

GLYPH

Notes

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More Evidence for the Truth of The Book of Mormon

Highlights of the Maya at the Playa Conference
September 26-29, 2013

By Sherrie Kline Smith

My husband Lyle and I were fortunate to attend the seventh annual "Maya at the Playa" conference held in Bunnell, Florida. It was sponsored by American Foreign Academic Research and the

Archaeological Institute of America. This was our second "Playa" conference. Both years the conference has included some of the best-known epigraphers and archaeologists. It generally consists of a day with two different workshops and three full days of lectures. Conference attendance is not large, usually around 150, and the informal atmosphere provides much opportunity to personally visit with the presenters. The two "Playa" conferences we've attended have provided a wealth of new information that continues to provide more evidence for the truth of The Book of Mormon. (For the report on the 2012 conference, see the January/February 2013 issue of *glyph notes*, pages 3-5.)

The 2013 conference included over 20 lectures, an all-day workshop on the hieroglyphs, and a half-day workshop on maps and mapping in archaeology. This report highlights only a few of the presentations.

Holmul (bu.edu/holmul/)

The little-known site of Holmul in north-eastern Guatemala near the Belize border was the topic of two presentations: "Ruin B of Group II at Holmul" by Keith Merwin and "Preclassic



Lyle L. Smith

The author visits with Richard A. Diehl after his presentation, "Early Writing in Southern Mesoamerica: Thoughts of an Outsider." Diehl formerly taught at the University of Missouri-Columbia where our good friend Shirley Heater received her anthropology degree. Diehl was her advisor and mentor. Diehl authored several books on the Olmec and other places north of the "narrow neck of land."

Cont. on Page 2

Much of what has been discovered by epigraphers and archaeologists supports the account found in The Book of Mormon and provide numerous matches with what occurs in The Book of Mormon in the right time frame.

More Evidence (Cont. from Page 1)

and Classic Monumental Sculpture: New Discoveries from Holmul” by Francisco Estrada-Belli of Boston University. To me, these presentations were most fascinating. I especially enjoyed the one by Merwin. He is not an archaeologist but a descendant of Dr. Raymond Merwin, an early Mayanist who, beginning in 1911, was in charge of the Holmul excavations for Harvard’s Peabody Museum. Raymond Merwin, unfortunately, died at an early age, and little of his work at Holmul was published. Keith Merwin inherited Raymond’s field journals and diaries and is in the process of writing a book based on these sources. (See his website, “Merwin at Holmul,” for more information.)

Raymond’s excavations at Holmul provided several “firsts” in Maya archaeology: 1) proof that the Maya built new structures on top of existing ones; 2) first burial inside a structure (not just one but six); and 3) a large and varied selection of polychrome ceramics that “produced the first ceramic sequence in the Maya Lowland which has served as a reference for research ever since” (Estrada-Belli 2010). The first structure to be scientifically studied in the Maya lowlands was Ruin B of Group II. All these “firsts” are noteworthy but especially the ceramics, because the study of ceramics is “one of the three main methods for dating or establishing a culture’s chronological timeline” (Smith 2013:1).

Holmul, a medium-size city, is also important because of its substantial ceremonial, residential, burial, and epigraphic remains as well as its uninterrupted occupation since approximately 800 B.C. to A.D. 850. Estrada-Belli, who has been conducting new excavations there since 2000, believes these factors will provide insight into understanding, among other things, the function and meaning of pyramids and the early development of kingship in what is referred to as the transition period, A.D. 100-400. Note these dates are the last centuries recorded in The Book of Mormon.

In his lecture, Estrada-Belli gave an overview of the discoveries made these last 12 years at Holmul, including the most recent spectacular find—a large

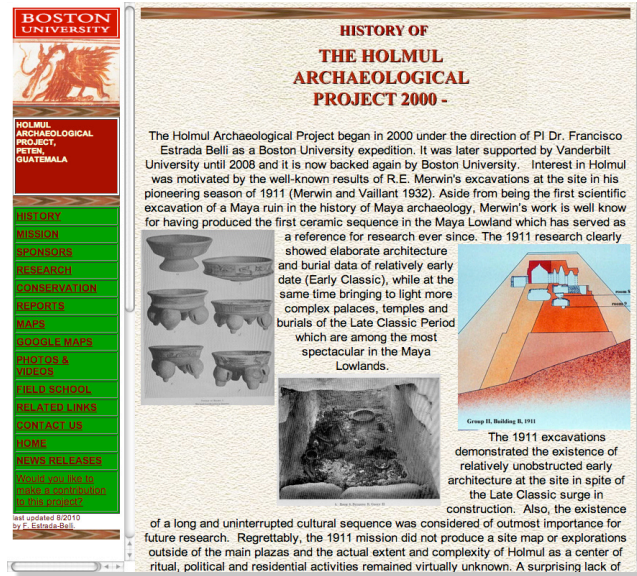
beautifully preserved stucco frieze with a long inscription at the base with dates of A.D. 590 and 610. Readers may remember the July headlines about its discovery. *National Geographic News* has a report on their webpage (tinyurl.com/meeocku). See also Merwin’s webpage, noted above, for some great photographs of the frieze.

