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HOW I LEARNED TO STOP WORRYING AND LOVE THE BOMB: AN  
ETHNOGRAPHY OF SPEAKING OF A MILLENARIAN MOVEMENT

By

Karl W. Schmiedeskamp

B.S., University of Montana, 1970

Presented in partial fulfillment of the requirements for the degree of

Master of Arts

UNIVERSITY OF MONTANA

1982

Approved by:

  
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How I Learned to Stop Worrying and Love the Bomb: An Ethnography of Speaking of a Millenarian Movement (245 pp.)

Director: Frank Bessac *F.B.*

The millenarian religious movement I have called the Joshuans began roughly 10 years before the beginning of this study. The leader and his more than 100 followers believed that the world order would be dramatically changed by a thermonuclear war in April 1980. Believers expected to become the founders of a new era of peace and world order based on their understanding of Bahai religious principles.

This thesis attempts to describe the Joshuan movement as a speech community. Material was gathered through participant observation beginning slightly less than one year before the war was to happen and ending three months after the predicted date had passed.

Analysis focuses on questions and their function in indoctrination sessions known as Firesides. The importance of the Firesides to believers is assessed using Irving Goffman's techniques of frame analysis.

It is concluded that questions are used to teach believers to use the Joshuan ideology as a flexible, heuristic device. The speech community is enacted, in part, as a result of shared interpretations of utterances based on knowledge of the ideology. Other aspects of the speech community include implicit recognition of the movement's status hierarchy and individual roles, knowledge of some tabooed topics of speech within and at the boundaries of the movement.

Because the Firesides are labeled by participants as classes and because they resemble college seminars, material in this thesis may be of interest to educators as well as to sociolinguists and students of religious and social movements. A transcript of an entire Fireside is included in the Appendix.

## ACKNOWLEDGMENTS

So many people have helped with this thesis in so many ways. My wife, Charlotte, has surely worked at least as hard on this thesis as have I. The patience and understanding of my daughter, Heather, have helped more than she realizes. Without Frank Bessac, I would not have had the courage to begin. Without Tim Montler and Jon Dreissen, I would not have known how to proceed. To them and to all the friends, fellow students, and faculty members without whom I could not have done this: I appreciate it.

## TABLE OF CONTENTS

	Page
ABSTRACT . . . . .	ii
ACKNOWLEDGMENTS . . . . .	iii
LIST OF FIGURES . . . . .	vii
Chapter	
1. INTRODUCTION . . . . .	1
The Group . . . . .	1
The Study . . . . .	5
2. HISTORY AND IDEOLOGY . . . . .	11
History . . . . .	11
Ideology . . . . .	15
3. OVERVIEW OF THE MOVEMENT . . . . .	17
Followers . . . . .	17
Betty . . . . .	17
Cleo . . . . .	17
Dan . . . . .	18
Edith Ann . . . . .	18
Faith . . . . .	18
George . . . . .	18
Guy . . . . .	19
Jesse . . . . .	19
Joshua . . . . .	19
Karl . . . . .	20

Chapter	Page
Kim . . . . .	20
Manuel . . . . .	20
Pearl . . . . .	21
Phil . . . . .	21
Shirley . . . . .	21
Sol . . . . .	21
Will . . . . .	22
Firesides . . . . .	22
Firesides Which Aren't Firesides . . . . .	26
Classes . . . . .	28
Feasts . . . . .	30
Book Gatherings . . . . .	34
SAFE . . . . .	38
Prison Trips . . . . .	42
Events Surrounding the Holocaust . . . . .	43
Less Formal Settings . . . . .	45
Summary . . . . .	49
4. ONE FIRESIDE . . . . .	51
Explanation of Question Types . . . . .	54
Posed Question . . . . .	54
Information . . . . .	54
Challenge . . . . .	55
Examination . . . . .	55
Socratic . . . . .	55
Bidden . . . . .	56

Chapter	Page
Deference . . . . .	56
Rhetorical . . . . .	56
Acting For . . . . .	57
The Analysis . . . . .	57
Section I: Any Questions? . . . . .	57
Section II: Something Greater . . . . .	59
Section III: The New Messiah . . . . .	61
Section IV: Almost Any Questions . . . . .	65
Summary . . . . .	66
5. THE TOTAL FIRESIDE SEQUENCE . . . . .	69
Summary . . . . .	79
6. CONCLUSIONS . . . . .	82
Afterward: Implications . . . . .	92
BIBLIOGRAPHY . . . . .	98
APPENDIX . . . . .	100
Transcript Coding . . . . .	101
July 1979 Transcript . . . . .	103

LIST OF FIGURES

Figure	Page
1. Diagram of question types . . . . .	53

## Chapter 1

### INTRODUCTION

#### The Group

One evening after work in early July 1979, a friend and co-worker began telling me about the religious interpretations of a man I will call Joshua. According to my friend, Joshua was predicted in the Bible to appear as the spiritual incarnation of the Biblical Joshua and Jesus. His mission was to gather 144,000 followers before a catastrophic nuclear war which, Joshua said, would happen near the end of April 1980. My friend was excited and expected me to be honored that a person of such importance had appeared in our small western city.

I told my friend that I was intrigued by what sounded to me to be an interesting social and cultural phenomenon. I asked if he thought it would be possible for me to attend some of Joshua's meetings as a student of millenarian religious movements. Eventually, despite some reluctance on the part of my friend and, perhaps, Joshua, I and a young woman my friend had recruited were taken to a Fireside meeting held in Joshua's home.

My expectations for the meeting had been shaped mostly by popular concepts of religious cults. After leaving the meeting, my impression was that I had encountered something markedly different



from what I had expected. Joshua seemed rather uncharismatic. His voice and mannerisms were mildly irritating. His presentation was generally unemotional and characterized by considerable open discussion.

✓ It was legitimate to attack his ideas on rational grounds. It was made so clear that this was supposed to be a logical, empirically testable religion that the young woman who came with us, expecting an emotional religion, found little in common with Joshua; she did not participate in the movement further. I was not familiar with any of the dozen or so others at the meeting, but it was apparent that they were generally intelligent. Several claimed college degrees.

As it turned out, this meeting was the first in a series of Firesides in which people were expected to learn the ideology of the movement in order to accept it as reasonable and true. I decided to continue attending the Firesides as a summer entertainment in the hope they might yield a class paper in the coming school year. I attended the Firesides from early July into the middle of August. Since tape recorders were encouraged, I recorded many of the sessions--often at the expense of extensive field notes.

The Firesides, held roughly twice a week, took a great deal of time. Perhaps the longest meeting began at 8:00 P.M. and ended at two in the morning. Like many others who attended the meetings, I began to feel exhausted. I also felt that I was something other than a scientific observer. As friends and relatives learned of my involvement with the movement, which I will call the Joshuans, it seemed that they expected me to behave like a wild-eyed cultist. My explanations that the Joshuans I knew were not especially wild eyed

doubtless heightened the suspicions of my friends. As relations with my normal circle of friends deteriorated, I developed an increasingly large circle of Joshuan friends and acquaintances in which relations were universally cordial. As far as Joshuan believers were concerned, if I went to the Firesides I was a believer and, therefore, a friend.

By August I had drawn several conclusions about the Joshuans. I had to admit that Joshua probably had special insights. His program, despite some faults, seemed reasonable if one accepted some rather common assumptions. It seemed possible that some recent events in my personal life confirmed some of what Joshua said. Furthermore, all the Joshuans I knew seemed to be pleasant people who were well worth treating as friends. For perhaps eight hours, I was convinced that national and international events had converged to make a nuclear holocaust inevitable--if not on April 29 at 5:55 P.M., then close to it. Of course, on the last point I also had to admit that Joshua had studied the problem more thoroughly than had I.

After a good night's sleep, I realized that I could not conduct a scientific inquiry in that state of mind. I had two choices: throw myself wholeheartedly into the Joshuan movement and drop out of my regular activities or completely withdraw from the Joshuan movement. In the next Fireside, I challenged Joshua to confront my concerns and my objections to the ideology. He scheduled a special meeting to hear me out. The meeting drew a large crowd of over twenty committed believers. I presented my objections and said good-bye, wishing to put as much distance as possible between me and all religious movements.

I returned to the movement the following February, at the suggestion of a professor who believed that material garnered there could be used for a thesis. Joshua welcomed me back warmly. He said he knew all along that I would return. As far as he was concerned, God had directed me to him. The reasons I gave for being there were not important. There was a Fireside sequence in progress, Joshua said; I could join in where I had left off.

I completed the Fireside sequence, which ran through March and into April. I also attended and participated in a wide variety of Joshuan events including those surrounding April 29, the failure of the prediction, and the movement's early efforts to regroup.

While I felt less vulnerable in the second period of investigation, I was never completely comfortable in my role. I believed that I needed to display my role as an anthropological observer more aggressively than I had before. Believers occasionally interpreted this as a hostility. Consequently, many believers came to mistrust me and some information may have been lost as a result. Paradoxically, I was still generally treated as a believer, especially by Joshua, but I found myself wondering if I was being dishonest by not being more diligent about proclaiming myself a nonbeliever. More importantly, I was acutely aware that I was vulnerable to being drawn into believer-ship.

I have maintained contact with some of the Joshuans, primarily friends and co-workers who are believers. They have more or less accepted me as a nonbeliever and no longer inform me of Joshuan activities. My current position is that, although the movement's

ideology is not valid for me, it is for those who believe it. The Joshuans I know are kind, generous, intelligent people. I have no wish to write a thesis which would injure them in any way. Accordingly, all names of places and persons are fictitious.<sup>1</sup> It is hoped that this will insulate all Joshuans, past and present, from any defamation, however unintentional, which might result from this thesis. I have in this study, had access and referred to Joshuan books and pamphlets. These are not listed in the bibliography because I believe the authors should remain anonymous.

### The Study

There seemed to be little time for investigating theories or developing problems. Events happened too rapidly to allow more than a frantic collection of raw data. I was, of course, aware of a variety of theories relating to religious movements and, from time to time, I considered one approach or another. Most consistently, I was vaguely aware that, as I watched, people gained a definition of themselves as a community or an ethnic group.

Viewed as a subethnic group, the Joshuan activities may be interpreted as having a meaning and function unique to the group. The behavior I observed can be expected to have rules and regularities of performance which help define the group and identities of the Joshuans. For Joshuans, the most important activity is talking. It is, through the spoken and written word, that they learn an ideology

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<sup>1</sup>The names of historical Bahai figures are actual.

that sets them apart. Through language, they identify themselves to co-believers and the world.

Gumperz and Hymes (1972) suggested that the boundaries of speech communities are likely to coincide with religious and ethnic groups. It is reasonable to assume that the Joshuans form a speech community. Hymes (1972:54)<sup>2</sup> tentatively defined a speech community as one "sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety." He added that both conditions are necessary. He also indicated that linguistic varieties may be differentiated by requisite or forbidden topics, markings of emphasis or irony, normal levels of voice, and so on.

The Joshuans clearly fulfill Hymes' (1972)<sup>3</sup> first criterion by virtue of being able to talk to one another. That they mark and set themselves apart through language seems to meet the second criterion. This thesis focuses on a partial description of how the Joshuan speech community is formed as a unit separate from the larger American speech community.

A description of the Joshuan speech community poses subsidiary problems because, in the process of separating itself from the larger American culture, the differences which set them apart are likely to be grossly unsubtle.

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<sup>2</sup>Dell Hymes, "Models of Interaction of Language and Social Life," *Directions in Sociolinguistics: The Ethnography of Communication*, eds. John J. Gumperz and Dell Hymes (New York: Holt, Rinehart and Winston, 1972), pp. 35-72.

<sup>3</sup>*Ibid.*

1. Their ways of speaking have not been shared long enough to become efficient (Hymes 1972)<sup>4</sup>; therefore, there is a danger that distinctions may be overlooked.

2. The transitional state of the Joshuan movement may create doubt about its status as a speech community. This may necessitate further demonstration that it *is* a speech community.

3. Inherent in a description of a process are a beginning and an end. While I cannot hope to show what the movement was like when it began, or what it may be eventually, I do hope to illustrate the observed Joshuan community formation and its present condition.

4. Because the Joshuan speech community is based on shared assumptions about a particular reality, a description must entail statements about the subjective state of Joshuan members in regard to that reality.

In detailing the formation of the Joshuan speech community, I have adapted methods used by Ronald and Suzanne Scollon (1979). The Scollons demonstrated how speakers of four distinct languages tended to alter their linguistic performances so that they converged toward the formation of a single speech community. Following the Scollon's lead, my first task was to apply as broad a description as possible to the overall Joshuan social unit with an emphasis on understanding the kinds of activities that occur within that world. Joshuan history and ideology are important in this context, but how Joshuans operate in the world bound by that history and ideology

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<sup>4</sup>*Ibid.*

is apt to be more important. A broad description is thus not sufficient because it does not lead to an analysis of the speech behavior.

A device is needed to single out particular speech events of manageable size without divorcing them from a larger context. Again following the lead of the Scollons (Scollon and Scollon 1979), I employed Erving Goffman's (1974) techniques of frame analysis. Goffman examined how people interpret the world as a matter of ongoing negotiations. Through various cues, people in social situations negotiate agreements about the meaning of what they are experiencing at a given moment. Because these mutually agreed upon situations take time to act out, they form blocks which are framed as this or that kind of activity. Keyings change completely or subtly modify a frame's meaning. The sequence of cues which make up a keying also takes time. This time slot is marked at its beginning and end by brackets (Goffman 1974).

For Joshuans, as for the rest of us, frames have a telescopic quality. In a broad sense, Joshuans share a framework of American life with several million other people. They have agreed to act like Americans and to interpret the behavior of others as appropriate or inappropriate to American assumptions about their world. What sets Joshuans apart is that they also agree to other kinds of behavior as appropriate, e.g., their form of speech. Within this Joshuan frame is a host of lesser frames, each with agreed upon realities and appropriate performances of those realities. In the Firesides, each session has its own frame identity. Within each frame level, there

is a host of keyings up to more general frames and down to more specific frames.

Describing what people do as Joshuans presents crude details of the Joshuan frame and constituent subframes. In this perspective, the Firesides become meaningful as individual speech events within the larger frame of Joshuan experience. It is possible to scrutinize a transcript of a Fireside in order to gain a clear picture of how the session realizes its intent of moving people from outside the Joshuan frame of reality to within it.

Because a Fireside is composed of speech events which, for participants, constitute a frame, one must place the single session securely within the frame of a total Fireside sequence. The entire sequence, not an individual session is intended to make one a believer. By focusing on a single component of the Fireside sequence, however, the features of the more manageable unit can be used to understand the larger unit.

In essence, this thesis describes the speech behavior that is intended to produce Joshuan believers. In terms of frame analysis, the performances of these believers in relation to their beliefs brings reality to the Joshuan frame which simultaneously creates the Joshuan speech community.

Because of the nature of anthropological field work I, like other field workers, became part of what I observed. Since the speech behavior described herein is based on explicitly stated assumptions of a subjective state of belief, the subjective states of the observer assume added importance. This is particularly true because, briefly,



I was a believer. I sufficiently accepted the reality being negotiated in the Firesides and momentarily framed events in Joshuan terms independently of direct negotiations. Because I was so closely involved with life in the Joshuan framework, and because internal states are important to understanding the Joshuan speech community, I freely apply personal, subjective information.

## Chapter 2

### HISTORY AND IDEOLOGY

#### History

The Joshuans are deeply rooted in the Bahai faith. They would argue that they are the only true Bahais on earth. Joshua, like several of his followers, was born into the faith. His family often hosted Firesides and other gatherings which were attended by prominent Bahais. Joshua accepted the faith with special fervor. As a young man, he engaged in missionary work to many parts of the world. He and his wife were honored in 1953 as Knights of Baha'u'llah by Shoghi Effendi, then head of the Bahais.

In 1844, a Persian calling himself the Bab, claimed to be a messenger from God. Besides criticizing existing religions of the day, he predicted that a more important manifestation of God would come who would lead the way to a good and true religion. The Bab and his followers were persecuted. After six years, he and many followers were martyred. These early martyrs are often cited by Joshua as models of steadfastness in the faith.

As predicted, Baha'u'llah appeared in 1863, again in Persia, proclaiming to be the messenger predicted by the Bab. He, too, was persecuted. He spent much of his life in a Palestinian prison, writing voluminously. The ideology he developed was taken from the

best of the great religions of the world: Zoroastrianism, Christianity, Islam, Hinduism, Buddhism, Judaism, and the now extinct religion instituted by Adam. It is believed that each of these religions was founded by a messenger from God. The messengers were not divine; they were ordinary men who, likened to mirrors, reflected God for the rest of humanity to see. It is also believed that the development of mankind is an evolutionary process that results from manifestations; each manifestation brings enlightenment about the infinite knowledge of God. A cultural renaissance follows each manifestation. The Bab and Baha'u'llah are the most recent manifestations. As messengers, they were expected to present proofs of their status based on sacred writings. In general, Bahais place a high value on objective, rational truth. A frequently quoted Baha'u'llah maxim by mainline Bahais and the Joshuans is that, if religion conflicts with scientific truth, the religion must always give way. Religious miracles of the past are treated as hoaxes or as allegories. Modern religious miracles are not deemed possible.

When Baha'u'llah died in 1893, he was succeeded by his son, Abdul Baha. Abdul Baha was not considered a manifestation, but he was important in his role as an interpreter of the faith and exemplary figure for the faithful. Under his guidance, the faith grew from a Middle Eastern heresy to an international religion. When he died in 1921, he appointed his grandson, Shoghi Effendi, as guardian of the faith.

Shoghi Effendi died in 1957 after a long illness which may have deprived him of some of his faculties. He did not leave a biological heir. Many Bahais, notably Joshua, believe that it is

fundamental to God's plan that there always be a direct descendent of Baha'u'llah at the head of the faith. Their belief is based on documents by Abdul Baha and his father, *The Will and Testament of Abdul Baha* and *The Kitab-i Ahd Book of the Tablet of the Branch of Baha'u'llah*. The majority of modern Bahais look to an elected body, Universal House of Justice, and a group appointed by Shoghi Effendi, The Hands of the Cause of God, for leadership. The controversy at the time of Shoghi Effendi's death was severe. The Joshuans are one of several sects to emerge from it.

Joshua eventually focused on Rene Mason as the legitimate successor to Bahi leadership. There is said to be documentary evidence that Mason was adopted by Shoghi Effendi before his death. Rene Mason, as head of the faith, predicted a major catastrophe for the end of this century. In his view, the entire earth's crust will shift. The resultant social disruption will commence the 1,000 years of peace predicted by Baha'u'llah. This prediction has been incorporated into Joshua's ideology. Many of his followers were aware of the earth's shifting crust prediction before they were aware of Joshua's predictions. Following Rene Mason's death, his son, Joseph Mason, became the guardian of the faith.

Joshua attended a National Spiritual Assembly in a southwestern state in 1963. This gathering was called by those who rejected the leadership of the Universal House of Justice. Joshua expected to play a major role at the assembly. He hoped to be elected president. Instead, he was opposed by a man calling himself Ron Messiah. Joshua was, to all intents and purposes, cast out of the faith. He moved

from the midwest to a northwestern city where he now resides. He and his wife began a chiropractic practice. The practice prospered, but Joshua was accused, tried, convicted on 8 August 1969, and sent to prison for committing a lewd and lascivious act on a female patient.

Joshua's place within the faith was restored in November 1969 when Rene Mason equated Ron Messiah to Satan and expelled him from the faith. Joshua then understood that he had been opposed by Satan. After considerable study, he realized in 1971 that he was the promised spiritual incarnation of Joshua and Jesus. How this came about is unclear. On occasion, he says he was visited by an angel; but, when pressed about this, the angel becomes a strong feeling. Voices or apparitions are discounted. Following Joshua's recognition of his true calling, his wife and a fellow inmate spontaneously recognized it also.

Joshua was released from prison in 1974. He returned to the northwestern community where his wife had continued to practice chiropractic. Joshua set up a small printing business in which he prints Bahai documents, his own writings, and writings of his followers. He does not claim to be a manifestation. He professes to be predicted in the Bible, as were other manifestations, and he lays claim to some of their levels of infallibility, yet he is fundamentally mortal with a full complement of human failings.

### Ideology

Joshua's special interpretations are based primarily on the book of The Revelation of St. John the Divine in the Bible. His predictions are seen as precisely confirmed and augmented by an analysis of the Great Pyramid. Some of the predictions of the modern psychic, Jeanne Dixon, support what Joshua says. An important confirmation came from a spiritual seeker and mystic living in the southwest. On seeing Joshua for the second time, after an interim of several years, he spontaneously recognized Joshua as a person promised by God. Within Joshua's interpretations, one finds evidence of borrowings from mystic and scientific traditions including aura readings, numerology, sociology, and psychology.

Joshua believes that he must pave the way for a new order which will exist during Baha'u'llah's 1,000 years of peace. The foundations of the new order are partially in place now. Joseph Mason stands at its head, followed by Joshua, a Council of Elders, Twelve Apostles, and those privileged to have learned the ideology from Joshua. Of those who learn the ideology other than from Joshua, many will not be among the 144,000 who will survive the catastrophes to come.

While all members of the council are not known, they include Joshua's wife, a brother, and a woman who has been in the faith since the death of Shoghi Effendi. Joshua was responsible for choosing the apostles. Particularly around the time predicted for the holocaust, competition for the positions generated considerable friction among some of the believers.

✓ In practice, few believers accept all of the Joshuan ideology. This may be the result, in part, of the ideology's emphasis on independent investigation of truth and Joshua's refusal to be considered as a manifestation. Believers attempt to confirm Joshua's prophecies through their interpretations of his sources and their sources. There is some evidence that pyramidology was incorporated into the ideology through these channels. Believers frequently question specific parts of the ideology on the basis of their individual interpretations. One man, for example, calculated a different date for the holocaust based partially on astrological charts; others expressed doubt that the holocaust would happen exactly as predicted.

Despite considerable doubting and reinterpretation, believers hold some key beliefs in common. Foremost among these is their sense of identity as Bahais under Joshua's leadership. Believers are also united in their belief in the inevitability of a cataclysmic nuclear war in the near future. This entails a belief that Joshua's teachings offer special insights. Perhaps the most universally understood symbol by the faithful is the Beast. While the Beast is limited in Fireside references to the United Nations, it is generally understood to be a metaphor for all of corrupt society--all the world outside the Joshuans. The Beast is responsible for any persecution believers might experience. The Beast will be destroyed in the nuclear holocaust and the earth's shifting crust.

## Chapter 3

### OVERVIEW OF THE MOVEMENT

Joshua claims several thousand followers in his home community. Five hundred believers at the movement's peak is probably a more reasonable estimate. There was also at that time an active group in the southwest headed by a man who recognized Joshua. Another less public group was found in a small town in a state neighboring Joshua's, plus a group in the south and possibly another in the midwest. The people mentioned throughout this thesis are connected, almost without exception, to the group in Joshua's home town. While those mentioned by name are but a portion of Joshua's followers, their biographies offer some insight into the participants in the Joshuan speech community.

#### Followers

##### Betty

All that is known about Betty can be inferred from the transcript (Appendix, pp. 191-192 and 219-245). I neither saw her or heard her mentioned in any other context. She seemed to be an educated woman in her late thirties.

##### Cleo

Cleo was occasionally mentioned in my presence. He apparently was part of a substantial Native American following gathered during Joshua's prison stay.



Dan

At the time of the transcribed session, Dan was attending the Firesides for the second or third time. Although committed to the faith, he was viewed as a clown by other believers and, therefore, not considered reliable. He was faulted near the time of the holocaust for not doing enough work.

Edith Ann

Edith Ann was consistently listed as an elder of the faith. Along with her extended family, she moved west some ten years ago in response to Rene Mason's prediction. When Joshua predicted the holocaust, she moved north to be near him. She is a warm, grandmotherly person of sixty plus. Her faith has probably never been shaken.

Faith

Faith, an attractive girl in her twenties, affects a spiritual manner. When the transcript was recorded, she was probably in the Firesides for the first time. She was well liked and hard working, but her shyness kept her from taking an important role in the movement.

George

George, in his early thirties, heads one of the most influential households in the faith. Often mentioned as an apostle, he and his wife and children expect to travel around the country in a converted bus spreading the truth in the wake of the holocaust. In the days before the anticipated April 1980 holocaust, he often found

himself picking up the pieces scattered by less competent and less pragmatic brethren. Unlike most believers, he planned to take himself and his family to a public fallout shelter at the time of the nuclear war.

### Guy

Guy was one of several people converted by Joshua as a result of a raid on a movement in the southwest headed by Ron Messiah. Guy quickly rose to a leadership position among the Joshuans. He was the chairman of Shelter and Fallout Education (SAFE). He is in his early thirties.

### Jesse

Jesse and Joshua calculated the original date for the holocaust and collaborated on its revision. Jesse is probably responsible for the pyramidology portions of the ideology; Joshua says he considers him the most knowledgeable person in the world in matters pertaining to the pyramid. He met Joshua in prison. More than any of the other former convicts in the movement, he retains a prison demeanor. Several of the more tame believers have admitted to being afraid of him. Because of his influence, he is often mentioned as a possible apostle. He is in his thirties and married to Guy's former wife.

### Joshua

Joshua's biography is recorded in the history of the movement. He is in his sixties and possesses enormous energy. Despite an impatience with distractions, he is a jovial man. Except when

presenting himself as the leader of his movement, which is often, he is inclined to be rather unassuming.

Karl

The observer.

Kim

Kim is probably the most visible member of a family which provides the nucleus of a satellite group located forty miles from Joshua's home. She is about thirty, a former school teacher, and a recent immigrant from New England. A polished speaker, she is occasionally a spokesperson for the movement. While she is not likely to be an apostle, she has considerable influence in the movement--particularly in matters of nutrition.

Manuel

At the time of the transcript, Manuel had just arrived from a southern state where his family and a few others were believers. He was living with Joshua and religiously attended all Firesides even though it was obvious that he knew the ideology thoroughly. At the time of the anticipated holocaust, he was the most visible member of the movement. His activities as a spokesman and organizer occasionally led him into conflict with Jesse, who saw himself as Joshua's chief lieutenant. Manuel is not likely an apostle, according to many members, but he hopes to become one. He is in his early thirties and a former school teacher.

Pearl

Manuel once described Pearl as controlling the form of the faith while Joshua controlled spiritual matters. She is a loyal wife to Joshua and remains in the background. Her chiropractic clinic is a meeting place for an inner circle of the movement. Jesse, Phil, and others received their starts in business from her after their releases from prison. She also provided money to those who lost jobs as a result of Joshua's prediction.

Phil

Phil met Joshua in prison. Unlike Jesse, he has few ambitions toward a higher status in the movement. Nonetheless, his prison association gives him a special status.

Shirley

A strident, aggressive woman in her early thirties, Shirley is reputed to be part of a small lesbian contingent in the Joshuans. She is deeply involved in the occult despite some disapproval from Joshua. At the time of the transcript, she seems to have been recently introduced to the Joshuans by her friend, Olivia.

Sol

Like Manuel, Sol was living with Joshua in the summer of 1979. He took little part in the Firesides, claiming that he had learned what he needed from Joshua in a single one-to-one marathon session. After the failure of the prediction, he took a relatively prestigious job which led some believers to accuse him of selling out to the Beast. Unlike most other believers, he is in his forties.

Will

A taciturn man of thirty-five or so, Will spends most of his time working in Joshua's print shop. While there is little sign of his influence in the movement, he is occasionally mentioned as a possible apostle. After the failure of the prediction, he contributed writings intended to help explain the altered situation.

Firesides

My introduction to the Joshuans was typical. Once a potential believer is familiarized with some of the essential parts of the ideology by a friend or acquaintance, and has reacted positively, he is introduced into the Firesides. As one attends the Firesides, he learns of other Joshuan activities and begins to widen his circle of acquaintances within the faith. For the most part, he is apt to *act* as a Joshuan in situations that are explicitly labeled as formal Joshuan events. Except among individuals who have been in the movement a long time, informal conversations outside of formal Joshuan events are likely to be with nonbelievers. Even after one has collected a large circle of Joshuan friends, situations which are most securely framed as Joshuan are apt to be in the regular, formal events of the faith. Any description of the Joshuan movement as a speech community is, therefore, primarily a description of behavior in formal Joshuan events.

The Firesides occur in Joshua's home. The first in the sequence is held in his living room in an informal atmosphere. The meeting I attended was interrupted by phone calls, people entering

and leaving, and general household business. A number of people present did not take part in the proceedings.

Joshua brought the meeting to order by asking if everyone who was expected was present. Guests introduced themselves and related a short statement of their beliefs. Most people recounted histories of disillusionment with a variety of religions and, thus, a continued seeking. It was clear that few of the people knew one another. On the other hand, it was apparent that some of the participants were familiar with Joshua and his house. They were asked to perform various tasks such as answering the telephone, letting the dog out, and getting refreshments. My impression, confirmed by informants, was that these people carried a somewhat exalted status.

The status differences caused me some discomfort because I was unable to determine exactly who had special positions or what those positions were. Other aspects of the situation also troubled me. Did the animals have significance? What about the arrangement of the room? The situation was unfamiliar and I found myself trying to interpret everything.

Once the preliminaries were out of the way, Joshua began to present a broad overview of the ideology. A small chalkboard was used to illustrate his points, especially when he explained mathematical calculations in regard to predicting coming manifestations. The meeting began at eight o'clock and ended at midnight. It seemed to last forever. My attention wandered after the first hour. When I mentioned this to Joshua later, he said that was why I had difficulty understanding and accepting the ideology. Nearly everyone, however,

who attends the Firesides complains of their lengths. Joshua has recently responded to this by having more and shorter sessions.

Joshua ended the first session with a promise that, in the second, he would move the meeting to his basement where he kept diagrams of the Great Pyramid and the Beast. These were explained as teaching aids which would help us better understand the ideology. Besides the opportunity this offered for further penetrating Joshua's household, I felt flattered to be treated more like those who served him. All of the early sessions contained similar enticements for initiates to return.

The Firesides are similar to a classroom situation wherein one is expected to acquire an understanding of the ideology on rational grounds. What people learn in the Firesides is a product of Joshua's personal search for truth; it is not to be taken on faith by the initiates. Joshua is merely a guide for individual investigations of truth.

In the third session I attended (the fourth in Joshua's series), Joshua concluded his proofs by connecting himself to the sequence of prophets and manifestations he had shown were predicted in the Bible. This emotional session was clearly designed to make one a believer. On one occasion, Joshua told me that he knew I had accepted his teaching at that point because he had seen my eyes pool. Unlike other Fireside sessions, this one ended with little or no discussion. Joshua made it a point to hug or otherwise touch everyone as they left.

Following Joshua's revelation, a long series of sessions unfold in which a new believer is led through an intensive analysis of Biblical texts with special emphasis on The Revelation of St. John the Divine. This portion of the Firesides, known as *Revelations* by believers, is a recapitulation of material presented in the earlier *Proofs* sessions. Most Revelations sessions I attended were held less than a month prior to the predicted holocaust. Their purpose was to train initiates to teach the ideology to others. Participants were counseled to take their Bibles and notes into the fallout shelters so that they could gather the 144,000 while they waited for the radiation to clear.

Although I felt that the Revelations sessions were terribly boring, believers apparently thought they were the most important part of the Fireside sequence. One member assured me that I would become a believer in the Revelations sessions because that was the part that really "blows your socks off." A man who attended the Revelations sessions with me frequently commented that we live in amazing times. When discussing the ideology in private, however, he said, "I never understood the fucking Proofs." Perhaps I was unimpressed by the Revelations sessions because I attended most of them in the second period of observation after I decided not to become a believer.

Nearly all the formal Firesides sessions were preceded and followed by informal discussions of matters of practical interest. Such topics as the Bahai view of drugs, sex, and prison reform were popular as were discussions of current events in light of Joshuan ideology. While moral precepts were presented by Joshua, he was never



moralistic or judgmental. People were encouraged to stop practices which were bad for themselves or for society, but no demands were made. On occasions when Joshua was not present, there was apt to be an uncomfortable silence until he appeared while we waited for the session to begin.

### Firesides Which Aren't Firesides

In addition to the Firesides which were held as part of a class sequence in Joshua's home, I observed two other meetings which are called Firesides by believers. One was held in George's home immediately following the failure of Joshua's original prophesy. The purpose of the meeting was to explain the failure and to revise the prophesy. I arrived late and was greeted as though I was breaking in on a secret meeting.

Once I was identified as familiar, I was welcomed as one with a right to know what was being said. Nonetheless, the atmosphere of the meeting was tense. Pearl took me aside as soon as I entered and demanded to know what the outside world was saying. This was a general concern. Practical considerations such as jobs skipped, quit, or fired from were also on the minds of many.

Most members of the inner circle were present. It was obvious that a few people were not universally familiar and many were unfamiliar to me even though I had been associated with the movement for some time. Several engaged in behavior which is generally frowned upon in Joshuan ideology: they smoked and a couple of women made bold displays of their homosexual preferences. While Joshua does not moralize about

such behavior, these actions would not have occurred in a regular Fireside. It was evident that people had come in order to display their misgivings about all aspects of the faith.

Another so-called Fireside was held three months after the prophecy failed. Organized by a stalwart but uninfluential believer, it was intended to be a copy of the Firesides that Joshua held. The movement was showing signs of returning to life; he hoped that his efforts would be helpful. The meeting was conducted in a teepee near his home in anticipation that the setting would lend a spiritual atmosphere to the session.

The nominal leader was a man who had received a teacher's manual from Joshua. In spite of sporadic efforts to follow the manual, the meeting lacked structure. Much time was spent lighting a fire and adjusting the teepee's smoke flaps. All but two of the eight present had attended Joshua's Fireside sequence at least once. Of the two who were unfamiliar with the ideology, one left early. The other was treated to an uncoordinated group discussion of various parts of the ideology. None of the believers present was able to offer more than his or her favorite part of the ideology.

In addition to the deficient structure, the teepee Fireside lacked a sense of excitement associated with Joshua's Firesides. This may have been caused by a general feeling of uncertainty following the failure of the prophecy. It may also have been caused by participants' low status in the movement and because Joshua was not present to frame the situation for them.

The most important element missing from the teepee Fireside was Joshua. People repeatedly referred to a Fireside allegedly being held by Joshua at his home. It was implied that this meeting should join his. When the meeting broke up, the remaining student was encouraged to go to Joshua's Firesides where things were "way different."

I had mentioned the teepee Fireside to an informant and encouraged him to attend with me. He rejected the offer, saying that he would not attend a Fireside not conducted by Joshua. Although this Fireside was not successful in teaching ideology, participants agreed to frame it as a Joshuan event. Those present were believers or potential believers. The two prospective initiates consented to be polite and listen receptively while believers talked about the ideology. The fundamental reality of the meeting was that the ideology was valid. As I left the teepee, one man waved and called out a special salutation, the secret Joshuan name for God.

### Classes

Classes similar to the Firesides and modeled after them, were taught by interested and knowledgeable believers. These varied from a noncredit class which dealt with surviving nuclear war taught at the local university to informal gatherings of friends known as *Deepenings*. The classes encouraged the faithful and, in some cases, enlightened the uninitiated.

