

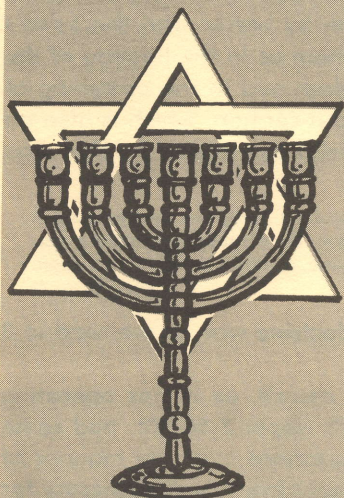


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"And he that will not harden his heart, to him is given the greater portion of the word ..." Alma 9:18



Another Look At The Book of Mormon MINISTRY OF CHRIST

by Verneil Simmons

There are seven feasts of Israel as described in chapter 23 of Leviticus. The feasts of Passover, Unleavened Bread and First Fruits occur in the first month of the religious calendar. Pentecost comes 50 days after First Fruits and the last three feasts—Trumpets, Atonement and Tabernacles—occur in the seventh month of the religious year. We know these feasts are a key to understanding history. They were and are prophecies of events to come. The first four feasts have already been fulfilled by historical events. The last three feasts are yet to be fulfilled. The feasts are also a key to understanding scripture. We are told by the chiasm in the first two verses of 1st Nephi that the learning of the Jews is a key to understanding the Book of Mormon. The feasts represent one of the most important parts of the learning of the Jews. We know the Nephites kept the law of Moses which included the feasts.

A study of the feasts has brought new insight to the account of Christ's ministry in 3rd Nephi. Two major areas will be discussed here: 1) the timing of Christ's appearance to the people of the Book of Mormon and 2) the sequence of events leading up to the Lord's Supper.

THE TIMING OF CHRIST'S APPEARANCE

Since the Book of Mormon account states that the

Nephites were still observing the law of Moses, it seems logical to suppose that the gathering at the temple in Bountiful was in observance of one of the holy days as required by law. It would account for the gathering of people from distant areas, as is indicated in the text. We know that the crucifixion of our Lord occurred in the spring (March or April of our calendar). It was later that year that he appeared in Bountiful (3 Nephi 4:74).

Among the feast days of Israel, the first day of the seventh month (Tishri) of the religious calendar was of special importance. This was the day for the Feast of Trumpets. It marked the beginning of the civil year and introduced a ten day period of repentance and atonement, ending in Yom Kippur or the Feast of Atonement. Five days later, the 15th of Tishri, the Feast of Tabernacles was celebrated. Thus the Feast of Trumpets or Rosh Hashanah, as it is known today, introduced the three fall festivals.

The first day of Tishri is determined by the appearance of the new moon and is a floating date. It occurs in September-October of our modern calendar. It was characterized by the repeated sounding of the shofar (ram's horn) calling the people to repentance. Many believe that on a Rosh Hashanah of the future, God's trumpet shall sound, the dead shall be raised and their judgment given. Thus, Rosh Hashanah, along with Yom

Kippur (the Day of Atonement) and the Feast of Tabernacles, have a very great prophetic significance for these feasts look forward to that day when Messiah will come, raise the dead, judge the world and establish his millennial kingdom on earth.

During the three days of total darkness, while Christ was in the tomb, the people in this land heard a voice from heaven calling them to repentance. The voice declared that the blood sacrifices and burnt offerings of the past were done away and were no longer acceptable. Instead, the people were told they were to offer a broken heart and a contrite spirit (3 Nephi 4:49). Later those who gathered to the temple must have had many questions as to how they were to celebrate the fall festivals. Thus, Rosh Hashanah, the first feast of the fall feasts, was certainly an appropriate day for Christ's appearance.

Can we suggest a date for that particular Feast of Trumpets? Joseph Smith was first shown the Nephite

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record on September 22, 1823. Each following year, on that same date, he was required to meet the angel at the place where the plates remained buried. On September 22, 1827, the record was given into his custody. Later, when the record was taken from him for a time, following the loss of the 116 pages of transcribed manuscript, Joseph said it was returned to him on that same date, September 22. Many have wondered why that particular date was emphasized. Since Rosh Hashanah falls on the same date every 19 years, we can extrapolate backwards from 1979 (the last date it fell on September 22) and we discover it fell on September 22 in 1827. That was the day Joseph received the record. It is obvious that the date was not chosen at random. Rather, it suggests that the Lord appeared to the Nephites also on a Rosh Hashanah which would correlate with a September 22.

