



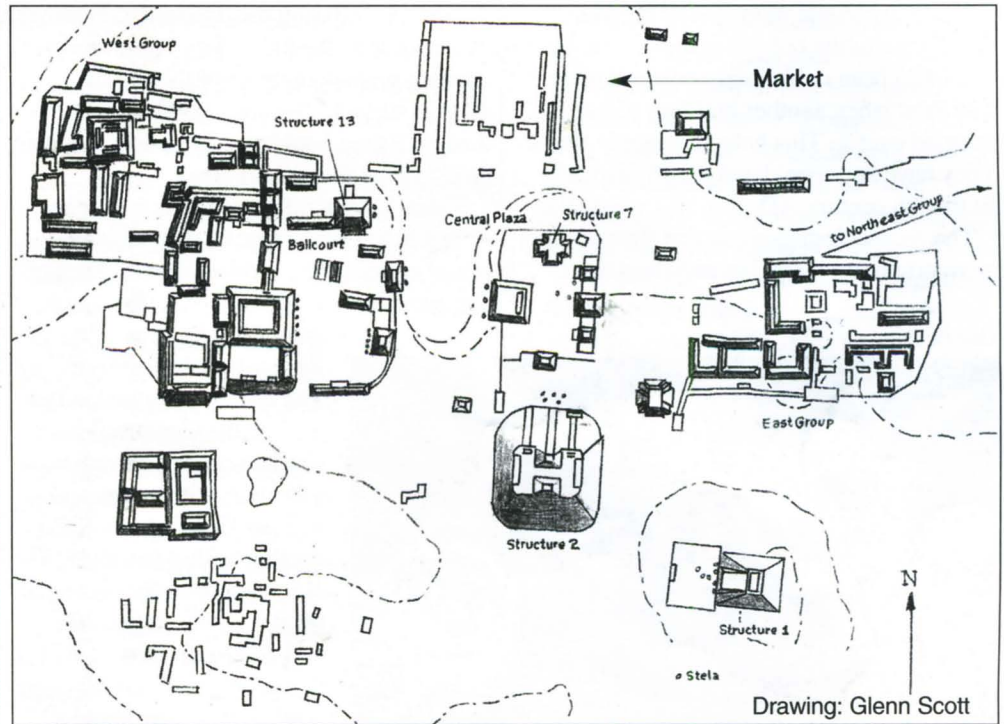
## New Murals Discovered at Calakmul

By Sherrie Kline Smith

Of the six presenters at the Mysteries of Ancient Maya Murals Symposium in Irvine, California, October 21, 2006, Simon Martin clearly took center stage. His slides of recent murals discovered at Calakmul caused a sensation. He was going to talk about a molded stucco frieze, 20 meters long, dating to 100 BC hidden in Structure 2, the largest at Calakmul, but with permission from the director of the Calakmul Project, he wowed the audience with material not yet public. In fact, it's so new that the DVD being made of the day's presentations will have all EXCEPT the one by Martin.

Calakmul has already yielded spectacular remains of the inhabitants who lived there, including the only mummy found so far in Mesoamerica and six jade masks. See the article on p. 3 for more about Calakmul.

Martin began by quickly going over a portion of what his original talk was to have



Site map of Calakmul showing area of the newly discovered murals in what may have been a market.

covered. Then he showed a site map of Calakmul pointing out a section that didn't conform to the usual remains of temples, palaces, or house mounds. The team was not sure what the configuration of walls could define. They began excavation and found a tunnel. What they discovered inside made everyone at the symposium gasp in surprise! Perfectly preserved murals of the Maya engaged in daily activities with glyphic captions.

