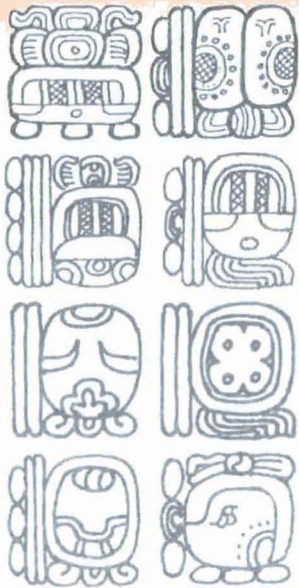


# glyph notes

PRE-COLUMBIAN STUDIES INSTITUTE • SEPT / OCT 2005 • VOLUME 12 NUMBER 5



## The Bible Points to The Book of Mormon

By Aaron J. Smith

(A summary of Apostle Luff's sermon in *The Old Jerusalem Gospel*, Chapter 20)

In 1830, Joseph Smith presented The Book of Mormon for the entire world to read. Since then, it has been both heralded as truth and branded as heresy. It has remained constant in its testimony of Christ, though, and demands our attention today. Why? Because, if it is true, it proves that Joseph was a prophet of God and that God did restore his authority and church to the earth again.

Let us examine the claims made by Joseph. He said the record was translated by the gift and power of God. He found the metal plates in a hill in western New York state by the guidance of an angel. The angel quoted Isaiah and other Old Testament prophets and told Joseph that their prophecies referred to a record hidden in the hill. The angel went on to tell Joseph that those plates contained a history of the people of this land, and that when this book

would come forth, God would restore Christ's church back to the earth again with all its ancient gifts and blessings, doctrine, and organization. In a little while, Palestine, which had lain barren for 17 centuries,

would become fruitful again, and the Jews would begin to gather back to their Land of Promise. This was to prepare the earth for the grand return of Jesus back to the earth again. The angel stated that this day was the "dispensation of the fullness of times."

In I Thessalonians 5:21 we are told to "prove all things, hold fast to that which is good." So let us examine those claims made by young Joseph back in 1830 and compare them to the Bible's own words about this day in which we live.

To establish a context for our study we must become acquainted with God's chosen people – the house of Israel. God promised through Abraham to bless all the nations of the earth. He then promised him a land, which eventually Joshua led the Israelites back into after years of slavery in Egypt and 40 years of wandering in the wilderness. Their time there was not to be forever. In I Kings 12 we read about the division of the Israelite nation into two separate kingdoms, one ruled by Jeroboam at Mount Ephraim in the north with 10 tribes and the southern kingdom, the tribe of Judah, ruled from Jerusalem. According to 2 Kings 17:5-6, 18:10-12, in 720 B.C. Assyria came and conquered Samaria (the northern kingdom) and took those 10 tribes captive. Approximately 600 B.C. Nebuchadnezzar came against Jerusalem and destroyed it and took Judah captive (2 Kings 25:1-11). Roughly 70 years later Cyrus of Persia allowed the Jews to go back and rebuild

Jerusalem (Ezra 1, Nehemiah 7). They remained there until about 70 AD. At that time, Christ's prophecy was fulfilled, and Titus, the Roman general, destroyed the city which caused the remaining Jews to be dispersed among all the nations.

***A book would be brought forth that had a "familiar spirit" and would make its entrance into the world when the people of the world were "drunken" with their own doctrines and creeds and the prophets and the seers had gone to sleep***

Isaiah 11:12 refers to these two different parts of the house of Israel as the "outcasts of Israel" and the "dispersed of Judah." Because the 10 tribes had become lost to the knowledge of Judah and then Judah, also, became "dispersed," these two groups are held in distinction.

But this was not how they were to remain. God often promised that he would re-gather them into their promised land and remember the covenants which he had made to their fathers. The following Scriptures provide ample evidence of this: Isaiah 1:24-26, 60:1, Jeremiah 23:6-8, 30:18-24, 31:7-14, 33:6-7, Ezekiel 20:33-42, 28:25-6 and Amos 9:9-11.