The only classes about which I have some firsthand information were gatherings known as *Pyramid Classes*. They were

apparently begun spontaneously by Jesse. The ones I attended were held in George's home. Like Joshua, Jesse exhibits a good deal of commitment to the faith--especially to his subject. The sessions began at eight o'clock and ended with an announcement that Jesse had to go to a job that began at one in the morning. Like the Firesides, the Pyramid Classes were a mixture of open discussion and prolonged lectures. A chalkboard, diagrams, and handouts were used as teaching aids. It was evident that Jesse had put much work into his class preparation.

Everyone who attended the classes was considered a believer. Only two had not completed a Fireside sequence. Many had been in the movement for some time and held a fair amount of status. Jesse was given the same respect accorded Joshua, but he was not expected to comment on issues not directly related to the Great Pyramid. His presentation was less dramatic and well rehearsed than Joshua's. Jesse seemed slightly ill at ease throughout the classes.

Believers saw the nuclear survival course at the local university as peripheral to the movement. It was taught by Manuel to partially enhance his prestige in the movement. He may also have hoped to use it as a vehicle to spread the faith. The latter was not successful. Only one rather weak convert emerged from the six-week course. According to this convert, no mention was made of any connection between the course and the Joshuans. He learned about the Joshuans through conversations with Manuel *after* class.

Believers did not enroll in the course. It attracted some media attention, however, resulting from a local fallout shelter survey initiated by Manuel as part of the course. The media attention

encouraged more believer interest. An outgrowth of the course was the formation of the SAFE organization which is discussed in that section.

Little is known about what takes place in the Deepenings. I first learned of their existence in the Pyramid Class during a period of relaxed conversation. They seem to be informal gettogethers of believers who are personal friends. They discuss Joshuan and Bahai ideology. They are probably like Bible study groups which various Christian sects sponsor. It is doubtful that anyone not associated with the Joshuans for a long time would know of the Deepenings or be invited to them.

### Feasts

Feasts are as thoroughly immersed in the Joshuan frame as the classes, but they are keyed differently. Feasts are not learning experiences but celebrations. They are supposed to be held every nineteen days at the first of each month of the Bahai calendar. The feasts I observed had special significance because they fell on important Bahai holidays. The tone of the feasts varied greatly according to their proximity to the date set for the holocaust. None of the Feasts I observed were what they might have been in less unsettled times. Nonetheless, a description of the Feasts provides valuable information about life in the Joshuan frame.

For many believers, Feasts and Firesides are the only important activities of the faith. That Feasts are a kind of next step into the movement was made particularly clear at the first one I attended. It was intended to be especially important. Beautifully

engraved invitations were mailed to all those who had taken an interest in the movement. The mailing list was drawn from a file containing the names and addresses of all believers. About 100 people attended. Several known believers were absent, but these were partially offset by the presence of nonbelievers (this was one of the few Feasts to which guests were invited).

Despite huge quantities of delicious and elaborately prepared potluck food, the atmosphere of the Feast was tense. As in the early Firesides, people seemed to have difficulty interpreting the situation. People tended to gather in knots of friends or those known to one another through the Firesides. Efforts to penetrate these groups proved to be fruitless. One man expressed disappointment. He thought the Feast was supposed to provide him with an opportunity to meet fellow Joshuans.

Entertainment was promised for the occasion. After the meal was served, Jesse stepped to the microphone, which was rented with the hall, to call those with instruments to the stage. No one obliged. After some confusion, various scriptural readings were announced and performed. About half way through this portion of the program, Guy rushed in, apologized, and took over as master of ceremonies.

Guy introduced Kim, who gave a keynote address. The thrust of her speech was that the history of mankind constituted a spiritual education for the species. The coming nuclear war and the shifting of the earth's crust were man's final examination. Regardless of past sins, those who believed correctly would act rationally and be saved. Those who did not act rationally were doomed.

Joshua followed with a speech which primarily reiterated his predictions. He commented at length on the significance of the architecture of the hall. The number of exposed beams supporting the ceiling and the number of entrances to the hall were significant Bahai numbers and important numbers in Joshua's life. (These and other aspects of the hall greatly impressed him. He talked about them several days later.) Guy closed the festivities with a small story which ran on for a long time. I, with several believers, left before it was finished.

This Feast was the one Joshuan occasion my wife attended with me. She was quickly perceived as a nonbeliever. Many women in the group were concerned about her obvious pregnancy which was scheduled to terminate in late May. To them, this was the height of folly. We were both questioned at some length about the pregnancy and how we planned to deal with it.

The second Feast was held nine days before the holocaust in the same hall as the first. It was announced by word of mouth rather than by formal invitation. Between forty and fifty people attended. As in the first Feast, a delicious potluck meal was followed by speeches and readings from the scriptures. Manuel's speech exhorted people not to be concerned about the coming destruction of life because it was for the good of the species. Joshua showed how current events were working to confirm his prophecy; he concluded by loosening the terms of the prophecy a bit--the war would begin before midnight.

The major difference between the second and the first Feast lay in the tone of the gathering. In the first Feast, people were

tense and defensive. In the second, they were open, jovial, and relaxed. People were generally optimistic about the fulfillment of the prophecy. Everyone seemed to know everyone else and to be comfortable. My last field note about the Feast says, "I left tonight impressed with what nice people they are."

The third Feast I attended was held the night before the war was to start. The setting and program were familiar, but the tone was different. People had obviously interrupted their last minute survival preparations to come to the Feast. The elaborate dishes of past Feasts were replaced with carry-out fast foods. Details such as seating and eating utensils, which had previously been planned in advance, were neglected. George eventually took charge to quietly and efficiently get things on track.

✓ Most of the conversations dealt with people's anxieties about the impending holocaust. Many were concerned that they would not find shelters. A number of believers had persuaded their parents to come to town. These people were particularly concerned because their parents were not believers; there was considerable talk about not allowing nonbelievers into Joshuan shelters. The Joshuan shelters could not possibly hold everyone seeking safety. A method had to be devised to limit the number of people who would enter them. This led to conflicting statements from movement leaders. Several times during the Feast, Manuel announced that only those who had worked on the Joshuan shelters would be let in. Toward the end of the meeting, Joshua took the microphone to announce that anyone without



shelter should go to Phil's shop; all would be taken from there to a Bahai shelter.

The program was much the same as at previous Feasts. One man sang a song that was especially composed for the occasion. Several people gave speeches about reducing anxieties. Joshua's long-winded speech had an uncharacteristic ad hoc characteristic. People sat through it, but it was clear that they would rather be getting ready for the war. The Feast ended abruptly with everyone leaving for his or her shelter.

Under normal conditions, Feasts are held in private homes. The format is the same as described. A potluck meal is followed by speeches and sacred readings. Joshua's speech is usually related to topical events concerning the movement and ideology. The mood, of course, varies with the current fortunes of the movement. Because those invited to Feasts are believers, the atmosphere is friendly and relaxed. There is no evidence that Joshua takes an active interest in any but his part in the program. Most of the readings and speeches are hastily planned by individuals without much coordination.

### Book Gatherings

Bahai and Joshuan teachings rely heavily on printed material. Throughout the Firesides, it is emphasized that the writings of the Bab and Baha'u'llah are the most accurate revelations of God because they, unlike previous prophets, wrote down their insights. Accordingly, believers are encouraged to read constantly from all sacred writings with a special emphasis on the great Bahai teachers. Several important

documents are distributed as a part of the Firesides. Joshua is willing to dispense other books and pamphlets at the slightest sign of interest. Because Joshuans are sensitive to the suggestion that they profit from distributing their materials, they never charge or accept contributions for them.

The Joshuans have generated a good deal of written material. That presented in the Firesides comes from a book Joshua wrote while in prison. This book has not been published or distributed, but those who claim to have seen the manuscript say it contains a great deal of unspecified "amazing" material. Other documents written by Joshua and others are regularly reproduced in his print shop and distributed to believers. In some cases, writing about the faith has led to a heightened prestige for otherwise undistinguished believers. People like Jesse, thought to possess special knowledge, are encouraged to write.

As the nuclear war loomed closer, printed materials became even more important. In the last month, it was plain that 144,000 believers were not going to come into the faith by the methods used thus far. Even though Joshua expected to appear on worldwide satellite television, books were needed to present the total ideology to the world. It was expected that the book Joshua was writing would be instantly appreciated by a publisher and rushed into print in time to become a best seller before the holocaust. As time ran out, Joshua pointed to the speed with which books about the Jonestown tragedy and the United States Olympic hockey team were written, published, and distributed.

When it was evident that no one would or could publish the book in time, an attempt was made to print it in Joshua's shop. The idea was to distribute the finished product to supermarkets and businesses where they would be given away, yet little thought was given to their actual distribution. After 29 April 1980, a large number of books were mailed to political and religious leaders around the world.

The night of the holocaust, only enough books had been produced to give one to everyone present at the Feast. These were to be used by believers to help nonbelievers who came into the shelters understand the significance of what was supposed to happen. Printing and binding equipment from Joshua's shop was moved into the largest Joshuan shelter so that time spent underground could be used to produce more books to be distributed to unenlightened survivors of the catastrophe. Since the time set for the catastrophe, Edith Ann and other believers have continued to work at preparing the books so that they will be ready when needed.

At first, most of the work on getting the book together was done by Edith Ann and her family (more members arrived daily). As the urgency of producing the book increased, other believers joined in the project. Eventually, nearly everyone connected with the movement, including believers from the group in the neighboring state, spent some time printing, collating, and binding the books.

The book gathering activity at its peak intensity resembled old fashioned corn huskings or quilting bees. Spirits were high and there was lots of joking and horseplay. Individuals competed with one

another as to who could work the quickest or who had worked the longest. People made special efforts to work long hours without a break. In this atmosphere, even potentially serious matters such as a threat by one man's parents to send a deprogrammer after him were treated as jokes.

Because the date set for Armageddon was drawing near, world news held a special significance. Work was often stopped so that an item of radio news could be heard. Edith Ann was particularly prone to stop work in order to listen to the news. On one occasion, she stopped conversations so that she could hear an item about some woolly mammoths preserved in glaciers. She said this was important because "We use this in our proofs."

The news media, aware of the movement by this time, interviewed Joshua for local and national news programs. When a program featuring Joshua was expected, all work stopped. Edith Ann usually brought a portable television set to the print shop so that people could work while they watched. More often than not, however, people broke for meals at these times so as to watch Joshua on their own sets.

Although the printing, collating, and binding were not complicated, someone was usually present who was familiar with the equipment and who had a fairly high level of prestige in the movement. Joshua, on the other hand, took little or no part in the project. When he appeared in the print shop at all, he generally held a quick council with one of his lieutenants and left without saying more than a quick hello to the workers.

SAFE

A major outgrowth of Manuel's nuclear survival course was a Shelter and Fallout Education group. I am not certain when the SAFE was formed; but, three months before the bombs were to fall, it was active in Joshua's home community and a similar organization had been created in at least one other community where there were Joshuan believers. Shortly after the formation of these groups, they were endorsed by the city councils of both towns. Neither SAFE organization made a point of its connection with the Joshuans; they worked closely with local civil defense agencies.

Although SAFE was organized and officered by Joshuan believers, its stated intent was to prepare the community for nuclear war. Accordingly, community people who were not believers were encouraged to join. One of the first group activities was to extend and publicize Manuel's survey of local designated shelters. His findings showed that they were in a bad state. Considerable concern was generated in the community. SAFE meetings drew as many as twenty community people per week. They did not, however, share the Joshuan's sense of urgency. In general, they attended one or two meetings.

By the middle of April, believers felt that they must direct their efforts toward saving themselves. With the failure of the prophecy, the community at large turned against SAFE. The city council hastily withdrew its endorsement. Despite vows to fight on, SAFE has not been active since.

Direct observations of SAFE began one month before the nuclear war was to start. In addition to attending meetings, I participated in a shelter management course sponsored by the organization, accompanied George when he gave one of several presentations to a neighborhood organization, and assisted in the distribution of a Joshuan plan informing townspeople what to do in the event of a nuclear catastrophe.

The fifteen or twenty interested citizens who came to the SAFE meetings were balanced by believers. Because the meetings were regularly held on Sundays, when many believers traveled to the state prison to visit inmates, a group of believers stayed at the entrance to the meeting hall so that they would not disturb the meeting when they left for the prison. The remainder of the participants seated themselves on folding chairs in a semicircle facing a desk and a rostrum set up for the officers.

Meetings began with presentations which explained the effects of nuclear war and offered suggestions for survival. People were encouraged to join SAFE and participate in its efforts to protect the community. After this, it was announced that the public portion of the meeting was over. A business meeting followed a brief recess. Most of the crowd left; only the most active members, generally believers, remained.

The business meetings, like the public presentations, followed parliamentary procedure. Tactical and financial problems were discussed. As the date of the predicted war approached, there was a growing concern about attracting more people. Some suggested other days and times for the meetings in the hope that this would enable more

people to attend. There was also an attempt to set up a phone network for the purpose of calling members to encourage them to come to the meetings. When the meetings adjourned, most people left promptly. The leadership put away the tables and chairs and cleaned the hall. They, too, left as soon as possible.

The Joshuan connection was not openly acknowledged in the SAFE meetings. Occasionally, pains were taken to avoid comments which might expose the connection. Manuel, in presenting a treasurer's report, once noted that a printer was not pressing the organization for payment because he did not believe the organization was solvent enough. Manuel added, "God bless the printer." The printer, of course, was Joshua. The nearest anyone came to acknowledging the connection came from Guy after a newspaper article exposed the link between the Joshuans and SAFE. The dwindling attendance had been discussed with an air of frustration. Guy commented that, since there wasn't much time, SAFE should concentrate on those who knew about the prophecy and let the rest fend for themselves.

The Joshuan connection was slightly more openly acknowledged between individuals in the meetings. At one point, when a discussion topic was the shelter manager's course, Manuel turned to me and said that I should take the course so that I would have "something more" to tell people in the shelter. On another occasion, Guy noticed a button I was wearing supporting a presidential candidate. He said that he would support the same man if he thought there was much chance of an election taking place.

The shelter manager's course was held two weeks before the holocaust was to occur, after a strong sense of frustration with SAFE's efforts had set in. The first day of the two-day course was not observed. On the second day, a Sunday, the group of twenty-one (perhaps one third were believers) were given a review of the previous day's lesson, then tested on the material. The test was followed by a break which was interrupted by a simulated nuclear attack. People got into private cars and journeyed to a hotel where simulated conditions of shelter living were enacted.

Despite a good deal of gallows humor, the course atmosphere was relaxed and friendly. While the connection with the Joshuans was not openly announced, it was apparent that most of the people present were aware of it and some aspects of Joshuan ideology. Believers semiopenly discussed the ideology with nonbelievers but not in a proselytizing fashion. Just before the start of the simulation, a course leader publicly reminded believers that everyone there was "not a Bahai."

George remained active in SAFE long after others had lost interest and had begun to focus their efforts on book binding and other activities. The neighborhood meeting I attended with him occurred five days before the war was to begin. His presentation to the neighborhood organization was a brief statement telling where good, nearby shelters could be found. He added that a local fallout shelter plan would be distributed door to door. As he relinquished the floor, someone asked why the shelter plans were not being distributed with a local advertising newspaper. This was not possible



because the war was expected the day before the paper was regularly distributed. George listed cost and unreliability as reasons for not distributing the shelter plans as suggested. Neither the Joshuans nor the ideology were mentioned.

The distribution of the shelter plans began four days before the bombs were to fall. It continued sporadically until the evening of 28 April. Plans were picked up at the home of a print shop employee according to the convenience of volunteers. A large number of believers were involved in this effort. Several involved in the distribution were known to me personally from other contexts. I was unaware of any connection between them, the Joshuans, or SAFE. Their participation was limited to the distribution of the shelter plans.

The distribution had been carefully planned. Each volunteer was assigned a section of town and a suggested distribution route. It was emphasized that the plans were not to be put in mailboxes because this would violate the federal law. After a pause, the man who told me this said, "It probably won't matter anyway, but why make hassles for ourselves?"

#### Prison Trips

Most of the people who go to the prison, go regularly and are women. Edith Ann and her family are especially conscientious pilgrims. While fewer people attend the prison trips, they are no less important activities than Firesides or Feasts. Data were not gathered concerning behavior on these trips.

### Events Surrounding the Holocaust

The period around Joshua's date for the holocaust was a time of great stress for believers. Under these conditions, normal behavior tended to break down. Consequently much of what happened at this time is not relevant to a study of the Joshuans as a speech community. Most believer activity was frantic and focused on practical matters.

Those who went to Phil's shop after the Feast the night before the holocaust was to occur were literally kept in the dark as to the whereabouts of the shelter. Those of us who did not know the location of the promised shelter arrived early at Phil's shop where we waited for perhaps twenty minutes. One man speculated that we had been tricked, somehow, by movement insiders. When, at last, Phil's panel truck arrived, it was very dark. The truck backed up to the shop door; people were told to load their belongings and get in. Since there were no windows in the truck, it was impossible for passengers to determine the route. When it arrived at the shelter, Phil backed up to the door and everyone unloaded their belongings into the shelter.

Since the shelter was under construction, most of the night and the next several days were spent preparing it for the expected holocaust. Work was hampered by a lack of funds and because the shelter was a rented basement. Tenants in the upstairs apartments objected to late night noise, so loud construction projects were supposed to cease by ten o'clock. The landlord, while permitting some of his materials

to be used, had specified that some were not to be touched. Manuel attempted to assume control of the situation, but he soon found that, while people often commented that they wished he were around more to tell them what to do, they resented him when he exercised authority.

Most of the other Joshuan shelters were in the same condition. Joshua's shelter consisted of earth and rocks piled on his living room floor and a safe area where a rickety frame supported several hundred pounds of paper from the print shop. A sociologist observing the movement as part of another project, refused to enter one of the shelters for fear that the rocks and dirt on the floor above would cave in on top of her. While Edith Ann's shelter was probably the best prepared, a member of her family first stated openly that the movement had not been adequately prepared.

On the night of the anticipated event, a number of people expressed doubt that the war would start as planned. Some of the most stalwart believers, including Kim and George, were the most open in their doubts. Even Joshua reportedly "slept in his own bed" outside his shelter. It is tempting to generalize an inverse relationship between an individual's commitment to the faith and the seriousness with which he/she approached the prediction of the specific day. While such a generalization can be supported, it would probably not be accurate.

After the first date failed, at least two new days for Armageddon were set. As the dates came and went, interest diminished. Nonetheless, activities around the largest shelter continued for nearly three months and considerable construction work was done in

it. For a brief period, an elected set of officers organized preparations and controlled activities in the shelter in the event of a nuclear war. Joshua now teaches that something happened on the date he predicted to make the war inevitable. One is inclined to speculate that this is more in line with what many believers thought all along.

Authority clashes and bickering characterized much of the talk centered around the holocaust. Manuel and Jesse openly conflicted. Many who aspired to authority of one kind or another attempted to capitalize on the situation by presenting their reinterpretations of the ideology or attempting to use their special skills as an excuse for acting authoritatively. One of the most pronounced devices for claiming authority was the production of lengthy monologues similar to those used by Joshua in the Firesides and on other occasions.

#### Less Formal Settings

This paper has thus far concentrated on Joshuan behavior in situations which are clearly labeled as having Joshuan believers as participants and having a clearly defined relationship to the movement. The bulk of an individual Joshuan's time is obviously not spent in such formal situations. As pointed out earlier, the opportunities for interaction with fellow Joshuans on a less formal basis are somewhat limited. This is particularly true early in one's Joshuan career before one has an opportunity to learn which people are Joshuans and which are not. Because I was not in the Joshuans for long, my view of informal Joshuan communication is limited.

Anytime anyone acts as a Joshuan in a poorly defined situation, he runs the risk of a blown cover. When I introduced myself in a work setting to a woman I knew was a believer, her reaction surprised me although I had been discrete and no audience was immediately evident. She said, "I'm not ashamed [of being a Joshuan] but . . ."

This desire to cover one's identity was apparent in a number of situations including the SAFE affairs previously discussed. It was also considered something of a watershed in people's lives when they revealed themselves to a non-Joshuan group. Several believers who had not been in the movement long, dated events before and after they had informed their families or people at work.

Most Joshuans are acutely aware of the potential embarrassment they face in being labeled as religious nuts or cultists. This is often addressed openly. Manuel once jocularly introduced Joshua to a Fireside as "that crazy old man." There are also more substantial risks. In my work place, the three believers there complained of harassment by fellow employees. One individual, who holds a supervisory position, not only found himself bombarded with formal labor grievances at the time of the holocaust, but confidence in him was so eroded that his ability to do his job was severely impaired. Of course, as pressure mounted near the end of April, it was increasingly difficult for all believers to perform their jobs effectively.

Some aspects of the ideology are presented and meant only for believers. When revealing one's self as a Joshuan, these secrets may be endangered. Too, those associated with the revealed believer may be suspect in the eyes of others. Finally, the Joshuan ideology is

vast and complex. Those who reveal their beliefs in it should be prepared to defend it. If they cannot, they may find themselves misrepresenting it as Joshua believed I did on one occasion. In that instance, he believed that I had written a paper about the movement which misrepresented the ideology and the behavior of believers. The resulting harangue lasted several hours and made me very uncomfortable.

There are a variety of strategies for remaining undercover in a non-Joshuan world. Believers are almost certain to be recruited in informal situations. I was approached by a friend who discussed ideas peripheral to the ideology for some time before he mentioned the Joshuans or his connection to them. This same individual used the same strategy when he and I engaged in a prolonged discussion of the Joshuans and their ideology with co-workers. There was little chance that any of these co-workers would become believers, but it was important to determine whether or not they were going to be hostile.

Of course, Joshuans feel most comfortable displaying their affiliation to people they are sure are Joshuans. As far as Joshuans are concerned, those who have attended all or most of the Firesides are believers. When I began studying the movement, I was careful to tell believers that I did not expect to become a believer. Their responses were always that, if I went to the Firesides with an open mind, I could not fail to be convinced. Prior to the failure of the prophecy, it was assumed that even those who dropped out of the Firesides or who quit attending Joshuan functions remained believers. This may have changed; several prominent believers have defected since the prophecy failed.

One way to maintain one's cover when non-Joshuans are present is to avoid overtly Joshuan topics. This strategy was heavily relied on in SAFE meetings. Believers were able to communicate information among themselves without nonbelievers realizing it because certain topics or phrases had special significance to those familiar with the ideology. This method of covertly passing information is common. On one occasion, Edith Ann's daughter and I conducted a lengthy conversation in the presence of listeners by using this method. I doubt that any of them were aware of any connection between us and the Joshuans.

A puzzling strategy is simply to ignore Joshuan reality. I first became aware of this cover-up in a conversation with an informant concerning the ideology and my continued refusal to accept it. He expressed considerable disappointment in my failure to become a believer. The discussion moved to his plans for the holocaust and beyond. The conversation was interrupted. When it resumed, I asked a question about his plans based on an assumption that there would be no nuclear war less than two months in the future. To my surprise, he told me of plans for a house, a family, and a career all of which would be difficult or impossible following a nuclear war. One should not conclude that the man was weak in his beliefs. He remains a believer at the present time. He introduced me to the faith and it was he who found his supervisory position in jeopardy as a result of his convictions.

### Summary

It is apparent from the preceding description that membership in the Joshuans and continued recognition of one's self as a Joshuan does not necessarily entail belief in all aspects of the ideology. While one ought to avoid too much of a display of doubt--particularly about Joshua's ability to accurately predict a nuclear war--doubt was rather common. In fact, a number of Joshuan ways of doing things and seeing the world were threatened by the excitement surrounding the time predicted for the holocaust. While Joshua's disaster prediction brought people into the movement, it seems not to be what keeps them in it.

It is likely that a believer's sense of himself as a believer keeps up the membership. To be a Joshuan does not require one to believe everything Joshuans believe but to participate as a Joshuan. In order to participate effectively, it is important that one know the rules of the community. These include appropriate displays of belief and dedication to the faith. They also include speaking rules characteristic of Joshuans. The preceding description illustrates what some of those speech rules are.

The Joshuan speech variety relies heavily on an assumption of a shared knowledge of the ideology. Speakers need to know who shares the knowledge and at what levels it is shared. Although those who know substantial amounts of the ideology are assumed to be friendly and to believe in it, my experience as one whose faith was open to question indicated that some topics were off limits for those who



believe halfheartedly. The higher an individual's status in the movement, the more he/she is permitted to speak without interruption. Other speech behavior which enhance or mark prestige include displays of special knowledge of the ideology, questioning or altering the ideology, and questioning others about the ideology. Other speech markers of prestige and position may be present.

As we have seen, the Firesides are among the most persistent of Joshuan speech events. Many believers consider them vital to the life of the movement. It is through the Firesides that one learns the essentials of the ideology. Because the ideology is the foundation upon which the Joshuan speech variety rests, an examination of speech in the Firesides ought to produce further insights into the Joshuan speech variety. For most believers, Firesides are their earliest introductions into life in a Joshuan frame. No events are more securely framed as Joshuan, and no set of events call for more sustained behavior as a Joshuan than the Firesides. It is safe, therefore, to expect that believers learn many essential aspects of the Joshuan speech variety in the Firesides.

## Chapter 4

### ONE FIRESIDE

From the beginning, Joshua has emphasized the rational nature of his system. Informants generally describe the Firesides as classes in which they ask questions and receive reasonable answers from Joshua. My initial impression was that Joshua was surprisingly open to questions--even hostile ones. In fact, there seemed to be some expectation in the early sessions that people would ask hostile questions.

Early in my field work, I tended to describe the Firesides as a kind of Socratic dialogue. My overall impression was that Joshua did what he claimed to do. People responded to his claims by asking questions and by using their intellects to understand his answers. Because Fireside participants place an emphasis on the questions and because continued questioning counters the accepted notions of religious faith, this chapter examines the questioning in a single Fireside.<sup>5</sup>

The initial analysis of the Fireside transcript revealed that questions mark the boundaries of the Fireside and major divisions within it. The analysis also revealed that a variety of question types were used in the Fireside. Better put, the utterances marked or treated as

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<sup>5</sup>A transcript of the Fireside with codings for question types appears in the Appendix.

questions served a variety of purposes. The philosophers Grice (1975)<sup>6</sup> and Searle (1975)<sup>7</sup> demonstrated that questions as speech acts convey a host of meanings. It thus is possible to talk about kinds of questions and how they pattern in a speech event. In order to determine the patterns of the questions, I categorized those in the transcript according to a method similar to one used by Esther Goody (1978) to describe Gonja questioning strategies.

Goody (1978) visualized Gonja question types as positions on a circle placed depending on what a question is intended to accomplish in the social world. The various questioning strategies tend to fade into one another at their borders. Questions may be weighted according to whether a questioner wishes to show his control of or submission to the questioned. Purely informational and purely rhetorical questions are balance points between the weighted poles. Information questions seek only information; they show neither deference nor control. Purely rhetorical questions, according to Goody, have equal elements of deference and control, thereby bringing the weight to a balanced zero. Figure 1, a modification of Goody's diagram, represents the placement of the question types isolated in the Fireside.

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<sup>6</sup>Paul H. Grice, "Logic and Conversation," *Syntax and Semantics*, Vol. 3, *Speech Acts*, ed. John P. Kimball (New York: Academic Press, 1975).

<sup>7</sup>John Searle, "Indirect Speech Acts," *Syntax and Semantics*, Vol. 3, *Speech Acts*, ed. John P. Kimball (New York: Academic Press, 1975).

<sup>8</sup>Following Goody (1978), the terms *questioner* and *questioned* rather than the more conventional and less cumbersome *speaker* and *listener* are used. As Hymes (1972)<sup>9</sup> pointed out, *speaker* and *hearer* may not adequately describe the social reality of a situation. *Questioner* and *questioned* do a better job of describing the social state of the participants.

<sup>9</sup>Hymes, *loc. cit.*

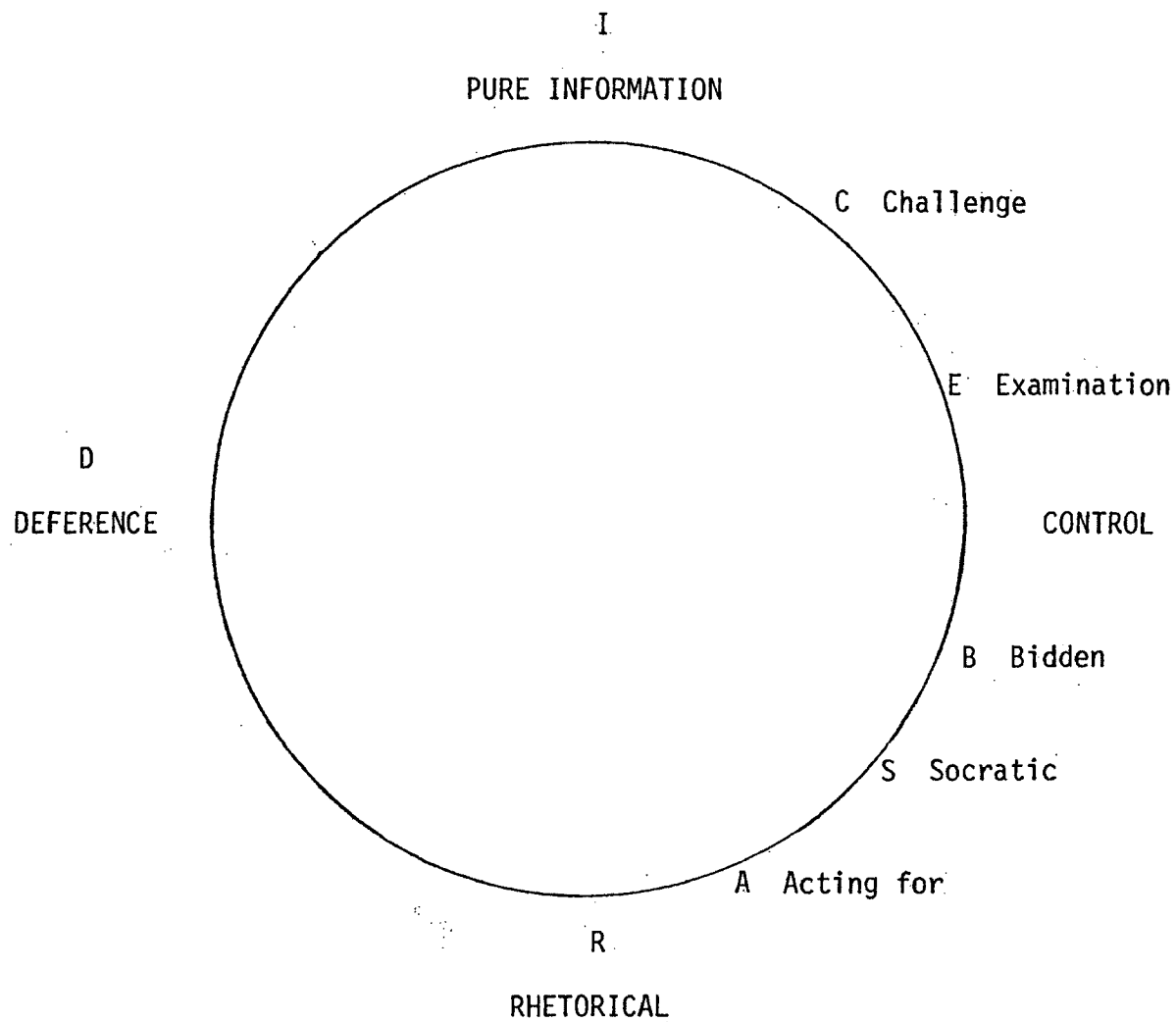


Figure 1. Diagram of question types.

Source:

Esther N. Goody, ed., *Toward a Theory of Questions in Questions and Politeness* (New York: Cambridge University Press, 1978), p. 27.

The capitalized words in Figure 1 are Goody's (1978) major categories. The lower case words are my categories. The individual capital letters are the word question codes. Although a variety of questions in the transcript (Appendix) have a control weight, none seems to be what Goody would call pure control questions, thus it is not coded.

### Explanation of Question Types

#### Posed Question (PQ)

The PQ is absent from the diagram because it is not directed toward anyone in particular. PQs function as determiners of the subject matter of prolonged discussions. In that sense, other kinds of questions may be contained in a PQ. To the extent that PQs state information a group will seek collectively, one might categorize PQs as a kind of information question. Whether marked as questions or as statements, PQs are treated as questions or problems to be investigated by the group. While PQs do not constitute division markers, they are always found at major divisions in a Fireside. Just as other types of questions may be subsidiary to PQs, PQs may be subsidiary to one another.

#### Information (I)

This is like Goody's (1978) pure information questions. A questioner simply wants to know some information he does not know. Because we are dealing with a limited social field, I questions from Joshua to initiates carry some control weight while those from initiates carry deference weight.

### Challenge (C)

A questioner challenges the authority of the questioned in some way. In many instances, initiates challenge Joshua's control and the validity of the ideology. On other occasions, Joshua turns the tables and asks questions which challenge the knowledge or validity of the conceptual framework of the initiates. In either event, the intent is to attack the credibility of the questioned. Questioners using C questions seek to diminish the status of the questioned.

### Examination (E)

These are similar to C questions in that a questioner believes he already knows the answer to his question. The questioned, however, is expected to produce an acceptable answer. Unlike C questions, in E questions a questioner demonstrates an assumed superior authority. A high status questioner gives a low status questioned an opportunity to enhance his status.

### Socratic (S)

As the name implies, a questioner assumed to have knowledge asks a question designed to lead the questioned to a predetermined conclusion. Unlike E questions, S questions do not call for a correct answer. They are posed in such a way that they cannot be answered in any but a limited number of ways without violating what is commonly held to be real or true.

### Bidden (B)

These questions function as commands. As such, they have the strongest control weight of any found in the transcribed Fireside. An expected response is not an answer but an action. When Joshua asks, "Will you hand me that Bible?" he is not looking for a yes or no response, he is telling someone to hand him the Bible.

### Deference (D)

Like Goody's (1978) D questions, those in the transcribed Fireside are intended by a questioner to demonstrate the social and intellectual superiority of the questioned. When a questioner offers such questions, he is demonstrating an inferior role.

### Rhetorical (R)

Like Goody's (1978) R questions, those in the transcribed Fireside expect agreement with a proposition. No response at all is often accepted as an adequate tacit agreement. Goody argued that these questions have a neutral balance or weight because, to call for agreement implies control, but willingness to ask an opinion of another implies deference which acts to balance the control weight. In the Fireside, R questions carry a slight control weight. Joshua builds a case and each affirmative response, assumed or actual, augments it. An aggregate of R questions, as Joshua uses them, moves a conversation in the direction of control by the questioner. At times, Joshua uses R questions so frequently that it is difficult to tell if they are genuine questions or only habitual punctuation marks.

### Acting For (A)

While these questions are present to some degree in the transcribed Fireside, they are not especially significant in the analysis. When a speaker uses them, he speaks a question originally spoken by another. Initiates, for example, occasionally read passages from the Bible in which Biblical figures ask questions. Joshua, on the other hand, may role play the Biblical or historical figure for dramatic purposes. These questions derive their control weight largely by an assumption that the person spoken for has a special status.

### The Analysis

The single Fireside analysed herein is but a segment of a total Fireside sequence. Joshua intended this portion to be the third Proofs session. As Chapter 5 demonstrates, this session comments on and is commented upon by the other sessions. This analysis can only be meaningful if it is understood that believers are brought into the faith by the entire Fireside sequence rather than an isolated Fireside.