Two people or more comprise each scene. They are engaged in either drinking or eating or other activities. The one with a man drinking from a vessel has accompanying glyphs that mean "atole person." Atole is a drink made from maize. Another scene has a woman offering tamales on a plate to a person who is eating a bite-size

*Continued on page 2.*



Cliff Herod

## 2 glyph notes

### New Murals

From page 1.

tamale. The glyphs with this vignette translate as “tamale person.” Another scene shows a person offering tobacco for medicinal purposes to be placed on the back of a toad. The most striking mural is of a Maya woman dressed in a diaphanous blue *huipil* (a Maya dress). She reaches out to help another woman lower a large pot carried on her head.

The polychrome murals—all on what was formerly the outside walls of a building—had been deliberately covered with fine sand when another building was constructed over it. This helped preserve them. They have not been dated, but stylistically fit the 7th century AD.

The archaeologists think that the two tiers were originally three, but only two have

been excavated. Between each of the two balustrades is a small section bearing three large painted glyphs. These three glyphs repeat between all the different scenes and are translated as: woman—?—9 stone.

They can't translate the middle glyph, hence the question mark, but the 9 stone could be the woman's name, *b'olontuun*.

The current hypothesis is that this unusual configuration of ruins is a remnant of a marketplace. The fact that women are portrayed as the ones offering the different substances contributes to the idea. In the Mesoamerican market, women do most of the selling. Martin suggests the three glyphs naming Lady ? 9 tuun could possibly be the woman in charge of the market area.

These “Maya billboards” mirror scenes found in the Florentine Codex, a manuscript containing a hand-written version of the encyclopedic account of Aztec society

assembled by Fray Bernardino de Sahagun. The codex, compiled at the time of the Conquest, has similar scenes: one portrays a woman selling tamales; another showing textiles; another with a beverage. The striking similarities between these murals, around AD 600-650, with those nearly a thousand years later in northern Mexico, show a profound enduring continuity in Mesoamerican culture.

While the evidence seems to suggest this area of Calakmul and the murals belong to a market, the archaeologists are proceeding with caution, stating more excavation and work

are needed to confirm the hypothesis. But it does seem to be a good theory.

Although this fantastic discovery does not fit the timeframe of The Book of Mormon, these spectacular murals attest to the artistic skill of Book of Mormon peoples. And if further digging confirms it as a market place, we recall that Nephi at the time of Christ had a house on the road which led to the chief market (Helaman 3:10)—providing even a longer period of cultural continuity in the life of the Maya.

We eagerly look forward to a publicized report with photographs.

## Treasures from Calakmul

By Sherrie Kline Smith

We walked into the room unsuspecting the magnificent workmanship we would see. In six lighted display cases were six superbly crafted, exquisite jade masks recently recovered from tombs at the site of Calakmul. Their beauty astounded us. Who designed these stunning funeral accouterments? Cameras began clicking as we tried to capture their images. This visit to the regional museum of Campeche provided PSI's 1995 archaeology tour group of 20 Book of Mormon enthusiasts a thought-provoking prelude to their exploration of Calakmul.

Hidden deep in the rain forest of the southern Yucatan Peninsula, Calakmul, until 1994, was inaccessible to all but determined explorers and committed archaeologists. In the rainy season, it took two to four days on a road made almost impassable by mud and dense jungle growth; in dry weather, a four-to-five hour grueling jeep drive.

Thanks to the Mexican government, however, the newly paved road allowed our bus to reach the site in an hour and 20 minutes after turning off the main highway. It was apparent, as our tour leader signed PSI's name in the pristine guest book, that we were the first “group” to visit Calakmul.

Little restoration has been done at Calakmul, and most of the 6,750 structures mapped in the 1980s remain buried under lush rain forest. But with Leticia, an INAH guide, leading us, our group climbed and explored the main center of this immense site.

Calakmul, along with its sister city El Mirador, 23 miles south just over the border in Guatemala and visible from the largest structure at Calakmul, flourished during years important to believers in The Book of Mormon, namely 300 B.C. and on. Because of its location and the time frame of its origins, it seems probable that the Mulekites began Calakmul.