Perhaps one of Estrada-Belli’s most interesting comments was that temples were dedicated to gods; kings were not worshipped in the Preclassic period as opposed to the Classic, confirming what believers of The Book of Mormon already know. He also pointed out that one of Holmul’s inscriptions celebrates the arrival of

the “foreigner,” Sihyaj K’ahk’ from Teotihuacan, in A.D. 378. Several other inscriptions at surrounding sites, such as El Peru/Waka, Uaxactun, Rio Azul, La Sufricaya, and Tikal also record this important event, called the *entrada* by archaeologists. Sihyaj K’ahk’ appears to have profoundly affected politics and warfare in the Maya area. During the last 10 to 15 years, Mayanists have debated and written about the ramifications of this and what it meant for the Maya at that time. (See “El Peru-Waka” below for more information.)

Estrada-Belli’s investigations at Holmul, and other nearby sites like Cival and La Sufricaya, cause him to believe the “Preclassic Maya is the new frontier and cutting edge of Mesoamerican archaeology today” (Estrada-Belli 2011:xiv). The preclassic period, dated variously from 3000- 2000 B.C. to A.D. 200-300, covers the same years as those in The Book of Mormon. Therefore, we should be alert to new findings about this time period.

On a personal note, Estrada-Belli was supposed to attend the 2012 Playa conference, but at the last minute was unable to come. I was disappointed because I had just finished reading his book, *The First Maya Civilization*, and found it full of wonderful information. When I saw he was coming in 2013, I brought my copy of his book with me. After his presentation, I asked if he would sign it. I told him how much I enjoyed the book and appreciated the work he was doing. His rather surprising humble reply was something like this. “Thank you for your



kind words. You know, we go out there and spend all this time and effort, wondering if it means anything to anybody else. So I appreciate you telling me that.”

El Peru-Waka
(*archaeologywaka.org*)

Stanley Guenter, with Idaho State University, works with three different archaeological projects in Guatemala: El Mirador, El Peru-Waka, and La Corona. Although trained as a field archaeologist, Guenter specializes in epigraphy and ranks at the top along with David Stuart, Marc Zender, Stephen Houston, and Simon Martin. His presentation was “A Brief Epigraphic History of Northwestern Peten.”

Although sparsely occupied since around 500 B.C., El Peru-Waka experienced a burst of construction sometime before A.D. 150 when the major plazas of El Peru-Waka were laid out. Guenter believes this indicates that the advent of this center was not a gradual process but a planned effort by a group of people who came there to found the kingdom. A close reading of The Book of Mormon shows that during this same time frame—after the crucifixion disaster in A.D. 34, from about A.D. 37-59 and probably through that first century—major rebuilding of cities occurred and population grew rapidly (4 Nephi 1:8-11 [6-10 LDS]).

Following the building activity at El Peru, the epigraphic record in the northwestern Peten becomes silent from about A.D. 150 to 314. No inscriptions have been found with information about those years. The earliest inscription, October 9, 314, is recorded on Panel 1 from nearby La Corona,



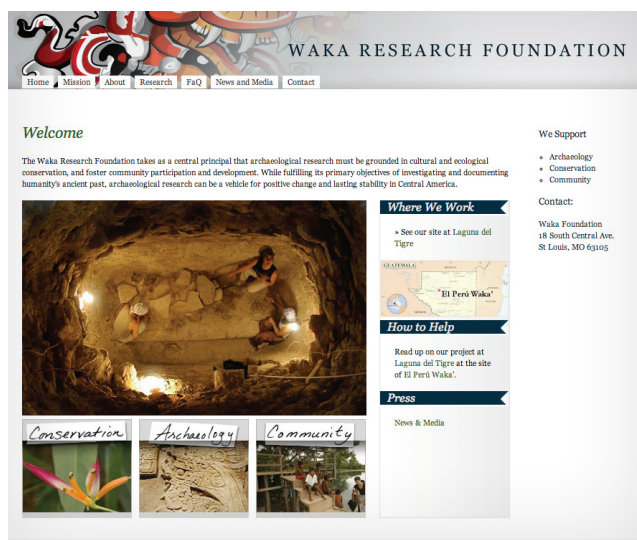
Lyle L. Smith

The text on Tikal Stela 39 gives historical information and tells about the “arrival” of Sihyaj K’ahk’ at Tikal in A.D. 378. In the first column on the left, the third glyph block down, is Sihyaj K’ahk’s name (literally born fire). In the same column, the first block at the top, is the glyph for “arrival.”