In one sense, an individual Fireside is analogous to an act in a play. Divisions within each Fireside may be likened to scenes and each Fireside sequence requires particular performances. Joshua knows how the play is to end and he knows his lines. Unlike a play, however, most of the participants do not know their lines before they speak.

### Section I: Any Questions?

When Joshua opens the Fireside with "You got any questions?" (Appendix, p. 103), he is posing a question. If PQs have a control



valence, this surely has a low one because it offers an opportunity to anyone to pose a question. It presupposes that people have questions appropriate to a Fireside--and some idea what they are. Because this wasn't the first Fireside, it was assumed that people had been to other Firesides, thus the Fireside began more deeply within the Joshuan and Fireside frames than did previous Firesides.

While it takes time to clarify Shirley's question, she eventually poses the question which controls the first section of the Fireside (Appendix, p. 103). To restate her question succinctly, she is asking, "Isn't there a danger that believing nuclear war is imminent will help cause it to happen?" This implies a challenge to the basic Joshuan belief that a nuclear war is inevitable. It also challenges the supposed consequences of being a believer. Shirley is obviously saying that she does not yet consider herself a believer.

Joshua begins by dealing with Shirley's posed question via an S questioning strategy. In the main, he reiterates his point until Shirley ceases to act in a challenging fashion and begins to give consistently positive answers to his R questions. Once this is accomplished, Joshua takes control of Shirley's PQ and, on page 112 of the transcript, restates it for her. When he says, "And now, getting over to power," he is asking, "What is power?" He thus provides a new PQ within the scope of Shirley's.

This constitutes an upgrading of Joshua's control because it allows him to determine the flow of the topics for the rest of the section. Joshua again deals with the question Socratically. By page 116 of the transcript, Shirley is asking D questions and is responding

automatically in the affirmative to Joshua's R questions.

Through most of this section, Shirley treats her encounter with Joshua as a dialogue in which other members of the Fireside are not expected to participate--despite Joshua's efforts on pages 105 and 106 to include the rest of the initiates in the discussion. Shirley displays a lack of understanding of one of the rules of speaking in the Fireside frame. A possible effect of the rule requiring dialogues to be between Joshua and the entire group is to dilute or sidetrack any argument Shirley might present.

The length of Joshua's utterances in relation to other speakers tends to increase as a disposition of the two sub-PQs is approached. As the final disposition of the overall PQ is approached (p. 117), Joshua begins a long discourse which is not rooted in the everyday world, where the discussion began, but in the religious, historical world of Moses and the Pharaoh. This is delivered with a somewhat heightened emotional tone. Once the discussion moves into the religious realm, it does not leave it until the end of the Fireside. Shirley soon finds herself responding to Joshua's fairly lengthy statements in the religious realm as if they were short S questions in the realm of every day. By page 119, Joshua is ready to talk about something greater; he poses a question.

## Section II: Something Greater

Like Shirley's PQ, Joshua's PQ needs clarifying. It eventually boils down to, "What is the nature of the antichrist?" With this PQ, there can be no question of rooting the discussion in the everyday world. The Fireside is now securely in a religious frame and religious

evidence is appropriate. This, of course, is an extension of the situation in the previous section.

As in the previous section, Joshua's utterances are fairly short at the beginning and they become progressively longer at the expense of student utterances. He does not, however, begin with utterances that are as short or as moderate in emotional pitch as those used to begin the first section. By the end of Section II, he speaks longer and at a higher emotional pitch than at any point in the first section.

Unlike the first section, where initiates are invited to freely participate, their active participation is short in the second section. The students do not ask questions of Joshua. Joshua stridently asks E questions of the students. This forces the students to answer Joshua's questions on the basis of what they know of the ideology, particularly that learned in previous Firesides.

Once the students have demonstrated that they do not know all the answers to Joshua's questions, he leads them to the written word: first to his writings and then to those of Jeanne Dixon. Finally, the students are asked to read from the Bible. Once this activity begins, student utterances are limited because much of what they say is scripted for them in the Bible and by Joshua's choice of which passages he considers appropriate to his PQs.

When the Bible reading begins on page 128 of the transcript, the questions are nearly all B questions from Joshua as he directs students to find and read Bible passages. Because students are obviously unfamiliar with the Bible, they are forced to ask D questions

in response. These interludes in the now rather smooth flow of the program seem to irritate Joshua. Even questions showing deference to his bidding are not completely appropriate to the Fireside frame.

Joshua is even more irritated by occasional interruptions which stem from his everyday life. On page 139 he not only is forced to deal with his wife's entrances and exits, he is also forced to submit to a C question from her on a subject not related to the Fireside. This episode constitutes not a mere keying down of the frame but a near keying out of it. Perhaps Joshua is able to re-establish the frame as quickly as he does because students can easily frame the setting (Joshua's home) and the key participant (Joshua's wife) as powerfully Joshuan. Joshua says that it is to avoid these kinds of interruptions that he moves the Firesides to his basement.

### Section III: The New Messiah

Like the earlier sections, this one begins with a lower emotional tone and shorter utterances than were common near the end of the preceding section. It then moves to a higher tone and longer utterances than were present before. Student participation declines and guided Bible reading constitutes their only speech for long periods.

The new PQ is substantially different from earlier PQs. This one is stated by Joshua near the end of Section II as an E question: "How are we gonna tell this promised one from God when he comes?" (p. 147). Within the Joshuan framework, this is a complex and rather cryptic question. A few sentences earlier, Joshua indicates there are three promised ones expected to come in our time. Furthermore, Shirley's correct answer to the E question, that the promised one

will be known by a calling card, indicates that the PQ contains four subsidiary questions. In order to determine who the promised one is, it is necessary for those present to examine his (or their) name(s), date(s), places(s), and professions(s).

The confusion surrounding the calling card is heightened by a move downstairs immediately following Shirley's demonstration of her ability to understand the implications of the calling card (p. 147). This results in a temporary keying into discussion of matters of immediate concern. It takes Joshua several tries to re-establish the appropriately heightened Fireside frame.

The enigmatic and complex nature of the PQ infuses the entire section and makes it extremely difficult to analyze. The four aspects of the calling card are partially treated as PQs. In spite of what might have been expected, there is little or no break between the treatment of one aspect of the calling card and another. On page 161 the profession of the promised one is dispensed with a rhetorical "See?" as Joshua marks the event. There is no negotiation of an appropriate new PQ and students are not given a chance to respond whether or not they see.

On page 222, the PQ is less clear. Here, Joshua forms a new PQ in the form of a statement as if it were a subsidiary PQ to the problem of the promised one and no PQ really was needed. The new PQ is, "And now it'll tell ya about what the branch [Abdul Baha] is gonna do." This is presumably legitimate because the original PQ was based on an assumption that there were three promised for the modern day. What is being sought in this section is not a single

promised one but the important individuals for the time established to be the Bahai era.

While it is unclear in the following discussion what Abdul Baha is going to do in his role as the great branch, it is clear that Joshua has an important role in whatever that branch does. Indeed, it is difficult to differentiate Joshua from the branch. It is here that the PQs stated in the Fireside are overridden by a larger PQ which motivates everyone to attend the sessions: is Joshua who he says he is?

This section is not characterized by many questions, but some that are present are rather striking. On page 152, Joshua asks the students a C question, demanding to know if any of them dispute the birthplace of Christ. This amounts to a reversal of the roles evident in the early part of the Fireside. Unlike Joshua in the first section, the students do not take up the challenge. The bulk of the questions surrounding this C question are those we would expect, namely R and B questions.

From time to time, B, D, and I questions appear in the transcript. These tend to fall into patterns familiar in the preceding section except that interludes of questioning of various kinds are spread more randomly through the section rather than clustering as at the first. E questions are also slightly different than those in the earlier section. The E questions in Section III are apt to be more answerable and delivered in a more pleasant tone. They are more apt to enhance the prestige of the questioned than the E questions in the earlier section.

On page 202, Joshua follows an extremely emotional monologue on the most mystical subject of the night with a rather ridiculous S question to Faith: "Would you sell yer life fer a million dollars?" The discussion which follows contains an even more ridiculous imitation by Joshua of a cow. This is contained in a larger discussion in which Joshua attempts to establish the importance of using one's intellect. The purpose of this episode is unclear. Perhaps it is intended to flush out the unbelievers in the group. If so, it works in that it prompts Dan and Karl to ask mild C questions. The point may be that the intellect is useful but questioning God is silly. It may also constitute a keying down of the frame in anticipation of the end of the section, even though it is yet a long way off. An easy explanation is that this is an elaborate device to pick up flagging student interest.

This section ends with a question similar to the one which began the Fireside, "Any questions on any of this?" Unlike the earlier question, this one is limited to the immediately preceding material. Perhaps, more importantly, it refers to the PQ which marked the beginning of this section. Instead of being asked for questions which might pertain to the Firesides, students in this final question are being asked to ask only I questions which will strengthen their understanding of what Joshua has just said. Their attention is focused on the final monologue in which Joshua has linked himself with other promised ones of the Bahai era.

#### Section IV: Almost Any Questions

Of course, the question which ends Section III acts as the PQ for the final section. Since a question calling for questions led into the Fireside, it is not surprising that a similar question leads out of it. In this last section, the trends in the earlier section are reversed. Joshua becomes increasingly less long-winded. Student participation increases and is more spontaneous. The students are permitted to add new information as long as it supports the ideology. The subject of the discussions moves from the realm of the religious and the metaphysical to everyday topics such as the next meeting and preparations for an upcoming camp out. Whereas in the earlier sections, Joshua's increasing level of control lent structure to the proceedings, his loosening control here results in a collapse of structure. By the time people are ready to leave, the talk has become a cacophony of private conversations.

This section has its rules, however. Deference to Joshua and the ideology is still expected. Dan's question on page 236 evokes a more harsh response from Joshua than earlier (p. 204). In each instance, it implies an attack on the facts Joshua uses in the logic of his case. Joshua is less willing to tolerate an attack in the final section than he was earlier. All subsequent questions to Joshua are deferential and of a kind which allows him to expand on the ideology.

Joshua still expects to dominate the air space. When Manuel and Betty attempt to begin lengthy discourses, Joshua chokes them off and begins one of his own. It is permissible to talk at length and add bits of information which support the ideology, but it is not all



right to upstage Joshua on such matters. It is Joshua who controls the speech within the Fireside as long as it is in session and it is he who calls it to a close.

#### Summary

In the preceding analysis, it is possible to see some of the speech patterns which characterize the Fireside. Joshua's control over the students and the way they talk increases as the Fireside progresses. One result of this control is that the talk becomes more structured and less random over the course of the Fireside. These trends are marked by a general decrease in the number of questions and a tendency for them to take on increased control weighting when asked by Joshua and increased deference weight when asked by students.

Reference to the everyday world disappears by the end of the first section and is replaced by talk which refers to the world of religion. These trends show signs of reversing near the end of the third section. In the fourth and final section, the reversal is striking. This reversal does not, however, result in a return to the situation which characterized the first part of the session. Rules seem to have been established which one might expect students to bring with them to the next Fireside.

The structured sections within the Fireside reflect the larger structure in many details. In them, talk begins in a relatively unstructured and uncontrolled fashion. Joshua gradually increases his control and the length of his monologues until shortly before he has finished with the PQ question. There follows a brief period in which

students increase their participation slightly under the rules which came into effect in the course of the section.

The argument which is presented to answer each of the PQs is presented as a sound and rational attempt to answer the PQs. The patterns of speech, however, tend to exclude the students from the investigation as the Fireside progresses. By the second section, the investigation is really Joshua's; the students, with occasional exceptions, are passive spectators. By the third section, Joshua's logic has become extremely hazy. It is not even clear what question is being investigated. The question posed in the final section is amorphous and not intended to spur investigation. Like the opening question, it is intended only to precipitate talk within the framework and, therefore, may not even be a genuine PQ.

The early sections of the Fireside are interspersed with brief interruptions. These are not part of Joshua's plan. It was previously noted that they remain within the Fireside by virtue of the common setting and the common participants. Perhaps it is more accurate to say that these are in the Joshuan frame but that they constitute a quick keying out of the Fireside. As such, it can be argued that they constitute brief, random examples of what life in the Joshuan frame is like for the initiates once they have completed the Firesides and have become full-fledged Joshuans.

The speech of Manuel and Betty throughout their Fireside participation is much like that which occurs in the episodes just mentioned. Because they are long-term believers, one might contend that they no longer see the Firesides as distinct from the larger

Joshuan frame. Both spontaneously volunteer ideas as they occur to them. A comment of Joshua's frequently leads them to suggest some new insight into the ideology. Although Manuel does not challenge Joshua, he corrects him when Joshua misstates something. Unlike the other students in the Fireside, Manuel and Betty do not act uncertainly about the Fireside speech rules. They need to polish their understanding of the speech rules, however, because they talk longer than Joshua and interrupt the discussion flow that Joshua has planned.

The Fireside does more than convey information about the ideology and offer proof of its key points. The students practice behaviors appropriate to Joshuans including proficiency in reading the Bible, acting as a group of students rather than contentious individuals, and interpreting events in the Fireside as religious. They learn key words and phrases which will have special significance for them as Joshuans: names of important Bahai figures and terms such as calling card, antichrist, and promised one. Although many of these words are ordinary English, they assume new meanings for the initiates. The students learn and practice speaking rules as a Joshuan in Joshua's presence. They become familiar with the people they can identify as fellow Joshuans and with their roles in the movement. The students may backslide before the next meeting, but they will be further into the Joshuans than at the start of this session.

## Chapter 5

### THE TOTAL FIRESIDE SEQUENCE

A description of the Fireside sequence is necessarily a good deal more tentative than the description of a single Fireside. This is true, in part, because there is simply too much material to allow the kind of intensive analysis used for the single session. Immense as the body of information is for the Fireside sequence, it contains gaps. In one instance, the tape recorder failed to record. In others, the recordings are poor. In still other cases, no attempt was made to record sessions and parts of sessions. The result is that there are a fair number of holes in the record of the Fireside sequence which can be filled only from field notes, memory, and informants.

A possible second problem is that the recordings are not of a single Fireside sequence. Parts of two sequences separated by seven months are recorded on the tapes. While this may mean that two distinct things have been recorded, it also provides a useful check ensuring that the Fireside sequence is stable over time. Fortunately, there are recordings of overlapping sessions. From these it is clear that, except for minor changes, most likely due to the personalities of participants, the Firesides are a very stable feature of the movement.

Believers generally divide the Fireside sequence into two parts. The first part, which contains the transcribed session, is known as the Proofs. The second part, which deals with the Biblical book of The

Revelation of St. John the Divine, is known as Revelations. The two parts of the Firesides have a substantially different character. The Revelations sessions seem to contain two additional subdivisions which are not openly acknowledged by believers. The first Revelations session, instead of dealing with The Revelation of St. John the Divine, deals with Bahai writings and lore. The final session deals with The Revelation of St. John the Divine but is structured differently from other Revelations sessions.

There are four (occasionally five) Proofs sessions. The one usable recording of a Proofs session is transcribed in the Appendix. This was the next to the last session in the group. It paves the way for the culmination of Joshua's argument in the proving of his claims. As Proofs implies, Joshua's aim is to build a logical edifice which proves that he is who he says he is and that his interpretations are valid. This makes the concluding session especially important. Joshua warns the initiates not to miss it.

The emotional tone of the Proofs sessions tends to rise as the final meeting is approached. The process is similar to that noted in the transcribed Fireside. In the first and second sessions, students more or less talk freely. They are encouraged to voice disagreements they may have with the ideology. In some cases, students come prepared to do battle with the ideology. This seems to be what Shirley was doing in Section I of the transcribed session.

Joshua always expresses a willingness to listen to and confront these challenges. With each succeeding session, however, the time he is willing to spend with such challenges diminishes. There is no record of a challenge being seriously considered after the sessions

move to the basement. Following the move recorded in the transcript, all of the formal portions of the Firesides were held in the basement.

Student-posed questions are most apparent in the first session. A fair amount of time is spent in introductions and with student concerns. Joshua's main purpose is to review Bahai beliefs and the succession of manifestations leading up to Baha'u'llah. Students are familiarized with the general idea that the Bible predicts manifestations according to their calling cards. The relationship of the pyramid to the chronology is discussed briefly and various mathematical computations are made on a chalkboard to show that these predictions are mathematically correct. Students challenge these explanations from time to time. Their challenges frequently become PQs which lead to digressions and further explanations from Joshua.

Once the Bahai chronology is established, the remaining Proofs sessions follow it in a rough sort of way. Although some of the less familiar manifestations are slighted, proofs for Mohammed, Christ, Baha'u'llah, and Joshua are presented in detail. When other manifestations such as Buddha or Krishna are mentioned, Joshua asserts that he can produce similar proofs for them, but he is skipping them due to a lack of time and student interest.

By the final session, student participation is almost nonexistent. Joshua's proof of his own place in the Bahai chronology amounts to a virtual nonstop oration. The tone is very emotional, particularly in the parts which deal with his expulsion from the faith and his incarceration. Both events obviously hurt him deeply. The last Proofs session concludes with Joshua telling those present that they have been guided by God to be there and that if they commit themselves to the faith,

their futures will be glorious. It is up to each individual to use his or her intellect to make the correct choice. As people leave the session, Joshua hugs or shakes hands with each one.

After this Fireside meeting, the group I had begun with and another were joined. According to Joshua, the two groups had reached the same point in the Fireside sequence. They could, he said, be handled more efficiently as a single group. Despite the lack of familiarity between the groups, our first meeting together (dealing with Bahai texts) had a remarkably warm and relaxed atmosphere. The tape recording of the session shows that Joshua's control over all aspects of the meeting was relaxed. While the express purpose of the meeting was to read and interpret parts of two brief documents by Baha'u'llah and Abdul Baha, the talk flowed over a variety of subjects. Joshua told stories and personal anecdotes about events and people in the Bahai faith. Students frequently interrupted with questions and comments which were friendly to the faith in general. Except that there was no attempt to guide the conversations or to cut them off, the talk was much like that in the final section of the transcribed session (Appendix).

The overt purpose of the Bahai session is to transmit and justify the reasons for the differences between Joshuans and mainline Bahais, based on sacred Bahai texts. It also functions as a kind of resting place before the Firesides move into the more difficult work of interpreting The Revelation of St. John the Divine. While the previous sessions are long and filled with comparatively difficult concepts, this session is short and light. Joshua promises that at the end of the transcribed session (p. 244).

Since the Bahai session is the one session that deals exclusively with Bahai materials, it gives students a chance to explore their newly acquired status as Bahais. People act as if they are committed believers. Aside from an occasional B question from Joshua, only D and I questions appear. No one challenges any aspect of the ideology.

All of the succeeding Firesides deal with The Book of Revelation of St. John the Divine. The order of business is to read a passage and interpret it. Most of the talk follows a cycle.

Joshua: Read the next line, please.

Student: (Reads a sentence, phrase, or key word.)

Joshua: (Stops the student--often in midword--to repeat an important phrase or key word, and asks for comments from the group as to the meaning of what was read. Joshua frequently calls for these comments in the form of E questions.)

Students: (Most of the students make hesitant efforts to answer.)

Joshua: (Pronounces the answers correct or incorrect and lectures at varying lengths about the meaning of the passage. When the lecture is finished, Joshua restarts the cycle by naming a student and bidding him or her to read on.)

Examples of this cycle appear in Section III of the Appendix. In Revelations, the cycle flows more smoothly, however, because the students have come to expect this kind of recitation and they now are proficient in carrying it out. Whereas in the transcribed session this cycle is an occasional phenomenon, it dominates all but the first and last Revelations sessions.



Students have more opportunity to talk in the Revelations sessions than they did in the Proofs sessions. In large measure, what they say is a recitation of Bible verses and the responses they have learned to give to Joshua's questions; however, they also have an opportunity to ask questions and make comments about the material being read. These often lead to tangential discussions and brief discourses from Joshua.

The Bible study and the digressions are used to show a link between The Revelation of St. John the Divine and atomic warfare. Biblical passages are presented as metaphorical representations of some aspect of the impending holocaust. The metaphors are clarified and expanded in the discussions and attempts are made to apply them to the individual knowledge and experience of the students. Discussions at the beginnings and ends of sessions are often open group speculations about the meanings of current events in light of Joshua's teachings. Joshua always presents the accepted interpretation.

The questions involved in the dialogues are neither C questions nor PQs. The questions assume that the ideology is valid and that it contains whatever answers are being sought. Investigation does not play a part in finding answers to questions. Many of the questions take the form of asking, "Does my interpretation fit with the ideology?" Joshua responds by explaining why a student's interpretation does or does not fit. It is possible that, in some cases, Joshua accepts or rejects interpretations less on the basis of his conception of the ideology than as punishments and rewards for student behavior.

Joshua says his explanations are "clear as crystal," implying that they do not need to be investigated further. On several occasions, Joshua tells his students they must learn the material he is presenting

so that they can teach it in order to "fulfill the stations God has chosen" for them. In other words, the truths are to be learned from Joshua, not discovered through investigation.

The content and higher level of structuring sets the Revelations sessions proper apart from the Bahai session, although they are similar in tone. While the Proofs sessions are structured for dramatic purposes, the structure of the Revelations sessions is determined by the structure of the text being studied. The sessions always begin at the first of a chapter and end at the conclusion of one. Unlike the earlier marathon sessions, the Revelations sessions last about three hours and cover two or three chapters. There is no prescribed amount of material to be covered. Joshua repeatedly tells people that the pace in this part of the Firesides is up to them. The sessions draw to a close with Joshua saying, "It is 10:15 now. I hate to keep you past eleven. Do you want to start another chapter?"

This, of course, is all part of a lowered emotional pitch. The students converse with each other and with Joshua during breaks and interruptions. Students occasionally tease Joshua and joke with him about his quirks: the way he pronounces words or his pet phrases. In many ways, Manuel's speech in the transcript is more appropriate to Revelations than to Proofs.

My observation was interrupted in the middle of Revelations for seven months. The first Fireside sequence I attended was attended by a dozen regular students; the group in the second session contained only myself and two other men. During the second period of observation, the atmosphere was more restrained. The students were carefully deferential to Joshua. This may have been due to the date of the holocaust only

weeks away or to the different personalities present. The earlier group contained several vivacious and attractive women as well as several men with outgoing personalities. In contrast, the men in the second group were shy and inclined to be taciturn. Several members of the earlier group were long-term believers and others eventually became committed to the faith--even assuming leadership roles. The men in the later sessions never played a major role in movement activities.

The relaxed, jovial atmosphere of the Revelations sessions is occasionally and briefly interrupted. These are prompted by an overtly challenging question or by a backslider's return to the Firesides. In both instances, Joshua assumes the dramatic stance typical of the Proofs sessions and delivers a longer monologue than is normal for the Revelations session. In three observed situations that involved backsliders, Joshua's lecture contained six assertions.

1. The movement has no dogma. There is nothing to join and no dues to pay. There is no personal gain for Joshua. He merely wants to help people discover the truth.

2. The Bible and other sacred documents prophesy a second Jesus who will "destroy the antichrist with the breath of his mouth." Joshua fulfills those prophecies.

3. Joshua's proofs are based on reason; they appeal to the intellect.

4. The only way to discover God's will is through scientific investigation. Those who question Joshua's interpretations fail to think scientifically; they are blinded by their emotions and the "bullshit" of other religions.

5. Those who come to the Firesides have been chosen by God to

be there. It is up to each individual to decide whether or not to accept the opportunity.

✓ 6. Once the truth has been demonstrated scientifically, God expects one to believe absolutely.

The assertions are first heard in the last Proofs session. Prior to the end of the Proofs session, only the claim that the movement lacks formal organization with materialistic motives is made. The monologue containing these assertions is always presented to the group as a whole, not to a returning individual only. In my case, I wondered if the speech was directed toward me--or was it a part of the evening's program?

Since these assertions are only made when proof of the faith has been substantially completed, it is safe to say that Joshua considers them the basic elements of the faith. Judging by the manner of presentation, the point is not to castigate those returning for falling away, but to remind them of what they almost gave up and welcome them back to the faith.

The last Fireside session is similar in many ways to the other Revelations sessions. As in other sessions, students expect to read and be questioned about the text. However, this session deals exclusively with the *first* chapter of The Revelation of St. John the Divine. According to Joshua, he prefers to leave the first chapter until last because it is easier for students to understand it after the other chapters have been interpreted. This session is also more tightly structured, almost in the manner of the Proofs sessions. As in the Proofs sessions, the emotional pitch begins at a relatively low level then gradually rises as the end of the session approaches. Like the last of the Proofs sessions, the conclusion occurs at or near the emotional high point.

Besides reading the Bible, Joshua takes care to repeat the assertions reserved for backsliders. As in the Proofs, Joshua does nearly all the talking. When there are digressions in the last Fireside, they are initiated by Joshua and seem to be planned as part of the program. It is obvious that, as in Proofs, this session needs to cover a prescribed amount of material. There is no room for the relaxed pace of the other Revelations session.

The last Fireside differs from the Proofs sessions in that it is dominated by reading; however, the structure of the text is not dealt with passively. The text is manipulated to justify parts of the program which are not inherent to the text. For example, near the end of a chapter of The Revelation of St. John the Divine, it states that, at the time of the millennium, a new name for God will be given to the truly chosen people. Joshua then produces several pieces of paper on which a word is written in large Arabic script. Joshua says that the word is the new name of God as given to Baha'u'llah. He instructs the students how to say it. Students, he says, should frame the piece of paper and put it in a special place. The new name should be used whenever one addresses God.

As in the transcribed session, the last session is marked by Joshua as nearing the end with the question, "Are there any questions on any of this?" Like the similar question at the end of the transcribed session, this is not intended to produce any probing questions. In short, the question is rhetorical. After all, Joshua has just completed his proofs and explanations which are as "clear as crystal." The students do not have questions until Joshua moves the topic to opportunities

for further study. They ask for the dates and times of Deepenings, new Fireside sequences, and so forth. Once this information has been conveyed, Joshua hurries the proceedings to an end. People thank him profusely and leave.

The last session hearkens back to the first one. In both, questions are a dominant concern. Unlike the first session, however, the last represents questions as dangers to be combatted. Much time is spent stressing a need to remain steadfast in one's faith. Attention is given to a passage in which Jesus castigates lukewarm believers. At the same time, other passages are examined which show that doubts are to be expected and even Christ's most dedicated disciples denied him under stress. It is emphasized that many people on the outside will have difficulty believing as do the students. Joshua said, "It is so hard to believe in me unless you have the *privilege* of sitting at my feet, like you men."

#### Summary

The two main parts of the Fireside sequence are different in structure and content. The subject matter of the Proofs sessions is dominated by an evolutionary theme which is duplicated in the structure of the sessions. Within Joshua's script, as in the plan of God as seen by the Bahais, it is assumed that people normally behave counter to the master's will. By using their minds to learn and understand the master's teachings, they reach a point of enlightenment. They then begin to strive to do the master's will. They no longer have doubts about the master's teachings.

The Revelations sessions begin at the point of enlightenment; within them there is little change. Unlike the Proofs sessions, in which something new happens every session and each is different in form and substance, the Revelations sessions repeat the same format time after time. For skeptical observers, this makes them monumentally boring. For those who had become enlightened in the Proofs, they represent life in the faith at its richest.

Since it is the timeless plan of God which is unfolding before the newly initiated, even the subject matter of Revelations is motionless. Interpretations of the text lack any chronological order. Often a passage interpreted as pertaining to the present or future is followed by one Joshua explains as having to do with the distant past. Truth is not to be investigated by genuine believers; it is to be sought at the one true source--where it is given freely.

The sessions at the beginning and end of the Revelations sequence are transitional. In the first Revelations session, individuals have just moved from a state of unbelief to belief. The session gives them a chance to practice the behaviors appropriate to their newly found status. Now that they are believers, Joshua can trust them with freedom. He is sure that they will behave appropriately without any restraints.

The last session smooths the transition back into the real world. Believers are instructed about how to function as believers without regular reinforcement from the Firesides. Not only are strategies of thought and belief suggested, but the structure of the session suggests the more active conditions of the world at large. As in the

outside world, the last session contains obligations which must be met and timetables which must be kept. Like the outside world, the final Fireside is characterized by change. The changes, however, are within the confines of the faith. Initiates are thus given a final lesson in how to act as believers in a world in flux.

In a rather rough sort of way, the entire Fireside sequence replicates the patterns seen in the transcribed session and in its individual segments. The first few sessions rise in emotional tone as Joshua increases his control over the talk. When the peak of the crescendo is reached, there is a period of lessening control in which the students practice the behaviors they have learned in a setting of reduced structure. In the last session, problems of concern in the everyday world are again dealt with. The manner is somewhat similar to that found in the last segment of the transcribed session. In the transcribed segment, some issues are outside the range of Joshuan ideology. In the last session, the issues of everyday life are subject to the necessities of the faith rather than the other way around.



## Chapter 6

### CONCLUSIONS

The Joshuan speech community is new and in the process of defining itself. As might be expected, the linguistic varieties of the Joshuans are not subtle or efficient (Hymes 1972,<sup>10</sup> Gumperz and Hymes 1972). In the fallout shelter manager's course, no code was available to tell believers that everyone present was not a Joshuan. It was necessary to speak openly and in plain language. For believers, making the situation known implied a need for restrictions on their communicative behavior.

A second feature of the Joshuan speech community, which may also be a function of its youth, is that it is a sometime thing. Joshua emphasizes this when he says that there is nothing to join when one becomes a believer. In other words, there are no permanent symbols of membership or outward acts which must be performed. People can and do enact the community in appropriate situations whether they are carefully labeled, formally planned events or chance encounters with fellow believers. Membership, however, is not to be expressed in every situation. The Beast, of course, is symbolic of the world outside the Joshuans. The assumed threatening nature of the Beast and occasional practical need to hide from it are openly discussed by

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<sup>10</sup>*Ibid.*

believers. Thus in one sense, failure to display one's membership in the Joshuan community can be seen as an affirmation of faith. Indeed, knowing when and when not to display one's Joshuan ethnicity is an important skill for speakers of the Joshuan speech variety.

There are also pragmatic reasons for avoiding a display of Joshuan identity. The boundaries between the Joshuan community and the larger community are permeable. Not talking as a Joshuan is frequently helpful in finishing the business at hand. Furthermore, the hostility of the Beast is not all imaginary. The world does, occasionally, deal harshly with those it categorizes as religious cultists. Since peer pressure is all that enforces membership in the movement, it is easy to drop out. Those entertaining doubts may drop out temporarily or permanently. When they do, they are proficient in the speech varieties of the larger community.

Because of the part-time nature of the community, how people frame a situation is critically important. For Joshuans to talk correctly, they must be able to frame situations as appropriate or inappropriate to Joshuan talk. It is easy to key situations as not appropriate to Joshuan talk. This may be as simple as talking about matters to which Joshuan ideology is not relevant such as the weather or the price of food.

When I was discussing the ideology with an informant one minute and his long-range plans in a world not faced with catastrophe the next, it appears that I took control of the keying mechanisms. As far as he was concerned, the frame ceased to be appropriate as a Joshuan display.

Probably I was aided in my effort to key a frame change by his perception of me as a friendly nonbeliever.

Because the Joshuan speech community is based on a shared knowledge of a highly complex ideology, it is possible for nonbelievers to become part-time members in the speech community with a small amount of knowledge. All nonbelievers need to do is talk appropriately about a particular aspect of the ideology in collaboration with someone who knows the ideology and the speech rules in the Joshuan community. While the conversation is in progress, a nonbeliever is participating in the Joshuan speech community. This implies that, at times, most of the people in Joshua's home town participate in the Joshuan speech community.

The city council and civil defense officials discussed nuclear war preparedness with believers in ways that were appropriate to a more broad understanding of the ideology. Those who attended the SAFE meetings, shelter manager's classes, and came as guests to Feasts participated even more fully in the Joshuan speech community. This aspect of the movement partially explains why I was always treated as a believer unless I explicitly denied my belief.

In order to function effectively in the Joshuan speech community on a sustained basis, it is necessary not only to have a thorough knowledge of the ideology but to have an understanding of the status of individuals within the movement. One needs to know what questions can be safely asked of Joshua and how to word them so that they are appropriate. Since important individuals, such as Manuel and Jesse, can ask a broader range of questions than new initiates, it is important to know one's position as well as theirs. Knowing when, where, and with

whom it is appropriate to discuss doubts and reinterpretations of the faith is critical to full participation in the Joshuan speech community.

Chapter 3 discussed a range of situations wherein the Joshuan speech variety can be displayed. It also discussed constraints on displaying Joshuan speech and how the speech varied from setting to setting. From the description, it is clear that not all situations imply the same level of Joshuan ethnicity.

Chapter 4 described a single Fireside--a situation which, for believers, was intensely keyed inside the Joshuan framework for behavior. The description revealed a variety of keying levels within the individual Fireside. In addition to communicating the ideology, this session gave training in the norms of communication of the Joshuan speech community.

In Chapter 5, it was noted that the transcribed Fireside was a part of one or two broad divisions in the total Fireside sequence. Each division was keyed differently. It was also noted that the patterns of speech which characterize the various keyings in the Firesides seem to recur. The pattern which characterizes the subdivisions of a single Fireside characterize the session as a whole. The same pattern is roughly duplicated when the total Fireside sequence is viewed as a unit. Having described the movement, the problem becomes one of explaining how the Firesides enlarge and maintain the Joshuan speech community.

When people go to their first Fireside, they have already agreed to frame their behaviors and their interpretations of the behavior of others on the basis of several key Joshuan assumptions. Their presence

demonstrates an acceptance of the notion that Joshua is important enough to hear. This implies an agreement that what he has to say has some potential validity. Because they know a little about the ideology, they have agreed that the Firesides are to be framed as religious, with religious arguments being acceptable. In all likelihood, they consider that nuclear war is probable and they are willing to discuss the notion that it is inevitable. Thus, when they begin their first Fireside, they have agreed to a number of tenets of the Joshuan ideology and to suspend a certain amount of disbelief on others.

Joshua is the standard by which being in the Joshuan frame is judged. His ability to interpret virtually all events on the basis of a Joshuan framework is the ideal for believers. When newcomers enter the Joshuan frame for the first time, in the first Fireside, they are at the rim or edge of the frame. Unlike Joshua, they are neither willing nor able to interpret more than a portion of their experience within the Joshuan framework. It is Joshua's job in the Firesides to draw the newcomers to a position nearer his own at the center of the frame. He must teach the neophytes how to interpret the events in the Fireside from a Joshuan standpoint and induce them to extend their frame of interpretation to the world beyond the boundaries of the Fireside.

As Goffman (1979) pointed out, people do not ordinarily question the reality of frames except when they enter or leave them. Because the participants are on the threshold of leaving one framework and entering another, it is not surprising that questions dominate the early phases of the Fireside sequence. It was noted early in the Fireside analysis that PQs set off strips of talk which were characterized

by types and frequencies of questions. Until the final segment of the transcribed session, each successive segment was characterized by fewer and less threatening questions. The number of questions within the segment tended to range from many to few.

