



The Witness

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NEWSLETTER NO. 47

EL MIRADOR — THE LOOKOUT SITE

A BOOK OF MORMON CITY IN MORONI'S LINE OF DEFENSE

By Michael and Julie Gatrost

And now it came to pass that Moroni did commence in digging up heaps of earth round about all the cities throughout all the land which — was possessed by the Nephites."

Thus Moroni did prepare strongholds against the coming of their enemies . . ."

—Alma 22: 1, 6.



**Moroni's
Line
of
Defense?**

edge of the plateau on the north and west. The "earthworks" wall measures over three-fourths of a mile in length and averages 13 feet to 20 feet in height. The ditch located on the outside of the wall is approximately 20 feet wide and 8 feet deep. Along with the wall the ditch was a formidable barrier, and is described by one archaeologist as suggesting "an organizational complexity more reminiscent of standing armies of states than of chiefdom-like militia."

The El Mirador fortifications provide a remarkable similarity with the description of Moroni's defensive preparations recorded in the Book of Mormon:

Now behold, the Lamanites could not get into their forts of security, by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about . . .

—Alma 21: 170

Deep in the subtropical forests of northern Guatemala, a spectacular city is being excavated. Preliminary surveys have indicated that its size and magnitude far exceed any Mayan city located to date.

Known as El Mirador or the "Lookout site," perhaps because it rests upon a large plateau, the city had been largely unexplored until 1979 when a broad based investigation was begun. The current undertakings at El Mirador are in some ways as monumental as the site itself, for as well as being a huge site, El Mirador is also a brutally inaccessible one, lying far from the nearest roads or towns in an uninhabited area. It is largely for this reason that hundreds of structures, as much as 70 percent of the buildings await identification.

This vast city achieved its preeminence in the Late PreClassic period (350 B.C. to A.D. 250), which establishes it as a city during the time period of the Book of Mormon records.

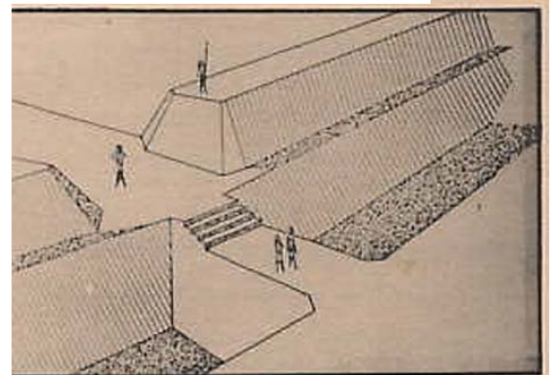
What is strikingly significant is that it is a self-contained city in itself, being bounded on the south and east by a wall and ditch complex and by a steep slope at the

When consideration is given to similar defensive fortifications at Becan and Tikal, two cities less than 70 miles from El Mirador, one can easily visualize the line of defense which could have been established by the Nephite general, and perhaps speculate on whether Moroni himself stood, waiting for the enemy, upon the walls of El Mirador, the "Lookout Site".

References:
Archaeology Vol. 37.5 (1984)



**Artist's
Conception
of
Defense
Fortification**



ISAIAH 29 DEEPS

A MARVELOUS WORK AND A WONDER

By Roy E. Weldon

I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.

—Isaiah 29:26



Roy E. Weldon

This scripture seems to tell us clearly that the marvel and the wonder is to center primarily in the wisdom of the wise and learned coming to naught. It is our purpose to explain the "Deeps" of what is involved in this particular verse of Isaiah 29.

How could the learned Pharisees close their eyes to such a clear picture of their Messiah and so dumbly fulfill the prophecies of their prophets even in minute details? We seek the answer.

Blind Eyes — Spiritual Cataracts

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized.

—Acts 9:17,18

Ye Have Closed Your Eyes

First it appears that ancient Israel as well as the modern Israelis have fulfilled Isaiah 29:10: "For behold, ye have closed your eyes and ye have rejected the prophets."

