



# THE ZARAHEMPLA RECORD

Issue Nos. 13 and 14

SUMMER AND FALL 1981

"And he that will not harden his heart, to him is given the greater portion of the word..." Alma 9:18

## Chinese Civilization AND THE BOOK OF MORMON

By Sherrie D. Smith

"It is not impossible that the Jaredite colony traveled through the Yellow River basin and left enough people in the vicinity of the Shantung Peninsula to initiate the beginning of civilization in China."



This statement by Verneil Simmons in her book, *People, Places, and Prophecies*, along with the reading of *The Discovery of Genesis* and my long-abiding love for 'things Chinese', prompted me to a

serious study of ancient China. I began looking for 'evidences' that the Jaredites went across Asia through China and that perhaps some of their group did remain behind and become the fathers of the Chinese people. That some should remain to start a new nation would be in harmony with God's plan to scatter people over all the earth at the time of the great tower. The Chinese themselves agree that their civilization began at approximately the same time as the great tower. I have been amazed at the things I have found. The following ideas are my own but are presented here for your further consideration and study.

Just as Quetzalcoatl, the feathered serpent, is the most prominent symbol, art motive, and legendary hero to Mesoamerica, so is the dragon to the Chinese. "The Chinese most thoroughly believe in the existence of this mysterious and marvelous creature . . ." "It is the best known and most important motif in Chinese design and was the personal emblem of the emperors. The dragon was "consecrated by the religion of the earliest people, and particularly the Chinese nation; having become the object of their mythology, the minister of the will of their gods, the

guardian of their treasures."<sup>2</sup> The dragon is a mythical animal, like Quetzalcoatl, and it is difficult to trace an analogy between it and any other natural species. The dragon then is a symbol like the feathered serpent is a symbol of the Mesoamerican deity, Quetzalcoatl. Book of

Mormon believers believe that the feathered serpent is the symbol of Jesus Christ.<sup>3</sup> But what does the dragon symbolize?

In the last Zarahemla Record Raymond Treat writes, "Miguel Covarrubias, the late, brilliant, Mexican art historian and archaeologist, once demonstrated in a lecture that the Chinese dragon and the Mesoamerican feathered serpent were the same." An article on similar traits of the Olmec and the Shang dynasty of China says, "Serpents and birds were also emphasized and features of these animals were sometimes combined in the iconography of both cultures to produce a dragon."<sup>4</sup> Verneil Simmons has said that the forerunner of the dragon was two intertwining feathered serpents. Evidence seems to suggest that the dragon is similar or the same as



Figure No. 1

Quetzalcoatl. If Quetzalcoatl represents Jesus Christ perhaps the dragon does also. The Book of Mormon gives us some further clues with which to work. But first let's look at what the dragon means to the Chinese.

The dragon is the sacred symbol of the East and is the symbol of the oldest and greatest of Chinese deities, the sky-god, T'ien-Rain Spirit. He is the 'gatherer of clouds,'

the bringer of new life.<sup>5</sup> He represents the forces of nature and is the essence of strength and beauty.<sup>6</sup> "It is common opinion that the dragon, being a divine animal, dies of its own accord."<sup>7</sup> Jesus certainly chose to die for us and is the bringer of new life and is associated with the East in His second coming. These we know from the Bible.

In Chinese mythology there are three dragons. (The trinity perhaps?) The **lung** is the most powerful and inhabits the sky. Its breath has the appearance of a cloud which can turn to water or fire and its voice is like the jingling of copper pans. The **li** lives in the ocean and the **chiao** can be found in marshy places or mountains. The dragon is believed to ride upon the clouds and is frequently shown with a pearl or a round fiery object. If the pearl is lost the dragon loses his power.<sup>8</sup> Note these things well for they are important in relation to the Jaredite story.

Now let's see what the Book of Mormon has to say. In Ether we read:

"And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the Brother of Jared; and **he was in a cloud**, and the brother of Jared saw him not.

And it came to pass that the Lord did go before them, and did talk with them as **he stood in a cloud**, and gave directions whither they should travel." (Ether 1:25,27)

The Lord was in a cloud while he talked to the Brother of Jared, the spiritual leader of the Jaredites. The Chinese most often picture the dragon among the clouds. The **lung** lives in the sky and its breath has the appearance of a cloud. (See Figure 1.)

The next most frequent place the dragon is portrayed is among the waves. (See Figure 2.) Remember that the **li** lives in the ocean. The Chinese believe the dragon has power to raise great waves to injure men and boats.<sup>9</sup> In chapter three of Ether, verse 6, we can identify the power of the dragon with the Lord.

"And it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind.

And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the winds."

The third dragon, the **chiao**, can be found in the mountains. We know that the Brother of Jared had an outstanding experience on Mount Shelem when the Lord revealed many things to him. The Jaredites knew that the Brother of Jared had an encounter with divinity on the mountain when he returned with the sixteen stones emanating a force of light. He, himself, must have radiated an aura of light such as Moses did when he returned from the mountain upon receiving the Ten Commandments.



Figure No. 2

You will remember this experience of the Brother of Jared on Mount Shelem when the Lord reached out and touched the stones. He said to the Lord, "I saw the finger of the Lord, and I feared lest he should smite me; for I **knew not that the Lord had flesh and blood.**" (Ether 1:71) The Brother of Jared was told to write the "things he had seen and heard" but this was not to be revealed to anyone until after the Lord had been lifted up on the cross. The Jaredites did not know the form of their God who talked to the Brother of Jared and them in a cloud.

Human nature seems to demand that we express or portray our belief in deity in a tangible way. We use symbols to represent things of a divine nature. The Jaredites chose a seemingly ancient divinity symbol—a feathered serpent—or dragon to represent that God who so influenced and directed their lives but whose form was unknown.

As I was taking notes on the dragon and wrote that he was believed to ride in the clouds, I knew immediately the connection between this and the Lord talking to the Brother of Jared in a cloud. However, I wasn't going to put on my note card, ". . . is frequently shown chasing a pearl or round fiery object." But just as I wasn't going to write it I was prompted by the fact that if this is part of the symbolism then it must represent something important. So I included it with my notes, pushing it to the back of my mind for a time until I could research it further. The next morning while rereading the book of Ether in light of my notes, my mind was enlightened like a light going on. The words—round fiery object—stood out and I realized that the pearl or round fiery object describes very well the sixteen stones placed in the barges for light. This was very exciting to me but when I have shared this idea with others they find it hard to believe. Perhaps it is, but I feel it was one of those experiences described in Section 10:7a which says, ". . . I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy." Recently I found in a book called **Outlines of Chinese Symbolism and Art Motives** the following legend concerning the origin of the "round fiery object."

A Minister of State—Chi Lian, Marquis of Sui—walking abroad on a certain occasion, found a wounded snake, to which he gave medicine and saved its life. Afterwards, when he was again

abroad in the evening he saw the snake holding a brilliant pearl in its mouth, and as he approached it, the snake is said to have addressed him thus: "I am the son of His Majesty the Dragon, and while recreating myself was wounded; to you, Sir, I am indebted for the preservation of my life, and have brought this pearl to recompense you for your kindness." The Minister accepted the pearl and presented it to his Sovereign, who placed it in his hall, where by its influence the night became as day.<sup>10</sup>

Do I need to point out that the purpose of the sixteen stones touched by the finger of the Lord was for light, to change the darkness of the barges into light? "And thus the Lord caused stones to shine in darkness, to give light unto men, women and children, that they might not cross the great waters in darkness." (Ether 3:3)

Leaving the dragon, whose symbolism fits neatly with the Jaredite story, let's explore the nature of the sixteen stones. As Verneil Simmons points out, we can only guess what type of substance was used for the stones. I would like to speculate that they were made of jade. One's first reaction to this idea is that it can't be jade because jade is green and is certainly not transparent. The description of the stones in the Book of Mormon is this: "... did moult out of a rock sixteen small stones; And they were white and clean, even as transparent glass..." (Ether 1:60,61)

I favor jade being the substance from which the small stones were made for several reasons, one being it seems logical to me. Jade is a "sacred substance" not only to the Chinese but to all the Indians of Mesoamerica.<sup>11</sup> The Chinese believe that jade possesses magical qualities; that the stone contains the vital energy of the yang principle.<sup>12</sup> It was by far more important and of more value than even gold. Because this stone is considered sacred by both the Chinese and Olmecs, I believe there must have been some incident which prompted this belief.

