

GLYPH

Notes

PRE-COLUMBIAN STUDIES INSTITUTE • SEPTEMBER/OCTOBER 2008 • VOLUME 15 NUMBER 5

Lehi At Jerusalem By Cliff Herod

At the beginning of his record, Nephi, son of Lehi, writes: "And now I, Nephi, do not make a full account of the things which my father hath written" (1 Nephi 1:15). He tells us he is including an abridgement of his

father's record. The first two chapters of the First Book of Nephi are a brief synopsis of material that was covered in more detail in Lehi's record. It consists of Nephi's first person account, combined with selections taken from his father's record which retain Lehi's voice. Nephi transitions from his father's story to his own, when he writes in the first verse of chapter 3 that he is beginning his own account. He had the expectation that whoever would be reading his record in the future would also have access to his father's record.

Almost two and a half millennia later, the first 116 pages translated from The Book of Mormon plates were lost in a conspiracy involving Martin Harris' wife and others. This culminated in the commandment to Joseph Smith: "Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands" (Doctrine & Covenants 3:6a). In the preface to the 1830 edition of The

Book of Mormon, Joseph Smith writes that he translated the lost 116 pages "from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon."
For now, Lehi's record is lost to history. We have only those few details of Lehi's early life that are found in Nephi's record. The voice that could have provided the strongest tie between Old Testament history and the genesis of The Book of Mormon is virtually mute.
In archaeology, cities can be reconstructed by studying the stones and potsherds found in lush, overgrown jungles. Similarly, details of Lehi's Old Testament ties can be excavated from Nephi's lush account. In his third verse, Nephi anchors his record in time and place. In the process, he gives us a stake in the ground for reconstructing Lehi's past.
For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah (my father Lehi having dwelt at Jerusalem in all his days); . . . (1Nephi 1:3)



Lyle Smith

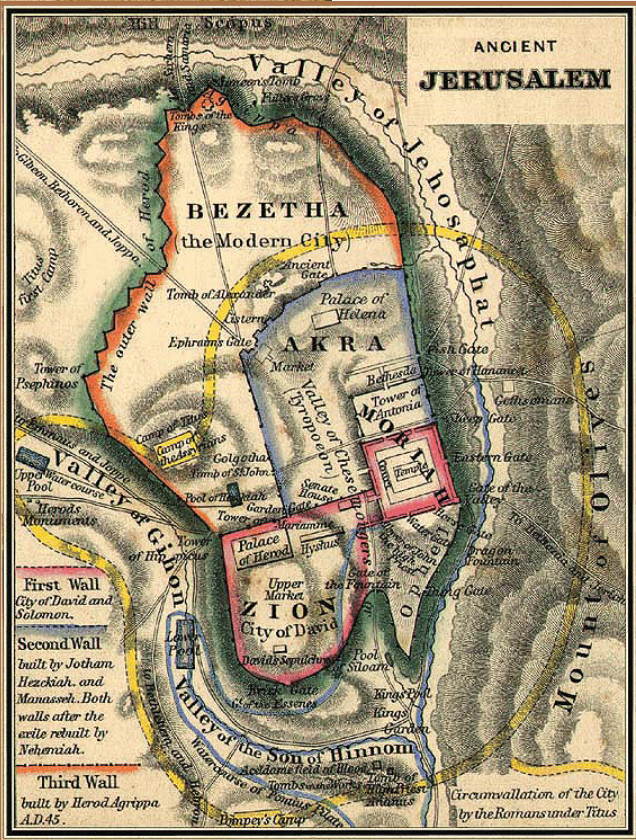
Nephi writes, "I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about."

(2 Nephi 11:9).

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Lehi At Jerusalem (cont. from page 1)



Map of ancient Jerusalem from the University of Texas map collection (public domain) and available for download from www.biblestudy.org/maps.

Jerusalem was and is a densely populated, urban city and there is not room within the city for large, landed estates.