The frame analysis revealed that what transpires in the transcribed Fireside is a continuing negotiation of the validity of the Joshuan frame. That is, the people's initial framing of the Fireside situation is built upon to encourage them to act as if the Joshuan frame were becoming more valid. The PQs which separate the segments, bracket the keyings within the Fireside frame. As the Fireside progresses, Joshua gradually takes control of the bracketing devices until the PQs cease to bracket real divisions. At that point, from Joshua's point of view, the students are acting adequately in the Joshuan frame. Because previous keyings have negotiated questions, other than PQs, out of existence, and because Joshua has controlled the subject matter of the PQs for some time, once the bracketing function of the PQs disappears, questions in general cease to have any worth in the discussion. All that is left are D and R questions. Students have agreed to stop questioning the frame and Joshua is free to define it as he likes.

The final session of the Proofs seems to be Joshua's time for completing his definition of the Fireside frame. Students have agreed that Joshua has a right to dominate the discussion with virtually endless monologues. They have also agreed to ask only the most innocuous of questions and to act as if Joshua is the repository of all knowledge. They have little choice but to sit quietly and listen while he talks.

It is not surprising that students accept all of this so readily. As noted, they come to the situation having framed it partially already. That all aspects of appropriate behavior within the Fireside drama are not clear to them is indicated via an awkwardness in their speech in the early part of the transcribed Fireside. Apparently other students were having the same difficulties I was in interpreting the significance of the Fireside events.

Labeling the Firesides as classes and modeling them on college seminars provides a convenient frame in which students can interpret much of what is going on. In claiming the role of a teacher, Joshua not only borrows prestige from other teachers in the students' lives, he also lays claim to the prerogatives of the traditional teacher's role. The initiates, having completed at least twelve years of schooling, are used to teachers being the center of attention. In classrooms, teachers regularly give cues about when questions are appropriate and what kinds are acceptable. Many of the most effective teachers are long-winded and they become highly dramatic when student interest begins to fade or an important point is being discussed. Teachers are supposed to have knowledge superior to their students. Joshua is no exception. He is capable of demonstrating a remarkable level of learning in a variety of fields.

In essence, Joshua begins with a frame in which he can control the keying mechanisms. All he has to do after that is keep the keyings moving toward the enactment of the Joshuan ideology as valid. This is simple in a Fireside situation. Once a frame is keyed to the

proper level, it can be maintained with a minimum of control on his part.

On the other hand, regardless of how endless the Firesides seem, initiates spend the bulk of their time in situations where Joshua cannot control the keys. More importantly, most of their time is apt to be framed in a non-Joshuan if not anti-Joshuan way. While this situation is partially mitigated by the tendency of believers and nonbelievers to treat even the newest initiates as believers, it is essential that people come to frame experience outside the Firesides in Joshuan terms. If they fail to do that, sustained participation in the movement seems unlikely.

The Revelations sessions appear to be designed to deal with this problem in which people practice acting in the Joshuan frame with but light control from Joshua. The various norms of speaking become habitual and unconscious. People also practice using the rationale for the ideology. They thus display and affirm their beliefs in the ideology and the validity of the Joshuan framework for interpreting events.

While the interpretation of everyday events is a feature of nearly all the Firesides, it is in the Revelations sessions that everyday events become more than peripheral to the proceedings. In the Proofs sessions, pragmatic concerns are taken up only at the beginning and end of the sessions. This has the effect of linking the Joshuan world of the Firesides with the world outside and indicating a possible connection. In the Revelations sessions, the ideology is regularly used as a tool for the interpretation of everyday



events. This is yet another skill to be practiced under Joshua's guidance. Having completed the Proofs, people know how to act in the Joshuan frame and regularly collaborate with Joshua by seeking his interpretations of day-to-day events. Thus it becomes habitual to act like a Joshuan and to interpret events in Joshuan terms.

The structure of talk in the Firesides plays a part in maintaining people's beliefs. It was previously stated that various segments of the transcribed Fireside tended to be keyed up to a peak of intensity, followed by a sharp drop to a level somewhat above where the segment began. A new segment and a new parabola of intensity then began. It was further noted that this was repeated in the overall structure of each Proofs session and, probably, in the last Revelations session. It is also repeated somewhat more roughly in the structure of the total sequence. A similar patterns seems likely for episodes of a believer's life within the faith.

Typically, believers read about the faith, attend various Joshuan events, and generally engage in activities which are likely to enhance their abilities to interpret their experiences on the basis of the Joshuan ideology. Sooner or later, however, they are apt to be confronted with something which shakes their faith. If that faith is not too greatly shaken, they will redouble their efforts to increase their understanding of the ideology in order to incorporate the anomalous event. If they are successful, the strength of their faith will increase as a result of their ability to interpret more of reality in Joshuan terms.

Joshua's tendency to present uninterpreted or uninterpretable information in the Proof's sessions, only to interpret it further down

the line, probably inclines believers to expect to be able to interpret initially uninterpretable information. In a sense, it might be said that a Joshuan's life becomes a series of PQs in need of investigation within the framework of the ideology.

The preceding implies that the ideology is pretty much what Joshua says it is, a kind of theory, which is not to be believed dogmatically. It is not, of course, a falsifiable theory in a scientific sense. While it is permissible for believers to occasionally point out instances which call the ideology into question, the basic premises of the ideology are not to be questioned. The argument suggests that, as often happens in common practice with theories, believers use the ideology heuristically.

This seems to be exactly what the believers do. People question and manipulate the ideology. Many of the norms of speaking deal with ways of presenting reinterpretations. People tend to become more and more able to manipulate the ideology and to use it to interpret more and more of their experiences. Edith Ann once stopped a book collating and binding session in order to hear a radio program which talked about mammoths which had been frozen whole in Siberian glaciers. This was important to her because she said, "We use this in our proofs." She had used the ideology enough that even woolly mammoths could be interpreted into the Joshuan frame. A Joshuan believer does not believe the ideology is true so much as he believes that it is possible to interpret virtually all experience on the basis of it.

Afterward: Implications

I suppose social and cultural field work inevitably leads to conflicts. This particular project has led me into more than I could possibly have anticipated. Several members of the Joshuans are my personal friends and co-workers. They have understandably felt threatened by my efforts. At first, I tried to keep these people and Joshua informed of my progress. As I mentioned in the Introduction, I even showed them the material I had written about the movement. While this generated some useful information and corrected numerous errors, the practice tended to strain our relations. I have since adopted a more dishonest but less stressful practice of avoiding the subject at all costs.

The last time I attempted to show Joshua any of my work, it was clear that I had hurt him deeply. He, despite my protestations, apparently had assumed that I was an active, if somewhat shaky believer. He had spent many hours teaching me a conceptual device which could be used to critically interpret virtually all experience and I had written a paper interpreting his activities on the basis of the theories of Victor Turner (1949), David Aberle (1972),<sup>11</sup> and Anthony F. C. Wallace (1972).<sup>12</sup> After asking for his comments on the

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<sup>11</sup>David Aberle, "A Note on Relative Deprivation Theory as Applied to Millenarian and Other Cult Movements," *Reader in Comparative Religion: An Anthropological Approach*, eds. William A. Lessa and Evon Z. Vogt (3rd ed. New York: Harper and Row, 1972).

<sup>12</sup>Anthony F. C. Wallace, "Revitalization Movements," *Reader in Comparative Religion: An Anthropological Approach*, eds. William A. Lessa and Evon Z. Vogt (3rd ed. New York: Harper and Row, 1972).

paper, Joshua took an entire evening from his busy schedule to go over it with me. He asserted that it was not he but I who was unscientific. He had been to college, he knew a scientific approach when he saw it, and he did not see it in my paper.

My first attempts to make sense of my material for this thesis began with efforts to find one of several widely accepted anthropological theories of religious movements which could be used heuristically. I had learned, via the student grapevine, that the ideal approach to a thesis was to derive a problem from a commonly accepted theory, pose a hypothesis, then test the hypothesis in the field. While my field work had gotten the cart somewhat before the horse, I felt that I ought to approximate the ideal.

Any of a number of theories seemed to hold promise as interpreters of my material. As I began to use each one, its potential seemed to increase as I utilized it to interpret specific events. I would feel elated that at last I had found the right framework for my data. Then I would feel uncomfortable and realize that I had begun to bend my interpretation of events and the theory to make a better fit. Conversely, I found that once I had rejected a theory I tended to interpret it and my data along diverging paths. In short, I found precisely written, carefully thought out anthropological theories to be as vulnerable to overinterpretation as Joshua's more nebulous and flexible theory. When I tried to use a theory as an interpretive device, I inevitably felt that I was falling into the same kind of trap in which I had found myself as a Joshuan believer. It seemed that I was as likely to become a believer in revitalization as in Joshuanism.

As a consequence, this thesis attempts to follow the anthropological tradition which underlies Hymes's (1972)<sup>14</sup> call for ethnographies of speaking. This approach sees a good description as worthwhile in itself. As I understand this approach, the presentation of the material is not shaped heuristically but paradigmatically. I understand that the use of paradigms entails an assumption of their theoretical existence and a subsequent demonstration of that existence. All the same, it seems to me that a descriptive approach frees me from being a captive of religious ideologies or scientific theories. It has better allowed me to order my material as it is. From a descriptive perspective, a lack of a clearly defined problem at the outset of my field work becomes an asset rather than a liability.

In retrospect, this seems to have worked out far better than I expected. By describing the movement as a cultural entity rather than an aspect of the dynamics of a larger cultural unit, I have been able to perceive patterns that I otherwise would not have seen. I hope this has also enabled me to give a more sympathetic account of Joshuan behavior. The behavior of people takes on a logical consistency which is absent if they are viewed from a perspective of an encircling culture. Since the view was close up and firsthand, I think this description provides a finer focus on what goes on in millenarian movements than would have been possible using other methods. Because I focused on what people actually did in the movement rather than on what informants said they did, I believe I was able to uncover information which would have

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<sup>14</sup>Hymes, *op. cit.*, pp. 43-44.

been unavailable with other approaches.

Assuming that the Joshuans are a reasonably typical millenarian religious movement, what they do calls into question some commonly held ideas about such movements. An ecstatic, antilogical atmosphere does not seem to be an essential component of this movement. In fact, Joshua played on my expectations that it would be ecstatic and antilogical to convince me that the movement was extraordinary. This was probably a key factor in my temporary conversion and in the longer term conversion of others.

Genuine status hierarchies are also an aspect of this movement. They are marked by normative speech behavior. Learning those norms of speech is part of becoming a believer and of achieving status in the movement. While I expect that informants, if asked outright, would say everyone in the Joshuans is equal, some Joshuans are more equal than others.

Nor does the ideology imply a distain for formal governmental structures. It calls for the present structure to be replaced with a new and, by Joshuan lights, more workable structure. The Joshuans are not, as is popularly believed of religious cultists, inclined to be dogmatic or to operate under rules unfamiliar to the bulk of humanity. When viewed in their own context, the Joshuans seem to be tame and normal.

One of the theories I considered as a possible interpreter of my data was propounded by Mary Douglas (1970). Perhaps because her theory is based on the sociolinguistic work of Basil Bernstein

(1972),<sup>15</sup> with elaborated and restricted codes, my description of the Joshuans lends some tantalizing support to her ideas.

Briefly, what Douglas (1970) says is that one can expect millenarian movements in societies which emphasize a grid of impersonal relationships over the solidarity of the cultural group as a whole. The people in these movements will gather around an individual who can demonstrate success in a grid-dominated system and who promises them success. Because the believers have not done well in a system of impersonal rules for success, the cosmology of the movement is oriented toward success. While the ideology of the movement may express distain for a grid-dominated structured society, people in the movement will quickly fall back into the habits built into them by their society and begin to build a grid of impersonal rules for success in the emerging hierarchy of the movement.

All in all, this seems to match the description of the Joshuans. It seems fair to label a cosmology, which calls for the perfection of mankind through a succession of Messiahs, success oriented. Joshua promises success when he tells initiates that, if they become believers, their "future will be glorious beyond their power to imagine." It is difficult to say whether Joshuans in general viewed themselves as failures before they became believers, but several believers expressed a sense that they were. However, the success of the movement in a

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<sup>15</sup>Basil Bernstein, "A Sociolinguistic Approach to Socialization with Some Reference to Educability," *Directions in Sociolinguistics: The Ethnography of Communication*, eds. John J. Gumperz and Dell Hymes (New York: Holt, Rinehart and Winston, 1972), pp. 465-497.

prison environment indicates that it had appeal among a group which had failed in the judgment of its society. As for Joshua's success, he did do fairly well in the American free enterprise system--well enough that he boasted in the last Proofs session that he had the most successful chiropractic practice in town and that he could have bought and sold anyone in the prison when he was there. Even now, he and his wife are able to provide financial assistance to many believers.

One of the first things which attracted me to the Joshuans was the claim that Joshua could predict a nuclear war and enable me to prepare for the eventuality. Like most other believers, I never quite believed that he was exactly right about the war, but the idea was appealing. That most believers come to focus on other issues does not, however, reduce the importance of the kind of millennium the Joshuans envision. Unlike the cargocultists of the Pacific or past chiliastic movements, the Joshuans envision an Armageddon which is reasonably and empirically possible and, perhaps (unfortunately) not unlikely.

If Douglas' (1970) theory is substantially correct, it seems to predict that much of the civilized world will play host to millenarian movement after millenarian movement. Many will presumably focus on a nuclear doomsday. In that light, Shirley's PQ at the beginning of the transcribed Fireside takes on a chilling importance. What *does* happen when a substantial number of people come to believe that thermonuclear war will inevitably happen? That people are more apt to *act* as if they believe than to believe does not diminish the importance of the question. I am inclined to think that a better knowledge of how people come to believe in a nuclear millennium can help answer Shirley's question before we all find out the hard way.



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A P P E N D I X

## TRANSCRIPT CODING

Other than brief gaps in the recordings, due to the mechanical necessity of changing tapes, the following transcript is a complete record of the verbal communication of Joshua's third Fireside in the sequence. A first concern in making the transcript was that it reflect, as nearly as possible, all aspects of the spoken communication. Accordingly, several transcription methods were attempted. It eventually became clear that a complete description of Joshua's various dramatic vocal devices was, in itself, a linguistic study.

The transcript, as it now reads, retains only the most obvious prosodic and important nonlinguistic features. These are occasionally included as asides in parentheses. For instance, on page 114 it is noted that Joshua "(claps his hands loudly)." Parentheses are also used to enclose the letter codings of the question typology discussed in Chapter 4: A = acting for, B = bidden, C = challenge, D = difference, E = examination, I = information, PQ = posed question, R = rhetorical, and S = Socratic.

Other features are marked in the transcript.

1. An asterisk (\*) following a letter indicates that the sound commonly associated with it is held. Two asterisks indicate that the sound is held longer than for one asterisk.

2. A symbol (...) indicates a pause for roughly a number of beats as symbols.

3. A symbol (||) indicates a chopping off, staccato pronunciation at the ends of words.

4. A symbol (H) indicates an unintelligible utterance. Each symbol equals what seemed to be one word.

5. Underlined words (\_\_\_) were spoken with increased emphasis. Other devices were used to emphasize words, but volume seemed to be the most obvious.

6. Words and phrases spoken in a hurried or nonstandard fashion are spelled to roughly reflect the spoken utterance rather than standard spelling, e.g., "Know wha ah mean?"

7. Biblical quotations are punctuated as they appear in the appropriate texts.

8. Bracketed [ ] utterances in Biblical quotations indicate repeated portions of the Biblical text or words not in the text.

While these few devices do not permit a complete reflection of the language in the third Fireside, they do indicate fluctuations in drama and emotions through the course of the meeting.

JULY 1979 TRANSCRIPT

Third Fireside

Section I: Any Questions?

(Tape 1, side 1. Joshua's house, upstairs.)

Joshua: You got any questions? (I)

Karl: I don't think so.

(Two-minute blank; tape off.)

Karl: What do we do with all this stuff?

Unidentified: Probably still a lot of them downstairs.

Shirley: I have a question.

Joshua: Yes. Ahem.

Shirley: Umm, I-I've always thought -- the whole\* point of being -- -- that -- -- how you believe has power.

(PQ)

Joshua: How you what? (I)

Shirley: How you believe has power -- -- -- and . . . .

Joshua: I I didn't hear the -- -- -- I'm a little hard of hearing sometimes. (I)

Shirley: OK -- -- -- I I think and I've heard and\*, you know, all the rest of it, that how you believe has power and that belief has power.

Joshua: Oh, I see, I didn't, I wasn't thinking of the words.  
Um hum.

Shirley: Anda\* if, for instance, ah, enough people, say, believed that there was gonna be a nuclear war in April, that it would be possible to bring that about.

Joshua: Um hum ㄩ ㄩ. Yes, we're talking about the same thing.  
Um hum.

Shirley: So ... ..

Joshua: Um hum.

Manuel: It took only eight -- it took only eight people to make it rain. Ha ha ha.

Joshua: (To Manuel) Yeah, wait a minute. Aheh.

Manuel: Ha ha ha.

Shirley: I saw Oshina do it with a song so it's--you know.

Joshua: Yeah, but the thing is, do you think ... .. that a lot of people thought that the Sky Lab was going to come down, that that's what caused it to sit down in Australia? (S) Do you think because a lot of people thought that it was going to come down, that that's what caused it to come down? (S)

Shirley: No, I think that was a pure technological error.  
They knew it . . .

(Cat in background.)

Joshua: (Interrupting) I think it actually ... ..

Shirley: they knew it was going to come down before they put it up.

Joshua: All right. Yeah, I think, I think that ... ..

Shirley: Yeah. -

Joshua: You say that what goes down must ... everything goes up must come down? (S)

Shirley: Yeah.

Joshua: And it was a matter of sooner or later? (S)

Shirley: Yeah.

Joshua: So ... Hello, Dan, just get yourself a chair II II II and get yourself involved.  
(Dog growls at entrance of Dan.)

Unidentified: (To dog) Kale!

Dan: OK II II.

Manuel: (Referring to dog) He's behind the TV.

Joshua: So ...

Shirley: (To dog) Just relax.

Joshua: it's OK. Ah, I I hear this all the time you know.  
(R)

Shirley: Yeah.

Joshua: Do you think that the ... Now the sun is ... gonna go down inna a little while. Do you think if enough people believed that, that'll cause the sun to go down? (S) Ahem.

Shirley: ... Well, it's not . . .

Joshua: (Over Shirley and interrupting) If we stopped believing . . . .

Shirley: (Over Joshua and interrupting) well, logically from what we know, the sun isn't goin' anywhere. He he he.

Joshua: Yeah! Well, I mean but this is terminology.



Shirley: Yeah.

Joshua: If we, if we should, all of the people all over the world, would stop believing that the sun was gonna go down, do you think the world would stop turning? (S)

Shirley: (Subdued) No.

Joshua: And the ah ... would just stay where it's at or start goin' the other way? (S)

Shirley: (Very subdued) No.

Joshua: Do you think we could control that by just . . . (S)

Shirley: I think, I think if there were enough people who knew what they were doing, maybe they could do it. May\*be ... I would allow that possibility. May\*be.

Joshua: that by thinking this you could change something? (C)

Shirley: By knowing how to think that. Yeah.

Joshua: Um hum ... well, does anybody else have anything to say on the subject? (I)

Shirley: He he he.

Dan: Right off the bat, um, our whole solar system's moving. The sun included.

Joshua: Yeah, but that ain't the question.

Dan: Oh.

Shirley: (Softly) No.

Dan: (Whining) I hate coming in in the middle of these things.

Joshua: OK! Anybody wanna talk on the question? (C)

Um ... Well she, she stated. Restate the question again, please ♪ ♪ ♪ ♪ hear it.

Shirley: (Immediately after Joshua) That belief has power, and that if you believe certain things are gonna happen that by you uh, putting energy into that thought, that you are helping to bring it about. (C)

Manuel: Well I, I think that ah, if they ah, if they are thinking spiritually and that they are spiritually influenced - - - that that power has power to do things that ah, that other people deem to be impossible, but it's only because it's behind the veil and they've never seen it before. I-It's not . . .

Shirley: No.

Manuel: It's not - - it's not impossible.

Joshua: (Forceful) Now, now let's get back. Two 'n' two's four! (S) (Softer and reasoning) D' you think if a lot of people happened to decide that it's five\* that that would change the fact? (S)

Dan: - - - - - Wul.

Shirley: Well, geometry is based on the assumption . . . .

Unidentified:  $\Pi \Pi \Pi$ .

Shirley: This a  $\Pi$  . . . .

Joshua: Is this geometry or mathematics? (I)

Shirley: Uh, this is geometry.

Joshua: Uh - - - two 'n' two is four? (S)

Shirley: Well\*\*, I forget what the definition of geometry is. But it's - - it's, it's basically dealing with forms and\* angles and all that kind of thing. In geometry,

the basic assumption from which the geometry comes from is that a point exists. Now if you don't agree with that basic assumption, then you have no geometry.

Joshua: That's right. You have to have a a a step, a point of existence ... right? (R)

Shirley: Right.

Joshua: A\*nd um so when we see that everything goes up must come down, we have a point ... of starting point. Ya know wha ah mean? (R) And uh er ... by thinking that uh er going to come down has nothin' to do with it. It's a matter of fact, ya know. If we think that two--if we think two plus two is five ... the\* fact is that two apples and two apples is still four apples. Ahem.

Shirley: Um hum.

Joshua: I mean there are some things that are basic facts. This is the point I'm getting at.

Shirley: Yeah.

Joshua: Weh th basic facts and\* these never deviate ... they never deviate. These facts are always constant.

Shirley: Uh huh.

Joshua: And uh and by thinking about 'em you're not going to change ... these basic facts. They're always gonna remain constant ... Now the whole universe-- this is one of the points of Einstein--works in synchronism with the rest of the universe ... 'n' that\*

everything in the universe is according to precession  
 ... .. pre i-it's precise.

Shirley: Uh huh.

Joshua: And he says that ... .. he says the whole universe  
 is under one universal will ... .. otherwise it would  
 be in collision ... ..

Shirley: I H H . . . . .

Joshua: (Interrupting) Now he never said God. He never used  
 the word God.

Shirley: Uh huh.

Joshua: He said the whole thi\*\*ng ... was under one\*\* universal  
 will. And that's why it works like that ... ..

Shirley: Uh huh.

Joshua: Now|| ... .. there are some things that we can cha\*nge.

Shirley: Un huh.

Joshua: For instance ... in prayer we can pray to that universal  
 will and change some things as to how they affect us  
 ... .., but as far as the la\*ws of the universe and  
 the precession of it, we can change things as long as  
 it doesn't upset that precession.

Shirley: Un huh.

Joshua: Know wa ah mean? (R) There are certain things that we  
 mu\*\*st ... .. it's been going that way from the begin-  
 ning--it has no beginning--and it will continue going  
 for all eternity ... ..

Shirley: Uh huh.

Joshua: It has a particular -- precession about it -- -- --.

Shirley: Uh huh.

Joshua: But||, when we get to ma\*n, we have what we call free will, and man can deviate from this precession if he wishes -- -- -- , ahem.

Shirley: Up to a certain point.

Joshua: And when he deviates from it, he pays the price.

Shirley: Uh huh.

Joshua: Frinstance -- -- -- we have to breathe? (R)

Shirley: Uh huh.

Joshua: Ahem, well we got freedom of choice. We can stop breathing.

Manuel: Heh heh heh heh heh heh.

Joshua: We can change it. We can stop breathing, but we pay the price -- -- --.

Shirley: Uh huh.

Joshua: First we just get blue in the face, an' if we uh continue it then we don't -- breathe at all. Ya know? (R)

Manuel: (Over Joshua) Heh heh heh.

Joshua: We just e-e-expire, huh||?

Shirley: Uh huh.

Joshua: Now|| we don't have to drink water if we don't want to -- , but what would happen if we didn't? (S) D' you know the the penalty? (S)

Shirley: Uh huh.

Joshua: And the same with food? (S)

Shirley: Uh huh.

Joshua: Huh? (R) We have to walk upon this earth ..., breathe this air, walk upon this earth ... and uh ... we're subjected to ... a mea\*ns of temperature ... within a certain scale.

Shirley: (Over Joshua) Uh huh.

Joshua: We can only get so cold and only so hot ... If we went out there in space, it's two hundred and fifty degrees below zero||.

Shirley: Uh huh.

Joshua: We'd freeze to an icicle ... then maybe if we got into the center of the sun it'd--I don't know how many thousands of degrees . . . .

Shirley: Uh huh.

Joshua: uh, it is there. We we wouldn't be able to stand the heat (ahem). So we ah have free will within ... only within certain bounds . . . .

Shirley: Uh huh.

Joshua: but, we can't upset . . . .

Shirley: Uh huh.

Joshua: the ... universal plan ... of th thing, I mean the universal precession in which God operates the entire universe ... And there are certain things ... that once he ordains something--see||? -- (R)

Shirley: Uh huh.

Joshua: once ... he has set something in motion ... and he has predicted that|| such and such and such and such will happen, he's got to have a certain plan||, then that plan will be carried out and there is no\*\*thing we can do to stop it ...

Shirley: Uh huh.

Joshua: That|| now|| if we ... are driving in a car and the speedometer says 60 miles an hour ... hum? (R) . . .

Shirley: Uh huh.

Joshua: we're not making that car go 60 miles an hour, we're merely reading the thermometer, I mean speedometer, see? (R) If I should happen to look at the thermometer out on the porch and it says 80 degrees ... , I didn't ... make it 80 degrees by ... ah, you know, I looked at it and read it.

Shirley: Um hum.

Joshua: But that didn't make it 80 degrees? (R)

Shirley: Um hum.

Joshua: And we can read the signs of the times ... . We can read nature ... . We can read ph-physics and mathematics and things like this ... , but that don't make these things come true, er, make these things happen. We're just reading them ... . And, now|| ... , getting over to power ... , by think you mean|| we have power. (PQ)

Shirley: It's not just by thinking. I-I'm saying by belief.

- Joshua: All right||, by believing.
- Shirley: Not, not by thinking. Thinking, I mean you can scatter a thousand thoughts and they won't do anything. Ya know? (R)
- Joshua: All right, by thinking something. Now there's two types -- of of power. There's a negative and there's a positive -- -- --.
- Shirley: Uh huh.
- Joshua: You know what I mean when I say negative and positive -- -- --? (I)
- Shirley: Uh huh.
- Joshua: Frinstance the negative is the absence of the positive -- -- --? (S) Co\*ld, ahem -- cold is the absence of heat? (S)
- Shirley: Uh huh.
- Joshua: Uh, darkness is the absence of light? (S)
- Shirley: Uh huh.
- Joshua: Um, a vacuum is the absence of atmosphere? (S)
- Shirley: Uh huh.
- Joshua: Suppose we should happen to take the -- -- air out of a can. (R) Say a five-gallon, er, square can-- you see 'em with oil comes in 'em you know.
- Shirley: Um hum.
- Joshua: If we should take all the air out of that can, what would happen to that can? (S) Do you know? It would collapse||. Why would it collapse? (S)



- Shirley: 'Cause there isn't molecules pushing out.
- Joshua: Right! It isn't the power of the vacuum, it's the power of the atmospheric pressure trying (claps his hands loudly) to|| ... . . .
- Shirley: Uh huh.
- Joshua: enclose on the absence of that air ... , see ... ?  
(R) Uh ... so we talk about the a\* power of the vacuum ... , but there is no power to the vacuum. It's a negative power.
- Shirley: Uh huh.
- Joshua: It's the positive that has the power. The negative resists the absence of that power || || || || . We have the power of heat ... . It will melt metal and so forth. Co\*ld is the absence of this power ... . It's a, it's a, it's a, we call it a power, . . .
- Shirley: Uh huh.
- Joshua: but actually it's the absence of the ... of the real energy ... . All right. So||, ah if, if God has a plan ... for a certain thing to happen and we happen to read the plan, but a lot of the ... the mass of the people is, is in opposition to this plan, this won't stop ... the plan from bein' fulfilled. Everybody could be against it ... . If that's the will of God ... , that plan'll be fulfilled and nobody can stop it . . .
- Shirley: Uh huh.

Joshua: (Quickly) by their negative thinking. The positive  
- - will still - and and we consider ... God a positive.

Shirley: Uh huh.

Joshua: I think ... if we would look at it this way, we  
have|| ... uh--the best way to illustrate this--we  
have a continuum. You know what I mean when I say  
continuum? (I)

Shirley: Continuum? (I)

Joshua: Yeah, continuum ... Uh||, we have|| a line ... All  
right|| ... If we went one way, the negative way  
... , we would come become to the\* exact zero ... .  
(Sounds of using a chalkboard.)

Shirley: Uh huh.

Joshua: of ... ya know ... the cold ... or we would come to  
the exact zero of darkness.

Shirley: Uh huh.

Joshua: There's no light at all. Know wha ah mean? (R)

Shirley: Uh huh.

Joshua: If we would happen to use this on ... on, uh let us  
say other things beside material things, l-let us  
say, for instance, on knowledge||.

Shirley: Uh huh.

Joshua: If we should happen to go on the continuum to the  
left ... to\* the negative, we would come to complete  
ignorance ... We'd hit basic zero ... . Now  
if we should happen to go to the right, what do we  
come to ... ? (S) Ahem.

Shirley: Wisdom.

Joshua: Huh? (I)

Shirley: Wisdom? (D)

Dan: Would you end though? (I)

Joshua: If you came to an end, what would you find? (S)

Manuel: God.

Dan: No. God's infinite ... ..

Manuel: Oh||, if you came to an end? (D)

Joshua: Yeah, if you have a continuum going this way, you come to an end ... in complete ignorance.

Dan: Right!

Joshua: If you come the other way, you come to complete knowledge|| ... ..

Manuel: What is complete knowledge? (I)

Joshua: Huh ... .. ? (I) It's infinite beyond your comprehension to understand it.

Dan: Ha ha.

Manuel: He he.

Shirley: Ha ha ha.

Dan: Ha ha ha. He told you.

Manuel: Ha ha.

Joshua: But||, you would have to come to complete knowledge ... .. If we came, if we went ... another form, say bad ... .. Well now, there's no such a thing actually is bad|| ... or evil ... ..

Faith: It's the absence of good.

- Joshua: It's the absence of good ... , huh ... --? (R) Now if you came to the zero where there's no good in it ... , know wha ah mean? . . . (R)
- Shirley: Uh huh.
- Joshua: it's all\*\*, but we would have to go\* the other way until we came to all good|| ... , huh? (R) Now if ya take one zero out of that goo\*d ... you ha\*ve ... all good--God|| ... and that's where the word God comes from, from the German word *gut*. See? (R)
- Shirley: Hmm.
- Joshua: So\*\*, ahem, we have these, uh, opposite forces ... . So||, now||, if we have all\* the people in the world in opposition to what God has planned, say for instance when Adam came--when millions of people walked--there was only one man ... -- Adam, that was in the spirit of God, and he started the civilization 6,000 years ago ... , see ... ? (R)
- Shirley: Uh huh.
- Joshua: Then Moses came ... . He\* was ... one man brought up in the palace of the Pharaoh, alienated from his own people, and when he went to his people he was alienated from the Pharaoh. Know wha ah mean? (R)
- Shirley: Uh huh.
- Joshua: He was an inbetweenner.
- Shirley: Un huh.
- Joshua: Like a half-breed, ya know. See? (R)

Shirley: Uh huh.

Joshua: OK, so he||, ahem, he\*\* -- -- --, without the spirit, unaided, unhelped -- --, unsecured -- --, by\* himself, except for the spirit -- -- --, he\*\* was able to conquer the Pharaoh--the mighty Pharaoh--take his people out of Egypt, across the River Jordan. When the Pharaoh tried to follow 'em -- --, he got drowned, him and his army. See? (R) One man singly and alone -- -- -- see? . . . (R)

Shirley: Uh huh.

Joshua: was able to do, to do this. The reason he was doing this was that -- -- God told him to. See? (R)

Shirley: Uh huh.

Joshua: Now the Pharaoh and the people were completely against this . . .

Shirley: Uh huh.

Joshua: wa-was against this man and his plan.

Shirley: Uh huh.

Joshua: In fact the Pharaoh -- -- knew this man was gonna come, and that's why he had all the children up to two years of age killed.

Shirley: Uh huh.

Joshua: And Moses was put in the bullrushes and escaped. Even though the Pharaoh was going to try and do away with 'em completely, he brings him in his own household.

Shirley: Uh huh.

Joshua: See? (R) And I'm trying to say you're not going to cha\*\*nge ... the way of God||.

Manuel: Ha ha ha ha.

Shirley: Uh huh.

Joshua: I mean this is going to ... happen ... ya know that? (R)  
 Now I'm going ta take something greater ... ahem ...  
 I'm going to take something that exists today ...  
 (Rapid-fire and harsh) Ever hear of the antichrist?  
 (PQ)

## Section II: Something Greater

Shirley: Uh huh.

Joshua: (Strident) What have ya heard about 'im||? (E)

Shirley: Um, that there was gonna be a lot of 'em? (D)

Joshua: (Sharp) Who told ja that||? (E)

Shirley: (Defensive) Lots of people\*\* ... I have ... lots of books. I dunno.

Joshua: (Aggressive) What'd ja read about the antichrist||? (E)  
 Ahem, ahem.

Shirley: (Clear, normal volume, with a tone of resignation)  
 ... I really don't know . . .

Joshua: Anybody else? (E)

Shirley: 'cause I never had any frame of reference\* to\* a . . .

Joshua: (Sharply) You've never had any frame a reference.

Shirley: Uh uh.

Joshua: How 'bout you, Ka\*r1? (E)

- Karl: I-I've just heard the term. That's just about the size of . . .
- Joshua: Well we can't do much with him then, can we? (R)
- Manuel: No, ha ha.
- Joshua: He, he he, heh, heh . . . But . . . all\* of the churches--see?--all\* the Christian churches are waiting for antichrist to come|| .
- Shirley: Uh huh.
- Dan: No\*. Doesn't, well . . .
- Joshua: All\* of the Christian churches . . . are waiting for antichrist to come . . . and if you read such books as Billy Gra\*ham, Hal Lindsay\* . . . and Salem Kirba\*nd und go to any II II . . ., any evangelist turning on a meeting, most|| churches|| . . . they'll tell ya one day the antichrist is gonna come . . . Know wha ah mean . . . ? (R) Ahem. And they tell ya that he's going to take over the wor\*ld and that we, the Christians, should avoid him.
- Shirley: Uh huh . . ., that's about what I've heard.
- Joshua: That|| . . . he's going to come, hum . . . ? (R) All right|| . . . Now||, ah||, how would je do--you have any frame of reference as to be able to figure out how|| to recognize . . . this antichrist? (PQ) (E) We didn't talk about this the other time, did we? (I)
- Unidentified: No.

Joshua: No, OK. Uh, do we have any type of reference on how to recognize antichrist when he comes? (E)

Faith: ... Well, it's mentioned in the Bible.

Joshua: OK ... Well, how do all the churches tell us zat we're going to recognize antichrist ...?  
(E) Do you have any i--anybody have any ideas? (E)

Dan: Oh, I do!

Manuel: Ha ha ha.

Joshua: Wha ...? (I) Anybody have any frame of reference on that? (E)

Shirley: H H H H H, won't it? (D)

Faith: Isn't it, ah ... war? (D)

Joshua: Yea\*h. Let's see, one more have one? (E)

Dan: Tattoo everyone with 666. (E)

Manuel: Yeah, yeah.

Joshua: Ah, that's one of them ...; but, ah, l-let's, let's say, have you heard anything on the antichrist or read anything? (E)

Karl: Just ... the term.

