J.  

J.001 J., W. "Stray Thoughts." *Juvenile Instructor* 18 (15 June 1883): 182-83. Notes the ill treatment and antagonistic attitude of the white people toward the Indians. According to the Book of Mormon the Indians have a glorious destiny and the LDS are urged to treat them with consideration. [D.M.]  


J.008 Jackson, Kent P. “‘Never Have I Shown Myself unto Man.’ A Suggestion for Understanding Ether 3:15a.” *BYU Studies* 30 (Summer 1990): 71-76. A presentation of several interpretations of Ether 3:15, which discusses the appearance of Jesus to the brother of Jared. Jackson holds that while Christ had previously appeared to several pre-Jaredite prophets as Jehovah, the Father, he appeared for the first time in his role as Jesus Christ, the Son, and this was because of the exceeding faith of the brother of Jared. [J.W.M.]


J.018 Jackson, Valton E., and W. Russell Palfreyman. “Biblical Knowledge in Early America.” *MS* 112 (May 1950): 136-37. Quotes exclusively from Dewey Farnsworth’s *The Americas before Columbus* and the scriptures (Genesis 49:22-26, John 10:16) to show that American Indians are descended form the House of Israel and were acquainted with biblical stories (e.g., House of Noah, Abraham, Jacob) prior to contact with Europeans. [A.C.W.]

J.019 Jacob and Sherem.” *Friend* 20 (February 1990): 8-10. An illustrated story for children about Jacob and Sherem. [M.D.P.]

J.021 Jacobs, L. R. *Mormon Non-English Scriptures, Hymnals and Periodicals 1830-1986: A Descriptive Bibliography*. Salt Lake City: n.p., 1991. An alphabetical listing of translations of the Book of Mormon, including editions from both the LDS and RLDS churches. Also includes an example of the script of the language and photocopies of the cover and/or title page. [J.W.M.]


J.025 Jakeman, M. Wells. “Ancient Maya Hieroglyphic Writings and Their Decipherment and Study,” *UASN* 44 (27 September 1957): 2-4. Also in Christensen, Ross T. *Progress In Archaeology: An Anthology*, 128-30. The Book of Mormon records that there are records “of every kind” written (Helaman 3:15). Ancient Maya hieroglyphs are found on stelae, codices, vases, and on walls and steps of temples. The Mayan calendar found to be more accurate than its European counterpart dates to pre-Book of Mormon times. It is difficult to correlate it with the European calendar. [J.W.M.]

J.026 Jakeman, M. Wells. “The Ancient Middle-American Calendar System: Its Origin and Development.” *UASN* 31 (9 December 1955): 1-2. Evidence shows that in middle America the calendar was first developed in the Lehite-Mulekite period. Calendars duplicate the ancient Israelite system. There is evidence of a final migration from Central America into Mexico that corresponds with the final migration of the Nephites in A.D. 327. The birth of the Christ-like god took place on April 6, A.D. 2, in correspondence with Joseph Smith's revelation (D&C 20:1). [J.W.M.]

J.027 Jakeman, M. Wells. “The Book of Mormon Civilizations in Space and Time.” *UASN* 22 (August 1954): 1-5. An abstract of lectures given June 21-24. Before applying the “comparative archaeological test to the Book of Mormon,” one must first be sure to deal with the correct area and period. The Tehuantepec area in Mesoamerica is by far the likely area. A sketch of the history of Mesoamerican archaeology establishes that only in recent years has material of the correct (Pre-Classic) era been available for analysis. Definite correspondences (not detailed) with the Book of Mormon account are evident. [J.L.S.]

J.028 Jakeman, M. Wells. “The City Bountiful Found?” *UASN* 22 (23 August 1954): 4-6. Defends the thesis that Bountiful was located in the “northernmost part of Central America, including the Isthmus of Tehuantepec.” [D.M.]


J.031 Jakeman, M. Wells. "An Expedition to Central America." *JE* 53 (February 1950): 113-14, 144-47. Describes an archaeological expedition in January and February, 1948, to the Xicalongo Gulf Coast area of a district of western Campeche. Provides descriptions of the area’s flora and fauna, the hardships of the expedition, and findings of relatively new early "pre-classic" civilizations. [R.C.D.]


J.034 Jakeman, M. Wells. "Izapa Stela 5 and the Book of Mormon." *Instructor* 96 (December 1961): 410-11, 429. A representation of the “tree of life” was found in a carving on a large stone monument in Southern Mexico at the ruin site of Izapa. It was the fifth of carved stone slabs located in the temple courts. The art style is pre-Mayan. It appears to represent two cherubim or Near Eastern-type figures, six figures that surround the tree, and a river of water. Two name glyphs were discovered and translated into the names Lehi and Nephi. [J.W.M.]

