

The Witness

The Foundation For Research On Ancient America



Spring 1992

Number 76



Palenque

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The Witness is published quarterly by the Foundation for Research on Ancient America, 210 W. White Oak, Independence, Missouri, 64050.

The Foundation for Research on Ancient America is a nonprofit 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. A contribution to the Foundation for Research on Ancient America results in membership.

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Cover. . .

The tower and palace from Palenque are familiar landmarks. Palenque is a site rich in inscriptions pertinent to The Book of Mormon. The article beginning on page ten tells of the inscriptions on the Tablet of 96 Glyphs.

Photo by Don Beebe.

Foundation Activities

April 6–11, 1992

Stop by and see our new facilities!

210 W. White Oak
One Block North of the Independence Square

Monday–Saturday 10:00 A.M.–5:00 P.M.

Watch Book of Mormon slide and video presentations for adults and children!

Special Service and Open House for Members of Helaman's Two Thousand To Dedicate New Building
April 6 6:00 P.M.

One-hour Book of Mormon/Archaeology Lecture Series
Tuesday–Friday 5:00 P.M.–6:00 P.M.

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Foundation News

Annual Meeting

On Sunday, January 19, 1992, members of the Foundation met for the annual meeting. Michael Gatrost, president, reviewed the year's activities, one of the most important being the acquisition, renovation, and opening of the new building for offices, library, and meeting room. He also told of new projects in progress.

Four new board directors were elected: Patricia Beebe, Thelma Cline, Harold Keairnes, and Delbert Smith. Other board members are Ella Coile, Michael Gatrost, Dale Godfrey, Sherrie Smith, Audrey Stubbart, Donna Weddle, Carol Sue Martin and Roy Weldon.

Following the business session, Ray Treat of the Zarahemla Research Foundation talked about "What is Your Book of Mormon Work?" The meeting had opened with the showing of one of The Book of Mormon animated videotapes produced by Living Scriptures. The day closed with a video preview of archaeological videos FRAA plans to produce this spring.

Many exciting events have been happening with the Foundation, and opportunities continue to grow for telling others about The Book of Mormon. Won't you become a part of our activities? *What is your Book of Mormon work?*

Weekend with The Book of Mormon at Graceland College

"Adventure with The Book of Mormon," a weekend event jointly coordinated by the Foundation and Graceland College, took place October 25-27, 1991. Read about the activities on page four in this issue. Audio tapes from the presentations are available. See page five for ordering information.

On Assignment

In December, six members of the Foundation, Don and Pat Beebe, Barbara and Barent Eliason, and Lyle and Sherrie Smith went to Mexico for the specific purpose of photographing and taping certain recently discovered stelae and other well-known ruins. Video as well as 35mm pictures were taken.



Patricia Beebe

For several years it has been a goal of the archaeology committee to produce videotapes with dialog to help explain the correlation between the ruins in Mesoamerica with The Book of Mormon. This working trip was a step in this direction.

It is hoped that the videotapes will reach a wide audience of those

interested in The Book of Mormon who are unable to travel to the sites. Once edited and prepared (perhaps by spring), the videotapes will be for sale.

From the footage shot on the trip, a special tape was made for the Foundation's annual meeting. Unfortunately, due to technical difficulties with that tape, a third generation tape was shown. We want to assure those who attended the meeting that the original tapes are much superior.

The trip was funded by special contributions.

New Format for Book of Mormon Series

In March of 1992, FRAA will begin an exciting new focus for witnessing about The Book of Mormon. Members of the Foundation will begin this new direction by going into congregations that have invited them to utilize their Sunday morning classes and service for The Book of Mormon.

From 9:00 A.M. to 12:00 P.M., the morning activities for both adults and children will include animated stories from The Book of Mormon projected on a large screen, insightful research of Book of Mormon topics, songs, drama, and videos of ancient civilizations.

If you would like your congregation to host "A Morning With The Book of Mormon," call 816 461-FRAA, or Don Beebe, chairman of this activity, at 816 796-4094.

Calendar

March 22, 1992
9:00 A.M. - 12:00 P.M.

April 6-11

April 6
6:00 P.M.

April 7, 8, 9, 10
5:00-6:00 P.M.

May 17

December 26-
January 3, 1993

A Morning with The Book of Mormon
Hill Cumorah Restoration Branch

FRAA Building Open (See p. 2)

Special Service and Open House for
Members of Helaman's Two Thousand
to Dedicate New Building
210 W. White Oak, Independence

Book of Mormon/Archaeology Lectures
210 W. White Oak, Independence

Wichita Book of Mormon Conference

Annual FRAA Archaeology Tour
The Yucatan and Belize

An Adventure With The Book of Mormon at Graceland College

Michael Gatrost

The rolling pastures and farmlands stretched out for miles before me as I silently drove northward on I-29. I was trying to remember the times, years ago, when as a young student I had first seen Iowa. I had even then marveled at the great expanses of land, so different from the red earth and hill country of my home in Kentucky.

I was coming back to Graceland College, not as a student, but for the Foundation for Research on Ancient America, as one of several men and women participating in a Book of Mormon conference jointly hosted with Graceland College. FRAA had conducted many conferences on The Book of Mormon, most notably in the RLDS Auditorium where we had initiated the first annual Spend A Day With The Book of Mormon conference over seven years ago.

Since that time, we have traveled throughout the United States offering regional conferences in Michigan, Utah, Texas, and other states. Yet, this conference offered a unique opportunity to share with the young men and women of the church the wonderful things occurring with The Book of Mormon.

The conference was initiated a few months previously through meetings with Barbara Higdon, president of Graceland College, and John Sellars, one of the vice presidents.

"The Book of Mormon is a valuable treasure that needs to be shared," President Higdon had said, and it was on this basis that a mutual bond was established; a desire to supersede diversities of opinions and unite for a common purpose.

The Tower stood prominently across the campus, never changing, conjuring up additional memories to me of youthful enthusiasm. I could see this again in the energies of those students who began unloading our equipment onto the stage of Shaw Center where the conference would be held. Our props and backdrops consisted of a brilliantly colored feathered serpent depicting the Mesoamerican symbol of Quetzalcoatl which stretched across the stage and two imposing eleven-foot-high figures representing an ancient priest and a fierce Lamanite warrior.

That night, Friday, individuals and groups from Independence and Chicago, as well as Graceland students or-



ganized by Rebecca Shaw, opened the weekend activities with songs and scriptures. The theme for the evening came from Alma 14:88—"Blessed be the name of our God, let us sing to his praise." Between songs, scripture passages from The Book of Mormon were read as well as projected on a screen above the stage.

Later, the concert over, we walked along old, but familiar paths to Walker Hall where we stayed for the weekend.

Saturday morning the conference began with a dramatic rendering of Mormon (Theo Boyd) and Moroni (Doug Smith), father and son bidding each other farewell. Though neither Mormon or Moroni wrote much of their final words to each other, they must have felt anguish and heartbreak, yet with faith and unswerving dedication they did as the Lord commanded.

The first speaker was Vernes Collins, a pastor of the Navajo Indians on the Pinón reservation in Arizona. He spoke with joy of his years upon the reservation, with his wife Lola, teaching the gospel.

Next came a concurrent session of four speakers in different rooms of the Center which allowed those attending a selection. "What is The Book of Mormon" was presented by Aaron Smith, a freshman at Northwest Missouri University; Gregory Prymak, campus minister at Park College, spoke on "The Jesus Tradition in 3 Nephi;" Ron Smith, a professor of mathematics at Graceland shared "Axioms for Life in The Book of Mormon;" and Mary Jo Jackel from Lamoni, Iowa presented information on the "Question of Quetzalcoatl."