The Book of Mormon tells very little about the people of Mulek. They only enter the account when Mosiah and his group of followers find Zarahemla, a descendant of

*Continued on page 3.*

Don Beebe



Six jade masks have been found at Calakmul. They are on display, along with the mummy and other artifacts from the site, at the Campeche regional museum housed in the San Marco fortress that overlooks the Gulf of Mexico in the city of Campeche. The one shown here was discovered in 1987, the first found at Calakmul.

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## Treasures from Calakmul

From page 2.

Mulek, at approximately 200 B.C. (Omni 19-34). Previous to that, the Mulekites had been in the country almost four hundred years and likely had established many of the cities in the lowland Maya area including Calakmul. The Mulekites, or the thousands of people who lived in the Maya Lowlands at that time, were absorbed into the Nephite-Lamanite record and mentioned briefly a few other times.

Because the record only gives hints about the Mulekites (Mosiah 11:78-79), we look to the archaeological record to help flesh out the account and tell us more about them. It's also a good reason why we tour such sites as Calakmul—to broaden our understanding and appreciation for the people who created such items as the marvelous jade masks, beautiful painted pottery, and enormous tomb pyramids. This in turn makes the people of The Book of Mormon come alive.

According to Robert Sharer (*The Ancient Maya*, 5th ed., 1994), major disturbances and changes in the economic and political landscape during the years A.D. 100-250 caused a sudden decline of some cities and even total abandonment of others. El Mirador was one of those centers that declined. Calakmul, on the other hand, survived the upheavals at the outset of the Classic period (A.D. 250) and continued on

to become a major power, later falling into ruin—like most central and lowland Maya sites—somewhere between A.D. 790 and 900.

This current archaeological understanding matches Book of Mormon events. Mormon records that in A.D. 231 “there was a great division among the people” (4 Nephi 39). Disruption in all aspects of life occurred as people “chose sides” and moved to live among those of like faith. Further, in A.D. 350, the land was divided, the Nephites moved northward, and the Lamanites took over the land southward (Mormon 1:60-62). Scientific support like this provides a strong witness that The Book of Mormon is real history (Mormon 1:59-62).

Calakmul, once a bustling, boisterous city of 60,000 people, now lies still, enveloped in hushed, heavy silence only occasionally broken by the screech of a toucan or howler monkey. Brilliant, gorgeous velvety butterflies flit among the ruins blanketed in stifling heat and humidity. And . . . more riches and mysteries lie concealed in the earth at Calakmul, waiting to come forth and increase our knowledge of those that lived so long ago. (See article on page about the newest discoveries from Calakmul.)

Exhausted but exhilarated, we left Calakmul, admiring the artistic and engineering genius of its people, yet pondering the results of a society that failed to keep the commandments of God.

Note: When our group tried to visit Calakmul in 2004, the jungle had overgrown the highway so much that our large bus could not make it.

Revised and updated from original in *glyph notes*; March/April 1996:Vol. 3. No. 2.

