straight through method,” “reading the research of others,” “the topical method,” examining definitions and synonyms, and pondering.  [A.T.]

T.243  Treat, Raymond C.  "Are You Listless?  A New Revelation about the Book of Mormon."  ZR 60 (March/April 1992): 2-4.  Refers to a study by J. M. Cascione showing that the Bible contains lists of items in combinations of twos, threes, fours, fives, sixes, sevens, tens, and twelves, each of which is associated with a particular category, as in Hebrew poetry.  Gives examples from the Bible and Book of Mormon.  [D.M.]
T.244  Treat, Raymond C.  “Are You Really a Book of Mormon Believer?”  In Recent Book of Mormon Development, Articles from the Zarahemla Record, 2:221.  Independence, MO: Zarahemla Research Foundation, 1992.  According to God, in order to be a true believer in the Book of Mormon one must evidence five elements.  The true believer must feast on the words of Christ, ponder, know about types, know the story line, and do the things in verse 103 of Alma 14 (RLDS versification).  [B.D.]

T.245  Treat, Raymond C.  “Becan: A Dramatic Validation of a Book of Mormon Warfare Pattern.”  ZR 8 (Spring 1980): 1-3.  Contains a map, restoration drawing, cross section and artist’s reconstruction of the walls of Becan.  This city, located in Guatemala, is perhaps one of the cities fortified by general Moroni as it has trenches dug outside the walls that correspond to the information found in the book of Alma.  [A.T.]

T.246  Treat, Raymond C.  “Benefits of In-Depth Study.”  ZR 22-23 (Fall 1983 and Winter 1984): 8-10, 13.  This is a continuation of “Approaches to Studying the Book of Mormon” (ZR 19-21).  Studying chiasmus, charting scriptures, defining words and phrases, identifying types, pondering and topical study, are all suggested as methods for understanding the Book of Mormon.  The author gives examples of each.  [A.T.]

T.247  Treat, Raymond C.  “The Book of Mormon and Mesoamerican Outlines Compared: Beginning, Highpoints, and Endings.”  ZR 2 (September 1978): 1-2, 6.  Compares the Jaredites to the Olmec people and states that the archaeological evidence shows that the Olmec civilization began, had its high point, and ended at times that match the Jaredite civilization.  Also compares the Mulekites, Nephites, and Lamanites with the Classic Maya.  [A.T.]

T.248  Treat, Raymond C.  “The Book of Mormon is Our Key to the Future.”  ZR 27-28 (Winter, Spring 1985): 8-13.  Encourages readers to study and ponder the Book of Mormon to learn how the Book of Mormon is the “key to the future.”  The author has found five topics in which it helps us understand the future: “the gospel,” “additional scripture,” “zion,” “the restoration of the house of Israel,” and “more of Jesus Christ.”  [A.T.]

T.249  Treat, Raymond C.  “A Book of Mormon Tour Guide: Chichen Itza.”  ZR 9 (Summer 1980): 5-8.  Contains maps and photographs of Chichen Itza, a summary of the archaeological work, and “site description and culture history,” as well as Book of Mormon correlations suggesting that this possibly was a Lamanite city.  [A.T.]

T.250  Treat, Raymond C.  “A Book of Mormon Tour Guide: Monte Albán.”  ZR 6 (Fall 1979): 2-7.  Contains pictures, maps, site description, and Book of Mormon connections to of the ruins at Monte Albán.  Author concludes that Monte Albán was possibly a Jaredite city as well as a possible Lamanite, Mulekite, or Nephite city.  [A.T.]


T.256  Treat, Raymond C.  "Classic Maya Population: An Example of Convergence."  ZR 1 (February 1978): 5.  Considers archaeological evidence that shows Classic Maya population levels to be concurrent with those found in the Book of Mormon. [A.T.]

T.257  Treat, Raymond C.  "Classic Maya Subsistence: Another Example of Convergence."  ZR 1 (December 1978): 5, 8.  Examines Classic Maya food to show a convergence between Mesoamerican archaeology and the Book of Mormon. Archaeologists are learning that population levels were too high to be supported by slash-and-burn agriculture. [A.T.]