A short break separated the second concurrent session of the morning in which Michael Gatrost, president of FRAA, Sherrie Smith, librarian and

editor for FRAA, and Larry Oiler, professor of history at Graceland, spoke respectively on "An Ancient Legal Setting for The Book of Mormon," "Egyptian and Maya Hieroglyphs," and "Biotechnology: Friend or Foe?"

The afternoon session again started with drama. Theo Boyd recreated Sidney Rigdon from the past and brought alive his conversion and work with Joseph Smith. He masterfully demonstrated that Sidney Rigdon was one of the great orators in church history.

Concurrent session II included presentations by Lyle Smith, chairman of the FRAA archaeology committee, on "Mesoamerican Archaeology;" Gaylord Shaw, professor of biology at Graceland, on "The Ancient Adena Tablets, The Book of Remembrance, and the Sealed Portion of The Book of Mormon;" and Angela Crowell, of the Zarahemla Research Foundation, on the "Hebrew Literary Structure Found in The Book of Mormon."

At 2:30, the Jeopardy com-

petition began. Modeled after the popular television game show, the categories and questions came from The Book of Mormon. Student teams competed against each other. The session, moderated by Dale Godfrey, vice president of FRAA, and judged by Patricia Beebe and Ray Treat, was spirited.

Barbara Wilkinson closed the afternoon by teaching practical aspects of growing spiritually with The Book of Mormon, and Theo Boyd performed Arthur Oakman in the evening.

A special testimony service with the students took place Sunday morning. I listened to testimonies of how Christ had touched the life of each person who shared. Had we touched anyone's life with The Book of Mormon this weekend, I wondered? The answer came as students waited for us and one by one hugged and thanked us for sharing The Book of Mormon with them and for letting them participate in the weekend events.



Audio Tapes from the Graceland Book of Mormon Weekend Conference

To order, please write Penny Dunning, FRAA, 210 W. White Oak, Independence, Missouri 64050. Send \$3.00 for each tape plus \$1.00 for postage.

- #1 Ministry Among the Navajo – Vernes Collins
- Growing Spiritually with the Scriptures – Barbara Wilkinson
- #2 Egyptian and Maya Hieroglyphs – Sherrie Smith
- An Ancient Legal Setting for The Book of Mormon – Michael Gatrost
- #3 Mesoamerican Archaeology – Lyle Smith
- Hebrew Literary Structure Found in The Book of Mormon – Angela Crowell
- #4 The Jesus Tradition in 3 Nephi – Gregory Prymak
- Biotechnology: Friend or Foe? – Larry Oiler
- #5 Axioms for Life in The Book of Mormon – Ron Smith
- The Question of Quetzalcoatl – Mary Jo Jackel

Note: Due to mechanical difficulties, the presentations by Gaylord Shaw and Aaron Smith were not recorded, and therefore are unavailable.

Many of the presenters enhanced their talks with visuals. Without these, the lectures may be difficult to understand.

THE SPIRIT OF GOD LIKE A FIRE IS BURNING



Rae Simmons

The Scriptures reveal God has used fire in many different ways. Fire has encircled children in love and mercy. It has brought judgment and death. God has spoken from the midst of it. Fire is also one way God manifests his Spirit (presence) and glory to his creation.

The *Dictionary of the Bible* by William Smith (1884) points out the appropriateness of this choice.

There could not be a better symbol for Jehovah than this of fire, it being immaterial, mysterious, but visible, warming, cheering, comforting, but also terrible and consuming.

In the Scriptures, fire appears in many forms and served various purposes, but often it represents the very presence of God. For this reason the Israelites came to call it the *Shekinah* Glory of God. *Shekinah* means to dwell—God dwelling within the fire.

The children of Israel saw this fire or *Shekinah* Glory enter into the Holy of Holies in the Tabernacle at the dedication of Solomon's Temple.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.
—2 Chronicles 7:1-3

Restorationists will not miss the significance of this expression of God's presence. At the dedication of the Kirtland Temple, it was seen as if engulfed in flames, yet it did not burn (*Millennial Star* Vol. 15, p. 726). The Lord accepted the Temple and his presence came to reside within.

The people in The Book of Mormon were not denied this unique form of God's Spirit. When Helaman's sons, Nephi and Lehi, went into the Land of Nephi to preach to the Lamanites they had a marvelous experience with this holy fire (Helaman 2:82-114). The Lamanites had put Nephi and Lehi into prison, but when they came to slay them, Nephi and Lehi were protected by a pillar of fire. They stood in the midst of it but were not burned.

The Lamanites, on the other hand, were overshadowed with a cloud of darkness, and God spoke to them calling them to repentance. As they cried out to the Lord, the darkness dispersed, and "they were encircled about, yea, every soul, by a pillar of fire." They too were not only in the midst of a flaming fire which did not harm them or the prison walls, but it filled their whole souls.

**The Holy Spirit of God
did come down from
heaven,**

And did enter into their

hearts,

**And they were filled as if
with fire;**

**And they could speak
forth marvelous words
(111).**

**And they were filled with
that joy which is un-
speakable**

And full of glory (110).

When God spoke to Moses from the burning bush he was about to show mercy to the Children of Israel in delivering them from the bondage of Egypt (Exodus 3:2-10). Another time, Lehi saw a pillar of fire which "dwelt upon a rock" when the Lord prepared him to lead his family out of Jerusalem before its destruction (1 Nephi 1:5).

When Jesus gathered the Nephite children around him and blessed them, they were surrounded by fire. Jesus said his bowels were filled with mercy and compassion for the Nephite people. He wept for joy over them and when he blessed their children, God manifested his presence among them in glory/fire.

**And they saw the heavens
open, and they saw angels
descending out of heaven
as it were, in the midst of
fire; and they came down
and encircled those little
ones about; and they were
encircled about with fire.**

—3 Nephi 8:25-26

This glory/fire represented judgment in Kadesh-barnea (the central campsite of Israel during their wilderness wanderings). "And there came out a fire from the Lord, and consumed the two hundred and fifty

men that offered incense" (Numbers 16:35). Thus it was said, "The Lord thy God is a consuming fire" (Deuteronomy 4:24).

When the Children of Israel rebelled against God in the wilderness, he sent fiery-flying serpents among them which brought death (1 Nephi 5:134). Moses called upon the Lord for help and was told to make "a fiery serpent and set it on a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Numbers 21:6-9).

As Jesus Christ is the only name given under heaven whereby man can be saved, this fiery brass serpent was a type and shadow of Christ who was lifted up on the cross (John 3:14; Alma 16:191; Helaman 3:47-48; 2 Nephi 11:38-39). God's punishment for sin is death (the fiery-flying serpents) and can only be overcome by God's plan of redemption (the fiery brass serpent or Jesus Christ crucified).

At no time in the Old Testament does the Shekinah Glory of God dwell within a human being. The first example happens in the New Testament at the transfiguration of Christ (Luke 9:28-36). Later, at Pentecost, when the Holy Ghost entered into the believers, the Shekinah Glory was manifest by tongues of flame.

And there appeared unto them cloven tongues like as of fire, and it rested upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues.

—Acts 2:3-4

A portion of God's Shekinah Glory is promised to each of us if we obey his gospel.

Yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the

Holy Ghost.

—D&C 32:2g

Mormon, in his final words to us, confirms this promise.

And if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Saviour according to that which he hath commanded us, it shall be well with you in the day of judgment.

Amen.