J.035 Jakeman, M. Wells. “The Main Challenge of the Book of Mormon to Archaeology; and a Summary of Archaeological Research to Date Giving a Preliminary Test of Book of Mormon Claims.” *UASN* 22.01 (23 August 1954): 2-4. Finding vast numbers of remains of both cultural and skeletal materials at archaeological sites is the main challenge to Book of Mormon archaeology. Further, these materials must match with Book of Mormon accounts in dating period, geographical area, and description. Excavations in Mexico and Central America have been made since 1830 that actually date according to the Book of Mormon period. [J.W.M.]

J.036 Jakeman, M. Wells. “The Mesoamerican Pantheon.” *UASN* 16 (1 December 1953). There are eighteen different aspects of Yahweh or Jehovah that are duplicated by the Life and Rain gods, Itzamna-Chac of Mayan culture and Quetzalcoatl-Tlloc of Central Mexico. There are too many similarities for this to be an accident. There is much evidence to show that pagan practices developed among the Lamanites in a late period. Idolatrous gods were added that are identifiable with Near Eastern gods. [J.W.M.]

J.037 Jakeman, M. Wells. “Non-Mormon Archaeologists and the Book of Mormon, a Further Reply.” *UASN* 57 (25 March 1959): 4-5. Non-Mormon archaeologists do not use the Book of Mormon as an archaeological guide, as some well-meaning Mormons have claimed. The Book of Mormon does not claim that all Indians are Lamanites. [D.M.]
Jakeman, M. Wells. “A Possible Remnant of the Nephites in Ancient Yucatan.” In Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures, edited by Ross T. Christensen, 110-19. Provo, UT: Brigham Young University, 1964. Evidences from archaeology and early historical sources are provided that show that the "Itzas," an ethnic group in prehispanic Yucatan, show at least nineteen similarities to the Nephites of the Book of Mormon. "We are justified in concluding that there is much more than a possibility that the Itzas were a remnant of the Nephites . . . who had migrated to Yucatan in the third century A.D., thereby escaping" the destruction of their fellows. [J.L.S.]

Jakeman, M. Wells. “Present Trends in Maya Research.” DN Church Section (27 August, 1938): 1, 7, 8. Presents the trends, theories, and accomplishments of ancient American researchers and how their research on the American Indians compares with the Book of Mormon story. [M.D.P.]

Jakeman, M. Wells. “Progress of 1961 Excavations at Aguacatal.” 13th Annual Symposium on Archaeology of the Scriptures (1 April 1961): 60-68. There are many possible sites for the Book of Mormon city Bountiful and its temple. One possible site is Aguacatal, which in many respects is similar to the descriptions of Bountiful in the Book of Mormon. [J.W.M.]

Jakeman, M. Wells. “Progress of Archaeology in Book of Mormon Lands.” UASN 22 (23 August 1954): 2-4. Archaeological information about Book of Mormon lands has come to light largely since 1830. Since 1910 excavations have revealed the existence of two pre-classic periods in Mexico and Central America: “Early pre-classic” or “lower archaic” and “late pre-classic” or “upper archaic.” Correspondences in these sites have been found in the Book of Mormon in areas, time or period, number and order, and characteristics. [D.M.]


Jakeman, M. Wells. “The ‘Star of David’ in Ancient America?” SEHA 130 (June 1972): 1-10. A star of David, a relic of the Mayan civilization during the late classic period (650-950 C. E.), has been located at Uxmal in Yucatan. While the star “is not [a] direct evidence of an Old World origin of the ancient American civilizations, it does add to the evidence of occasional transoceanic voyages to the New World before Columbus.” [D.M.]

Jakeman, M. Wells. “Stela 5, Izapa, as ‘The Lehi Tree of Life Stone’; A Reply to Recent Attacks.” SEHA 104 (29 November 1967): 2-11. Response to a critic who attempts to discredit Jakeman’s study proposing that the Stela 5 is a depiction of Lehi’s vision of the tree of life. Points out that the critic is unaware of the technical intricacies of Mesoamerican archaeology. [D.M.]


Jakeman, M. Wells. “The Time Perspective in Ancient Mexico and Central America.” IE 46 (August 1943): 470-71, 504-5. In the study of ancient civilizations in Mexico and Central America two facets should be considered—important geographical locations and the chronological factor. This article is interested in the latter concern, discussing the sequential relationship of civilizations in a given area, and the “absolute chronology” as measured by the Western calendar. [D.M.]

J.048 Jakeman, M. Wells. “Volcanoes in the Book of Mormon.” *UASN* 8 (25 November 1952). Theorizes that the cataclysm in 3 Nephi resulted from a volcano (or several volcanoes) that are located near the central part of the narrow neck of land. [D.M.]

J.049 Jakeman, M. Wells. “Which Is the Way?: A Reply to Dee F. Green’s *Book of Mormon Archaeology: The Myths and the Alternatives*.” *SEHA* 117 (December 1969): 1-6. A response to Green’s 1969 attack (in *Dialogue*) on the “geographical-historical” approach to the Book of Mormon, which he attributed to Jakeman. Jakeman defends the logic and accomplishments of his approach (that he prefers to call “historic-archaeological”), taking umbrage at Green’s implications of intellectual dishonesty in his labor. Ends by emphasizing his aim “for a conclusive determination of the authenticity of the Book of Mormon,” which can only be done his way. [J.L.S.]