Let us consider how the Lord would do this great work of re-gathering Israel. Jeremiah (31:8-9) states that Ephraim will be the firstborn of the gathering. God promised an "ensign for all the nations" at the time of this gathering (Isaiah 11:12). Isaiah 49:22 speaks of the Gentiles lifting up a standard (which means a flag, a banner, or a signal). Then Isaiah 66:19 says a sign will go forth from the house of Israel to the Gentiles. As a culmination to all of these events, God will make a new heaven and a new earth (Isaiah 66:22). According to Peter (2 Peter 3:13) this was the hope of the gospel of Christ! Genesis 49:10 and Ephesians 1:10 both indicate this grand gathering will be unto Christ and because of this, we conclude that this ensign, stan-

*Continued on page 2.*

## 2 *glyph* notes

### The Bible Points

From page 1.

dard, or sign will be the GOSPEL OF CHRIST.

In Jesus' day he sought to gather the chosen people (Matthew 23:37). He also said that the preaching of "this gospel" would be a sign of his coming and of the end of the world. Jesus and Jeremiah, although using different words, describe this event in Luke 14:23 and Jeremiah 16:16. Both discuss the final gathering of Christ. Both know that to gather those out of the highways and byways and the mountains and holes a standard has to be lifted up at the last day.

Now return to Ephraim who was to be the firstborn in this grand gathering. Ezekiel 37:16-20 describes two sticks that would be joined into one and then the Lord would re-gather his people out of the world. These two sticks refer to scrolls or records. The stick of Judah is God's dealings and accounts of His interaction with the house of Judah, hence the Bible. The stick of Joseph (verse 19) was to be in Ephraim's hand (possession) before the gathering.

These two sticks, when joined together, would tell of the consistency of God's love for his chosen people, the house of Israel. Putting them together would usher in the dawning of the reuniting of the house of Israel in their promised land. This is not the sole witness to this. Hosea 8:11-12 indicates that Ephraim had separate writings given to them. This was necessitated obviously by the fact that they were separated from their brethren. So then, the questions are where is the book of Joseph and where is Ephraim's land?

Hosea 11:10 tells us to look west from Palestine for the children of Ephraim.

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Genesis 48:15-20,49:22-26 and Deuteronomy 33:13-17 tell us three things. First, Ephraim receives a special blessing. He was to grow into a multitude of nations in the midst of the earth. Second, Joseph's blessing prevailed above those of his father which were limited to just Palestine. Joseph's blessing was to the "utmost bound of the everlasting hills" and his "bough" was to go over the wall (sea). Third, Joseph's land would have an abundance in mineral wealth and fruitful soil. His "horns" were to push the people into the ends of the world.

Isaiah 18:1-3 leaves little doubt, when used in conjunction with the Scriptures cited above, as to where the land is. It is a land "shadowing with wings," past Ethiopia, and across the sea. Our continent fulfills this description perfectly. Looking westward from Jerusalem, past Ethiopia, across the sea to a land rich in minerals and an abundance of produce places you right here.

This is not all however. Psalms 80:8-11, Isaiah 16:8 and Jeremiah 48:32 speak of the boughs and branches that go over the wall (sea). Heshbon and Sibmah were inhabited by Reuben and Joseph (Numbers 32:23, 37-8). I Chronicles 5:1 says that Reuben lost his birthright and that Joseph received it. This means that those branches and boughs refer to Joseph's seed, and that they would go to the utmost bound of the everlasting hills and push the people to the ends of the earth.

Having determined this land (the Americas) as Joseph's land, how was this book to make its entry into the world? Psalms 85:10-11 and Isaiah 45:8 indicate that "truth" will come forth from the ground. John 17:17 and Psalms 119:142, 151 tell us that truth is God's word. So truth, God's word, was to come forth out of the ground.

Isaiah 29, however, does not simply leave us to speculate about such weighty matters. It talks of a powerful nation that has been brought down (Israel) and later would speak forth from the dust. A book would be brought forth that had a "familiar spirit" and would make its entrance into the world when the people of the world were "drunken" with their own doctrines and creeds and the prophets and the seers had gone to sleep. Those who erred in spirit would learn doctrine. It was to help inaugurate the gathering of Israel. The deaf were to hear (it was to be preached – Romans 10:14) and the blind were to see (the Braille system

was developed in 1830). It would come forth when Palestine was barren but in a "little while" it would again turn into "a fruitful field."

The Book of Mormon fulfills these requirements. It tells of Joseph's seed (Manasseh) and is to be found in the hand of Ephraim (America). It came forth before the return of Lebanon's second yearly rains (1853-4) and before the gathering of Israel back to her land of promise (1949). In fact, there is no other book that has ever claimed to fulfill the above Scriptures.