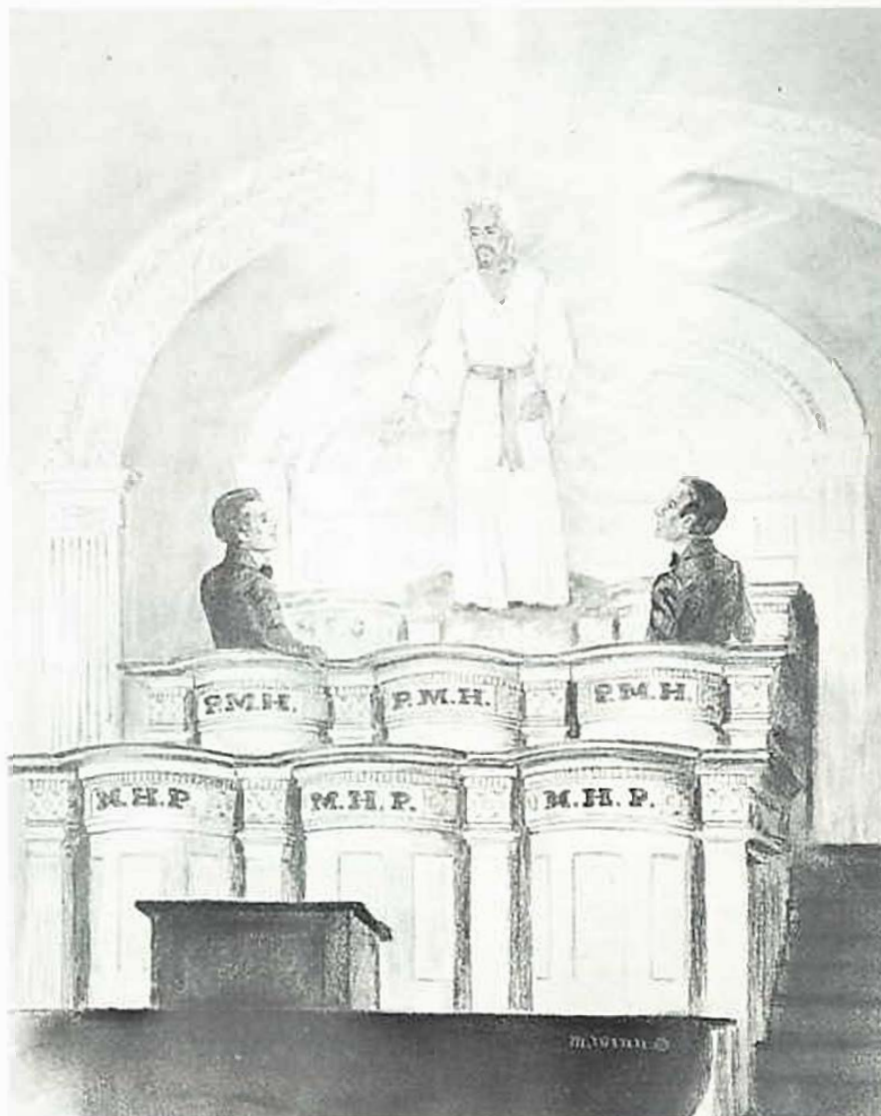
—Mormon 3:33

Christ chose a portion of

Malachi to quote to the Nephites, which included a description of the power of the Lord like a "refiner's fire" (3 Nephi 11:5-6). He would sit as a refiner and purify and purge the sons of Levi.

We know that the robe of righteousness must be put on us (Isaiah 61:10; Revelation 6:11; 2 Nephi 3:56; 6:34-35). We cannot do it ourselves. Perhaps the final step in our sanctification will consist of being cleansed every wit by God's glory as by a refiner's fire, making us worthy of the robe of righteousness.

"Christ Appears in Kirtland Temple" by Muziel Winn



We saw the Lord standing upon the breastwork of the pulpit before us. . . . His eyes were as a flame of FIRE . . . his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters. . . (RLDS History 2:46-47).

Sowing Seeds

Recently, Alan Albert Snow, director-minister of the M.A. School of Theology at Claremont in California, sent to FRAA a clipping from the Sunday newspaper supplement *PARADE MAGAZINE* in *The Orange County Register*. It was entitled "Our Best Books" and listed the results of a survey conducted by the Library of Congress and the

Book-of-the-Month Club in which readers were asked what book had most influenced their lives. The Bible ranked first, and The Book of Mormon eighth.

The article does not say what population was surveyed, but it is encouraging to even find it on the list! As Dr. Snow wrote in his accompanying letter, "Imagine! The Book of Mormon is

#8 on this survey by the Library of Congress! This is news!"

The results of this survey may be just the opening needed for witnessing about The Book of Mormon. Opportunities to give away a copy to those interested in reading the book occur regularly. The following testimonies tell how some individuals have shared the book with others.



Darcy Brotherton

In August of 1991, my husband Dan and I took a bus load of senior high youth to Nauvoo and Aurora, Illinois. In Aurora, we split into teams and canvassed the neighborhood inviting the residents to a program the youth would be presenting.

When the two teams with me finished, we headed back to the church. On our left was a large Christian school with a few children playing outside. The three teens with me suggested we invite them to our program.

I thought they were joking, and at first hesitated, not knowing if this was wisdom or not. They persisted, however, so I mustered up my courage and headed for the front door.

The man who answered lived at the school with his young family. He was the director of

the school and pastor of the church.

Our conversation lasted about an hour. He asked many questions about our beliefs. Initially he wasn't interested in reading The Book of Mormon. He thought it was a fraud. Somehow, though, God softened his heart. He consented to read the entire Book of Mormon and ask the Lord if it were true. The next day two members of the congregation in Aurora went with us to deliver a copy of The Book of Mormon to him and his wife. If you feel prompted, please pray for this young family.



Julie Gatrost

Craig is a very happy sort of person who loves to share his belief of the Christ. He came to Kansas City to attend a semi-

nary. Upon graduating, however, he could not find a church to hire him. He needed employment to support his young family, so he began cleaning carpets.

When he came to our house, he spent an hour cleaning the carpet before he stopped to get a drink and rest a minute. Before we knew it, we were into quite a lengthy discussion about religious beliefs, and the subject of The Book of Mormon came into the conversation.

Yes, he had heard all about it at the seminary, but had never heard the story of the angel or Joseph Smith's vision. He only knew bits and pieces, not enough to make any sense.

We both noticed it was getting late; three hours had passed since we sat down. Craig laughed and said, "I could stay here all night and talk about this."

I jokingly replied, "If you want to discuss this any more, then you are going to have to become more knowledgeable about it."

It was kind of funny for me to tell him that since he had been schooled in religion and I had not.

I handed him an extra copy we had of The Book of Mormon. I showed him the promise in Moroni 10:4, and he promised to read it with the intent to prove it



The Junior Witness

The Foundation For Research On Ancient America

SPRING 1992

NUMBER 21

PRAISES FROM THE DEPTHS OF THE GREAT SEA

J. Edward Slauter
Illustrated by Rick Farley

For days their barge had been relentlessly tossed upon the waves of the great sea. Pagag could hear the loud roar of a furious wind blowing upon the waters of the sea toward the promised land. Young Pagag sat with his two younger sisters securely strapped to the inner wall of their father's barge. Their stomachs were empty from being seasick all during the day. Their bodies were weak.

"Oh, Pagag, how many more days must we spend in this barge?" Rebecca asked her brother in a strained voice. Everyone was beginning to feel the stress of the long difficult voyage.

"Try not to think about the days, Rebecca," Pagag replied as he put his arm around her. "Try to rest. Surely the Lord is with us."