It is certainly a marvel and a wonder that the Jews closed their eyes to the life story of their hoped for Messiah as pictured in the Testament of their fathers as follows:

Therefore the Lord shall give you a sign; behold a virgin shall conceive and bear a son . . . (Isaiah 7:14)

Bethlehem . . . out of thee, shall he come forth . . . that is to be ruler in Israel. (Micah 5:2)

Preach good tidings . . . bind up the broken-hearted . . . proclaim liberty to the captives, . . . (Isaiah 61:1)

Borne our griefs, . . . carried our sorrows. (Isaiah 53:4)

Thy King cometh unto thee; . . . riding upon an ass, and upon a colt the foal of an ass. (Zechariah 9:9)

Sold for thirty pieces of silver . . . cast it to the potter. (Zechariah 11:12,13)

Despised, and rejected of men; . . . (Isaiah 53:3)

Pierced his hands and feet. (Psalm 22:16)

Part his garments . . . cast lots for his vesture. (Psalm 22:18)

Wounded for our transgressions . . . (Isaiah 53:3)

Poured out his soul to death; . . . numbered with the transgressors . . . made intercession for the transgressors. (Isaiah 53:12)

Gave me vinegar to drink. (Psalm 69:21)

Made his grave with the rich. (Psalm 53:9)

The stone which the builders refused is to become the head of the corner. (Psalm 118:22; Isaiah 28:16)

Satan's Power to Blind

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan. Yea, even the devil, 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.

—Genesis 3:4,5

The Book of Mormon declares,

For there is nothing which is good, save it comes from the Lord; and that which is evil cometh from the devil.
—Omni 1:45

Aztec traditions confirm Omni's words. Dr. Alfonso Caso, dean of Mexican archaeologists, says in *People of the Sun* (p. 14), "The Aztecs say there were two gods, Quetzalcoatl, beneficent God, and the black Tezcatlipoca."

Isaiah warned:

Woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also say, Surely, your turning of things upside down shall be esteemed as the potter's clay. But Behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

—Isaiah 29:27, 28

Who Turned Things Upside Down?

We commence with Isaiah 40:21,22 — a square earth versus a circular earth.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers? that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.
—Isaiah 40:21,22

Tom Paine wrote that “Virgilis (2nd century A.D.) was condemned to be burned for asserting . . . that the earth was a globe and habitable in every part where there was land.” (*The Age of Reason*, p. 58)

Phillip Frank said, “Theologians refused to look through Galileo’s Telescope in the 15th century.” (*Relativity a Richer Truth*, p. 20)

Marcell Wallenstein in an article on Magellan, *Kansas City Star*, July 31, 1962, said, “As late as the last years of the 15th century geographers drew maps showing a flat earth with falling off places at the outer edges of the seas.”

The Refuge of Lies

I have long held Isaiah 28 to be the stage-setting for Isaiah 29.

Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

—Isaiah 28:16, 17

The Book Of Mormon — The Lord’s Strange Act

For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibson, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

—Isaiah 28:21,22



Roy Weldon, C. Ed Miller, and Charles Hield on trail near Palenque in Mexico.

Peter confirmed Isaiah’s statement that there would be mockers; he called them scoffers:

Knowing this first, that in the last days there shall come scoffers, walking after their own lusts. Denying the Lord Jesus Christ, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things must continue as they are. and have continued as they are from the beginning of the creation. For this they willingly are ignorant of, that of old the heavens, and the earth . . . created by the word of God.—1 Peter 3:3-5

It appears that the wisdom of the wise men coming to naught has been a chapter of errors throughout the centuries.

Daniel was evidently putting his prophetic finger squarely on Isaiah’s words that the “wisdom of their wise and learned shall perish,” and the magnitude of the disasters which would follow when he said,

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

—Daniel 12:4

And at that time shall Michael stand up, the great prince of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

—Daniel 12:1

And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

—Daniel 12:9,10

Arthur Oakman, in *The Call of Christ In An Age of Dilemma* (p. 63), warned,

Except the Book of Mormon is used by the church much more than it has been hitherto, unless it becomes an our hands, there can be no vision of Zion.

