

# GLYPH

Notes

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## He Shall Be Called a Nazarene

By Sherrie Kline Smith

*A*ve you ever wondered what it would have been like to live in Israel at the time of Christ? To walk and talk with him? I have. What a joy for me, then, that on our visit to Israel in May I caught a glimpse of this. Although I had been to Israel in 1994, this tour blessed me with an understanding of what it would have been like to have lived and talked with Jesus, especially when we visited Nazareth Village.\*

This re-created first-century farm and village, constructed on a hillside in the heart of Nazareth, became a reality in 2000. The purpose of the village is to transport visitors back to the time of Christ to help them gain a deeper appreciation and understanding of the Scriptures and Jesus' teachings. To make the Biblical accounts come alive.

Predominantly Arab, Nazareth today has a population around 65,500. At the time of Jesus, two thousand years ago, some sources estimate the population at 200 to 400 people; others 500 to 1000. Judi, a Christian Arab that drove the bus for our tour, lives in Nazareth. He told us his family has been there for 600 years.

Rani, also a Christian Arab, guided our group of 14 through Nazareth Village. We begin in the visitors' center of four rooms with informational displays designed to enrich understanding of the history of the village and the life and times of Jesus.

As we exit the building and come outside, one of the first things seen below the re-constructed terraces is the threshing-floor. Small fields of green wheat—not yet ripe—

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Center: An important component of any farm or vineyard was a watch-tower to guard against thieves and predators.



\*Nazareth Village Web site is [www.nazarethvillage.com](http://www.nazarethvillage.com).

Below: The reconstructed terraces were planted with grapes and olive trees. The workers tend the fields.



Below left: Amy Mitchell stands in the first-century wine press discovered during archaeological excavations and now restored. The grapes were placed where she is standing; crushed by bare feet, and the juice would run in a small channel (immediately in front of her left foot) to the cistern below where it was then transferred to clay jars. When the wine press and vat were not being used for the making of juice/wine, it collected rain water as it ran down the side of the rocky hill. Rani, our guide, explains the process.



All photographs of Israel by Sherrie Smith



## *He Shall Be Called a Nazarene* (cont. from page 1)

wave gently in the breeze and surround the threshing-floor. My heart leapt within me when I realized what it was. Our son Aaron Smith has preached in the last couple years about the significance of the threshing-floor.

My excitement grew as Rani explained harvesting of wheat. About 40 feet in circumference, the leveled threshing-floor has a covering of crushed stone or a type of pavement. A board, approximately two by four feet, studded with small stones stands on the floor waiting for the harvest when it is used to separate the grain from the stalk. Workmen then separate the wheat from the chaff with the winnowing "fork."

While the threshing-floor symbolizes the judgment at Christ's return when he separates the wheat from the chaff, an actual physical threshing-floor became the foundation of the first Temple. Solomon constructed the Temple of the Lord on top

of the threshing-floor where King David had built an altar in response to God's command. (See photo caption below for more.)

Archaeological excavations before the re-creation of the village revealed an exciting find: an original wine press and vat. It confirmed that this hillside now surrounded by modern Nazareth was a vineyard many years ago. They restored it and built terraces on the hill where they re-planted the "vineyard" with grape plants and olive trees.\*\*

Overlooking the vineyard and threshing-floor, a watchman stands guard in the watchtower to keep an eye out for thieves and predators that may steal and/or destroy the crops. Immediately the parable of the husbandman popped into my mind. Jesus told of the husbandman who "planted a vineyard, and set a hedge about it, and digged the wine vat, and built a tower..." (Mathew 21 and Mark 12).

\*\*See Nazareth Village Web pages, especially under Archaeology.

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### THE THRESHING-FLOOR

The threshing-floor is significant in Scripture. When Jacob/Israel died in Egypt, his son Joseph along with many others returned his body to Caanan to bury him, and it says, "And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days" (Gen. 50:10). See also the story of Ruth and Boaz in the book of Ruth.

