



The Witness

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NEWSLETTER NO. 59

WITH POWER AND GREAT GLORY

by Lyle and Sherrie Smith

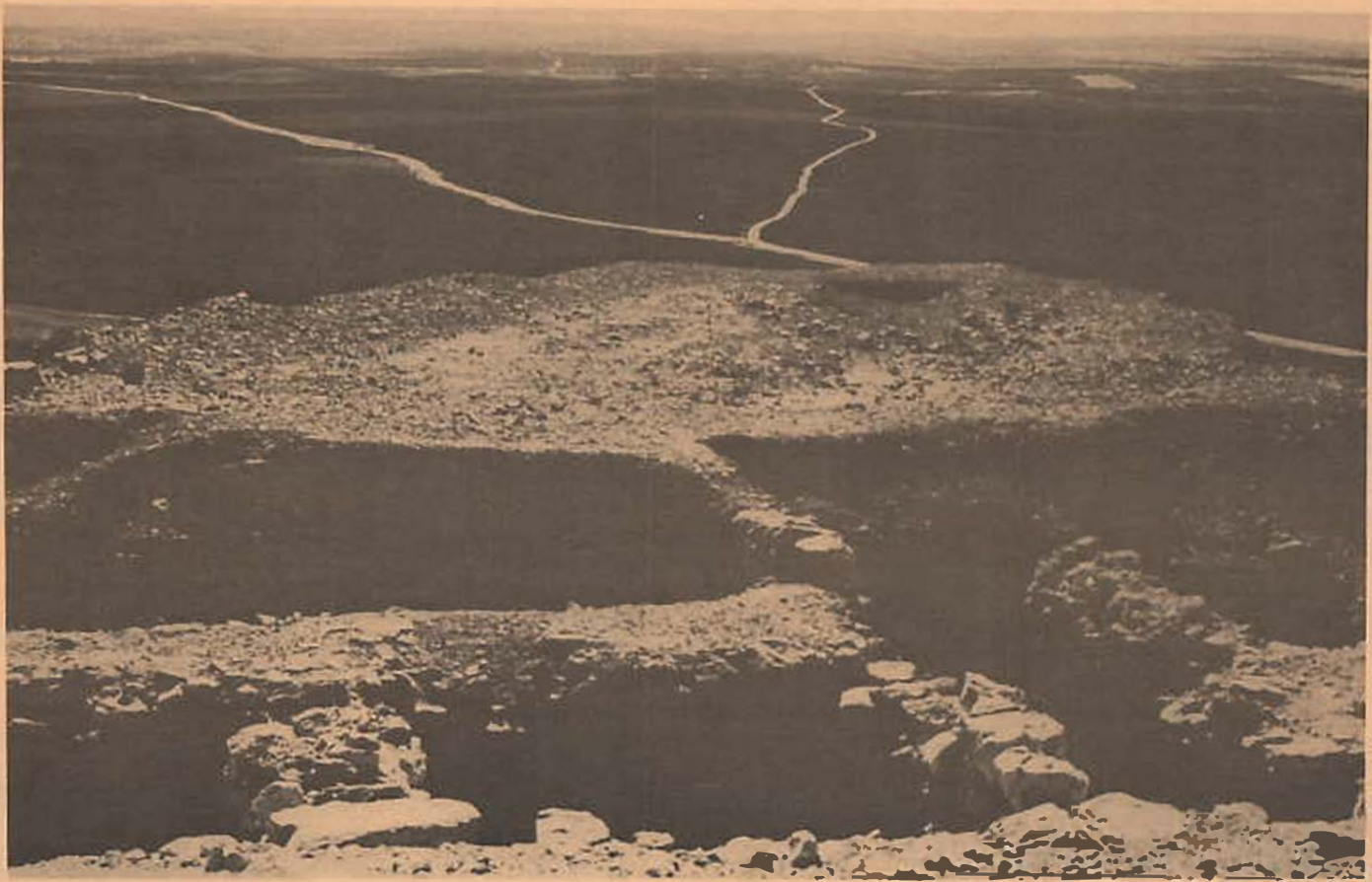


Photo by Bob Lutz

Part of the site of Arad is shown in the foreground. The left road leads to the southern end of the Dead Sea. The road on the right leads to the city of Eilat which is at the mouth of the Gulf of Aqaba.

The March/April 1987 *Biblical Archaeology Review* was a gem of an issue for Book of Mormon believers. Factual jewels sparkled from its pages, giving brilliant testimony that the sacred record is true.

The lead article, and several others, report on the excavations at Arad, an ancient Israelite fortress located in the Negev Desert about forty miles south of Jerusalem. Curiously enough, the archaeologist who was in charge of the dig had a name similar to Moroni - Aharoni.

During the eighteen seasons of excavation, from 1962 to 1984, significant and pertinent discoveries have come to light, including the only Israelite temple other than the one in Jerusalem and - most important for us - an archives containing political, administrative and religious documents in a singular series of inscriptions.

"The Israelite fortress at Arad is unique in the Land of Israel. It's the only site excavated with modern archaeological methods that contains a

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WITH POWER AND GREAT GLORY (continued from page 1)

continuous archaeological record from the period of the Judges (c. 1200 B.C.) to the Babylonian destruction of the First Temple (586 B.C.).” The VI stratum is worthy of particular study because it is contemporary with Lehi and his exodus from Israel. It’s our purpose to share how some of the finds splendidly support the Book of Mormon narrative.

MILITARY COMMANDERS KEPT RECORDS

The account of Laban as a military commander who was in charge of a depository of religious and civil records has been questioned by unbelievers of the Book of Mormon. Records were generally held to be preserved by the temple scribes and prophets.

At the Arad fortress, however, it was found that the commanding officer, named Eliashib and a contemporary of Laban, was the last of many officers who kept and maintained an archive of history and current events. The archaeologists from the dig relate that Eliashib’s office records give “a graphic picture of life in a major Judahite fortress at the end of the monarchy. . . . This archive demonstrates that the maintenance of such an archive was neither extraordinary nor unique. Indeed, writing was common at administrative and military centers in Judah and Israel.” All of the discovered inscriptions have been translated and published by Aharoni. An investigation of these might reveal Laban’s name in correspondence with Eliashib.

This knowledge that other military leaders in Judah kept histories at the time of Lehi gives credence to the story of Laban and the brass plates.

HEBREW-SPEAKING SCRIBES WRITE RECORDS IN EGYPTIAN

Nephi begins his story in the Book of Mormon with the observation, “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) While we know that the Book of Mormon record keepers wrote in reformed Egyptian (Mormon 4:98,99; 1 Nephi 1:1), we have not been aware of direct archaeological evidence that verifies native Hebrew speakers of the period of Lehi used Egyptian as a written language.

In the Arad excavations, “an ostrakon [inscriptions written for the most part with ink on potsherds] was found written entirely in Egyptian hieratic (cursive) script.” A similar ostrakon in Egyptian hieratic was uncovered at another contemporaneous Judahite fort at Kadesh-Barnea, which contains a Hebrew word, showing “that the Arad ostrakon, like the one at Kadesh-Barnea, was written by a Hebrew-speaking scribe. Indeed,

Egyptian symbols for numerals and measures, as well as for commodities, are found in Hebrew inscriptions not only from the southern kingdom of Judah but even from the northern kingdom of Israel.”

Once again, new evidence from Lehi’s homeland supports Nephi’s statement that the record was kept in the “learning of the Jews and the language of the Egyptians.” How did Joseph Smith know this in 1829?

STANDARD OPENING FOR HEBREW-WRITING “AND NOW”

A third major correlation with the Book of Mormon requirements in this BAR issue is the language deciphered from the potsherds. Anson F. Rainey, author of the article “The Saga of Eliashib,” includes the translation of portions of several ostraca. One of these reads: “To Eliashib: And now [the standard opening], give the Kittiyim three baths of wine, and write the name of the day.”

Our attention is immediately drawn to the word “and.” Roy Weldon first delineated the Hebraic use of “and” in *Book of Mormon Deeps*, Vol. 3, pp. 257-259. Angela Crowell further illuminated our understanding of Hebrew language structure employed in the Book of Mormon with her contribution in the *Zarahemla Record*, issues 17 & 18, 32 & 33, and 34.