a site just north of El Peru. The panel was created in A.D. 677 but refers back to a “founding” date of 314. The next earliest historical date, A.D. 317, is at El Peru. Guenter noted that a number of centers begin about this time, circa A.D. 300. In The Book of Mormon, a great division occurred in A.D. 231. The people reverted back to “ites” and divided up according to their ancestral heritage or by their different belief systems (4 Nephi 1:39-42 [35-38 LDS]). This undoubtedly caused a great movement of people as they joined together with others of the same tribal heritage, i.e., Nephite, Josephite, Jacobite, Lamanite, etc., thus beginning new “kingdoms” or centers, as Guenter called them, circa A.D. 300.

Kings at El Peru also come on the scene about the mid-300s, as referenced on El Peru’s Stela 15, an unusual all-glyphs stela with no imagery (Eppich 2009:2). The stela, created

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More Evidence *(Cont. from Page 3)*

in A.D. 416, gives retrospective dates back to the 300s and a list of kings from that early time forward. A Lamanite king is first mentioned in The Book of Mormon at the same time, around 327-330 (Mormon 1:24 and 31, 33 [2:3 and 2:9 LDS]).

Also recorded on that same Stela 15 is the famous entrada of A.D. 378—the “arrival” by the foreigner Sihyaj K’ahk’ from Teotihuacan, mentioned above, that archaeologists say affected the politics and warfare of the Maya area. In A.D. 385, just a few years after the entrada, the Nephites were completely destroyed after warring with the Lamanites since A.D. 320, some 65 years. Was it this alliance that finally gave the Lamanites total victory over the Nephites and their complete annihilation? (See Glenn Scott’s article listed in the references below.)

Transitional Early Classic

Archaeologist Debra Walker of the University of Florida specializes in the study of ceramics. She has been focusing on a time frame of importance for believers of The Book of Mormon—the transition of the Maya from the Preclassic to the Classic, roughly A.D. 41-297. Her most recent work has been at Yaxnohcah, a large middle Preclassic site in Guatemala, but she also excavated earlier at Naachtun in the Peten, Guatemala, and Cerro Maya (Cerros), another Preclassic site on an island off the northern coast of Belize.

Walker and other archaeologists recognize a singular short period of time that is sandwiched between the Preclassic and Classic. She calls this the Transitional Early Classic, explaining in her lecture that the use of the exact dates of A.D. 41-297 results from using

the Maya calendar long count, i.e., 8.0.0.0.0 (A.D. 41) and 8.1.0.0.0 (A.D. 297). Although this short period is recognized, archaeologists find it difficult to define. Due to the brevity of this era—only about 250-300 years—radio-carbon dating is not helpful. Instead, one of the clues to this period is its distinctive pottery found in mortuary shrines. The precise dates do not matter as much as the implications that this period fits so close to the time of the “children of Christ” from A.D. 37-201, sometimes referred to by the Saints as the Golden Age.

Maya Writing

A young Ph.D. student attending the University at Albany, Ignacio Cases, gave two presentations, one with Harri Kettunen of the University of Helsinki. Cases is working on developing a computer software program to aid decipherment. Although Maya epigraphers have deciphered a great many inscriptions—some now claim 95 percent—

many unresolved readings remain, as well as debates and controversies over certain readings. In a nutshell, much work still needs to be done.

Cases showed how the program can analyze different hieroglyphic inscriptions to reveal patterns and frequency, plus a lot more. This reminded me of the use of “word prints” to identify authors such as that which has been done to show Joseph Smith was not the author of The Book of Mormon but simply the translator. It should be noted that although evidence for writing in the Maya area now goes back to approximately 500 B.C., the greater majority of known inscriptions—those being used for these analyses—date to after A.D. 500, and thus were written by the Lamanites. The potential of this program and what it



Don Beebe

This portion of a mural from Uaxactun, a site about 16 miles north of Tikal, depicts a black-painted male, his arm across his chest in the sign of submission, greeting a warrior dressed in Central Mexican attire. It’s probable that this mural portrays an event associated with the takeover of Uaxactun by Sihyaj K’ahk’, ca. A.D. 378-379. The mural no longer exists, but the copy, shown above, can be seen at the Museum of Archaeology, Anthropology, and History in Guatemala City.