Joshua: OK, now I'm gonna read he\*re ... a little bit here taken ... I'm writing ... Jeanne Dixon here ... and taking from her let-letter here ... um, she has some sort of a description here of how to recognize antichrist - -. Let's see, where does that start here ...?

Dan: (To a cat) Hi, Squirrel.



(Sound of a screen door closing and a female voice saying, "Excuse me.")

Joshua: OK ... .. ahem ... .. See, she had a vision ... .. where|| she saw the return of Jesus ... .. in a prison in the Rocky Mountains ... .. And\* she came out|| ah, with this vision--it came out ... in the *Enquirer*--that|| um, Jesus has returned and he's in a prison ... in the Rocky Mountains. Then shortly after that she come out with another vision ... .. and she saw Jesus walking down the side of the mountain ... .. and there was a whole group of people down at the bottom of the mountain ... .. waiting for Jesus to come down the mountain ... .. When he come dow\*n ... .. a lot of people accepted him.

Shirley: Uh huh.

Joshua: And a lot of people says, "Give us ... .. Barabbas." D' ya know who Barabbas is? (E)

Chorus: Π Π Π Π.

Karl: Well, ah . . . .

Joshua: What||? (I)

Karl: he was|| ... .. the one who was|| ... .. set free in Christ's place ... and cruci, not crucified in Christ's place.

Joshua: Yes, he was a, he was a noted criminal that wanted for, wanted for murder, and he was scheduled to be crucified. But it was the aa aa, the the Roman law

that they allowed the Jewish people one person a year to be set free|| ... .. So when he ... didn't find anything wrong with Jesus ... .., that he didn't commit any crime, that he wasn't guilty of what they said he was-- they insisted upon he be crucified. He says, "Well|| , you are entitled to one person going free|| . Whom shall I give you, Jesus or Barabbas?" (A) They said, "Give us Barabbas ... .. ." I mean, "Turn him free and crucify Jesus." So she said that she saw Jesus coming down the side of the mountain and this time they didn't say ... .. "Crucify Jesus," however, they just says ... .. "Give us Barabbas ... .. ." Huh?

(R)

Shirley: Yeah.

Joshua: Later on ... .. , she said that this visions of Jesus ... .. was the antichrist ... .. . Know wha ah mean?

(R)

Shirley: Uh huh.

Joshua: But when she saw 'em in her visions, this was Je\*sus, he was in prison, ahem. She saw him in prison ... .. and she saw him come ... down the side of the mountain ... . And then she had another vision ... .. of um ... .. before that, of a, um a, Nefertiti ... .. that was holding in her arms an, an infant and there was a Pharaoh there ... .. who was Amenhotep the Third, who was the husband or Akhenaton. How d' ya pronounce that? (I)

Manuel: Awk-en-ah-ton.

Joshua: Akhenaton see, and there was a, th-the pyramid was in the background -- and this -- chi\*ld was in ragged clothes -- -- and she said she looked into this child's eye\*s and she saw great wisdom -- -- and knowledge -- inside. See, he was all wise. And then she looked at -- Nefertiti and -- she put the child down and she walked away\*, sort of like into the past, and she stopped at a well -- -- , and while she was stopping at the well to get a drink -- somebody stabbed her in the back and she -- -- died and went out of the picture. And of course this took place in real life -- some thousands of years ago when Nefertiti did live, ya know? (R) Hmm? (R) This is how she died. Somebody stabbed her in the back -- -- and, ahem, when she looked ba\*ck, this child had gro\*wn to adu\*lthood.

Dan: Ahem.

Joshua: And she says that she saw hi\*m, all\* people -- of the world started following him and he ah, established peace in the world|. And that|, ahem, all\* people, tribes, nations, and tongues -- -- come under him -- -- and he united 'em all and established peace in the world -- -- , hmm? (R) And she took this, because the pyramid was in the picture, that this child was born--she had this vision in 1962-- -- -- and she took it because -- the pyramid was in the

picture\* ... , that this child was born in 1962\*  
 in Egypt. This is how she interpreted it ... .  
 And that she even saw herself being caught up with  
 this child ... and becoming a part of th-the thou\*sands  
 a people ... . That all the people--know wha ah  
 mean?-- (R) got behind him. See? (R) And at that  
 time\* ... she saw him as Jesus ... , hmm ... ?  
 (R) Then later on\* she said, "That's the antichrist  
 ... ." Hmm ... ? (R) And the reason that she\*  
 ... , even though it was made known in her vision  
 ... , that this was the\* ... return of Jesus ... ,  
 we we know--she saw this in her vision--she knew that  
 from her vision ... . Later on ... , and we  
 assume that it was under pressure of the church er,  
 or her religious ... training, that she changed it to  
 the antichrist. 'N' the reason she changed it to the  
 antichrist ... is that|| ... there is ... some standard  
 ... an, explanations by, given by the churches 'n'  
 evangelists 'n' so forth ... of what the antichrist  
 would be like ... ahem ... . And I'm  
 takin' ah, ah I'm writing this letter to tell her  
 that her vision is true. See? (R) That she had  
 the true knowledge ... of her vision when she saw it,  
 hmm ... ? (R) And, um, but she changed it to  
 antichrist ... because of her ... understanding of  
 antichrist ... . And I state here ... , "In

my life ... and i i my, in your book|| ... , *My Life and Prophecy\**, you pegged the antichrist so accurately\* that we can use it as a cri-criteria to pin\*point him ... " See? (R) I I says, "I will reiterate them to you now||. ... You state that a ma\*n who is dubbed the Prince of Peace will appear on the world scene and claim to be\* Christ ... who will\* be one of the several signs of the second coming of Christ ... . One of th-the signs is that ... this man will be ... a Prince of Peace ... . He'll be dubbed the Prince of Peace ... and that he will appear on the world scene ... claiming to be Christ|| ... ." Hmm? (R) Then|| ... she gives us another one\*, Π Π Π Π Π concern ... , um ... appear on the world scene and claim to be Christ ... who will be one\* of the several signs of the second coming of Christ||. As a result of the powerful influence and persuasion\* of the prophet of the\* antichrist--this is still her explanation ... --universal confusion\*, visions, schisms will prevail. Some religions will|| ... change into heathenism and the remnant ... , the few faithful\* who have retained their belief in the one true God, will suffer great violence ... , and as a resu\*lt of the works of the so-called Prince of Peace ... . So one of the signs is that he'll be dubbed the Prince of Peace ... , hmm? (R)

Number 2 ... , this one who claims he is Christ but is not ... . But the greatness of the signs will be the acceptance of a false religion ... , that this ... antichrist will claim to be Christ and he isn't ... and he'll establish a false religion ... . I mean, this is one of her ways to recognize the antichrist. Three\* ... , the antichrist will be a phenomenon ... , a political power ... . He's not simply a religious heretic ... . Uh ... , in other words he knows all about religion, ya know wha ah mean? (R) He's not really a religious heretic ... whom the world at la\*rge could safely ignore. No, he will hold earthly power ... in his hands and use it as his instrument. All the tyrants of history are mere children in comparison with him|| ... . In other words, this antichrist will be the most po\*\*werful ... force\*, ya know wha ah mean? (R) of anybody, even Napoleon\* or ah, Hitler\* or whatever, ya know wha ah mean? (R) He's gonna be\* the big ... stink power ... . Ahem, he will receive the worship of many people\* as if he\*, in his own person, ranks with God|| . Hmm? (R) And here she is quoting from ... the\* second chapter of II Thessalonians, ah ... the II Thessalonians, the second chapter, in which it says ... . Ya got a Bible? (B)

Unidentified: Right here.

Joshua: Pull that out. This is important. Ahem.

Unidentified: I got it right here.  
(Pages in Bible are flipped.)

Joshua: ... .. Why don't we turn that light on there, ah, Manuel? (B) Turn that one ... .. both ... .. of 'em ... .. .  
(A little dog yips in the background.)  
Then you can get the one on the wall there, too.  
Right, right in front of you ... .. .

Manuel: That puts some light on the subject.

Joshua: Anybody find it? (E)

Unidentified: Yes.

Dan: No.

Shirley: II II II II II II .

Females: He he, ha ha ha.

Dan: Wh-which verse? (I)

Joshua: II Thessalonians, second chapter.

Dan: What, ah, what verse? (I)

Joshua: Wa-wait, well well le-let me ah look at this and then I'll tell ya, OK? (B) (Blows nose.) ... .. .  
II Thessalo\*nians, second chapter\* ... .. . Let's ... .. let's read the whole chapter here ... .. , OK ... .. ?  
(B) Start in the, the second chapter ... .. . Ya wanna, ya wanna read this ... .. for us? (B) Second chapter, second, no, wait! You got it, Shirley, yet? (B)

Shirley: I don't have it. It's in the Old Testament? (D)

Joshua: It's in the New Testament. It's near the end. Ja  
find it? (B)

Shirley: Oh.

Faith: Near the e\*nd? (D)

Dan: Here's Thessalonians.

Joshua: (Slightly deprecating to Dan) No, uh uh.

Unidentified: Shush.

Faith: OK, second chapter starting where? (I)

Joshua: Ah wait, wait till she finds her place. We'll  
let er ... . Go over there and help her ... .

Dan: It's right by Timothy.

Shirley: It is right by Timothy.

Faith: It's after Corinthians.

Joshua: (Impatience showing) Yeah|| , it's after Corinthians.

Shirley: Consolations?

Joshua: (Over general mutters) Right in there some place.  
(More mutterings as pages are flipped.)

Joshua: It's before Hebrews.

Faith: It's really near the end.

Karl: It's right after Colossians.

Unidentified: OK.

Karl: And right before Timothy.

Dan: II Thessalonians.

Joshua: Ok|| , second|| chapter|| , OK um, Fa\*ith.

Faith: "Now we beseech ye brethren by the coming of our



Lord Jesus Christ and by our gathering together . . . ."

- Shirley: (Interrupting) That's not what mine says at all.
- Joshua: Whata you got for yours? (I)
- Manuel: Ha ha.
- Chorus: Ha ha ha.
- Faith: She starting at Chapter 2? (I)
- Unidentified: Yeah.
- Shirley: "For you yourselves know, bre\*thren, that our visit to you was not in vain; but though we had already suffered and been treated . . . ."
- Manuel: 'S not what mine says either, ha ha ha ha.
- Dan: Which one you reading out of? (I)
- Joshua: You got II Thessalonians? (I)
- Shirley: Chapter 2, right? (D)
- Joshua: Is that II Thessalonians? (I) (E)
- Shirley: NO! No no no no no.
- Joshua: You got I Thessalonians? (R)
- Shirley: OK, II Thessalonians.
- Manuel: Second? (D)
- Chorus: Ha ha ha. He he. Heh heh.
- Shirley: Stop it!
- Unidentified: Kno\*t head.
- Shirley: O\*K.
- Joshua: Now\*, go ahead Faith.
- Manuel: It's right after sixth, seth, Thessalonians.
- Faith: "Now we beseech ye brethren by the coming of our . . . ."
- (End of tape 1, side 1)

(Tape 1, side 2, Transcription is resumed in midconversation.)

Shirley: Well\*, mine says, "who opposes exalts himself against every so-called God or object of worship . . . , so that he takes a seat in the temple of God, . . ."

Manuel: She got Revised Standard.

Joshua: Yeah, but let's go ahead.

Shirley: Huh? (I)

Joshua: Go head, ¶ ¶ ¶ .

Shirley: "proclaiming himself to be God."

Joshua: OK||, "proclaiming himself to be God." Read on a little bit further.

Shirley: "Do you not remember that when I . . ."

Joshua: All right, OK|| . . . . All right, now this is, this is the thing here\* is that he goes and he takes, he sets himself. Go on||, read on further, it it tells some more about it later on.

Shirley: "Do you not remember that when I was still with you I told you this?" (A)

Joshua: Read on further.

Shirley: "And you know what is restraining him now so that he may be revealed in his time."

Joshua: D' y', "restraining him now!" In other words, he's saying here that he exists already! OK||, go ahead . . . . What is it ¶ ¶ ¶ ¶ ? (B)

Shirley: "For the mystery of lawlessness is already at work; . . ."

Joshua: "Is already! at work." OK|| .

Shirley: "only he\* who now restrains it will do so until he is out of the way ... .."

Joshua: All right, then go ahead.

Shirley: Till who is out of the way? (D)

Joshua: Well, the one that restrains it. He'll restrain it till he's outa the way, ya know? (R)

Shirley: OK, "And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him\* ... by his appearing and his coming."

Joshua: O\*K, now this, this antichrist according to this, comes and sits down in the temple\* and is worshipped as Go\*d. See? (R) This is one of the ways|| . First of all, he's dubbed the Prince of Peace, then he comes and sits down in the temple and is worshipped as God ... .. , OK? (R) All right, now ... another point she got here ... .. uh, she says--this is Jeanne Dixon again--"But since he will set himself up as God before all men, and will demand worship of all men ... , will not tol, he will not tolerate worship of the one true God." This is her description now\* of the anti-christ. See? (R) That he will not tolerate the\* worship of the ... true God. That he\* himself will be worshipped in the place of Go\*d|| . Then he says he\* will be the exact opposite of Christ. He will be his

adversary\* and at the same time will be his imitator  
 ... . He will imitate Christ ... so perfectly that,  
 that you can't tell 'em, but he will be the um ...  
 he will be the exact opposite or adversary of Christ|| .  
 But an imitator, a perfect imitator, the people will  
 ... worship him or think he's Christ ... because  
 he's such a good imitator, but he will be\* ... um,  
 ah, the adversary of him ... . Um ... , now  
 these are, these are some of the thing\*s that she  
 pointed out. Now there's ... a lot of other things.  
 Anybody here\* ... that has any idea ... who this here  
 ah scoundrel is? (E) Or is going to be? (E) Let's,  
 let's take another one here. Gimme, gimme that ... ah  
 New Testament here. An|| , here|| ... um ...  
 ... .

(Sound of pages turning.)

Now the only place in the Bi\*ble where the word  
 antichrist appears\* is in the um Epistles of John  
 ... .

(Sound of pages turning.)

Lemme, lemme use your Bible. This, this print is too  
 small for me. There ... Karl ... , there ... , take  
 me all day.

Shirley: What rebell\*ion are they talking about? (D)

Joshua: Well, what do you think it is? (E)

Shirley: ... .. It says, "Let no one deceive you in any way for that day\*"--referring to the coming ... of Christ-- "will not come unless the rebellion comes first."

Joshua: OK||, we're gonna get into that rebellion in a, in just a minute.

Shirley: Ok ... ..

Unidentified: 18 ... .. (sniff) ... .. ? (I)

Joshua: All right||, yeah||, this is ah||, I've got|| ... the I John here, the second chapter\* and the 18th verse, an' let me read that for ya. "Little children, it is the last time: and as you have heard that|| ... an antichrist shall come, ... e\*ven no\*w there are many antichrists; ... whereby we know\* this is the last time|| of the last hour." See? (R) In the time of John\* ... .. 1,900 years ago when he wrote this, he said there's many antichrists. See? (R) Now the Christians are waiting for the antichrist to come\* and sit down in the temple and be the Prince of Peace and so forth. But John is telling us ... .. that he starts in the days of the apostles, and in Thessalonians it says he's just being restrained ... .., see? (R) And then he's going to be revea\*led in this time and Jesus is going to slay him with the breath of his mouth || ||, hmm?  
R) But he's gonna reveal 'im ... .. . Now the people of the world don't know ... who this antichrist is. Do you||? (E) If he gets out in the days of the

apostles, d' ya have any idea who he is? (E)

Faith: Well, it could be the chur\*ch or . . . .

Joshua: (Interrupting) Karl? (E)

Karl: Well, I got the impression -- from what I heard last time I was here, that it's the chur\*ch -- -- , yeah.

Joshua: OK.

Karl: The establishment church.

Joshua: OK -- -- -- , but first of all that he's dubbed the Prince of Peace. When the apostles came to Je\*sus -- -- I mean not the apostles--when the Jews came to Jesus -- -- ah, there's a prophecy\* in\* Isaiah. Ninth chapter of Isaiah. It says, "Unto us a child is born" (reciting from memory rapidly and indistinctly). "And the Prince of Peace -- -- -- -- !" So they come and they asked Jesus -- -- -- , "Are you the Prince of Peace -- that we're waiting for?" (A) You know what Jesus told em? (E)

Faith: He said, "No\*."

Joshua: (Loudly) He said, "No\*! I\* didn't come to bring peace, but a sword." Another way he expressed it: "No\*, I did not come to bring peace but division." See? (R) Now all\* four gospels, Matthew, Mark, Luke, and John, it states that Jesus said he didn't come to bring peace. If it was just in one gospel, we might think it got interpolated--somebody inserted

it in there--but in a\*ll four gospels. Je\*\*sus himself denied being the Prince of Peace. Therefore the Prince of Peace pertains to the second advent of Messiah ben David ... . Had Jesus claimed to ... be the Prince of Peace, he'd a been the greatest fa\*ilure of all history, for we've had nothing but war ... since his advent. He never has gotten us peace. He's established ... division in the world. His own religion divided up into 10,000 different denominations. And we've had nothin' but war|| . Then it says that this antichrist is going s\* come and sit down in the temple as if he's Go\*d ... as if he's God|| . Je\*sus ... won't say|| that|| . No place did Jesus ever say that he was God|| ... , hmm? (R) The Christians claim that he's the incarnate God. They call Jesus the incarnate God|| , ain't it? (R) Um ... , let's see here ... . Lemme get through ... these are just real rough ... draft here ... .

(Papers rustle in the background.)

Oh, here they are ... ahem ... and bu Jesus emphatically claimed to reveal God ... . Now first, let's get back to a little further. There's nothing\*, nothing in Je, Christ's own statement as reported in the gospels to support the view of the incarnation ... , that he was incarnate God--no\*thing in the

gospels to support this. And it was not generally held during his lifetime ... . Jesus emphatically claimed to reveal God whom he called the Father, but continually differentiated himself from the father ... in many of such references as "Him who sent me," see? (R) He said, "My Father is greater\* than I ... ." This is in Jo\*hn 14:28 ... He says, "I go to the Father ... ." John 16:60. He says, "I will pray to the Father ... ," hmm? (R) That's um John 14:16. He says, "I do nothing of myself ... but as my Father who taught me ... ," hmm? (R) ... He, he learned from the Father. He made this abundantly clear and even stated specifically\* that the Father had, that the Father possessed knowledge that was not possessed by the Son|| ... when he stated ... , "But at that day and that hour knoweth no man. No|| , not the angels|| ... which are in heaven and neither the Son but the Father ... ." In other words|| , he was saying that the Father knew\* ... a certain bit of information that he himself didn't possess. Well now, if he was the incarnate Go\*d ... , he would know this. See? (R) In fact, he tri cried tears of blood|| ... on|| Gethsemene ... . He said, "Father, let this cup pass from me ... , bu-but if it's thy will, let thy will be done ... ." He didn't want thus to drink the cup||



of martyrdom ... .. . And on the cross --how d'  
 ya say the Yakmet Sa\*sabani\*? (I) --he says, "Oh,  
 Father, Father, why hath thou deserted me?" (A)  
 Huh ... .. ? (R) Now if he was the Father, why would  
 he say, "Why have you deserted me ... .. ?" (S)  
 (R) So its very abundantly that Je\*sus deni\*ed being  
 the incarnate Go\*d ... .. . The Christians come  
 along and invent my\*thical Jesus ... .. . They  
dubbed him\* the Prince of Peace.

(Papers rustle loudly in the background.)

All right, stop rattling those packages!

(More rustling and some muffled bangs.)

Unidentified: No.

Joshua: (Pleading) Pearl\* ... .

(Voices in the background.)

Huh|| ? (R) Sol, ya, let's not make any noise out  
 there.

Sol. (Grunt) OK (grunt).

Joshua: Sol|| ... .. , the\* . . .

(The noise continues.)

ah, Jesus denied being the Prince of Pea\*ce ... .. .

He denied being\* the incarnate God, but the Church

... .. says that he's the Prince of Peace ... .. .

Down here at the corner we have the Lutheran\*

Prince of Peach church|| ... .. , see|| ... .. ? (R)

(The noise continues.)

And on Christmas morning when you go to church

... you see a little cradle underneath the tree\* ...  
 and it says ... Prince of Peace ... , uh huh  
 ... ? (R) So they dub Jesus the Prince of Peace.  
 They dub 'im the incarnate God. And ... this . . . .  
 (More noise.)

I'm busy.

Pearl: Π Π Π Π Π .

Joshua: OK ... . I don't know why everybody has to come  
 around just when I've got a Fireside ... . OK\*.

Pearl: You're the one who sent me out don't forge\*t.

Joshua: I didn't send you out.

Chorus: Ha ha, he he he, heh.

Pearl: What about the dog food? (C)

Joshua: ... So|| ... where does, where|| where|| ,  
 who takes their sea\*t in the temple ... ? (E)  
 It's my\*thical Jesus ... , see ... ? (R) In  
 what temple? (E) In the Catholic Church ... ,  
right behind the altar there is the sanctuary ...  
 and this is the pla\*ce for their incarnate God||  
 ... , hmm ... ? (R) They can recreate his  
 body on the altar, but behind the altar\* ... is  
 the sanctuary which is the temple ... , ya know  
 ... ? (R) And there who sets in it is the  
in\*carnate God. Jesus is called the incarnate God.  
 And|| when the Christians pray\* ... , they pray  
 to Jesus as the incarnate God ... . The Christians

believe that he is the incarnate God, and they call him the Prince of Peace ... , and he takes his seat in the temple and is prayed to in the place of the one true God ... . What's going on out there? (I)

Males:

□ □ □ □ □ .

Joshua:

Oh|| . He's prayed to in the place of the one true God. In\* ... Christendom ... , this is um mythical Jesus. This mythical Jesus is in ... opposition\* to the true Jesus of history in the Bible ... ,  
 hmm? (R) Because the true Jesus in the Bible said he wasn't the Prince of peace and he ... didn't claim to be ... God, ya know wha ah mean ... ? (R) So this mystical Jesus that takes his place, takes a seat in the temple ... , is in opposition to the one true|| Jesus ... , see? (R) And thus he is anti-Jesus. And anti-Jesus is antichrist! Hmm ... ? (R) This antichrist is created by the Church ... ." Ahem, ahem. And he receives the worship in the place ... of God ... . Now there's many versions of the antichrist, hmm? Each church has its own particular version, and that's why John said|| , "There's many antichrists ... ,"  
 hmm? (R) They have this here mythical Jesus doing all kinds of things ... , ya know? (R) Physical body resurrecting, going up into the sky\*, comin' across

the sky, ya know\* ... , doin' all kinds of stuff  
 ... . And if you read some of the\* books|| , it's  
 just ... hair raising some of the things this here  
 mythical Jesus can, can do. But|| , the Jesus of  
history\* in the Bible was a delfull dull fellow.  
 I mean, he wasn't exciting at all ... . In  
 order to make him appetizing and, and acceptable  
 ... to\* the pagans, the heathens ... , Greeks,  
 and Romans, the Gentiles, see?-- (R) who had  
 some exciting gods--Zeus on Mt. Olympus, you know,  
 with warriors and everything else, see? (R) They  
had to\* ... in order to make him palatable ... ,  
 to make|| ... ah ... Jesus in, of history, palatable,  
 they made him the incarnate God ... , see? (R)  
First, they gave 'im ta be the Son of God, the  
 physical Son of God, see? (R) And then they say  
 this physical Son of God is God the incarnate God.  
 They have 'im to be the Prince of Peace and all  
 these things, and|| they glo\*ify 'im ... . Well,  
 he's ... much more exciting than the Bi, than the  
 history, you know, than the Jesus of the Bible;  
 you know, the historical Jesus? (R) And people\*,  
 boy they buy that. Ya know wha ah mean? (R)  
 And each church and each minister goes to great  
 lengths to make sure this Je\*sus is more glorified  
 than the other church. Know what I mean? (R) One

of 'em even have have, has Mary to be the Mother of God. And then they make a statue of this Mother of God, hmm ...? (R) Hmm? (R) Hmm? (R) And they make a statue of this incarnate God, hmm? (R) And because\* Jesus was not an incarnate God, and they make a statue of 'im, as the incarnate God, what are they doing? (R) They're making an idol, hmm ...? (R) They're making an idol of a nonreality. See? (R) Hmm? (R) And this\* antichrist has captured the worship ... of the mass of the Christians. Now the danger ... of this ... is that many of the Protestants' churches ... say, um, (rapid fire) "Believe in the Lord Jesus Christ and you, thou shalt be saved." But this has no particular meaning today ... because they don't know who the Lord Jesus is ..., see? (R) They're believing in antichrist, hmm? (R) They're believing in antichrist in the place of Christ. And these people believing that they're going to be saved when this atom war comes ..., see? (R) They're going to be in these big cities--Chicago and New York, Spokane, and the cities of 100,000 population or more ... --believing that they're saved in Jesus Christ! But they don't even know who Jesus Christ is. They haven't been taught Jesus Christ. They've been tau\*ght ... anti\*christ ... and antichrist can't save anybody! And when the

bombs drop on 'em, they're going to be destroyed!

As\*, ¶ ¶ ¶ ... . There's ah ..., there's another people that ... are very highly deluded ..., and if we read on a little bit more in that there, ah place in Thessalonians ..., yeah. Will you read on from where ya left o\*ff ... ? Ahem.

Shirley: Where did we leave off at? (I) "And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming."

Joshua: All right||, read on||.

Shirley: (Louder) "The coming of the lawless one by the activity of Satan ... will be . . ."

Joshua: "By the activity of Satan ... !" "The coming of the lawless one by the activity of Satan." Go ahead.

Shirley: "will be\* with all power and with ... pretended signs and wonders and with all wicked deception for those who are to perish . . ."

Joshua: "All\* wicked deception [of] those [that] are to perish!" OK||, in other words they have decei\*ved these people\* ... to such a degree\* that they're gonna perish ... . They're gonna put ... their\* reliance on this ... fellow, see? (R) This creation. All right, read on.

- Shirley: "because they refused to love the truth and so be saved ... ."
- Joshua: Uh uh.
- Shirley: Uh uh? (I) "Therefore God sends upon them a strong delusion, . . ."
- Joshua: All right! "God sends [on] them a strong delusion ... ! All right.
- Shirley: "to make them believe what is false, . . ."
- Joshua: Wa, ya yo-your version says a lie. Know wha ah mean? (R)
- Faith: "And for this [God, and for this] cause God shall send them a strong delusion that they shall believe a lie."
- Joshua: "They [should] believe a lie|."
- Dan: This one says, "And for this reason God gives them a delusion that operates on them -- to believe what is false."
- Joshua: Now, the false is the incarnation ... and the-there's a lot of other falsehoods, ya know? (R) And variations of this. Now one group of people are so deluded -- by this deceiving, that they think they're gonna be raptured out when this happens! Ya know? (R) All Christians don't believe this, but a large percentage of Christians happen to be deluded with this lie. Ya know? (R) That they're gonna go up in the sky in a rapture -- , when this happens. And this also is not Biblical! Know wha ah mean? (R)

All of these damn lie\*s|| ... have been pedalled off by the agents of the antichrist by\* ... the false prophets or the clergy, the theologians, the agents, and vendors of the antichrist! They\* are selling this antichrist! Now|| ... , the real Jesus of history is not illustrious and ... he's sort of dull, really ... , you know? (R) You couldn't ever sell him. But in order to get these big churches and these big Ca\*dillacs and these, and all\* of this money|| . . . . If you went through the Vatican--my wife went through the Vatican--and in the few square blocks of the Vatican her guide told her ... , he says, "Ya see all this wealth," and it was just swar\*ming with wealth. He said, "There's more wealth in these few square blocks of the Vatican than in any country in the half of Europe. You take|| , choose any country and half of Europe and there's more ... wealth in this Vatican." These are the vendors of the ... antichrist! See? (R) The agents and the vendors of the antichrist, which is the dammned lie\* ... that Jesus is the incarnate God, that he is the Prince of Peace ... , and a lot more lies. Ya know what I mean? (R) Hmm? (R) The people are deluded ... in this thing ... . And now, how is Jesus going to destroy him by the breath of his mouth on his returning ... ? (PG( (E)



- Manuel: S'cuse me a second, Josh, ㄩ ㄩ . I gotta go down-stairs and see what kinda mess is back there.
- Dan: Need some help?  
(Sounds of something being moved and a door banging.)
- Manuel: Ain't nothing like a balky dog, is there? (R)
- Unidentified: ㄩ ㄩ ㄩ ㄩ ㄩ ㄩ .
- Joshua: He's scared of you. All right, now where were we?  
(I) (B)
- Dan: How\* is Jesus gonna slay the antichrist? (I)
- Joshua: Yeah|| , how is Jesus gonna slay\* when, on his coming . . . ? (E) It says here that he's gonna -- slay 'em with the breath of his mouth. H-H-H-H-H-H-H-H-H-H-H. He gonna breathe on 'em like this? (S) Burn 'em up? (R)
- Chorus: (Indistinguishable comments.)
- Joshua: Ah|| , we for\*m wor\*rds with our breath! See? (R)  
And the words that I am speaking here slays this CRITTER! You\*'ve never been pointed out the antichrist before! See ... .. ? (R)  
It says Jesus will slay\* him with the breath of his MOUTH ... on his coming, see ... .. ? (R) (Voice drops to a normal volume) Billy Gra\*ham ... .. , Hal Lindsay ... .. , are all\* the agents, all these people, the churches are all the agents of the antichrist. Alo\*ng comes Je\*sus, one who fulfills the p-p-prophecy of Jesus ... .. ! Hmm? (R) Slays him with the

breath of his mouth ... . Now that there is three\* pro\*phesied comin' in our day. Jesus pro-phesied Mohammed by name ... and Mohammed came by name ... . But for our day there are three\* prophesied to come\* ... . Ho\*w are we to tell\* this promised one? (PQ) We, we went over this a little bit last time. Ho\*w are we going to tell this promised one -- from an imposter? (PQ) Jesus said, "Watch out|| ... , there will be many false prophets ari\*se and gonna lead astray even the very elect." Ya know what I mean? (R) How are we gonna tell\* this promised one from Go\*d, when he comes|| ? (PQ) (E)

Shirley: By the calling card.

Joshua: By the calling card! He's prophesied by name|| ... , address|| , date|| , and profession ... , know what I mean -- ... ? (R) And I think|| ... , at this ti\*me -- , we ought to proceed down\*stairs. Every-body get their coffee and head down\*stairs.

### Section III. The New Messiah

Unidentified: It's cold down here.

Joshua: □ □ □ □ .

Shirley: It's cold down here\*.

Joshua: Wanna coat|| ? (I)

Voices: Not what I've got. (Several indistinguishable comments.)

Manuel: New Testament won't work.

Unidentified: Oh.

Joshua: We, we can bring this blackboard upsta\*irs.

Shirley: No, I'll be fine. I'm just . . .

Joshua: You'll be fine? (I)

Shirley: I'm just sulking.

Joshua: There you go, suffer. (Loudly, to the audience) I don't like it down here either. I like it upstairs, but everybody talked me into this.

Manuel: Heh heh heh heh.

Karl: The cold will\* -- speed up your mind.  
(Twenty seconds of noise followed by unintelligible voices for 25 seconds.)

Joshua: All right, now the things that we gave as a criteria -- last time were ▯ ▯ ▯ ▯ by name, by address, by date, and by profession -- -- . In ah, the -- -- Old||, Old Testament there's a prophesied -- , there's prophecy concerning the coming of Jesus Christ. Will everybody turn to ah\* um Matthew, the first chapter? (B)

Shirley: That's the New Testament.

Joshua: And gimme one of them blue ones, um um, Sol, um.

Manuel: ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ , Josh.

Joshua: ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ ▯ , Manuel.  
(Five seconds of silence.)

Unidentified: Ha ha.

(Thirty seconds of silence.) (Note: the preceding comments between Joshua and Manuel seem to be aimed toward passing time until the performance begins.)

Joshua:

Now|| ... , ahem, in order|| , the\* the book of Matthew is a boo\*k of proo\*fs concerning Jesus. It is different from the other Gospels. The primary purpose of Matthew here is to show Je\*|| , how Jesus fulfilled prophecy ... and how he goes through any number of 'em ... . Here|| . The first one he starts out with is the genealogy of Jesus, to sho\*w his genealogy back to David ... because nobody could be\* the Messiah ... unless he was a descendant of David. The word Messiah means ... Messiah ben David or ... annointed one ... . That's a descendant of David to be the king and this is what the Messiah ... was all about. So\*, Matthew starts out showing the genealogy of Jesus ... , and when we get down to the 18th verse he says, "Now the birth of Jesus Christ took place in this way\* ... . When his mother\* Mary had been betrothed to Jo\*seph, before they came together she was found to be with child of the Holy Spirit; and her husband Jo\*seph, being a just man and unwilling to put her ... to shame"--I mean he didn't want to\*, to let the people know she was already pregnant before he ... went to bed with her--"resolved to divorce her quietly. But as he considered this,

behold, an angel of the Lord appeared to him in a dream saying, Jo\*seph, son of David,"--Joseph, son of David, meaning that Jo\*seph is a descendant of David--"do not fear to take Mary as your wife ", for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will [ah] save his people\* from their sins." All\* this took place to fulfill what the Lord has spoken by the prophet, "Behold, a virgin -- shall conceive and bear a son -- , and his name shall be called -- Emmanuel -- (which means, God with us)." If we go back -- to\* -- the seventh chapter\* of Isaiah, this prophesy is given--and I don't have an Old Testament. Who has an Old Testament? (B)

Manuel:

I do.

Joshua:

All right, find that one there.

Manuel:

Isaiah? (I)

Joshua:

Yeah, seventh chapter ... .. .

Manuel:

"Therefore the Lord himself will give you a si\*gn. Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel."

Joshua:

OK. Now Emmanuel\* is a Hebrew word. When Isaiah made the prophecy\*, the people spoke Hebrew. This was 700 years before Jesus ... . But when they went into captivity\*, they learned the

language of their captors, and when they came out of captivity they spoke the language of their captors, which was Aramaic ... . And when Jesus ... was born, the Greeks had conquered this country\* and a lot of people had learned a lot of Greek|| because this was the\* language of their captors then ... or the ones that ruled over them ... . But the prophecy was ma\*de in|| ... the|| Hebrew language as Emmanuel ... and Jo\*seph called his son's name Jesus, which was a Greek work, which has the sa\*me meaning ... as Emmanuel ... , meaning God with us ... . So||, in in the first chapter of Matthew it says|| ... all\* of this happen\*ed to fulfill the prophecy\* that his name will be called Emmanuel; that's why Jo\*seph called his son's name Jesus. Hmm? (R) So he was prophesied which means in English ... , rendered in English is, God with us. Know wha ah mean ... ? (R) Micah ... , and what chapter is that in, Manuel? (B)

Manuel: Fifth chapter and second verse.

Joshua: Well read ... , ahem, ahem ahem.

Manuel: "But thou, Bethlehem Ephratah, though thou be [small, er] little among the thousands of Judah, yet out of thee shall come forth unto me\* ... [come forth unto me\*] that is to be ruler in Israel."

Joshua: OK? (R) The ruler is the king\*, and ... he has to be a descendant of David. And out of||, out of|| ... Bethlehem ... .. Now||, ahem|| ... , anybody dispute where Jesus was born? (C) Ahem ... and how he happened to be born in Bethlehem\*? (C) Ahem, ahem. That Jo\*seph would have to go to Bethlehem ... .. is, ah, Caesar Augustus had made a ruling that they had to be ta\*xed ... .. and everybody had to go to . . .