T.258  Treat, Raymond C.  "The Convergence Pace Quickens: Barley Found in the New World."  ZR 22-23 (Fall 1983 and Winter 1984): 1-3, 14-15.  Also in Recent Book of Mormon Development, Articles from the Zarahemla Record, 1:15-17.  Independence, MO: Zarahemla Research Foundation, 1992.  According to a scientific report, barley has been excavated from an ancient Indian site in Arizona. Such a discovery appears to be significant evidence of the authenticity of the Book of Mormon. [B.D.]

T.259  Treat, Raymond C.  "Editorial Comment: Chiasmus in the News."  ZR 47 (February 1990): 1.  Comments on recent negative publicity given the Book of Mormon when Jefferey Lundgren convinced his followers that chiasmus was the only way God speaks in scripture. [A.C.W.]

T.260  Treat, Raymond C.  "El Mirador: Massive Guatemala Site Shows Great Promise."  In Recent Book of Mormon Development, Articles from the Zarahemla Record, 1:27-29.  Independence, MO: Zarahemla Research Foundation, 1992.  Describes some of the discoveries of the preliminary work done in El Mirador and concludes that it "promises to be one of the more interesting sites to believers in the Book of Mormon."  [B.D.]

T.261  Treat, Raymond C.  "The Four Levels."  In Recent Book of Mormon Development, Articles from the Zarahemla Record, 1:148-53.  Independence, MO: Zarahemla Research Foundation, 1992.  The four levels in which God classifies individuals are the celestial, terrestrial, telestial, and no glory. In order to understand the life styles of each level, Treat uses the four responses to the word of God as found in Lehi’s vision of the rod of iron, the parable of the sower, and Alma’s parable of the seed. [B.D.]


T.263  Treat, Raymond C.  "The Hidden Principle: Come unto Christ."  ZR 65 (January/February 1993): 2-3.  The phrase “come unto Christ” (or similar phraseology) is found 43 times in the Book of Mormon. This phrase “describes a covenant relationship,” a spiritual covenant made before baptism (see Mosiah 18:10; 21:32-33). “To become as a little child” (3 Nephi 9:22) is synonymous with coming unto Christ. [A.T.]
T.264 Treat, Raymond C. “The Importance of Covenant in the Restoration of the House of Israel.” ZR 50 (August 1990): 3-4. The Book of Mormon begins and ends with the concept of covenant. It is found in the opening and closing verses. This article encourages Book of Mormon readers to study the covenants found in the Book of Mormon in order to gain understanding and to be “used by God to assist” in his work. [A.T.]

T.265 Treat, Raymond C. “The Lucy Mack Smith and Martin Harris Letters: The Continuation of a Pattern.” ZR 17-18 (Summer and Fall 1982): 14-15. Contains a recently found letter by Martin Harris wherein he gives his testimony regarding the contents of the Book of Mormon. (Editor’s note: this letter has since been proven to be a forgery.) [A.T.]

T.266 Treat, Raymond C. “Massive Guatemala Site Shows Great Promise.” ZR 7 (Winter 1979-1980): 1-2, 7-8. Documents the history of archaeological work at El Mirador in Guatemala and suggests that this was a city abandoned by the Nephites about A.D. 300 (concurrent with the archaeological record). [A.T.]

T.267 Treat, Raymond C. “Mesoamerican Archaeology and the Book of Mormon.” ZR 5 (Summer 1979): 1-2, 6-8. Through illustrated outlines, the article compares the major points of the Mesoamerican and Book of Mormon cultural histories. The evidence and correlations presented support the authenticity of Book of Mormon cultural history. [D.S.T.]

T.268 Treat, Raymond C. “Mesoamerican Linguistics.” ZR 34 (1986): 4-6. Discusses the development of the Mayan language based upon the research of Campbell and Kaufman and proposes that the Mayan language is descended from that of the Nephites. Briefly discusses the relationship of the Olmec-Jaredite languages. [A.T.]

T.269 Treat, Raymond C. “Micmac—A Translation Key?” ZR 11 (Winter 1981): 5, 8. Reports the finding by Mark Hofmann of the original Anthon Transcript. (Editor’s note: this transcript has since been shown to be a forgery.) [A.T.]

T.270 Treat, Raymond C. “More to Come: Six Steps to Spiritual Power.” ZR 13-14 (Summer and Fall 1981): 8-9, 12-14, 16. Suggests a six step approach using the Book of Mormon to develop spiritual power—study, fast, pray, humility, faith in Christ, joy and consultation, yielding to God, sanctification, purification, spiritual power. Follow these steps to prepare to receive the remaining portions of the Book of Mormon and to bring forth Zion. [A.T.]