To keep *glyph notes* readers informed about discoveries and new understandings in the archaeology of Mesoamerica, Lyle and I have attended conferences and workshops offered in various places in the United States and abroad. From the beginning of PSI, those of us who did research paid for it with our own personal funds. All donations to PSI are used to publish *glyph notes*. Now that Lyle and I are retired, we do not have the necessary resources to attend the conferences, seminars, etc.

When we saw the program for the Maya at the Playa conference in late September 2013, we felt the need to go. The program looked so good. We took the matter to the Lord and prayed that if he wanted us to be there, he would provide the funds.

Not long after that, someone gave us \$1000 specifically for the conference! We had not asked anyone for money, only the Lord. What a blessing! The gift covered most of the expenses for travel, food, and conference fees. We thank that person very much and the Lord for providing the way.

It bore fruit not only in hearing several things that add more evidences for the truth of The Book of Mormon but also in building relationships with the archaeologists who come to present.

reveals about the glyphs, though, looks very promising.

Cases has also been comparing Maya writing with other writing systems of the world, like Indus Valley, Chinese, and Egyptian. He showed a graph comparing each one's cumulative percentages. Maya and Egyptian percentages followed almost the same curve, unlike the others which didn't even come close. Cases said the similarity was expected due to the logossyllabic nature of both Maya and Egyptian writing systems.

Marc Zender, of Tulane University, shared in his presentation, "Maya Hieroglyphic Writing as a Paradigm for Mesoamerican Scripts," that linguists can determine where writing systems originate. For example, Hittite borrowed a version of the Akkadian cuneiform script; Japanese borrowed their writing system from Chinese characters. In the question and answer period following his presentation, I asked if they knew the origin of Maya writing.

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Lyle L. Smith & Aaron Presler

More Evidence *(Cont. from Page 5)*

He replied, "Maya is a borrowed language. Its origin has not been established; we've been unable to trace its parent script." But, he and others are collaborating with linguists and examining other Mesoamerican writing systems to investigate the origin. If one believes The Book of Mormon is true, then these epigraphers/linguists are looking in the wrong place for the origin of the Maya hieroglyphic writing.

The bottom line is this: Maya and Egyptian writing systems are very close. Maya epigraphers recognize that the Maya writing system is borrowed, but as of yet do not know from where. This may not seem like a big deal, but it bears out what at least two authors in The Book of Mormon indicate about the writing system used in The Book of Mormon.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians (1 Nephi 1:1).

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech (Mormon 4:98 [9:32 LDS]).

Summary

As can be seen, much of what has been discovered by the epigraphers and archaeologists supports the

account found in The Book of Mormon. Archaeology dates are not precise but cover a span of years, giving a broad picture. Epigraphic evidence comes closer with specific dates, although many times these are "contrived" by kings for different reasons. Even with these limitations, Maya archaeology and epigraphy have provided numerous matches with what's occurring in The Book of Mormon *in the right time frame*. How could Joseph Smith have ever known these minute details would match archaeological understanding almost 200 years later? The answer is simple. He didn't. The translation of the record was by the "gift and power of God."

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Answers to Beezrom's Word Puzzle on Page 11

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The image shows the CD case for 'glyph notes Disc-3'. The cover features the title 'glyph notes' in a stylized font, followed by 'Disc-3' and 'The Third 5 Years (Vol. 12 - Vol. 16)'. Below the title, it says 'A Book of Mormon Report'. The cover also includes a preview of the CD's content, which includes 'Exciting New Discoveries at San Bartolo' and a map of the region. The CD case is shown next to two other discs, Disc 1 and Disc 2, which are also labeled 'glyph notes'.

Maya Technology: The Maya Road System

By Terry Scott

And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.
—(3 Nephi 3:8 [6:8 LDS])

For many years archaeologists assumed the Maya road system was limited to the Yucatan and dismissed the stories and rumors of a vast, extensive road system. But “research of historical chronicles, journals, and reports,” plus exploration, brought to light thousands of miles of roads that stretched across all the Maya area. This article, based on James O’Kon’s book *The Lost Secrets of Maya Technology*, begins with a look at the historical records about these roads and then compares three road systems—the modern highway system, the built-to-last Roman roadways, and the equally comparable Maya travel routes.

Called *sacbe* (plural, *sacbeob*) or “white road” because of the white color of the road’s limestone cement top layer, Maya roads “have been reported for centuries at various locations across the breadth of the Maya domain.” In 1562, Bishop Diego de Landa wrote about a 62-kilometer road from T’hó (Mérida) to Izamal. In 1610, Bernado de Lizana wrote about four roads radiating out from Izamal “which reached to the ends of the land and passed to Tabasco, Guatemala, and Chiapas...” In 1688, Diego Lopez de Cogolludo wrote about several highways that ended at the east shore by Cozumel. Over 200 years later, John Lloyd Stevens, of the Stevens and Catherwood expedition, wrote about a 10-12-meter-wide paved road that went from Coba and possibly all the way to Chichen Itza. In 1883, Désiré Charnay, a French explorer, recorded a portion of the east-west “fabled *sacbe*” across most of Yucatan, from Mérida to Puerto Morelos, some 320

Cont. on Page 8



Terry Scott

This original sacbe at Chichen Itza, which leads from the main plaza to the sacred cenote, is still in use today.