As I researched more about jade, the more convinced I became that it was possible that the stones in the barges were of jade. I knew jade came in many different colors, white being one of them. On one of our trips to Singapore we bought my husband's sister a ring on which were several stones of jade, each a different color. One of them was white. So I knew jade could be white but I was puzzled that it could be clear and transparent. However, I found an interesting comment in *The Olmec World* by Ignacio Bernal. "Even after the Spanish conquest a certain jade figure of a bird-serpent was so precious that, it is said, it looked like 'a transparent... emerald... which shone from its depths.'" It goes on to say that jade in Mesoamerica was not only valuable simply because of its rarity and beauty but because it also had a symbolic value.<sup>13</sup> Again I was filled with joy as the Spirit bore witness that it was possible to have transparent jade.

Jade occurs naturally in deposits on the ground and in rivers, but is also found in large veins on the mountain slopes. "And it came to pass that the Brother of Jared... went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did moult out of a rock sixteen small stones." (Ether

1:60) The Brother of Jared took his sixteen stones from the mountain.

One aspect of Chinese religion I might mention here while on the subject of the sixteen stones is nature worship. It was truly an incredible experience the Brother of Jared had on Mount Shelem and when he came back down with the stones that gave off enough light to light the barges he had to give the people some explanation. Because he could not relate the whole incident he probably told them that the power of the Lord caused the rocks to shine. We find that traditionally Chinese artists and scholars have revered rocks to the point of worship. A famous rock worshipper, Mi Fei, bowed daily and communed daily with a large rock he called "Elder Brother."<sup>14</sup> The Chinese believe that nature, trees, rocks, mountains, wind, etc., even those that seemed to be inert, possess an indefinable force to some degree and that some things possess it in an outstanding amount.

A misshapen, moss-covered stone might be full of this unseen force. There were also men who radiated a magnetic force as indefinable as that emanating from 'holy stones'—they too had exceptional reservoirs of this power, concentrated in their blood.

In earliest times it was believed that this mysterious force was an integral part of the physical creature—it had nothing to do with disembodied spirits roving the air. To say that a tree stump contained spiritual power did not mean that it was the physical home of a ghostly being. It meant that the stump itself had an energy in it that could, in some mysterious way, affect other beings, like the electricity in a charged wire.

Gradually, personality came to be attached to elements of nature that appeared to radiate this spiritual power and that were close and familiar to a tribe. A 'friendly' mountain that sheltered a settlement was given a name; a local stream that appeared to the tribal leader in a dream and in which someone later drowned was believed to have the power to destroy and was also personified. In this way, the concept of the power of an unseen force began to find expression in the worship of individual nature spirits.<sup>15</sup>

There are two other aspects of Chinese culture I would like to share in relation to the fact that the Jaredite colony went across Asia and China and that some of them remained behind. The first concerns the fact that the Brother of Jared was not called or mentioned by his own name. F. Edward Butterworth in *Pilgrims of the Pacific* has a very good explanation for the reason his name was not used and says that:

The doctrine of the name is truly Babylonian... Name was an important part of their culture and they tried to keep their names secret at certain times and on certain occasions....

Further, no school of Babylonian theology ever admitted that the creation of the world could run counter to what we may call 'the doctrine of the

name . . . This shows that the prime consequences of a name is that its bearer becomes known and to this extent he becomes vulnerable . . . Since the knowledge of a person's name gave power over its owner, care was naturally taken to prevent it from becoming known.<sup>16</sup>

My purpose is not to discuss the reason why we don't know the Brother of Jared's name but to show evidences that the same practice still occurs in China. In the introduction to the Time-Life book, *Ancient China*, Professor Lien-Sheng Yang of Harvard and Yenching University says this:

Second, a word of explanation about imperial names and designations. The Han ruler Wu Ti, or "martial Emperor" . . . is now called Liu Ch'e because this was his personal name. That practice was not acceptable in imperial China, when the use of the ruler's given name was taboo, but some modern writers prefer to be more direct in naming the rulers than to continue the ancient Chinese tradition.<sup>17</sup>

Ancient calligraphers transcribing a manuscript would avoid using characters for the names of their ancestors or even the reigning emperor. Also, Chinese families rarely use given names at home but refer to their sisters or brothers as "Big Brother," "Two Brother," "Four Brother," "Big Sister," etc.<sup>18</sup> This seems to be a cultural evidence of a very ancient tradition that we know through the Book of Mormon was practiced by the Jaredites.

Before I share the last "cultural evidence" of the Jaredite influence in China let's go back to the Book of Mormon. In chapter five of Ether, Moroni, in his role as compiler of the Scriptures, writes somewhat concerning faith. "And I, Moroni, having heard these words, was comforted and said, O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith; for the Brother of Jared said unto the Mountain Zerin, Remove, and it was removed." (Ether 5:30) Now we are not sure where Mount Zerin is and where it was removed to, but we do know that through faith the Brother of Jared was able to move a mountain.

There is a Chinese fable called "The Foolish Old Man who Removed the Mountains." This fable was told by Chairman Mao in trying to enlist the help of his countrymen in being able to control the natural forces such as the river floods. It goes like this.

The foolish man's house faced south and two great mountains, Taihang and Wangwu, obstructed the way. He and his sons, hoe in hand, began to dig up the mountains. A wise old man saw them and said it was impossible for four men to dig up two big mountains. The foolish man replied, "When I die my sons will carry on and when they die there will be grandsons and their sons and grandsons and so on to infinity. Why can't we clear them away?" The foolish man went on digging, unshaken in his conviction. God was moved by this and he sent down two angels who carried the mountains away on their backs.<sup>19</sup>

The old man had faith—unshaken in his conviction—and

God moved the mountains. Extraordinary that this story is in Chinese legend!

Paul Zimmerman states in his Forward to *The Discovery of Genesis*, a book which deals with the Genesis story being hidden in the Chinese characters, "Perhaps God has given us a point of reference to use today in proclaiming to the Chinese themselves the full story of the entire Bible with all the richness of the Gospel of Jesus Christ." How much more exciting to think that God has given us a point of reference—the Book of Mormon—for sharing the gospel of Jesus Christ with the Chinese—especially if they are descendants of Book of Mormon peoples.

I am excited about the things I have found out concerning China and am more excited about the prospect that the Book of Mormon is a witness to the Chinese that Jesus is the Christ and is the God in whom they believed in the very origin of their civilization.

#### Footnotes:

1. C.A.S. Williams, *Outlines of Chinese Symbolism and Art Motives* (New York, Dover Publications, Inc., 1976) p. 136.
2. *Ibid.*, p. 138.
3. See *Jesus Christ Among the Ancient Americans* by Paul Hanson.
4. Betty J. Meggers, "The Transpacific Origin of Mesoamerican Civilization: A Preliminary Review of the Evidence and Its Theoretical Implications," *American Antropologist*, Vol. 77, No. 1, March 1975.
5. Edward H. Schaefer, *Ancient China* (New York, Time Inc., 1967) p. 58.
6. Michael Carter, *Crafts of China* (New York, Doubleday and Company, Inc., 1977) p. 37.
7. Williams, p. 133.
8. Carter, p. 38.
9. Williams, p. 133.
10. *Ibid.*, p. 138.
11. Michael Coe, *America's First Civilization, Discovering the Olmec* (New York, N.Y., American Heritage Publishing Co., Inc., 1968) p. 55.
12. Carter, p. 19.
13. Ignacio Bernal, *The Olmec World* (Berkeley and Los Angeles, University of California Press, 1969) p. 100. See also Coe, p. 56.
14. Shirley Sun, "A Beautiful Corner of China's Suzhou is Transplanted to New York, Asia, February, 1981, pp. 12-21.
15. Schaefer, p. 57.
16. F. Edward Butterworth, *Pilgrims of the Pacific* (Independence, Mo., Herald House, 1974), p. 23.
17. Schaefer, Introduction, p. 7.
18. Raymond Chang and Margaret Chang, *Speaking of Chinese* (New York, W. W. Norton & Company, Inc., 1978) pp. 83,84.
19. Louis Heren, C.P. Fitzgerald, Michael Freeborne, Brian Hook, David Bonavia, *China's Three Thousand Years* (New York, Macmillan Publishing Co., Inc., 1973) p. 64.

#### Bibliography:

- Bernal, Ignacio. *The Olmec World*. Berkeley and Los Angeles: University of California Press, 1969.
- Butterworth, F. Edward. *Pilgrims of the Pacific*. Independence, Mo.: Herald House, 1974.
- Carter, Michael. *Crafts of China*. Garden City, New York: Doubleday and Company, Inc., 1977.
- Chang, Raymond and Margaret Chang. *Speaking of Chinese*. New York: W. W. Norton and Company, Inc., 1978.
- Coe, Michael. *America's First Civilization*. New York, N.Y.: American Heritage Publishing Co., Inc. 1968.
- Heren, Louis, C.P. Fitzgerald, Michael Freeborne, Brian Hook, David Bonavia. *China's Three Thousand Years*. New York: MacMillan Publishing Co., Inc., 1973.
- Meggers, Betty J. "The Transpacific Origin of Mesoamerican Civilization: A Preliminary Review of the Evidence and Its Theoretical Implications," *American Antropologist*, 1 (March 1975).
- Schaefer, Edward H. *Ancient China*. New York: Time Inc., 1967.
- Sun, Shirley. "A Beautiful Corner of China's Suzhou Is Transplanted to New York," *Asia*, 12 (February 1981).
- Williams, C.A.S. *Outlines of Chinese Symbolism and Art Motives*. New York: Dover Publications, Inc., 1976.