To begin a sentence in English with the word “and” is not good grammar, but according to Weldon and Crowell, perfectly correct Hebrew. According to Nephi’s statement in 1 Nephi 1:1, Hebraic language patterns should be in the Book of Mormon. Look at the verses relating Lehi’s and Nephi’s visions in the first book of Nephi. Almost every one starts with “and.” The Book of Mormon is full of many more examples.

A closer scrutiny of the quote from the Arad site reveals this group of words: “And now [standard opening].” What the author/archaeologist is telling us is that the words “And now” is the usual way to commence a written communication.

Research on this phrase used as an opening in the Book of Mormon disclosed a definite pattern, and generated an electrifying confirming spirit of the Book of Mormon’s authenticity. Sixty-one of the total 113 chapters in the Book of Mormon begin with “And now.” Most of the remainder begin with “Now.”

Another factor emerged while searching the Book of Mormon for this pattern. A person’s name or reference to a people usually follow “And now.”

“And now I, Nephi, . . .”
“And now I, Mormon . . .”
“And now I, Moroni . . .”



Photo taken early in the excavation of Arad (1972) showing the starkness of the Negev Desert area.

Further study may uncover similar uses in ancient Hebrew.

Not all, though, 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

And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel.

—1 Nephi 7:46

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them.

—Helaman 2:12

Many of the verses in the Book of Mormon beginning with "And now" continue with the well-known verbiage, "it came to pass." Much has been written about these words in recent months, providing us with knowledge that it is good Hebrew language form.⁵

Of course for Book of Mormon believers, it is thrilling to know that the Maya glyphs carved on stone in Mesoamerica also use "And it came to

pass." David Stuart, noted Maya linguist, first verbalized this translation in 1984.⁶

Consequently, we find Hebrew language patterns in the Book of Mormon translated in 1829 in upstate New York; on Maya stone glyphs in Mesoamerica in A.D. 400; and in records at a fortress within a short distance of Lehi's home near Jerusalem at 600 B.C.

L'MELEK ("BELONGING TO THE KING")

The site of Arad received more attention archaeologically than most sites. By this we mean that the entire site was explored - not just a segment. Because of the completeness of the work, an excavated water channel and cistern revealed a "most interesting sherd. . . one of a type archaeologists call L'Melek handles because they all bear an inscription saying L'Melek ("belonging to the king") of some place. . . The handles are known to date to the eighth century B.C."

Recognizing that the Hebrew language of 600 B.C. did not have signs for vowels, the word Melek of the inscription L'Melek, is the same as Mulek, son of a king in the Book of Mormon. How wonderful that Joseph Smith in 1829 translated Mulek in the Book of Mormon as a name for a son of a king.

Furthermore, one of the emblem glyphs found in the ruined city of Yaxchilan in Mesoamerica has been translated Muluc.⁸ The Book of Mormon tells us that the people named their cities after the leader who first settled them (Alma 6:8; Helaman 2:129). The first leader in the city of Zarahemla, which is noted so many times in the Book of Mormon, would have been Mulek, son of Zedekiah.

Archaeology again provides another brick on the foundation of witnesses that the Book of Mormon is what it claims to be - an inspired record of three groups of people who migrated from the Middle East to a promised land.

TEMPLE TO YAHWEH FOUND OUTSIDE OF JERUSALEM

In addition to the archive, an unexpected building was unearthed in the fortress at Arad. It "was a unique Israelite temple dedicated to Yahweh - the only temple dedicated to the Hebrew God ever found in an archaeological excavation."⁹

Nephi indicates that shortly after their arrival in the promised land, he and his people built a temple to God similar to Solomon's. (II Nephi 4:22) Biblical history and archaeology say that Solomon's temple was destroyed at 586 B.C., a few years after Lehi left Jerusalem. Until now, however, we've never had any archaeological evidence that the Israelite people

erected temples to Yahweh other than the one in Jerusalem. When Nephi directed the building of the temple in the promised land, he was following the custom of other Israelites who also built temples away from Jerusalem.

These conclusions demonstrate that finds of archaeology can strengthen our faith in the Book of Mormon - its culture, history and linguistics.

As the mountain of evidence grows higher and higher, we should be aware that the Lord is witnessing to us with power and great glory that the record contained in the Book of Mormon is true.

Footnotes:

1. Marian Aharoni, Ze'ev Herzog, and Anson F. Rainey, "Arad," *Biblical Archaeology Review*, (March/April 1987), p. 16.
2. Anson F. Rainey, "The Saga of Eliashib," *Biblical Archaeology Review*, (March/April 1987), p. 38.
3. *Ibid.*, p. 37.
4. *Ibid.*
5. Brenda and Linda Trimble, "And It Came To Pass," *The Witness*, #54, #58, (July, 1986, 1987), p. 1., p. 1.
6. Linda Schele, *Notebook for the Maya Hieroglyphic Writing Workshop*, at Texas, March 9 & 10, 1985, pp. 96-991.
7. Ruth Amirin, "The Well at Arad," *Biblical Archaeology Review*, (March/April 1987), p. 40.
8. Neil Simmons and Ray Treat, "Maya Hieroglyphs," *Zarahemla Record*, Issue 19, 20, 21, (Winter/Spring/Summer 1983), p. 39-40.
9. Aharoni, p. 28.



Prepare the Way of the Lord: A Testimony

by Susan Farrar

I would like to share an experience which hopefully might lend support and help to others.

My life had been changing tremendously. All in a matter of a month, I had been married, changed jobs and moved from Independence, Missouri to Tennessee. I was not a regular churchgoer, but I had never denied any of the basic beliefs of the Restoration or of Christ's gospel.

I had dwindled somewhat in my sense of responsibility to God and to the covenant I had made with him long ago when I was eight years old. My life revolved around me! My new husband, my new job, my new house, etc. I became about as far removed physically and mentally from the doctrine or active work with the gospel as possible.

One Saturday morning, about 6:30 A.M., I awoke and decided to go into the kitchen to get a glass of ice water. I went to the cabinet, took a glass and started toward the refrigerator to get ice. I heard a commanding, yet very soft masculine voice say, "Prepare the way of the Lord." I sat down at the table quickly, because I was astounded and unable to

think. As soon as I had regained my wits, I heard the voice again say, "Prepare the way of the Lord."

I immediately got out my Inspired Version and looked up every verse I could find that referred to preparation of the final coming of the Lord. Since then I have studied a lot more than just that subject! I have been given a burning desire within me to learn and understand as much as I possibly can each day. Although this experience was almost two years ago, I remember it as clearly as if it were yesterday.

As my testimony grows stronger, I know that through faith and belief in the Lord Jesus Christ that if I humbly continue to seek his way, I will never be lost from him again. I also know for certain that he is constantly calling for his lost sheep to return to the fold. We must listen and heed that call.

Our Father loves his saints very dearly and he is upset when we are sorrowful. Now is the time for us to join together in faith and prepare for our Lord's coming, so that we will not have to be ashamed of our spiritual state when that great day arrives.



YAXCHILÁN HOLDS MANY SECRETS



—Photo by Frank Evan Frye

Aerial view of Yaxchilán in Chiapas, Mexico. It is located on the Usumacinta River which some think is the River Sidon. The river is between Mexico and Guatemala and nearly surrounds the ancient city. The entire area is filled with ruins beneath the trees. Access is by plane or boat.



—Photo by Frank Evan Frye

The King's Palace at Yaxchilán is atop a hill near the main clearing which has been made near the Usumacinta River. Some Book of Mormon scholars believe that Yaxchilán is the site of ancient Zarahemla.

TANTALIZING GLIMPSES – FAINT WHISPERS THE GREAT BREAK UP – PART FOUR

by Roy Weldon

Christianity's breakthrough into public recognition and freedom from persecution and stigma took three full centuries of early church preaching, teaching and martyrdom before Constantine in A.D. 337 made Christian worship lawful. The simple crucial fact now is that we do not have much time.

WE ARE THE LAST GENERATION

Luke informs us:

And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

—Luke 21:23

Jeremiah writes of the restoration of the Jews:

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return...

—Jeremiah 30:10

And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord.

And ye shall be my people, and I will be your God.

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.

—Jeremiah 30:21-24

TIME IS RUNNING OUT

As of June 13, 1967 both the above prophecies have been fulfilled. Jerusalem is no longer trodden down of the Gentiles and the governor (mayor) of Jerusalem "shall proceed from the midst of them."