Rebecca quickly responded to Pagag's advice as she laid her head on his shoulder and shut

her eyes.

Pagag tilted his head back against the rough wooden wall of the barge and opened his eyes. He thought of Aaron and Sarah in one of the other seven barges and longed to talk with them again. It had been so long. Were they still alive? Surely the Lord was with them too.

He gazed at the light filled stones on each end of their vessel. He was reminded of the power of the Lord and His promise to see them through the voyage. A surge of renewed faith pierced his heart. Tears of joy began to flow down his face. At the end of the voyage he and his friends would stand upon the shores of the promised land.

The mighty wind stopped blowing and a penetrating silence filled their barge. The animals inside stood still as statues. But the quiet moment left as quickly as it came. A great noise thundered and shook their barge!

"Hold on tight!" shouted the Brother of Jared as he quickly stood up and plugged the air hole in the top of the barge. "A huge wave is hitting us. Oh, Lord, my Lord! Rescue my people from the great sea!"

Without a word, Pagag pulled another cord around him and his sisters and held them to his side. Everyone braced for the impact of tons of sea water breaking upon their barge.

Another mountainous wave crashed down upon them. Its power sent their barge straight down into the depths of the sea. Down, down, down, the barge went. Only the divinely directed craftsmanship of the tight dish-like vessel prevented it from breaking into a thousand pieces. The screams of its passengers could be heard as the barge sank deeper and deeper toward the ocean floor. But lo, in the midst of terror, it seemed to them the two stones sent forth brighter rays of pure light.

"Oh Lord, my God, save us!" called out the Brother of Jared in mighty prayer. "We believe in your power and strength. We claim your Word to guide us safely to the promised land. Spare my people from this dreadful hour."

His humble but powerful prayer was heard throughout the barge. Pagag listened to every word as he, too, prayed for help. He could hear his sisters uttering their prayers as they clung to him. Their mother had taught them to always place their trust and faith in the Lord; a Lord who would always hear the prayers of his people; a Lord who had power to deliver them from danger in time of need.

As Pagag poured out his heart to the Lord, he began to feel the presence of the Lord near to him. He felt the Spirit of the Lord fill his heart with joy. His



As Pagag poured out his heart to the Lord, he began to feel the presence of the Lord near to him.

presence was so strong and so real.

With renewed strength, Pagag opened his eyes. There in the center of the barge was a large circle of bright light. In the midst of the light appeared two angels. Their garments were white and spotless. Their faces glowed with joy. Their eyes were filled with the love of Christ.

The angels began to sing praises unto the Lord as they

looked upward toward heaven.

Behold the Lamb of God who dwells on high!

Praise, praise be unto his holy name.

His love, love for his people is so great.

His mercy is everlasting, without end.

His strength and power is yours to claim.

Praise him, praise him all day and all night.

Words cannot be written to express the joy that swelled in the hearts of a once frightened group of Jaredites. By the power of God, the barge began to go upward out of the great deep. The Lord had heard the prayers of his people. He had sent two angels from the courts of heaven to deliver them from certain destruction. As the Jaredites claimed the promises of his Word, a miracle occurred. Within minutes their barge was floating safely on the still surface of the great sea.

The Brother of Jared loosened his cords and stood up to unstop the air hole. Fresh air began to fill the barge. With his heart overflowing with joy, he began to sing words of praise and thanksgiving unto the Lord. Never had his family heard him sing so beautifully and with such joy. Everyone joined their leader in singing songs of praise. Even the animals began to relax, and with their own God-given voices they too offered praises unto their creator.

"Mother, we are hungry!" Pagag happily declared as his feeling of seasickness subsided. "When can we eat? We are starving!"

"I believe we are all hungry," his mother replied with a smile on her face. "Come my daughters, help me prepare our meal. Pagag, the animals appear to have regained their appetites too. You and the other boys feed them before supper is ready."

That evening, the Jaredites knelt down before a feast and thanked the Lord again for all his blessings. Long into the night they sang songs of praise and thanksgiving unto their God. As they were continually tossed upon the waves of the sea, they sang day and night with faith that soon their voyage would be finished. Hope for a new life upon a land choice above all other lands filled their hearts.





In the story "Vessels of Light" (winter issue), the Lord granted light for the people to cross the great ocean. They had been afraid to take the long journey in darkness. We asked if you had ever been afraid of the dark, and how God helped you to overcome your fear. Thanks to Viola Velt Presler for sharing her daughter's experience.

When my daughter was a little girl, she was so afraid of the dark, she would insist that I stay with her until she fell asleep. Finally, we bought her a picture of Jesus the Good Shepherd, lighted. She overcame her fear by

hiding under the covers, saying the Lord's Prayer faster and faster until she fell asleep. Now and then during the night she would peek to see that the Good Shepherd in the picture was still there with her.

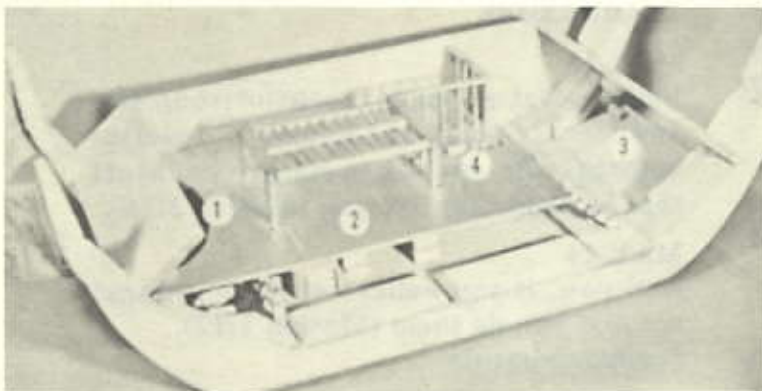
When the people of Jared were so worried during the great storm in the story "Praises from the Depths of the Sea," the Lord sent them angelic ministry to comfort them. Has

there ever been a time in your life that the Lord Jesus has sent you an angel to comfort and help you?

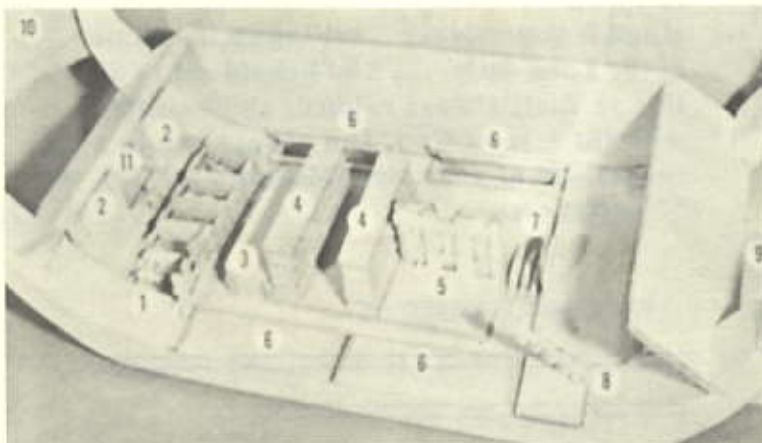
Please send to the editor of *The Junior Witness*, 210 White Oak, Independence, Missouri, 64050.

JAREDITE BARGES

Possible design of the cross section of the Jaredite barges according to F. Edward Butterworth. Reprinted from *Pilgrims of the Pacific* (1974:65) with permission from Herald Publishing House and F. Edward Butterworth.



(1) Hole in loft for dropping hay to animals. The front stone would also light the front half of the barge through the loft opening. (2) Loft for hay and sleeping. (3) Open rear door that extends deck space. (4) Steering device that could be lifted to the top of the barge.