## Some Calakmul Facts

- Although preliminarily explored and mapped during 1931-33, Calakmul was virtually ignored for almost 50 years until 1982 when extensive excavations began.
- In 1994, archaeologists found the first mummy in Mexico and Central America at Calakmul. Others have been discovered at Calakmul since then.
- Another “first” for the Maya area found at Calakmul was the discovery of an 18-foot high wall surrounding a large area which archaeologists speculate was a prison. The Book of Mormon record requires the presence of prisons.
- The large temple pyramids were tombs. The burials discovered so far have revealed at least six jade masks, and one burial alone had 2,000 pieces of jade.
- Calakmul has one of the largest buildings of any Maya site. It is comparable in size and design to El Mirador’s El Tigre, just 23 miles away. This has led archaeologists to believe the two cities had strong ties.
- Calakmul has over 120 stelae (upright, stone monuments), more than any other Maya site. They date from AD 435 to 830. Some of Calakmul’s stelae stand in pairs portraying royal couples, the ruler and his wife, making the site unique.†
- In 2004 it was announced that the Pre-Classic (prior to AD 250) tomb 4 at Structure 2 contained a true arch as opposed to the usual Maya corbel arch.
- Of all the heavily populated cities of the Maya Lowlands, Calakmul shows the most sophisticated management of its water resources and the greatest investment in the necessary public works. Calakmul has at least five major reservoirs, the largest a massive rectangle of 794 x 695 ft., easily the biggest in the Maya world.
- Calakmul is one of many sites with defensive walls and moats.
- Although the weather and elements have eroded many of the monuments and hieroglyphic inscriptions at Calakmul, some of the rulers’ names have been deciphered. One of them has the name we spell Isaac. According to Joseph and Norrene Salonimer in their book *I Know Thee By Name: Hebrew Roots of Lehi-ite non-Biblical Names in The Book of Mormon*, Isaac in Hebrew would sound like “Yits-chawk.” Calakmul’s ruler Yuknoon Yich’aak K’ak’ reined from 686-695? AD. “Yich’aak” is pronounced almost exactly like “Yits-chawk.”



Don Beebe

The core area of Calakmul has about 1,000 structures. Structure 2 is the largest, composed of a massive basal platform about 125 x 140 meters. Buried underneath is construction dating to the Late Preclassic (400 BC — AD 100). Tunnel excavations revealed a large stucco frieze underneath, about 20 feet long, with a figure in the middle flanked in mirror image by two large bird motifs, or the Principal Bird Deity. The frieze dates to 100 BC. A drawing of the frieze can be viewed at <http://www.famsi.org/reports/02070es/section03.htm>. Click on the drawing to see a larger image.

4 *glyph notes**Authenticity Restored to Probable Book of Mormon Site*

By Glenn A. Scott, Jr.

**T**he March/April 2000 issue of *glyph notes* carried the article, "Science Supports a Book of Mormon Story." That story discussed a distinctive type of Maya pottery called *Aguacate Orange* which was found in a pyramid at the ancient site of Tazumal, near Chalchuapa, El Salvador.

The pottery type found at Tazumal is of great interest because archaeologists discovered it to be **identical** to other Maya pottery found at ancient sites 300 miles to the north in the country of Belize. Now, it is considered virtually impossible for two cultures separated by hundreds of miles to produce anything identical; so, needless

to say, this discovery caused quite a stir at the conference in Guatemala City.

Archaeologists Robert Sharer and James Gifford said: "The only reasonable explanation for a set of such close ceramic connects would seem to be that originally they were products of a single population." The conference agreed that this similarity "probably represented an intrusion associated with the movement [migration] of peoples." Archaeologists Patrick Culver and Richard Adams believed this ceramic influence could be traced to El Salvador or Honduras.

The evidence indicates that around 140-100 BC, a pottery making people from the highlands in the vicinity of Tazumal had migrated north into the Belize lowlands taking their culture (including pottery making skills) with them.

All of this must seem very familiar to Book of Mormon readers. The theory so closely parallels the story of the Lamanites converted by the sons of King Mosiah who took upon them the name "anti-Nephi-Lehites" to distinguish themselves from their unconverted fellow Lamanites. Alma

14:25-26 and 15:5-21 records that the Nephites agreed to let the converts occupy the Land of Jershon (on the east by the sea) to prevent their slaughter by the unconverted Lamanites. Thus, around 100 BC the Lamanite converts from around Tazumal (and nearby sites in southern Guatemala) migrated some 300 miles north into Belize bringing their culture with them.

On October 18, 2004, after a heavy tropical downpour, the caretakers of the site of Tazumal discovered what they considered to be a catastrophe. Almost one whole side of one of the main pyramids had collapsed in the rain. Tazumal is El Salvador's most famous Maya site. The news media and local politicians claimed that the government had neglected Tazumal and demanded that the

Director of Concultura, the country's cultural institute, should resign.