T.271 Treat, Raymond C. “Mormon’s Hidden Message.” ZR 10 (Fall 1980): 1-2, 4. Perhaps Mormon included so much information about geography in the Book of Mormon for the following reasons: to aid the gentiles in locating the remnant, to locate the Hill Cumorah, to provide a historical base similar to the Bible, and to enrich the understanding of the reader. [A.T.]

T.272 Treat, Raymond C. “Needed: A Revelation about Types.” ZR 59 (January/February 1992): 2-4. Types in the scriptures are important for us to understand in order to get all we can from the scriptures. The Lehite’s journey in the wilderness is a type of our spiritual journey, Nephite warfare descriptions are types, and the 158 years between Mosiah2 and the coming of Christ is a type of the period of restoration and the second coming. [B.D.]

T.273 Treat, Raymond C. “Never Murmur.” In Recent Book of Mormon Development, Articles from the Zarahemla Record, 2:220. Independence, MO: Zarahemla Research Foundation, 1992. “The opening story of the Book of Mormon—the journey of Lehi and his group from Jerusalem to the Land of Promise—is a classic story of the contrast between murmuring and not murmuring.” Murmuring or complaining is the result of unbelief. This is constantly shown in the examples of Laman and Lemuel. [B.D.]
T.274  Treat, Raymond C. "A New Insight: Why Joseph?" ZR 58 (December 1991): 1, 4. The writers of the Book of Mormon emphasized that Lehi was a descendant of Joseph because they knew that the tribe of Joseph would be the means of saving the rest of the house of Israel in the last days. Those of the lineage of Ephraim and Manasseh will work together as the tribe of Joseph in the last days. [J.W.M]

T.275  Treat, Raymond C. “The Primary Purpose of the Book of Mormon.” ZR 61 (May/June 1992): 1-2, 4. Proposes that the primary purpose of the Book of Mormon is to inform the Lamanites concerning the covenants made to their fathers. The secondary purpose is to convince the Jews and Gentiles of Jesus’ Christological mission. Suggests that we be more diligent in bringing the Book of Mormon to the attention of the Lamanites. [D.M.]

T.276  Treat, Raymond C. Recent Developments in Belize. Independence, MO: Foundation for Research on Ancient America, 1984. According to some Book of Mormon scholars, Belize is the most likely location of the Jaredite civilization. Archaeologists have found evidence to validate Book of Mormon historical references there. [J.W.M]


T.278  Treat, Raymond C. “The Significance of Understanding the Difficult Words of Jesus.” In Recent Book of Mormon Development, Articles from the Zarahemla Record, 2:49. Independence, MO: Zarahemla Research Foundation, 1992. The book, Understanding the Difficult Words of Jesus, by Biven and Blizzard argues that the thought patterns and idioms in the New Testament are Hebrew. Treat writes that “non-restoration Christian’s . . . interest in the Hebrew nature of both the Old and New Testament is . . . a necessary prelude to their recognition of the Hebrew nature—and consequently, the divinity—of the Book of Mormon.” [B.D.]

T.279  Treat, Raymond C. "A Simplified Look at Mesoamerica." ZR 13-14 (Summer and Fall 1981): 7, 10-11, 15. Examines the archaeological finds from the Pre-Classic period (2000 B.C.—A.D. 100), and Classic (A.D. 100—900) in Mesoamerica. The author relates these finds to the Jaredite, Mulekite, Lamanite, and Nephite civilizations. Parallels are drawn between the Olmecs and the Jaredites as well as the Nephites/Lamanites and the Maya. [A.T.]

T.280  Treat, Raymond C. “Toward a Better Understanding of Science.” In Recent Book of Mormon Development, Articles from the Zarahemla Record, 1:3. Independence, MO: Zarahemla Research Foundation, 1984. Scientists do not gradually accumulate knowledge in a continuous upward movement, but progress by jumping from one paradigm to another. Studying American archaeology can be rewarding as long as we realize which paradigm the archaeologists are using. If we realize this our testimonies of the Book of Mormon will not be affected by seemingly contradictory archaeological evidence. [B.D.]

T.281  Treat, Raymond C. “Transoceanic Contact: Another Example of Convergence.” ZR 2 (Spring 1979): 1-2, 12. Mesoamerican archaeology is gradually converging with the pattern presented by the Book of Mormon. Article discusses recent evidence of ancient transoceanic contacts between the New and Old Worlds. [A.T.]