NOTE: Both illustrations are needlepoint adaptations of Chinese design.



# NO ERASERS

By Mary Lee Treat

Some time ago while researching a certain topic in the Book of Mormon, I spent several hours a day in a concentrated search. In the course of this study, the frequent use of a certain phrase began to surface in my consciousness. Finally, one day the significance of this phrase dawned upon me.

The configuration I had been noticing was "... or rather ...". The context in which I first became aware of its use was in clarifying a preceding thought. For example:

"Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him..." Alma 16:10

"And they stood before the king, and were permitted, or rather commanded that they should answer the questions which he should ask them." Mosiah 5:11

I had just read that Mormon said they engraved upon plates in a form of Egyptian because it took less space than Hebrew, their spoken language (Mormon 4:98,99).

I also knew that Jacob had commented upon the difficulty of engraving on the plates:

"... and I can not write but little of my words, because of the difficulty of engraving our words upon plates..." Jacob 3:1

"... and we labor diligently to engraven their words upon plates..." Jacob 3:3

All of these thoughts finally jelled together to the point where I could ask, "What happens when an engraver makes a mistake?" It seemed logical that a clarifying phrase could correct an unclear sentence. Hence the phrase "or rather" or something similar would be utilized.

But what did the engraver do if an actual error was made? Did he have a means to erase? Did he throw away the entire plate and start over?

We know from countless references that the answer to the last question is "no." Metal was precious and evidently not easily acquired. When Nephi's small plates were full the writers didn't add more blank plates. The manufacture of metal plates was evidently difficult and the work of engraving laborious.

Eagerly I began to search for phrases correcting actual errors. I began to find places where errors were corrected by a connecting phrase in direct opposition to the preceding thought. Probably the two clearest examples found so far are these:

"And thus we see that they buried the weapons of peace, or they buried the weapons of war for peace." Alma 14:47

"Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Moriantum..." Alma 22:33  
Here the phrase, "people who were in the land Bountiful" should have been erased and "Moroni" inserted. With no

erasers and scarcity of metal, the engraver simply inserted the qualifying phrase plus the correction.

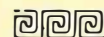
There are countless other examples in the Book of Mormon of clarifying and correcting phrases. Listed below are some additional references for your research. These are not all the references; many more may be found.

It is clear that this consistent use of a phrase for a correcting purpose would not appear if the writer were using pen, ink and paper. Only in a situation where corrections were impossible would this configuration emerge.

What does this small discovery point up? It lends credence to the claim that the records were indeed engraved on metal plates and literally translated into English by means of the Urim and Thummim.

Although small and perhaps obscure, this writing device is added to the ever increasing number of witnesses, internal and external, that the Book of Mormon is what it claims to be.

I Nephi 2:41	Alma 8:21	Alma 20:41
I Nephi 3:245	Alma 8:109	Alma 20:48
I Nephi 4:32	Alma 10:51	Alma 22:33
I Nephi 5:225	Alma 12:28	Alma 24:54
Mosiah 2:10	Alma 12:145	Alma 24:63
Mosiah 5:11	Alma 13:24	Alma 26:78
Mosiah 7:25	Alma 14:47	Alma 27:3
Mosiah 10:9	Alma 14:112	Alma 30:19
Alma 1:92	Alma 17:11	Helaman 1:51, 52
Alma 2:26	Alma 17:52	Helaman 5:86
Alma 7:1	Alma 19:23	Mormon 1:22



**PLEASE NOTE**

This issue of the **Zarahemla Record** is a double issue. Because we spent the summer working in Mexico, we were unable to get the Summer #13 issue out on schedule.

Therefore, for this time only we are combining Issues #13 and #14 into a double issue of sixteen pages instead of the usual eight.

We will resume our usual four issues a year with the Winter Issue #15 **Zarahemla Record**.

## CORRECTION

The first paragraph in the article "The Book of Mormon in Chinese" in Issue #12 should have read:

"Wong Chun-Chang was a native of Mainland China and migrated to Taiwan (Formosa) with Chiang Kaishek when the **communists** took over after World War II."

# IT IS WRITTEN

By Wayne E. Simmons

"Then Jesus was led up of the Spirit into the wilderness to be with God.

And when he had fasted forty days and forty nights, and had communed with God, he was afterward on hungered, and was left to be tempted of the devil.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:1-4 I.V.

Here, in the very beginning of Jesus's ministry, reference is made to many of the foundation stones of His gospel. He had shortly before been immersed in the waters of the River Jordan by John the Baptist, and His baptism of Spirit came when it rested upon Him in the visible form of a dove. Then He was led of the Spirit to fast and commune with God, who had just proclaimed His Sonship at the water's edge. It was after these events that He came to grips with the enemy. Jesus was no victim of the philosophers that cry, "There is no devil. There is no power but of God." On the contrary, Christ knew Satan as an adversary, a power for evil, and He armed Himself with potent weapons, to do battle against the tempter. "It is written," Jesus said, and He quoted the word of God as given in the law and the prophets.

Satan's counsel to make stones into bread might seem sensible to those who preach a social gospel today. Let Christ satiate His own hunger and that of the whole world by the very powers of heaven, they might say. Yet Jesus knew that manna from heaven did not save the souls of the children of Israel in a former day. He cited Moses's words:

"And he humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:3 I.V.

Jesus was saying that the answer to man's hunger is written in the scriptures: Man shall live by the word of the Lord as well as by bread.

Latter Day Saints are taught to love and revere the word of the Lord. We honor the Christ who rebuked His disciples, saying, "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46 I.V.) We are blessed abundantly with the scriptures of the Old and New Testaments, the Book of Mormon, and the Doctrine and Covenants. We have found God's word to be a comfort to the sorrowing, hope and faith to the doubtful and despairing, a weapon against evil, and a source of everlasting joy for the obedient. Unlike many Protestant

denominations, however, we do not claim that these scriptures are inerrant. That is, we do not suppose that every verse in the three standard books was written by the finger of God and is therefore the word of the Lord. Many times we have affirmed in this Restoration age that "in the scriptures is contained the word of the Lord." Now and always we shall need Paul's counsel to Timothy to rightly divide the word of truth. (2 Timothy 2:15 I.V.) We have come to love and to trust the words of Moses because Christ and the Apostle Paul cited many of them as the word of the Lord. We cherish the prophecies of Isaiah, as the witness of Matthew, of Christ, and the sure testimony of Nephi attest to their divinity. He wrote into his own record many of Isaiah's writings taken from the brass plates.

"Yea, and my soul delighteth in the words of Isaiah . . . Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people:

For I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them." 2 Nephi 11:8,13,14

There are many critics of the scriptures in this modern age who cast doubts upon the historical existence of an Adam, Abraham or Moses. They suggest that not one but four different authors have written the words attributed to Isaiah. They scorn the story of gold plates and the authorship of a Nephi, an Alma, a Mormon or Moroni. Some of them attribute the writings of the Book of Mormon to the inspiration of the devil, while others are searching for some unknown genius of the 19th century to be the ghost writer of the record. Quite a number of modern theologians believe and teach that any talk about the devil in the Bible is intrusive, that the apostles and prophets really didn't believe in "demonology." They suppose that all mention of Satan is the work of the superstitious, and ought not to have place in scriptures purporting to be the word of God. The Book of Mormon is condemned in their eyes, for it speaks of Satan, saying:

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good:

And others will he pacify and lull them away unto carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well;

And thus the devil cheateth their souls and leadeth them carefully down to hell.

And behold others he flattereth away and telleth them there is no hell; and he saith unto thee, I am no devil, for there is none;

And thus he whispereth in their ears until he grasps them with his awful chains from whence

(Continued on page 11)

## A SIMPLIFIED LOOK AT MESOAMERICA

By Raymond C. Treat

This is an expanded version of an article that appeared in the first issue of the *Zarahemla Record*. Since the first issue is out of print and a majority of those on the present mailing list did not receive that issue it was deemed worthwhile to repeat this information. I appreciated a comment made by the man in McAllen, Texas, who printed the first issue. After reading "A Simplified Look at Mesoamerica" he said it was the best article in the issue. I think he said this because it helped him to better understand the archaeological setting behind the other articles. With this goal in mind, this brief introduction to Mesoamerican archaeology is again offered with the hope that it will enrich your understanding of the area where the Book of Mormon took place.