A statement was made by Israel A. Smith during his presidency, 1946-1958, affirming his belief in the Book of Mormon as authentic history:

There is nothing more basic and fundamental to the Restoration movement than the Book of Mormon. It is the new witness for Christ. The more I study that book and discover added evidence of its divinity, the greater is my love and regard for the inspired record it puts forth.

Book of Mormon Studies, Foreword

YOU ASKED US . . .

Q. In the July 1984 issue of THE WITNESS you answered the question as to why all Jews are Israelites but not all Israelites are Jews. You said when the division of the Israelites took place after Solomon's death, ten tribes seceded, composing the Northern Kingdom. This left Judah along as the Southern Kingdom. Where was the twelfth tribe?

A. The tribe of Levi made the twelfth tribe. Moses led twelve tribes out of Egypt. After the years of wandering, they were led into the promised land of Canaan by Joshua. It was Joshua who apportioned the tribes their inheritances. No land inheritance was given to the tribe of Levi (Joshua 13:14). They were supported by the tithes of the other tribes (Nu. 18:23,24; Deut. 12:18,19; 14:27-29). The Levites were appendages or assistants to the priests of Aaron. Having no land holdings, they were free from political obligations. They were scattered among both the Northern and the Southern Kingdoms.

Levi was the third son of Jacob. When Moses called for those who had chosen for God, all of the sons of Levi came forth (Ex. 32:26). The Levites are "to offer again an offering unto the Lord in righteousness" (Mal. 3:3; III Nephi 11:6; RLDS Church History 1:35).



Have you a question?

WRITE THE EDITORS. We cannot answer each question personally, but will print those which we think would be of most interest to THE WITNESS readers.

LETTERS

It was a thrill to see the new format for the FRAA publication, THE WITNESS. The whole paper was attractive and I was happy to see the Book of Mormon material advertised. The news of Donna Weddle's material for Junior High was new to me and we think we will use it here.

—Oklahoma

This is my first contact with THE WITNESS and I am thrilled with it. I hope to make a greater contribution next time.

—Iowa

I received our copy of THE WITNESS and took it to church with me on Sunday. As our Church School teacher was absent, we used material in THE WITNESS for our Sunday School lesson. Everyone was very interested in the discoveries and testimonies.

—Kansas

Thank you for sending me THE WITNESS. I really enjoy it and would like to have it sent also to my children.

—Colorado

At the time you gave me the last copy of THE WITNESS I had no idea what a wonderful gift I had received. When I turned the pages and discovered the much needed help for me to fulfill my commitment to study, I gave thanks. I'm making a good beginning, following your guidelines. Thank you so much.

—Nova Scotia



Expressions of Junior High Students, East 39th Street Congregation, Independence, Missouri . . .

"WHY THE BOOK OF MORMON IS IMPORTANT TO ME"

The Book of Mormon is important to me because it teaches about the people on the ancient American continent. It teaches about the coming of Jesus to the American continent.

—David Savage

One of the most fascinating archaeological digs, I think was the Book of Mormon. It is the history of the Lamanites and the Nephites. It teaches very good morals and helps one to become closer to God and to have a better understanding of building the Kingdom. It is very important and adds to the Bible and the Doctrine and Covenants. It is very important that we read these three books, and study them so that we can defeat Satan and build God's Kingdom.

—Todd Jones

The Book of Mormon is important to me because it is a book of history of my people and how they lived. It is important to me because I like to read about my ancestors.

—Lori Moore



The Book of Mormon is a history of the peoples of our church. This book means a lot to me because it links ancient world history with our church, providing a more detailed history of the people of the New World and the people of our church.

—Steven Pool



Study Along with Thelona Stevens



*God has commanded,
"Seek learning even by study,
and also by faith."
—Doctrine and Covenants 85:36*

This is another in the series planned to help our readers study selected portions of the Book of Mormon with supporting Bible (Inspired Version) and Doctrine and Covenants references.