While the news media and the local politicians saw only catastrophe, the country's archaeologists saw a golden opportunity. They had for 60 years suspected that the so-called restoration of Tazumal between 1942 and 1953—rather than restoring the ancient site in its original condition—had actually rebuilt it based on the ideas of the archaeologists-in-charge who imagined what it should look like. He had rebuilt walls, floors, ramps and staircases, and then wrapped them in

tons of concrete to create a sleek monument too perfect to be authentic.

Most archaeologists today shun the use of too much concrete in restoration projects. Visitors would come to Tazumal and touch

the concrete walls imagining that they were touching the original. It was a farce!

However, the original "restorer" had guessed correctly that the huge oval ruin was actually two separate pyramids built over a period of more than 600 years. But what he did not guess correctly was that the larger pyramid dated back to at least 200 BC, and that the smaller pyramid had been added around AD 700 possibly under Mexican influence.

El Salvador's archaeologists saw the collapse of the 60-foot flank of the smaller pyramid as correcting overnight what they viewed as a horrible mistake. Officials agreed that the concrete should not be replaced; but, rather that the remaining concrete should be stripped off and the site brought under full-scale excavation to see what secrets lay inside.

The larger (older) pyramid's concrete casing had not been damaged and no plans were made to remove it. Salvadoran officials named Fabricio Valdivieso, educated at the Technological University of El Salvador, to be Chief of Archaeology at the Concultura.

Valdivieso and a team of Japanese archaeologists led by Nobuyuki Ito from Nagoya University have for the past two years been busy consolidating the exterior of the smaller pyramid to prevent erosion. They have found traces of the original white stucco that once coated the ancient platform. They will erect a canopy with a window in it to enable visitors to see the original stucco. They have found burials dated AD 770 where no burials were known to exist along with an intriguing array of ceramic vessels showing Mexican influence. The Japanese team at the larger pyramid found a vessel decorated with the image of a man wearing a serpent headdress and have also found numerous shell and jade plaquettes.

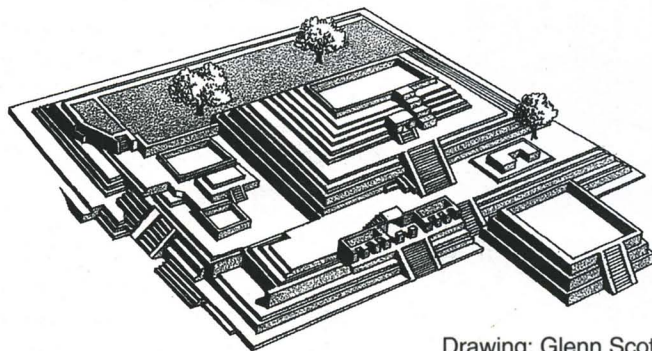
Not all Salvadorans are happy with Tazumal's new ancient look, some say they liked it better the way it was before. However, in view of its Book of Mormon connection, perhaps Sherrie Kline Smith shown in the picture accompanying this article should return to see and photograph Tazumal's newly restored and authentically ancient appearance.

Sources:

*Archaeology* magazine, September/October 2006, pp. 30-35.  
*glyph notes*, March/April 2000, pp. 1, 3.



Sherrie Kline Smith at Tazumal, 1998.



Drawing: Glenn Scott

## the Joy line as shared with Joy Muir

*One of my dear friends and a tireless worker for the Lord is Brother Jack Hagensen. Jack's late wife, Lois was one of my volunteers in the RE office. In conversations with Lois she had mentioned Jack's conversion to the RLDS church. It was during this period of learning about the restoration that Jack had an experience concerning the validity of The Book of Mormon. Here is that testimony in Jack's own words.*

I had already been studying the bible in relationship to the New Testament church and how Jesus established His church. All of the pieces to the puzzle seemed to fit together. I had not yet asked the Lord for a testimony if the church was indeed the true church.