Mesoamerica is an archaeological/cultural/geographical term which has a definition all its own. The terms Middle America and Central America should not be used as synonyms because they include areas outside of Mesoamerica. Mesoamerica includes the southern two-thirds of Mexico, Guatemala, Belize (formerly British Honduras), and parts of Honduras, El Salvador, Nicaragua and Costa Rica, although the northern and southern boundaries shifted through time. Mesoamerica is what archaeologists call a culture area. People living in a culture area share common ways of doing things which are usually not found outside the culture area. For example, some commonly shared culture traits in Mesoamerica are stepped pyramids, hieroglyphic writing, bark cloth books (codices), ball courts with rings and a year of 18 months of 20 days each plus 5 extra days.

Chronologically, Mesoamerica is divided into three major time periods: Preclassic (also called Formative), Classic and Postclassic. The dates which follow are approximate.

### PRECLASSIC (2000 B.C.-A.D. 100)

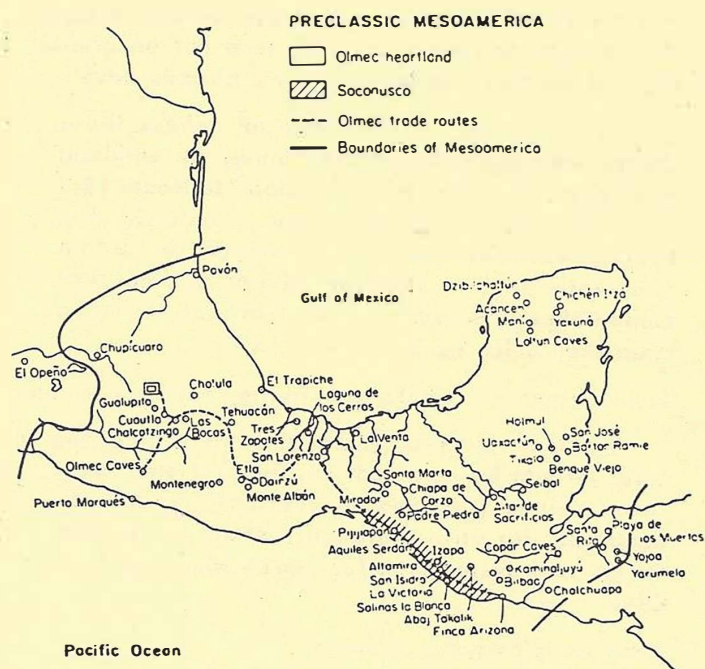
The beginning of the Preclassic is also the beginning of Mesoamerica as a culture area. This is when agricultural village life and the use of pottery is common. Pottery is thought to begin in the Mesoamerican area around 2500 B.C. This is also the estimated time for the arrival of the Jaredites via China.

The Preclassic is also divided into three periods: Early Preclassic (2000-1000 B.C.), Middle Preclassic (1000-500 B.C.) and Late Preclassic (500 B.C.-A.D. 100). The Olmec dominate the Early and Middle Preclassic Periods. The Olmec are considered by many archaeologists the mother civilization of Mesoamerica. They begin to be recognized by archaeologists about 1400 B.C. Theirs is the leading culture from 1200-600 B.C. after which it begins to decline. It is interesting to note that the Jaredites were told they would eventually be the greatest nation on the earth (Ether 1:20) and that during the highpoint of the Jaredites, which would correspond to the beginning of the Olmec, about 1400-1200 B.C., there were no Old World civilizations at their peak, thus fulfilling this promise.

The Olmec period is divided into two phases, the San

Lorenzo Phase (1200-900 B.C.) and the La Venta Phase (900-600 B.C.), named after two major Olmec sites. These two sites are located in the area called the Olmec "heartland", the Gulf coast area of the states of Veracruz and Tabasco.

While the Olmec style was first noted in 1869, Olmec archaeology is relatively young. Matthew Stirling is credited with being the father of Olmec archaeology on the basis of his work in the late 1930s and early 1940s. Stirling was the first to work at the famous site of La Venta. Later, three American archaeologists conducted



Mesoamerica during the Preclassic (after Weaver 1972:37).

major excavations at La Venta (Drucker, Heizer and Squier 1959). Notwithstanding all of this work, the archaeology of La Venta is still poorly known today. The main reason for this is that the Early and Middle Preclassic ceramic sequences from the Olmec area were not well enough known when the La Venta report was being prepared in the late 1950s and as a result the ceramics were not properly classified.

One beneficial effect of the 1955 excavations was the carbon-14 dates which were obtained. These finally helped convince Mayan archaeologists that the Olmec were indeed earlier than the Maya. So we see that the general acceptance of the Olmec as a very early culture did not occur until the middle 1950s.

While La Venta was an Olmec center, it was also occupied by a later non-Olmec people. An example of a non-Olmec stone carving found at La Venta is the famous ambassador. The carving of the ambassador portrays all

(Continued on Page 10)

# MORE TO COME: SIX STEPS TO SPIRITUAL POWER

By Raymond C. Treat

The message of the Restoration to the world in 1830 was "More has come." The world's response to that message was, "We already have enough." Nephi saw this more than 2300 years before it happened:

"And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible." II Nephi 12:45

It is a well established principle that when we reject further enlightenment we not only lose out on greater things but we begin to lose what we already have:

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." III Nephi 12:4

"And he (Jesus) said unto them . . . unto you that continue to receive, shall more be given; for he that receiveth, to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath." Mark 4:20

Jesus speaks in a similar vein in the Book of Mormon:

"And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things (the sealed portion), let him be accursed; for unto them will I shew no greater things, saith Jesus Christ, for I am he who speaketh;" Ether 1:102

Alma completes the scenario:

"And therefore he that will harden his heart, the

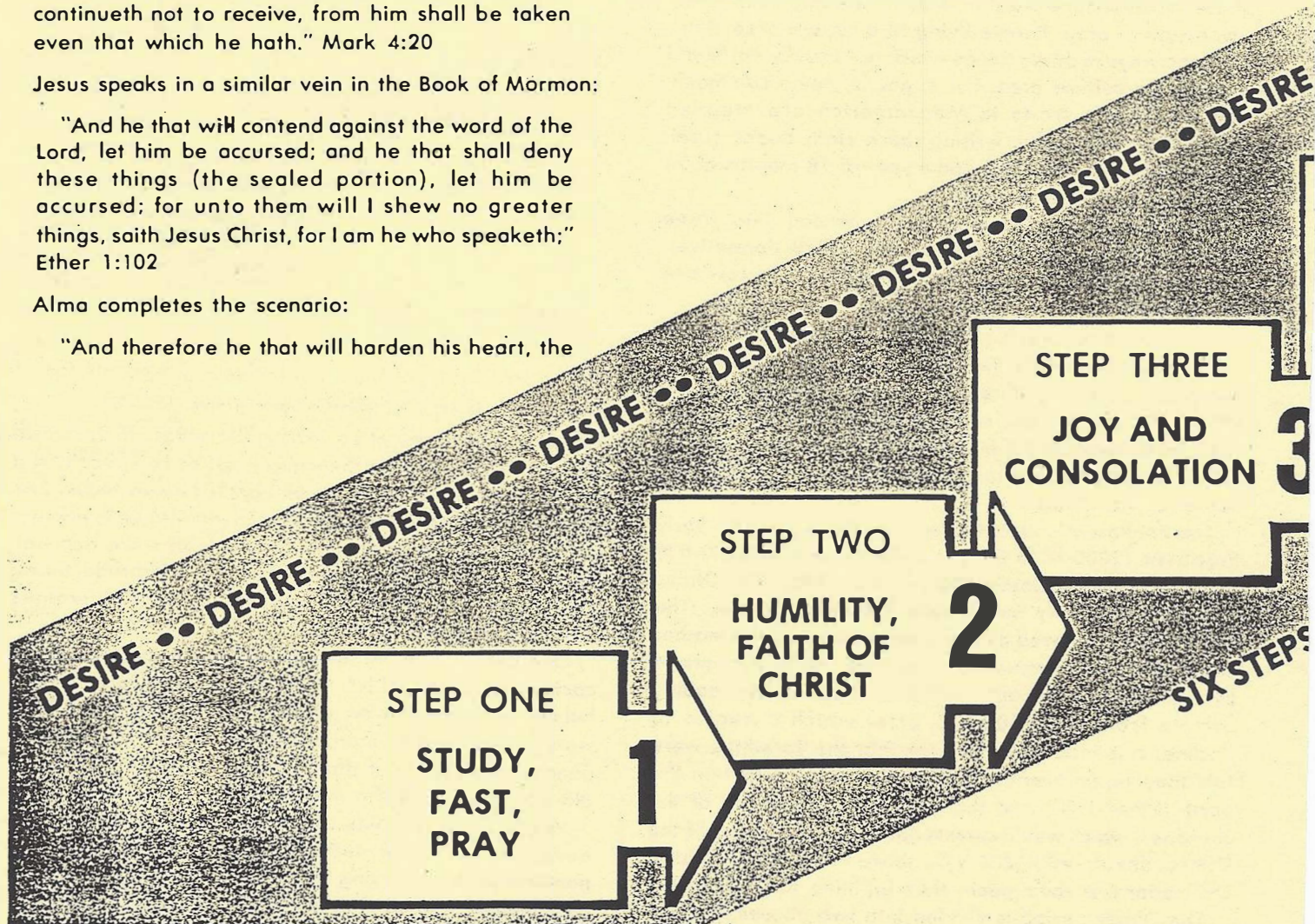
same receiveth the lesser portion of the word;"