J.051 Jakeman, M. Wells, and Bernhart Johnson. “Israelite-Phoenician Commercial Relations and the Voyage of Mulek to the New World.” *SEHA* 140 (March 1977): 1-9. During the Solomonic period and after, Israel enjoyed international trade alliances with the Phoenicians. The Phoenician influence is found in the architecture of Israel as well as religious symbols. The authors conclude that Mulek, the son of King Zedekiah, fled Israel with Phoenicians to the New World. There are several artifacts in the New World of Phoenician origin. [W.D.M.]


J.053 James, Coleen S. *A Foe Beyond Reach*. Bountiful, UT: Horizon, 1983. A novel based on the 25th to 31st years of the judges. Includes a table showing where specific allusions to the Book of Mormon are found. [D.M.]

J.054 James, Rhett Stephens. “Harris, Martin.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 2:574-76. 5 vols. New York: Macmillan, 1992. Contains a brief summary of Martin Harris’s life. It includes details concerning his involvement with the Book of Mormon: assistance with the translation, taking a transcription to Charles Anthon, work as scribe, his 1829 prophecy that the Book of Mormon would be preached in England, and his experiences in becoming a witness to the Book of Mormon. [A.T.]

J.055 James, Uncle. “God’s Great Men: Nephi.” *MS* 50 (27 February 1888): 132-34. Nephi was young, probably under twenty years old, when he became a “pioneer and leader of the family.” He was obedient, he was courageous in confronting Laban, and he never questioned or complained. [J.W.M.]
Jamison, George M. “Importance of the Book of Mormon.” SH 65 (6 November 1918): 1082-83. The whole earth should hear the important message of the Book of Mormon. In it God warns of future events, reveals eternal truths, and promises lasting benefits to those who comply with its precepts. Its principal concepts are faith, repentance, baptism by immersion, and remission of sins through the Holy Ghost. [J.W.M.]


“Jaredite Barges.” The Junior Witness in The Witness 72 (Spring 1992): 3. This article on the Jaredites has a photograph of a model of the possible construction of the Jaredite boats. [J.W.M.]


Jarrard, Jack E. “Book of Mormon Message Rings True to Lamanite.” CN 39 (1 March 1969): 11. Lucio Rivera of Peru tells of his conversion to Jesus through reading the Book of Mormon and prayerful consideration. The Book of Mormon contains a promise to the Lamanites that was fulfilled in the life of Lucio. [J.W.M.]


Jarrard, Jack E. “’Word’ Rolls Out in Many Languages.” CN 41 (27 February 1971): 5. The Book of Mormon has been translated and printed in 24 different languages. It has also been translated but not printed into nine others. [M.R.]

Jarvis, Wesley. A Nation Born in a Day. Provo, UT: n.p., 1976. A doctrinal treatise that attempts to show that the Japanese are descendants of the house of Israel, some of whom may be descended from Lehi, a Book of Mormon prophet. [M.R.]

Jenkinson, S. W. “Land of America; the Past, the Present, the Future.” Utah Monthly Magazine 9 (October 1892, November 1892, December 1892): 34-36, 74-77, 102-4. Discusses Columbus’s discovery of America, the origin of the American Indians as taught by the Book of Mormon, and the fulfillment of prophetic statements concerning America. [D.M.]

Jennings, Lillie, et. al. Stories from the Book of Mormon. Independence, MO: Herald House, 1956. Book of Mormon stories, geared to small children, are written by several authors. [D.M.]

Jensen, De Lamar. “The Popol Vuh and the Book of Mormon.” UASN 16 (1 December 1953): 1-2. A discussion of the sacred Popol Vuh, or “book of the People,” written in Maya-Quiché by a learned Quiché in the 16th century. The Popol Vuh deals with the history of the world and of the Quiché people. It has etiologic similarities with the Book of Mormon and points of contact with the Bible and the Pearl of Great Price. By way of example, the Quiché people trace their ethnic beginnings to four wandering brothers who were joined with two other families. [D.M.]
J.068 Jensen, Elwin W. Captain Cook as the Fair God Lono. Bountiful, UT: author, 1974. At the time that Captain Cook landed in Hawaii the local people assumed that he was the god Lono. On other occasions and with different characters similar scenes occurred in Mexico and Peru. Such occurrences recall the story that Jesus would someday return to the peoples of the Americas. [D.M.]

J.069 Jensen, Elwin W. Polynesians Descend from Lehi: According to Statements of the Prophets. N.p., 1977. Provides numerous quotes by LDS prophets suggesting that Polynesian peoples may be descended from Lehi, a Book of Mormon prophet. [M.R.]