Now comes the countdown. After listing dire troubles following the end of the times of the Gentiles Jesus says:



Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled.

—Luke 21:32

The "all" to be fulfilled includes "Look up and lift up your heads, for the day of your redemption draweth nigh" (Luke 21:27).

This writer does not pretend to know how long a biblical generation is but it appears as of the liberation of Jerusalem by the Israelis in 1967, we are not eighteen years into the last generation. It now appears that imminently ahead of us now and beckoning us on are Bible prophecies involving both a great breakthrough as per part three of this series, and a great break up. It seems evident that the great break up — "end of the time of the Gentiles," fall of Babylon — will precede or involve the great breakthrough (Isaiah 2:2-4).

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and

consume all these kingdoms, and it shall stand for ever.

—Daniel 2:44

THE IDENTITY OF THE STONE

And he beheld them, and said, What is this then which is written, The stone which the builders rejected, the same is become the head of the corner?

Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder.

And the chief priests, and the scribes, the same hour, sought to lay hands on him; but they feared the people; for they perceived that he had spoken this parable against them.

Luke 20:17-19

The trail of the Messiah down through the Old Testament is far more than glimpses and faint whispers — it is clear-cut, out in the open biography in photographic detail from “born of a virgin” to “Thou wilt not . . . suffer thine Holy One to see corruption” (Psalm 16:10).

It seems clear that the stone which the Pharisee builders rejected was their Messiah, the Rock of Ages. Likewise it appears apropos to proceed further: In the latter days, the stone cut out of the mountain smote the image seen by King Nebuchadnezzar in a dream and reduced it like chaff of the summer threshing floors. The wind carried it away. The stone that smote the image became a great mountain and filled the whole earth (Daniel 2).

The above scriptures appear to involve a great break up followed by a great breakthrough when all the isms and ologies of men give way to the declaration of Jesus, “Every plant which my heavenly Father hath not planted, shall be rooted up” (Matthew 15:12).

The Bible prophets present a formidable array of earth-shaking events on two fronts — a powerful movement of divine origin bringing to pass both the end of systems of men and establishing in the stead thereof a kingdom of God world order. Involved in all this is the predicted end of the time of the Gentiles and the Fall of Babylon. Two angels are involved in Revelations 14:7,8.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

—Revelation 14:7-8

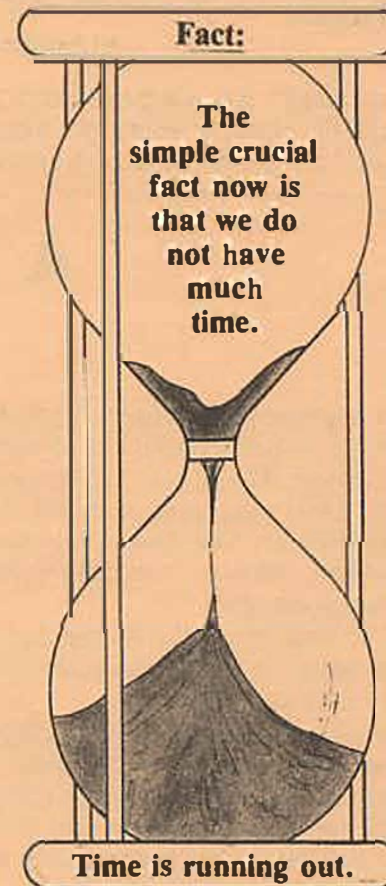
The first angel has been interpreted to apply to Joseph Smith and the Restoration movement. The second angel’s declaration, “Babylon is fallen,” appears yet future. Pictured in graphic detail in Revelation’s eighteenth chapter is a detailed, pictographic description of the break up of the world’s capitalistic system — in one day! The imminence of such an event is now of worldwide concern.

The twenty-ninth chapter of Isaiah has long been interpreted as applying to the Book of Mormon, a record which whispers out of the ground. I have long regarded Isaiah 28 as 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 cornerstone, a sure foundation; he that believeth shall not make baste.

Judgment also will I lay to the line, and righteousness to the plummet; and the bail shall sweep away the refuge of lies, and the waters shall overflow the biding place.

—Isaiah 28:16-17



(Part four will be continued in the next issue of *The Witness*)



EPANALEPSIS IN THE BOOK OF MORMON

A Review by Brenda Trimble

In the midst of discoveries out of research of the Book of Mormon is that of the use of literary forms and devices. The use of one such device, epanalepsis, has been researched by Larry G. Childs. The following is a synopsis of his article "Epanalepsis in the Book of Mormon."

Epanalepsis is the repetition of a word or words in the course of a lengthy sentence to help bring the reader back to the original idea. The writer begins with the main idea, then strays by adding in other material such as background or supplementary information to the main idea. He then resumes by repeating a word or words from the original sentence which clearly expresses the main idea. An example of this is:

"Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel."

—III Nephi 9:47-49

Although epanalepsis was a device used by several of the writers of the Book of Mormon, Mormon was the one who used it most frequently. It can be found

in the form of either narration or discourse, though it was used primarily in narration. This fact would seem reasonable since Mormon used this device the most, and almost all of his writing is in narration.

As for the reason for epanalepsis being used in the Book of Mormon, we can only speculate. Perhaps it was due to the absence of punctuation in the record. Prior to the first printing of the Book of Mormon, the manuscript had no punctuation. Without it, epanalepsis would be helpful in keeping ideas within a lengthy sentence together.

Another possibility is "because the Book of Mormon was engraved on metal plates, the engravers did not have the option of erasing what they had written in order to better organize their thoughts. Epanalepsis may have been the best means they had to return to their original train of thought."¹

The reason for the use of epanalepsis in the Book of Mormon is unknown, yet it does stand as another example of an ancient literary device which is to be found in the record.

1. Larry G. Childs, "Epanalepsis in the Book of Mormon," F.A.R.M.S., Foundation for Ancient Research and Mormon Studies, (Provo, Utah, 1986), Preliminary Report, p. 9.



A TESTIMONY

by Louise Littrick

I received a copy of *The Witness* April, 1986. I read it from cover to cover and it was chuck full of valuable information. Thank you for sending it to me. It made my heart glad to receive such a pleasant surprise as *The Witness*. May God richly bless you for your dedication and love in helping to bring forth his righteous kingdom.

You might be able to use the following testimony which has been bright in my memory since it was shared with me fifty years ago.

The high priest who related this experience lived with his mother on a farm in West Virginia. One very cold, snowy, winter evening as his mother was about to set the table for supper he said to her, "Mother, you had better set another place tonight."

She replied, "On a stormy night such as this, surely no one will venture out to go visiting!" But she set the table for three. As they sat down there was a knock at the door. The son opened it and a stranger stood there covered with snow. After shaking off the snow, he entered the house and was

delighted to be invited to sit down to a delicious home cooked meal. They enjoyed the food and the conversation. The mother was puzzled because the two men talked as though they had known each other all their lives. They talked mostly about the gospel. Before the mother retired she told her son that the guest room was prepared and to invite the stranger to spend the night. This he did, but the men talked late into the night.

In the morning after breakfast, the stranger got ready to depart in spite of the heavy snow which had fallen during the night. After he had left, the son wondered whether he went up the road or down the road. One could see a great distance either way, so he opened the door to see which way the footprints led. He could not see the stranger, and there were no footprints on the porch or in the road.

The stranger had not revealed his identity but the son had the gift of discernment and believed that they had been visited by John the Beloved.





The **Junior Witness**

OCTOBER, 1987

ISSUE 4

Lehi's Dream

by **Alicia Sindt**

Sometimes when we read the Scriptures, the words sound foreign. Sentences begin with "And it came to pass" and words are used differently than what we are used to reading. Because of this many people let their Scriptures gather dust. If we just pick them up and turn to the right story something wonderful can happen. Those foreign sounding sentences can come together to make a picture or present an idea or truth. Sometimes when I read a Book of Mormon story, it is like I can really see the people, and watch what is happening. One story that you can truly *see* is about the rod of iron.

Lehi had a dream when he and his family were in the wilderness. This dream is so vivid it is easy to imagine how everything must have looked. The story, Lehi's Dream, is taken right from the Book of Mormon. If you would like, you can read it directly from the book. It is found in 1 Nephi 2:41-84.

After you read this story you may wonder, what did that mean? Nephi wondered the same thing. He asked God to let him see what his father had seen and to give Nephi the interpretation of that dream. To help you to decipher or to better understand the meaning we are including what some of the things in the dream symbolized.