Brother Paul Fishel from Vancouver, Washington, had been sharing the gospel for several weeks. One evening he presented the 29th chapter of Isaiah (Isa. 29:11) concerning the sealed book. I asked, "What book is that?" he said, "It's The Book of Mormon." I was so opposed to that book because I thought there should only be the bible. Because everything else that Brother Fishel had presented about the church made

sense, when he suggested I should read *The Voice of Warning* by Parley P. Pratt (about this Latter Day work) I thought, why not! I had not read anything in The Book of Mormon prior to this time.

One of the chapters in *The Voice of Warning* challenged the reader to read the following from The Book of Mormon (Mor. 10:3).

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask of God, the eternal Father, in the name of Christ, if these things are not true; And if ye shall ask with a sincere heart, and with real intent, having faith in Christ, He will manifest the truth of it to you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore

nothing that is good denieth the Christ, but acknowledgeth that He is." (Mormon 10:4-7)

And ye may know that He is, by the power of God; for He worketh by power, according to the faith of the children of men, the same today, and tomorrow and forever.

When I got to the fourth verse, the Spirit started flowing over and through me. The Spirit came even in greater power in the fifth verse, "and if ye shall ask with a sincere heart, with real intent, having faith in Christ He will manifest the truth of it unto you, by the power of the Holy Ghost." At this point of reading I had absolutely no doubt that The Book of Mormon was true. I have never questioned its validity since.

The Book of Mormon is truly a record sent from heaven to guide us here on earth.

*Jack was baptized in 1959 and was called to the priesthood the same year. The Hagensens moved to the Center Place from Washington state in 1975. Jack has three children and eight grandchildren. He attends the New Jerusalem Restoration Branch and can always be found working for the Lord.*

## glyph clips

### ◆ U.S. and Guatemala Agree to Protect El Mirador

On September 12, 2006, the United States and Guatemala signed an agreement that launches a ten-year partnership for the conservation of the natural and cultural resources of El Mirador National Park, Guatemala.

Archaeologists consider this area to be the "Cradle of Maya Civilization." Home to the largest and earliest cities of the Maya world, the National Park has the largest temple at El Mirador and the largest known pyramid in the Western Hemisphere. The Park's five ancient Maya cities of Tintal, Wakna, Xuhnal, Nakbe, and El Mirador date from around 600 BC – AD 150.

Recent national publicity including the National Geographic documentary "Dawn of the Maya" has prompted a rapid increase in tourism in the area. As the Park currently offers little to no visitor infrastructure or education, the part-

nership with Guatemala will help ready the park for expected growth in tourism to this area. This is good news for our tour groups because El Mirador has been inaccessible. We greatly anticipate progress in creating ways for us to get into the site.

For more information visit:  
[www.mesoweb.com/reports/Mirador/Memorandum.html](http://www.mesoweb.com/reports/Mirador/Memorandum.html).

### ◆ The Dead Sea Scrolls

will be at the Union Station in Kansas City Feb. 8 - May 13, 2007.

Hours of Operation  
Tues. through Thurs.: 9:30 a.m. to 9 p.m.  
(last ticket sold 7:30 p.m.)

Fri. through Mon.: 9:30 a.m. to 6 p.m.  
(last ticket sold 4:30 p.m.)

Read more at: <http://www.unionstation.org/deadseascrolls/>

## From our Readers

Thanks for *glyph notes*. I was shocked when I couldn't find a record of having contributed this year. We value the information you share and was thrilled with Glenn Scott's last article.

— Mildred S.

Whenever I anticipate the next issue of *glyph notes* arriving, I try to make it to the mailbox **first**. If I don't make it, I have to wait in line to read the issue.

— Barbara E.

We look forward to each issue of the *glyph notes*. I home school and I use *glyph notes* to develop lessons plans. Thanks for all you do.