Called sacbe or “white road” because of the white color of the road’s cement top layer, Maya roads “have been reported for centuries at various locations across the breadth of the Maya domain.” The vast road system leading “from city to city, and from land to land, and from place to place” proved to be true.



Maya Road System *(Cont. from Page 7)*

kilometers. (O’Kon 2012:212-213)

The first formal study of a sacbe was done for the Carnegie Institute in 1934 when Alphonso Villa surveyed the 100-kilometer road between Yaxuna and Coba. In 1995 and again in 2000, archaeo-engineer James O’Kon resurveyed the Yaxuna to Coba sacbe using the latest ground and aerial survey equipment. Digital transits, laser levels, and GPS devices verified Alphonso Villa’s original findings. (O’Kon 2012:214-226).

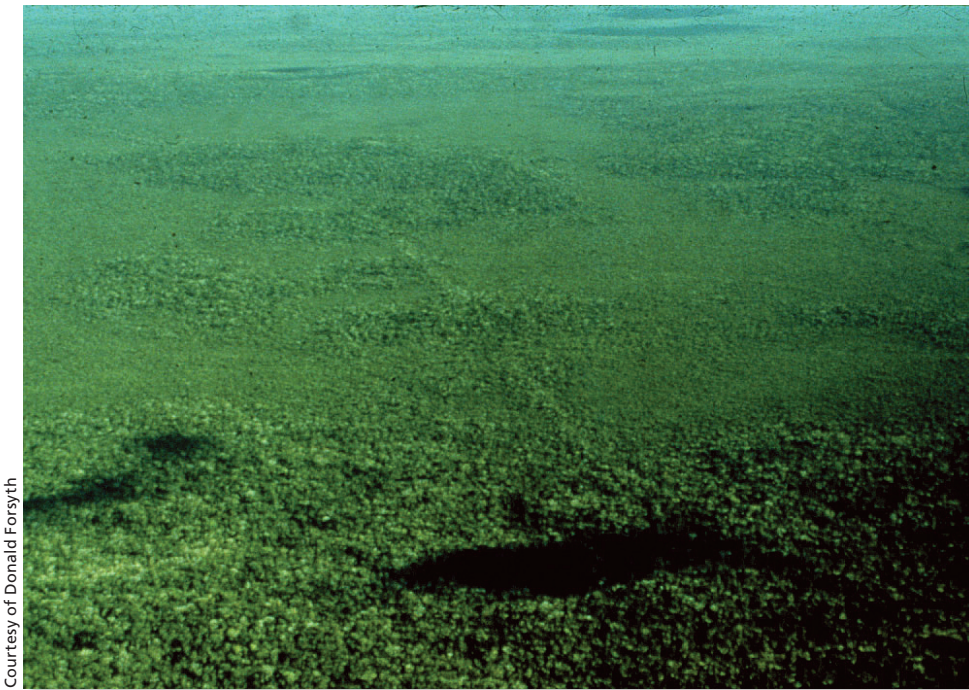
Ancient Roman roads have long been considered “the way” to build a lasting road. Many of their archaic roads, which were 6-8 meters wide, still exist

today. Maya roads also have stood the test of time. Their first roads, which date back to 300 B.C., are 10-12 meters wide. In comparison, today’s modern four-lane highways are 12 meters wide. Unlike the modern thoroughfares, which require man-made light for night travel, the Maya roads were open to the sky, allowing travel by natural moonlight. Maya roads were designed for two lanes of traffic going each way, with slower traffic using the outside lanes. In the 1934 survey mentioned above, Alphonso Villa photographed stone mile markers, culverts, and ramparts. Sound familiar?