T.282  Treat, Raymond C. “Understanding Our Covenant.” In Recent Book of Mormon Development, Articles from the Zarahemla Record, 2:34-39. Independence, MO: Zarahemla Research Foundation, 1992. Explains the steps in a Hebrew covenant as written by Richard Booker in The Miracle of the Scarlet Thread. If we understand the covenant that we have made with God we will not harm anyone, doubt will be dispelled, and we will receive power. The purpose of the Book of Mormon is to establish the covenant. [B.D.]
T.283  Treat, Raymond C.  “Volcanoes, Archaeology and the Book of Mormon.”  ZR 16 (Spring 1982): 1-2, 8.  “This article discusses two ancient volcanic eruptions in El Salvador and their significance to the Book of Mormon.”  The eruptions were ca. A.D. 600 and ca. A.C.W. 260.  The author predicts that further digs in these areas will uncover tremendous finds relating to the Book of Mormon.  [A.T.]

T.284  Treat, Raymond C.  “What is in the Book of Mormon is There for a Purpose.”  ZR 24/25/26 (Spring/Summer/Fall 1984): 12-15, 21-22.  The Book of Mormon was written for today.  The article contains three charts—one showing how the Book of Mormon contents were divinely controlled, one illustrating that we have less than one percent of what was written, and a chart of the eight tribes of Nephites.  [A.T.]

T.285  Treat, Raymond C.  “Wheat and Barley: Problem or Opportunity.”  ZR 1 (September 1978): 7-8.  Because of scarcity of evidence, lack of interest, and faulty research design evidence of wheat and barley in the New World prior to the 1500s has not been located.  With new technology, phytoliths (fossilized plant cells) will show the presence of these grains during Book of Mormon time periods.  [A.T.]

T.286  Treat, Raymond C.  “Wordprints: Further Evidence for Book of Mormon Authorship.”  ZR 22-23 (Fall 1983 and Winter 1984): 4-5, 15.  Contains a brief review of Book of Mormon Authorship published by the Brigham Young University Religious Studies Center.  The article contains a description of Manovia, Cluster Analysis, and Discriminant Analysis.  These studies support the Book of Mormon claim that it was written by a number of ancient authors.  [A.T.]

T.287  Treat, Ray, and Mary Lee Treat.  “158 Years: A Type for Our Day.”  ZR 46 (December 1989): 1-4.  Examines the possibility that the 158 years covered from the “Reign of King Mosiah II in 124 B.C. to the coming of Christ in A.D. 34” is a type of the Second Coming of Christ.  [A.T.]

T.288  “Triple Combination Is Now off the Press.”  CN 51 (26 September 1981): 3.  The newly published triple combination contains about 200 changes, most of which are minute and reflect the original wording of the 1840 edition of the Book of Mormon, and a new footnoting system.  [J.W.M.]

T.289  Tryk, Loftes.  The Best Kept Secrets in the Book of Mormon.  Redondo Beach, CA: Jacob's Well Foundation, 1988.  An attempt to show through several arbitrary tests the identification of “power words,” “hidden meanings,” and “subliminal” messages the erroneous nature of the Book of Mormon.  Unable to account for complexities such as chiasmus in the Book of Mormon, the author proposes a Satanic inspiration theory for its origin.  Several unique interpretations of the meaning of certain Book of Mormon proper names are proposed.  This work is reviewed in P.210.  [M.R.]


T.291  Tuckett, Madge Harris, and Belle Harris Wilson.  The Martin Harris Story.  Provo, UT: Press Publishing, 1983.  A biographical treatise of Martin Harris that includes a discussion of his willingness to sacrifice much of his own property and personal life, in spite of his own doubts and apprehensions, to assist with the publication of the Book of Mormon.  [J.T.]