(1) Animal quarters. (2) Reserve rainwater tanks. (3) Reserve saltwater fish-holding tank. (4) Nests for fowl. (5) Steering device. (6) Storage bins in pontoons. (7) Hole in the bottom. (8) Ladder to loft. (9) Lowered rear door. (10) Sail. (11) Stone light.

Key: "Before ye seek for riches, seek ye for the kingdom of God" (Jacob 2:23).

PROMISES TO LIVE BY

Memorize the suggested Book of Mormon scripture for each Sunday of the month. Hunt for the hidden memory verse. The encircled words within the scripture verses are in order. Write these words in the space provided at the end of the memory verses to find the important message.

MARCH 1

Let your life so shine **before** this people, that they may see your works and glorify your Father who is in heaven (3 Nephi 5:63).

MARCH 8

For if **ye** would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray (2 Nephi 14:11).

MARCH 15

But behold I say unto you, that you must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ . . . that thy performance may be for the welfare of thy soul (2 Nephi 14:12).

March 22

Seek not after riches, nor the vain things of this world; **for** behold, you can not carry them with you (Alma 19:20).

MARCH 29

And after ye have obtained a hope in Christ, ye shall obtain **riches** if ye seek them; and ye will **seek** them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted (Jacob 2:24).

APRIL 5

And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption (Omni 1:46).

APRIL 12

O all **ye** that are pure in heart, lift up your heads and receive the pleasing word of

God, and feast upon his love; **for** ye may, if your minds are firm for ever (Jacob 2:50).

APRIL 19

And now my brethren, I have spoken unto you concerning pride. . . . And **the** one being* is as precious in his sight as the other (Jacob 2:25, 27). *person

APRIL 26

And he [Christ] commanded all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the **kingdom** of God (2 Nephi 6:48).

MAY 3

Believe in God; believe that he is, and that he created all things both in heaven and in earth (Mosiah 2:13).

MAY 10

Believe that he [God] has all wisdom, and all power, both in heaven and in earth (Mosiah 2:14).

MAY 17

Believe that ye must repent **of** your sins and forsake them, and humble yourselves before **God**; and ask in sincerity of heart that he would forgive you (Mosiah 2:16).

MAY 24

And now, if you believe all these things* see that you do them (Mosiah 2:17).

*commandments

MAY 31

Humble yourselves . . . calling on the name of the Lord daily. . . . And behold...if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission* of your sins (Mosiah 2:21-22).

*forgiveness

Important message —

wrong. I told him that would be fine. Truth stands on its own merit.

He purposely left a red stain on our carpet so he would have an excuse to come back after he read the book and share with me what he thought about it.

Some time has past, and I have prayed that Craig would read *The Book of Mormon* and receive a testimony of its truth. I believe he will.



Edythe Spaur
September 15, 1991

A few weeks ago, I had an opportunity to tell my neighbors, Kenneth and Kathleen, about *The Book of Mormon*. Kenneth had had cataract surgery on one eye, which resulted in the loss of sight in that eye. Unfortunately, his other eye now required the same surgery. Naturally, he was very concerned as both his wife and I were. Kathleen is not well, but she wanted to be there. Because she didn't feel up to driving, I took them.

As Kathleen and I sat waiting while Kenneth saw the doctor, she asked me what church I belonged to. I told her, and then briefly tried to explain about our church and that we did believe very much in *The Book of Mormon*. I told her it was a record of the people who lived on this continent. If God had the Jews keep a record, and if he's unchangeable, would he not have a people keep a record of those on this continent at the same time? And she said, "Well, yes, that sounds logical."

We chatted a moment or two

about it, and she said, "You know, we really can't know about these things unless we read and find out. Do you have one of those books I could borrow so I can read it?"

I was very surprised, but most pleased. Of course I had a book.

A couple of weeks later, I took them to the doctor again. While we waited for Kenneth, she said, "I am reading your book and find it *very interesting*."

I hope and pray this is the start of another person brought to the Lord.



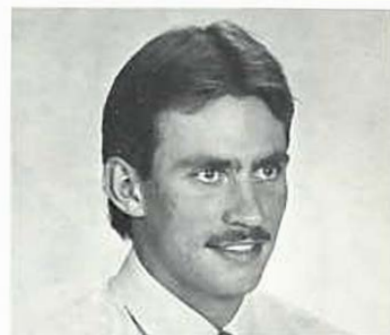
Testimony of Rocky Tavener
as told by Dan Brotherton,
September 12, 1991

Rocky is a young man who moved to the Independence area several years ago. Most of his family still live in Michigan, so he has "adopted" Pearl Powell, a gracious and lovely senior citizen, as his family here. He faithfully takes her to church every Sunday morning and Wednesday evening. I was working with Rocky this last week, and he asked me if I had an extra copy of *The Book of Mormon* he could give to someone.

He told me that after church he had taken Pearl back to the care facility where she stays. The nurse there asked Rocky, "Is this your grandmother?" This often happens to him because he spends so much time with her. He said, "No, I take her to church—we go to the same church."

The nurse asked him, "Where's that?" When he told her, she responded that she had gone once to one of the branches of the church. She then said, "I just *love* that *Book of Mormon*."

While talking together, she mentioned that she had a *Book of Mormon* someone had given her. She had a problem, though, because her sister was always borrowing it so she could read it. The nurse said, however, that she didn't really want to part with it. Could Rocky get another copy of *The Book of Mormon* for her sister? Rocky gladly agreed, and so I gave him a copy I always try to keep on hand for times like this.