"And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries;

"And then they are taken captive by the devil, and led by his will down to destruction." Alma 9:17, 19-20

It is easy for us to pass judgment on the world for rejecting the Restoration and to take pride in the fact that we have the Book of Mormon. But we are subject to the same problem that has continued to plague those who have rejected the Book of Mormon. We have become satisfied with what we have. And the reason is the same in both cases. Proper use has not been made of the available scriptures. Proper use of the Bible leads to the Book of Mormon. Proper use of the Book of Mormon leads to even greater things.

The Book of Mormon does indeed point to greater





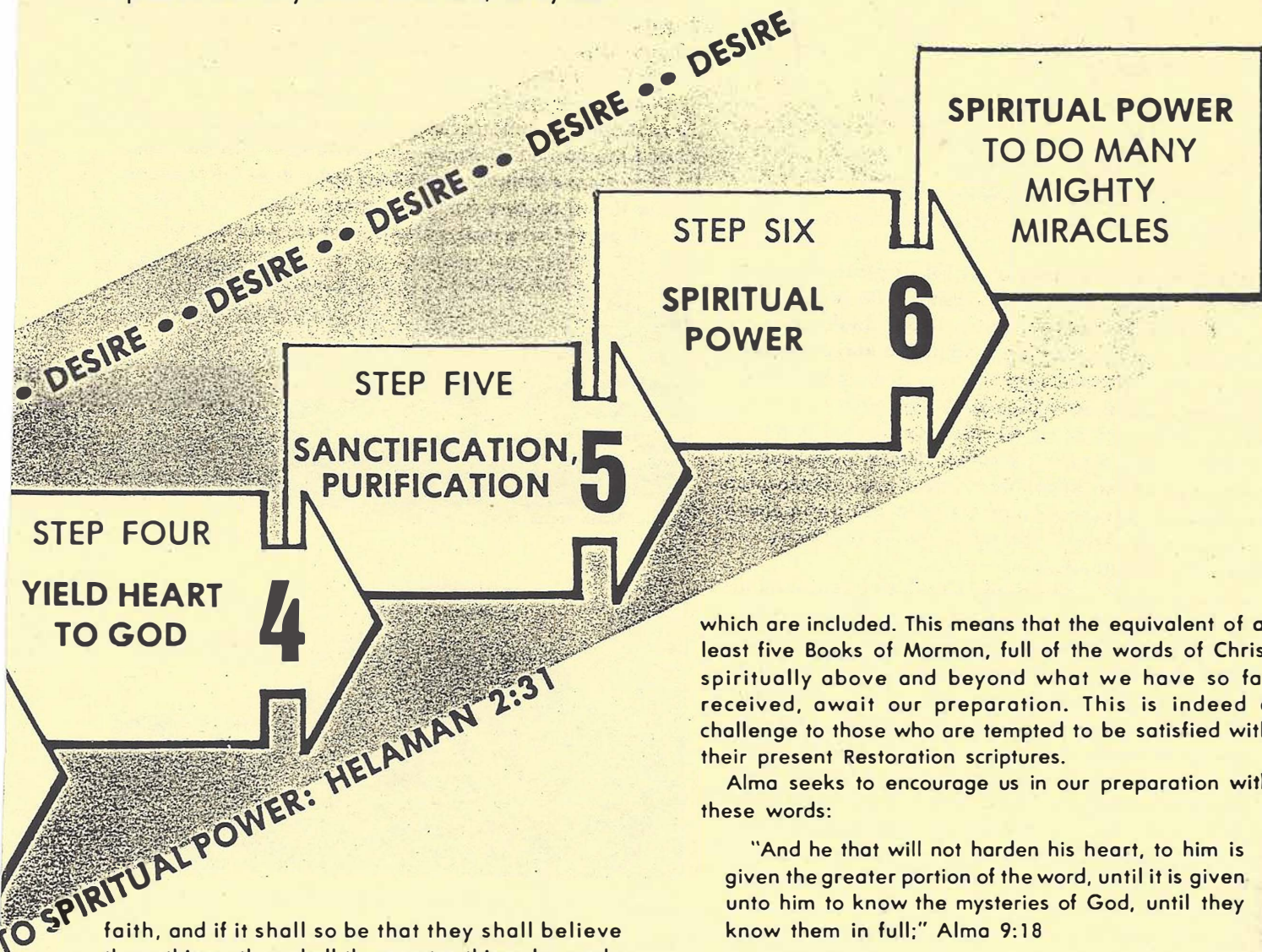
things:

"And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people;

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their

in the Book of Mormon fill slightly more than 37 pages, it follows that all of the words of Christ (more than 3700 pages) would make up the equivalent of about five of our Books of Mormon. Mormon goes on to say that most of these additional words are on the plates of Nephi, meaning the large plates of Nephi. Secondly, and even more significantly, Mormon tells us that these additional words of Jesus are of greater spiritual worth than those



faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them."

"Behold I was about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord." III Nephi 12:1-3, 5

This is truly a remarkable scripture. In the first place, Mormon is telling us that less than one-percent of the words of Jesus to the Book of Mormon peoples have been included in the Book of Mormon. Since the words of Christ

which are included. This means that the equivalent of at least five Books of Mormon, full of the words of Christ spiritually above and beyond what we have so far received, await our preparation. This is indeed a challenge to those who are tempted to be satisfied with their present Restoration scriptures.

Alma seeks to encourage us in our preparation with these words:

"And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full;" Alma 9:18

This scripture also implies that there is a lot more to come as do these words from Ammon:

"Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed;" Alma 14:103

Thus, we see that the Restoration scriptures have not been designed to be an end in themselves but a  
(Continued on Page 12)

A SIMPLIFIED LOOK AT MESOMAERICA (from Page 7)



A line drawing of the ambassador stone carving found at La Venta (after Coe 1968:148).

of the elements of the story of Chief Captain Moroni carrying his "Title of Liberty" throughout the land.

The work at San Lorenzo, 1966-1969, doubled our knowledge about Olmec history, adding the earlier phase to the sequence. The final report on San Lorenzo has only recently been published (Coe and Diehl 1980).

There is still much to be learned about the Olmec. Olmec remains are less conspicuous than the abundant stone buildings of the later Maya. The Book of Mormon implies that the Jaredites preferred to build in wood (Helaman 2:5-7). The archaeological evidence is in harmony with this implication.

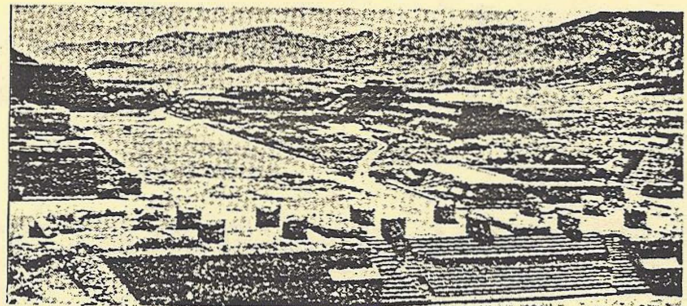
As already stated, the Olmec begin to decline as a civilization about 600 B.C. During the time when the Olmec were in power, the ceramics throughout the Olmec area were closely related. Shortly after this time and during the Late Preclassic, the widespread ceramic similarities disappear. The Olmec style ceramics begin to be replaced by several different ceramic styles. These ceramics are not similar over wide areas as the Olmec ceramics were but are more characteristic of smaller regional cultures. This is an archaeological reflection of Book of Mormon history as three new cultures, Nephite, Mulekite and Lamanite begin to replace the Jaredite culture.