The tree — the love of God (1 Nephi 3:64).

The rod of iron — the word of God

(1 Nephi 3:68).

The river — the depths of hell

(1 Nephi 3:124).

Mists of darkness — the temptations of the devil (1 Nephi 3:125).

The large and spacious building — vain imaginations, pride of the children of men (1 Nephi 3:126).

Seed — in this story seed means a person's descendants.

"And it came to pass that while my father tarried in the wilderness he spake unto us, saying, Behold I have dreamed a dream; or in other words I have seen a vision. And behold, because of the thing which I have seen, I have reason to rejoice in the Lord because of Nephi, and also of Sam; for I have reason to suppose that they, and

also many of their seed, will be saved. But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream a dark and dreary wilderness.

"And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me. And it came to pass that he spake unto me, and bade me follow him. And it came to pass that as I followed him, I beheld myself that I was in a dark and dreary waste. And after I had traveled for the space of many hours in darkness I began to pray unto the Lord, that he would have mercy on me according to the multitude of his tender mercies.

"And it came to pass after I had prayed unto the Lord, I beheld a large and spacious field. And it came to pass that I beheld a tree, whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof, it filled my soul with exceeding great joy; Wherefore I began to be desirous that my family should partake of it also; for I knew that it was desirable about all other fruit.

"And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit. And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go. And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me and partake of the fruit, which was desirable above all other fruit. And it came to pass that they did come unto me, and partake of the fruit also.

"And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them. And it came to pass that I saw them, but they would not come unto me, and partake of the fruit.

(continued on page 2)

LEHI'S DREAM (continued from page 1)

"And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood. And it came to pass that they did come forth and commence in the path which led to the tree.

"And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost. And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

"And I also cast my eyes round about, and beheld on the other side of the river of water a great and spacious building; and it stood as it were in the air, high above the

earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at, and were partaking of the fruit. And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

"And now, I, Nephi, do not speak all the words of my father. But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.

"And he also saw other multitudes feeling their way towards that great and spacious building. And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me, and those that were partaking of the fruit also; but we heeded them not.

"These are the words of my father: For as many as heeded them, had fallen away."

IRON ROD

Music and words by
Chari Bendorf

♩ = 80

Hold on to the i-ron rod, Hold on to the i-ron rod. Hold
on to the i - ron rod, for that's the word of God.
The rod, it is the word of God. The tree, it rep - re -
sents God's love. If you'll just cling tight - ly
to that rod, it will lead you to the tree and the fruit there - of.

Permission has been granted to print the above song from *Children's Songs of Joy No. 1* which is published by Creative Music Association, Inc., 1805 Bassman Road, Jefferson City, MO 65101. The book is available at School of Saints.

WATCH FOR NEW PUBLICATIONS ON BOOK OF MORMON DAY, OCTOBER 3

The People of Ammon by Jay Davis
24 full color pictures with story
For very young children
Video tape available

Lehi Obeys God's Commands by Debbie Taylor
32 full color pictures with story
For children approximately 6 to 12
Video tape available

Book of Mormon Monologues by Pat Lowman
Fifteen monologues
Excellent for use in youth meetings, campfires, women's meetings, pre-worship

The Book of Remembrance, The Brass Plates, and the Inspired Version
by Thelona Stevens
Documented, concise and valuable information
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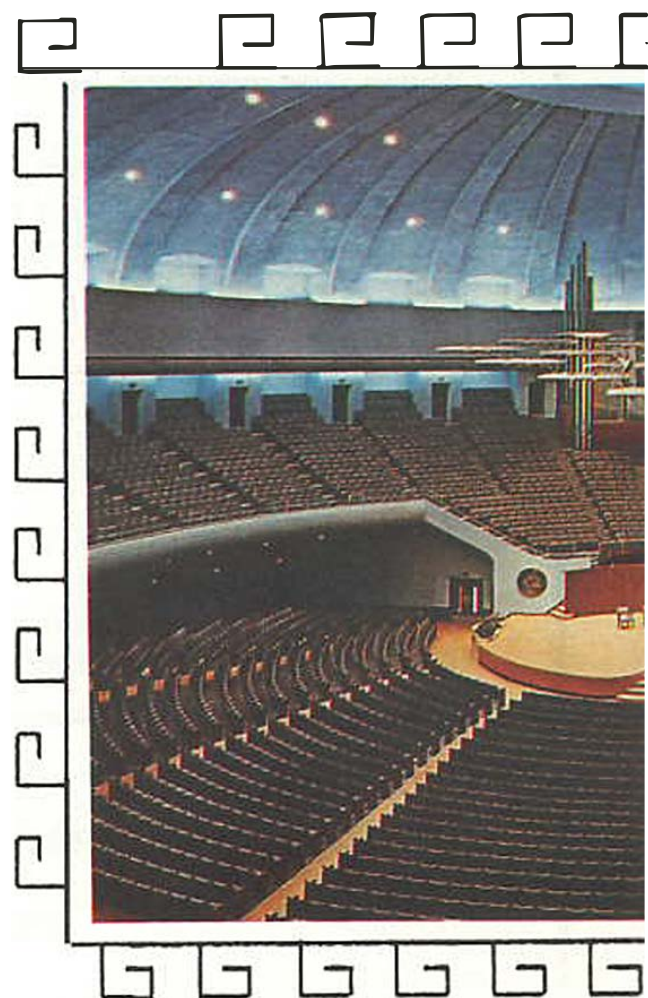
"The Book of Mormon is Fulfilling Prophecy"
—Henry Schaefer, patriarch

"Testimonies of Christ from the Book
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—Delbert Smith, seventy

"The Long Road Back - to Where?"
—Little Pigeon, author

"Digging into the Book of Mormon:
Archaeology and other Treasures"
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There will be several dramatic presentations, including an evening drama with a Book of Mormon setting written by Dr. Wallace Shute, and directed by Theo Boyd.



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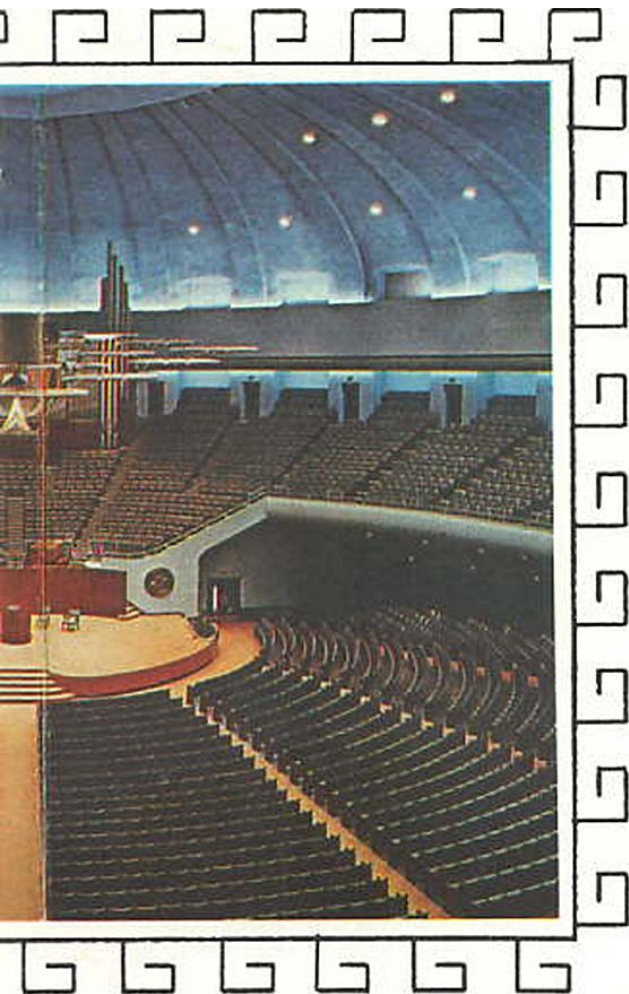
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Slides

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Testim

ANNUAL THE BOOK OF MORMON CONFERENCE



3, 1987
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People are being encouraged to order their tickets
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the conference.** These reservations will be firm.
Only 600 tickets can be sold for this sit down
luncheon.