You should not leave this, however, to just an understanding of scripture. You should read the book itself. See how it tells of Jesus Christ and his redeeming love for the house of Israel. Read about his appearance that is referenced in John 10:16. Then, once you have done so, take The Book of Mormon's litmus test and ask God if it is true (Moroni 10:4-5). Then, like millions of others, you'll receive a witness that the book is true and does tell of God's "marvelous work and a wonder."

God said in the mouth of two or three witnesses that he would establish every word. How desperately does the world need a second, confirming testimony that Jesus is the Christ, the Son of the living God? How urgently do the people of the world need to come to a knowledge that God loves them and that they need to repent and come into communion with him? The work which he has started is like a small stone cut out of the mountains without hands (Daniel 2:34) that will roll forth until it performs its work, the great gathering of the righteous to Christ to live with him in his new heaven and new earth.

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your subscription?

## Palenque: A Shimmering Jewel among Maya Ruins

By Sherrie Kline Smith

*Editor's Note: This article begins a series that will feature sites from PSI Tours itineraries. Portions of this article previously appeared in the May/June 1996 glyph notes.*

Since 1987, PSI Tours has provided opportunity for Book of Mormon enthusiasts to explore Mesoamerica, the cultural area where the Jaredites, Nephites, and Lamanites lived. The itinerary and sites vary each year, but some ruins draw us back again and again. Palenque is such a site.

Nestled against the steep and thickly forested green hills of the Chiapas mountains, Palenque sits like a shimmering jewel. The rushing Otolum River, channeled in ancient aqueducts, courses through the city. The fine limestone pyramids and sprawling temple complexes, decorated with sculptures in bas relief once painted in brilliant colors and hieroglyphic inscriptions, retain

In 1567, a Spanish priest chose to establish a new town for the resettling of the Indians "at the foot of a range of hills where some ruins of singular beauty were situated." He named the new town Palenque, a word of Spanish origin meaning "palisade or stockade of wood" (fenced site, fortified place, walled city), to reflect the nature of the ancient site which was a short distance away. The ruins soon came to be known by the same name as the town.

Knowledge of Palenque, however, appears to have been lost to the rest of the world until its "discovery" in 1773 by Ramon Ordóñez y Aguiar. Since then, slowly but surely, knowledge of Palenque began to spread. With the publication in 1841 of *Incidents of Travel in Central America, Chiapas, and Yucatan*, an immensely popular book by John Stephens and Frederick Catherwood, Palenque's glorious ruins were made widely known to the Western world. Catherwood's artistic contribution to this volume made available for the first time accurate drawings of the inscriptions and sculptures found there.

Although the ruins became more widely known in the 1840s and subsequent years, it wasn't until the 1940s that in-depth archaeological excavations began. Since then spectacular finds like Pacal's rich tomb in the Temple of Inscriptions (1952), the tomb of the "red queen," so called because the skeleton was covered in cinnabar, and the known, but as of yet, not opened tomb in Temple XX (1990s), only increase Palenque's allure.

Palenque's fame stems not only from its

Photo Credit: Don Beebe



The Cross Group (so called because the sculptured panels in the interior rooms of two of the temples have crosses) follows the triadic architectural template found much earlier among major Maya sites. The building hiding behind the tree in the foreground was a much later addition to the plaza.

mystic, enchanting setting and architecture but for its superb and long hieroglyphic inscriptions. Palenque differs from many other Maya sites in that the inscriptions are not on stelae (freestanding sculptured monuments), but on wall panels, benches, and door jambs. In fact, to date, no stelae have been discovered at Palenque.

This rich collection of texts has opened a window on ancient Maya history and religion, as well as played a crucial role in the modern study of the writing system. It is here, in the enormous progress made the last 30 years in deciphering these texts, that we find exciting similarities between the Maya and The Book of Mormon. The language patterns of the glyphs bear a remarkable likeness to those written by the ancient authors of The Book of Mormon.

Some of these correlations have been addressed in former issues of this newsletter so only a few brief points are presented here.

1. Foremost is the translation of a group of glyphs as "and then it came to pass," the most frequently used phrase in The Book of Mormon. Its use in Maya hieroglyphs is also widespread. Palenque inscriptions include numerous examples.