(End of Tape 1, Side 2.)

(Tape 2, side 1, transcription begins in midsentence.)

Joshua: thermore, so\* shall it be\* ... in that day ... .. many ... that all\* the peoples of the world are gonna be trapped with antichrist ... .., see ... ..? (R) That the people\*, the Christians, and there's about a billion Christians under the banner of Christ that are gonna somehow\* or the other relate the\* vision of antichrist the church gives 'em ... as somebody that is yet to come, see?-- (R) not knowing that they are now\* worshipping antichrist ... in the place of God|| ... in the temple|| ... .., know wha ah mean ... ..? (R) Ahem. They worship antichrist, thinking that this antichrist is going to save them\* ... .., and this antichrist isn't going to save anybody ... .. . While they are worshipping antichrist, they'll be in the big cities ... : Spokane, Seattle, Chicago, New York ... , Washington, Moscow, London,

Paris--all the cities with a 100,000 population or more. The people\* will be told, "Believe in the Lord Jesus Christ and thou shalt be saved." So all the people believing in, in these different churches are believing that they're believing in the Lord Jesus Christ when they believe in that -- mystical Jesus, that antichrist that I pointed out to you sooner -- , er earlier tonight -- -- , hmm? (R) They will all\* be in these cities -- -- and they'll believe\*ve that they're sa\*ved in Christ, no\*t knowing that they have antichrist. And I'll go over that again -- if you're gonna stay a little while afterwards -- -- , who the antichrist is. OK? (R) Ahem. So|| , while they're worshipping antichrist, the bombs will drop on 'em -- -- -- -- , just like it was in the days of Mo\* , they wouldn't get on the II II -- -- . And while\* , when the bombs drop on 'em, the antichrist will be -- destroy\*ed -- , the Beast will be destroyed -- -- , a\*nd -- -- those agents and prophets of the antichrist, the vendors of the antichrist, will be destroyed -- -- -- -- -- . The sa\*me -- church that brought antichrist into being brought the Beast into being. And I think I explained that the last time, didn't I? (I) About how the leopard come about? (I)

Shirley:

Uh huh.



- Joshua: And the body? (I) And the head and all this? (I)  
Fir\*st they brought the antichrist into being, then they brought this ugly beast that Cleo Little Hand drew. Hmm? (R) That's the picture of the  $\Pi$ , d' ja ever see it before? (I)
- Shirley: Uh huh.
- Joshua: Ahem, she's, she's a friend of Cleo's and he's the one that drew that picture ... ..
- Unidentified: Oh ... ..
- Dan: How come that's not hangin' where it usually hangs? (I)
- Manuel: Where's it usually hang? (I)
- Dan: Isn't that the one that was at the new prison? (D)
- Manuel: No\*, that's the Stone with Seven Eyes.
- Dan: That's right.
- Manuel: It's still there.
- Joshua: So, OK| ... .., the people\* are believing in the antichrist and they're going to be in the cities and they're going to be trapped ... .. The mass of the Christians ... ..! There's not going to be very many left! Some of them are deluded into thinking that they're gonna go up into the sky ... .. Now there's one way ... .. that we recognize Christ on his return\* ... and that is not by looking at the sky\* ... for the coming of a chariot or for the coming Jesus come streaking acro\*ss, because

no place in the Bible does it say that he went up into the sky. It said he went up into heaven just like it said that Elijah had gone up into heaven. See? (R)

And like Jesus said that he came from heaven and went to heaven and -- he's going to heaven. That he came from heaven and he is in heaven and going to heaven -- -- -- . So|| -- -- , how do we recognize Christ on his return -- -- -- ? (PQ) We do this by the same formula that we just got through and ya missed it. It's by the name\*, -- -- -- , ahem, address -- -- -- , date -- -- -- , and -- profession. Hmm -- -- -- ? (R)

A calling card -- -- . It is . . . . Each time that the man eh, that one comes from Go\*d, he is prophe- sied in this formula. Oh, there's a lot of other prophecies -- -- besides this that he fulfills. He ful- fills hundreds of 'em. Bu\*t|| , ahem -- -- , the one that only one person in the world fulfills is this formula. See? (R) Ahem, ahem. If you make enough prophecies, they might ap ap, some of 'em might pertain to this person and some might pertain to that person or another like we said the other night. Ya know wha ah mean? (R)

Karl:

Uh huh.

(Note: the last comment about fulfilling prophecy pertained to a question the observer raised in the first Fireside concerning the possibility that

either might be self-fulfilling or bound to come true eventually given a loose enough interpretation or enough time.)

Joshua: Yer bound to hit somebody. But if we come up with a formula that only one person fulfills ... , see?--

(R) then we have a formula -- for the return of Christ. So in -- the book of Matthew they ask Jesus

-- when he's going to come again. And this is in the 24th chapter -- -- . 'N' everybody got that

... ? (B)

(Papers and books are shuffled.)

And starting with the third verse. Faith, you wanna read in there? (B) Let's see, you've got the King James, haven't you? (I) OK\*.

Faith: (Reading very softly) "As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Joshua: OK in, in your version what does it say there, Shirley? (B)

Shirley: "As he sat on the Mount of Olives, the disciples came to him privately, saying, 'Tell us, when will this be, and what will be the sign of your coming and of the close of the age?'"

Joshua: Ah ha! See, in the King James Version they tra, they|| translate it as the end of the world, but they made a

mistake. Almost all the versions now\* translate the verse as the close of the age ... , that is, the close of the Je, age that Jesus ... had started. Know wha ah mean? (R) With the second coming ... , his age comes to a close with the return of him, hmm? (R) It's not the end of the wor\*ld, it's the close of an age, of an era, or a cycle. Hmm? (R) And this is gospel. And there's three questions that they asked him ... : when are you gonna come again?, (A) what will be the sign of your coming?, (A) and for the close of the age? (A) 'N' it's named three things here. So\* ... , let's read on. Ahem.

Faith: "And Jesus answered and said unto them, Take heed that no man deceive you ... . For many shall come in my name saying, I am Christ; . . ."

Joshua: OK|| ... , whose, who, who\* is this here many that comes in his name sayin' that they're Christ? (E)

Voices: (Unintelligible murmurs.)

Joshua: The many ver\*sions of the antichrist created by the various churches, hmm ... ? (R) We have the ... antichrist of the, the Jehovah Witness, we have the ... ah antichrists of the Seventh Day Adventists, we have the antichrist of the Catholic Church, and they all\* have ... different variations. Know wha ah mean? (R) Essentially, they're all the same. The basic

part is he sits down in the temple as Go\*d ... and that he does this|| . . . . But John said there was many antichrists ... , meaning that there was many versions in his day ... , hmm? (R) Ya know? (R) There's gonna be many\* ... false prophets coming ... , and come in the name of Christ and saying that they're Christ and ... so forth. All right ... .

Faith:

"And ye shall hear of wa\*rs and rumors of wa\*rs: see that ye be not troubled: for all *these things* must come to pass ... , but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake."

Joshua:

OK|| , now|| if, if you remember whe-when I was reading tonight from Jeanne Dixon\*, she was saying that the antichrist, when he comes, all\* the people in the world will follow 'im and there will just be a few people ... that will ... really believe in the real Christ. Ya know? (R) She was say'n' this in her|| how to tell the antichrist. And|| if we look today\*, the mass of the Christians believe in antichrist and there's just a few people in the world that cling\* to the teachings of the Bi\*ble. See? (R)

Huh ... ? (R) Go ahead.

Faith: "And then shall many be offe\*nded, and shall betray one another, and shall hate one another. And many false prophets shall ri\*se, . . ."

Joshua: (Interrupting) Ah, what are the false prophets|| ... - ... ?  
(E) These are the vendor\*s, the agents, and the \* uh\* false prophets of the antichrist ... - ... that make the different|| ... , that vends the\* different versions of antichrist.

Unidentified: The clergy.

Joshua: The clergy! Uh huh. Of all the various churches. Uh huh.

Shirley: Also all the strange cults we're getting\* ... - ... , wouldn't you say? (D)

Joshua: Yes\*, there's all kinds of versions of this anti-christ. They all\* vary one from another, OK\*?  
(R)

Faith: "And because iniquity shall abound, the love of many shall wax cold."

Joshua: OK! Because of ini\*qui\*ty the er, the the, the people\* in the worl\*d have caught on to this iniquity! That is, all the different churches have a different ver\*sion ... of antichrist. Ya know, of Christ? (R)  
See|| ... ? (R) And because of this confusion\* ... , the love of many wax cold! They go out of the church and they say the hell with it. Know wha ah

mean? (R) The love of many\* -- -- they say\*, "Well|| ; this is|| jus a big|| bunch of|| kabosh." Ya know?

(R) And they come out and they don't believe it. So they|| -- , many\*, they they walk out and they, they just wax cold. OK, go ahead.

Faith: "But he that shall endure\* unto the end, the same shall be saved -- . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Joshua: OK, now what does it mean\* when the, the gospel\* -- shall be preached in all the nations ah, of the kingdom? (E) OK, read that again.

Faith: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Joshua: All right, now what is the gospel of the kingdom? (E)

Voices: (Unintelligible comments.)

Dan: It's the good news!

Manuel: It's the kingdom that Jesus told 'em to pray for, the one that would come here on earth as it was in heaven.

Unidentified: True.

Joshua: -- -- -- -- -- If you go to the Old Testament -- , you'll find that when the Jewish people lo\*st their kingship, that all\* the prophets -- were prophesying the re-establishment -- of the kingship. Right? (R) When

Jesus come, he says, "I am Messiah ben David." This is how Matthew starts out. Listen, this Ben means descendant of David; Messiah means the descendant of David. When Jesus come\*, he says, "I am Messiah ben David." This is what Matthew's all about ... , hmm ... ? (R) But, Je\*sus did not live\* ... , take a wife\* ... , and have children ... , and re-establish the Davidic kingship ... , hmm ... ? (R) He was crucified ... , later nailed to a cross\* without re-establishing the Davidic kingship in the world. Therefore, the re-establishment of the Davidic kingship in the wo\*rd is by the second coming of Messiah ben David ... , see ... ? (R) Which is\* what the, the Christians call the second coming of Christ. When he comes ... , he has the kingdom of God on earth as it is in heaven. And Jesus asks us to pray for the coming of this ki\*ngdom\*. That is, in the Bible, it says that Go\*d will ru\*le in the form of David. We'll get into that tonight before we go; get through here if we\* get along with it. So\*, the kingdom here will be preached in all the nations ... , that is the\* ... , the Christians are not teaching that the\* Davidic kingship will be established in the world in which God is gonna rule\* ... . They\* are the agents of the antichrist. They don't teach this ... ,



see ... ? (R) So|| ... , the gospel of the kingdom is what we're preaching about ... , that Baha'u'llah who is a descendant of David ... , the Messiah ben David, came in the name, came at the address, and came at the date ... given by the Bible for the return of Christ or the return of Messiah ben David, or the coming of Messiah ben Da\*vid ... , hmm ... ? (R) And when he comes, he establishes the ki\*ngdom, because Jesus didn't establish the kingdom when he was here, and we can't have the kingdom without ... establishing the Davidic kingship ... because this is what the Bible is all about. This is what the Bible talks about in the Old Testament ... . Go ahead and read on.

Faith: ... "When ye therefore shall see the abomination [of desol] of desolation, spoken of [by Daniel] by Daniel the prophet ... , stand in the holy place, (whoso readeth, let him understand:)"

Joshua: OK, now they're talking abou\*t ... when are you going to come again? (A) And to the answer to this question, when are you going to come again, he says when you see\* the abomination ... of desolation, spoken of by Daniel the prophet, stand[ing] in the holy place ... , let the reader understand ... . Now|| , Jesus himself didn't give the date for his return, and the reason he didn't is Daniel had already given the

date ... for his return. And here he tells you to go back to Daniel\*, where Daniel speaks about the abomination of desolation ... and the holy place which is the sanctuary! ... , hmm? (R) Let the reader read in that chapter\* ... , get the dates from there ... , hmm ... ? (R) This is in answer to their question ... . So let us turn to Daniel ... . OK, like Daniel gave the date for his first coming-- we just got through with that, didn't we ... ? (I) Ahem ... . Eighth chapter and the 13th and 14th verse ... . Find it? (B) (I)

Shirley: Number 8:13? (I)

Manuel: 8:13.

Joshua: 8:13 ... . OK, Shirley, it's your turn to read

... .

Shirley: ¶ ¶ ¶ .

Manuel: It does? (I)

Shirley: ¶ . "Then I heard a holy one speaking?" (D)

Joshua: Uh huh.

Shirley: "Then I heard a holy one speaking; and another holy one said to the one that spoke, 'For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, . . ." (A)

- Joshua: Here your abomination of desolation -- quotes in a little different way. Ok.
- Shirley: "and the giving over of the sanctuary . . ."
- Joshua: There's your holy place. Ya know? (R) The sanctuary, ahem -- . OK, go ahead.
- Shirley: "giving over of the sanctuary and ho\*st to be trampled under foot -- -- and he said to him, 'For two thousand -- and three -- hundred evenings and mornings; then the sanctuary shall be restored . . . ."
- Joshua: O\*K, Jesus gives as a date for the re, his return is when the sanctuary will be restored to its -- rightful state after 23\* -- hundred days--and as these are years, it's 23 hundred years. And this is also taken -- , this is taken from the abomination of desolation, if ya read the-there\* -- -- an-and the abomination of desolation or transgression of desolation they II . . . . It would be\* 23 hundred years. Right? (R) What's the abomination of desolation or the transgression of desolation, Karl -- -- -- ? (E) The Christians don't know this one -- -- -- .
- Unidentified. II II II II II .
- Joshua: All right, in the Bible when it talks about|| . . . . The most abominable thing in the Bible is idolatry. It goes the second, against the second commandment. And every time it talks about idolatry, it says the

abominable practice of idolatry ... , see ... ? (R)  
 OK, it says ... , um ... , from the abomination\* of  
desolation ... . All right||, the Jews were in captivity  
 because they made idols. God allowed Nebuchadnezzar  
 to conquer and take 'em into captivity because of  
 the abominable practice of idolatry. And Nebuchad-  
 nezzar destroyed Jerusalem ... , making it desolate ... .  
 So the abomination of desolation is the desolation of  
 Jerusalem due to the abomination of idolatry ... ,  
 hmm? (R) This\* abomination of desolation came to an  
 end, with the order of Artaxerxes restoring, building  
 Jerusalem, which was in 457 B.C. ... .  
 D' you ... follow that? (R) (Joshua writes on a  
 chalkboard.) There's over 456 years, as I pointed out  
 before\*, from the\* order to restore, build Jerusalem,  
 to the birth of Je\*sus and we subtract that and we  
 get A.D.\* 44. Now this order was given on March the  
21st ... of ... 456 or 457 B.C. ... . On March the 21st.  
 It is exactly 23 hundred years ... from March the 26th.  
 21\*st.

Manuel:

Joshua:

From March the 21st ... . (Joshua continues to  
 write on the chalkboard.) 21st, 4\*5\*7 B.C. ... to\*  
 March the 21st 18\*24\* A.D., exactly 26 hundred years  
 to the minute! Hmm ... ? (R))

Unidentified:

Umm.

Faith:

Where, where did the 26 hundred come from? (I) (C)

Joshua:

Ya mean this one ... ? (R) It'd be 23 hundred ... since the order to restore Jerusalem. See ... ?

(R) Now, I told you that God had a program ... , had a blueprint ... , at the time of Adam in which he was gonna make ma\*n in his image ... . Enoch ... built, had this pyramid built because Adam had a vision that the world was gonna be destroyed twice: once in a flood ... and once ... with fi\*re. E\*noch knew that it was tim\*e for the flood ... , so he built this pyramid ... and ... he\* bui, h-he made one, he made two structures: one with brick and one of straw. This one he made in Egypt ... . And in\* the pyramid ... he put the program or the pathway\* of God from the time of Adam ... to the time\* of the establishment of the king\*dom ... because|| when we get the kingdom, man will be in the image of God. He will take on all the spiritual perfections ... . At the time of Adam, the people\* were in the image of the animal; they had two eye\*s, ears, nose, and mouth ... , arms, and legs ... , but they were barbaric. Man had been on this planet for millions of years ... ; Adam come six thousand years ago. And the language said, "Let us make man in our image." The our image is here is that God made ma\*n, one man in his image, Adam, and then he made another one, Mo\*, and another, Krish-na, another one, Zoroaster, another one, Jesus, another

one, Mohammed, and today, the Bab and Baha'u'llah.  
 See ... ? (R) Now the chronological\* ... pathway of  
 God is straight up from the time of Adam. This is  
 the pathway of the manifestations ... , hmm? (R)  
 This is the way\* of the world that leads to the  
 bottomless pit|| which is the great catastrophe  
 ... . Remember, if you find the number of inches  
 here, you can tell when the bombs, the very minute  
 the bombs are gonna dro\*p ... , hmm? (R) Each  
 inch in the pathway represents one year ... .  
 Here is zero point ... . You measure down from  
 zero point ... and you ha\*ve ... 1455.778 pyramid  
 inches ... , and this is the Exodus of Moses ... .  
 You go up ... to um ... , the number of inches from  
 zero point to this\* scored line and we get 21 ... ,  
 um ... , 40 pyramid inches and we have Abraham,  
 and then over here\* ... , Noah, and then back down  
 here and the start of civilization in 4,000 B.C.--  
 when the Bible starts out in 4,000 B.C. So\* ... ,  
 ahem, from here you go up 29, . . . where's it at?  
 (R). off|| 29.77\*2 inches from the zero point and we  
 come to the ... wall\* of this chamber ... . And that  
 is ... um, September the 21st, 30 A.D. and in\* Luke  
 it says Jesus was about 30 years of age when he  
 began his ministry ... . This is when Jesus was bap-  
 tised in the middle of the week that they have

pointed out, see ... ? (R) We came down ... three and a half inches ... and there's a mark in there, and this represents the starting of the week by the, by John! Beginning\* of the last week by John the Baptist. You go up three and a half inches and this line here\*, you draw a straight line down, that's three and a half inches from this one, hmm? (R) And that's the crucifixion ... . Exactly the same thing that occurred in the ... , the Bible that we showed you for the coming of Jesus. See ... ? (R) You come up from the zero point ... and ... almost all\* of the pyramidologists ... has this as March the 21st, 1844 ... . The exact date ... as given by the Bible ... for the return of Christ ... . You know what Christ means? (E) Is that the last name of Jesus? (E)

Unidentified: □ □ □ □ □ .

Joshua: See, mine is Joshua Jones. People says Jesus Christ like if Christ is his last name. If Christ was his last name, his mother would be Mary Christ, his father would be Joseph Christ ... , his brother would be\* ... James Christ ... , hmm? (R)

Unidentified: Didn't most of the original, original Greek text have it as Jesus the Christ and then they dropped the the outta there? (D)

Joshua: Yeah. Well, some of 'em still have it. I-it means Jesus the annointed ... , Jesus the\* Messiah ben David ... , see? (R) It was originally Jesus the Messiah ben David, see? (R) And finally they changed it to the Greek word of Christ ... . We see it in Jesus Messiah ben David. So we get to this point, both in the Bible and at the end ... . This brings us to, to the end of a\*ll\* the chronological pathways. This is the end of the ... pathway ... , the return of Christ ... . And said they, all|| , they said, ahem, the ... sanctuary would be restored to its rightful place ... . In yours, didn't it? (R) Isn't that what yours said? (R)

Unidentified: Uh huh.

Manuel: Yeah ... , then "the sanctuary shall be restored to its rightful state."

Joshua: What does yours say? (B)

Unidentified: ☒ ☒ ☒ ☒ .

Manuel: "Then shall the sanctuary be cleansed."

Joshua: O\*K|| , one says it's gonna be restored to its rightful state and the other says it's gonna be cleansed ... , hmm ... ? (R) Two different versions ... . What does yours say, Faith? (B)

Faith: "Then shall the sanctuary be cleansed."

Joshua: OK, anybody know how the sanctuay in the temple of ... of Moses or of Solomon\* ... , how it was clean\*sed? (E)



- Manuel: The blood of goats and ... sheep.
- Joshua: Yes, they brought ... , the people would bring their ... animals ... ; they would be slain on the altar before the door, before the sanctuary ... . The blood was taken and thrown against the inside walls of the sanctuary--because there's no recission, re-re-remission of sins without the ... , shedding of blood ...  
 ▯ ▯ ▯ ... , huh? (R) So they get the blood of the sheeps and goats, sacrificed, thrown against the sanctuary walls for the cleansing of it ... . After 23 hundred year\*s ... , the sanctuary is to be cleansed again.
- Shirley: I thought there was not s'posed to be any offering in there. (C)
- Joshua: Wha? (I) No|| .
- Shirley: Didn't we just read that? (C)
- Joshus: Yes, uh huh ... . OK|| , in the Bible\* it says that|| ... uh, in the 9th chapter, it says that Je\*sus ... went into heaven\* and uh, he cleansed the sanctuary ... with his blood ... while on this earth. He went into the sanctuary in heaven ... to clean it, to cleanse it. that is, he gave his blood. He cleansed it with his blood, not with the blood of sheeps and goats. On his return, he cleansed it on the ear\*th again ... , hmm? (R) See? (R) And this is what it says here, that his blood is the only way it could

be cleansed. So\*, we have the coming of the Bab ...  
 coming one day\*. Each day is interpreted as one year\*  
 is like in the Bible each|| day represents a year\*  
 ... . This is the cri ah, this the\* ah little leg-  
 end or the scale ... as if ya had a map and it says  
 from, going from here to Seattle, and over in the corner  
 it'd have a little ... scale. Ya know wha ah mean? (R)  
 Each inch er, representing maybe 50 or a hundred  
 miles, whatever. Ya know wha ah mean? (R) Well|| ,  
 the pyramid, we have a block that shows one pyramid  
 inch and each inch around the pyramid represents one  
 solar year. Until we get to this point, all  
 pyramidologists says that from that point on it  
 doesn't represent a solar year, but one month. But  
 the Bab made|| ... the Bahai calendar and there's 19  
 days in a month and 19 months in a year. And the  
 Christians are using the 30-day month and they come  
 up with mothing ... . But|| the Bab is the one that  
 fulfilled this. The number of|| , there-there's 36  
 inches that come up to the top there ... , and each  
 one represents 19 days. Each one of them inches  
 represents 19 days. And about a year and a half  
 after the Bab made his proclamation ... , we come to  
 the top of the altar and this is when the first  
 martyrdom ... , Babi martyrdom, took place ... . And  
 this period of the altar ... , which is a period of

about seven year\*s ... , ten thou\*sand Babi\*s, including the Bab himse\*lf ... , was martyred ... during that period of time, thus cleansing the ... sanctuary, not with the blood of sheeps or goats but by the blood of the return of Chri\*st at the door ... , the Bab, and ten thousand of his followers. And it says they'll deliver you up to be afflicted and you'll be hated of all nations for my name's sake. See? (R) The mass of the people are following ... antichrist ... , therefore their Christ upon his return is ... martyred upon the altar ... . That's because they're the worshippers of antichrist ... . Now the Bab said that he\* was the ah, um ... um, forerunner of somebody greater than himself ... . This represents the return of Christ in that ... , what we say the door\*, and that is the coming of him whom God shall make manifest ... . In the Bi\*ble ... , it refers to the one that the Bab was talking ... about as the glory of the Father ... . Jesus when he came, he said he was the glory of the Son ... , all right? (R) He was the Son of God|| . In the|| ... , in Ma\*rk 8:38 it says "Whomsoever that is ashamed of me\* and of my words in this adulterous and sinful generation; ... of him will the Son of man ... be ashamed, when he comes in the glory of the father ... ."

(Note: the quotation was incorrectly cited from

memory.) Now Jesus didn't speak English. There was no English language at the time of Jesus, was there? The English were jumping from tree to tree searching for foo\*d --- two thousand years ago --- --- . They were barbaric. They painted themselves blue. They ran around half naked. . . .

Shirley: (Interrupting) Nyeah, nyeah, nyeah!

Joshua: Ah, but gee whiz, OK. (Joshua makes monkey sounds.)

Shirley: So that's where all that tourist stuff came from, too, right? (D) II II II .

Joshua: Yeah\* --- , I know, OK, so\* . . . .

Manuel: Ah, ha ha ha ha ha.

Joshua: Anyhow, so let's, let's go on with the story. So\*, ahem, it says, "Who's ever ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man be ashamed when he comes --- in the glory of the father." (Note: the cited quotation is again incorrectly spoken from memory.) Now Jesus didn't say glory of the Father because he couldn't speak English --- . What language did he speak? (E)

Chorus: Aramaic.

Joshua: Aramaic! It says so in the Bible that he spoke Aramaic. The\*, all the references say he spoke Aramaic. And how do you say glory of the Father in Aramaic? (E)

Chorus: Baha'u'llah.

Joshua: Baha'u'llah. Jesus said, "Who's ever ashamed of me and my words in this adulterous and sinful generation; of him will the Son of man be ashamed when he comes in Baha'u'llah . . . . .  
 (The quotation is incorrect.) Ahem . . . . .  
 . . . . . In Persian, Baha is glory . . . . in the Aramaic, and this is God or Father. Jesus referred to, ahem, God is the Father or God.

Karl: Where did the Bab . . . ? (C)

(End of tape 2, side 1.)

(Tape 2, side 2, transcription begins in midsentence.)

Joshua: the|| . . . , the Go\*d of the . . . Israelites is not a powerful Go\*d . . . because his people are in captivity--they're slaves . . . . . Where our gods are stron\*g gods, we conquered the world. He says, "They're mocking you." And he says, "God, we know you're the powerful God - \* and, but the reason that we're in captivity\* is that you told us we'd go in captivity\* if we didn't obey your covenant and your laws . . . . ." And he said, "We violated the whole works . . . : all of your laws, all, all of your covenants, all of your teachings, everything down the line. And whatever ya told us not to do, we did it." And he says\*, "we deserve what we have." He said, "We\* are receiving the rewards of the works of our industries." He says,

"God, have mercy upon us." He says, "I supplicate you. Forgive us, overlook our shortcomings and our ... , and our\* ah ah, iniquities ... and restore us ... as we were before." He was praying to God to forgive 'em, restor\*e 'em. He says, "God|| , look|| , we're, you gotta have pa\*tience with us." And this is what this chapter is all about. You can go home and read it for yourself. Ya know what I mean? (R) But here he's talking about ... ah ... eh, he-he's beseeching God ... to restore 'em. So while he was pra\*ying, the angel Gabriel comes and he says, "O\*\*\*H Daniel\*!" He says, "I've been sent by fast flight!" He says, "You're the beloved of God and your prayers have been heard ... and God has sent me\* to tell you what must take pla\*ce ... ." In other words, his appeal reached the ears of God and God sent|| ... ahem, Gabriel, the angel Gabriel, by fast flight ... to tell him what must take place ... . Now he didn't say he|| , he|| , Gabriel didn't say ... , "I've come to answer your prayers and all these things that you're praying for are gonna take place." Ahem ... , he didn't tell 'im that. He says, "But to tell ya what must take place." He says, "In 70 weeks of year\*s ... , " see|| ? (R) In 70\* ... weeks of years ... a Messiah\* ... will be cut off ... .

Faith:

Π Π Π ? (I)

- Manuel: 24th. It starts at the 24th verse.
- Faith: OK, II II II II .
- Joshua: See that there ... ? (B) What does yours say, Faith? (B)
- Faith: Starting with 24? (I)
- Joshua: Um hum.
- Faith: "And his power shall be mighty but not by his own power; and he shall destroy wonderfully, and he shall prosper, and practice, and shall destroy . . ."
- Joshua: You got, you got the 8th chapter, uh huh.
- Faith: Shall I go on? (D)
- Joshua: There, there isn't any here.
- Faith: Ha, oh\* my goodness.
- Manuel: Look at the top of the page. Ha ha ha.
- Chorus: Ha ha ha, he heh heh he.
- Faith: That's where I looked and it got me off ... . OK| .  
 "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring everlasting righteousness and to seal up the vision and prophecy, and to anoint the most Holy."
- Manuel: What does the word *annoint* mean ... ? (R)
- Joshua: The word *Christ* means annoint ... an\*d uh annoint means II . It says in\*, in\*, what what version have you got there? (I) Is that the King James, isn't

it? (I) Who's got the Revised Standard? (I) (B)  
 You got the Revised Standard? (I) All right, read  
 yours, please. Go ahead ... .. It's about the  
 same.

Shirley: "Seventy weeks of years are decreed . . ."

Joshua: "Seventy weeks of years." OK\*.

Shirley: "are decreed concerning your people and your holy  
 city, to finish the transgression, to put an end to  
 sin, and to atone for iniquity, to bring in everlast-  
ing righteousness ... .., to seal both vision and  
 prophet, and to anoint a most holy place."

Joshua: OK||. All right now||, uh if we read on further\*,  
 he breaks this 70 weeks down to 70 weeks, to 62 ... ..  
 and one week which makes 70 weeks again ... .. It  
 gives seven ... weeks for the rebuilding of Jerusalem,  
 then there'll be a 62-week period, and then there'll  
 be a last week, the week of the covenant ... ..,  
 huh? (R) Ahem ... .. And he says this is from the  
 order to restore and rebuild Jerusalem. Where\* ... ..,  
 where he breaks it down. So we have 70 weeks ... ..  
 equals four hundre\*d ... .. and ninety days. That is,  
 in 70 weeks we have 490 days. Right ... ..? (R)  
 Seven times seven is 49 ... .., OK ... .. Ahem. He  
 says in 70 weeks of years a Messiah would be cut  
 off. So||, the order, this is from the order to  
 restore and rebuild Jerusalem, in the 7th chapter\*.



Have we got|| , ah, have you got any um -- dated ones there\*? (I) (B)

Manuel: No\*.

Joshua: Will you run up and get one\*? (B)

Manuel: Is that Gideons? (I)

Joshua: Getta, yeah, get a Gideons.

Unidentified: Get a dated Bible.

Shirley: Get a what Bible? (I)

Unidentified: Dated.

Karl: What is, what is it dated by? (C)

Unidentified: They have uh . . .

Joshua: When all these things happened. So\*, . . .

Unidentified: points, you know, stated as to what, as to what dates these -- events were taking place.

Joshua: so we know where we're at.

Karl: Uh huh, well.

Joshua: Some, most people don't care about when they take place or they don't -- -- -- -- || || .

Shirley: My dad's got a Masonic Bible || || || || .

Joshua: Uh huh.

Unidentified: Ha ha ha.

Shirley: Fat cha\*nce.

Joshua: Whi|| -while he's going for it|| -- um || || .

(Sounds of footsteps on stairs.)

Find it? (I)

Manuel: || || || || .

- Joshua: Give it here, I'll find it ... ..  
 ... .. In the seventh chapter  
 of Ezra\* ... .. um, King\* Artaxerxes gives an order to  
 Ezra to go back and restore and rebuild Jerusalem  
 ... .. This whole seventh chapter has to do with  
 that. Can you see what date it is? (B)
- Unidentified: H H H .
- Joshua: 457.
- Unidentified: 457 A.D.
- Joshua: B.
- Unidentified: B.C., right? (I)
- Joshua: Yeah, 457 B.C. Um ... .. , 457 B.C.  
 (Dog growls.)
- Manuel: (To dog) Kale.
- Joshua: H H H H . The seventh chapter is dated 457.
- Shirley: H H H ? ( )
- Joshua: Uh huh ... .. The king's commission to Ezra  
 ... .. , king's commission to Ezra in 457.
- Manuel: H H .
- Joshua: Sometimes it won't even read that. OK? (R) But  
 it's, uh, Ezra in that chapter\*; I mean, ah Artaxerxes  
 in that chapter says to Ezra, "Well, you can go back  
 to Jerusalem and rebuild the temple, rebuild the  
 city\*" and so forth. You know what I mean? (R)  
 So that was given in 457 ... .. If we  
 subtract 457 from 490 ... we have 33, the age of Jesus

when he was crucified ... , ahem ... .  
 There are 456 years from 457 to the birth of Jesus  
 ... . If we subtract those 456 years  
 from 490, we have 34 A.D. ... and Jesus at the age  
 ... of 33 was crucified in ... 34 A.D. ... . In other  
 words, when Jesus was born it was 1 A.D. ... . When  
 he was one year old, it was 2 A.D. ... , hmm? (R)  
 So\*, the Bible gives the name\* for his coming ... ,  
 which is ... Jesus ... , Bethlehem ... , and the da\*te  
 ... is 34 A.D. ... for his crucifixion ... . Ahem.  
 O\*n ... a s, time scale ... , these 70 weeks, that we  
 went on, writ on there, is broken into three sections  
 ... . The first one ... is uh . . .

Manuel: Seven weeks.

Joshua: seven weeks which are 49\* ... days in seven weeks,  
 right? (R) It took 49 years\* from the order\* to  
 rebuild and rebuil||, and rebuil||, rebuil||, restore  
 and rebuild Jerusalem ... including the\* wall\* and  
 the\* moat. From the order it took 49 years, hmm?  
 (R) And then there was ... 62 weeks ... .  
 And in 62 weeks ... how many days is there ... ? (E)

Manuel: Four hun|| . . .

Joshua: Seven times 62.

Manuel: 432.

Joshua: 400 and 34 ... , right ... ? (R) Ahem, ahem. So  
 you have seven 4\*34, ahem ahem, and then we come to

the last week is the week of the covenant ... . He says, I'll make a strong covenant with 'im." And in ... .  
wha? (I)

Manuel: That's 49 not seven ... ..

Joshua: Yeah, 49 ... , ahem ahem ... . Well|| ... .

Manuel: ¶¶ .

Joshua: the last week ... , there are seven days ... , ahem  
ahem ... there are seven days in a week ... , um  
hum, each day is a year.

Unidentified: Each day is a year? (R)

Joshua: Yeah|| . Did I ever say that before, that each day  
represents a year? (I) OK|| ... . So, in the la\*st  
week ... we have, we have this divided up ... into\*  
... 1 ... , 2, 3, 4, 5, 6, 7. See? (R)  
All right. Now\*, do you wanna go back, do you wanna  
start on the weekly, where ya left off ... ? (B) We  
stopped at the 70 weeks there\*.

Faith: Ahem ... , "Know therefore and understand, *that* from  
the ... ."

Joshua: Uh|| read, read t-this in in the Kin|| , you got the  
King James ... . Go ahead, go ahead, humph.

Faith: "Know therefore and understand, *that* from the going  
forth of the commandment to restore and to build  
Jerusalem ... ."

Joshua: OK\*, to to restore, the commandment to restore and

rebuild Jerusalem in 457 B.C. You know what I mean  
 ... .. ? (R) Go ahead ... .

Faith: "unto the Messiah the Prince *shall* be seven weeks, and  
 threescore and two weeks: . ."

Joshua: OK, ya got seven weeks and 62 weeks, see? (R) Brings  
 us to here ... , right? (R)

Unidentified: Π Π Π Π Π Π Π .

Joshua: Hmm? (R) That ain't what yours says, I know it.  
 Yours, yours got it kinda mixed up. Hmm? (R) Is  
 that why you Π Π Π ? (I)

Manuel: Ha ha ha ha.