J.070 Jensen, Jay E. “Why We Ask People to Read the Book of Mormon.” Ensign 14 (August 1984): 18-20. Claims that the doctrines of the gospel are taught more clearly in the Book of Mormon than anywhere else. The Book of Mormon has the ability to bring people closer to God and to convince them of the divinity of Jesus Christ and his mission. [S.P.S.]

J.071 Jensen, Joan Tondro. “Records of the Ancient People of the American Continents.” In A Symposium on the Book of Mormon, 72-75. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The Nephite leaders and prophets accumulated a large treasury of records and plates, and the Book of Mormon in its present form represents only a fraction of the corpus. [D.M.]

J.072 Jensen, Margie Calhoun. “The Voice from the Hill Cumorah.” In Jensen's When Faith Writes the Story, 38-41. Salt Lake City: Bookcraft, 1973. German E. Ellsworth was instrumental in securing the purchase of the Sacred Grove and the old Smith home and was instrumental in distributing thousands of copies of the Book of Mormon. [J.W.M.]

J.073 Jensen, Margie Calhoun, comp. Stories of Insight And Inspiration. Salt Lake City: Bookcraft, 1976. A compilation of testimonies by numerous authors indexed according to gospel topics. Those under the heading of “Book of Mormon” were written by Gregory G. Vernon, Barbara Gail Mikeska, Rex D. Pinegar, an unnamed author, and Gregg Weaver. [J.W.M.]

J.074 Jensen, Nephi. “First Nephi and Archaeology.” IE 22 (August 1919): 855-58. Specific archaeological findings and a number of legends that deal with the book of 1 Nephi are discussed. Neither Solomon Spaulding nor Joseph Smith could have known about the archaeological findings nor the legends. [D.M.]

J.075 Jensen, Nephi. “Isaiah 29.” IE 13 (April 1910): 512-15. Jensen testifies that the Book of Mormon fulfills the prophecy in Isaiah 29. It is a record of a fallen nation, it was a marvelous work and a wonder that the boy Joseph Smith translated the book, and it has caused the meek to increase their joy in the Lord. [B.D.]

J.076 Jensen, Nephi. “Ten Outstanding Proofs of the Divinity of the Book of Mormon.” Liahona 21 (8 April 1924): 399-400. Lists several proofs of the divinity of the Book of Mormon. For instance, the book contains historical information not known in 1830, it gives a substantial account of Jesus’ ministry among his “other sheep,” prophecies in the book have been fulfilled, and twelve witnesses saw the gold plates. [D.M.]

J.077 Jensen, Therald N. “Fragments of Social and Ethical Teachings of the Book of Mormon.” Week-day Religious Educator 1 (March 1937): 3-5. Although the Book of Mormon does not contain definitive statements regarding ethical and social precepts, it does contain useful teachings regarding ethics, including statements on joy, the criteria and sanction of the good, freedom of the will, and guidelines for social problems. [D.M.]
J.078 Jenson, Andrew. “Ancient Ruins in South America Evidence of Divine Authenticity of the Book of Mormon.” *Liahona* 21 (23 October 1923; 6 November 1923): 153-59, 182-84. Author recalls his visit to South America and suggests several possible connections between South American archaeological ruins and the Book of Mormon. [D.M.]

J.079 Jenson, Andrew. *The Book of Mormon*. Liverpool: Millennial Star Office, 1907. A tract that provides a general treatise on the Book of Mormon. Discusses Joseph Smith’s experiences with Moroni and the gold plates, the importance of the witnesses, and compares Indian and Polynesian traditions to the Book of Mormon. [D.M.]

J.080 Jenson, Andrew. “The Book of Mormon.” MS 64 (25 September 1902): 612-14. Jenson gives a brief account of what the Book of Mormon is, how Joseph Smith obtained it and translated it, and how the witnesses of the plates were chosen and who they were. Also provides a brief biography of all eleven witnesses. [B.D.]

J.081 Jenson, Andrew. “The Book of Mormon,” MS 70 (10 December 1908, 17 December 1908, 24 December 1908, 31 December 1908): 785-91, 801-8, 833-39, 849-52. Discusses the Hill Cumorah, Joseph Smith’s first vision, the visit of the angel Moroni, the description of the gold plates, the translation and historical importance of the Book of Mormon, the testimonies of the Three and Eight Witnesses, Indian traditions that correspond with concepts in the Book of Mormon, legends from Tongan Islanders that are similar to those of Judaism, and the prophecy of no kings in America and its fulfillment. [A.C.W.]

J.082 Jenson, Andrew. “The Book of Mormon and the Ancient Ruins.” IE 31 (February 1928): 280-83. Many archaeological excavations reveal the ancient existence of brilliant civilizations that pre-date the Aztec and Inca periods. The ruins verify descriptions found in the Book of Mormon. [D.M.]

J.083 Jenson, Andrew. “The Career of the Book of Mormon.” IE 26 (September 1923): 963-68. A rehearsal of primary events connected with the Book of Mormon, including Joseph Smith’s work with the gold plates, the conversion of several individuals (including Thomas B. Marsh, Willard Richards, Parley P. Pratt, and Sidney Rigdon) through the power of the book, and a discussion of the various translations of the Book of Mormon into foreign languages. [D.M.]


