

GLYPH

Notes

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Up and Down: North and South, or Is It?

By Sherrie Kline Smith

Several years ago on one of our tours to Guatemala, we had a class about geography in The Book of Mormon and the use of the words up and down.

In our culture (here in the Midwest) we say we're going down to New Orleans or up to Michigan. Down means south; up means north. Early Book of Mormon believers, influenced by their American culture, interpreted the use of up or down in The Book of Mormon to mean cardinal directions, not altitude. As a result, they made some faulty assumptions about where events in The Book of Mormon occurred.

During the class a brother from Michigan, Reginald Rabidue, made this comment. "Formerly when I read the Bible I wondered why they were always going up or down from Jerusalem. But during my visit to Israel it became obvious. Jerusalem is in the Judean Mountains. So when they say they are going down to

Jericho, it literally means they are going down in altitude. And now I see what it means in The Book of Mormon—the people were going down to Zarahemla [northern Guatemala] from the mountainous highlands of the Land of Nephi [southern Guatemala]." Reggie's comment has stayed with me all these years.

At this time I'm reading through the New Testament and recently have come across a scripture that I think is a good example of how the people used the words up and down. Jesus had been in the Capernaum/Sea of Galilee area performing many miracles. "And the scribes which came down from Jerusalem..." (Mark 3:17). The Sea of Galilee is *northeast* of Jerusalem, not *south* as we would interpret the word down to

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The mosaic floor at the front of Elisha's Fountain gives Jericho's altitude as 1300 feet below sea level.

Knowing that "up" and "down" means altitude is important for establishing the place or geography of events in The Book of Mormon.



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Up and Down (Cont. from Page 1)

mean. In the famous parable “The Good Samaritan” Jesus said, “A certain man went down from Jerusalem to Jericho...” (Luke 10:31). Jericho, *northeast* of Jerusalem, is 1300 feet below sea level; Jerusalem is 2,625 feet above sea level. The man who fell among thieves wasn’t going *south*; he was going northeast and descending over 3,000 feet.

The Nephites were from this Israelite culture and used these words in the same manner. While seemingly a small thing, it really is important for establishing the place or geography of events in The Book of Mormon. The area of Guatemala and lower Yucatan fits this criteria, but not North

America. It’s also a good reminder that our society and culture carry a strong influence on how we interpret the Scriptures.

Anyone who has studied a language different from their native tongue recognizes that culture and thought processes affect the language. To truly understand another language and the people, one needs to understand the culture. In these latter days the Lord counseled us to “study and learn . . . languages, tongues, and people” (D&C 87:5b). See also D&C 85:21 and 90:12.

The next time you see the use of the words up and down in the Scriptures, you can know it usually means altitude, not direction. 



“And Now” —
A Standard Opening

T By Lyle Smith
The March/April 1987 Biblical Archaeology Review reported on excavations at Arad, an ancient Israelite fortress located in the Negev Desert about 40 miles south of Jerusalem.

“This Israelite fortress at Arad is unique in the Land of Israel. It’s the only site excavated with modern archaeological methods that contains a continuous archaeological record from the period of the Judges (c. 1200 B.C.) to the Babylonian destruction of the First Temple (586 B.C.)” (Herzog, Aharoni, and Rainey 1987:17).

The last settlement strata, from the ninth to sixth century B.C., is contemporary with Lehi and his departure from Israel shortly before the destruction of the First Temple.

Among the significant discoveries were an Israelite temple (at the time the only other one known besides the one in Jerusalem) and archives with political, administrative, and religious documents in a singular series of inscriptions. Among the large quantity of ostraca (potsherds with inscriptions on them) were a number which



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Archaeologists reconstructed part of the walls of the Arad fortress where many ostraca were found.



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featured a “standard opening” phrase—“and now.” This information was presented in both an article (“With Power and Great Glory,” Smith and Smith 1987) and a PowerPoint presentation (“Arad,” Smith 2005).