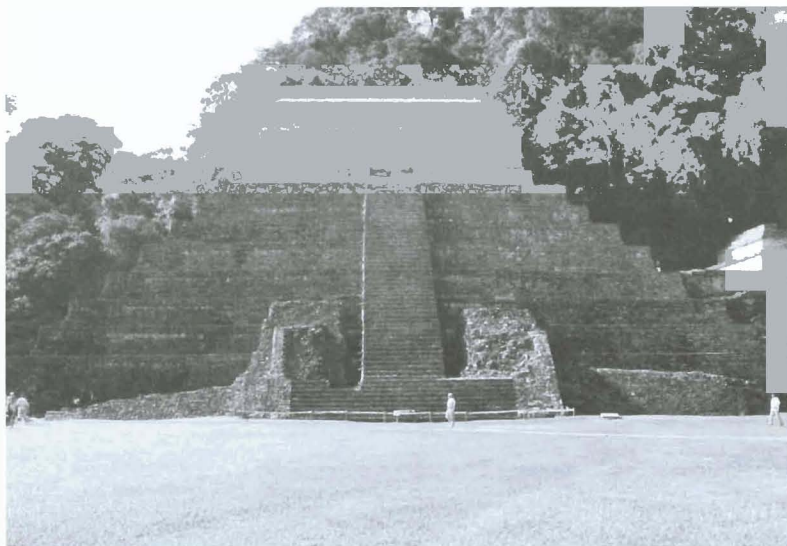
2. Some of the inscriptions are arranged in chiasmus, an ancient poetry style also found throughout The Book of Mormon.

3. The ancient Maya used paired opposites in poetical form, echoing Lehi's great dissertation on "opposition in all things."

4. The Maya creation myth inscribed on

*Continued on page 4.*

Photo Credit: Don Beebe



This building was called the Temple of Inscriptions because of the three large panels of hieroglyphs in the room at the top. In 1952 an interior stairway was discovered that led to the spectacular tomb of the king called Pacal.

vestiges of its past glories. A lacy mist often shrouds the ruins. Palenque is one of the most beautiful archaeological sites in the whole world. Many who travel on the tours will tell you their favorite place is Palenque.

The existence of the ruins has been known almost from the Spanish Conquest.



## 4 glyph notes

### Palenque

From page 3.

the walls of the Temple of the Cross corresponds closely to the account found in the Inspired Version. Creation occurred by the spoken word; it “was simply their word” that brought the world into being.



Photo Credit: Pat Beebe

Discovered in 1999 in Temple XIX, this platform or bench is beautifully carved with figures and a hieroglyphic text. The glyph and it came to pass is the fourth down in the third row from the left. Read more about the discovery at [http://www.mesoweb.com/palenque/dig/report/report\\_99\\_01.html](http://www.mesoweb.com/palenque/dig/report/report_99_01.html).

5. This point isn't related to the inscriptions but arrangement and orientation of the group commonly called the Cross Group. This group includes three temples—Temple of the Sun, Temple of the Cross, and Temple of the Foliated Cross. Their triadic arrangement is a most important Maya

architectural pattern used during the Preclassic period (500 BC-AD 250).

Extensive evidence indicates the number three was and is extremely important to the Maya. Christians also acknowledge the significance of “three.”

According to authorities, though, Palenque had only traces of habitation during Book of Mormon times.

Although the king list given in the inscriptions dates a king as far back as 993 B.C., the first Palenque king takes power at A.D. 431. Most of the

buildings and structures seen today date from around A.D. 550-750. Therefore, until and if earlier settlement remains are found at Palenque, it is through the inscriptions that we find a close affinity with the Maya of Palenque and the ancient ones of The Book of Mormon.

### Read More About Palenque

Much has been written about Palenque; not all of it accurate. Reliable information can be found in Michael Coe's 7th edition of *The Maya*, as well as the new edition of the classic textbook *The Ancient Maya* by Robert J. Sharer, Jr. (See “glyph clips” in this issue.) The best Web site is [www.mesoweb.com](http://www.mesoweb.com).

## the Joy line as shared with Joy Muir

Helen Sabourin received her first copy of the Restored Covenant Edition of The Book of Mormon near the end of November 1999. She was so excited about it that each night she would go to bed early and read for two hours. When she came to Alma 12 and began reading about the sons of Mosiah and their experience with the angel and how they were filled with the love of God and wanted to reconvert their brethren (the Lamanites), she sat right up in bed. Speaking aloud she asked the Lord if he could please give her a little of that kind of love so she could try to win back the brothers and sisters she left behind when she walked out of the RLDS Church.