— PROGRAM —

8:00-8:45 REGISTRATION (FREE)
8:45-4:40 VARIED PRESENTATIONS
CONCERNING BOOK OF MORMON
7:30 BOOK OF MORMON DRAMA

LETTERS

I am so very grateful for the study articles in *The Witness* concerning "The House of Jacob" and "Lineage and Leadership." We need these so badly!

I see in these two studies the lineage brought down to our time and people through Joseph Smith. However, I do not believe the average church member or member of our culture has studied the movements of people to realize that many of the Anglo-Saxons, the northern and western peoples of the European areas, are biologically derived from the scattered "lost ten tribes."

A study of fulfilled or partially fulfilled prophecy of these peoples either in Europe, United States, Canada, Australia and kindred peoples, wherever, is a startlingly refreshing boost to faith and commitment. Perhaps if this were more widely known and understood the drive and commitment of the people would be undergirded toward the call and responsibility of this Israelite people to rise up to the Zionite requirements of this age. Keep up the good work. Hope *The Witness* is widely distributed!

—Nebraska

I want especially to tell you how much joy and peace of mind your publications have brought to me.

—Tennessee

The children's section is really wonderful. Not only do my two children like it, I like to keep it for a Church School lesson extra. Keep up the good work. May God bless and guide your staff.

—Washington

God's spirit was abundant at the 1986 Book of Mormon Day. I appreciate all the time that went into preparing that day. I have really enjoyed *The Witness*. Thank you for your efforts.

—Missouri

I have read and re-read the study article on "The Lord's Supper" and have received light on the significance of this ordinance. We believe wholeheartedly in the Book of Mormon and the prophet, Joseph Smith. May God bless you in your work and studies of the truthfulness of the Book of Mormon.

—Iowa

The contents of *The Witness* reminds us of the many things the Scriptures tell us have been, and will continue to be. I am grateful for an unchangeable God in a world that is constantly changing, and for the Scriptures that are available to keep us on the straight and narrow path.

—Alabama

God's richest blessing to all of you. We truly appreciate your ministry.

—Oklahoma

I relive those four days in Independence over and over (Book of Mormon Conference). I was never happier in my life. Now I can see "why Zion"!

—Canada

There are no words to describe how wonderful I think *The Witness* is. I plan to share my copy with my daughter.

—Kansas

We enjoy *The Witness* very much. Thank you for the "good news."

—California

My wife and I attended the second annual Book of Mormon Day and it was outstanding. We are looking forward to coming again this year. We gave our free copy of the book of Mormon to a young couple who have expressed interest in learning more about the church and in studying the Book of Mormon.

—Missouri

Keep up the standard of freedom and liberty to believe the truth of the Book of Mormon, its origin, and in Joseph Smith Jr.

—Washington

I look forward to each issue.

—Oregon

I am purely delighted with *The Witness*. Most of the names associated in the editing are familiar to me. I am a firm believer in the Restoration Gospel and study the three books daily.

—Michigan

I recently saw a Christmas card with a Book of Mormon scripture and a scene from Nauvoo. I am hoping I could order some for next Christmas. Please send me an order blank.

—Nebraska

I am giving my children's insert to a little boy who was baptized at Christmas time.

—Texas

I am very interested in the Book of Mormon and the relationship with the findings in Central America. I have always dreamed of going there. Through *The Witness* I am seeing it. Thank you for being there.

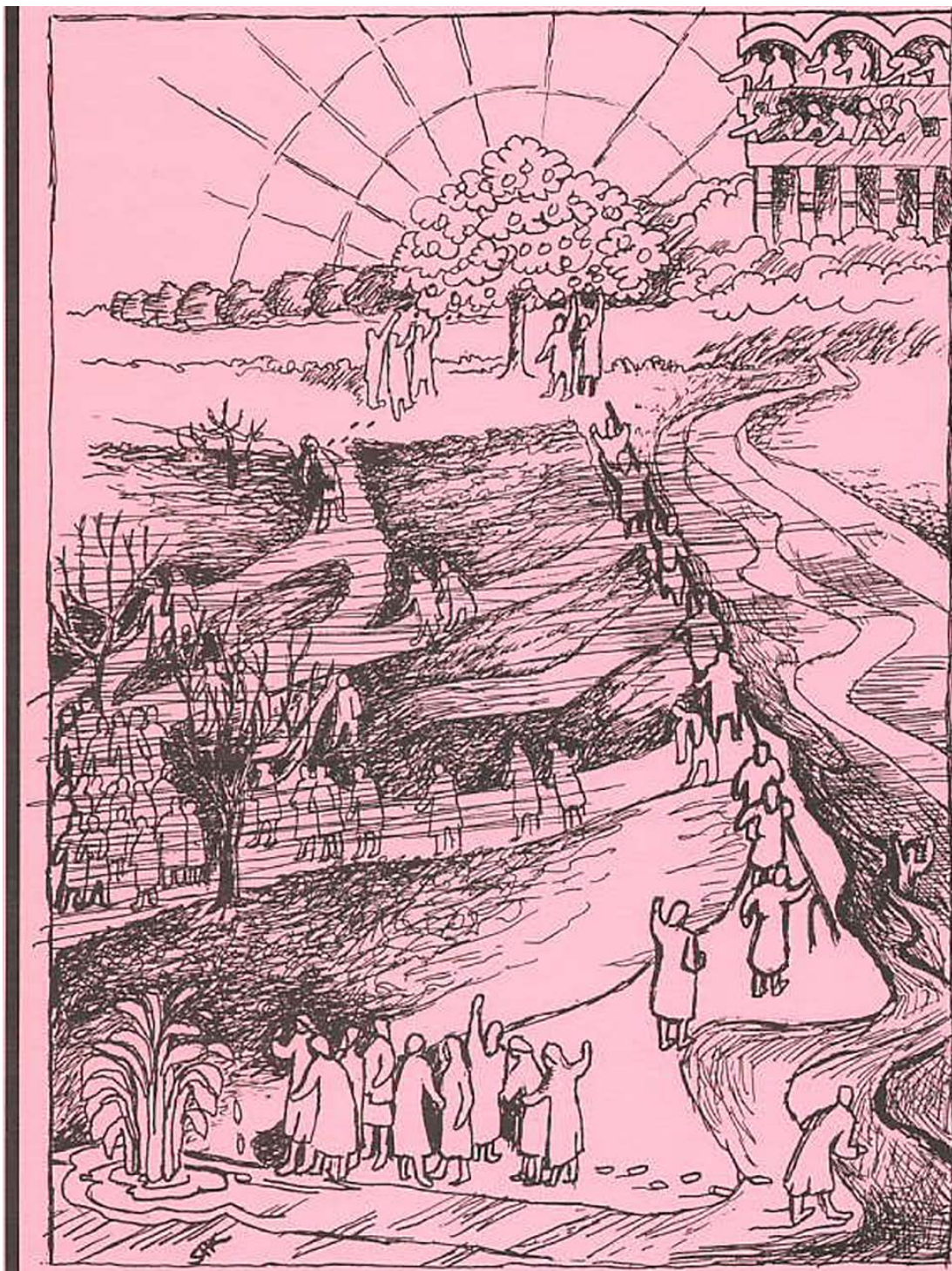
—Ohio

I want to express my thanks for sending me your magazine. I am very excited about your work and share it with others. May God bless you abundantly.

—Australia

Thank you for all the work you do and your dedication to helping us all.

—Oregon



This picture shows some things Lehi saw in his dream or vision. See if you can find the rod of iron, the tree of life, the fountain of water, the great and spacious building, the filthy river, the people scoffing, the narrow path, the people who followed and held fast to the rod of iron, the people who wandered off into other paths, the mists of darkness, the fruit of the tree.

SCRAMBLED WORDS

Scrambled Words—each of these spell a word in the Rod of Iron story. Try to discover them.

example – evirr = river
 diubgnil = _____
 nrio = _____
 odr = _____
 timss = _____
 ssdaekrn = _____

reet = _____
 efil = _____
 tiurf = _____
 ehLi = _____
 ratakep = _____
 ranrow thap = _____

THE MAN WHO LISTENED TO GOD

I Nephi 1:1-34

by Denise Slusher

Twenty-five hundred years ago,
A man named Lehi dwell
Within a city very large—
A spacious home he felt.

This Lehi was a goodly man.
He did as he thought right.
He truly knew the Scriptures well;
Sought God with all his might.

Jerusalem was Lehi's home.
'Twas there the prophets told:
From city walls we call to you
To God's word we must hold!