Roman roads and our modern roads are crowned (higher in the middle) for water run-

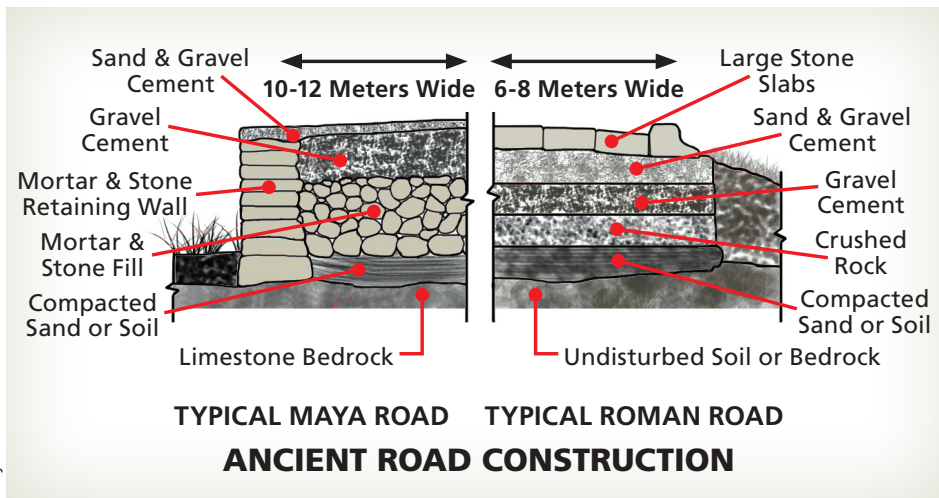
off, with a shoulder slightly above the ground. Maya roads were also crowned for water run-off, and because of heavy rainfall, they were elevated to an average height of one meter (39 5/8 in.) above ground. This greater height deterred possible flooding, hindered invasive plant growth, and allowed bearers and other travelers to arrive at their destination in good time. Even during the rainy season, the elevated road allowed for travel that otherwise would have been impossible due to the muddy or flooded ground.

Our modern roads more closely resemble Roman roads as they both use a base layer of crushed rock followed by a gravel cement mix. Modern roads, though, are topped with asphalt; the Romans used large cut stones.



Courtesy of Donald Forsyth

The sacbe, visible in the middle of this aerial view of El Mirador, while covered in jungle can still be seen running between groups of buildings, which are also covered by the jungle.



Terry Scott

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Contemporary roads are about one foot thick while the Roman roads were about one meter thick. In comparison, the Maya used large boulders mixed with mortar as their base, then smaller and smaller rocks topped with a layer of concrete. The final paving surface was a layer of cement.

Both the Romans and the Maya used the basic survey tools of plumb bob, water level, and string line. The Romans made their water levels out of wood while the Maya used stone. Today builders still use a plumb bob and a level with liquid in it, but the string line has been replaced with a laser level.

Another similarity to our modern road construction is the use of a large motorized, steel-constructed road roller to compact and smooth out the fill. The Maya used a large stone cylinder which was rolled by ropes and pulled with man power. In 1934, Alphonso Villa recorded finding a stone cylinder four meters long.


The sacheob were used to handle heavy traffic between cities for ceremonial caravans, communication purposes, trading goods, and military support while utilizing mileage markers,

rest stops, and military garrisons along the way. The Maya road system linked many cities together. It was as heavily used for foot and chariot traffic (Alma 12:77 and 3 Nephi 2:30) as the Roman roadways and our own interstate highways today. The more we learn about the Maya, the more we realize just how advanced they were.

Today, our society cannot build a highway that lasts more than 50 years. Yet, through their ingenious innovation, the Maya developed a road system conducive to all types of weather and, at the same time, equal in quality to that of the famous Roman roads.

The once rumored, vast road system leading “from city to city, and from land to land, and from place to place” proved to be true.

Source Used

O’Kon, James A. 2012 *The Lost Secrets of Maya Technology*. The Career Press, Pompton Plains, NJ (chapters 9 and 11). 



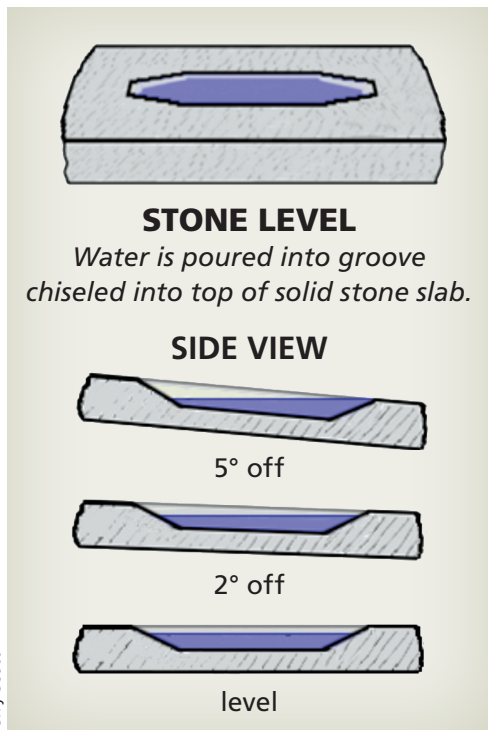
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This stone water level can be seen at the Xalapa Museum in Xalapa, Mexico.