Nephi's record begins in the first year of the reign of Zedekiah, which historians place at about 598 B.C. and Lehi "dwelt at Jerusalem" all of his life up until this time. The phrase "at Jerusalem" has been the source of confusion, but it is consistent with the way places are referred to in The Book of Mormon. When referring to a city proper (within the city limits, so to speak),

stated, it is probable that Lehi lived outside of the city. Jerusalem was and is a densely populated, urban city and there is not room within the city for large, landed estates. As The Book of Mormon opens, there are many prophets prophesying that the people of Jerusalem must repent or the city will be destroyed. The best-known of these prophets was Jeremiah. These prophecies led Lehi to pray "unto the Lord, yea, even with all his heart, in behalf of his people" (1 Nephi 1:4). In response to his prayers, Lehi is shown a vision of the destruction of Jerusalem, the captivity of his people in Babylon and many great and marvelous things. Following this vision, he goes forth among the people and begins to prophesy. This appears to be the beginning of his career as a prophet. So what was Lehi's occupation prior to the start of the Book of Mormon?

We already noted that Lehi had a house with land. He could have raised crops or animals. Perhaps he had an orchard or a vineyard or an olive grove. But we also read in First Nephi that he had an exceedingly great amount of gold and silver and all manner of riches, so much as to cause Laban to lust after them to the point of committing murder. Lehi and his sons were well educated. In addition to Hebrew, they were able to read, write and presumably speak Egyptian. They were also able, on short notice, to mount up an expedition with traveling provisions and tents for an extended journey through the wilderness to an unknown destination. They had little trouble traveling on a course past places previously unnamed. All this indicates they were more than just a family of homesteaders. So, how does Lehi fit in to the Land of Jerusalem of the late seventh century B.C.?

around the city and possibly even other smaller towns. This would be the equivalent of a county or a small state in today terminology. "At Jerusalem" is used in a similar way as the phrase "in the Land of Jerusalem." Nephi writes, ". . . I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about" (2 Nephi 11:9). Christ Himself speaks of "my people at Jerusalem" (3 Nephi 7:27) in referring to those unto whom He appeared and ministered in Israel.

The fluctuating political picture of the Middle East isn't a modern phenomenon; it has existed for all recorded history. Long before Zedekiah assumed the throne of Judah, the northern kingdom of Israel fell to the Assyrian empire. Judah held off Assyria's attack on Jerusalem in 701 B.C.. The Assyrian's had to turn their attention to greater enemies on distant borders. Assyria began a gradual decline, making way for the rise of Babylon (Bandstra 1995:288-289).

When Lehi departs into the wilderness, he leaves "his house, and the land of his inheritance" (1 Nephi 1:29). Nephi recounts the journey to obtain the brass plates from Laban in chapter 1 of the First Book of Nephi. He and his brothers first "go up to the land of Jerusalem" (v.67) and "unto the house of Laban" (v. 69). After failing in their first attempt to obtain the brass plates, they "went down to the land of [their] inheritance" (v. 85), "up again unto the house of Laban" (v. 86), then "fled into the wilderness" (v. 90). On their third attempt, they went back to "the walls of Jerusalem" (v. 103) and "into the city . . . towards the house of Laban" (v. 105). This geography tells us that Laban lived within the walls of the city of Jerusalem. While it is not explicitly

In 664 B.C., Psamtik I became king of Egypt and in 653 he took advantage of the decline of the Assyrian empire and threw off the foreign yoke. In the transitional period between the Assyrian and Babylonian empires, Egypt became a major trader in the

Lehi At Jerusalem (cont. from page 3)

would be swarming with locals and foreigners involved in trade. With the decline of the Assyrian empire, Egypt grew as a major trading power in the region, and their influence became more dominant along the trade route.

In 609 B.C., the reign of Josiah ended when he was killed in a battle against Pharaoh Necho II near Megiddo. Josiah's son Jehoahaz reigned for only three months before the Egyptians replaced him with his brother Jehoiakim. During this time, Jeremiah delivered his temple sermon as recorded in Jeremiah chapter 7 (Bandstra 1995:290). His message was the prelude to the "many prophets, prophesying" (1Nephi 1:3) spoken of by Nephi.