In the area known as the southern Maya lowlands, which was to become the heart of Nephite/Mulekite geography, we find a new culture being developed around 600-550 B.C. which contrasted sharply with the previous way of life. This archaeological description would fit the pattern of the Mulekite arrival. Like the Nephites, the Mulekites were more interested in ceremonial architecture than the people (probably Jaredites) who had been living in the area. Archaeologists call these new developments the Mamom Phase. About 200 B.C. the southern Maya lowlands witness another major change as the Chicanel Phase replaces the Mamom Phase. Weaver (1972:86) says: "The contrast with Mamom is enor-

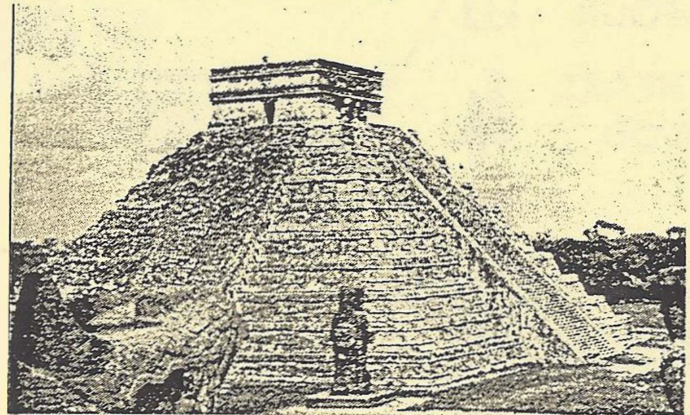
mous . . . Figurines, which in Mamom faithfully conformed to the prevailing trend, now virtually disappeared." A close look at Book of Mormon dates indicates that Mosiah and his righteous followers left the highlands of the Land of Nephi and went down into the lowlands of the Land of Zarahemla about 200 B.C. The archaeological evidence strongly supports this event, especially since the people of Zarahemla (the Mulekites) accepted Mosiah as their king. Figurines are thought to have religious significance. The drastic decline of figurines during the Chicanel Phase is evidence that the people changed their religion as is implied by the Book of Mormon.

CLASSIC (A.D. 100-900)

The Classic represents the highpoint of Mesoamerican culture. There is a significant increase in architecture and true cities appear. Teotihuacan was probably the largest city in the New World during its time with an estimated population between 150,000-200,000. The rise of Teotihuacan, near the northern boundary of Mesoamerica and the Book of Mormon lands, correlates with the mass migrations northward mentioned in the Book of Mormon in the first century B.C. Other sites include Monte Alban, the largest site in the Oaxaca area, Tikal, one of the



Monte Alban (after Nicholson 1967:35).



Temple of Kukulcan at Chichen Itza (after Nicholson 1967:59).

largest and the best known site in the southern Maya lowlands and Kaminaljuyu, the largest site in the Guatemala highlands. These sites also have Preclassic occupations.

It is obvious that the achievements of the Classic period were inspired by the Golden Age of the Nephites which occurred about A.D. 34-231. Traditionally, the beginning of the Classic period has been dated by archaeologists at A.D. 300. This date is now being moved backward in time as more evidence accumulates showing that Classic-type innovations occurred earlier than previously thought. A common beginning date is A.D. 250 with some estimates as early as A.D. 100.

(Continued on Page 11)



# The Scholar's Corner

By Vernell Simmons

Circle ALL correct answers:  
(Answers on bottom of next column)

1. The record brought with the Jaredites:
  - a. Was written by Jared
  - b. Contained oaths of evil from the days of Cain
  - c. Included an account of Adam and the creation of the world
  - d. Was written in Hebrew
  
2. The record could have been:
  - a. The book of Enoch
  - b. The book of Remembrance
  - c. The sealed book
  - d. The book of Abraham
  
3. On Mount Shelem the brother of Jared received:
  - a. sixteen small stones
  - b. A vision of all the inhabitants of the world
  - c. The Urim and Thummim
  - d. Testimony of Jesus Christ
  
4. The visionary experience recorded by the brother of Jared:
  - a. Was commanded to be "sealed up"
  - b. Contained the name of the brother of Jared
  - c. Was written in an unknown language
  - d. Was to be shown to men only after Christ's resurrection
  
5. The two stones given to the brother of Jared are known as:
  - a. The Interpreters
  - b. The Liahona
  - c. The Urim and Thummim
  - d. The peep stones

## A SIMPLIFIED LOOK AT MESOAMERICA (from Page 10)

The Classic has always been divided into an Early Classic (A.D. 300-600) and a Late Classic (A.D. 600-900). Now a Middle Classic (A.D. 450-650) is recognized. Thus the Early Classic dates are A.D. 100/250-450 which is a very good approximation of the actual history as given in the Book of Mormon. There is also a Protoclassic period recognized which can be dated A.D. 100-250. Therefore, if A.D. 250 is accepted as the beginning of the Classic then the Protoclassic (A.D. 100-250) becomes the archaeological equivalent of the Nephite Golden Age. Whichever way one chooses to classify these events, it is clear that as Mesoamerican culture history becomes better understood  
(Continued on Page 15)

## IT IS WRITTEN (from Page 6)

there is no deliverance." 2 Nephi 12:24-28

Those of us who have walked through "the valley of the shadow of death," receive great comfort from the words of Job who fervently desired that one of his testimonies, at least, should be eternally recorded.

"Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock forever!

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;

And though after my skin worms destroy this body; yet in my flesh shall I see God." Job 19:23-26 I.V.

We thank God that Job's witness of the resurrection is written and preserved, and is the word of God today. When Christ visited His saints in Land Bountiful, after his death, resurrection and ascension to heaven, He did many wonderful things among them. He healed their sick and blessed their children, and instituted holy ordinances of His gospel. He also expounded many scriptures, bringing further explanation to the things they had received. Then He said:

"Behold, other scriptures I would that ye should  
(Continued on Page 12)

## Answers to Scholar's Corner

- |                           |                         |
|---------------------------|-------------------------|
| 1. b. - Ether 3:89        | d. - Ether 1:75-77      |
| c. - Ether 1:3            | 4. a. - Ether 1:87      |
| 2. a. - D & C Sec. 29:a,b | c. - Ether 1:87         |
| b. - Gen. 5: I.V.         | d. - Ether 1:86,95-96   |
| 3. b. - Ether 1:90        | 5. a. - Mosiah 12:16-21 |
| c. - Ether 1:86-89,       | c. - D & C 15:19        |
| D & C Sec. 15:1           |                         |

## EACH ONE TELL ONE ABOUT THE ...

We will be happy to send a sample copy of the **Zarahemla Record** and/or an order blank to any interested persons.

Help us spread the word about the Foundation and its purposes.



# ZARAHEMLA RESEARCH FOUNDATION

IT IS WRITTEN (from Page 11)

write, that ye have not.

And it came to pass that he said unto Nephi, Bring forth the record which ye have kept.

And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said,

Verily, I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them.

And he said unto them, Were it not so?

And his disciples answered him and said, Yea Lord, Samuel did prophesy according to thy words, and they were all fulfilled.

And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them?

And it came to pass that Nephi remembered that this thing had not been written.

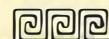
And it came to pass that Jesus commanded that it should be written; therefore, it was written according as he commanded." 3 Nephi 10:33-41

Thus the Book of Mormon affirms that there was a great resurrection of the just in the New World, when Jesus arose from the dead. How glad we are to have this written witness to join the word of Matthew regarding a similar resurrection of saints in the Old World. (Matthew 27:54-57 I.V.)

The Reorganized Church of Jesus Christ of Latter Day Saints is not the only church that today believes in miracles, and in the extraordinary gifts of the Spirit such as prophecy and the gift of tongues. But it is significantly unique in its belief and practice that continuing revelation will be written down for this and all subsequent generations. God has commanded his prophets, former and later, to write the words that He speaks, so that the record of God's word shall ever grow, line upon line and precept upon precept, to guide His disciples and to nurture their souls. We learn from the Book of Mormon that the words of the prophets, written to a given people, shall judge these same people at the last day. How important it is for each of us to teach them diligently to our children, to "... talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:7)

"Wherefore, for this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth shall stand; . . . and they shall go according to the will and pleasure of God.

And the nations which shall possess them, shall be judged of them according to the words which are written." 2 Nephi 11:40-42



MORE TO COME: 6 STEPS TO SPIRITUAL POWER

(from page 9)

springboard to greater things. In addition to these scriptures there are several explicit promises about the various records which are also strong evidence that there is more to come. Lehi prophesied:

"... that these plates of brass should go forth unto all nations, kindreds, tongues and people, who were of his seed.