T.292  Tullidge, Edward W.  “The Coming Forth of the Book of Mormon.”  In Tullidge’s Life of Joseph the Prophet, 6-93.  Plano, IL: RLDS Church, 1880.  Provides a detailed narrative of the coming forth of the Book of Mormon from
Moroni’s first visit to the publication of the book and organization of the Church. Uses Joseph Smith’s own
descriptions of events interspersed with accounts from Oliver Cowdery, Lucy Mack Smith, and the three
witnesses. [J.W.M.]

the Book of Mormon. [D.M.]

n.p., 1978. A collection of imaginative object lessons, as well as scriptural passages and quotes from leaders of the
Church to aid teachers and speakers. [J.W.M.]

vols. New York: Macmillan, 1992. Joseph Smith records that the angel Moroni gave him the Urim and Thummim
to translate the Book of Mormon. He used these and other seer stones in a variety of ways, but primarily to
receive revelation. [J.W.M.]

convert to the Church, received a Book of Mormon for Christmas. Her joy in the gospel was an inspiration to all
who knew her. [J.W.M.]

T.297 Turner, Floy L, comp. Prophecies and Sermons from the Book of Mormon. Provo, UT: J. Grant Stevenson,
1965. Book of Mormon texts that focus primarily on visions, prophetic utterances, and sermons. [J.A.T.]

abridgment of the Book of Mormon for the purpose of introduction or review. [J.A.T.]

T.299 Turner, J. B. Mormonism in All Ages, or the Rise, Progress, and Causes of Mormonism with the Biography of Its
Author and Founder Joseph Smith, Jr. New York: Platt and Peters, 1842. Pages 149-222 of this work deal critically
with the Book of Mormon. Author is consigned to condemn both book and author to the flames. Joseph Smith’s
character is discredited and the testimony of Book of Mormon witnesses is dismissed. Turner shows how the book
contradicts the Bible and contains absurdities and anachronisms. It plagiarizes the New Testament and is
unworthy of the belief of any reasonable human being. [M.R.]

Project (B.I.S.), Brigham Young University, Dept. of Independent Studies, 1990. Investigates the use of silk and
cotton in Mesoamerica, considering a Book of Mormon time frame and geographical context. Discusses weaving
and dyeing processes and symbols incorporated in costumes and clothing. [E.G.]

T.301 Turner, Orasmus. History of the Pioneer Settlement of Phelps & Gorham’s Purchase and Morris Reserve.
Book of Mormon. The writer favors the Spaulding origin and dismisses the Book of Mormon as a “money making”
scheme. [M.R.]

Biographical account of Smith family with negative statements about Joseph’s character and the gold bible he dug


Turner, Rodney. Great Families of the Book of Mormon. Provo, UT: Brigham Young University, 1957. A series of five lectures dealing with five Book of Mormon families. The Lehite family featured two opposite characters—Nephi and Laman. The family of Mosiah included Mosiah₁, Benjamin, Mosiah₂, and his four sons. The house of Alma represents “the greatest of the ruling houses in the Book of Mormon.” This family included Alma₁ and Alma₂, Helaman₁, Helaman₂, Nephi, Lehi, and others. The family of Mormon (Mormon and Moroni) witnessed the decline and fall of the Nephite nation. The family of Christ is represented by those who become his spiritual sons and daughters. [D.W.P.]

Turner, Rodney. “The Infinite Atonement of God.” In Studies in Scripture: Vol. 8, Alma 30 to Moroni, edited by Kent P. Jackson, 28-40. Salt Lake City: Deseret Book, 1988. Amulek’s teachings to the Zoramites constitute chapters 34-55 of Alma. Contrary to the doctrine of Augustine, Amulek teaches that man is “carnal, sensual, and devilish by nature,” but he is not doomed to stay that way. Through the Atonement of Christ men may rise above that nature to be given a kingdom in the Lord’s eternal worlds. This life is a probationary state and whatever spirit a man possesses in this life will rise with him in the resurrection. [J.W.M.]

Turner, Rodney. “The Lamanite Mark.” In The Book of Mormon: Second Nephi, The Doctrinal Structure, edited by Monte S. Nyman and Charles D. Tate Jr., 133-57. Salt Lake City: Bookcraft, 1989. God is not racist, but it is not by chance that the color of one’s skin differs from another’s. God judges by looking upon the heart. The Lord blesses and curses according to an individual’s righteousness or wickedness. “Marks” are symbolic of the withdrawal of the Spirit and are related to natural consequences of adopting negative characteristics. Dark skins were for the identifying process and can and will be lifted for the righteous. [J.W.M.]

Turner, Rodney. “Morality and Marriage in the Book of Mormon.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 271-85. Salt Lake City: Bookcraft, 1990. Stresses the plague that sexual sin has become. In the Book of Mormon immorality is listed as a sin. Nephites at certain times were considered more unrighteous than the Lamanites because of their immoral practices. The three great sins that plagued Book of Mormon peoples were denying the Holy Ghost, murder, and sexual immorality. [J.W.M.]