J.085 Jenson, Andrew. “The Eight Witnesses.” *The Historical Record* 7 (October 1888): 609-22. A biographical sketch of each of the Eight Witnesses of the Book of Mormon (with the exception of Hyrum Smith, and Joseph Smith Sr.). Underscores the fact that the witnesses never denied their experience of handling the plates. Mary Musselman Whitmer, the mother of the five Whitmer sons who were witnesses, is also identified. [D.M.]


J.087 Jenson, Andrew. “Nephi—An Impressive Lesson.” IE 30 (October 1927): 1093. Many examples from the life of Nephi impress the author to follow the example of Nephi. [J.W.M.]
J.088 Jenson, Andrew. "The Three Witnesses." The Historical Record 6 (May 1887): 195-219. A documentary recounting the lives of the Three Witnesses of the Book of Mormon. Attention is given to the Church careers of the men, with special emphasis on their experiences and testimonies relative to the Book of Mormon. [D.M.]

J.089 Jenson, Andrew. Untitled talk. CR (October 1907): 91-96. Jenson speaks of the value of the Book of Mormon as an historical record of the American Continent. He encourages the Saints to give to the Church any historical documents they may have as there are many gaps in the Church History. He does not want the Savior to accuse them of not having important information as he did Nephi in 3 Nephi 23:7-13 concerning Samuel the Lamanite. [B.D.]


J.091 Jenson, Andrew. "Whence the Names of These Towns Here in 'Mormondom'?” DN Church Section (28 December 1935): 1, 6. Gives the historical background of Utah towns that were given names from the Book of Mormon. [M.D.P.]

J.092 Jenson, Frank V. God's Greatest Gifts to Man: A Treatise on the Book of Mormon and the Holy Priesthood. Logan, UT: n.p., 1937. A theological treatise on the Book of Mormon. Quotes verbatim the permit that was issued to Joseph Smith to copyright the book. The Lord observes the laws and customs of mankind. Bears witness of the Book of Mormon's authenticity as well as the power of the priesthood. [M.R.]

J.093 Jenson, Janet. Book of Mormon Contributions to the Concept of Materialism. Author, 1959. Identifies specific places in the Book of Mormon where the acquisition of riches and its consequences are treated. Offers reflections on the neutral yet potentially precarious situation that exists when one obtains an abundance of worldly wealth. Gives some suggestions for modern day application of this prominent Book of Mormon theme. [D.M.]

J.094 Jenson, Janet. "Variations between Copies of the First Edition of the Book of Mormon." BYU Studies 13 (Winter 1973): 214-22. Not only are there differences between the several editions of the Book of Mormon, but there exist variations between copies of the first edition itself. The author compares seventy copies of the first edition and finds a number of variations (as illustrated in three tables), which include misspelled words or differences in capital and lower case words. [D.M.]

J.095 Jerald and Sandra Tanner's Distorted View of Mormonism: A Response to Mormonism—Shadow or Reality? Salt Lake City: n.p., 1977. Response to many of the criticisms raised by Mormon critics Jerald and Sandra Tanner, written by an anonymous LDS historian. Pages 43-62 deals with Mormon concepts of scripture, revelation, and translation. Although the Book of Mormon frequently quotes biblical scripture, it does so in much the same way as Jesus and other New Testament writers quote from the Old Testament, the Dead Sea Scrolls, and Jewish Apocryphal writings. [M.R.]

J.096 Jesclard, Paul Richard. "A Comparison of the Nephite Monetary System with the Egyptian System of Measure." SEHA 134 (October 1973): 1-5. Argues that there is "a connection between the Nephite monetary system, as detailed in the Book of Mormon (Alma 11:3-19), and the Egyptian wedjat-eye system of measuring grain." The Nephites altered a pattern of measuring money from the Near East. [D.M.]

J.097 Jessee, Dean C. "Joseph Smith Jr. in His Own Words, Part 1." Ensign 14 (December 1984): 22-31. Reprints 6 letters and refers to twenty-nine letters or documents and parts of two diaries that were written in the prophet
Joseph Smith's own handwriting. Tells about the publication of the Book of Mormon. [J.W.M.]

J.098 Jessee, Dean C. “New Documents and Mormon Beginnings.” BYU Studies 24 (Fall 1984): 397-428. Contains an evaluation of letters purportedly written by Joseph Smith to Josiah Stowell (June 18, 1825) and by Martin Harris to William W. Phelps (October 23, 1830). The first letter offers advice on trying to find a mine and the other deals with Book of Mormon origins. [D.M.]

J.099 Jessee, Dean C. “The Original Book of Mormon Manuscript.” BYU Studies 10 (Spring 1970): 259-78. Discusses the preservation and handwriting of the original Book of Mormon manuscript. Contains pictures of sections of the original manuscript and a list of the original Book of Mormon holdings in the Church Historian’s office. [L.D.]