— Lynda

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Kulkulcan Pyramid, Chichen Itza, Mexico

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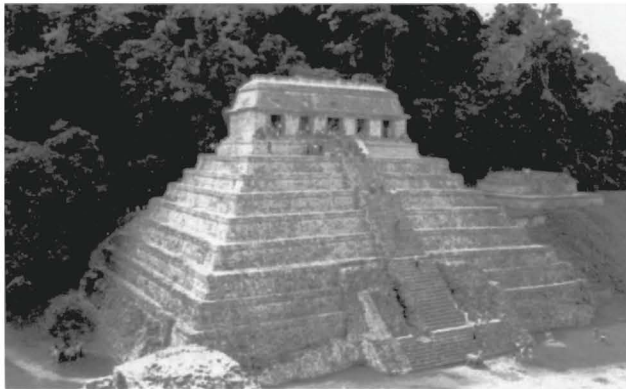
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Temple One, Tikal, Guatemala



**By Simcha Mendelsohn  
Independence, Missouri**

First off, I want to praise God for even opening up the way for me to go on this trip. I'm very thankful to all the people who gave me jobs to help raise the money to go. Everyone was very generous. The Lord really blessed me during the preparation for the trip. Everything came together perfectly, and I soon came to realize I needn't have worried about anything.

While in Belize, it rained most of the time. But God made it dry up at just the right moments. I was amazed to hear after leaving one hotel for the next, it had flooded so much that the road we had just traveled was impassable for a few days!

I really enjoyed the experience of traveling to another country, not to mention with 35 people of like faith. Getting to know everybody and establishing friendships was wonderful! I particularly enjoyed singing hymns on the steps of a ruin at Dzibanche, and again, a few of us singing *Redeemer of Israel* at the very top of a pyramid at Coba. I learned a lot on this trip. My faith in God was strengthened in witnessing another culture, fellow-shiping with the tour group members, and worshiping God in another country. I feel really blessed to have been a part of the 2006 Tour.

**Jared Smith  
Oak Grove, Missouri**

My family and I had the opportunity to go on the annual tour with PSI to Mexico in February 2004. We traveled the Yucatan peninsula and saw many ruins. In preparation for the tour, we were asked to read several articles pertaining to the sites we were going to visit, and to read through the entire Book of Mormon.

Before I knew it, the first of the year was upon us, and I realized that I had not started my preparation. I figured out that if I read four chapters a day, I could read through the entire Book of Mormon in one month. January 31, our departure date, came very quickly, but I was able to read through the whole Book of Mormon, plus read all the articles that were given to us.

On Sunday, February 1, we visited our first site. While we were there, I was on top of one of the pyramids when many of our group gathered together at the bottom to sing a hymn. As they were singing, I started down to join them when the Spirit of the Lord came to me in great power. My eyes welled up with tears and all of a sudden that site became very beautiful to me. It was as if the Spirit of God came out of the ground and rocks, and met us there.

From that point on, I could tell a distinct difference in the level of the Spirit at the sites we visited compared to the Spirit we felt as we traveled in-between each site. I could hardly wait each time to get to the next site, and come into the presence of that powerful Spirit once again. The beauty of the sites and the peace I felt when we were at each site are very hard to describe. This was truly a blessed experience for me personally.

As I look back on these experiences, I have no doubt that the preparation I made played a major role in experiencing the beauty and peace of The Book of Mormon lands.



**By Beverly Rawlins,  
Independence, Missouri**

It is so wonderful to have had the opportunity to make this, our third trip, to the Land of The Book of Mormon. For me it is truly a spiritual adventure. I like imagining where those people had lived and can almost sense their presence as we visit these places. It is all a strong testimony to me of the reality of The Book of Mormon.