Wherefore he said that these plates of brass should never perish, neither should they be dimmed any more by time." 1 Nephi 1:169-170

We believe these plates of brass to be the original record of Moses and that they contain additional information beyond that presently available from the Old Testament prior to about 600 B.C.:

"And it (the Bible) is a record like unto the engravings which are upon the plates of brass, save there are not so many; . . ." 1 Nephi 3:163

Alma comments about the plates of brass and other sacred records:

"And now behold, if they (the plates of brass) are kept, they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ." Alma 17:34

This promise, of course, also pertains to the Large Plates of Nephi mentioned above in III Nephi 12:1-5. A minimum estimate of the total weight of the Large Plates of Nephi based on church history and the Book of Mormon is 5000 pounds or 2½ tons. This additional information would fill up at least 100 more Books of Mormon.

The interesting story behind the Small Plates of Nephi gives us assurance that the promises for the other plates will be fulfilled. The part of the story dealing with the 116 lost pages is well known to most Book of Mormon believers. Mormon was directed by the Spirit of the Lord to include the unabridged Small Plates of Nephi with the abridgement which he was making (Words of Mormon 1:10) even though his abridgement had already covered the same period of history which the Small Plates covered. It was Mormon's abridgement of this early period, from the beginning of the Book of Mormon to the reign of King Benjamin, which was on the 116 pages lost by Martin Harris. Without going into the details of church history we know the wise purpose mentioned by Mormon was fulfilled when the Small Plates of Nephi replaced the lost 116 pages.

However, the story of the Small Plates of Nephi does not end here. In referring to the Small Plates, Nephi says:

"And after I had made these plates by way of commandment, I, Nephi, received a commandment, that the ministry, and the prophecies, the more plain and precious parts of them should be written upon these plates;

And that the things which were written, should be kept for the instruction of my people, who should

possess the land; and also for other wise purposes, which purposes are known unto the Lord;" I Nephi 5:223-224

Notice that while Mormon refers to "a wise purpose", Nephi talks of "other wise purposes", meaning more than one purpose. In Zarahemla Record #11 an additional purpose was discussed at length: a special witness to Jews as the Small Plates were written by one who had been raised in the Jewish culture in Jerusalem.

The fulfillment of two "wise purposes" so far for the Small Plates of Nephi does give us assurance that the other promises in the Book of Mormon about forthcoming records will also be fulfilled.

To conclude this partial review of the records to come forth we turn to the sealed portion:

"Behold, I (Moroni) have written upon these plates (the sealed portion of the Book of Mormon) the very things which the Brother of Jared saw; and there never was greater things made manifest, than that which was made manifest unto the Brother of Jared; wherefore, the Lord hath commanded me to write them; and I have written them.

And he commanded me that I should seal up the interpreters, according to the commandment of the Lord.

For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord;

And in that day that they shall exercise faith in me, saith the Lord, even as the Brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the Brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." Ether 1:98-101

From these verses it is clear that the sealed portion is going to come forth to the Gentiles but not until they become clean. What then is meant by clean?

From Ether 1:98-101 we see that clean and sanctified are used as synonyms. Additional synonyms are found in this verse:

"And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot." Moroni 10:30

And so it appears that clean, sanctified, perfect, holy and spotless are all synonyms. This implies, therefore, that clean denotes a spiritual condition of the highest or celestial level. How then can we obtain this spiritual condition? Most of the answer is contained in the following verse:

"Nevertheless, they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the

filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." Helaman 2:31

If you will turn to the chart, Six Steps to Spiritual Power, you will see that steps one through five are all listed in Helaman 2:31. Two of the three parts of Step 1, fast and pray, are given in this verse. The third part, study, should be an obvious addition to Step 1. For example, II Nephi 14:4 tells us to:

"Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do."

As we study, fast and pray we begin to be enlightened. Our spiritual eyes start opening, our vision expands and we begin to "see." This understanding leads directly into the humility of Step 2.

Humility then can be seen as a realization of our position in God's universe as it really is. The understanding that we are dependent upon our Creator for everything provides the climate for faith to take root and grow. It appears then that there is a close relationship between humility and faith. Note that the scripture says faith of Christ, not faith in Christ. This implies the strongest kind of faith.

The joy and consolation of Step 3 is probably closely related to the assurance that is an integral part of faith (Hebrews 11:1). Certainly, the receiving of divine assurance would bring joy and consolation. Also, there appears to be additional joy:

"Now the joy of Ammon was so great, even that he was full, yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.

Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni: but behold, their joy was not that to exceed their strength.

Now when I think of the success of these my brethren, my soul is carried away, even to the separation of it from the body, as it were, so great is my joy." Alma 15:17-19,67

Note carefully that the yielding of one's heart unto God is Step 4 and does not come at the beginning of the process as we would suppose. There is some insight to be gained here. A person can not truly yield his heart unless he has an understanding of what is involved. The knowledge that sanctification is the step which follows yielding helps us to realize we are dealing with a total yielding, the kind of yielding that could only come after adequate training in Steps 1 through 3.

As mentioned above, sanctification or becoming clean follows yielding and is Step 5. A good way of understanding what is meant by sanctification is to realize what can happen after we are sanctified. We can perform

(Continued on page 14)

**MORE TO COME: 6 STEPS** (from Page 13)

miracles:

"And there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity." III Nephi 4:2

This verse also gives a good definition of sanctification: cleansed every whit from our iniquity. We can even receive sufficient power to rearrange the physical landscape:

"And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command.

And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness.

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." Genesis 7:15-17

This kind of power was not limited to Enoch. Nephi's younger brother Jacob also had this power:

"Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all these witnesses, we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus, and the very trees obey us; or the mountains, or the waves of the sea;" Jacob 3:7

Nephi, the son of Helaman, also had the same kind of power as Enoch and Jacob:

"And now because thou hast done this with such unwearyingness; behold, I will bless thee for ever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.

Behold, thou art Nephi, and I am God.

Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

Behold, I give unto you power, that whatsoever ye shall seal on earth, shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

And thus, if ye shall say unto this temple, It shall be rent in twain, it shall be done.

And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.

And behold, if ye shall say, God shall smite this people, it shall come to pass." Helaman 3:117-123

One further example of power of the many in the Book of Mormon should be included:

"And Alma went forth, and also Amulek, among

the people to declare the words of God unto them; and they were filled with the Holy Ghost;

And they had power given unto them, insomuch that they could not be confined in dungeons; neither were it possible that any man could slay them;

Nevertheless they did not exercise their power until they were bound in bands and cast into prison.

Now this was done that the Lord might shew forth his power in them." Alma 6:38-41

A realization of the kind of power that can be received after sanctification helps us to understand the level of sanctification represented in Step 5. By relating sanctification with a series of preceding steps we see that sanctification does not come haphazardly but is part of a process. Another value of charting the process is that it gives us motivation to study, fast and pray. Those who have made the effort to begin a daily discipline of study, fasting and prayer know how difficult it is to continue this discipline for any length of time. If we begin our study, fasting and prayer with the understanding that it is part of a process with a definite glorious goal then we will possess a greater motivation to continue in our discipline. In essence, the chart provides vision for those beginning their discipline. If we lack vision, we are told in Proverbs 29:18, we will perish. If we have vision we will live. This leads us to consider desire.

Desire is not a numbered step but comes first and pervades the entire process. Desire is where we begin. We all know that somehow we always find ways to accomplish those things which we desire uppermost to do. If we desire something enough we have a strong vision of it and we develop a definite plan for obtaining it. However, most of us simply do not have the kind of desire necessary to study, fast and pray consistently.

It is helpful if we divide scripture study into three levels of interest: 1) castor oil, 2) dry cereal and 3) peaches and cream. If we are on the castor oil level we study only when forced to. Dry cereal people study once in a while and they do recognize that study is not all that bad but peaches and cream level people can not get enough of study. They have experienced a breakthrough. There are many testimonies of people who have reached this level of study. Therefore, we must conclude that the peaches and cream level does exist. This knowledge (vision) should help us as we work our way through the castor oil and dry cereal levels. If you are on the castor oil level, pray for the desire to study and then as Alma says, let that desire work in you:

"Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words.

Ye can not know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words." Alma 16:149-151

(Continued on Page 16)

**A SIMPLIFIED LOOK AT MESOAMERICA** (from Page 11)  
 it also becomes better correlated with Book of Mormon culture history.

**POSTCLASSIC (A.D. 900-1521)**

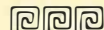
The Postclassic is characterized by warfare and empires. It is divided into the Toltec period (A.D. 900-1200) and the Aztec period (A.D. 1200-1521). Major sites are Tula, the Toltec capitol, Chichen Itza, the best known site in the northern Maya lowlands and Tenochtitlan, the Aztec capitol which became Mexico City. More is known about the Postclassic than earlier periods because of Spanish records. The Postclassic is a record of what happened to the Lamanites and as such should also be of interest to Book of Mormon believers.