J.101 Jessee, Dean C. “Solomon Spaulding and the Book of Mormon.” In The First Annual CES Religious Symposium: LDS Church History. 57-68. Provo, UT: Brigham Young University, 1977. Reviews how Doctor Philastus Hurlbut suggested the connection between the Spaulding manuscript and the Book of Mormon. Offers reasons why the Spaulding explanation is untenable, even though it is constantly cited as the actual origin of the Book of Mormon. [D.M.]

J.102 Jessee, Dean C. “‘Spalding Theory’ Is Re-examined.” CN 47 (20 August 1977): 3-5. The theory that Solomon Spalding wrote a novel that was the basis for the Book of Mormon was a fabrication of Philastus Hurlbut who wanted revenge due to his excommunication from the Church. [M.R.]

J.103 Jessee, Dean C., comp. The Personal Writings of Joseph Smith. Salt Lake City: Deseret Book, 1984. Contains primary source material from Joseph Smith’s writings and includes references to the coming forth of the Book of Mormon, as indicated in the index. Spelling in the original documents is retained. [D.M.]

J.104 “Jesus: Dominant Figure.” CN 39 (4 October 1969): 16. Shows that Jesus Christ is the most significant personality in the Book of Mormon. Notes his appearances to the Nephites. [D.M.]


J.106 “Jews and Mayans.” CN 43 (16 June 1973): 16. Tells of a stone carving, found in Mayan ruins, which bears resemblance to similar carvings found among Jewish ruins. This suggests that ancient America had some connections with ancient Israel. [M.D.P.]

J.107 John, David. “Prophecies of the Coming Forth of the Book of Mormon and Their Fulfillment.” Young Woman’s Journal 2 (April 1891): 310-13. Quotes Isaiah 29 and prophecies within the Book of Mormon concerning its eventual appearance in the latter days. Recounts events surrounding its preparation for publication, with emphasis on the experiences of the Three Witnesses. [D.M.]

Phoenicianization’ of the Israelites. Thus Book of Mormon Israelites in the New World must have had many Phoenician traits in their culture. Moreover it is likely that a Phoenician ship carried Mulek and his group to America. [J.L.S.]

J.109 Johnson, Clark V. “Alma’s Counsel to His Sons.” In Studies in Scripture: Alma 30 to Moroni, edited by Kent P. Jackson, 41-47. Salt Lake City: Deseret Book, 1988. Brief comments regarding the advice given by Alma the Younger to his first two sons, Helaman and Shiblon (Alma 36-38). Items taught by Alma include prosperity, the liahona, and Alma’s own conversion story. [D.M.]


J.111 Johnson, Clark V. “From Small Means the Lord Brings about Great Things.” In The Book of Mormon: First Nephi, The Doctrinal Foundation, edited by Monte S. Nyman and Charles D. Tate Jr., 231-39. Provo, UT: Brigham Young University Religious Studies Center, 1988. Demonstrates how the colony of Lehi was taught obedience to parents and to the Lord and the importance of the scriptures. The trials faced by the Lehites in the wilderness helped them to grow stronger physically and spiritually. [A.T.]


J.113 Johnson, Clark V. “Prophetic Decree and Ancient Histories Tell the Story of America.” In The Book of Mormon: Jacob through Words of Mormon, To Learn with Joy, edited by Monte S. Nyman and Charles D. Tate Jr., 125-39. Provo, UT: Brigham Young University Religious Studies Center, 1990. Compares features of cosmology and salvation history (including the existence of a righteous and an evil power figure) in the Book of Mormon with the Popol Vuh (a sacred history of the Quiche Indians that was codified by an unknown writer to preserve generations of oral tradition shortly after the Spanish conquest of Guatemala in 1524). [D.M.]


J.115 Johnson, Joseph. The Great Mormon Fraud: or The Church of Latter-Day Saints. Manchester: Butterworth & Nodal Printers, 1885. A polemical work written against Mormonism. The Book of Mormon was likely plagiarized from the Spaulding manuscript. Book of Mormon anachronisms listed by the author include the absurd description of Jaredite barges, the alleged quoting of Shakespeare, Greek names and phrases, and Christian institutions before Christ. The practice of polygamy by the Mormons contradicts Book of Mormon teachings. [M.R.]


J.118 Johnson, Marion Ashby. "Minverva Teichert: Scriptorian and Artist." BYU Studies 30 (Summer 1990): 66-71. Features fifty-four Book of Mormon paintings by Minverva Teichert and gives insights concerning the paintings. Also presents background information into Teichert's life. [J.W.M.]


J.121 Johnson, Orville S. "Irrefutable Evidence." MS 96 (19 July 1934): 454-55, 460-62. Fictional account of a woman who joined the LDS church against her sweetheart’s will. He decided to prove the Book of Mormon false by asking Oliver Cowdery to deny his testimony. Cowdery reaffirmed his knowledge of the truthfulness of the Book of Mormon; all were converted. [A.C.W.]