Joshua: That brings us to the la\*st week. You got seven weeks  
 and 62 weeks. All right, now go ahead and read on,  
 Faith.

Faith: "the streets shall be built again, and the wall,  
 even in troublous times."

Joshua: Um hum.

Faith: "And after threescore and two weeks shall Messiah be  
 cut off, but not for himself: and the people of the  
 prince that shall come shall destroy the city and the  
 sanctuary; and the end therefore *shall be* with a  
 flood; and unto the end of the war desolations are  
 determined."

Joshua: OK, read on.

Faith: " ... And he shall confirm the covenant with many ...  
 for one week . . ."

Joshua: OK, now here's your covenant for one week. Ya have 69 weeks up to here ... Six ..., seven weeks and 62 weeks make 69, right? (R) We have 69 at that point, and then we have one more which will make your 70 weeks again. Ya know what I mean? (R) All right, now read on what he says about this one week.

Faith: " ... And he shall confirm the covenant ... with many for one week: and in [in] the midst of the week he shall . . ."

Joshua: "In the midst of the week ... !" OK! Let's see, 1, 2, 3, ... and in the midst of this one here ..., in the middle\*, right? (R) That's three and a half years ..., OK\*? (R)

Faith: "he shall cause the sacrifice and the ... oblation to cease, . . ."

Joshua: OK\*! ..., ahem ... . This brings us to John the Baptist ... . John the Baptist taught for three and a half year\*s ... before he baptized Jesus ... in the River Jordan. When he, when he baptized Jesus in the River Jordan ... the heavens opened and the spirit of God descended on him as a dove! ... . And this is be\*-because, what does what!, read that again, ahem.

Faith: "cause the sacrifice and the oblation to cease . . ."

Joshua: OK\*, why? (E)

Manuel: 'Cause John, John told him. Well, he told the Jew\*s that were standing there ... . He says, "Behold, the Lamb of God cometh." He was|| the, the la\*w of Moses ... required the Jews to offer sacrifice ... , and when Jesus came . . .

Joshua: To be baptized.

Manuel: to be baptized ... , after he was baptized he became the living sacrifice. So there was no longer a nee\*d for there to be uh, a sacrifice ... .

Faith: Did people understand what John was saying? (I)

Manuel: No|| .

Joshua: The Jews understand in the Church of John.

Manuel: John did!

Faith: Ha ha ha ha.

Joshua: John did ... . All right, now go ahead, uh ah, read on|| .

Faith: "and for the overspreading\* of -- abominations he shall make *it* desolate, even until\* -- the consumation, and that determined shall be poured upon the desolate."

Joshua: All right|| now|| , what does this mean ... , Manuel? (E)

Manuel: Well|| , when Jesus ca\*me ... , the first thing he did was started -- telling the Jews that what they'd been teaching was wrong ... , that|| as . . .

Joshua: It's like I was telling 'em about|| the -- antichrist. See? (R)

Manuel: His, his main attack was upon the teachings of the different segments of Judaism. So he caused-- they were the desolations that came upon the people because they were the theologies and the doctrines that were taught by the different priests 'n' uh uh sects , uh . . .

Joshua: (Interrupting) For instance, they had the Sadducees, the Pharisees, the Essenes, the uh, the Nazarites, an' . . .

Manuel: The Zealots.

Joshua: Huh? (R)

Manuel: The Zealots.

Joshua: Z\*-Zealots. Oh, there's about, oh a half a dozen or a dozen different sects, ya know? (R) Huh? (R)  
All right.

Manuel: And what, what they did was, they taught, they taught theologies that clouded the coming of Jesus from the peoples' eyes. So, Jesus came in and opened the veil for the people to see--the ones that would open their eyes and look. So he caused , he caused the uh, the desolations and the abominations and the overspreading of them to become desolate. Because he told 'em, he says, "You know, these are lies."  
So . . . .

Joshua: He says, "These lies'll get you destroyed." He says, "even outside uh Jerusalem " and he cried crocodile



tears. He says, "Oh Jerusalem ... , there won't be one stone left here upon another." He says, "You won't in a day\* of your visitation." It's because of these damn lies. See? (R) All right, go ahead, Manuel.

Manuel: In\* uh the, the consumation ... is when he was crucified ... . He ma\*de the, at the end of the wee\*k  
 . . . .

Joshua: You get your 70 weeks ... , see? (R)

Manuel: He|| ... , the whole thing was poured upon ... the Jewish people ... because they\* ... , from that point on\* ... , became desolate. They were the desolate.

Joshua: They no longer had their Messiah. They killed 'im|| ... . They become the desolate ... and it led to\* ... Titus coming in and destroying the city\*, cutting them up into little pieces and so forth ... .  
 Ahem ... , Karl? (E)

Karl: Uh, uh, I have to admit that I'm, aha, at least a little bit sleepy and I'm uh so . . .

Joshua: Uh huh.

Karl: not sure that I followed all that, but most of it, I think.

Joshua: Uh huh ... . Well|| , it's quite a bit to follow\* ... and uh, it's all written up|| ; you can go back and read it|| , hmm|| ? (R)

Karl: || || || || .

Joshua: Wha?

Karl:            Π Π Π .

Joshua:         ... .. (Quietly) Π Π Π Π Π :

Chorus:         (Softly) Heh, heh he he, ha ha ha.

Joshua:         So|| ... , now the reason I re\*iterate this is that||  
 ... .. , ahem, there may have been other people called  
 Jesus or Emmanuel in the time of Jesus. You know  
 what I mean ... .. ? (R) There may ah been\* ... half  
 a dozen, a dozen ... .. . No|| , let's not wipe it  
 off just ye\*t. There may've been a number of  
 people called Jesus ... .. . Ahem ... .. . Some of  
 'em may have been born in Bethlehem. All right?  
 (R) All right. But there was only one person in all  
 history\* whose name was Jesus, that was born in  
 Bethlehem, that was crucified in 34 A.D.\* See?  
 (R) See? (R) And his profession\* was to atone  
 for iniquity ... .. , as Daniel says here\* ... , that he\*  
 would atone for iniquity ... .. . And he did this on  
 Calvary cross with his blood|| ... , huh|| ... .. ? (R)  
 He was a dier by trade ... .. . He died on the cross  
 in order to save your sins ... , see? (R) Ahem ... ..  
 ... .. . Now there was only one person in all\* of  
 history, see||?-- (R) that fulfilled it ... .. --  
 just like there's only one person\* ... .. in the entire  
 world ... .. whose name is Dr. Pearl A. Jones who's at  
 123 Street Avenue, that's a chiropractic physician\*  
 ... .. , who has ... office hours from ... Π in the morning

to  $\Pi \Pi \Pi$ . Well anyway, ONE\* person in this world that fulfills that little calling card of hers. Out of all\*\* the millions of cards ..., of all\* the ... billions of people\*, there's only one person in the world that fulfills that calling card of Dr. Pearl's! You know? (R) See? (R) Only one person fulfills -- this particular calling card! If we have  $H_2O^*$  ..., there's only one formula that fulfills the formula for water and that's  $H_2O$ . Of all the millions of formulas for all the millions of different compounds and substances ...,  $H_2O$  is always water, huh? (R)  $NaCl$  is always salt ... .. The name, address, date, and profession in this ... manner here, that's given in the Bible ... is ... this one's called Jesus Christ. Hmm|| ... ? (R) Ahem ... ..

Karl: But . . . (C)

Joshua: But the Jews\* ... wasn't going by the Bible. They weren't going by the prophecies ... .. They had the people all bunked up ... .., ahem ... .. When Jesus sent his ... apostles out ... .. and his ... disciples, he had ... uh--did I borrow somebody's Bible ... .. ? (I)

Unidentified: I'll go get one.

Joshua: Anyhow||, when he sent 'em out, he says, "Go out and tell the people\*, now that you know that I'm\* ... Christ. Go out and tell 'em." So when the\*se|| ...

went out||, he says he sent 'em out to the nations. These people come up against the doctor\*s, the lawyer\*s, the priests, the rabbis, the scribes. And the scribes told 'em, "D' ya think that carpenter's son ... is the promised one?" (A) They says, "Yes ... ."

They turned to Malachi\*, the last book in the Old Testament, which was their Bible--they didn't have a New Testament then ... .

Ahem ahem ... , it says in there ... that before the Christ com\*es, that Elijah the prophet would come first ... . Well, in King\*s, Elijah the prophet had gone up into heaven\* ... in a whirlwind in a flaming chariot ... , hmm?-- (R) for all eyes to see\* --and here Malachi\* says before the Christ comes that Elijah shall return. Now d' ya know what Jesus told 'em about this? (E) (R) Well||, ap the||, all the apostles and disciples come running back to Jesus ... : "Jesus, Jesus." "What||?" (A) "What's the matter?" (A) He says, "Well," he says, "it says right here, in Malachi\* -- that Elijah must come first!" They were all\* ... shook up ... . You know what I mean\*? (R) Because he's sent 'em out there ta tell 'em that he\* was ... , ahem. And Elijah had gone up into the|| ... heaven in a flaming chariot, and according to the church at that time they were teaching that when ... the Messiah comes

that Elijah will come streaking across the sky in a flaming chariot, descend to the world in a whirlwind, step out of his chariot, and annoint the promised Messiah ... . It was just that simple. They'd all believed it ... , hmm ... ? (R) They didn't give a da\*mn about the prophecies ... , hmm ... ? (R) They didn't give one continental damn about it! They were only interested in looking at the sky\* and seeing that chariot of Elijah\*, a flaming chariot, streaking across the sky ... . You know what Jesus told 'em? (R)

Unidentified:

(Pleading tone to a cat vomiting on the rug) Ξ Ξ .

Joshua:

Hey! You get outa here! Get goin' ... .

Shirley:

They always do it . . .

Manuel:

Told ya.

Shirley:

right in front of groups of people.

Manuel:

Ha ha ha.

Joshua:

D' ya know what Jesus told 'em when they, when they, they all come running back and told Jesus ... (E) (R) D' ya know what he told 'em? (E) (R) Anybody know\*? (E) (R) He said, "John the Baptist is Elijah." They said, "Jo\*\*hn! How can he be Elijah?" (A)

Manuel:

Ξ Ξ Ξ Ξ Ξ Ξ .

Joshua:

That's uh, that's uh Cot, Cotter, Betty Cotter.

Hmm? (R) Tell 'er ta come on down|| .

(Sounds of footsteps on stairs.)

... .. Ahem ... . So|| , he says that|| . . . .

Manuel: (To Betty) We're downstairs. Come on down.

Joshua: he says that|| John the Baptist ... is Elijah.

Unidentified: Hi, Betty, how are you? (R)

Betty: Fine, thank you.

Joshua: Haven't seen her for a long time ... .

People: (Noice and voices.)

Joshua: ... .. Hi, Betty.

Betty: Well hello\* ... .. I wouldn't have known you. You didn't have a beard last time I saw you.

Joshua: Well, I'm in disguise.

Betty: Heh, heh heh heh.

Joshua: I'm in disguise. How've you been? (R) Huh? (R)

Betty: Just fine, thank you. How are you? (R)

Joshua: Just fine\*. Wh\* . . . .

Betty: Ha ha ha.

Joshua: ah\*, let's see, this is Will. Uh, Will Wallace.

Will: How do you do? (R)

Betty: Hello.

Joshua: Betty Cotter|| . She, she, have you ever met, did you ever meet Cleo Little Hand? (I)

Betty: No, I don't believe so.

Joshua: Well, he doesn't come to meetings much any more.

Betty: Oh, doesn't he\*? (R)

Joshua: No\*, I haven't seen him for a while.

Betty: Hmm.

Manuel: I've met her.

Betty: Hello.

Manuel: Yes, I've met 'er in Sharpes one day. How are you?  
(R)

Betty: Ho ho hum, glad to know you. Ha\*.

Joshua: And this is uh, Karl.

Betty: Glad to see you again. Hello, Karl.

Joshua: Betty Cotter and ah, Shirley? (I)

Betty: Hello, Shirley.

Joshua: Shirley-Betty.

Betty: Hello, Shirley.

Joshua: And this is Faith.

Betty: Hello, Faith.

Faith: Hi, Betty.

Joshua: Are you doing anything? (I) Are you running away\*?  
(I) Or . . .

Betty: No, no uh . . .

Faith: She's bringing us a coffee break.

Betty: my brother is uh . . . . .  
(Tape stopped briefly.)  
(Tape continues in midconversation.)

Joshua: "How come\* -- you told us that you're the Christ?"  
(A) You know? (R) When it says right here\* in  
Malachi\* that uh, Elijah must come fir\*st. Well,  
a\*ll the Jews knew\* . . . . . that Elijah had gone  
up into heaven\* in a whirlwind in a flaming chariot.

This is recorded in Kings ... , II Kings, second chapter ... . And that the, and Malachi says that before the Christ comes that Elijah would come ... , the Je\*ws ... , when it says he went up into heaven, they thought he'd gone up into the sky because these Jews didn't know the difference between sky\* and heaven. It says that, ya know, he went up into heaven. An' they thought ... heaven is up there\* ... . So\*, they said before\* ... the Christ comes that Elijah would come streaking across the sky\* ... in a flaming chariot, descend to the world in a whirlwind ... , he would step out and point to the one that is the ... -- promised Messiah. "This carpenter's son ... , nah, he couldn't possibly be our Christ ... , "hmm? (R) Well, they weren't going by the prophecies concerning him. They were looking at the sky for the coming of Elijah ... . So you know what Jesus told 'em? (E) D' you know, Betty, what Jesus told 'em when they said|| ... that Elijah should come first ... ? (E)

Betty: Well, all I know is that John, John the Baptist is the one that was supposed to be the one.

Joshua: That's right! He was, he told 'em that John the Bap-  
tist was Eli\*jah.

Betty: Yeah.

Joshua: They says, "Jo\*\*hn, why he's your cousin!" He says, "Uh uh y-yer uh uh, yet aunt Elizabeth was pregnant



with John when your mother was pregnant with you, and you grew up together. Ya played ma\*rbles together ... .. How can ya say that this John is Elijah?

(A) We didn't see him come across the sky in a flaming chariot. He didn't even hope to have a hor\*se, much less a flaming horse ... .." Ya know? (R) See

... ..? (R) "How can ya say that this John is the Promised Elijah?" (A) So they went to John|| ,

ambled over|| ... .., he's out there in the ... desert, ahem, says, "John, you Elijah?" (A) "Oh no, not me."

Well, Jesus had said he was ... , but John said he

wasn't. But John was saying, "I'm not the same person, I'm not the same spirit, and I'm not the same soul. I'm altogether a different person ... .. than

Elijah." But Jesus was saying ... .. that he had the same qualities as Elijah ... .., ahem. Jesus was

looking at the light and not at the lamp ... .. For

instance, we have a light here and we have a light

here, hmm ... ..? (R) So\*, one of 'em goes out and

the other one comes on\* and we say, "Well|| , the light is returned|| ." You know what I mean? (R) However,

it's a different la\*mp but the same frequency, the same number of wattage, the same number of bright-

ness, and everything else. So if ya look at one and

ya see the other, it's the same. Or we like to say that

spring has come again ... . Well last year's spring

didn't come again this\* year ... . I mean all the flowers and the gra\*ss and the lea\*ves and everything of last year's spring died in the frost and the co\*ld and freezing temperatures of winter. And what has come forth is new grass, new leaves, new flowers, new birds, new|| songs, new fragrances. But all\* of it resembles last year's spring. That is, all the beauty of this year's spring is the same as last year's, so we say spring has returned ... .. . Ahem, so Jo\*hn was out in the desert dressed in a camel's hair coat, livin' on locusts and honey|| ... . Seven hundred years previous, who was out in the desert?  
(R) Elijah.

Unidentified:

900.

Joshua:

Huh? (R) 900.

Chorus:

Ha ha ha, he he heh.

Joshus:

Elijah, I made a mistake, 900 years previous, Elijah, dressed in a camel's hair coat ... , livin' on locusts and honey, was out in the desert preaching to the people to return to God and to repent ... . Then comes John 900 years later|| ... , in the same desert, same kinda coat, livin' on locusts and honey, tellin' the people to repent and return to the Lord. If you looked at one and you looked at the other (claps hands), you couldn't tell the difference. Both doing the same thing. So Jesus said ... that John

the Baptist was the return of Elijah. Now all of the Christians in the world believe and accept -- this fact. You know what I mean -- ?-- (R) that John the Baptist is the return of Elijah. They accept it because Jesus says so. If they're gonna believe in Christ -- they have to believe that John the Baptist is the return of Elijah althou\*\*gh he wasn't the same person, the same individual. He was|| born of woman with uh|| -- another bo\*dy and another soul\*, and everything else. Know wha ah mean? (R) But||, he fulfilled the prophecy. See? (R) He come and he prepared the way of the Lord||. They said to John, "Well who are ya?" (A) He says, "I'm the voice of the\* one crying in the wilderness. Prepare ye the way of the Lo\*rd." Well, there was a prophecy in the Bible that --, that Elijah would return and prepare the way of the Lord, see|| -- ? (R) And here he was by having the people to repent and return to Go\*d||. But these Jews -- says, "O\*H\* no||! We\*'re\* not going to have this guy John the Baptist to be our Elijah, because it says ri\*ght here\* in -- Malachi that Elijah's gonna return!" See? (R) "We\* want the same person of Elijah. We\* want the same flaming horses, those sa\*me chariots --, and to come outa the same sky||." So they cut the head off uh John\* -- and nailed their Messiah to a cross|| --

(claps hands) ... . The Christians ... today\* are in the same kettle of fish. It says in the Bible that Jesus resurrected and went up into heaven ... ,  
 hmm ... ? (R) And he says, "This Jesus that ya see go up into heaven will return to you in like manner. So the Christians says, "Ah ha||, see he's up there in the sky ... , "hmm? (R) They behold when he went up into heaven. And the Christians will throw this at you ... and the church ... and says, "This is in Acts." John, in Acts says the same of Jesus. He says, "Oh men of Gallilee, why gaze ye into heaven?"  
 (A) (R) The same Jesus that was taken from you will return to you in like manner." So I asked him, I said, "Well, are you one of the men of Gallilee that was watching him go up?" He says, "Oh, no." I said, "Does the men of Gallilee say how he went up into heaven?" (A) "No, just said he went up into heaven ... , "see? (R) They saw him outa their sight ... . Ahem. I says, "So therefore the Bible don't tell ya how he went up into heaven." I says the only way we can tell is how the Bible did ex\*plain to us ... how Jesus did leave. I says, "Ya know how that is?"  
 (A) (R) In rejection and persecution, and in hatred, and in despisement." Hmm? (R) Is it the same manner when he went, when he will return--in rejection, in hatred, and ... in despising ... ? (R) Ahem. The

Christians are like the Jews||. They don't know the difference between sky and heaven ... .. Ya ask|| a|| ... Christian where heaven is ... , "Well, it's up there some place, ya know." They don't know the difference between sky and heaven! Now Je\*sus said that he came from heaven ... .. He says, "I come from heaven, I am in heaven, and I'm going there ... .."

Manuel: Ha ha. That should've confused them.

Chorus: Ha ha ha ha.

Joshua: He said this while he was on earth ... .. Now||, he said he came from heaven. He come outa the womb of Mary. He didn't come out of the sky. See? (R) He says, "I come from the Father to do the will of the Father." Yet he didn't come outa the sky, he come from the womb of Mary. He says, "I'm in heaven now and I go to heaven." See ... .. ? (R) The Jews and the Christians don't know the difference between sky and heaven. They're waiting for\* ... Je\*sus ... .. to come streaking across the sky ... on a cloud ... .. Every eye'll behold 'n' see 'im. The graves'll open up||. All the dead bodies'll come out||, live again, 'n' go up in a cloud to meet 'im.

(End of tape 2, side 2.)

(Tape 3, side 1, transcript resumes in midconversation.)

Chorus: (Noise, unintelligible talk, and laughter.)

Joshua: OK, so around you ya have an aura and\* what you are -- emanates from you\* in these wave lengths and they're all different colors -- -- -- . Now if ya have evil -- -- that is the lack of good, hmm? (R) If ha have ba\*d, the lack of good -- . If ya have ignorance, the lack of knowledge, and so forth. 'N' ya have a lot of negatism, then ya have browns and dark greys and blacks and things like this in your aura -- -- . But the people that purify them-  
selves and make themselves white and refined -- -- -- --  
-- -- -- , know wha ah mean -- -- -- --?-- (R) are the  
people\* that take on the spiritual qualities. They say, "Let's make man in our image -- -- ." That is, we take on the spiritual qualities of love, and mercy, and justice, and generosity, and fidelity, and -- intelligence. Know wha ah mean? (R) And correctness -- -- -- we go by the intellect, OK -- -- ? (R) Then -- ya take a spectrum\*, yellow, red, and blue, and ya spin it -- and ya get white|| -- -- -- . If ya take the sun\* and it goes through a prism, it comes out in all the different colors--a rainbow. If ya lay the base of another prism against it and it comes back -- to one again, it's white light again. Hmm? (R)

Shirley: □ □ □ □ □ .

Joshua: So|| ... , yes, so we have here\*, they'll make themselves white ... meaning that they're gonna take on a white aura ... . Now when we leave our body ... .. , when our soul separates from our body - , this aura goes with us ... .. . Paul in Corinthians says there's a\* physical body and a spiritual body. And each body ... , everybody gets a spiritual body according to the choosing of God. He says ya plant . . . .

Shirley: According to what? (I)

Joshua: Choosing of God. God gives each one according to his choosing. See? (R) He says you're born with a physical body. Then your physical body goes into the grave and you're raised a spiritual body. Now the sou\*l can't be seen|| ... . The soul is reflected in the physical body ... .. , like a light|| in a glass ... or in a mirror ... .. or in a\* prism. When we get rid of the physical body ... , the soul is reflected in the spiritual body. And this spiritual body is the spiritual body that you acquire\* by being wise ... .. , by being good. See? (R) You take on a white aura ... . Now|| , some people see auras. Those that have seen auras says mine is white|| , completely white ... .. . And some people can't stay in the room because of my aura. It flashes ... .. . And each one of you\* are destined to have a white aura providing you get rid of

the bull shit ... , the church, the antichrist,  
 hmm ... ? (R) And take on the true mean-  
 ing\* ... of what the Bible is talking about. Then  
 he said you'll get the white aura. He says many will  
 purify themselves! Purify themselves of what? (R)  
 The antichrist ... , the bunk! Make themselves  
 white 'n' tried. Tried means that once you do this,  
 the world will be against you. They'll hate you of  
 all nations. See ... ? (R) 'Cause they're under  
 the delu\*sion ... . All right, go ahead, read on ...  
 ... . This, this the Bi\*ble's makin' some sense  
 tonight, friends ... . Go ahead, read on, Shirley.

Shirley: "But the wicked shall do wickedly; . ."

Joshua: Who are the wicked ... ? (R) (E) He said the  
 wicked will do wickedly and none of the wicked will  
 understand. It tells ya right there how ya tell the  
 wicked, doesn't it? (R) They don't use in\*tellect ...  
 ta understand ... . That is why they don't understand.  
 In order to understand, you must use your in\*tellect.  
 The Christians believe on faith ... . Ya ask a  
 preacher ta prove something to ya and he says ya have  
 ta accept it on faith. Hmm? (R)

Manuel: Π Π Π Π Π in that.

Joshua: The wicked will continually do wickedly and none  
 of the wicked will understand. They are the ones  
 that worship the antichrist. And they are the ones



that go into the fire. They will be in the cities when the bombs drop on 'em ... . They will continue. . . . But why is it wicked not to use your intellect? (R) The intellect is what differentiates you from the animal ... . It's the greatest gift that God has given us. Now when God created you, he didn't say\* ... , "Hey Faith, is it all right if I make you?" (R) Or "Shirley, is it all right if I create you?" (R) Nah, he went ahead and didn't, didn't even ask ya, did he ... ? (R)

Manuel: Ha ha, he he.

Joshua: Now, I wanna ask ya a question. Would you sell\* ... yer life fer a million dollars ... ? (S)

Faith: No.

Joshua: No\*\*. It wouldn't do ya any good, would it? (R)

Faith: No\*, ha ha.

Joshua: All right, he give ya the intellect which ... differentiates ya from the animals. Now here across the street they got a cow that goes "moooooo, gmroooooo." That's fancy. Anyhow||, the cow eats the green grass ... , and if he knows that it's green he doesn't know why it's green. He knows nothing about photosynthesis or chlorophyll ... . If ya told the cow that the world is round, in a thousand years ya couldn't get that cow to understand it. See? (R) It doesn't have the intellect ... . What

differentiates you from the animal is the intellect. And if ya refuse to know, ta know the truth, then yer wicked! If you continually to follow the antichrist 'n' s\*leep in the dust of the earth, then you're the wicked that it's talking about here because the purpose o-of this intellect -- is to use this intellect to know the truth -- -- -- -- -- ! And in the end, the wicked shall understand. Go ahead and read on, Shirley.

Shirley: "and from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days."

Joshua: All right, 1,290 days. (Writes the number on the chalkboard.) -- -- -- -- -- It was exactly 1,290 years to the minute from Mohammed's proclamation to Baha'u'llah's proclamation -- -- -- . Exactly 1,290! And this is in, and it happens to come out -- -- -- -- -- as April 21st 1863 A.D.

Karl: We're still reading Daniel here, right? (I) (C)

Joshua: Uh huh.

Karl: OK.

Joshua: We're reading Daniel. Yeah, it says--turn to Daniel where he speaks of the abomination of desolation -- -- , all right? (R)

Dan: When, when did Mohammed make his proclamation? (C)

- Joshua: 1,290 years before Baha'u'llah made his.
- Dan: Did that start the Hegira? (C)
- Joshua: No! I said, this a ra, uh, we're not talking about the Hegira, we're talking about from Mohammed's proclamation to Baha'u'llah's proclamation is 1,290 years ... , OK? (R)
- Dan: ... Well yeah. When that||, what? (C)
- Joshua: Ok now||, uh, what's next? (B)
- Shirley: (Reading) "Blessed is he who waits and comes to the thousand three hundred and thirty-five days."
- Joshua: OK, well now this is the\* date for Baha'u'llah. All right, now we're gonna get in ... to the the, the address ... and we'll turn to the 43rd chapter of Ezekiel ... . And I don't have\* a Bible. I just got a II II .
- Shirley: To what? (I)
- Joshua: Ezekiel.
- Shirley: 43? (I)
- Joshua: Uh huh ... . Remember, Jesus was prophesied to come from Bethlehem, you know ... ? (R) Hmm ... ? (R) Have you got it there in your uh ... , OK ... , um ... , I'm gonna let Manuel read this one.
- Manuel: II II II .
- Joshua: Everybody got it? (I) (B)

Karl: Before ya go into that, who was Ezekiel and what did he do? (I) (C)

Joshua: All right, Ezekiel was contemporary with Daniel. They both were taken into captivity into Babylon at the same time and they knew each other.

Karl: Yeah, OK.

Joshua: And both of them wrote their books in Aramaic ... . It was at 6, after 600 B.C. ... . All right.

Manuel: "Afterward[s] he brought me to the gate, *even* the gate that looketh toward the east: . ."

Joshua: OK\*, now just stop here a minute, Manuel ... . Ezekiel couldn't speak English ... . He spoke Aramaic. And, ahem, the word that in Aramaic for gate is Bab. B-A-B.

Unidentified: Uh huh.

Joshua: B-A-B and it still is today\*. In Persia, the way you say open the door, open the gate, is open the ... Bab. See? (R) So he sa, every time ya come\* to the word gate in there, us\*e the word that Ezekiel used. I mean this, we can definitely establish this, that the word in Aramaic for gate is Bab. So start over again.

Manuel: OK| ... . "Afterward[s] he brought me to the [Bab], *even* the [Bab] that looketh toward the east: . ."

Joshua: OK, now the Bab made his proclamation\* in Shiraz,

Persia, which is right across the river Euphrates and this is where the East starts from. See? (R)  
 In other words, you go to the Euphrates and right on the other side of the Euphrates starts the East. So it's lookin' towards East. Ya know what I mean? (R)  
 All right, read on ... , uh huh.

Manuel: "and, behold, the glory of God of Israel . . ."

Joshua: No|| , all right now|| , remember Ezekiel didn't speak English, he spoke Aramaic, and the way that you say gl\*ory of God in Aramaic is Baha'u'llah. So every time that you come to glory of God, say Baha'u'llah. And start over.

Manuel: OK, ahem. "Afterward[s] he brought me to the [Bab], *even* the [Bab] that looketh toward the east: and, behold, [Baha'u'llah] of Israel came from the way of the east: . . ."

Joshua: OK|| now|| , um|| , Baha'u'llah was born in Nur, a suburb of Teheran ... . And this is wa\*y east of the Euphrates where the Bab was right|| ... by the Euphrates. Ya know wha ah mean? (R)  
 And Baha'u'llah came from the East. All right, go ahead. It said Baha'u'llah of Israel, didn't it?  
 (I)

Chorus: Um hum.

Joshua: All right, Baha'u'llah was ta\*ken\* as a prisoner from Teheran, exiled to Baghdad, and then in chains

brought to the country of Israel -- as a prisoner. Now, if he'd a went there of his own volition, ya might say it's some imposter trying to fulfill prophecy. Ya know wha ah mean? (R) But as a prisoner, he was taken from the East to\* Israel. All right, go ahead.

Manuel: "and his voice *was* like the sound of many waters . . ."

Joshua: What do you think this means -- -- -- -- --, Karl? (E)  
"Sound of many waters."

Karl: Uh, it sounds as though it might be an extremely loud penetrating voice that might Π Π Π .

Joshua: Well, the Indians, they say many moons when talking about a period of time, know wha ah mean? (R)

Karl: OK.

Joshua: And when they talk about many waters, is that waters divide -- land, river\*s, oceans, lakes. And many waters means many lands, many peoples. And in Revelations it says -- -- --, it's interpreted. St. John interprets it as many peoples, kingdoms and tongues. Many waters means the||, the|| --I think its the 17th chapter or the 19th--it says many peoples, kindreds, and tongues. OK, go ahead.

Manuel: -- -- -- "and the earth [shone] with his [Bahai]."

Joshua: Oh, he put that in there. It says, "shined with his glory."

Manuel: (Over Joshua) Ha ha ha, I know my Aramaic real well.

Joshua: Yeah||, so it, they --, the way that you say -- glory or of glory in -- Aramaic is Bahai. Bahai means *of glory*. All right, go ahead.

Manuel: "And it *was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the visions I saw by the river Chebar; and I fell upon my face."

Joshua: OK|| now||, every time that Ezekiel--when ya read the whole chapters of Ezekiel|| --every time he has, he has these visions -- many times, see? (R) And every time he has this vision he falls upon his face. Why d' ya think he falls upon his face, Faith? (E)

Faith: H H H H H H .

Joshua: That's the way they prayed.

Faith: H H .

Joshua: In adoration. He sa\*w the Bab and Baha'u'llah in his vision, the\* great manifestations of Go\*d in which the whole program revolves aroun'. And every time he saw the Bab and Baha'u'llah he fell upon his face! In adoration! All right, go ahead.

Manuel: ... "And [Baha'u'llah] come into the house by the way of the [Bab] . . ."

Joshua: Baha'u'llah come the way into the house by his fore-runner the Bab ... !

Shirley: Is this east? (I)

- Joshua: Huh? (I)
- Shirley: Is this east? (I)
- Joshua: That's east there " " " " . This " is the north side and this is the east " " " . He came into the house by the way\* of the Bab " " " " " " " " . All right, go ahead.
- Manuel: "whose prospect is toward[s] the east " " . So the spirit took me up, and brought me into the inner court; and, behold, [Baha'u'llah] filled the house."
- Joshua: Fulfilled " the house " . This revelation is of the king's chamber. Baha'u'llah is the king of kings. He is the descendant of " David " " : coming, marrying, and having a son, and establishing the Davidic kingdom in the world " " " " " , the Holy of Holies in the temple. The Jewish temple is the presence of God " " " " " . And only God|| , only the\*, when the manifestation of God is on earth, he is the Holy of Holies " " " " " " " " . He's intermediary between God and man. Moses knew that he wasn't gonna live forever, so before he died he built a tent in the desert--divided it into two rooms: a sanctuary and a Holy of Holies " " " " . And he let the priests, the Levitical priests into this room, but only the high priest got into this one. And in this one he placed the Ark of this Covenant. He put his la\*ws, ordinances, and teachings, and had the high priest preside over



'em. And the high priest taught the other priests what was in the box, and as the people brought their sacrifices they taught the people the la\*w or original teachings. And Moses says, "If you -- will follow what I have given you, you'll become the greatest people in the world." Now they didn't have a church at every corner. They had one church, the temple, and one high priest, the only person that could enter it. So, there wasn't any misinterpretation, no divisions, and they became the greatest people in the world.

Manuel: In this chapter it refers to the pyramid, too.

Joshua: Uh huh.

Manuel: Because it says, "Measure the pattern."

Joshua: Yes.

Manuel: The only way you can tell what's in the pyramid is by measuring it.

Joshua: All right, now it so happens that Moses was brought up in the palace of the Pharaoh. And out of his back door was there the pyramid -- -- -- -- . And in the library was this drawing of the pyramid. And when he went out in the desert, he produced a replica\*, the Tabernacle, after this pattern -- -- -- . Solomon built a stone structure which was destroyed and rebuilt again and destroyed again -- -- -- -- . The Bible says the temple will be restored again. It's

restored at the end of the pathway with the blood ... of ... the Bab purifying the sanctuary. His revelation is the potency of the sanctuary. Jesus' revelation was the potency of the son's, Moses' of the interlocutor ... , Mohammed is the comforter, Abraham is the friend of God ... , Baha'u'llah's revelation is that of the Holy of Holies, the kingdom of God on earth. He is the Davidic king, the descendant of David bringing the kingdom on this earth. And this covenant appoints his son, Abdul Baha, to be the successor on the throne. And he appoints his grandson, appoints Abdul Baha's son, because he was the gate. So we have the establishment of the kingdom, the coming of Baha'u'llah and the Holy of Holies here. All right, go ahead, Manuel.

Manuel: ... "And I heard *him* speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, . . ."

Joshua: OK|| , he says\* ... , "S\*on of man." Baha'u'llah is the son of man, is the place of my throne ... . That is, God is placing his throne in this son of man, Baha'u'llah that comes into the temple by the way of the Bab. Huh? (R) He's placing his throne! Baha'u'llah, descendant of David, is the Davidic kingship. The Davidic throne ... , see ... ? (R) Upon this man I place my throne! For the

kingdom of God on earth! ¶¶ .

Manuel: "and the place of the soles of my feet, . . ."  
 Joshua: This man is gonna have feet! All right.  
 Manuel: "where I will dwell in the midst of the children of  
 Israel for ever . . ."

Joshua: Baha'u'llah was taken to Israel as a prisoner, and  
 he spent -- 40 years as a prisoner in exile. When  
 he came outa prison he went up on Mt. Carmel and he  
 laid out the site in Israel--Mt. Carmel in Haifa,  
 Israel--for an International Bahai Center that will  
 be the world government. Let's turn to Isaiah. See  
 what Isaiah has to say about that -- 35th chapter -- --  
 . . . . .

OK, Manuel, everybody ready? (R) Wait for Shirley  
 . . . . .

Shirley: You know\*, when I went to chu\*rch -- -- , they said I  
 should memorize all\* these things.