A prime objective is to help those who have found it difficult to "settle down" and read the Book of Mormon with a purpose and with joy. We believe this will assist you:

1. To be obedient to the Divine commandment to study.
2. To develop spiritually.
3. To establish regular study habits — each study session, regardless of how brief, preceded by a prayer for understanding and enrichment.
4. To gain new insights and appreciation for God's Word.

The Inner Man

THE BODY OF THE SPIRIT

Both Genesis (6:68) and Ephesians (3:16) mention the "inner man," but it takes Christ's words as recorded in the Book of Mormon for us to comprehend what the "inner man" really is.

When one who is familiar with the Doctrine and Covenants is asked, What is the soul of man? the answer comes promptly, "The spirit and the body is the soul of man" (85:4). Yet when asked for specifics regarding the spirit, the answer is usually not so readily forthcoming, even though the Scriptures tell of both the spiritual creation and the physical creation. The Bible says,

And I, God, said unto mine only Begotten, which was with me in the beginning, Let us make man in our image, after our likeness, and it was so.

—Genesis 1:27

The brother of Jared had such unwavering faith that Christ appeared to him. Christ confirmed to him those words of His Father:

Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image, . . . and man have I created after the body of my spirit.

—Ether 1:80,81

Because of the revelation to the brother of Jared, we know what the spirit of an individual (the inner man) looks like. It looks exactly like the physical body of that person.

A young woman bore this testimony. She lay down one afternoon to rest, and at once she was aware that she was looking at herself lying on her bed. She questioned, How can this be? I am seeing myself! Then she was no longer viewing herself, but she lay there thinking about the strange experience.

Again, the second time, she seemed to be at a height above her body looking down upon herself and she thought How can this be? Here I am and there I am. There are two of me and we look just alike! Suddenly her spirit returned to her body and she lay marveling at the experience.

Then the third time, the same thing occurred, and as her spirit looked upon her body, she was aware of the great lesson taught her — that the physical body on the bed was merely the covering of the body which hovered in space.

The physical body is the part that returns to dust after death, while the body of the spirit is the part which lives on forever. It returns to God to await the resurrection, when the physical body will be brought forth from the grave and reunited with the body of the spirit, to live in the eternal world as an immortal being.

Within the week her three-year old son died, and though her grief was great, she was comforted to know that the spirit which God had taken unto himself would live forever, and that it looked exactly like the little body which had been lowered into the grave.

It is Christ's revealing statement to the brother of Jared which makes us understand that the body of the spirit has the same appearance as the physical body. Here is His statement:

Behold, the body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, . . . will I appear unto my people in the flesh. (Italics added.)

—Ether 1:81

The physical body may have some pronounced imperfections, such as deformities brought about by accident or other causes, but when the body is resurrected, it will be in its perfect form (Alma 8:100; 19:58). The body of the spirit may be vigorous and healthy even when the physical body has undergone some tragedy.

On the other hand, one may have a strong, healthy physical body, but a dwarfed, distorted spirit within. The inner man may be sick.

GOD'S TEMPLES

To care for the physical body, there must be observances of the laws of health. One may choose to increase his physical strength or he may choose to do those things which bring about suffering and early death. The Lord has called the physical body the temple of his Spirit, and he warns,

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God will destroy that temple.

—D.&C. 90:5f

One can entertain evil, ugly thoughts which distort the body of the spirit (the inner man). When one chooses evil, the spirit suffers, becoming sick, even as the physical body under adverse circumstances becomes ill. It is a well established fact that a sick spirit can make the physical body sick.

HEALING THE INNER MAN

A sin-sick individual can be healed by turning to Christ in repentance. Christ invites, "Will ye not return unto me, and repent of your sins and be converted, that I may heal you?" (III Nephi 4:41).

There is a definite connection between adherence to God's laws and the healing of the body of the spirit. Likewise, there is a definite relationship between the healing of the spirit and the physical body. Christ healed the physically ailing when he was on earth, and he also offered the means of eternal healing to the inner man. He still offers to the sick who call on the elders for administration, seeking a physical healing that there is forgiveness of sins (bringing relief to a sin burdened spirit) as well. He says,

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayers of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

—James 5:14,15

Read also Doctrine and Covenants 42:12c-f. Note the connection between healing of the physical body and the spirit of the man afflicted with palsy as recorded in Matthew 9:1-9. Note also the circumstances recounted in the Book of Mormon which caused Christ to say to Enos, "Thy faith hath made thee whole" (Enos 1:1-11).