At the time of King David, the Lord sent a "pestilence upon Israel" and 70,000 people died. The angel was going to destroy Jerusalem, also, but the Lord stayed his hand, saying the people had repented. "Therefore the Lord

stayed the angel that destroyed, as he stood by the threshing-floor of Ornan, the Jebusite" (1 Chron. 21:15). The Lord followed this with a command to King David. "Then the angel of the Lord commanded Gad to say to David that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite" (1 Chron. 21:18), which David did. The account can be found in both 2 Samuel 24 and 1 Chronicles 21.

Later David's son Solomon "began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite" (2 Chron. 3:1). The Temple was built on the threshing-floor in Jerusalem in mount Moriah, possibly the same Moriah where Abraham came to sacrifice Isaac (Gen. 22:2).

Today, that sacred place supports the Muslim's mosque, the Dome of the Rock. Orthodox Jews do not go on the temple mount because they do not know the precise location of the former temple. They may unknowingly walk where the holy of holies had been and because it's been "polluted" by another religion. The only portion of the original temple mount and temple area for Jews to worship is the western wall of the mount, called the Western Wailing Wall.



Inside the re-created first-century house, a woman weaves naturally dyed yarns. Plant dyes were used, but Rani particularly pointed out the four colors—including what is commonly called royal purple--produced from sea snails. Different species of the snail produce different shades as well as different processes. Purple dye is known as far back as 1300 BC in Crete, but the most famous Biblical dyes were produced at Tyre.

The Mulekites came to the New World around 600 BC. This dye process has been veri-



#### COLORED YARNS

In a chapter about the presence of the Mulekites in the New World, Verneil Simmons writes,

Whatever lingering doubts we might have about the presence of Phoenicians in Mesoamerica disappear when we discover that the ancient art of dyeing cloth with the famous purple dye of the Tyrians was well known in Mesoamerica. In the Isthmus of Tehuantepec the Indians know how to extract the dye from the sea snail, in the same process developed in Phoenicia centuries ago, and they obtain the same royal purple color.... The very complicated process is a most unlikely candidate for independent invention (*People, Places, and Prophecies*, 1986:99; see also *Mexico South* by Miguel Covarrubias, New York: Alfred A. Knopf, 1954: 253-256).

On one of our tours to Mexico, we saw a display in the Hotel Sheraton explaining this dye process using the excretion from the snails. Items dyed in this manner were for sale in the shop, and even today are costly, calling to mind the reason the color was called "royal purple" because only the rich could afford cloth that color.

fied for Israel and Phoenicia from that time period. It is not an accident that the same dye process has been found among the ancients in Mesoamerica.

A workman demonstrates tools from the Christian era in the carpenter's shop. Sprinkled throughout the village are flowers, herbs, and trees.



He tells us that Joseph and Jesus not only worked wood, but stone. Trees were scarce in Israel. There was little lumber. It appears that the translation of the Hebrew or Greek word into English as "carpenter" used to describe Joseph's trade does not fully convey the whole concept of the word. It should be more like "craftsman," someone skilled in working with other materials besides wood.

An impressive olive press illustrates the making of olive oil. Olives and the olive tree figure prominently in the Scriptures. In The Book of Mormon, Nephi and Jacob quote the prophet Zenos and the allegory of comparing the house of Israel to a tame olive tree (1 Nephi 3:16-19; 1 Nephi 4:8-25; Jacob 3-4:2. See also Romans 11:13-25).

And no Israelite village or town is complete without a synagogue. This building at the time of Christ functioned not only as a place of worship, but as the town hall and a courtroom. Sentences or punishments often took place there.

Jews, especially the men, pray three times a day and on *Shabbat* (Sabbath) they read the Torah in the synagogue. Others attending the service can then read from the Prophets and other scriptures that

*Continued on Page 4*



A first-century craftsmen shop allows one to envision how Jesus helped his earthly father work in wood and stone. Rani demonstrates a "drill."



*He Shall Be Called a Nazarene (cont. from page 3)*

“go along” with the subject read that day in the Torah. When a boy has his bar mtzvah at 13 years old, the same portion of the Torah that was read the week he was born is read again. When Jesus came to the synagogue in his home town, the scripture says “he stood up to read.” In the first century, the person reading the scripture stood; the person delivering the “sermon” stayed seated.

And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him, the book

of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of the sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and he sat down (Luke 4:16-19).