The archives of Eliashib, the commanding officer at the fortress circa 600 B.C., contained potsherds inscribed with correspondence, supply vouchers, inventory lists, and important military orders. One voucher states,

To Eliashib:

And now [the standard opening], give the Kittiyim three baths of wine....

It then lists the amount of flour to be issued (Rainey 1987:39; see Figure 1.) Numerous examples at Arad of the use of “and now” as a standard opening testify this was the usual way to commence a written communication after the salutation.

Hebrew Biblical studies support the frequent usage of “and” to begin a sentence, which is also common throughout The Book of Mormon. Further research on the phrase “and now” used as an opening discloses a definite pattern found in 60 of the 114 total chapters of The Book of Mormon (see Table 1.) Many of the verses in The Book of Mormon beginning with “and now” continue with the well-known phrase “it came to pass.” Most of the remaining chapters begin simply with “now.”

Another factor emerged while searching The Book of Mormon for this pattern. A person’s name or reference to a people usually follows “and

now.” (Further study may uncover similar uses in ancient Hebrew.)

And now I, Nephi...

And now I, Mormon...

And now I, Moroni...

Not all of the “and now” phrases open a chapter. Many are scattered throughout the text. A few prize examples are:

And now, my beloved brethren, I would that ye should come unto Christ...

(Omni 1:46 [1:26]).

And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel (1 Nephi 7:46 [22:21]).

And now there are many records kept of the proceedings of this people...

(Helaman 2:12 [3:13]).

Aaron Presler

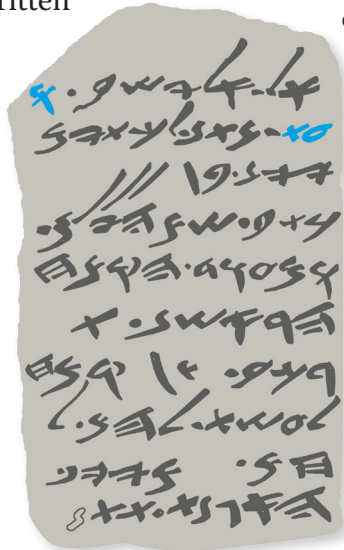


Figure 1. Drawing of Arad ostracon with “and now” in blue.

Over the years I have seen many archaeological evidences that I believe accurately portray the historicity of The Book of Mormon. By this,

I mean they show that The Book of Mormon provides correct information about the people, their language, culture, and history. Joseph Smith could not have known in 1830 about the use of “and now” as a Hebraic “standard opening” in the fifth and sixth centuries B.C. The evidence discovered at the Arad site in the desert of southern Israel clearly demonstrates the narrative in The Book of Mormon is correct for that ancient time period.

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Table 1. **The Book of Mormon Chapters* with “And Now” as a Standard Opening**

Books	“And now”	Other Words	Total Chapters
1 Nephi	4	3	7
2 Nephi	10	5	15
Jacob	2	3	5
Enos	0	1	1
Jarom	0	1	1
Omni	0	1	1
Words of Mormon	1	0	1
Mosiah	9	4	13
Alma	11	19	30
Helaman	4	1	5
3 Nephi	9	5	14
4 Nephi	0	1	1
Mormon	3	1	4
Ether	5	1	6
Moroni	2	8	10
TOTALS	60	54	114

* Chapter divisions based on *The Book of Mormon* manuscript; LDS chapter divisions differ.

“And Now”— More Than a Standard Opening

By Warren Bennett

In ancient Israel, letters were often written in ink on ostrakon (plural, ostraca), which is simply a piece of broken pottery from an earthen vessel.

Longer letters were inscribed on larger limestone ostraca. A common phrase found in these Hebrew letters and in Scripture is “and now.” Scholars have shown that this phrase is used as a transitional phrase or standard opening following the greeting at the beginning of a letter.