—The opportunity to make choices, faith—the key to perfect knowledge and eternal life; doing the right things for the right reason constitutes religion; our personal fellowship with Jesus Christ depends on our doing righteous things because we want to. [J.W.M.]


T.312 Turner, Rodney. “Two Prophets: Abinadi and Alma.” In Studies in Scripture: 1 Nephi to Alma 29, edited by Kent P. Jackson, 240-59. Salt Lake City: Deseret Book, 1987. Discusses Mosiah 14-18. likening Abinadi to John the Baptist, the author points out that both were prophets of the law of Moses. They preached repentance, warned of the judgments of God, and testified of Christ. Both were victims of priestcrafts and both died violent deaths. They were preparatory prophets who paved the way of transition from old covenants under the law of Moses to the new covenants in Christ. Alma assumed the critical role of carrying on the message of salvation that Abinadi had presented and created a Zion society. [J.W.M.]

T.313 Tuttle, A. Theodore. “Field White to Harvest—South America.” IE 68 (June 1965): 501-2. The South American people are descendants of Israelites who built great civilizations and walked and talked with the risen Lord. The Book of Mormon is a record of their departure from their homeland, their wars, and their destruction. Their legends still contain fragments of their Book of Mormon heritage. [J.W.M.]

T.314 Tuttle, A. Theodore. South America, Land of Promise. Provo, UT: Brigham Young University Press, 1964. “A land choice above all other lands” as declared in the Book of Mormon includes South America as well as North America. South America is a land of great potential. The call to students of BYU is to missionary work among the loving but underprivileged people of South America. [J.W.M.]

T.315 Tuttle, Carol Wagner. “I’m Afraid to Talk to My Neighbor about the Church Because…” Ensign 18 (March 1988): 30-32. Analyzing our feelings is one way to understand our fear concerning giving away a Book of Mormon to nonmember friends, sharing a testimony, or inviting someone to meet the missionaries. [J.W.M.]

T.316 Tvedtnes, John A. “Book of Mormon Tribal Affiliation and Military Caste.” In Warfare in the Book of Mormon, edited by Stephen D. Ricks and William J. Hamblin, 296-326. Salt Lake City: Deseret Book and FARMS, 1990. Examines evidence that tribal affiliation remained important in Nephite/Lamanite society throughout the entire Book of Mormon period and that military leaders tended to come from certain lineage groups. The author suggests that this is why such Nephite military leaders as Mormon, Moronihah and the two Moronis began their careers at such a young age. [J.A.T.]

T.317 Tvedtnes, John A. “Borrowings from the Parable of Zenos.” In The Allegory of the Olive Tree: The Olive, The Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 373-462. Salt Lake City, Deseret Book and
FARMS, 1994. Many of the biblical and pseudepigraphic writers had access to the parable of Zenos and they each borrowed elements from it. The task of combining these many elements in order to write Jacob 5 would have been far beyond the capabilities of Joseph Smith. [J.W.M.]

T.318 Tvedtnes, John A. “Burial as a Return to the Womb in Ancient Near Eastern Belief.” SEHA 152 (March 1983): 5-7. A textual and etymological study of evidence that the tomb was, in the ancient Near East, considered to be like the mother’s womb. One of the words examined is the Hebrew maqôm, normally rendered “place” in English. Author cites examples of the use of the word in the Bible and Phoenician texts that mean “tomb.” Examples from the Book of Mormon of the English word “place” are similarly used. [J.A.T.]

T.319 Tvedtnes, John A. “Colophons in the Book of Mormon.” In Rediscovering the Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 32-37. Salt Lake City: Deseret Book and FARMS, 1991. Defines colophons as signposts that most often appear following a text to recap, explain, or mark the end. Nephi and editors that followed him included many prefaces to the materials they abridged as well as summaries to conclude. These important highlights show the amount of editorial judgment required by the editors. [J.W.M.]

T.320 Tvedtnes, John A. “Colophons in the Book of Mormon.” In Reexploring the Book of Mormon, edited by John W. Welch, 13-17. Salt Lake City: Deseret Book and FARMS, 1992. Many Book of Mormon chapters begin with a colophon, a statement by the author certifying that he is the author of the work. This was common among Egyptian documents and biblical writings. It served as a copyright. Nephi, Mormon, Alma, Enos, writings of Samuel the Lamanite, and others include one or more colophons in their writings. [N.K.Y.]