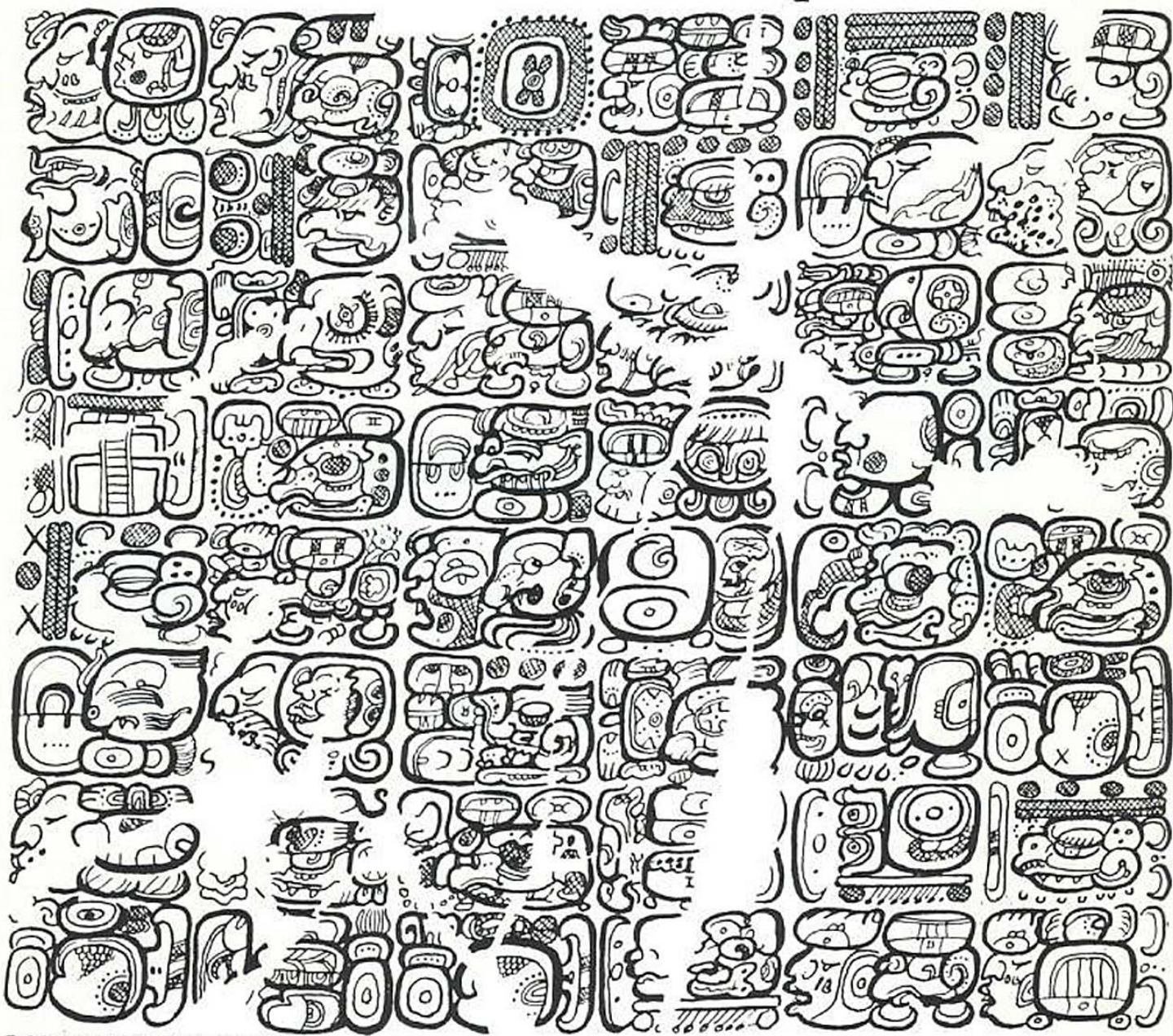
Duff Daugherty

When I took over another job within my company, I had the opportunity to work with new people. One day a person I work with in this different area began to discuss his religious beliefs with me. This gave me the chance to tell him about the Restoration and *The Book of Mormon*.

He was very curious about *The Book of Mormon*. I happened to have a copy in my car along with some tracts, so I gave these to him and he agreed to read *The Book of Mormon*. Please pray for him.

Have you given a *Book of Mormon* away recently? Missionary copies of the book are available at the FRAA office, 210 W. White Oak, Independence, Missouri 64050.

Palenque Tablet Of



DRAWN BY GLENN SCOTT

Recently, through the promptings of the Spirit, we have been made aware of the importance of the Tablet of 96 Glyphs from Palenque. Although dated about 300 years after the close of The Book of Mormon, the Tablet's text contains several literary elements found in The Book of Mormon. These include the frequent use of the phrase "and it came to pass," chiasmus, and paired opposites. While not conclusive evidence, the Tablet does contribute an-

other link in the chain connecting Book of Mormon people with the Maya.

The Tablet was discovered in the Southwest Court of the Palace at Palenque, lying between the Tower and House E. A workman hit the tablet twice before realizing the other side was covered with hieroglyphs. Until then, it had been unbroken, and its remarkably well-preserved condition resulted from lying facedown under deep layers of protective rubble.

Linda Schele describes it as one of the very few tablets at Palenque which was carved by one sculptor and I suspect that the sculptor and the scribe were one and the same person.

It is one of the few examples of carving that fully reveals the calligraphic origin of the writing system and preserves completely the beauty of the original brush drawing done as the

96 Glyphs

by Lyle Smith and Sherrie Kline Smith

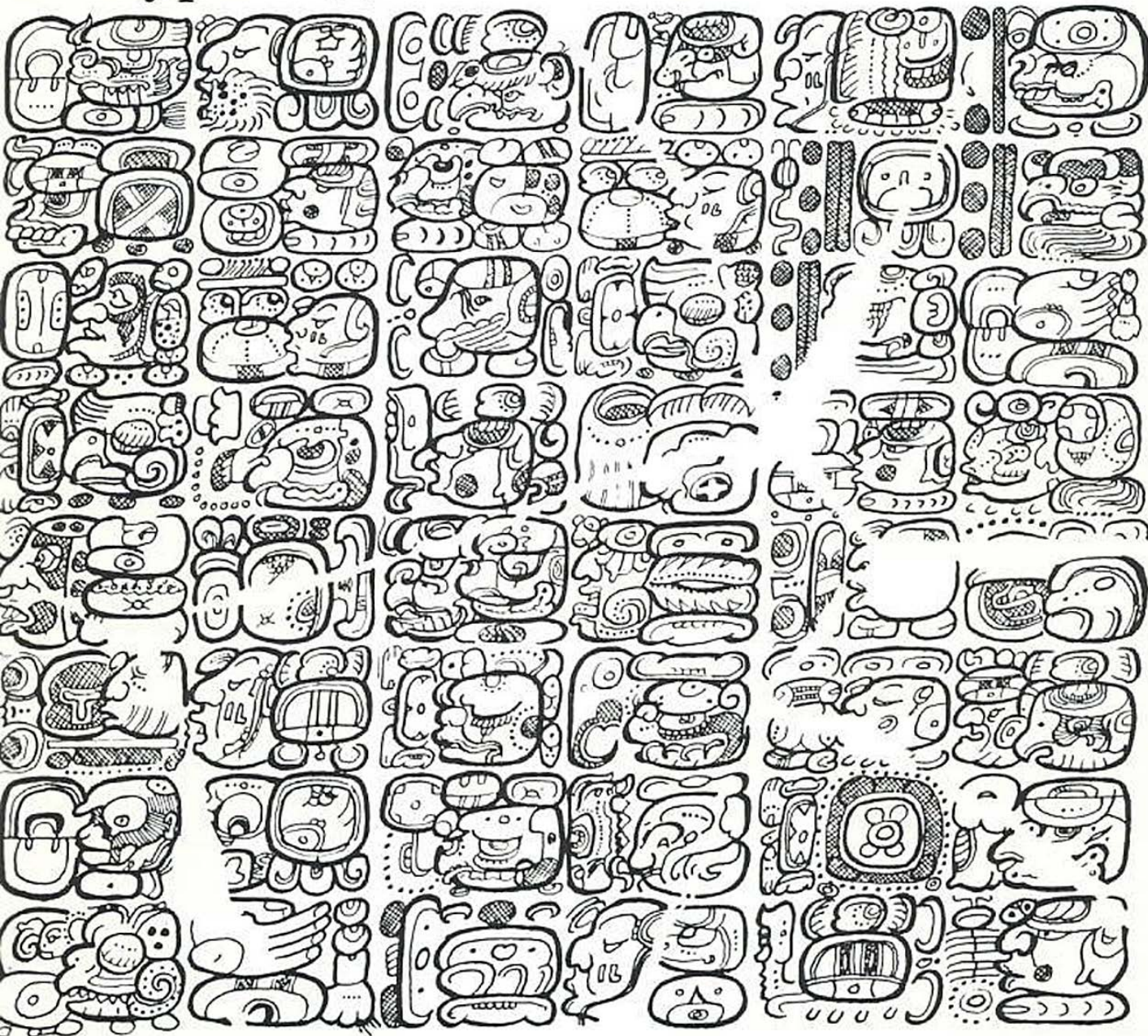


Figure 1.

layout for the carving.

—1988:98

The dramatic progress made the last few years in deciphering the Maya hieroglyphs has allowed experts like Linda Schele to make an approximate translation of the text. The translation along with an analysis of its literary structure by Kathryn Josserand reveal corresponding forms with those in *The Book of Mormon*.