There is another link to Lehi's days at Jerusalem that can be found in Nephi's record. The names Lehi gave his two oldest sons, Laman and Lemuel, don't appear to be of Hebrew origin. "Laman" never appears in the Bible and "Lemuel" only appears in Proverbs 31 as the name of an unknown king. These names may have been influenced by the Assyrian or other Middle Eastern traders with whom Lehi associated at the time of his older sons' births.

His third and fourth sons' names, Sam and Nephi, show a distinct Egyptian influence. The name "Sam" has been pointed to by Book of Mormon critics as a "nickname" for "Samuel" that would be unacceptable in Hebrew, but it is a perfectly acceptable Egyptian name. "Nephi" is characteristic of Egyptian names. Many English transcriptions of ancient Egyptian names begin with "Nef," such as Neferhotep and Nefertari. 'Ph' in English generally occurs in words derived from Greek, due to Latin transcription of the Greek letter Phi as 'ph.' Phonetically, "Nephi" and "Nefi" can be identical. (David Whitmer and Emma Smith, in 1884 Saints

Herald interviews reported that Joseph spelled out proper names when translating The Book of Mormon, so the spellings we have are intentional [Nibley 1980:32]).

The names Lehi gave his sons reflect the changes in the cultural and political environment he would have experienced during his days at Jerusalem. After his vision and experience as a prophet, he selected traditional, historic Hebrew names for his last two sons, Jacob and Joseph.

Just as new developments continue to bring archaeology into closer alignment with The Book of Mormon as revealed almost 180 years ago, the traces found in the record of Lehi's life at Jerusalem testify of its accuracy as our knowledge of Old Testament history is refined.

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Beyond Natural Law By Roy Weldon

The following is an excerpt from, "The Book of Mormon Versus the Philosophies of Men." To read the full article, see The Evangel, Volume 21, Number 8, September 7, 2008, or contact the Elders' Council at (816) 836-4361 at the Glendale Branch, Independence, Missouri.

It appears unbelief is often nothing more or nothing less than jumping to conclusions. This is perhaps the greatest weakness and handicap of the human race—*basing one's life on conclusions which have not been verified.* Belief is the philosophy of the open door. "Behold, I have set before thee an open door" (Revelations 3:8). Unbelief closes the door, renders judgment, and concludes the matter. Unbelief based upon rejection of all matters not explainable in terms of natural law would, therefore, appear to be tantamount to incarceration or shutting one's self up within physical walls.

Unbelief in The Book of Mormon is referred to in terms of being "bound" and of "dwindling." In Genesis 3:5 (Inspired Version), Satan's business and purpose is defined as "the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not

hearken unto my voice." It would appear that following a policy of disbelief or rendering judgment before investigation or before the facts are known is playing into the hands of the Adversary of all good by which we become blinded, bound, and taken captive.

On the other hand, the epic statement in Isaiah about the purpose of Christ, which He used to introduce Himself in Nazareth at the start of His ministry, indicates that men are captives to disbeliefs and need "good tidings" that will liberate them. Isaiah says,

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isaiah 61:1).

The Book of Mormon says, "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever" (Mosiah 1:119). The natural man, according to Webster, is an unconverted man; in his natural state and living within the bounds of natural laws and concepts, man is defined as an enemy to God or to his own good. The natural man has a strong tendency to reject be-

fore investigation, anything that is too different from that which he already believes or that is tinged with spiritual claims.

This statement from Mosiah continues as follows: "But if he yields to the enticings of the Holy Spirit, and putteth off the natural man . . . and becometh as a child . . ." (Mosiah 1:120). The implication appears to be clear and unmistakable. By putting off the natural man, we rid ourselves of bias, prejudice, and unbelief, and by becoming "as a child" we adopt belief and the philosophy of the open mind, teachability, and suspended judgment. A child will believe anything until convinced otherwise. Paul says to prove all things and hold fast to that which is good.

The statement in Mosiah continues, and says in verse 121,

And moreover, I say unto you, that the time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children.

It should be noted that this "knowledge of a Savior" has been spread most by the Roman Catholic Church, and even though we may have serious objection to the practices of that church, it has spread "knowledge of a Savior . . . [among many] nations, kindreds, tongues, and people," and men will be held accountable for having heard of this Savior.