The prophets said that God would bless
Those folk that followed him.
Yet if they would not hear the Lord
Their future would be grim.

It came to pass that Lehi prayed.
Oh Lord, what can we do?
When fire dwell upon the rock,
His life was lit anew.

Returning home that very night
A vision bright he dreamed.
He saw our God upon a throne
With angels thronged it seemed.

He saw the Lord descending out,
His luster like the sun.
The twelve who followed Christ went forth
Upon the earth, each one.

Before him stood an angel bright
And handed him a book,
The words were great and marvelous;
With joy did Lehi look.

That very night while Lehi watched
God showed him mighty things:
The city's sad destruction came;
The people slave to kings.

The sight was something wonderful.
His heart sang filled with love.
My Lord's great goodness and his grace
Shone as the sun above.

I knew He would not suffer those
That love and then obey
To perish with the wicked ones;
Who choose to go astray.

When Lehi went to preach to all
Of everything he'd seen,
The people did not accept him;
Their treatment cruel, mean.

But Lehi testified to them
Concerning many things.
The angry people heard him speak
And threw big stones with slings.

The wicked ones did not believe,
The things that they had heard,
Could bring them everlasting life,
If they would love God's word.

They would not listen to this man.
And as with prophets old
They sought to take away his life.
Their hearts were hard and cold.

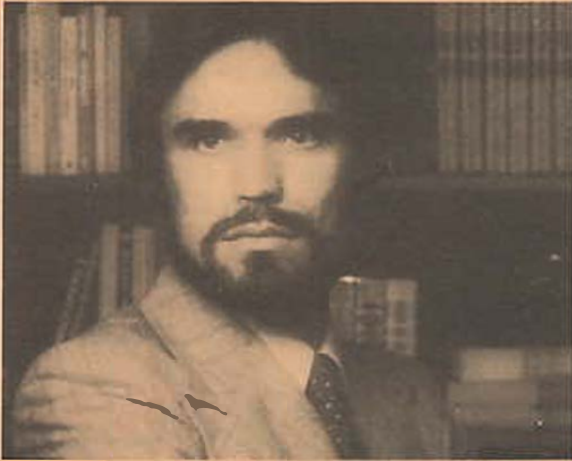
A dream from God was given him.
The Lord told Lehi go
Away with family and tents;
Do leave this fearful foe.

He took no gold or precious things.
The Lord forbid him to,
For Lehi and his family
Would start their life anew.

Provisions only Lehi took
Off to the Red Sea shore.
He left his silver and his house.
He loved his God much more.

The travel in the wilderness
Taught Lehi's good, stout heart!
The need to offer God much praise.
He always does His part.

WANDERING MINDS AND THE STUDY OF MIGRATION



Thoric N. Cederstrom

A Review of Migrations in Prehistory: Inferring Population Movement from Cultural Remains by Irving Rouse, New Haven: Yale University Press, 1986.

Why people move has interested scientists and lay people alike and has resulted in a multitude of competing and conflicting theories. Regardless of the causes, the migration of individuals and groups is commonplace throughout history. The Bible overflows with accounts of the Hebrew people leaving one location for another. Legends from a multitude of societies retell the difficulties the ancestors faced in arriving at their current home. Likewise, the Book of Mormon rivals any source in the magnitude of its exodus stories of leaving the homeland for the promised land.

This fascinating topic of population movement has attracted a lot of attention from students of history and has produced numerous treatises, ranging from the very disciplined scientific studies based on detailed analysis of data, to fanciful speculations based on virtually nothing at all. Irving Rouse, the noted archaeologist from Yale University, presents in his new book a coherent and stringent framework for evaluating migration in the past. As Rouse notes, "The purpose of this book is to explain the methodology and illustrate the results of research on prehistoric migrations" (1986:xi). The book is quite successful in all respects.

In Chapter One, Rouse very clearly defines the terminology used throughout the book. He presents the methodology of hypothesis formulation and testing, and he cogently stresses the need for an interrelated approach to the study of migration that

utilizes data from archaeology, physical anthropology and linguistics. Chapters Two through Five are case studies that provide examples of Rouse's methodology. The studies range from the Polynesians to Tainos. In all cases, the analysis of data is rigorous and complete. The conclusions are tightly knit and based entirely on the contextual data; something that very often is missing in popular accounts of migration.

Finally in Chapter Six, Rouse presents some general conclusions. He strongly emphasizes the need for careful evaluation of archaeological data gathered in its original context. Many lay studies fail to realize the importance of archaeological context and base their interpretations on data of dubious origin. Such speculative reconstructions are very weak at best. As the author points out in reference to Barry Fell's popular works (1976, 1978),

They draw conclusions from artifacts whose context is not known, either because these artifacts were found in isolation or because their finders took them from the ground without recording their relationship to the other parts of their assemblages. Such artifacts tell us nothing about the migrations because we cannot determine empirically who produced, used and deposited them (1986:167).

Accurate reconstruction of population movements in the past requires careful attention to data from professional archaeological excavations, detailed linguistic analysis, and in-depth physical anthropological studies of genetic relationships. *Migrations in Prehistory* is an excellent book to learn how to empirically study prehistoric migration and how to evaluate the validity of other migration studies. The Book of Mormon contains one of the most compelling migration histories of all times. Naturally, its readers are eager to document this migration in the archaeological record. Irving Rouse's book, consequently, is an excellent way to avoid the many pitfalls open to students of migration. The book is well-written, clear, concise, and easily accessible to the serious lay reader. It comes highly recommended to all those interested in critically studying the past.

References:

- Fell, Barry. *America B.C.*. New York: Times Books, 1976.
Saga America. New York: Times Books, 1980.



**Study
Along
With . . .**

**Thelona
Stevens**



THE GATHERING OF ONE AND ALL THINGS¹

The Scriptures - Certain Revelations

The study material in the last issue of *The Witness* had to do with God's great gatherings cited in Doctrine and Covenants 26:3c and Ephesians 1:10.² The gatherings suggested were: The Scriptures (II Nephi 12:73)²; the Israelites, the righteous, all nations, the wicked, the land, the waters, Zion, the elect, and the Church of the Firstborn. Each phase of the "gathering in one" becomes a study in itself.

God's great gathering began in 1830.

His first step in his great ingathering of the Scriptures was the coming forth of the Book of Mormon, March 1830.

The next Scriptures brought forth to the early Church was God's repeating to Joseph Smith five revelations which had been given to Enoch of old. Lack of space prevented presentation of some facts concerning these five revelations in the last issue of *The Witness*. Hence today's lesson begins with Sections 77, 81, 89, 93, and 101.

GOD'S WORDS TO ENOCH REPEATED FOR OUR USE

These five revelations were given to the Church through the young prophet Joseph Smith, Jr., March and April 1832, March and June 1833, and February 1834, respectively. They were given when instructions were needed by the Church to become the Zion institution which God designed for it. What better way could God assist the Church toward that goal than to give the same instruction given when Enoch was establishing his great city of Zion? That is exactly what God did. These five revelations were first given to Enoch in his day, then repeated to the Church in the latter days.

IDENTIFICATION OF GOD'S WORDS IMPORTANT

The first printing of the Doctrine and Covenants (1835) identifies these five revelations thus:

Section 77 (Sec. 75 in 1835 ed.):
Revelation given March 1832. The order given of the Lord to Enoch, for the purpose of establishing [a storehouse for] the poor.

Section 81 (Sec. 86, 1835 ed.):
Revelation given April 1832, showing the order given to Enoch and the church in his day.

Section 89 (Sec. 93, 1835 ed.):
Revelation to Enoch, on the order of the Church for the benefit of the poor, given to the saints in Kirtland, March 1833.

Section 93 (Sec. 96, 1835 ed.):
A Revelation to Enoch, showing the order of the city or stake of Zion, Shinehah, given for a sample to the saints in Kirtland, June 1833.

Section 101 (Sec. 98, 1835 ed.):
Revelation given to Enoch, concerning the order of the church for the benefit of the poor.

This is the same wording which was used to identify these five revelations in our printings of the Doctrine and Covenants prior to the 1952. There was a change in 1952 and subsequent printings.