Terry Scott

Remains of what could have been a road roller can be seen at the road maintenance building in Merida, Yucatan.

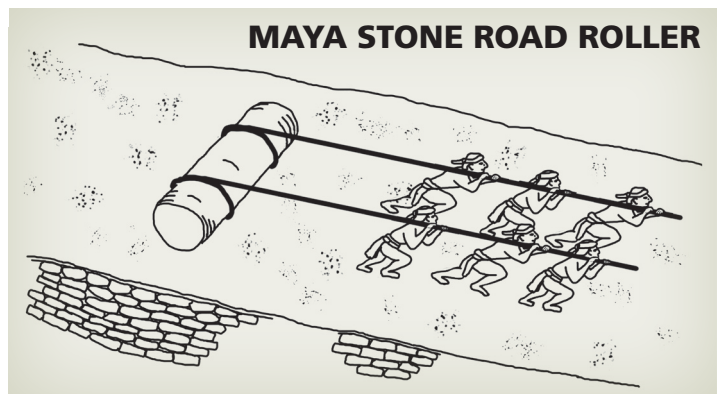


Terry Scott



Terry Scott

This Maya plumb bob is similar to those used in ancient Rome and in modern times.



Terry Scott

GLYPH *Quotes*

By Eric English

I've spent a lot of time recently contemplating the words of King Benjamin in his famous speech to his people. As you'll recall, he recognized that he was near the end of his life, and he wanted to make sure that he imparted key elements of the gospel to those under his charge before he was called home. He had his son Mosiah call all the people together, he had a tower built, and, at the appointed time, he began to share the "mysteries of God" with them

King Benjamin begins by describing God's goodness to men and their obligation of service to Him as well as to their fellow man. However, in the section of his speech referenced above, he also brings up a very curious subject, that of preservation. In verse 52, he mentions that God both created us and keeps and preserves us. In verse 53, he further elaborates that God preserves us on a daily basis and even lends us the breath that we breathe—implying that God actually preserves us from moment to moment.


Webster defines preservation as the act of keeping safe from injury, destruction, or decay. In our modern world, preservation is used in multiple, different ways. We refer to preserving fruits or vegetables through the canning or freezing process so that they can be kept in a useable and digestible state for a much longer period of time. We refer to preserving works of art or items of antiquity so that they don't decay and get lost to future generations. We even refer to having game preserves where endangered animals may be kept from predators and allowed to

God who ... art preserving you from day to day. — Mosiah 1:52-53 [2:20-21 LDS]

live in a safe environment.

If we contemplate these concepts, we can begin to understand in a limited fashion what King Benjamin was trying to convey to his people and what God wants to convey to us. Like fruit, God wants to preserve our lives so that we can serve him and each other; like a work of art, he wants us to influence future generations; and like a game preserve, he longs for a Zion environment for each of us to live in that protects us from the adversary. If God created us and if he preserves us by lending us every breath that we take, "of what have [we] to boast?" (Mosiah 1:59 [2:24 LDS])

We truly can do nothing apart from God. It's because of God's Spirit that we have each day to live and experience life. And ultimately, we know that it's also because of his Spirit and the sacrifice of his Son that we can experience his forever preservation of our souls from hell so that we can be with him for all eternity.

Unfortunately, we tend to only recall the fact of his preservation during the struggles of life, when we're walking through the mists of darkness and the valleys of death. It's during those times that we are absolutely convinced that he really does preserve us in every single moment. However, if we were able to keep this concept in our minds more often, humility may come just a little bit easier to each one of us. And perhaps, we might experience just a little bit more of Zion in our hearts. 



Good Measure

"Give, and it shall be given unto you; good measure.... For with the same measure that ye mete withal, it shall be measured to you again." —Luke 6:38

The establishment of Pre-Columbian Studies Institute (PSI) and the launching of its newsletter, *glyph notes*, in 1994 testifies to the truthfulness of the above scripture. PSI's primary goal is to share the good news of the gospel as it is so beautifully revealed in The Book of Mormon with intent to bolster the faith of its readers in its purpose and commission. The bi-monthly newsletter, *glyph notes*, continues to be filled with exciting links to The Book of Mormon narrative through archaeological discoveries, linguistics, and testimonies.

PSI strives continually to be on the forefront of

new discoveries that could be useful to those who want to grow their faith through study, testimony, and witness of The Book of Mormon, a latter-day scripture given for this day and time. As a result of giving "good measure," PSI has been richly blessed. We thank our heavenly Father for this rich blessing, and we thank you, our supporters, for being there throughout the years.