T.322 Tvedtnes, John A. “Hebraisms in the Book of Mormon: A Preliminary Survey.” BYU Studies 11 (Autumn 1970): 50-60. A condensed version also found in “I Have a Question: Since the Book of Mormon is largely the record of a Hebrew people, is the writing characteristic of the Hebrew language?” Ensign 16 (October 1986), 64-66. Modified for publication in A Sure Foundation: Answers to Difficult Gospel Questions 21-26. Salt Lake City: Deseret Book. A survey of Hebraisms—Hebrew words, idioms, and expressions—contained in the Book of Mormon. The Hebraisms anciently endured the language alterations of the Nephites (see Mormon 9:33) and in the nineteenth century survived the translation of the gold plates from “reformed Egyptian” (Mormon 9:32) to English. Several Hebrew types found in the Book of Mormon are identified, including Hebrew plurals, idiomatic words and expressions, the repetition of the conjunction and, pronominal suffixes, the construct state, adverbs, the cognate accusative, and the employment of the Hebrew prepositional phrase bo. [D.W.P.]

T.323 Tvedtnes, John A. “The Hebrew Background of the Book of Mormon.” In Rediscovering the Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 77-91. Salt Lake City: Deseret Book and FARMS, 1991. Using earlier articles on this subject as a basis, the author has greatly expanded the range of Hebraisms and the number of examples used. [J.A.T.]

T.324 Tvedtness, John A. “The Hebrew Background of the Book of Mormon.” Witness 77 (Summer 1992): 7-10. Portions of Tvedtnes’s article from Rediscovering the Book of Mormon are reprinted here. The 1966 revision of the Book of Mormon corrected expressions that were considered awkward in English. This destroyed much of the evidence of the book’s ancient characteristics and Hebrew language patterns. The Hebraic expressions found in the 1930 edition assist in proving the authenticity of the book. [B.D.]
Tvedtnes, John A. “I Have A Question: What were the ages of Helaman’s ‘stripling warriors?’” Ensign 22 (September 1992): 28. Using the law of Moses’ stipulation that Israelite soldiers be at least twenty years old, Tvedtnes examines the circumstances and time frame surrounding the people of Ammon, their oath, and their sons’ appearance as valiant soldiers. Concludes that it is highly probable that the stripling warriors were between 21 and 26. [A.C.W.]


Tvedtnes, John A. “Isaiah Variants in the Book of Mormon.” In Isaiah and the Prophets, edited by Monte Nyman, 165-77. Salt Lake City: Bookcraft, 1984. Originally presented at the “Isaiah and the Prophets” symposium held at Brigham Young University on March 19-20, 1982, this paper is a much abbreviated version of the longer study of the same name. Author selects various types of variants from the original study, with emphasis on those supporting the Book of Mormon version of Isaiah. [J.A.T.]

Tvedtnes, John A. “The Isaiah Variants in the Book of Mormon.” Provo, UT: FARMS, 1983. An extensive examination of all of the Book of Mormon Isaiah quotes that vary from those given in the King James Bible. The author cites ancient Hebrew manuscripts and early Bible versions that also show variants, and classifies variants according to the degree of support they give to the Book of Mormon version. [J.A.T.]

Tvedtnes, John A. “King Benjamin and the Feast of Tabernacles.” In By Study and Also by Faith, edited by John M. Lundquist and Stephen D. Ricks, 2:197-237. Salt Lake City: Deseret Book and FARMS, 1990. A considerably expanded version of the author’s 1978 article, “The Nephite Feast of Tabernacles.” The revision presents additional evidence to support the idea that the Nephite gathering in Zarahemla under King Benjamin was in celebration of the Israelite Feast of Tabernacles. [J.A.T.]

Tvedtnes, John A. “The Language of my Father.” NE 1 (May 1971): 19. A combination Hebrew/Egyptian text was found at Arad, which may contain language similar to the “reformed Egyptian” in which the original Book of Mormon was written. [J.A.T.]