IDENTIFICATION CHANGED

The 1952 edition of the Doctrine and Covenants showed for the first time a different explanation concerning these five revelations. In each of these sections in 1952 and all printings since then, attempts are made to interpret the individuals and places named. The introduction to Section 77 says the

unusual names in this message and other revelations were used to hide, from their enemies, the identity of the men and the places mentioned in the revelation. This was considered essential and wise because of the intolerant spirit of persecution of the times and of the existence of mob psychology among the enemies of the church. Presumed identifications are as follows:
"City of Enoch" - City of Joseph.
"Ahashdah" - Newel K. Whitney.
"Gazelam" or "Enoch" - Joseph Smith.
"Pelagoram" - Sidney Rigdon.

Each of the revelations under consideration has been dealt with in this manner, claiming that the "unusual names" were actually cover-up names. Thus the real purpose of the giving of the revelations becomes largely lost to the Church in our day.

Joseph Smith III denied that there was ever any secrecy practiced by the Church, saying that there was never a secret organization within the Church. He said that Orson Pratt originated the idea of substituting names of men living at that time for names in the revelations as a means of illustration when teaching. Others may have done this also. This practice tended to substantiate claims by enemies that there was a secret organization in the Church. Here are the words of Joseph Smith:

In the Book of Covenants there are several revelations which are given to the church as examples for their guidance. These revelations are professedly the commandments given to Enoch, and the names which are there given, with few exceptions, are evidently the names of men living in Enoch's time. Orson Pratt, and perhaps some others in teaching these revelations, in order more fully to illustrate the principles, used the names as types, which was perhaps permissible. A difficulty has grown out of it, which has resulted in embarrassing the brethren in certain localities when defending the faith. This difficulty is, that the rumor that there was a secret organization in the church to which these names answered, has color from the interpretations. What we wish to state, then, is this, that when the order which is contemplated in those revelations is fully established, the persons holding the various positions therein provided will fill the types given in those names; not that they shall of necessity be called by those names, but simply to correspond with the example.³

“A BOND OR EVERLASTING COVENANT”

The purpose of Section 77 was to instruct the Church in “regulating and establishing the affairs of the storehouse for the poor of my people” (77:1c). this was to be

a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things. . . wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that can not be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

—D&C 77:1d-f, 2d, 3a

Paragraph 2b instructed that Gazelam, or Enoch (the prophet) and Ahashdah and Pelagoram

(apparently Enoch's counselors) were to “sit in council with the Saints which are in Zion” (in Enoch's day). They were to “prepare and organize” themselves by an everlasting covenant that could not be broken without dire results.

Section 81:4a,b named Alam, Ahashdah, Mahataleel, Pelagoram, Gazelam, Horah, Olihah, Shalemanasseh, and Mehemson (men living in Enoch's day), who were evidently ready to enter into the “bond and covenant that can not be broken by transgression except judgment shall immediately follow, in your several stewardships” (81:4a).

These nine men included the prophet Gazelam or Enoch and his counselors (77:2b; 81:4a) and the bishopric (81:4b) of the church in Enoch's day

in the land of Zion, and in the land of Shinehah, for I have consecrated the land of Sbinebah in mine own due time for the benefit of the Saints of the Most High for a stake to Zion.

—D&C 81:4b

It is easy to apply the words of these revelations to our time because they are so familiar, so like the words which God speaks when he addresses and instructs us in our day. God never changes.

Section 89 is so short one could almost wonder why God repeated to Joseph Smith these words given earlier to Enoch. A little analysis, however, shows that God was revealing that another man, Shederlaomach, had qualified to be admitted “into the order.” He was to be a “lively member of this order” (89:2). God said, “I give unto the united order . . . a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order.” Significantly, God added, “What I say unto one I say unto all” (89:1). In other words, it becomes apparent that those admitted to the order were to be added only by “revelation and commandment.”

The next man named by the Lord was Zombre. The Lord said he “is a descendant of Seth, and . . . should become a member of the order” (93:2a,b).

This section also gave other instructions, saying “this stake . . . I have set for the strength of Zion” (93:1a). Note how the instruction given in Section 91 regarding the “laying out and preparing a beginning and foundation of the city of the stake Zion, here in the land of Kirtland, beginning at my house” (91:1a) corresponds with instruction given to Enoch and his people (93:1).

Study Section 91, having to do with the naming of some inheritances “in the city of the stake of Zion, here in the land of Kirtland” in comparison with the manner of naming inheritances in Enoch's day (101:3-8) is the “stake of Zion, the city of Shinehah” (101:9).

Section 101 reveals that some had been faithful and were to be “blessed with a multiplicity of blessings” (101:1b), but

inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things; and all this that . . . the guilty among you may not escape. . . ye can not escape the buffetings of Satan until the day of redemption.

—D&C 101:1c-f

Students may wish to make a list of the men named in these revelations and note the inheritances appointed to the faithful in Section 101. Apparently only three of those named in 81:4 failed. How sad must have been the hearts of the faithful who worked with them and witnessed their falling away, knowing God’s warning of condemnation upon those who broke their covenant.

Taking into account the unfaithful who fell away, the Lord said the remaining faithful should organize and should be called “the united order of the stake of Zion, the city of Shinehah” (101:9a). Section 101:9 deals with things that are difficult for us fully to grasp since we do not have the historical facts concerning the city of Zion and the “stake of Zion, the city of Shinehah.” We have no knowledge of what the difficulties there may have been, but it is evident that the Lord was releasing some individuals from certain obligations because of those who had fallen away. He was giving instructions for carrying on from there.

Paragraphs 11, 12 made provision for “the sacred treasury of the Lord” (101:11e) and gave special instruction regarding it. They were specifically warned against going into debt, which the Lord called “your bondage” (101:13f). How familiar this all sounds. It all applies equally to us today.

IT WAS NOT EASY FOR ENOCH TO BUILD HIS ZION

When we receive all the records and the facts regarding Enoch’s great city of Zion, they will doubtlessly reveal that their problems were much like ours. The same kind of wickedness that we are seeking to combat confronted Enoch and his people. They had to resist the same Satan. His tactics have never changed. Satan was so successful in that day

that repentance was impossible for some. Enoch called upon all people, “save it were the people of Cainan, to repent” (Genesis 7:14). When enemies came upon them, Enoch’s faith was so great that

he spake the word of the Lord, and the earth trembled. . . . And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. . . . And the giants of the land also stood afar off; . . . And from that time forth, there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people.

—Genesis 7:15-21

And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion (25).

And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years (76).

And Enoch and all his people walked with God, and he dwelt in the midst of Zion. And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled (77-78).

Zion is the demonstration of the acceptance and application of all the laws of God. Enoch’s city is the perfect example of Zion. God promised Enoch

that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. . . . When thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

—Genesis 9:21-23

Since Zion has never been returned to the earth, we must conclude that there never has been a completely Zionite community since Enoch’s city. Yet, we must believe that some individuals have qualified and have been “translated and taken up into heaven” (Genesis 14:32). Lack of space prohibits more than mere mention of Melchizedek and some living in his time (Genesis 14:26-36), Nephi, to whom He gave unlimited power because of his obedience to the commandments (Helaman 3:115-122), and others. The Nephites, after Christ’s visit to them, approached the Zionite state, but Enoch’s city was not returned to them.

Enoch’s people had to work unerringly according

to the directions of God to achieve their great goal. By this same method Zion in the latter days will be built up again, relying upon God for each step in the process of building, for "The redemption of Zion must needs come by power" (D&C 100:3d). Nephi, speaking under the prophetic power which accompanied his great vision of all things even to the end of time, spoke concerning the Zion of the last days: "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost" (1 Nephi 3:187).

God awaits a people who will love him and his Son enough to keep all his commandments. To them he has promised to return Enoch's city of old and the "general assembly of the church of the first-born." Will we be that people?

An important factor in assisting us to become that people is the knowledge contained in the five

revelations given to Joseph Smith which God gave earlier to Enoch.

By this means God "gathered in" another portion of the Scriptures which had been lost to the world for many generations—part of his great "gathering in one all things."

Footnotes:

¹ Today's lesson is a continuation of the lesson which appeared in the last issue of *The Witness*, July 1987, #58.

² Scriptural references are to:

Inspired Version (Independence, Missouri: Herald House, 1944).

Book of Mormon (Independence, Missouri: Herald House, 1908).

Doctrine and Covenants (Independence, Missouri: Herald House, 1952).

³ *History of the Reorganized Church of Jesus Christ of Latter Day Saints* (Independence, Missouri: Herald House, 1896), 3:579.