GLYPH *Notes*

is published bimonthly by Pre-Columbian Studies Institute (PSI), a nonprofit research and education organization and is distributed free to members of PSI.

Membership & Annual Subscription to newsletter is \$15.

Send to: Pre-Columbian Studies Institute
P.O. Box 477, Independence, MO 64051

Editorial Committee: Pat Beebe, Editor; Sherrie Kline Smith; Joy Muir; Clyde Noren; Tim and Jennifer Raffety and Glenn Scott

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JOY *Line* By Joy Muir

At the end of the Joy Line, May/June 2008 issue of *glyph notes*, featuring David Gilmore and his organization [Zion Bound Inc.], who have been instrumental in printing and distributing pocket sized Books of Mormon, was this line, "Our story is far from over, as we now have the charge of getting these books to the Saints and into the world so that they may bear the much needed testimony of Jesus Christ."

I am very pleased to share with you that this is happening! Last month three servants of the Lord traveled to Nepal to bring needed ministry to the saints in Kathmandu. Tucked away in their luggage were seven of these precious little books. Brian Durrant and his brother Timothy excitedly reported back the day after their arrival in that far-away city that they had given away all seven books and needed more!

As it turned out Randy Vick and Alex Van Cannon were leaving for that area a week later, and they were able to take an

additional 30 of the books with them. With the increased restrictions on luggage weight and amount of suitcases that can be taken overseas, the small size of these books is a real blessing.

During the recent SantaCaliGon celebration over Labor Day weekend in Independence, a group of young people gave away 150 of these little treasures. Thus far more than 2000 of the books have been distributed. The desire of not only David's group but many others is being realized as we see the precious truths contained in this special witness being shared with people all over the world.

If you are interested in purchasing a pocket sized Book of Mormon for yourself or to share, you may contact the Book of Mormon Foundation at www.bomf.org, david@zionbound.com or Price Publishing, 915 E 23rd St S, Independence, MO 64055 at www.restorationbookstore.org/Merchant2/, click on The Book of Mormon tab.



*Belief is
the philosophy of the
open door.
"Behold,
I have set
before thee
an open
door,"*

(Revelations 3:8)

*Unbelief
closes
the door,
renders
judgment,
and
concludes
the
matter.*



Organized and led by Lyle and Sherrie Smith. Questions, call 816 229-5192 or E-mail: smith.lyle@usa.net

Let's embark on a journey to the Holy Land! Walk where Jesus walked!

PROPOSED ITINERARY: We arrive at Ben Gurion Airport in **Tel Aviv**. From there we will drive north along the **Mediterranean Sea**, visiting **Caesarea** and **Mt. Carmel** where Elijah challenged King Ahab. Then on to **Megiddo** which shows 20 levels of civilization. Moving on to the shores of the **Sea of Galilee** we stay in the modern city of **Tiberias**. In **Galilee** we visit sites such as **Tel Dan**, **Caesarea Philippi** where Peter recognized the Christ and **Capernaum** where many of Christ's miracles were done. We visit the **Jordan River**, **Cana**, **Nazareth** and the **Mount of Beatitudes**, followed by a visit to a **Kibbutz** and a relaxing boat cruise on the **Sea of Galilee**. Leaving **Tiberias** we will visit **Beit-Shean** the most magnificent archeological site in Israel displaying astounding **Roman** ruins, then head for **Jerusalem**.

We include a tour of **Qumran**, where the **Dead Sea Scrolls** were discovered as well as a visit to **Masada**, the mountain top fortress. In **Jerusalem**, we visit **Mount Moriah**, **Mount of Olives**, **Garden of Gethsemane**, **House of Caiaphas**, **Wailing Wall** and the **Rabbinical Tunnels**, the **Judgment Hall of Pilate**, **Pool of Bethesda**, **Gihon Springs**, walk through **Hezekiah's Tunnel** and see **Stephen's Gate**. We will walk the **Via Dolorosa** on our way to the **Church of the Holy Sepulcher**, the **Garden Tomb** and **Southern Wall Excavations** where Peter preached on the Day of Pentecost. And, yes, a visit to **Bethlehem**.