Tvedtnes, John A. “Linguistic Implications of the Tel-Arad Ostraca.” SEHA 127 (October 1971). Originally presented as a paper at the 20th annual Symposium on the Archaeology of the Scriptures & Allied Fields, the article examines some of the sixth century Hebrew ostraca uncovered at Arad, with emphasis on a combination Hebrew/Egyptian text that may be similar to the “reformed Egyptian” in which the original Book of Mormon was written. [J.A.T.]

Tvedtnes, John A. “Mormon’s Editorial Promises.” In Rediscovering the Book of Mormon, edited by John L. Sorenson and Melvin J. Thorne, 29-31. Salt Lake City: Deseret Book and FARMS, 1991. The consistency in Mormon’s work as an editor is illustrated by the promises he made to return to specific topics and the fulfillment of those promises. In some cases, it was Mormon’s son who accomplished what his father had set out to do. The author concludes that Mormon planned and executed his work. [J.A.T.]

Tvedtnes, John A. "A Phonemic Analysis of Nephite and Jaredite Proper Names." SEHA 141 (December 1977): 1-8. Originally presented as a paper at the 22nd annual Symposium on the Archaeology of the Scriptures & Allied Fields, the article analyzes the sound system of the Nephite and Jaredite languages, using transliterations of names from these languages found in the English Book of Mormon. The author concludes that the Nephite names reflect the phonology of the Hebrew language, while the Jaredite names have a different origin. [J.A.T.]


Tvedtnes, John A. "The Timing of Christ’s Appearance to the Nephites." In When Did Jesus Appear to the Nephites in Bountiful. Provo, UT: FARMS, 1989. Originally presented as a paper at the annual Symposium on the Archaeology of the Scriptures & Allied Fields, October 1988, the article challenges proposals by Kent Brown and Jerome Horowitz that Christ’s appearance to the Nephites in the city Bountiful took place several months after his resurrection. [J.A.T.]

Tvedtnes, John A. “Vineyard or Olive Orchard?” In The Allegory of the Olive Tree: The Olive, The Bible, and Jacob 5, edited by Stephen D. Ricks and John W. Welch, 477-83. Salt Lake City, Deseret Book and FARMS, 1994. Also published as a preliminary report as “Vineyard or Olive Orchard?” Provo, UT: FARMS, 1992. Discusses the term vineyard and the term orchard as used in Jacob 5 and in the King James Bible. Semitic languages may imply a more general meaning to the word translated as vineyard. The broader sense of the word means “generous, good, fertile land,” and may include both orchard and vineyard in Egyptian. In Coptic it may mean garden. The use of the word in Jacob 5 follows ancient tradition. [J.W.M.]
T.345  Tvedtnes, John A.  “Was Lehi a Caravaneer?”  Provo, UT: FARMS, 1984. Challenges Nibley’s suggestion (in *Lehi in the Desert*) that Lehi was involved in the caravan trade. He provides evidence that this was not the case and elicits evidence that Lehi’s family may have been involved in metallurgy. [J.A.T.]

T.346  Tvedtnes, John A.  “Was Mormon a Member of a Military Class?”  *SEHA* 163 (April 1988): 3-5. Suggests that Mormon became a military leader because he belonged to a military caste whose responsibility it was to lead the Nephite armies. [J.A.T.]


T.349  “Twenty-Second Day of September.”  *MS* 98 (16 September 1937): 600-601. Discusses the translation Joseph Smith made of the golden plates, the conclusion scholars have made, the Three Witnesses, and the Eight Witnesses. [L.D.]

T.350  “Two Manuscript Pages Acquired.”  *CN* 53 (21 August 1983): 14. Tells history of the original Book of Mormon manuscript and explains that Brent Ashworth obtained two pages of the manuscript. (Editor’s note: these have since been shown to be forgeries.) [A.T.]


T.353  Tyler, V. Lynn.  “Marvelous Works and Wonders.”  *Ensign* 4 (July 1974): 54. Tells of the first missionary movement that occurred in Scandinavia. It was there that the first non-English Book of Mormon was printed (Danish). [M.D.P.]

T.354  Tyree, Alan.  “Christian Witness of the Book of Mormon.”  *SH* 139 (June 1992): 231-34, 244. Focuses on how to be a credible witness, explains the three types of faithful Latter-day Saints, discusses faith, reason, and the Book of Mormon, explores Book of Mormon origins, and questions where the Book of Mormon fits into the subject of evangelism. Concludes that there is no reason to apologize for the Book of Mormon, and it should be accepted as scripture and a witness for Christ. [A.C.W.]