Hearing this scripture in a synagogue in the very city where Jesus read those words gave me goose bumps!

Rani asked us, “How do you think the people of Nazareth felt about this? Why were they upset that Jesus claimed that the scripture had been fulfilled?” He wanted us to understand what happened as,

All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way (Luke 4:28-30).

The explanation about synagogues gave me a greater appreciation of the places where they are mentioned in The Book of Mormon. For example, “Alma and Amulek went forth preaching repentance to the people . . . in their synagogues, which were built after the manner of the Jews” (Alma 11:22).

At the end of the tour, Rani handed each one a small oil lamp to remind us that Jesus said, “I am the light and life of the world.”

I left Nazareth Village filled with excitement – and this was only our first day! 📷

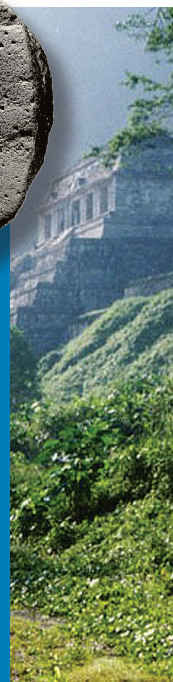


In the synagogue, a building used not only for worship, but as a town hall and courthouse, the Scriptures are read. The Law (Torah), the Prophets, as well as probably legal documents were generally kept in a room off to the side, shown here in the upper right of the photograph.

## SERIES OF CLASSES

**Expand your understanding of The Book of Mormon!  
Classes held each Tuesday evening at 7 p.m.  
South Crylser Restoration Branch**

- Sept. 15 – "Where's Waldo?" ..... Don Beebe
- Sept. 22 – "An Account of Those Ancient Inhabitants-Part 1" .. Lyle Smith
- Sept. 29 – "An Account of Those Ancient Inhabitants-Part 2" .. Lyle Smith
- Oct. 6 – "Chinese Connection-Part 1" ..... Sherrie Smith
- Oct. 13 – "Chinese Connection-Part 2" ..... Sherrie Smith
- Oct. 20 – "The Book of Mormon, Spiritual Yardstick" ..... Tim Raffety
- Oct. 27 – "Interpreters of The Book of Mormon-Part 1" ..... Shirley Heater
- Nov. 3 – "Interpreters of The Book of Mormon-Part 2" ..... Shirley Heater
- Nov. 11 – "Stone Boxes and Metal Plates" ..... Pat Beebe
- Nov. 17 – "Easy Assumptions" ..... Glenn Scott





# Report on the 34<sup>th</sup> Annual Maya Meetings

By Sherrie Kline Smith

The 33rd Annual Maya Meetings at the University of Texas – Austin was held February 23 – March 1, 2009. The theme of the weekend symposium was “History and Politics of the Snake [Kaan] Kingdom.” Begun in the 1970s by the late Linda Schele, the meetings are now orchestrated by David Stuart who came to UT from the Peabody Museum at Harvard to become the director of Mesoamerican studies, including this yearly forum of glyph workshops and lectures.

The meetings consist of a “long” workshop followed by two or three days of presentations of current research by Maya scholars. This format deviates from the open forum and discussions formerly led by Schele where all participants were encouraged to offer ideas and thoughts about decipherment. During those years, new readings poured forth, and it was a heady and exciting time. Even though some glyphs still remain un-deciphered and some readings are described as “problematic,” experts claim that 80 to 90 percent of the glyphs can be read. Old timers who’ve been attending the meetings these past 30 years miss the excitement and collaboration of the former forum. The lectures by current Maya scholars include archaeology as well as proposals for glyph readings, but the structure is much more formal.

Participants of the “long” workshop (four days) usually have a wide choice of topics as well as level of expertise. Every year includes an entry-level class, “Introduction to Maya Hieroglyphic Writing,” taught this year by Marc Zender and Danny Law. Several years ago they added an introductory class in Spanish—Jeroglíficos Mayas. The intermediate workshop taught this year by Stanley Guenter and Barbara MacLeod dealt in depth with the Temple of Inscriptions at Palenque. Allen Christenson and Franke Sachse taught on the Popul Vuh. Christenson is the editor of the latest translation of the Popul Vuh that incorporates many Hebraic poetry forms. Justin Kerr, who developed a special camera to photograph vases, had a workshop on Maya vases. Bruce Love taught “Yucatan, Maya Codices, and Books of Chilam Balam.” Terrence Kaufman and John Justeson covered Zapotec Writing.