J.123 Johnson, Paul. Could He Have Written It? Gladbrook, IA: Vanity, 197?. A self-published tract arguing that Joseph Smith did not write the Book of Mormon. [D.M.]


J.125 Johnson, Roy. "Oaths in the Old Testament and Book of Mormon." Provo, UT: FARMS, 1982. The oath in ancient Israel and other ancient civilizations was important in political, religious, social, and legal life. It included two parts—a covenant and a curse—and was a binding force, irrevocable, and needed no social or civil enforcement, for God would mete out punishment on the false swearer. [J.W.M.]


J.137 Johnson, Thomas C. "Mormonism." Presbyterian Quarterly 13 (1899): 608-36. A polemical article against Mormonism. The writer asserts that the Book of Mormon is the production of Joseph Smith who pilfered most of the narrative from the "invalid and crack-brained Presbyterian preacher, Solomon Spaulding." Various Mormon teachings are criticized. [M.R.]

J.138 Johnson, Venna Stevens. "Book of Mormon Sheds Light on Dead Sea Scrolls: A Book Review." The Witness 78 (Fall 1992): 4-7. A review of the book The Dead Sea Scrolls Deception by Michael Baigent and Richard Leigh who claim that the law as taught in the Dead Sea Scrolls, Jesus’ sayings (Matthew 5:17-19), and Paul’s teachings (Romans 3:21-23; Galatians 2:16-17) do not harmonize. Stevens says the Book of Mormon (Mosiah 8:3-11, 28-29, 89-91; Mosiah 1:113, 116; 3 Nephi 7:4-12 [RLDS versification]) shows that Paul’s teachings and Christ’s are harmonious. [B.D.]

J.139 Johnston, James F. W. "Joe Smith and the Mormons." Harpers Monthly (1851): 64-66. A polemical article against Mormonism. The writer considers the Book of Mormon "as desultory and feeble imitation of the Jewish chronicles and prophetic books" and represents little more than "a succession of unconnected rhapsodies and repetitions" addressed to a very ignorant audience. After giving a brief account of the Book of Mormon narrative, the writer ridicules the account of the Jaredite barges. He concludes by asking, "Who can tell what two centuries may do in the way of giving a historical position to this rising heresy?" [M.R.]


J.141 Jolley, Terry V. "Church Education System: Book of Mormon Student Competencies." M.A. thesis, Brigham Young University, August, 1988. As LDS students study the Book of Mormon in seminary, the author suggests that key scriptures in a sequential reading (as opposed to a conceptual or topical approach) be identified so that the teacher can measure the student competency (i.e., understanding) in four areas: historical, doctrinal, missionary application, and personal application. [D.M.]
J.142 Jonas, Larry S. *Mormon Claims Examined*. Grand Rapids, MI: Baker, 1961. A large portion of this booklet is devoted to an attempt to discredit the Book of Mormon. The author challenges LDS claims by referring to opinions of the Smithsonian Institute and shows the views of pre-Book of Mormon publications that have similarities in thought to the Book of Mormon. He also claims that the testimonies of the Three Witnesses were faulty. [D.M.]


J.145 Jones, Carl Hugh. “The Archaeological Paintings of George M. Ottinger.” *14th Annual Symposium on Archaeology of the Scriptures* (13 April 1963): 5-11. Paintings and illustrations that include Lehi preaching in Jerusalem, the destruction of Zarahemla, Nephi’s vision, building the temple at Nephi, offering sacrifice as a token of gratitude, and others. [J.W.M.]


J.147 Jones, Dan. *Tystioliaethau Diwrthbrawf Nad O’R “Spaulding Romance” Y Gwnaed Llyfr Mormon!!!*. Abertawy: Uyhoeddwyd ac argraffwyd gan D. Jones, 1854. Title in English, *Irrefutable Proofs that the Book of Mormon was Not Obtained from the “Spaulding Romance.”* A response in Welsh to the Spaulding theory by an early Mormon missionary. [M.R.]

J.148 Jones, Helen Hinckley. "A Writer Looks at the Book of Mormon." *IE* 63 (November 1960): 798-801, 834-35. A testimony of the Book of Mormon from the point of view of a successful and professional writer, Helen Hinckley Jones. In order to write an excellent book, it takes tremendous research, painstaking effort to build distinct characters, a complex form, a unique style of writing, and an appropriate theme, followed by laborious retracing, redoing, and revising. Joseph Smith had neither the talent nor the time to author the Book of Mormon. Jones concludes that Joseph Smith "was reading the Book of Mormon, not writing it." [R.C.D.]


J.150 Jones, J. H. N. “The Case of the Book of Mormon.” *SH* 77 (18 June 1930): 680-82. Outlines the different groups who came to America as described in the Book of Mormon and shows how the Book of Mormon story agrees consistently with the Bible in history and doctrine. [B.D.]