Join us for an adventure you won't forget and let the Holy Land come alive for you. **BUT, remember! We travel where the unpredictable happens. It's part of the adventure!**

REGISTRATION FORM

COSTS: **Tour cost per person \$3,915** based on at least 15 people traveling. Airline fuel surcharges go up and down and are included in the \$3915 price but we are too early to know what the exact surcharge will be.
Single Room Supplement — additional \$649

INCLUDES: Roundtrip AIR from Kansas City, hotels, breakfast and dinner in Israel, English speaking tour escort, guides, entrance fees, local transportation (bus), baggage handling tips at hotels (one large bag per traveler), tips to driver, guides and hotel staff.

NOT INCLUDED: Things like lunches, telephone, optional travel insurance, and laundry and additional air taxes and fuel charges if they rise before we travel.

LIQUOR or TOBACCO: Please refrain from using either when our group is together.

TRAVEL INSURANCE: We urge you to purchase trip insurance. Call us and we will suggest easy ways to do so.

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GLYPH *Quotes* By Sherrie Kline Smith

“We come with joy the truth to teach you!”

These words penned by David Smith were echoed by Pre-Columbian Studies Institute (PSI) in its inaugural issue of glyph notes, Nov/Dec 1994. Since 1994 a multitude of confirming evidences of the truthfulness of The Book of Mormon has filled the pages of glyph notes, and opportunities to hold classes and workshops to share these evidences have increased (see *Classes on this page*).

One of the best known verses in The Book of Mormon is Lehi’s teaching to his son Jacob, “Men are that they might have joy.”


At times, though, like us, Jacob must have questioned this. For he lamented, “Born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days” (Jacob 5:43-44).

The lives of Jacob, son of Lehi, and David, son of Joseph the prophet who brought forth The Book of Mormon by

the gift and power of God, parallel each other. Both were sons of prophets. Both were taught the gospel principles. Both were authors. Both experienced suffering.

Lehi said to Jacob, “In thy childhood thou has suffered afflictions and much sorrow” (2 Nephi 1:59-60). David’s sorrow and afflictions began while he was in the womb with the martyrdom of his father and lasted through his life. Although they both knew sorrow, they both experienced joy.

Jacob affirms, “Let your hearts rejoice” (2 Nephi 6:104)! He further expresses his hope that his brethren and children would “receive [the record] with thankful hearts, and look upon them, that they may learn with joy” (Jacob 3:3).

More than two thousand years later, David echoes this sentiment—as we do—*We come with joy the truth to teach you!* 

<i>Series of Classes</i>		More Things You Didn’t Know About The Book of Mormon		
LOCATION:	DATE	TITLE	PRESENTER	
South Crysler Restoration Branch Fellowship Hall TIME: 7:00 pm WHEN: Tuesday evenings, beginning September 9 and continuing through November 11, 2008.	1	09/09/08	“Book of Mormon Time Lines”	Lyle Smith
	2	09/16/08	“Easy Assumptions”	Glenn A. Scott
	3	09/23/08	“Archaeology and Hebraisms”	Tim Raffety
	4	09/30/08	“Stone Boxes and Metal Plates”	Pat Beebe
	5	10/07/08	“Evidence of Christ in America”	Don Beebe
	6	10/14/08	“Recent Archaeological Evidences”	Glenn A. Scott
	7	10/21/08	“Parallels with The Book of Mormon”	John Wolf
	8	10/28/08	“Why Visit Tikal”	Lyle Smith
	9	11/04/08	“Hebraic Patterns”	Shirley Heater
	10	11/11/08	“Time Will Tell”	Don Beebe



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More information coming soon, or call Lyle Smith, 816 838-5192 or E-mail him at: smith.lyle@usa.net

GLYPH *Clips*

Items to add to your bookshelf or check out from the library.

Breaking the Maya Code – DVD

“A two-hour feature documentary on the extraordinary 200-year story of the decipherment of ancient Maya hieroglyphic writing, is available in two editions: a home video edition for private home use only, and an institutional edition. The institutional edition includes a public performance license. For flexible classroom use, this version features the option of viewing the film divided into eight separate chapters, together with a chapter-by-chapter study guide.”