The first parallel is the pres-

ence of the phrase, "and it came to pass." In 1985 David Stuart translated one of the Maya hieroglyphs as *uti* or "it came to pass" (Schele 1991:37). Since then, Maya epigraphers have noted its frequency of use in Maya inscriptions. In *The Book of Mormon* it is used 1,120 times.*

The scribe of the Tablet engraved *uti* as five out of 96 glyphs—see color-coded drawing (Figure 2).

The second similarity is the

use of chiasmus. According to John Welch, who first identified chiasmus in *The Book of Mormon*, "Chiasmus is inverted parallelism" (1981:9). Or in other words, chiasmus is an intentional rendering of words, phrases, or ideas in a certain order and then their repetition immediately following in reverse order (Smith 1989:4).

The Tablet of 96 Glyphs records the happening of two main episodes, each with several events. In the recently

(1991) published papers presented at the sixth annual Palenque Roundtable in 1986, Kathryn Josserand points out that each event

is usually given further emphasis by a second, parallel sentence that serves as a "couplet" to the first statement of the event.

She writes further that the second episode on the Tablet "recaps the action of the first episode in a poetic manner." In addition, the formal structure of the last sentence in the second episode "is chiasmic, producing a 'mirror image' of parallel constructions, of the A-B-B¹-A¹" (27).

Josserand's interpretation of the second episode reads (italics added throughout article)

A and then he completed his first katun as ahau;
B he erected a monument (this stone?);
B¹ he sacrificed(?), under the auspices of Pacal
A¹ and then he finished his first katun as ahau.

—1991:27

The writers of The Book of Mormon liberally employed this type of literary style. A short example can be found in 2 Nephi 3:45-48.

A Why am I angry because of mine enemy?
B Awake, my soul! No longer droop in sin.
B¹ Rejoice, O my heart, and give place no more for the enemy of my soul.
A¹ Do not anger again, because of mine enemies.

The third element on the Tablet employs the use of paired opposites. Four appear in the text: day and night; life and death; Venus and the Moon; and wind and water (Figures 1

and 2). Three of these four are in The Book of Mormon: day and night (2 Nephi 15:4); life and death (2 Nephi 7:40; Alma 15:55); water and the Holy Ghost (rushing wind) (2 Nephi 13:10; 3 Nephi 9:14). Venus and the moon are not found as opposites in The Book of Mormon.

A random sample of 2 Nephi 1:61-124 shows some 26 different pairs of opposites in these few verses alone, such as flesh and spirit, sweet and bitter, joy and misery, liberty/eternal life and captivity/death. Those well acquainted with The Book of Mormon will remember Lehi's insight in observing "there is an opposition in all things" (2 Nephi 1:81) and that "all things must be a compound in one" (2 Nephi 1:83). Roy Weldon expounds on this idea in the chapter "Philosophical Deeps—Part Seven" from *Book of Mormon Deeps*, Vol. 1.

A survey of Mesoamerican philosophy shows this belief permeated their society. According to the late great art historian Miguel Covarrubias,

The legends of the struggle between Quetzalcoatl and Tezcatlipoca are probably a Toltec rationalization to correlate historical events with an older myth, the eternal war between good and evil, black and white, war and peace, darkness and light, which is the basic undercurrent in Mexican religious philosophy. —1946:136

Michael Coc, an archaeologist well known for his work with the Olmec and Maya civilizations, in describing a green stone statue writes:

Perhaps we have the ancient Mexican belief in the unity of opposite principles [all things compound in one]:

Xipe and the Feathered Serpent standing for greenness and Life,

opposed to the Fire Serpent—harbinger of heat and drought—and Death. —1968:114

The use of the four paired opposites on the Tablet of 96 Glyphs testifies that this belief of opposition in all things continued to exist among descendants of Book of Mormon peoples found in Mesoamerica.

In addition to these three major literary forms, other connecting elements with The Book of Mormon and the Tablet can be seen in the Palenque Emblem Glyph, a glyph used to designate places and lineages (*The Witness Fall 1991*, 74:12-14); and the recently translated glyph "in the land of," a phrase used throughout The Book of Mormon. It appears likely, more correlations could be made as further analysis takes place.

Up to this point, the similarities between the text on the Tablet with that of The Book of Mormon has been compared. We could go a step further and point out that other Hebrew literature also includes the frequent use of "and it came to pass," chiasmus, and parallelism of various kinds, one of which is antithetic word pairs, or paired opposites (Crowell 1986a:3). The "Introduction" to the Psalms in the *Ryrie Study Bible* (1985:810) defines the nature of Hebrew poetry.

Unlike much Western poetry, Hebrew poetry is not based on rhyme or meter, but on rhythm and parallelism. . . . In parallelism, the poet states an idea in the first line, then reinforces it by various means in the succeeding line or lines.

Continued p. 14

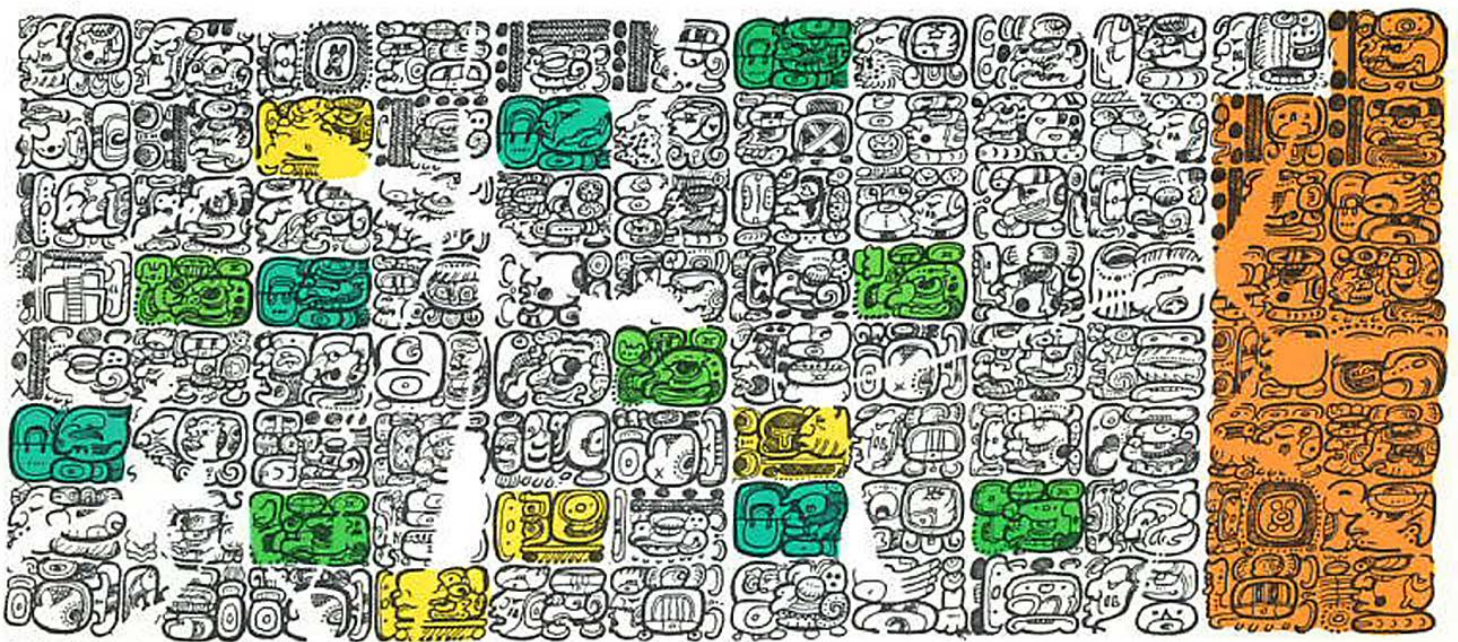
Tablet Of The 96 Glyphs From Palenque, Chiapas



Patricia Beebe

The limestone Tablet of 96 Glyphs is on view at the small site museum at Palenque. A close look at the Tablet shows the carving preserved the beauty of the original brush drawing done as the layout. A framed poster of the Tablet of 96 Glyphs drawn by Linda Schele hangs in the FRAA building along with a replica carved in stone of the "and it came to pass" glyph. A complete, albeit loose translation for the text on the Tablet exists. Write to the FRAA Library for a copy.