It is evident to me, as it is to all of us who have traveled together, that the Lord has been with us each day of our adventure, to keep us safe and to guide our travels. I sure do thank Him. I have prayed and trusted that God would be with us all the way.

It is hard to say which place I enjoyed the most. Probably it might be the trip to Lamanai on the boats through the jungle and hearing the howler monkeys. They really fascinate me. Each year I learn more about the archaeology of these ancient peoples. It is very interesting.

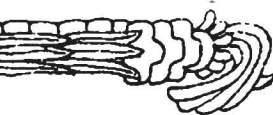
I surely do enjoy all the good friends we have made, and we'll remember this trip for the rest of our lives as a great highlight.

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**PSI Book of Mormon  
Lecture Series**

Tuesday evenings, 7pm at the South Chrysler Restoration Branch Fellowship Hall, Independence, MO, beginning February 27, 2007 and running through May 29, 2007.

Speakers and topics to be announced in upcoming issues of *glyph notes*.



# glyph quotes

“...not my will, but thine be done” — Mark 14:40



By Clyde W. Noren

When Jesus was given the assignment to redeem mankind, He told God, “Father, Thy will be done, and the glory be thine forever.” Satan, on the other hand said, “Behold I, send me, I will be thy son and I will redeem all mankind, that one soul shall not be lost, and surely I will do it, wherefore, give me thine honor” (I.V. Gen. 3:2-3). God chose Jesus and His method for people’s salvation. Satan was banished from heaven and the presence of God and the loss of all spiritual blessings for his (Satan’s) followers upon earth.

The wisdom and genius of Jesus’ message of salvation is a personal “one-on-one” ministry. The message of love, compassion and truth touches each individual rather than becoming a “blanket” salvation that falls upon everyone. His salvation is a pathway with definite requirements, such as faith, repentance, baptism, confirmation for reception of the Holy Ghost, and directed points along the Christian journey.

His message was not well received by the Pharisees and Sadducees of his day. In fact, it turned their world upside down. Those people who believed in Jesus provided opposition to the pharisaical laws. These

laws were strikingly opposite to spiritual matters and the value of the worth of individuals. The pretentious actions of the Pharisees caused Jesus to call them hypocrites (Luke 12:65).

A prime example of Jesus’ personal ministry was his encounter and discussion with

*The wisdom and genius of Jesus’ message of salvation is a personal “one-on-one” ministry.*

Nicodemus (John 3:1-23). Nicodemus could not understand the concept of being born again of the water and the Spirit, which is the initial step required for becoming a true believer. Jesus’ parable of the prodigal son was an important teaching on forgiveness. His opponents did not recognize this tenet, whereby one repentant soul can be brought back into the Father’s presence. The individual is important for yet another reason. Jesus wants our individual names to be in “The Lamb’s Book of Life” and wants us to dwell in the city of New Jerusalem, as written in Revelation 21.

In Book of Mormon history, doing the will of God was an important belief in Nephite worship. Jacob told the people, “Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh” (Nephi 7:41).

The compassion and intense feelings for people caused Jesus at times to weep, such as with Mary’s concern of the death of

Lazarus (John 11:35); over the people of Jerusalem (Luke 14:34); and in The Book of Mormon when he blessed the multitude and the little children.

When we do the will of the Father, we glorify him. This should be our prime reason for living a Godly life. In order to accomplish our appointed mission of preparing ourselves for eternal life, nothing should stand between God and us.

May all believers join in acclamation with Jesus as he prayed unto the Father, “not my will, but thine be done.”

Correction: The following references were omitted from part two of “Book of Mormon Archaeology & Faith: A New Perspective” by Shirley R. Heater in the last issue of *glyph notes*:

Kuhn, Thomas

1970 *The Structure of Scientific Revolutions*.  
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Treat, Raymond C.

1984 *Toward a Better Understanding of Science*. Recent Book of Mormon  
Developments, Volume 1, Zarahemla  
Research Foundation, Independence,  
Missouri

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