While on a trip to Independence earlier that year, Helen had purchased five copies of the RCE edition of The Book of Mormon. Within days of her experience reading Alma 12, she visited the home of a blind friend (in Saginaw, Michigan) to whom she read the Scriptures. She used the RCE edition with its Hebrew poetry form since it reads like a novel. Part way through, her friend Donna stopped her saying, “Helen, when God took away my eyesight he gave me the gift of discernment.

When you read to me, I know every word is true. So now you may read on.”

A few days later Donna called asking if Helen could get her a copy of the RCE edition to use as a gift for her daughter's anniversary. Donna shared with Helen that while The Book of Mormon was laying on her coffee table, a friend picked it up. After reading just the introduction, she told Donna that she had to have a copy. Helen provided one for her. This friend, Ginny is in her 80s and is teaching from the RCE to a class at the Community of Christ Church in Saginaw.

Later Donna told her brother about the book. He read a little and said he wanted one for himself. Helen delivered one to him. Within a few days they called Helen asking for three more. One for Donna's nephew in Florida and two more for nephews in Michigan (in Saginaw and Bentley) Two of them are teaching The Book of Mormon in their congregations. Before long Helen had been responsible for providing 29 of the books to members of the Community of Christ Church.

In June of this year (2005) Helen received a call from Jean Treat telling her

she wanted to share some very exciting news. She shared with Helen about the two men from Michigan, Keith and Dan Chapman, who came to visit. She said Keith and Dan wanted to meet the man who had worked on the RCE. The men then proceeded to share about the marvelous things that had been happening in their church and in their community. A number of churches in Bentley (Catholic, Baptist, Presbyterian and Methodist) have invited Dan to come and to preach to them from “That Book of Mormon.” Jean told Helen the men carried such a beautiful Spirit as they shared with them that evening. That night, after hearing Jean's testimony, Helen wept as she praised God for allowing her to know how some of the books she had sold were being used in Bentley, Michigan. She rejoiced as she finally saw the results of her prayer from six years earlier. Helen, a widow, has belonged to the church for 72 years. She has three children and two grandchildren. She gathered to the Center Place three years ago from Bay City, Michigan. She attends South Chrysler Restoration Branch.

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Kukulcan Pyramid, Chichen Itza, Mexico

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6 *glyph notes***glyph clips**◆ **New Editions**

The *Maya*, by Michael Coe, has recently been updated and is now in its seventh edition. This book is a must for anybody wishing to know about the Maya. The new edition includes many of the latest discoveries. Also, the classic textbook, or Bible of Maya studies, *The Ancient Maya* by Sylvanus G. Morley, first published in 1946, has migrated through five editions. In November 2005 the sixth edition will be published. More in-depth than *The Maya*, it is the standard reference tool for current understanding about the Maya.