Figure 2.



DRAWN BY GLENN SCOTT

It Came to Pass
Chiasmic Second Episode

Paired Opposites
Palenque Emblem Glyph

[1] The most common type is synonymous parallelism, in which the second line essentially repeats the idea of the first (Psalm 3:1).

[2] In antithetic parallelism, the second line contains an idea *opposite* to that in the first (Psalm 1:6).

Compare that description of Hebrew poetry with Josserand's description of Maya language structure.

Hieroglyphic texts are very poetic in their structure, as are traditional Mayan texts. . . . Where our poetry is governed by patterns of meter and rhyme, theirs is revealed in patterns of repetition and coupleting; in stanza structures and parallel constructions. —1991:15

Linda Schele expands on this.

[1] A couplet consists of paired clauses relating the same information in slightly altered and often contrasting forms.

[2] The prominence of couplet structures in Maya oral traditions and *paired oppositions* in Maya languages was documented. —1991:76

(The numbers 1 & 2 were added to the quotes to show these points are the same, both in Hebrew and Maya literature.)

Extensive work has been done correlating Hebrew literary structure with that found in The Book of Mormon (Crowell, Parry, Welch, Tvedtnes, Weldon), and chiasmus has been identified in Mesoamerican texts (De Long, Christenson, Josserand, Welch). What needs to be done now is a full comparison of all three: (1) Maya inscriptions and tradition-



Patricia Beebe

This close-up of a section of the Tablet includes the paired opposite Venus and the moon (third down on left); a part of the Palenque Emblem Glyph (top glyph in middle row); paired opposite of water and wind (second glyph on right) and a version of the "and it came to pass" glyph (third down on the right).

al texts; (2) Hebrew literature; and (3) the literary structure of The Book of Mormon.

The Tablet of 96 Glyphs from Palenque provides a strong witness that the Maya knew about

and utilized the same literary practices as Hebrew writers. The ever-expanding knowledge about the Maya culture continues to converge closer and closer to The Book of Mormon.

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Notes and News from the FRAA Research Library

Sherrie Kline Smith

Recent Articles Worth Reading

"The Owl, Shield, and Flint Blade" (The Maya Rediscovered, Part 8) by Linda Schele in *Natural History*, November 1991.

This article reveals several fascinating parallels of Maya history with Book of Mormon history. One of the most pertinent statements is intriguing for its indication of an upheaval that destroyed cities about the time of the crucifixion destruction recorded in The Book of Mormon.

For reasons not yet understood, many of these cities [those in the lowlands or northern region of Guatemala] failed during the second half of the first century A.D. El Mirador never came back, but the upheavals that created disaster for some kingdoms provided opportunities for others. Tikal and Uaxactun came through this period unscathed. (6)

"Fall in the House of Ussher" ("This View of Life") Stephen Jay Gould in *Natural History*, November 1991.

The chronology of world events by Ussher has influenced Biblical studies and the estimated age of the earth for several centuries. The date noted for the Jaredite migration at the bottom of the pages in The Book of Mormon were based on the now discredited Ussher chronology. The dates first appeared at the top of the pages in the 1948 printing and were prepared by Alvin Knisley. Those interested in dates, calendars, and creation will find this article thought-provoking.

"What We Should Do Next

Time Great Manuscripts Are Discovered" by James M. Robinson in *Biblical Archaeology Review*, January/February 1992.

After my short editorial in the last issue of *The Witness*, I found this article to be of great interest and recommend it to our readers as well as the other articles in the same issue concerning the Dead Sea Scrolls.

Recent Donations

Grace Smith from San Bruno, California gave the Library beautifully bound back issues of *The Herald*. They cover the years 1933 to 1965. (The Library has incomplete volumes as far back as 1901 and up to the present, but not bound.)

An anonymous donor contributed \$1000 toward the items that appeared in the "Wish List" for the Library in the last issue. This allowed the purchase of preservation and conservation supplies for periodicals and photos, and an important report on the site of Tikal.

Other donors continue to give books, magazines, and journals. We are especially interested in receiving all issues from 1991 of *Natural History*. If any of our readers subscribe to this magazine and would care to donate their copies, please call 816 461-FRAA.

Latest Additions to the Collections

(not a complete list)

The Dead Sea Scrolls after Forty Years, Hershel Shanks, Biblical Archaeology Society, 1991.

Corpus of Maya Hieroglyphic Inscriptions, 10 volumes by Ian Graham, Harvard University Press, 1975-1983.

Maya Guatemala: Life and Dress, Carmen L. Pettersen, Ixchel Museum, Guatemala, 1986.

The Jade Lords, O.L. Gonzalez Calderon, Coatzacoalcos, Veracruz, Mexico, 1991.

Scribes, Warriors and Kings: The City of Copan and the Ancient

Maya, William Fash, Thames and Hudson, 1991.

Kingdoms of Gold, Kingdoms of Jade: The Americas before Columbus, Brian M. Fagan, Thames and Hudson, 1991.

Since the official opening of the Library in September, the number of users has steadily increased. Researchers come for numerous reasons, some with specific requests for information about The Book of Mormon.

Presently, the Library is open from 10:00 a.m. to 4:00 p.m. on Tuesdays, Wednesdays, and Thursdays. Hopefully soon it will be open one night a week (probably Thursday) plus Saturdays. Because the Library operates with volunteer help, regular and expanded hours become difficult to maintain. If anyone would like to volunteer to work in the Library in the evening and/or on one or two Saturdays a month, please call 816 461-FRAA.

Wish List

- * *International Encyclopedia of Linguistics* \$335.00 if ordered by March 31 - after that \$395.00
- * *Indian Art of Mexico and Central America*, Miguel Covarrubias, Alfred Knopf, 1957.
- * *The Murals of Bonampak*, Mary Ellen Miller, Princeton University Press, 1986.
- * Different editions, printings, and translations of The Book of Mormon

(We have a facsimile of the first edition; a 1900, 1903, 1917, 1919, 1946, 1966 printings; several missionary copy versions; several translations; and different printings by other persons or groups not RLDS. We want to collect as many different ones as possible.

Meet Dale Godfrey!

Dale, second vice president for FRAA, actively joined with the Foundation in 1985 when he moved to the Independence area from North Platte, Nebraska. Each year at the annual Book of Mormon conferences Dale and Jerry Brown put their expertise to work videotaping the day's proceedings. They also have produced instructional videos for FRAA.

Dale works with Legal Aid as an attorney representing abused and neglected children at the juvenile court. He lives with his family—wife Rita, daughter Julie, and son Mark—at Oak Grove, Missouri.

During the weekend conference held at Graceland in October of 1991, Dale ably moderated the student teams as they answered the questions in The Book of Mormon Jeopardy game. Read about the Graceland conference inside.



Don Beebe

The Witness

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