Unidentified: Ha ha ha.

Shirley: ¶¶ and I refused to, and now I wish I had.

Joshua: O\*K.

Shirley: Aha!

Joshua: You find Isaiah? (B) Now find the 35th chapter.

Unidentified: She can't find it.

Joshua: Huh? (R)

Females: He he, ha.

Joshua: OK, first two verses.

Manuel: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. [And] it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see [Baha'u'llah] and the excellency of our God."

Joshua: " " " All right, here Baha'u'llah was taken\* " at the foot of Mt. Carmel in the valley of Sharon as a prisoner " " where he spent 20 years in prison, and then when he come outa prison he went up on Mt. Carmel and laid out the International Bahai Center. It says here\* the desert will rejoice for them and be exceedingly glad.

Faith: Blossom.

Joshua: Blossom forth. When Baha'u'llah came there, it was just a desert " ". It was in the hands of the Arabs. There was no irrigation " " " " , no flowers||. The  $\Pi$  was in the city of Acca, which is in the valley of Sharon, and they said there was such\* a\* " , such a stench coming up from Acca that if a bird flew over the city he'd drop dead from the smell|| " " " " " " .

Manuel: It's like Toledo.

Karl: Pittsburgh.

Manuel: Pittsburgh, ha ha.

Joshua: Anyhow\*, Baha'u'llah when he came out of there\*, he

went on Mt. Carmel. Now if you went over there today\*, it's one of the most beautiful spots in the world. It's in the hands of the Jews. It started to be beautified by the Bahais -- . And it, ya see the Bahai gardens on Mt. Carmel--it is absolutely the most beautiful spot in the entire world. And on the slopes of Mt. Carmel is the shrine of the Bab. It's a big building something like our capitol building -- , with a golden dome. When ya come in\*, off the the Mediterranean, before ya see shore ya see the light shining off of the golden dome -- out over the ocean -- -- -- . Ahem. On the top of Mt. Carmel will be the Universal House of Justice -- -- -- . Baha'u'llah laid out all the sites for the -- for the kingdom of God on this earth.

Karl: How does the gold dome differ from all\* the -- wealth that's piled up in the Vatican? (C)

Joshua: Real easy. This is gold leaf -- -- -- . Costs a few dollars -- -- -- . I used to have gold leaf lettering on my -- window\*, ya know, in my practice. They, they used about, they they, they can take a piece of go\*ld -- -- of, smaller as a grain of rice and they make enough gold leaf to do this whole room.

Manuel: Aha, ha ha ha, heh heh heh.

Joshua: They pound it out, you know -- -- -- -- ? (R) All right, that's how that happened to be gold. It's gold leaf.

But it, it glistens, ya know ... .. It shines way out, ahem ... and ah. . . . All right||, now|| uh, we have the address of Carmel and Sharon, OK? (R) Coming from the east to Carmel ... and Sharon, and Baha'u'llah fulfills this ... .. Now let's get on to the profession. Let's turn|| ... .. to uh, the second chapter of Isaiah ... ..  
 ... ..  
 OK, Shirley, you can start reading. Start reading at the second verse.

Shirley: "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, . . ."

Joshua: All right, now it's talking about Mt. Carmel where Baha'u'llah was brought, see? (R) It will be exalted above other mountains ... .., exalted because it'll be the International Bahai Center. It'll be the world government. Go ahead.

Shirley: "and shall be raised above the hills; and all the nations shall flow to it, and many . . ."

Joshua: "All the nations\*s shall flow to it." International\* world government. Go ahead.

Shirley: "and many peoples shall come and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.'"

Joshua: Baha'u'llah is a descendant of Jacob. See? (R) Go ahead. We walk in his path and he will teach us his ways. All right, go ahead.

Shirley: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; . . ."

Joshua: OK, when Jesus come, they asked him if he was the Prince of Peace. "No\*\*, I'm not the Prince of Peace . . . !" See? (R) But the one who goes up on Mt. Carmel, and who makes the International Bahai Center that comes from the East . . . , they'll "beat their swords into plowshares and their spears into pruning hooks" and not do any more war . . . .

Karl: Have they done that since the coming of . . .  
Baha'u'llah? (C)

Joshua: Well, it was also prophesied that there would be a big catastrophe before that would come. We're right at that period.

Shirley: Gee, I had H H , no idea. . . ."

Karl: Aha, yeah . . . .

Joshua: Now||, when Baha'u'llah came, he wrote to the kings of the earth, see. And\* uh . . . he\* said he wrote to Napoleon, he wrote to Queen Victoria, he wrote to the President, he wrote to the Pope, he wrote to the Tsar

of Russia--and, by the way, the Tsar of Russia believed in him, but he wouldn't proclaim him--and Baha'u'llah said if any one of these kings would have proclaimed him, he says peace could have been established at that time. And this, the Hopi have a prophecy that when one comes from the east gate, that there will be peace. See what I mean? (R) But if he doesn't, he will come from the west gate with a clenched fist and then we will have a catastrophe. So we passed up that chance for peace, ❏ ❏ ❏ , and we will have a catastrophe\* and then peace. All right, let's turn to the ninth chapter ... .. . Ahem. Let's see, where are we at here ... .. ? (I) This the ninth? (I)

Shirley: Uh huh.

Joshua: All right, start with the sixth verse then. Shirley.

Shirley: "For to us a child is born, to us a son is given: and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'"

Joshua: OK|| ... , Jesus was the son that was born, ya know. wha ah mean? (R) And so am I and so are you and so was Baha'u'llah. "For to us a child is born, to us a son is given." And\* the government will be upon his shoulders ... .. . Jesus was a carpenter's son. Baha'u'llah was born in riches ❏ ❏ ❏ ❏ ❏ . The



Christians assigns to Jesus as being the Prince of Peace when Jesus said he didn't come to bring peace. All right. It said the government would be upon his shoulders, and his name would be. . . . Go ahead, read on.

Shirley: "Of the increase of his government and of peace there will be no end, . . ."

Joshua: All right, the government will be upon his shoulders, but of the increase of his government and peace, there'll be no end. Baha'u'llah will establish peace in the world. His whole revelation, he spent 40 years in prison writing his revelation and it goes into voluminous volumes. Not only for today but for a thousand years, for 500,000, you see. A glorious revelation. He established the Davidic kingship. All right, read on.

Shirley: "upon the throne of David, . . ."

Joshua: Aha\*: "Upon the throne of Da\*vid." He will rule over it. He said upon this man, back in Isaiah\*, I place my throne, see? (R) Baha'u'llah. He's a descendant of David, "Upon the throne of David." Baha'u'llah is a descendant of David . . . , like Jesus was. But Jesus didn't live and establish the Davidic kingship. He died. Baha'u'llah does uh, uh has established it . . . , hmm? (R) Now, let us turn to the 11th chapter.

Betty: Before you go to that, Josh, d' ya think Jesus was talking about a different thing entirely when he said, "My peace I give unto you ... ?" (I) (D) Than this peace here? (I) (D) This peace here they're talking about not having wa\*r, not having conflict.

Joshua: OK||, they come||, they come to Jesus, and the Jews knew this here verse here, "Upon the throne of David" and peace, ya know what I mean? (R) And they asked Jesus, "Did you come to bring peace in the world?" (A) He said, "No|| ... , I did not come to bring peace but a sword ... ." And uh, this is in all four gospels, that he denied being the peacemaker. He says, had Jesus claimed to be the peacemaker, he would have been the biggest failure of history because we've had ... no\*thing but wa\*r.

Betty: But what I was saying, when he did say, "My peace I bring unto you," he's talking about your own inner peace? (I)

Joshua: What, what does he say? (R) One place he says, "I not, didn't come to bring peace but a sword." Another place he says, "I didn't come to bring peace but division." That turned the father against the son and the son against the father, the mother against the daughter and the daughter against the mother, and so forth, to bring about this inner conflict ... . He just denied this thing.

He says, "I come ta bring the inner conflict."

Manuel: Even the place where he talks about the coming of Mohammed though, it, doesn't he say something about peace then? (C)

Betty: He also brings peace from conflict when he brings peace of mind to you. Right? (D) Doesn't he? (D) Doesn't this, I mean isn't this what he was talking about when he says, "My peace I bring unto you?" (D)

Joshua: Yea, but ah th-th-they\* didn't accept him. They killed 'im . . . . . Uh huh. They never accepted 'im. If they\* . . . , had they not killed 'im, he . . . could uh married and had a son and established the kingdom, but they killed 'im. And he didn't bring peace. We'll get back into the antichrist in a little bit on this. There, ya missed that part, see. That's why ya asked that question. Ya'd never have asked if you'd heard what I had to say a little while before ya came. Ya'd never uh got into that . . . question. I'll get into that in a little bit. All right||, where are we at? (I) (B)

Shirley: 11th . . ."

Joshua: 11th chapter--wanna read from there? (B)

Manuel: Go ahead, Shirley.

Shirley: "There shall come forth a shoot from the stump of Jesse, . . ."

Joshua: All right, now who's got the King James? (B)

Manuel: Faith.

Joshua: I want it outa King James.

Faith: Isaiah, 11th chapter? (D) (I)

Joshua: Yeah, 11th chapter of Isaiah.

Faith: "And there shall come forth a rod out of the stem of [Jesus], . . ."

Joshua: Out of Jesse!

Faith: Jesse.

Joshua: OK|| ... , there will come for\*th a ro\*d outa the stem of Jesse. What? (I) Who was Jesse? (E)

Manuel: Ha, he heh.

Males: The father of David.

Joshua: He was the father of David. And it said|| there's gonna c-come ... forth a ro\*d outa the stem of Jesse ... . We know you know, you know, uh huh. What is the stem\* of Jesse? (E) D' you know\*, Betty? (E) Karl: (E)

Karl: You said Jesse was the father of David? (D)

Joshua: David, yeah.

Karl: Well, there uh, obviously it is the stem of the Davidic line that they're talking about.

Joshua: This the, the\* stem is his penis.

Karl: Oh|| , OK.

Joshua: And what come out ... of the stem of Jesse was David who was the rod or the kingship. Out of the stem of Jesse comes the Davidic kingship. Know wha ah

mean ... ..? (R) All right now, go ahead and read on uh, uh Faith.

Faith: "and a Branch shall grow out of his roots: . . ."

Joshua: And the branch shall grow out of his roots. When Baha'u'llah, in his covenant, appointed Abdul Baha to succeed him he called him the most great branch. Branch outa the ancient root ... .. This starts the Davidic kingship with the covenant of Baha'u'llah ... .. All right. Come forth a ro\*d outa the stem of Jesse and a branch'll grow outa the roots. And now it'll tell ya about what the branch is gonna do ... .. (PQ)

(End of tape 3, side 1.)

(Tape 3, side 2, midconversation.)

Joshua: The peaceful nations are always colonized and ... .. abused by the ... warlike nations ... .. And|| in|| with, with the coming of Baha'u'llah, all these nations will live in peace ... .. Ahem. Go ahead, read on then, Faith.

Shirley: And they no longer II II II other people? (I)

Joshua: That's right.

Faith: "and a little child shall lead them . . ."

Joshua: Who is it, the little child who shall lead here? (E)

Shirley: Well, it says you have to become as little children.

Joshua: Yeah, but what does this mean? (E) "A little child shall lead them?" (I)

- Shirley: I don't know.
- Joshua: Among\* the nations is the United States that's the youngest -- of the nations. Compared to England which is a lion, and -- Russia, the bear -- -- -- , the United States is a democracy. It's the oldest democracy in the world that is one of the\* last nations. And the United States is going to lead all the nations of the world. Now, the United States had led all the world nations of the world physically, industrially. It's also, Abdul Baha said, it would lead it spiritually, too. And there's reasons for that. And here's the little child -- , is the United States is gonna lead 'em. Go ahead, read on.
- Faith: "And the cow and the bear shall feed; . . ."
- Joshua: The cow and the bear. The co\*w is uh India and the bear is Russia, see? (R) Go ahead.
- Faith: "their young ones shall lie down together: and the lion shall eat straw with the ox."
- Joshua: In other words, the lion won't be\* England, won't be\*, you know, warlike, they'll become a peaceful nation. Go ahead.
- Faith: "And the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cocatrice' den."
- Joshua: Den. Cocatrice' den--that's a snake pit.
- Faith: "They shall not hurt nor destroy in all my holy mountain . . . ."

- Joshua: Aha\*, they won't hurt or destroy in all my holy mountain. They'll go up to the mount of the Lord and they'll beat their swords into plowshares and their spears into pruning hooks. And they won't earn-learn war any more ... ! Here's the advent of the kingdom ...
- Betty: Is this speaking of the whole world or just of the people\* the, for instance, the Bahais people who go to the mountain? Those that believe in them?  
(I) (D)
- Joshua: By the end of the century there won't be anybody in this world that doesn't believe.
- Betty: By the end of the century? (I)
- Joshua: By the end of the century. By the end of the century we will have four waves of the catastrophe starting of next year\*. In one hour on the 29th day of April\*, one third of the people will be dead in one hour. There'll be no more Spokane. Hmm? (R) No more Seattle ... ; no more Washington. These cities will disappear in one hour. It takes 25 minutes for the missiles to come from Russia to the United States. And it takes 25 minutes for our missiles to hit the targets in Russia. That's 10 minutes left over. And in the Bible it says one third of the people will be dead in one hour ... , uh huh.  
This will be followed by the next wave of catastrophe

which'll be starvation and disease ... .. .

Betty: Radiation disease.

Joshua: Radiation disea\*se. Also there'll be a billion and a half dead bodies laying out there. A third of the people of the world dead. And they'll be all full of radiation--won't be able to put 'em in the gra\*ves-- and they'll produce diseases that ya don't even know about. The radiation'll fall on food, contaminate it, won't be able to eat it. The wa\*ter will be polluted, coming down from the streams. The fallout will fall on the snow in the mountains and be carried down the rivers and ya drink it and it'll burn ya from the inside out ... .. . The Bible says if ya should ate uh, escape the terror on that day and ya fall in the pit, er er if ya climb outa the pit ya'll be caught in the snare\* ... .. . Ahem. If if, if by the starvation and disease is worldwide revolution and worldwide ... .. , carnage, pillage, and so forth. And this will be followed by the earth's shifting crust ... .. . This will all happen in this century starting next year. Ya got about nine months (claps his hands) ... .. .

Betty: Do ya put the prophecies of the Hopi in with this?  
(I)

Joshua: Huh? (I)



Betty: Do you put the prophecies of the Hopi Indians and so forth in with this? (I)

Joshua: Oh, definitely.

Betty: The joining of the great circle\*? (I)

Joshua: Oh, uh huh. Oh definitely ... We're|| ... going to get in ... next, next meeting, we're going to get into one more coming yet. This was in the 1335. We didn't get into that tonight. We were only taking the Bab and Baha'u'llah. There's another one promised yet. A\*nd he comes in 1963 ... We th-th-there's too much to cover here, to cover ... all of it. We covered the Bab and ... Baha'u'llah because they both come at the same time. One is the forerunner like John the Baptist was the forerunner of Jesus, and uh Daniel prophesied both the coming of ... of John the Baptist and Jesus coming together in that last week, so\* here we have these two but t-then we have the one that comes in this century from America. The west gate ... Yeah, we got the Hopi prophecies. See this here 1335 ... Ya wanna read that in Daniel||, Daniel 12:12 ... ? (B)

Manuel: It says, "Blessed is he that waiteth, and cometh to the thousand three hundred and [thirty-fifth day]."

Joshua: OK, 1,335 days and each day is a year. That's 1,335 years ... And Abdul Baha in *Some Answered Questions*--and we just read about Abdul Baha here,

the branch--ah said that this is figured from the victory of Mohammed which was in|| -- uh 628 -- A.D. and ya add that to it and ya got 19\*63. And that's April the 21st 1963 -- -- -- . In the Great Pyramid -- -- , we get 19, April the 21st 1963 at this point.

Manuel:

18.

Joshua:

1863 at this point. There are 100 red granite stones forming the four walls\* -- of this chamber -- -- . You add the 100 to April the 21st -- 1863 and you get April the 21st -- 1963. The same thing with Daniel. The pyramid|| and Daniel gives the same thing -- -- -- , 1963. All right|| now, th-this symbology here is the Jewish temple was destroyed -- , and it's prophesied to return. We have the return\* of the temple in the Bab and Baha'u'llah. The Bahais throughout the world -- , when|| , well, I have to tell ya a little bit about Baha'u'llah. When Baha'u'llah was taken to Baghdad -- , ahem -- -- , from Teheran, he was taken outa the dungeon in the prison there, and brought to Baghdad. And he\* taught for 10 years. And after 10 years the Sultan\* of Turkey -- uh wanted Baha'u'llah to go to -- the court as a prisoner. So Baha'u'llah went across the river\*, the Tigres River, into a garden called the Garden of Roses. And for 12 day\*s he made his proclamation -- . The, the 12 tribes of Israel, when Solomon broke the covenant became divided, and

in 721 B.C. the 10 northern tribes were taken by Samsar V into captivity into Assyria ... , and the other two tribes went into captivity into Babylon 100 years later--that we've been talking about tonight. All right, when Baha'u'llah went to Baghdad, it's that part of the ... ancient Assyria ... where these 12, uh 10 tribes, the 10 northern tribes were taken in captivity. Baha'u'llah was of the two southern tribes, of Judah and Benjamin, being a descendant of David ... , and when he\* make his proclamation the people of Baghdad turned out to hear the proclamation ... . And uh they, they picked, this was a fabulous rose garden, they picked ... roses until it was so high you couldn't see over 'em. And each day when ... somebody would come to hear Baha'u'llah ... and his proclamation, he would give 'em a rose. And at the end of the day all the roses was cleaned out. And each day that went on for 12 days. And masses of people uh, that couldn't come ... , got the message from other people. And there was mass conversion\* to Baha'u'llah as the one that was promised at that time ... , ahem. And this was on, started April the 21st 1863. So, these people that become\* Bahais, these are the first Bahais. They are the seed of the 10 northern tribes that went into captivity, Baha'u'llah and the two southern tribes.

Thus the 12 tribes of Israel became united and when Baha'u'llah was taken as a prisoner to Israel, there was 70 people of his own family and his entourage plus a large contingent of the people of Baghdad that went along with him. And thus the 12 tribes of Israel was taken back to the country of Israel ... . Ahem. Now, Baha'u'llah and the Bab  $\square$  that was the temple. Baha'u'llah stated that anybody that accepted his covenant becomes a Bahai or Israel by its new name, Bahai. Baha'u'llah brought the 12 tribes of Israel back to Israel and was reaccepted, re, become Israel by the name, its new name Bahai. Well, the Bahai faith spread through all\* the countries of the world. In 1963 ... , all the countries of the world had received the Bahai message. When my wife and I brought the Bahai faith to\* two little islands in the Indian Ocean ... , that's right south of India 'n' Persia ... , the (claps his hands) Réunion and Mauritius Islands, the last places in the world received the Bahai message. We set up the Bahai administrator there. So\*, ahem, every, at that time every country, every state, every province, and every island of the world, including above the Arctic Circle to the Falkland Islands, the farthest southern point of civilization in the world, every island, every place, and practically every city of the world

had received the Bahai message ... . It has spread around the world. See? (R)

Unidentified:    H H H .

Joshua:           But what happened when\* Shogi Effendi died in 1957, there was a group of people called the Hands of the Faith that arose and ... took over the Bahi administration, stating that the guardianship come from them and therefore they should turn to them in the place of the guardianship of the Davidic kingship. And the s\*aps, the Bahais did the same thing that the people of Christendom had done, the people of Judaism, and all the past religions gone a-whoring after the anti-christ. You know? (R) And\* thus the Bahai faith became apostate. Mason remained the guardian after Abdul Baha's son when they\* wouldn't accept his guardianship. He then removed from the Bahai faith Shogi Effendi's administration and everybody that remains in that administration were outside of the faith. And thus Israel by its new name ... was dispersed to every country, every island, every state, and province of the world ... . And in Isaiah ... we were reading the 11th chapter\*. Ya wanna read on a little bit more? (B) Who was reading the 11th chapter? (I) (B)

Faith:            I was.

Joshua:           OK\* ... . Ya didn't finish yet. Ahem.

Faith:            H H H .

Joshua:           We'll be getting into the 13th and it's quite late.

I stopped you before you finished. H H H H H H .

Faith:            OK, uh we left off with the 11th chapter, verse 9.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. ¶And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; . . ."

Joshua:           This is the guardianship or the continuation of the Davidic kingship. Huh? (R)

Faith:            "to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand a second time . . ."

Joshua:           "A second time!" OK\*.

Faith:            "to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nation and he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Joshua:           Both Israel and Judah. All 12 tribes -- , from the four corners of the earth -- -- all\* over the world.

When the Bahai faith became apostate in '57 and in '67, the guardian expelled from the Bahai faith the administration of Shogi Effendi and thus they became dispersed throughout the world. And this ... that gathers them is the one that comes in 1963 ... . Now why\* is the one that gathers them the one that comes in 1963? (PQ) Ahem. When the prophet|| ... passes on\*. . . . When Moses, when he passed on, he put his box ... , he put his laws, ordinances, and teachings in the box, and then he set a high priest. The Jews know\* about the prophecies in the Old Testament, about the re-establishing|| ... of the ... temple ... . Ahem. But in the seventh century, Omar conquered Jerusalem -- for Islam. In 70 A.D. Titus, at the head of the Roman legions, destroyed Jerusalem, destroyed the city\*, and|| , but he|| eh, eh, destroyed the temple, but he left the\* Holy of Holies intact ... . It was underneath the rubble of the city after it was destroyed. In the seventh century, Omar built a mosque -- over\* ... the Jewish Holy of Holies. It's called the Mosque of Omar or the Dome on the Rock, which stands there today. It's the second most holy spo\*t of all of Islam, is the Mosque of Omar, and it's the most holy spot -- of Judaism. This is where the temple of Solomon ... is, is destroyed. And underneath the Mosque of Omar

sets the Holy of Holies of the Jews. The Jews are apostate and they know that. They know that they're not right with God because they don't have their temple. In order for them to be right with God, they have to have everything that Moses gave 'em--which was the temple and the priesthood, and their Ark of their Covenant. When they were taken into captivity in 606 B.C., Nebuchadnezzar took their -- Ark of the Covenant into Babylon and it became lost. Nobody knows where it's at ... . This Ark of the Covenant became lost. The temple was destroyed in 70 A.D. by\* Titus. There's a Mosque of Omar over it ... . Well, the Jews are hopeful\* that a earthquake will happen, or something will happen to destroy that mosque because if they went up there to start tearing it down, we'd be in World War III\*. I mean, the Arabs, this is the second most holy spot|| of Islam\* ... . So|| -- but let us say they -- were able to rebuild their temple ... . They don't have an Ark of the Covenant to put in it. It's lost since 606 B.C. And if they should find the Ark of the Covenant--in 200 A.D.\* their high priesthood come to an end and the only one that's allowed to go in there is the high priest ... --so if they did rebuild their temple ... , they wouldn't have anybody to go into it and administrate there for them. The fulfillment of



the temple is in the Bab and Baha'u'llah, and Baha'u'llah's Ark of the Covenant. But now that -- the Bahai faith has become apostate -- , the high priest is essential -- -- -- . Jesus was the Messiah -- , the first coming of Messiah ben David of the tribe of Judah. They wouldn't allow Jesus to go in\*to\* the Holy of Holies or even into the sanctuary because he wasn't of the tribe of Eli. He wasn't a descendant of Aaron. He was the king and the king was not allowed -- in the temple -- , only the priest. So\* Jesus, when he died -- , uh Paul in Hebrew said that Jesus was not a high priest after the order of Aaron but a high priest after the order of Melchizedek -- -- -- . A high priest forever after the order of Melchizedek. Then Paul said that Jesus entered into the sanctuary in heaven as the high priest after the order of Melchizedek, cleansing it with his blood -- for your salvation -- -- -- . So\*, in order for Israel to be gathered a second time, we have to have the temple complete with a high priest. The one that is prophesied to come in 1963, by Daniel and by the pyramid, is that high priest and he is prophesied by all\* of the rocks -- forming the Holy of Holies. The pyramid is built of porous limestone and every time that we have the red granite we have -- a promised one of God. They're marked out by the

red ... Ahem. The high priest is not prophesied by  
inches but by ... all\* of the blocks in the Holy of  
 Holies because he and he alone stands in the Holy of  
 Holies. Nobody else is allowed in the Holy of Holies  
 but the high priest ... . And that's why he's  
 prophesied by the rocks. The 100 on the walls brings  
 us to April the 21st 1963 which is the start of his  
 era. In the floor, there's 108 ... red granite blocks  
 ... . You add them to 1963, I mean 1863 and you have  
 ... 1971, April the 21st ... . You add the 9 in the  
 ceiling ... to that, with April the 21st being the  
 first day of Rizwan--Baha'u'llah made the 29th day  
 of April the 9th day of Rizwan--ya add these nine  
 to it and ya come to April the 29th 1971. And this  
 was fulfilled by a person\* in this world ... who\*  
 stands in the Holy of Holies alive and in the world  
 today. Hmm? (R) And he slay\*s ... the antichrist  
 with the breath of his mouth ... , hmm? (R) He knows  
 what this whole thing means ... .  
 And he's gathering Israel the second time ... II II .  
 And in the book of Revelations there are 144,000 of  
 the tribes of Israel that are to be gathered. And  
 when\* Jesus said ... , "The great catastrophe is held  
 back until the 144,000 come in ... ."  
Any questions on any of this ... ?  
 (PQ) Everybody see\*? (I) (PQ)

Section IV: Almost Any Questions

Dan: I got one question. II II II II II talking about. Um, when did the uh, uh calendar of Mohammed come in?  
(C)

Joshua: (Shouting) You'r\*e back to that question again!  
I'll talk to ya in private after a while!

Dan: Well\*, ya know, yer asking for questions. . . ."

Joshua: (Shouting him down) OK, I don't want to bring it up now! I, I didn't want to bring it up, that's why I didn't answer you before.

Betty: (Soft, placating) There's no need to shout.

Joshua: All right, heh heh heh.

Faith: I have a question. When someone goes to visit this ah -- -- the pyramid, are they -- , do you walk through these places? (I) (D) Do, do you go into these chambers and see these things? (I) (D)

Joshua: Uh huh.

Faith: Do you . . .

Joshua: You don't exactly walk; these these are about four feet hi\*gh in . . .

Faith: (Nervously) Ha ha, aha.

Joshua: the chambers, and you'd crawl. Now this is 27 feet high, this one. But|| -- when -- , but this is|| -- , these chambers are about four feet high -- and you crawl up here\* and then you crawl up here for this 27, and then you have to bow down to get under this

-- granite rock, then you can stand up here, and then you have to bow down, and then you have to stand up. This is tall here. See? (R) And Olivia Slow Elk -- , that was just here about a month ago -- , she went there during the vernal equinox and she spent one night in the -- Great Pyramid. And I think she was supposed to lie on top of the\* great coffin, but she . . .

Shirley: I don't know if that's what she was gonna do, but I  
 ☐ ☐ ☐ .

Males: Ha, he he he.

Shirley: I don't have any idea what she was gonna do.

Joshua: Yeah|| .

Shirley: ☐ ☐ ☐ ☐ .

Joshua: No.

Manuel: Do you know what the . . .

Joshua: ☐ ☐ ☐ ☐ ☐ ☐ .

Manuel: Do you know how many inches it is across the, the Holy of Holies? (I) (D)

Joshua: Well, I could look it up for ya, if you want to know.

Manuel: I'd like to know. I, I just thought of something.

Joshua: Jesse has that all drawn out.

Manuel: Yeah, I know. That's why I thought you might know off hand.

Joshua: We've just got the essentials in here. You know?  
 (R) There's so much more that we're not giving

ya. You know what I mean? (R) We're just scratching the surface on this.

Manuel: The pyramid'll drive ya crazy just trying to learn all the things in it. I mean it. All the, all the\* pathways are 286.1 inches off of center. And when you hit the center of the pyramid, it turns you back to the center.

Joshua: We're||, we're|| going to get into the pyramid -- , uh, next session.

Manuel: It's too exact to be wrong.

Joshua: (Talking over a background conversation) Now, we digressed to the pyramid with Shirley here. We digressed because the rest of 'em weren't here. But we're gonna get into this pyramid at the next session -- -- . And we, we will get in\* to the (background conversation stops) one that comes in 1963 at the same time. And if you'll be real good, I'll (soft and undramatic) introduce ya to him - - - . Let ya meet 'im. (Louder) What night do ya wanna have yer next session? (PQ) This is Wednesday night. How long ya gonna be in town\*, Betty? (I)

Betty: Not very long.

Joshua: Ya got a place to stay? (I)

Betty: Yes, uh huh.

Joshua: Well, we got room here if ya wanna stay here.

Betty: No my my, as I told ya my brother's up from Texas with his wife. We're at her mother's house.

Joshua: Oh, yeah.

Betty: And they're leaving for Helena.

Joshua: When?

Betty: Firday, really early.

Joshua: In the morning early then.

Betty: Uh huh.

Joshua: Let's see, tomorrow's Thursday.

Betty: I'm trying to divide my time between them and the prison. Ha ha.

Joshua: OK, ya gonna be in town tomorrow night? (I)

Betty: I -- don't know.

Joshua: Is tomorrow night too soon ta have another session? (D) Too soon? (D) When's the best time for you, Karl? (D) Is that too soon? (D) Ya didn't come last Monday.

Karl: Uh, uh, I probably would come this next Monday.

Joshua: What? (I)

Karl: I would probably come this next Monday, er Friday er something.

Joshua: Well||, we're not gonna have it Friday. Now, over the weekend we're having a sleep out and a camp out and a cookout from Friday night until\* Monday morning.

Manuel: Sunday, Sunday, Sunday afternoon.

Joshua: Sunday afternoon.

Manuel: Well, the overzealous will stay until Monday morning.

Chorus: Ha ha ha, he he.

Joshua: If yer in to\*wn, I could ㄩ ㄩ ㄩ .

Will: No\*, you gotta open the shop for me Monday morning.

Betty: I almost always put my sleeping bag in when I leave home and I forgot this time, ah ha ha ha ha.

Joshua: Well, probably somebody might share their sleeping bag with ya. Heh heh heh.

Betty: Ha ha ha ha.

Joshua: No, I think that uh, it uh could be arranged. If ya wanna go, we'll see that ya get a bag. OK? (R)

Betty: Uh huh.

Joshua: And ah oh||, everybody going ... .. ? (I)

Unidentified: Uh huh.

Joshua: You going, Karl? (I)

Karl: I ... doubt it. Maybe, but I doubt it.

Joshua: Uh huh and ha.

Manuel: Faith's gonna go; we're gonna hogtie her and throw her in the truck.

Faith: Ha ha ha ha.

Joshua: How 'bout you? (I) You goin', Shirley? (I)

Manuel: Yeah, she's gonna go. We're gonna hogtie her and throw her in, too.

Faith: Where are ya going? (I)

- Joshua: It's up in Potomac. We got a 17-acre wooded ranch up there.
- Faith: Sounds like fun.
- Joshua: (Over general talk) We'll be sleeping out, and cooking out, have fun and talking and everything else. We'd like to have ya. We're gonna have a contingent leave here|| -- about seven Friday night and another one leave here around noon Saturday.
- Chorus: (Unintelligible conversations.)
- Joshua: But if you\*'11|| just let me know.
- Chorus: (More unintelligible comments.)
- Joshua: Well, I was just letting ya know in case ya wanted to go, we'd go way out of our way to\* . . . .
- Betty: That's awfully nice of ya, I appreciate it. Sorry I'm so far away. Have you ever met the --  
 II II ? (I)
- Shirley: I've heard him speak.
- Betty: Have you? (R) He came and talked to the college that I teach in, in the II II .
- Shirley: Oh, are you from Seattle? (I)
- Betty: And then he came down to the college and talked to us. I, I was the only non-Indian in the room. You know? (R) And we took a break in the middle of the time and he had brought some Hopi corn with him. The colored Indian corn, you know? (R) And some of the bread they make from it that they pour the gruel on



the rocks, and they were kidding about being the first Kellogg's corn flakes, you know? (R) How they learned it from us, ha ha. And ah, I went up during the break and was looking at them, the corn and so forth, and he came up behind me very very quietly and he said, uh, "Take uh, take four kernels from each ear and take them home and plant them to the four directions." Of course I had no way of planting them to the four directions, so symbolically, sort of, I took these home and planted it not just for me\* but for the fellas, the Indian fellas that are at the prison. And they all grew. Ha ha ha.

Shirley: Did ya harvest it? (I)

Betty: Yes, um hum. I've been sharing it with people who come from Atlantis. Well, any people, but mostly Indian people from Atlantis ☐ ☐ ☐ .

Joshua: An' the Hopi have a prophecy. Of course, all the Indians do. The Indians in, in America -- have a prophecy. But the Hopi have retained the prophecy. They haven't -- sold out to the white men. And they have a prophecy of the coming of their white brother. Their, their white brother had gone east with this half of the tablet, and when he returns it will be joined to this half of the tablet. And then the Hopi will join with the white brother and then the\* prophecies and the blessings that are to be

bestowed upon the Hopi people will be fulfilled at that time. And there, the way that they would be able to recognize him when he come, is that he would have the\* other half of their tablet.

Betty: Oh.

Joshua: And the way that they'd be able to tell when he comes is that when they saw the nine-pointed star\* ... in the Hopi sky, the white brother had returned. They'd know that he had returned. And the Hopi\* went on record in April of 1963--the same 1963 that we have here\*, and in the  $\Pi$  of seeing the nine-pointed star in the Hopi sky for seven days ... . When Olivia visited here, she was looking for the white brother. And this is why she came to Missoula, to look for the white brother. And she told me of of this prophecy ... , of seeing it in April ... , the nine-pointed star. I said, "What do you think the nine points are?" (A) And she says, "The only religion in the world that has ... a nine-pointed star for its symbol is the Bahai faith." And she says that the white brother would have to be in the Bahai faith.

Betty: Huh?

Joshua: And the seven stands for the seven ... in the Montana State prison. It stands for the seven horns of the lamb and the seven eyes of the lamb and the seven seals.

Manuel: Seventh angel.

Joshua: Seventh angel that breaks the seven seals ... .  
And this has all been fulfilled. The white brother has come. The high priest has come. But we'll get into that at the next session. We'll go through the pyramid ... , what the pyramid means, and uh, we just referred to it tonight. Know what I mean? (R) But we'll get into the pyramid ... next session. Is Monday all right for you, Karl? (I)  
(B)

Karl: Yeah, that would be good, I think.

Joshua: OK\*, everybody try to get here on time if possible. At 8:30, at the latest nine. It'd be better if ya got here at 8:30 so we can get started, because I keep you.

Manuel: Ha ha, well, you can come early. Nobody said you can't come early. He just said don't come late.

Joshua: Now the next one takes some time. This one took some time, and the next one will take about as much time as this one. And then from that time on the sessions won't be as long ... . OK? (R) (I)

Voices: Monday? (I) Uh huh.

Karl: I think that would be wise.

Joshua: I think that would be, too, 'cause yer kinda sleepy.

Karl: I, I apologize for . . .

Joshua: No n-no\* the, the thing is that ya, ya got a lot o\*f things to learn. -

(End of tape 3, side 2. End of Fireside transcription.)