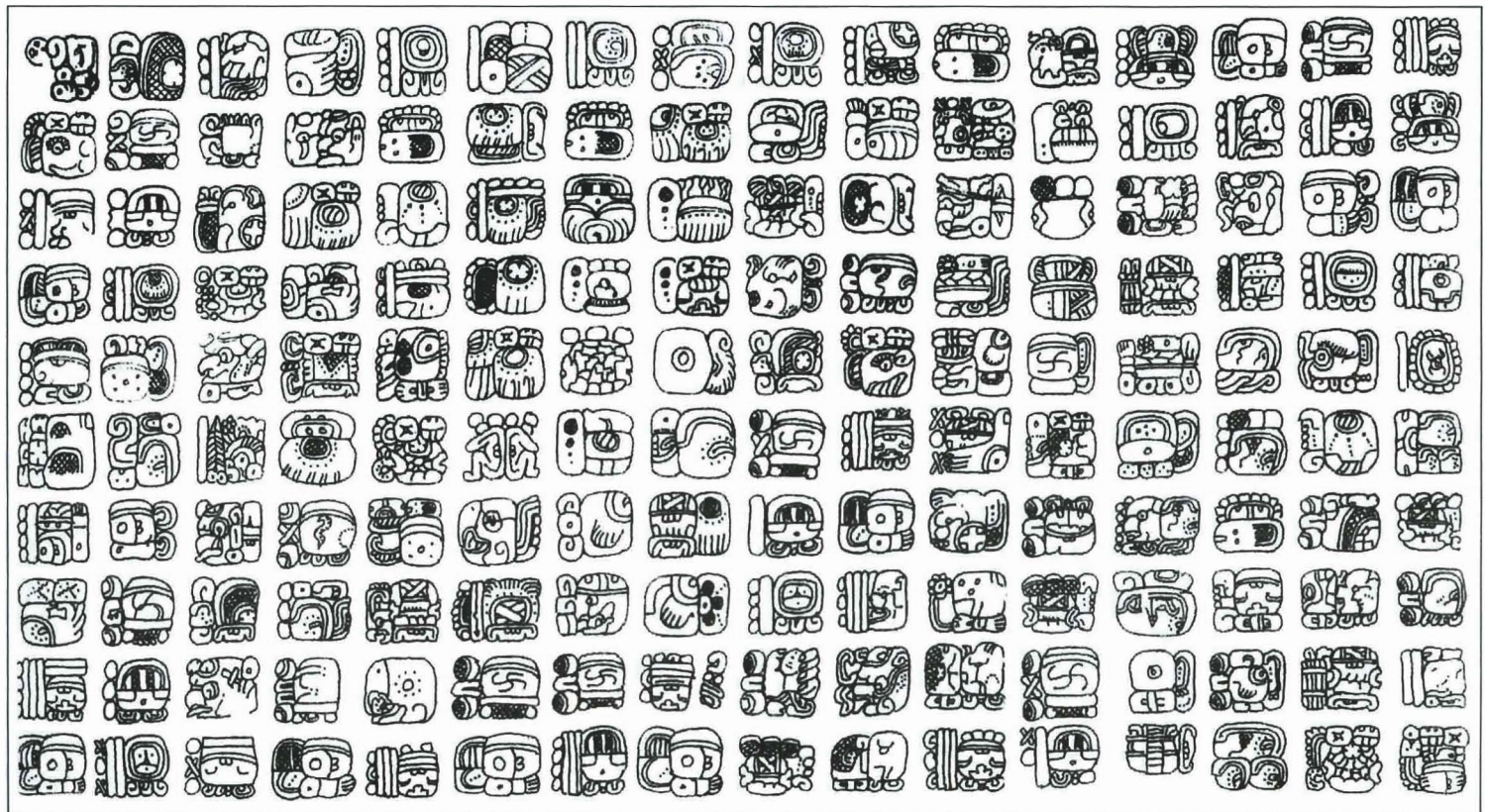
◆ **More “And it came to pass”**

Cancuén, deep in the Guatemalan tropical jungle near the Pasión River, has been in the news the last few years because of spectacular finds. Many of these have been found because of looters offering the looted treasures for sale on the black market. One of these items is called the Cancuén Panel. Although dating from the eighth century and therefore after the close of The Book of Mormon, it provides evidence that the people who carved the panel followed the same language practices of those found in The Book of Mormon. This panel has eight

“and it came to pass” glyphs and two “it had come to pass.” See if you can find them on the drawing. (See p. 3 for an example.)

A Google search for Cancuén panel will lead you to in-depth information about the site.

Drawing: Glenn A. Scott

***Nourish your faith into knowledge! Reap the fruit***

A well-known portion of The Book of Mormon is Alma's treatise on faith and knowledge found in chapter sixteen. He compares the “word” to a seed. After planting, it must be nourished to grow if we are to reap the fruit.

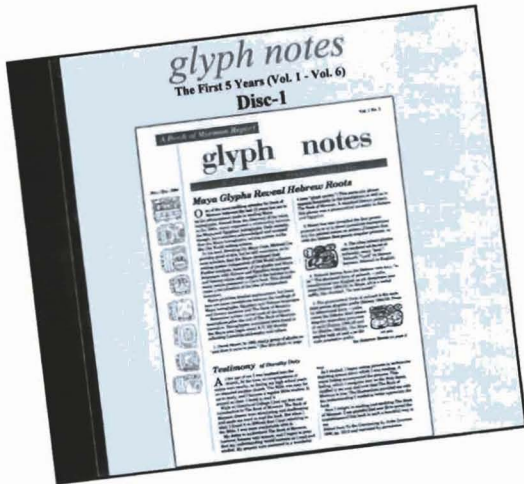
You can nourish the “word” by joining us at PSI. We search out and provide that nourishment to turn your faith in the truth of The Book of Mormon into knowledge. Through our newsletter, classes, video and slide presentations, sharing testimonies, lectures and sermons, and our annual archaeology tour, your understanding “will begin to be enlightened, and your mind” will “begin to expand.”