THE LORD'S SUPPER SEQUENCE

The Account is Controlled

It was Mormon, the Nephite general, who abridged for us the account of Christ's ministry in the three days of his first appearance. We must remember that Mormon was working from a record inscribed nearly 350 years earlier; he was not an eye-witness of the events he writes about. He tells us that the "more part" of what Christ taught the people at that time was inscribed on the large plates of Nephi, but that he could not write even a "hundredth" part on the plates of his abridgment—the record we call the Book of Mormon. He had planned to record all the words of the Lord, but was commanded not to:

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. 3 Nephi 12:5

Out of the wealth of material available to him, Mormon had to leave out many details while making sure he did record those things the Lord had commanded him to write. Thus what he did write carries the authority of the Lord's approval. It has become an established principle that what is in the Book of Mormon is there for a purpose.

Ordinances Established

We learn from Mormon's account that on the first day of his appearance, Christ established all the ordinances of the gospel. He either gave commandments concerning the ordinances such as baptism by water and the Lord's Supper or he demonstrated them as in the healing of the sick, the blessing of the children and in the ordaining of the twelve. He also preached a sermon, which is also an ordinance (D&C 53:2b). Christ explains why this was necessary:

And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been.

3 Nephi 5:29

Then he told them what his doctrine was, as we read in 3 Nephi 5:32-43.

It would appear that the church, as it was operating before Christ's appearance (3 Nephi 3:56-70), had some serious problems, even disputations over the manner of baptism and other points of doctrine. It was necessary for Christ to set the church in order and he proceeded to do that immediately. He called Nephi as his first disciple and eleven others to serve with him. (Their names are found in 3 Nephi 9:4.) The very first commandment given to the twelve thus chosen was concerning the manner of baptism (3 Nephi 5:22-28). Then he turned to the multitude and made them a promise:

And unto them I have given power, that they may baptize you with water, and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost. 3 Nephi 5:46

While the manner of baptism was given, even to the very words to be used in this ordinance, it was not to take place until he had again ascended into heaven. The promise made to the multitude followed on the heels of his instruction to the twelve disciples. After their water baptism, the Lord promised he would baptize them with fire and with the Holy Ghost.

Jesus then proceeded to preach the Book of Mormon version of the Sermon on the Mount. After the sermon, he explained to them why the law of Moses was now fulfilled. His statement enlarges our knowledge of Christ's ministry to the house of Israel:

Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. 3 Nephi 7:6

He added that the covenant which he had made with his people was not all fulfilled, but the law given Moses was at an end. Therefore the old covenant of blood sacrifices and burnt offerings was done away and was not acceptable to God. He was instituting a new covenant with his people.

The Book of Mormon account of the Sermon on the Mount is upsetting to anti-Book of Mormon writers. They think it is plagiarism but we now know that the presence of the sermon authenticates the presence of Christ. He gave the original law of the old covenant at Sinai and fulfilled it at his coming. He instituted the new covenant in the Sermon on the Mount. The sermon gives examples of old covenant responses and then tells what the new covenant response should be. For example, 3 Nephi 5:89-90 tells us under the old covenant we should love our neighbor and hate our enemy but under the new covenant we should love our enemies, bless them that curse us, do good to them that hate us and pray for them who despitefully use us and persecute us. The instituting of the new covenant had to take place everywhere a remnant of the house of Israel still practiced the old covenant. Jesus indicated that he must visit others of the house of Israel who had been led away from the land of Jerusalem. They, too, were to receive his personal ministry and the new covenant:

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister.

But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them.

3 Nephi 7:24,26

Christ then indicated that it was time for him to leave them but the people were in tears and in his compassion he tarried and asked them to bring all their sick to him. Any who were sick, lame, blind, dumb or afflicted in any way were brought to him and he healed them all. Can you imagine anyone with a sick or afflicted person at home who did not hurry to bring that person to the Lord? Then he commanded their little children to be brought and after praying to the Father for them he took them one by one and blessed them. And the heavens opened and the multitude saw angels come down out of heaven and minister to their children.

... this first serving of bread and wine in the New World was not the Lord's Supper but a preparation for the Lord's Supper to be served the next day.

The people had come up to the temple early that morning. Many hours had passed since the appearance of the Lord. All must have been tired as well as hungry. At this time the Lord sent the disciples for bread and wine—actually, food and drink. In the scriptures, the word **bread** is frequently translated as **food** as it was considered the staff of life and eaten at every meal. While the disciples were gone for the supplies, the Lord instructed the people to seat themselves comfortably about on the

ground, we can assume, in family groups. If you had just had a member of your family healed or a child blessed, wouldn't you have been rejoicing with your family?