If you want to read more about Mesoamerican archaeology, **Prehistoric Mesoamerica** by Richard E.W. Adams, Little, Brown and Company, 1977 is highly recommended. This is probably the most popular textbook used for introductory courses in Mesoamerican archae-

ology. The same material is covered in two paperback volumes by Michael Coe, **Mexico and Maya**.

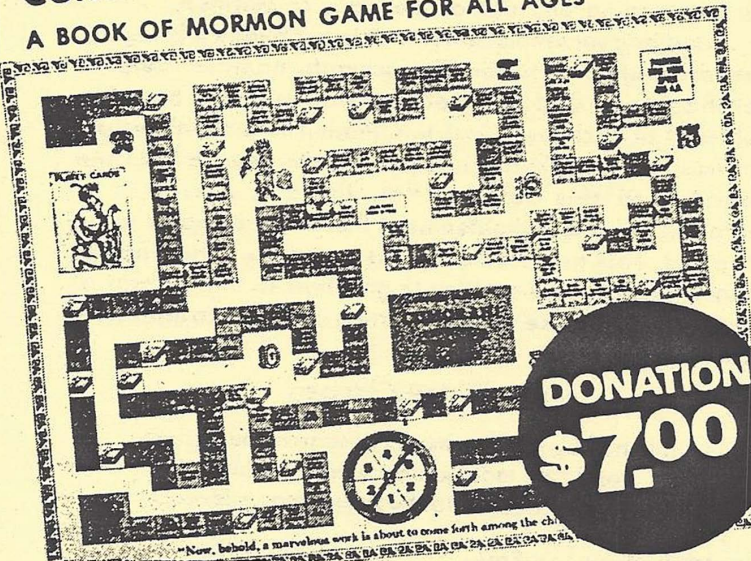
**References Cited**

Bernal, I.  
 1969 **The Olmec World**. University of California Press. Berkeley and Los Angeles.  
 Coe, M.  
 1968 **America's First Civilization: Discovering the Olmec**. American Heritage. New York.  
 Coe, M. and R. Diehl  
 1980 **In the Land of the Olmec**. University of Texas Press. Austin.  
 Culbert, T.  
 1974 **The Lost Civilization: the story of the Classic Maya**. Harper and Row. New York.  
 Drucker, P., R. Heizer and R.J. Squier  
 1959 **Excavations at La Venta, Tabasco, 1955**. Bureau of American Ethnology Bulletin 170.  
 Nicholson, I.  
 1967 **Mexican and Central American Mythology**. Paul Hamlyn. London.  
 Weaver, M.  
 1972 **The Aztecs, Maya and Their Predecessors**. Seminar Press. New York.



**CUMORAH!**

**A BOOK OF MORMON GAME FOR ALL AGES**



LUXURY HARD COVER EDITION  
**PEOPLES, PLACES AND PROPHECIES**

By Verneil W. Simmons **\$12.95 ea.**  
 Bulk orders of 10 or more to same address—\$12.30 ea.

OVERVIEW OF THE  
**Book of Mormon . . . . . \$2.00 ea.**  
 16-page full color booklet  
 Bulk orders: 10-24—\$1.80; 25 or more—\$1.75

**Ancient Mesoamerica . . . . . \$1.50**  
 A study map of Book of Mormon geography

**Scripture Posters . . . . . \$1.50** set of 4  
**Book Marks . . . . . 12 for .50**

**ZARAHEMLA RECORD NEWSLETTER**  
 A donation to the ZRF of \$5, \$10, \$25 or more qualifies you to receive the **Newsletter**.

**ORDER FORM**

QTY	BOOK ORDER	AMOUNT
1	<b>\$12.95 PEOPLES, PLACES AND PROPHECIES</b> BULK ORDERS OF 10 OR MORE TO THE SAME ADDRESS \$12.30 ea.	.
2	<b>POSTAGE AND HANDLING (BOOK)</b> 1 BOOK—\$1.50; 2 BOOKS TO THE SAME ADDRESS—\$2.00 BULK ORDERS OF 10 OR MORE—\$1.00 PER BOOK	.
3	<b>SUBTOTAL LINES 1 AND 2</b>	.

SHIP TO: \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_  
 STATE \_\_\_\_\_ ZIP \_\_\_\_\_

QTY	MATERIALS	AMOUNT
4	<b>\$2.00 OVERVIEW of the BOOK of MORMON</b> BULK ORDERS: 10 TO 24—\$1.80; 25 OR MORE—\$1.75	.
5	<b>\$7.00 CUMORAH! GAME</b>	.
6	<b>\$1.50 ANCIENT MESOAMERICA MAP</b>	.
7	<b>\$1.50 SCRIPTURE POSTERS SET OF 4</b>	.
8	<b>\$ .05 BOOK MARKS</b> BULK ORDERS—12 FOR \$ .50 <input type="checkbox"/> Books of B of M <input type="checkbox"/> 2N14:4 <input type="checkbox"/> 2N6:61	.
9	<b>SUBTOTAL LINES 4 THRU 8</b>	.
10	<b>POSTAGE AND HANDLING: 20% OF LINE 9</b>	.
11	<b>SUBTOTAL LINES 9 AND 10</b>	.
12	<b>ZARAHEMLA RECORD NEWSLETTER</b>	.
	<b>TOTAL ORDER ENCLOSED</b> TOTAL OF LINES 3, 11 AND 12	.

NOTE: TOTAL AMOUNT OF THIS ORDER IS TAX DEDUCTIBLE.

**MORE TO COME: 6 STEPS**  
(from page 14)

David tells us:

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psalm 37:4

We are told in Mosiah 12:17 that the people of Mosiah were "desirous beyond measure" to know about the Jaredite record. Our level of desire should be no less. Preparation to receive the sealed portion, which contains the vision of the Brother of Jared, is indeed a noble goal:

"Behold, thou hast not made us mighty in writing like unto the Brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them." Ether 5:25

Note that this verse is similar to Helaman 2:31 in that it also contains several elements in the sanctification process. It should be emphasized that the Six Steps to Spiritual Power is only a preliminary attempt to chart the process leading to sanctification. It is possible that further study would lead to some modification of the chart. At any rate, the reader is advised not to accept the sequence of the chart without personal verification through study and experience. One way to check the validity of the chart is to look for verses which contain two or more steps such as Jacob 3:7.

The word of God has always called the obedient to sanctification. However, Book of Mormon believers today have additional motivation for becoming interested in sanctification because of timing. Last year, 1980, was literally a new beginning for the Book of Mormon (Zarahemla Record #11), a portion of the Book of Mormon was translated into Hebrew and introduced into Israel (Zarahemla Record #1) and advances were made in Book of Mormon geography (Zarahemla Record #10). The strong implication to be gained from these developments is that Book of Mormon activities are being accelerated and that we are not too far from the time when there will be major breakthroughs

in information about and interest in the Book of Mormon. We believe this will be a day of power:

"And 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

If this is going to be a day of power then it follows that it will also be a day of sanctification since sanctification must precede power. Knowing that our time for preparation is limited provides motivation to begin our discipline without delay.



**STATEMENT OF PURPOSE**

The Zarahemla Research Foundation is a non-profit, tax-exempt corporation chartered under the laws of the state of Missouri. This is a non-church sponsored association. A major aim of the Foundation is to provide information and materials to assist in Book of Mormon ministries. ZRF is open to all who desire to improve their understanding and use of the Book of Mormon.

A major goal of this newsletter is to provide a bridge of understanding between the scientific-oriented field of archaeology and Book of Mormon studies. Keeping abreast of archaeological information is a full-time job, hence few people are in a position to devote the time needed to this subject. Yet, there is a wealth of information and enlightenment there that remains to be tapped. This newsletter hopes to draw on the finds of those who are in a position to give time to these areas of research and make this information available to interested church members.

**THE ZARAHEMLA RECORD**

is published by the Zarahemla Research Foundation  
Mail address changes to the Foundation address.

**EDITOR: Mary Lee Treat**  
**CONTRIBUTING EDITORS: Wayne E. Simmons**  
**Raymond C. Treat**

**Photography: Frank E. Fry**  
**Layout: J. Robert Farley**

Have you made your 1981 contribution to the Zarahemla Research Foundation? Your tax-deductible contribution will be used to publish the Zarahemla Record and other Book of Mormon related materials.

Check the approximate box below:

- \$5     \$10     \$25     \$
- New Subscription     Renewal

Name.....

Address.....

City.....

State, Zip.....



Non-Profit Org.  
Bulk Rate  
U.S. Postage  
PAID  
Independence,  
Missouri  
Permit No. 219