PSI members Lyle and Sherrie Smith went to the meetings this year. Sherrie participated in the



Lyle Smith (left) and Sherrie (middle) visit with Suzanne Fox from Bountiful, Utah, at the Maya Meetings Symposium Friday evening reception.

Elaine Schele

intensive four-day intermediate workshop on the writings from the Temple of Inscriptions at Palenque, then both attended the weekend symposium. Lyle’s article “Sand of the Sea and Rising Suns” in the March/April 2009 issue of *glyph notes* resulted from information presented at the weekend symposium.

Photographs from the Maya Meetings have been posted by Elaine Schele (who married Linda’s husband David after Linda died) on flickr.com. Look for the Maya Meetings (2009)

set. The photo used here is courtesy of Elaine Schele.


Your contributions to PSI enable members to attend important conferences or workshops such as these. It is the best way to keep up to date on what’s happening archaeologically, linguistically, and epigraphically in Mesoamerican studies. They in turn share with readers of *glyph notes* the latest news from the field.

## Late Breaking News about The Maya Meetings

Posted on the Maya Meetings Website (<http://www.utmaya.org/index.html>) is a notice about the 2010 meetings stating that they will be held in Antigua, Guatemala. The meetings will alternate each year between the usual venue at the University of Texas-Austin and their new academic research center in Antigua. See “glyph clips” in this issue for more. The notice states,

“As always, the 2010 Maya Meetings will offer a combination of learning workshops and academic lectures. Three

workshops focusing on hieroglyphs and iconography will run for four days from March 16 through 19, accompanied by two courtyard lectures during each evening. All events will take place at the Casa Herrera, a beautifully restored 17th-century mansion located near the center of Antigua, Guatemala’s colonial capital.”

“Our topic in 2010 will focus on new developments in the study of early Maya iconography and writing, focusing on the sites of Kaminaljuyu, Takalik Abaj, Izapa, San Bartolo and others. More details about the presenters, the schedule and details of registration will be posted early this coming fall.” 



## GLYPH *Notes*

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# Narrow Neck of Land

## 23<sup>rd</sup> Annual Book of Mormon Archaeological Tour, January 21 – 31, 2010\*\*\*



Sponsored By: **Pre-Columbian Studies Institute**, Don Beebe, President  
Tour Presented by PSI Tours, LLC, Lyle and Sherrie Smith, Tour Leaders

# REGISTRATION FORM

Our 23<sup>th</sup> annual tour emphasizes Jaredite history and culture. On our way to Veracruz on the Gulf, we visit the ruins of Cholula and Cacaxtla. A short drive from Veracruz takes us to the archaeological museum in Jalapa that displays many Olmec artifacts. A day to Hill Rabon (possible Cumorah) is always memorable with an overnight stop at beautiful and peaceful Lake Catemaco. Olmec ruins of the cities of Tres Zapotes, San Lorenzo, and La Venta are the earliest large cities in Mesoamerica. We cap our Olmec adventure with a visit to La Venta Park in Villahermosa. Turning to the Maya or Nephites, we visit fascinating Comalcalco on the Gulf coast and make a visit to Palenque, one of the most beautiful and intriguing Maya sites. We will also visit Mexico City, the National Museum, and the massive ruins of Teotihuacan. Classes will be held in the evenings. Not only will we have fun together, but we'll worship together.

*Join us for an adventure you won't forget and let The Book of Mormon come alive for you! BUT, remember! We travel where the unpredictable happens. It's part of the adventure! Questions call Lyle Smith, 816 867-5057 or Don Beebe, 816 796-4094.*

\*\*\*Dates could shift a day or two. We may possibly leave January 22nd or 23rd and return on February 1st or 2nd.