GREETING/STANDARD OPENING

Lachish Ostrakon 3

In the 1930s, 21 ostraca or pottery sherds were discovered during archaeological excavations in the ancient city of Lachish, a city in Judea which was laid siege to by Joshua (Joshua 10:30-31). After its destruction by the Assyrians, Lachish was rebuilt and thrived until destroyed by the Babylonians in c. 586 B.C. One of the letters written on an ostrakon from this latter period of Lachish first presents a greeting, followed by the purpose or reason for writing, beginning with the words “and now” (Pike 2004).

Your servant Hoshayahu sends a report to my lord Yaush. May YHWH cause my lord to hear peaceful and good news. **And now**, please open the ear of (i.e., explain to) your servant concerning the letter which you sent to your servant last night, for your servant has been heartsick since you sent (the letter) to your servant. My lord said, “You do not know how to read a letter!” As YHWH lives, no one has ever attempted (i.e., had) to read a letter to *me*! For I can read any letter which is sent to me, and moreover, I can recite it back in order (emphasis of And now added).

Hoshayahu sent this letter to his superior Yaush. He quickly gets to the point in the body of the letter beginning with the phrase “and now,” venting his frustration over a previous letter.

Moussaieff Ostrakon 2

Named for the purchaser on the antiquities market, two ostraca were recently accepted by some scholars as genuine and most likely date from the seventh to eighth century B.C. based on their paleography. This second ostrakon, written by a widow to an unnamed official, concerns a question of inheritance introduced by the phrase “and now” (Pike 2004).

May YHWH bless you with peace. **And now**, may my lord the governor (or commander) hear your maidservant. My husband died (leaving) no sons (or children). So let your hand be with me and give into the hand of your maidservant the inheritance about which you spoke (or promised) to Amasyahu (emphasis added).

Pike observes that “the transition from the salutation to the body of the letter was often marked by the expression *and now* (e.g., Lachish, Arad).”

HISTORICAL BACKGROUND/TRANSITIONAL PHRASE

More recently, broader usages with additional meanings have been suggested. One recognized pattern first presents historical background followed by a conclusion. The conclusion or main point is introduced by the transitional phrase “and now.” Nehemia Gordon, a graduate of Hebrew University of Jerusalem with degrees in Biblical Studies and Archaeology and a participant in the translation of the Dead Sea Scrolls, observes that the “and now” phrase is commonly found in the books of Moses and the writings of the prophets. Gordon gave examples of this usage on his radio program (www.truth2u.org).



Sherrie Kline Smith

On display at the Israel Museum, this letter written in ink on pottery in the early sixth century B.C. is from Arad. Below is the translation as it appeared on the Museum’s label except with the added emphasis on the phrase “and now.”

To my lord Eliashib, may the Lord seek your welfare, **and now**: Give to Shemaryahu a *lethekh*(?), and to the Kerosi give a *homer*(?), and as to the matter which you commanded me—it is well; he is in the **house of God**.

Old Testament

A classic example of the background followed by the main point or conclusion introduced by the phrase “and now” is Deuteronomy 26. Moses recites events that took place as background before coming to a conclusion. He begins his prelude with an explanation that Jacob went down to Egypt, became a numerous people, were afflicted by the Egyptians, cried to the Lord, the Lord heard them and brought them safely out of Egypt (vv. 5-9). Then in verse 10 he introduces his real message and purpose of his writing with the phrase “and now.”

And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God.

The main point Moses is making is that the offering he is bringing to the Lord is in response to all that the Lord has done.

Another example is Genesis 11:1-5 which gives the history of the people leading up to the building of the great tower.

And the whole earth was of the same language... And . . . many journeyed from the east . . . and dwelt there in the plain of Shinar. And they said one to another . . . Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down, beholding the city and the tower which the children of men were building; And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, **and now**, nothing will be restrained from them....

The final point introduced by the phrase “and now” is that nothing will restrain them from more such works and pride.

New Testament

In Matthew 3:36-37(IV)¹ the Lord gives a warning before using the phrase “and now” to present the consequences of disobedience.