THE REPENTANT INNER MAN

Christ stipulated his terms for acceptance of the individual who seeks him—repentance. Repentance requires that one turn from the practices which contributed to the illness! How significant are Christ's words to the man afflicted with palsy, "Be of good cheer." If he would turn from sin "Go thy way and sin no more" (Mat. 9:2), he could know happiness which would not be possible if he continued in sin. Alma (19:74) declared a profound truth when he wrote, "Wickedness never was happiness."

BAPTIZING THE INNER MAN

Recall again Christ's words to the Nephites: "Will ye not return [repent and come back to me] and be converted, that I may heal you?" (III Nephi 4:41). Repentance requires the forsaking of sin; conversion means that one adopts Christ's way of life, making covenant with the Father. A prime example of this is Adam.

Adam, who had once walked and talked with God in the Garden of Eden, had sinned and was cast out of the Garden. He suffered God's condemnation and pronouncement of penalty for his sin, but his greatest sorrow was that of being cast out from God's presence (D.&C. 28:11). When Adam understood the plan of repentance for reinstatement into God's presence, he cried out in joyful acceptance (Gen. 6:54, 61-63-67). Then he was baptized:

Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized.

—Gen. 6:67

This, of course, was Adam's baptism of the physical body. But for Adam to be completely baptized, there still had to be the baptism of the body of his spirit, the inner man. This took place when God "quicken" Adam's spirit by "fire and the Holy Ghost." The account reads:

And the Spirit of God descended upon him, and thus he was born of the spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost.

—Gen. 6:68,69

The baptism of the physical body by water comes by one's volition, but the baptism of the inner man is a gift that only God can give. His promise is beautifully and clearly stated in II Nephi 13:16,17:

I know that if ye shall follow the Son with full purpose of heart, . . . with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism; yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; yea, then can ye speak with the tongue of angels and shout praises unto the Holy One of Israel.

One who thus comes to God in the name of Christ must come with "full purpose of heart" (III Nephi 8:65). There can be no halfway measure, no wavering. It is a commitment to the end of one's days (Moroni 6:3). One must accept and follow Christ's example — His way of life, in all things. Otherwise, he remains under the bondage of sin.

The Spirit giveth light to every man that cometh into the world; . . . and everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father; . . . and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; . . . because they come not unto me.

—D.&C. 83:7c-g

King Benjamin's lecture (recorded in Mosiah Chap. 2) deals with remission of sin and how to remain guiltless before God. God warns:

Go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God. . . I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.
—D.&C. 81:2,3

This is confirmed by the statement of Alma, that Christ's mission is to redeem his people — those who believe on his name are assured eternal life, but

The wicked remain as though there had been no redemption made, except it be the loosing of the bands of death.

—Alma 8:96,97

FEEDING THE INNER MAN

Just as the physical body requires food and water, even so the inner man needs nourishment. Christ is the source of spiritual food and drink. See I Corinthians 10:3,4. Christ referred to this when he said to the woman at the well, "Whoso drinketh of the water which I shall give him shall be in a well of water springing up unto eternal life" (John 4:16).

The most essential food and drink required by the body is that which Christ instituted at the last Supper, the bread and the wine which represent the broken body and spilt blood of our Lord. Of the bread he said, "Take, eat; this is in remembrance of my body which I give a ransom for you" (Mat. 26:22); and of the cup he said, "Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name" (verse 24). John recorded these words of Jesus:

I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

—John 6:53

I am the vine, ye are the branches. . . without me ye can do nothing.