**COSTS:** **Tour cost per person — \$2,495**  
**Single Supplement — additional \$600**

**INCLUDES:** All airfare from Kansas City; all ground transportation; hotel accommodations based on two persons in a double room; breakfasts and dinners in Mexico. Entrance fees, service charges, and tips.

**NOT INCLUDED:** Personal items such as a-la-carte orders, room service, laundry, and meals and other items not specifically mentioned as included.

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

**PAYMENT SCHEDULE:** **\$500 deposit per person due September 15, 2009**  
**Deposits refundable until Oct. 15, 2009, when final payment is due**

\*\*\* PASSPORTS REQUIRED \*\*\*

**RESPONSIBILITY:** *Pre-Columbian Studies Institute, PSI Tours, LLC and/or Don and Pat Beebe and /or Lyle and Sherrie Smith act only as agents for other tourist agencies, and accept no responsibility, or shall not become liable for delays, losses, damage or injury to persons or property, theft, mechanical defects or failure of any equipment, or substitution of hotel or carrier equipment beyond their control, and shall not be liable for any additional expenses incurred thereby.*

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# GLYPH *Quotes* by Clyde W. Noren

## *Humble yourselves even in the depths of humility. — Mosiah 2:21*

The tenet of humility was not taught or demonstrated in the Old Testament scriptures, but such a tenet was attributed to the teachings of Jesus in the New Testament. One of Jesus' first instructions to the disciples in the Sermon on the Mount was to come down into the depths of humility before being baptized (Mat. 5:4). Jesus also expressed the teaching of humbleness when he said, "Whosoever, therefore, shall humble himself as a little child, the same is greatest in the kingdom of heaven" (Mat. 18:3).


An example of humbling oneself is found in the actions of the Good Samaritan, when he disregarded self to be of help as compared to the Priest and Levite (Luke 10:32-35). The Lord combined humility and compassion when he healed the leper as described in Mat. 8:2-3. Lepers were considered unclean and were not to be touched. Throughout his ministry, Jesus humbly blessed and healed many others who were of a lesser station.

In The Book of Mormon, King Benjamin counseled his friends, brethren, kindred, and people, "Humble yourselves even in the

depths of humility, calling on the name of the Lord daily" (Mos. 2:21).

The Lamanites demonstrated great humility when they literally turned the tables and caused the Nephites to become humble followers of God and the Lamb (Hel. 2:123). The Nephites' humbleness was demonstrated when Nephi and his people kissed the feet of Jesus, as recorded in 3 Nephi 5:19 and 8:1. The miracle of Jesus appearing to the Nephites in the Land Bountiful was an overwhelming experience with the people showing reverence and humility by kissing and bathing his feet additionally, with tears.

Jesus, the prime example of true humility, washed the feet of the disciples (John 13:6). The disciple Peter, like many present-day disciples, said, "Lord not my feet only, but also my hands and my head." Peter is in reality saying, "Lord, wash all of me."

The Scriptures teach all followers to live their lives for God and Jesus in the depths of humility which creates avenues for sharing love and compassion with others in our kingdom-building journey. 

*"Whosoever, therefore, shall humble himself as a little child, the same is greatest in the kingdom of heaven."*

- Mat.18:3

# GLYPH *Clips*

## **New UT Research Center in Guatemala**

The University of Texas-Austin opened a "new academic research center devoted to Mesoamerica and its interdisciplinary study" in Antigua, Guatemala. The Casa Herrera, a newly restored mansion, opened June 1, 2009. David Stuart writes:

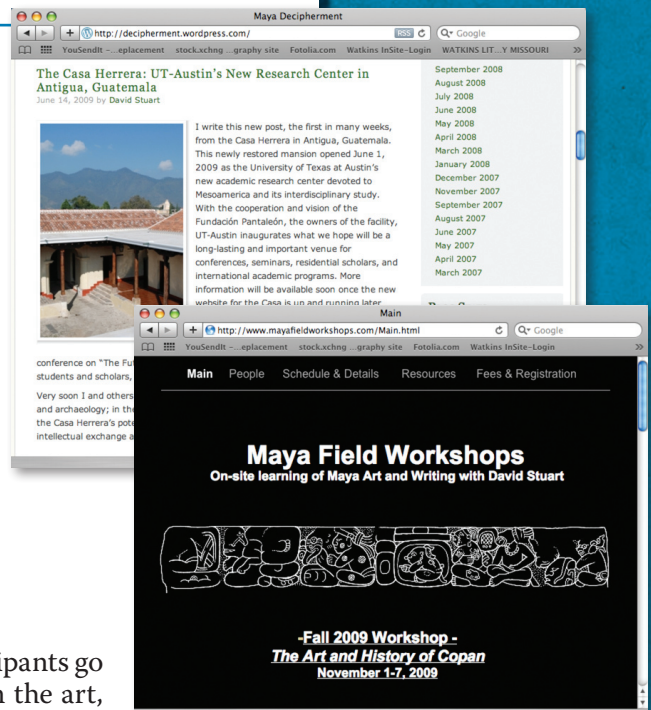
With the cooperation and vision of the Fundación Pantaleón, the owners of the facility, UT-Austin inaugurates what we hope will be a long-lasting and important venue for conferences, seminars, residential scholars, and international academic programs. More information will be available soon once the new website for the Casa is up and running later this summer.

We're happy to be hosting our first formal academic event this coming week: a mini-conference on "The Future of Mayan Linguistic Research." More gatherings of students and scholars, large and small, are in the works for later this year and next.

From David Stuart's blog: <http://decipherment.wordpress.com/>

## **NEW! Field Workshops Led by David Stuart**

March 2009 saw the inauguration of field workshops where participants go to the "field" for six days of intensive, hands-on learning focusing on the art, history, and archaeology of Maya sites. The first was held at Palenque in March this year. The next one will be at Copan, Honduras, November 1-7, 2009. Future ones will be Tikal and Peten, Guatemala (March 2010); Palenque (Fall 2010); and Copan, Honduras (Spring 2011). <http://www.mayafieldworkshops.com/Main.html>



The image shows two overlapping screenshots. The top one is a browser window displaying a WordPress blog post titled "The Casa Herrera: UT-Austin's New Research Center in Antigua, Guatemala" by David Stuart, dated June 1st, 2009. The post text describes the inauguration of the Casa Herrera and mentions the Fundación Pantaleón. The bottom screenshot is a flyer for "Maya Field Workshops" featuring a decorative border of Maya glyphs. The flyer text includes: "On-site learning of Maya Art and Writing with David Stuart", "Main People Schedule & Details Resources Fees & Registration", and "Fall 2009 Workshop - The Art and History of Copan November 1-7, 2009".

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### INAH Begins Excavations at Ichkabal, A Large Site in Quintana Roo

INAH (Instituto Nacional de Antropología e Historia) posted a notice June 5, 2009, about preliminary work at Ichkabal, a large unexplored site about 10 kilometers from Dzibanche. Some visible structures (covered with vegetation) date to Pre-Classic times (300 BC-AD 250) and hint at substructures that could date earlier. INAH plans to work there the next two years hoping to resolve questions concerning raised field agriculture and population, relations with Teotihuacan in the Mexico City valley, and perhaps confirm the origin of the Kaan (snake) kingdom as being here and not Dzibanche as recently proposed. From Erik Boot's Maya News Updates blog: <http://mayanewsupdates.blogspot.com/>

### NEW Book! *The Book of Mormon: An Inconvenient Truth—The Unspoken Battle for the Soul of a Church*, 252 pages, published 2009

In the introduction the author, Richard E. Rupe, explains the "identity crisis" facing many members of the Community of Christ and suggests that a key to solving the problem lies in The Book of Mormon. Rupe states,

In this book, I identify the Book of Mormon as the "keystone" of the Restoration movement and thus as the primary distinctive that gives identity to its adherents. As such, I then felt it imperative to fully investigate, the best I could, the pros and cons of the book so I could then properly evaluate the changes that have occurred in the Community of Christ.

Thus Rupe begins his quest and takes the reader with him. A study guide follows each of the 19 chapters. Read more about the book on Rupe's web site <http://www.bomtruth.com/Home>. Ordering information is online or write to Richard Rupe, 4608 NE 63rd Ter., Kansas City, MO 64119. 