And think not to say within yourselves, We are the children of Abraham, and we only have power to bring seed unto our father Abraham; for I say unto you that God is able of these

stones to raise up children into Abraham. **And now**, also, the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

The Book of Mormon

Many examples of this classic style of Hebrew writing can also be found in The Book of Mormon. In fact, the phrase “and now” is found 645 times in the 1908 edition.² As in the Bible, historical background is followed by a conclusion. In the following example, Nephi first reviews a summary of what he has already related of his father’s experiences, followed by the conclusive point that he (Nephi) is not going to give a full account.

And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him. **And now** I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams... (1 Nephi 1:14-15 [1:15-16]³).

Another example of this pattern is found in the final verses of Second Nephi.

And thou hast laid thy body as the ground, and as the street to them that went over. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: For henceforth there shall no more come into thee, the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion (2 Nephi 5:111-114 [8:23-25]).

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he has covenanted with all the house of Israel... (2 Nephi 6:1 [9:1]).

In the last verses in chapter 5 [8] (above), Nephi quotes Isaiah 52:1-2, which serves as background before stating his true purpose for reading Isaiah to his brethren. His purpose follows in chapter 6:1-3 [9:1-3], even though there is a chapter break.

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1. Matthew 3:9-10 in KJV

2. “And now” in the RCE is 649 times; counts based on word search of Scriptures on www.restoredgospel.com.

3. References in this article are from the 1908 RLDS Authorized Edition. Scripture references in brackets are LDS.

And Now... (Cont. from Page 5)

In the very last verse of Moroni 10:31 [10:34], Moroni bids farewell with this phrase, “**And now** I bid unto all, farewell...”


Many more examples can be found in both the Bible and The Book of Mormon. Becoming aware of this ancient language pattern of “and now” used in Hebrew letters and in Scripture helps the reader to consider the author’s main point.

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Things Remembered

By Patricia J. Beebe, Editorial Committee

Remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do... (D&C 83:8b).


Attribute: A quality or characteristic inherent in or ascribed to someone or something. Synonym: ascribe, impute, credit, assign, refer (Webster’s Dictionary).

I remember people or things by the attributes they possess. Attributes can be either positive or negative. As a person who sees the glass half full rather than half empty, I choose to look first for the positive rather than the negative. In my mind, The Book of Mormon possesses nothing but positive attributes. Although some may view warnings and/or calls to repent as negative, I do not. Listed below are a few attributes of The Book of Mormon which encourage me to “remember the new covenant.”

- most precious
- most desirable
- most joyous to my soul
- fullness of the Gospel in simplicity
- promises for all

As I contemplate remembering, I am also reminded of a Russian proverb that says—“We live as long as we are remembered.” The commission of Pre-Columbian Studies Institute (PSI) is to assist in bolstering your faith in The Book of Mormon, hoping that you will remember its purpose for your life and help share its message to all who will hear. There are few things more exciting than being part of a vibrant organization whose primary goal is to share research findings and testimonies

relating to The Book of Mormon. It is an awesome responsibility that we take very seriously.

Despite all the problems in our world, it is indeed inspiring to observe charity, or the pure love of Christ, in the lives of those who *choose* to help bolster the faith of others. Please join with PSI in this exciting adventure. Your support through donations provides the resources to increase the number of newsletters mailed bi-monthly throughout the United States, Canada, Mexico, and Australia. Won’t you please use the self-addressed envelope enclosed with this issue to update your subscription, and if possible, add a little extra for those who cannot give at this time? Together we CAN make a difference. 



Did you want to go on the PSI Tours Holy Land trip this past May but couldn’t?

Check out the *SKS Travel Journal: Israel* blog with a day by day account of the tour. It’s filled with photos and lots of other information, including links to other websites.

If you want to read the journal in chronological order, use the links under Blog Archive as the home page brings up the posts in reverse chronological order.

skstraveljournal.blogspot.com

Glyph Dwellers

Dwellers - to live and have a home in a particular place



Hi guys! Things have been kind of rough around here lately.