—John 15:5

Just as one should study and choose carefully health-giving sources for strength for the physical body, God has admonished his people to study the Scriptures and choose the things which give strength to the spirit. What one entertains in his thoughts definitely influences both his physical and his mental health, "For as he thinketh in his heart, so is he" (Prov. 23:7). God has urged, "Feast upon the words of Christ" (II Nephi 14:4), and he promises,

If ye will press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

—II Nephi 13:30

On the day which Jesus first appeared to the Nephites, he gave them so much instruction that he knew they would not be able to retain it all at once, so he said,

Go ye unto your homes, and ponder upon the things which I have said, and ask the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again.

—III Nephi 8:3

Also, he gave them these specific instructions:

Pray in your families unto the Father, always in my name . . . Ye shall meet together oft . . . I am the light which ye should hold up . . . Come unto me that ye might feel and see . . .

—III Nephi 8:52-56

He added the warning:

Whosoever breaketh this commandment, suffereth himself to be led into temptation.

—III Nephi 8:57

An obvious reason for advocating that his people should "meet together oft" is for group edification. God explained in the Doctrine and Covenants (43:3), "When ye are assembled, ye shall instruct and edify each other." Also, in the Doctrine and Covenants (85:37), God specified how classes should be conducted in order that all might be edified. When studying together prayerfully, guided by His Spirit, the spirit of man is fed and strengthened. When one loses touch with God in group participation, it is more difficult (though not impossible) to feed the inner man. One who is isolated from church or group association can still study prayerfully and learn with God's help, strengthening the spirit within.

SET A GOAL

An active mind is constantly absorbing something. One needs to set a goal for reading and prayerful study, in order regularly to feed the inner being good things. It is easy to slip into time-stealing habits, such as excessive TV watching and other entertainment, and thereby miss the opportunity to arrive at the goal suggested by Alma when he said,

He that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full. And they that harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries.

—Alma 9:18,19

"COME UNTO ME . . ."

A good example of one type of benefit one may receive when he responds to the commandment to "Come unto me that ye may feel and see" is found in Psalm 73. The psalmist was having difficulty sorting out his thinking. He confessed,

My steps had well-nigh slipped. For I was envious . . . when I saw the prosperity of the wicked . . . until I went into the sanctuary of God; then I understood their end.

—Ps. 73:2-17

This revelation to him in God's house brought him to deep repentance over his erroneous thinking.

Each individual is responsible unto God for the manner in which he takes care of his body — not alone the physical "temple," but also the body of the spirit within. Jesus urged,

Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth.

—III Nephi 8:66

Questions

(These questions are to assist you in evaluating your grasp of the scriptural references which you have read.)

1. Describe in your own words what the "body of the spirit is." Support your definition scripturally.
2. How would you answer one who tells you that "God is a spirit; no one can see a spirit; no one has ever seen God"?
Suggested helps:
Genesis 32:30 }
Exodus 33:11 } Same in K.J. Version
Deut. 34:10 }
3. Give a simple explanation as to what happens to the soul of a person at death.
Also, Exodus 33:20; John 1:19; D.&C. 83:3; I Nephi 3:50.
4. How does one feed the body of the spirit?
 - a. What is the best food for the spirit?
 - b. What is unacceptable food for the spirit?
5. What about those who lived before Christ's advent into the world — how were they fed spiritually? Read I Corinthians 10:3,4.
6. Describe Adam's baptism —
 - a. Baptism of the physical body
 - b. Baptism of the body of the spirit
7. Explain:
 - a. How a poorly cared for physical body can affect the body of the spirit.
 - b. How a sin-sick spirit can affect the physical body.
 - c. How these conditions can be corrected. What of administration to the sick for both conditions?
8. Why is conversion a natural outgrowth of repentance and true acceptance of the principles which Jesus taught?



ABOUT THE FOUNDATION.

HISTORY

THE FOUNDATION for Research on Ancient America (FRAA) was begun in 1952, as a research committee on the Book of Mormon, approved by the First Presidency of the RLDS Church. Roy Weldon, of Warrensburg, Missouri, was its first chairman.

Organized in 1966, as a not-for-profit corporation, the Foundation and its members continue to seek to serve the Church by advancing the use of the Book of Mormon through archaeological research, testimonies, articles, and related projects.

OFFICERS:

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