When the food was brought, the Lord blessed it, gave it to the disciples who then served the people, and all ate and were **filled**. This is a very similar story to the one in Matthew 14:15-21 where the Lord took the fish and loaves, blessed them, gave to the twelve who then served the people and all ate and were **filled**. This was not a communion service—there was no covenant made by the people yet. They had not been baptized. The Lord tells us in 3 Nephi 8:40 referring to the serving of the Lord's Supper:

And this shall ye always do unto those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me.

... the Lord himself commanded no one should eat the symbols of his body unless they had first made covenant with him in baptism.

But the Lord did use the occasion to instruct the twelve disciples concerning the matter of the Lord's Supper which was to be instituted among them later. As he had done in private instruction to them concerning baptism, so did he now. Note that he is speaking only to the disciples (3 Nephi 8:28-49) just as he spoke to the twelve apostles in the upper room in the Old World. The Last Supper was not the passover feast but the day of preparation. In like manner this serving of bread and wine in the New World was not the Lord's Supper but a preparation for the Lord's Supper to be served the next day. He ends with a commandment concerning those who should **not** partake of the Lord's Supper:

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul;

Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name,

And if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood. 3 Nephi 8:60-62

We see from this that Christ defines a person as unworthy who has not repented and been baptized. Then, for the second time that day, he reminded them that this commandment was given because "of the disputations which have been among you." His last act of that first long day was the consecration of the chosen twelve who were given the power to give the Holy Ghost (3 Nephi 8:69-71, Moroni 2:1-3). He then ascended into heaven. Thus ended his first day of ministry in Bountiful.

(Continued on page 23)

THE BOOK OF MORMON
IS THE

KEY TO THE FUTURE

The following is from a collection of Book of Mormon testimonies, To The Convincing by Ardie Launius. Available from School of Saints. \$6.00.

by Raymond C. Treat

Testimonies of spiritual light can, like physical light, be divided into two types. Physical light can act both as distinct packets or quanta of energy or as a continuous wave of energy. In like manner, spiritual testimonies can be both specific, like a distinct quanta of light energy or general like a continuous wave. Some people have had an outstanding experience of the divinity of the Book of Mormon such as an angelic visitation. This would be a specific testimony. Others have had a lifetime of growing enlightenment in their association with the Book of Mormon. In their case it would be difficult for them to pick an exact time when a certain spiritual knowledge came to them. This would be a general testimony. Most Book of Mormon believers could probably share both types of testimonies. I would like to share two testimonies of each type that illustrate that the Book of Mormon is already becoming the key to the future. In other words, the Lord is doing things with the Book of Mormon that he has not done since it first came forth.

WHEAT AND BARLEY

The Book of Mormon tells us that wheat and barley were grown in the New World. Archaeology says no. It would be difficult to find preserved remains of wheat or barley or any Precolumbian plant remains in most parts of the Book of Mormon area (Mesoamerica) because of the climate. Therefore, the main way to identify these plants would be through microscopic plant evidence such as pollen grains.

Pollen grains are almost indestructible. They have also been created by the Lord like snowflakes in an almost infinite variety of patterns. These patterns are different for almost every plant species allowing plants to be identified by their pollen. A notable exception to this happy arrangement, however, is the grass family. The pollen grains of the grass family, which includes the cereal grains such as wheat and barley, do not have the intricate patterns found in the pollen of the rest of the plant world. They are very plain by comparison—round blobs containing a small circular-like pattern as their main distinguishing characteristic. As a result, pollen grains cannot be used to identify species of the grass family as with other plant families. However, the Lord has created another type of microscopic plant remains known as phytoliths to take care of this problem.

The word phytolith comes from two Greek words

meaning plant and stone. A phytolith, therefore, is literally a stone plant. When plants take up water from the soil they also take up some dissolved silicon (sand) which they cannot use. The silicon is deposited around the inside edge of various cells. When the plant dies it decomposes and becomes part of the soil but the fossilized cells do not decompose. They retain their shape and are almost indestructible. There are so many phytoliths in the soil they can make up to 1-2% of the total weight of the soil. I learned about phytoliths as a result of taking two semesters of soil science as part of my training in archaeology. I found out that soil scientists were using phytoliths to help them understand the development of the grassland soils of the Great Plains.