J.151 Jones, Miles L. Untitled talk. *CR* (April 1930): 123-25. When asked what publication we have that is the most reliable, or rather that gives us the most reliable information regarding the origin of the American Indian, a radio
announcer replied that the Book of Mormon was. Jones gives a brief history of the Book of Mormon and its final publication. [B.D.]


J.154 Jones, Paul. *The Bible and the Book of Mormon: Some Suggestive Points from Modern Bible Study*. Logan: n.p., 1912. In this pamphlet the author argues that the Book of Mormon cannot be an ancient document because its contents do not agree with the results of modern biblical studies. The author’s point of view is informed by an evolutionary approach to Israelite religion. [A.L. & P.H.]

J.155 Jones, S. S. “Our Indian Brother.” MS 35 (13 May 1873): 296-97. The author compares the rights given to the Negro with the rights given to the Native American Indian. The Negro is now made equal with his former master and has all rights of citizenship while the Indian is still pursued and persecuted by the U.S. Government. The Lamanite “is yet to go through ‘to tear in pieces and none shall deliver’ and yet to ‘become a light and delightsome people.’” [B.D.]

J.156 Jones, Wesley M. *A Critical Study of Book of Mormon Sources*. Detroit: Harlo, 1964. The author believes the Book of Mormon to be a product of Joseph Smith’s environment. The book discusses various sources that he believes Joseph Smith could have used in creating the Book of Mormon, including the Bible, Ethan Smith’s *View of the Hebrews*, and Elias Boudinot’s *A Star in the West*. [M.R.]

J.157 Jones, Wesley M. *Joseph Smith, Messiah of the Last Days*. Oakland, California: author, 1966. The most critical mistake Joseph Smith made was to proclaim the Book of Mormon a “history” of Israel, linking it with the Old Testament. Finds that the book resembles Ethan Smith’s *View of the Hebrews* and Elias Boudinot’s *Star in the West*. [J.W.M.]

J.158 Jordan, David Starr. “Constantine Samuel Rafnesque.” In *Pioneers of Science in America*, edited by William Jay Youmans, 182-95. New York: D. Appleton and Co., 1896. Reprint of an article that first appeared in the *Popular Science Monthly* 29, 1886, gives a sketch of Rafnesque who spent much time in the study of the languages and customs of the Indians. He concluded that the American Indians were from the lost ten tribes and had come to America by way of Siberia, the foundation upon which Mormonism was built. It was this theory that inspired Solomon Spaulding to write his book of the prophet Mormon. Latter-day Saints hold Rafnesque in great esteem. [J.W.M.]

J.159 Jordan, T. J. *I Beheld a Book*. Regina (Saskatchewan) Canada: n.p., 195? Defends Book of Mormon statements that some truths have been lost from the Bible through the process of translation. Affirms that the Book of Mormon was translated by the power of God. Cites Nephi’s testimony concerning the Bible beginning in 1 Nephi 3. [J.W.M.]

University Religious Studies Center, 1981. A partial thematic interpretation of the Book of Mormon. The author seeks to uncover the book’s “typological or figural unity” and finds this in the dream of the tree of life in 1 Nephi. Many themes emerge from the images in this dream. The themes show up in Jacob’s allegory of the olive tree and in various conversion narratives. The dream symbolizes the process of moving through the wilderness and of reaching fulfillment. [D.M.]

J.161 Jorgenson, Bruce W. “Reading the Book of Mormon as Typological Narrative.” In A Symposium on the Book of Mormon, 64-70. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Looks at the typological unity in the Book of Mormon and suggests using the narrative approach while reading the book. Typological or figurative/symbolic treatment is given in many stories, including Lehi’s vision of the tree of life, Alma’s three days of coma while he undergoes the pain of repentance, the olive vineyard, and the three days of darkness when Jesus came. [N.K.Y.]

J.162 Joseph Smith Letter of Virtue, Signed Book of Mormon Obtained.” Ensign 15 (September 1985): 77-78. News report of a collector who acquired a letter written by Joseph Smith and a Book of Mormon signed by Joseph Smith. (Editor’s note: the signature in the Book of Mormon was a forgery; the letter was from another source and is considered authentic.) [J.W.M.]


J.164 “Joseph Smith’s 234 Pound Gold Plates?” Utah Christian Tract Society 9 (September-October 1974): 2. Claims that the gold plates may have weighed 234 pounds, making them far too heavy for a single individual to carry. [D.M.]


J.166 “Journey to the Tower.” NE 12 (November 1982): 46-47. Reader is asked to match a scriptural reference in Mosiah with nine different hypothetical situations. An activity for youth. [A.T.]


J.168 Julius. “The Priesthood of the Book of Mormon.” SH 76 (31 July 1921): 921-25. Argues that the Book of Mormon peoples possessed only the Aaronic Priesthood until Christ came and gave them the Melchizedek Priesthood. Before the coming of Christ they could not hold the Melchizedek Priesthood since it was taken away with Moses (D&C 83:4 and Deuteronomy 10:2-4). [B.D.]