Both versions can be purchased online from Night Fire Films <http://www.nightfirefilms.net/store/store.htm> or a personal license from *amazon.com*. Be careful when ordering on *amazon.com*, because the NOVA (PBS) Cracking the Maya Code is a condensed version of the original film.

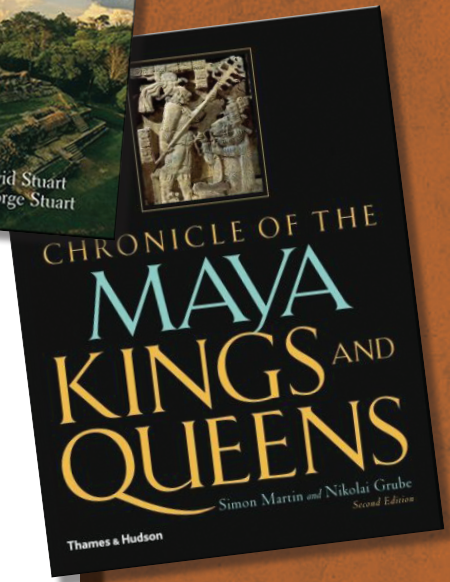
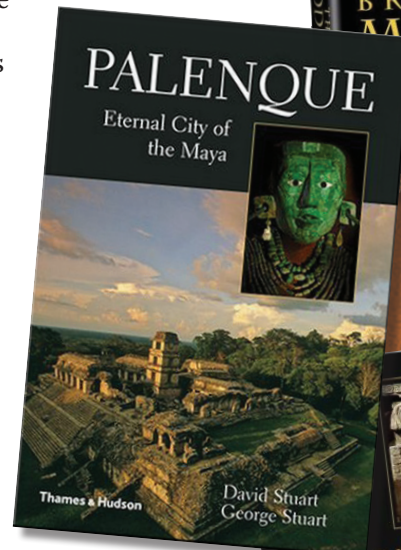
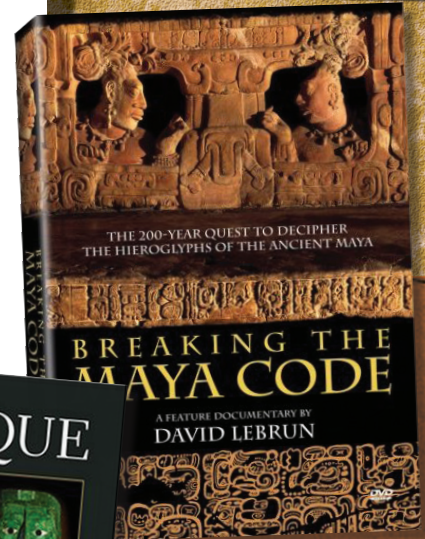
Palenque: Eternal City of the Maya by David Stuart and George Stuart, Thames & Hudson, 240 pages. To be released November 24, 2008.

“Through the eyes of David and George Stuart, we travel with pioneer artists and archaeologists from the eighteenth century on as they rediscovered Palenque and attempted . . . to document the city's graceful and ornate palaces, temples, bas-reliefs, and hieroglyphic inscriptions. These inscriptions lay largely unread until, in the late twentieth century, major breakthroughs in decipherment revealed Palenque's history.”

Chronicle of the Maya Kings and Queens, 2nd ed. by Simon Martin and Nikolai Grube, Thames & Hudson, 240 pages, 2008.

“Fresh discoveries in the field, together with the ongoing process of hieroglyphic decipherment, mean that information is constantly coming to light. This new version of the only comprehensive, kingdom-by-kingdom history of the ancient Maya brings the story fully up to date with previously unknown rulers and new glyphic readings, as well as additional information on diplomacy and warfare.”

Something to be mindful of when reading this book is that some conclusions are tentative and may not, in the long run, prove accurate. Even though a large amount of the hieroglyphs can be read or understood, there are still unknowns. 



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INSIDE:

Lehi at Jerusalem

Beyond Natural Law

Distributing Pocket-sized Books of Mormon

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