We have asked for financial support and volunteers to help accomplish the goal of continuing to share the good news of The Book of Mormon. We

Cont. on Page 12

Glyph Dwellers

Dwellers - to live and have a home in a particular

The Adventures of Beezrom

By Mindy Mulheron
Illustrations by Aaron Presler



Hi guys! Things have been crazy here! At first I thought I'd never get to talk with you again—it was that bad, but now I'm excited to tell you how I made it through and what God has been doing!

We always talk about Jesus and how amazing he is: how much he loves us and how he would even die for us. We know that the only way to be with him is to accept his gift to us. And sometimes that's hard, because when we accept his gift—the gift of eternal life in heaven with him—we have to understand that that means he has to go through a great trial because of us.

The prophets have talked to us for years about how the only way for Jesus to help us be with him was for him to die for our sins. It's kind of like if you broke something accidentally, and your friend said they did it so you wouldn't get in trouble. Your friend takes your punishment, and you don't get in trouble. Jesus loves you more than any of your friends do, so he decided to take all your punishment. Jesus tells God that, even though you messed up, he wants to pay the price for it. That's pretty cool, huh? Jesus loves you a lot!

So anyway, Jesus knew it was time for him to take our punishment. He didn't want us to have to worry anymore about not being with him, so he allowed himself to suffer. And while he suffered, the earth reflected his pain. It was so scary! There were fires and storms and earthquakes, and I didn't think I was going to make it. I prayed the whole time, thanking Jesus for what he was doing and asking him to keep me safe! And finally, three hours later it all stopped. But it was really dark. There was no light anywhere for three whole days!

During that time, we heard a sound... It was a voice speaking, but not from anyone around me. It seemed like the voice came from above and all around—you could hear it everywhere. As I sat there listening, I realized that it was Jesus! Can you believe it?! Jesus was talking to us! He was telling us about everything that happened. He told us he loved us and wanted us to follow his directions—that he longed for us to repent and live like we were

supposed to. I almost couldn't believe it... I mean, Jesus was speaking! To me! To everyone! How crazy and awesome is that? Then the darkness began to go away and the sun came out again.

My friend, Jesus! He took my punishment and told me that now I could be with him forever. I've never been so happy in my whole life! It was the absolute best thing that has ever happened to me.

And guess what? It didn't happen only to me; it happened to you too. Jesus is your best friend too. He took your punishment so that you could be with him forever. Isn't that the most incredible gift you've ever received? He loves you so much that he took your punishment, and all he wants is for you to do your best to follow God's directions every day. Jesus wants you to be good and do good things while you're here. And someday, we'll all leave this place and go live with him forever. I'm so looking forward to the day I get to see him. I hope you are too!

See you guys next time!
Scriptural reference: 3 Nephi 4 [8-10 LDS]

Beezrom's Word Search

Find 27 words below that are also found in Beezrom's story.

K	D	L	X	Q	G	I	F	T	J	M
A	M	I	L	H	V	O	I	C	E	Z
E	W	F	R	I	E	N	D	O	S	P
T	F	E	G	E	V	A	X	O	U	R
E	H	O	S	O	C	E	V	L	S	O
R	A	Z	R	O	O	T	B	E	I	P
N	P	A	Y	E	M	D	I	E	N	H
A	P	R	L	O	V	E	D	O	S	E
L	Y	S	I	M	R	E	P	E	N	T
O	K	U	Q	C	W	O	R	R	Y	S
T	I	N	C	R	E	D	I	B	L	E

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Good Measure *(Cont. from Page 10)*

realize that few have escaped the effects of a "rocky" economy over the past few years and some, out of necessity, have had to curtail their spending on all but the barest of needs. But even in tough economic times, such as we are experiencing today, PSI is strong in its reliance on the promise, "with the same measure that ye mete withal, it shall be measured to you again." Our supporters have never let us down.

Although contributions for the year 2013 have decreased slightly from 2012, we feel most fortunate that so many of you have not only continued your support but also that some of you have increased the amount of your gift. Thank you for making

Pre-Columbian Studies Institute a priority in your budgeting. We extend a special thank you to those who have increased their giving making it possible for PSI to send Book of Mormon faith-building information to those who desire to receive *glyph notes*, even though they may feel unable to subscribe. Please continue your support by using the self-addressed envelope, included in every other issue, to add a friend or family member to the mailing list, to invite PSI into your group for classes, to submit comments or suggestions, or to update your subscription.

~ Patricia J. Beebe, Vice President 

ISRAEL TOUR

April / May 2015, 11 days

*"Behold, we go up to Jerusalem, and all things which
are written by the prophets concerning
the Son of Man, shall be accomplished."* ~ Luke 18:31

Make your plans now to join us! Contact Lyle Smith
precolumbiansi@gmail.com or 816 838-5192



Sherrie K. Smith

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