What difference does it make to the Book of Mormon if the Lord intends grasses to be identified through phytoliths and not pollen? The answer is timing. The Lord created pollen grains and phytoliths and then controlled the development of these two sciences specifically to bear witness of the authenticity of the Book of Mormon at his appointed time. The study of pollen (palynology) is much older than the study of phytoliths. If the Lord had intended that grasses be identified by pollen then wheat and barley would have already been identified in Mesoamerica, thus validating the Book of Mormon. This no doubt would have been too early. The validation of wheat and barley for Book of Mormon lands will be a very important event in helping bring the Book of Mormon to the attention of the world. Therefore, the evidence must come forth at the right time. This validation will be correlated with the Lord's total plan for the last days. The study of phytoliths is not nearly as well developed as the study of pollen but the amount of work being done in this field each year is increasing rapidly which is exactly what would be expected.

What makes this a specific testimony for me is that the realization the Lord had designed the study of pollen grains and phytoliths in connection with Book of Mormon timing came to me in an instant followed immediately by spiritual confirmation. This occurred near the end of the school year's long study of both pollen and soil science. I was thinking about how pollen could identify all the plant families except the grass family and that wheat and barley were in the grass family. And then I thought how phytoliths could identify grasses and that the work in

phytoliths began much later than palynology. And then it hit me. This was part of the Lord's plan. The Lord did not want pollen evidence to validate wheat and barley in the New World because the timing would have been too soon. He designed phytoliths for this purpose so the timing would be perfect. Immediately after this thought came the spiritual confirmation. It felt as if a spiritual bomb had burst around my head. I felt spiritual power. It was not emotion. There were no words spoken out loud or in my mind. It was just the presence of spiritual power. The meaning to me was obvious. Yes, this was the Lord's plan. The study of phytoliths has been timed to validate the presence of wheat and barley in the New World and specifically in the Book of Mormon part of the New World which we know today as Mesoamerica.

The recent discovery of Precolumbian barley in Arizona tells us that the validation of this part of Book of Mormon history cannot be far off (see **Recent Book of Mormon Developments** for additional information).

GENERAL MORMON

This specific testimony illustrates how the Holy Spirit can teach us something new about an already familiar subject. I was teaching a class on Book of Mormon geography when I made a statement about Mormon that was as new to me as it was to the class. I said that Mormon was the leading geographer of his day because he was the leading general. Immediately I thought to myself, "Why yes, that's true!" Later, after thinking about it, I was amazed that this idea had not occurred to me before since all of my training, before I became an adult convert in 1960, was in military science. In college I had studied every significant battle in the history of mankind. The idea that a successful general had to have an intimate, thorough knowledge of geography had been well ingrained in me. I again marveled at the simple but powerful truth of this statement.

This does show how we are dependent on the Holy Spirit for enlightenment. If God wants to hide something from our eyes or from the eyes of the world until his appointed time, he can, no matter how obvious it may seem.

This simple military-geography correlation is profound because it tells us the geographic statements in the Book of Mormon are accurate because Mormon, the best geographer of his day, was the one who edited them. It also tells us that the Lord is going to provide a complete Book of Mormon geography because Mormon was directed to include so much geographic information (see **Recent Book of Mormon Developments**, pp. 75-89, for additional information). I can say without fear of contradiction that Book of Mormon geography is a very exciting fast-moving subject that is beginning to come into its own. I am thankful for this simple yet profound revelation.

THE BOOK OF MORMON IS THE KEY

This is a general testimony. I cannot say when the realization came that the Book of Mormon is and will be the key to the plan of God for these last days. As with the example of Mormon being the top geographer because he

was the leading general, the evidence is simple and the conclusion is obvious.

We all know that the Book of Mormon contains additional enlightenment about the teachings of Jesus Christ. These teachings can be compared to second grade in school. The first grade child must pass second grade before he is admitted to third grade. In other words, everyone who claims to believe in Jesus Christ and has taken the New Testament for his guide will eventually enter second grade (accept the Book of Mormon). Then whoever makes full use of the second grade material will be eligible for the third grade.

One of the clearest statements that there is a third grade and that the Book of Mormon is the prerequisite for it comes from 3 Nephi 12:3-4:

3 And when they shall have received this (the Book of Mormon), which is expedient that they should have first, to try their faith, and if it so be that they shall believe these things, **then shall the greater things be made manifest unto them.**

4 And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation (emphasis and brackets added).

Verses one and two from the same chapter tell us that Jesus taught the people much more than that which is recorded in Third Nephi (which is about 37 pages):

1 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;

2 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.

Most of these additional teachings of Jesus are on the plates of Nephi (referring to the large plates of Nephi) and these teachings are not only numerically greater (more than 100 times 37 = more than 3700 pages) but spiritually greater than those in the Book of Mormon.