Three Nephites: A Testimony

by May Bethel

"And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good."

—III Nephi 13:42

The three Nephites continued to minister to mankind on earth. Many have had experiences seeing them and have been blessed by them. I had such an experience in 1978 while visiting my son in Japan. I was to meet my granddaughter at a restaurant in Yodayobashi. I had been there many times with the family and was sure I knew how to get there. It was my first venture out alone. When I heard the train conductor call out a stop that ended in "bashi", I got off the train.

Everything was strange to me. I wandered around the large train station among the milling crowds for an hour or more. I asked directions in stores and of many of the men in the ticket-wickets. Everyone was courteous and tried to help me. My Japanese was not good enough so I could make myself understood and I could not understand them. After wandering around among the thousands of people, I came to an area where there was not a soul around. I sent a speedy SOS to God, O God, please help me.

At that moment, a man stood behind me. In perfect English, he asked, "May I help you?"

I said, "You certainly may! I am hopelessly lost." I explained my attempt to meet my granddaughter. I gave him my son's card with his phone number. We walked a short distance to a phone. He called my

son and told him where I was. My son told him where I should have been. Why hadn't I thought of calling? I was at Kyobashi, three stops too soon.

The stranger walked to the train platform with me and instructed me how to get to my destination. He asked, "Do you understand now how to get there?" I assured him that I did. He waved goodbye as I left to board the train. Only seconds later when I turned around he was gone. He had disappeared as mysteriously as he had appeared.

I recalled details where he seemed different. It was an extremely hot day, yet he showed no signs of being travel-worn. He was dressed neatly in a white shirt, black bow tie and black trousers. His black shoes were shiny as if new.

He was as careful of my welfare as though I were his mother. I would never take up with a strange man in a foreign country, but as I walked by his side, I felt no fear. We conversed as friends of long-standing.

One thing I remember especially is that I offered to pay him for his kindness. He had spent some time with me. As I handed him the money, my hand brushed his hand slightly. He drew back quickly. I was not supposed to touch him. He would not accept my offering of gratitude.

When I returned home, I told this experience at a prayer service. An elderly brother said he had been given the evidence that it was one of the Three Nephites.

What a marvelous experience!



Who Were There Before the Indians?

by George W. Harrison

Mary Jemison was born to Thomas and Jane Erwin Jemison on board the ship *Mary Williams* bound from Ireland to Philadelphia in the year 1742 or 1743. The family settled in Pennsylvania. In the spring of 1755, Mary and her parents were taken captive by Indians. Her father and mother were killed and Mary was taken to live with and be raised by the Indians. Her story was written by James E. Seaver, *A Narrative of the Life of Mrs. Mary Jemison* (Canadaigua: J. D. Bemis & Co., 1824). It was subsequently printed by The American Scenic and Historic Preservation Society, New York, N. Y., 1949.

Mary Jemison lived with the Indians on the Genesee River in western New York most of her life. She owned land there. A statue of her is in the Letchwort State Park. Seaver (pp. 95-96) quotes her as saying:

About three hundred acres of my land, when I first saw it, was open flats, lying on the Genesee River, which it is supposed was cleared by a race of inhabitants who preceded the first Indian

settlements in this part of the country. The Indians were confident that many parts of this country were settled and for a number of years occupied by people of whom their fathers never had any tradition, as they never had seen them. Whence those people originated, and whither they went, I have never heard one of our oldest and wisest Indians pretend to guess. When I first came to Genishau, the bank of Fall Brook had just slid off and exposed a large number of human bones, which the Indians said were buried there long before their fathers ever saw the place; and that they did not know what kind of people they were. It however was and is believed by our people, that they were not Indians.

I thought this little story of the life of Mary Jemison holds interest because it is the same general area as Palmyra and the Hill Cumorah that we know. The Genesee River empties into Lake Ontario at Rochester about twenty miles from Palmyra.

I think it is quite possible that those bones belonged to some of the Jaredites or Lamanites.



Three Nephites Tarried: A Testimony

by Alvin Drope

The experience I would like to share happened just two days prior to my baptism into the Reorganized Church of Jesus Christ of Latter Day Saints in 1975. We were at the church reunion at Idyllwild, California where I was to be baptized at the end of the week. I had volunteered to be the night watchman for the camp. One night as I was making my rounds, a young teenage boy came up to me in a frantic state. He declared that there were evil spirits across the stream on the other side of the camp, and that one boy was going to throw a girl off the bridge into the ditch. I knew I had no power to take care of the problem alone, so I quickly went to look for a priesthood member. I had not gone far when I met an elder, and told him of the problem. He suggested we get two or three more elders and go up to Inspiration Point to have prayer.

As we were returning from prayer a girl came running up to us and said, "I heard your prayer!" I could not understand at the time how the girl could have heard our prayers when we were quite some

distance from where the trouble was.

The disturbance had completely stopped and I assured the teenager that God had taken care of the problem. I continued to finish my rounds. I had not gone far when I was startled to see a man wearing ancient looking clothing. I knew he was no one from the group at camp. I came face to face with him, but neither of us spoke. I walked past only a few steps and turned back, but he was gone!

I rushed back to my camper to tell my wife, Sharon, about what I had seen. I asked her who she thought it might have been. She did not seem to question, but told me she thought it might have been one of the Three Nephites.

It was a year later when we were back at reunion that I began telling some friends of this experience. Once again, the subject came up of the man possibly being one of the Three Nephites. This time I very strongly received the Holy Spirit to confirm that I had indeed seen one of these valiant men.



ABOUT OUR 1987 CALENDAR

October Picture: Pyramid 1, Comalcalco, Mexico

Comalcalco is a classic Mayan site found in the state of Tabasco on the coast of the Gulf of Mexico. It covers approximately 500,000 acres. In this vast area are 300 pyramids. Comalcalco is unique in that it is built entirely with baked brick. Three percent of the bricks have incising on them. Some have drawings such as ships, or animals while others have various forms of writing—most of which have not at present been specifically identified. Research is young in this area and only one-half of one percent has been excavated.



November Picture: Avenue of the Dead, Teotihuacan, Mexico

Teotihuacan was a well planned Mayan city that spread over more than six square miles. The Aztecs who discovered this huge deserted city thought the builders must have been sages and creators of a golden age. This picture of the Avenue of the Dead was taken from the Pyramid of the Sun and shows the Pyramid of the Moon on the left. The avenue is two and one-half miles long with many structures on either side. Only a small percentage of this site has been uncovered, and the names given to the buildings, temples, etc. have been so designated by later peoples. The Aztecs called the area Teotihuacan which means in their language "Place of the Gods." Most of the names given are probably erroneous (Pyramid of the Sun, Avenue of the Dead, etc.).



December Picture: Ball Court, Chichen Itza, Mexico

The ball court pictured is one of seven at Chichen Itza which is located on the Yucatan Peninsula of Mexico. It is one of the largest and most elaborate of the ancient courts. It is 450 feet long, 120 feet wide, and the goal ring is 18 feet high. It is thought that the object of the game was to knock a rubber ball through the goal ring using only knees, hips and elbows. Chichen was captured by the Toltecs in approximately A.D. 987, and they built a new city calling it Chichen Itza.



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If there are no children in your home, give it to a child who would enjoy it and at the same time learn of the Book of Mormon.

It will be necessary in this issue to first remove the section advertising the Book of Mormon Conference.

NEW WELDON BOOK

It is planned that *Nephite Proverbs, Maxims and Truths* by Roy E. Weldon will be available at School of Saints the week following the Book of Mormon Day. It will be on display on October 3 during the conference activities. This is a unique publication of approximately 70 proverbs, etc. compiled as a result of Brother Weldon's research.

ABOUT THE FOUNDATION...

PURPOSE

The Foundation for Research on Ancient America is a not-for-profit corporation comprised of individuals who desire to advance the knowledge of Jesus Christ and the Book of Mormon. Through instructional materials, archaeological research, testimonies and related projects members of FRAA seek to assist in bringing forth the light that is contained in the ancient scriptures of the Book of Mormon.

The Foundation for Research on Ancient America is not an official organization of the Reorganized Church of Jesus Christ of Latter Day Saints.

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PUBLICATION OF NEWSLETTER:

Quarterly

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- Fifty States
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- Open to all persons
- Supported by volunteer contributions

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