Please help us increase the number of supporters who faithfully give monthly or annually. Your support will allow PSI to research and search out those “witnesses” to nourish your faith into knowledge—that Jesus is the Christ, the Only Begotten, who visited this continent and left his teachings and love for the multitude of people here.

**Editor's Note:**

Paploan basin is a typographical error. The correct reference and spelling is Papaloapan River Basin (See “Artifacts Suggest Why Mormon Received No Aid”, *glyph notes*, Vol 12 Number 4).

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**glyph calendar**

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 Morning and Evening  
 Oakwood, Michigan

**23-25** | **Retreat**  
 Grain Valley RLDS  
 Grain Valley, MO

OCTOBER

**2, 16,**  
**23,**  
**30** | **Outreach Restoration**  
 Independence, MO

**2, 9,**  
**16** | **Israel's Gathering**  
 Buckner, MO

NOVEMBER

**6** | **Warrensburg  
 Restoration**  
 (pm)  
 Warrensburg, MO

**13** | **Israel's Gathering**  
 Buckner, MO

JANUARY

**21-31** | **Annual PSI Tour**  
 "By the Borders of the  
 Seashore"

# glyph quotes

*The natural man is an enemy to God* — Isaiah 1:119



By Sherrie Kline Smith

**T**his wise observation, made by King Benjamin, opens our understanding and gives us insight as to why wars and conflicts have been present since the time of Cain and Able.

Recently, someone who had just completed reading through The Book of Mormon for the first time commented that the book was just about wars. Having read through the book numerous times and having received countless blessings from those readings, I was disappointed that all she saw were the wars. I've been pondering this for some months.

Now bear with me a minute while I switch gears. We'll get back to these wars.

I've been working on a project compiling a short synopsis of what occurs in The Book of Mormon by years. In other words, if archaeologists report on a find that correlates to 150 BC, I want to know if this might support The Book of Mormon. Without knowing, though, what is happening in the book at 150 BC, I can't intelligently correlate archaeological discoveries. In order to be able to do this quickly, I've created a chart beginning with the time that Mosiah brought the Nephites down to the Land of Zarahemla and joined the people of Mulek until Christ's resurrection, approxi-

mately 200 BC to AD 34.\*

When I realized that the timeframe for this period equals about the same number of years since we declared ourselves independent of Britain, I wondered how the United States compared to the Nephite nation in relation to military conflicts. Frankly, I was surprised. This is what I discovered.

Since 1775 to the present, a period of 230 years, the United States has been involved in 21 military conflicts. (See Pearson Education, publishing as Infoplease, [www.infoplease.com/ipa/A0931831.html](http://www.infoplease.com/ipa/A0931831.html).) In The Book of Mormon, from the time of Mosiah when he led the Nephites down to the lowlands out of the Land of Nephi until the coming of Christ, a period of approximately 240 years—it's difficult to ascertain from the record the exact time Mosiah left the Land of Nephi—there were only about ten different military conflicts. The Gadianton robbers, however, were quite active in the latter half of this time period, and there was continual conflict trying to destroy them...much as we fight crime, robbers and rapists in our society today.

Throughout recorded history of the world as we know it, wars and conflicts have ever been a fact of life. This will continue until Christ comes in his glory and ushers in the millennium. Then those remaining will "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2 Nephi 8:20 and Isaiah 2:4).

While the record of the Jaredites, Nephites, and Lamanites relates many military conflicts, and they appear to dominate the account, the reader needs to understand that it is simply a truthful record of "the natural man" being an enemy to God. The reader also needs to look beyond the frailties of man and the wars to find the gems of wisdom, counsel, and guidance found between its covers.

Two examples are:

"Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do" (2 Nephi 14:4).

"Humble yourselves even in the depths of humility, calling upon the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you, that if you do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins..." (Mosiah 2:21-22).

What greater counsel could we have for living our daily lives than these two gems? And there are hundreds more. If we allow it, the Holy Spirit will touch our lives as we read The Book of Mormon and lead us to put aside "the natural man." It can lead us to Christ.

For a copy of this chart, please contact PSI.

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