The Adventures of Beezrom

By Mindy Mulheron
Illustrations by Aaron Presler

Even though Ammon and many others were spreading the gospel and living righteously, unfortunately, many others weren't. We've had so much trouble. There have even been wars, and many good people have died in the struggles. Possibly the worst thing has been this band of guys known as the "Gadianton Robbers." They are really scary and mean, and they've hurt a lot of people. Some people have even given up and completely left the area, searching for safer places to live. It's been really sad. The only good news is that I know that God is with us when we struggle, and some days that's our only hope. (You know that too, right? Even in bad times, God is always right there with you. Even if you can't see or feel Him. Even if it seems like He's forgotten about you. I constantly remind myself of that, especially when I'm scared!)

But guess what? Even in the midst of badness, there are always blessings—small blessings we forget to be thankful for, like being alive and having a family, and big blessings, like

advice from the prophet Samuel. I got to hear him speak the other day, and he was talking about the coolest things! He said that in just a little while a Savior will come into the world—God's son—who will save us all. Isn't that amazing?! Can you believe it? God loves us so much He's going to send His son to save us! What a glorious day that will be! As I was listening, Samuel described how Jesus, God's son, was going to be born as a baby (as a human!) and actually live on the earth. Then, when He was old enough, Jesus would save the world! I can't wait for that day! How awesome is it to consider that kind of love and to know that we have a friend named Jesus who is coming to save us?! Our God is so good.

So remember, even when things aren't awesome around you, God still is. Always. We talked about faith last time. You remember that I told you that God loves you so much that He wants the very best for you, right? He constantly watches over you. He hears your every prayer, even the ones you say in your head that no one else hears. Pray always. And even when you don't hear an answer right away, keep waiting: He will answer you. I promise. You can trust in Him; He'll NEVER let you down. 😊

See you guys next time!
Scriptural reference: Alma 16-30 & Helaman 📖

God Hears and Answers Our Prayers

By Beezrom

Write down a few of the things you've been praying about. Keep this page with you as a reminder and write down when and how God answers those prayers. He won't let you down, and you'll see that He is always listening!

Your Prayers

God's Answers

_____	➔	_____
_____	➔	_____
_____	➔	_____
_____	➔	_____
_____	➔	_____
_____	➔	_____
_____	➔	_____

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GLYPH *Quotes* *This life is the time for men to prepare*

By Eric English

“Prepping” is a popular concept these days in our modern culture. From numerous TV shows, to books, to movies, to radio talk show topics, to water cooler discussions at work, to even fellowship hall discussions at church, many are contemplating the numerous “what ifs” that the future could hold and wondering what they can do to prepare for them. These preparations can range from practical physical activities of storing supplies for a natural disaster to spiritual preparation for Christ’s return.

Making reasonable personal preparation for potential events in the future can certainly be wise stewardship, but our “glyph quotes” scripture from Alma 16:228 reminds us of an event that we have 100 percent certainty will occur and for which we should not delay nor ignore our preparation. Christ may or may not return in our lifetime. An earthquake, volcano, or war may or may not strike where we live. However, every one of us will arrive at the end of our lives and will meet our Maker face to face.

Several theories have been postulated in the past regarding the use of the word “day” in the Scriptures. Some debate the meaning of the word

to meet God.... —Alma 16:228

“day” in Genesis in regards to God’s creation of all things. Others have proposed that “day” used in other Scriptures could imply that there are only certain times in history where men can work for the Kingdom and that we may have passed that point and entered some period of “night” where we can no longer work.

Alma, while speaking to the Zoramites, makes it very clear that his use of the word “day” refers to the length of our lives while on this earth. At the end of the verse, he says, “The **day of this life** is the day for men to perform their labors.” Alma doesn’t mince words. While we yet have breath, we are to perform our labors with the sole purpose of preparing for eternity, preparing to meet God.

It is a guaranteed certainty that the “night” will come, whether through the return of Christ and our transformation to be with Him or through the end of our earthly lives, but until one of those events occurs, we are to continue our preparation to meet Him.

While it is yet day, what are you doing to prepare to meet God? How are you “prepping?” 