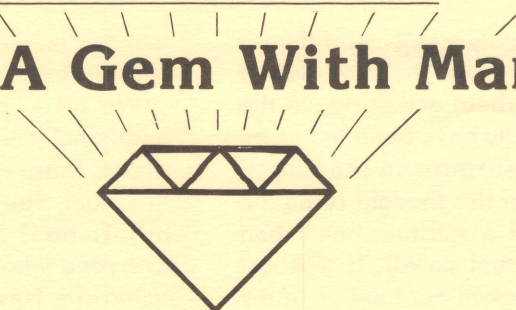
The Book of Mormon, therefore, is not an end in itself but a stepping stone to greater things. These verses give us as clear a statement as any that the Book of Mormon is the key to much more enlightenment from Jesus Christ. We are told in Acts 3:22 referring to Jesus: "... him shall ye hear in all things whatsoever he shall say unto you." This includes all His words in the Book of Mormon.

I have been aware of these verses in 3rd Nephi 12 for a long time but it has only been recently that the realization has come from them that the Book of Mormon is the key to the future. We all know that Jesus Christ is the key to the future. It naturally follows then that if the Book of Mormon is the key to more of Jesus Christ it is also the key to the future. (See **The Zarahemla Record**, Issues No. 27-28, pp. 8-13 for more on this subject.)

TIMING

As of this writing, the world does not yet acknowledge the Book of Mormon as a serious book. If it is going to be the key to the future then the Lord will have to bring it to the attention of the world in such a way that it will be taken seriously. This will be a complete reversal of the trend since 1830 to continually downgrade the Book of Mormon. Beginning about seven years ago, the Lord gradually began alerting me that He was doing some

HUMILITY, A Gem With Many Facets



by Vi Presler

PROLOGUE

There were five clues, really, that humility was the most important lesson God had for me to learn. Not only important, but vital. My friend had patiently listened to my adjustments to the changes of the last three years—failure of my marriage, loss of job and home, move, remarriage, death of both parents. She had listened with tears in her eyes as I had run the gamut of feelings, all these months. Finally she said to me, "You want what you want when you want it, don't you, Vi?"

That was clue number one, a stunner. And what she said was true not only for me; it speaks of the human condition. Finally praying, "Lord, show me the way," on the day I just didn't want to go on anymore, I received a call from my husband's cousin to go the very next day to Kirtland, Ohio, to the House of the Lord. Thrilled, my husband and I agreed to go. On the trip I was administered to by an elder who had never met me before in his life. The Lord's word to me through him was, "Lean not on the arm of flesh; lean on the Lord." Twice. "Lean not on the arm of flesh; lean on the Lord." That was clue number two. It seemed wise to pay attention. Clue number three occurred while worshiping in the House of the Lord—that clean, shining place of light that gave a new meaning to "holiness." It was there that three realizations hit me. One, I was totally out of strength. Two, God had all strength. Three, I was to lean on Him.

It was a turning point. Coming home, I realized I had turned to persons, home, land, entertainment, and food as substitute comforts for the Lord. Now He was asking me through the still, small voice in my own heart, "Vi, do you love me more than **The Young and the Restless?** and "Do you love me more than graham crackers and half and half?" A desire to fast came over me, as I realized my need to love God more. This need was my fourth clue.

How could I put God first? I had known that Ray Treat was looking for helpers to research for a Book of Mormon topical index. And I was beginning to find that the times I felt most alive, even physically, were when I was studying God's word. So the day we got home I called Ray to volunteer for an assignment. I really had to smile when he gave me my topic—humility. God has a sense of humor. And he was leading me far more than I knew.

Previously, I had read the Book of Mormon with a kind of "ho-hum" dutiful attitude, not being terribly "turned on" by history and wars. Now I was reading to live, reading for discovery of understanding of those teachings Christ had given that had made so little sense to my practical mind previously. At first I was just to make documented lists of

synonyms of humility. I couldn't stop there because soon there were antonyms popping out, and it seemed humility was best discovered by examining its contrast—pride.

The discoveries that followed were new, as exciting as finding buried treasure! One insight would touch off another insight in chains of lightbursts like the rejoicing of fireworks. What a difference it made to read not merely a verse or two a day, as if that were some wonderful achievement even to remember the Lord at all, but to study deeply and carefully, seeking to observe all that could be discovered about a key for living.

I had always thought I knew what humility meant. Humility meant not boasting or getting stuck on my own merits. Humility meant wanting God to have the glory—as long as I had my way. And somehow along with that man-made picture, humility was associated with my misconceptions of New Testament teachings of turning the other cheek and rejoicing in persecution. I'd had them all mixed up with timidity, fear, non-aggression. As one friend put it, of being "nice mice." Wrong! Meekness is not being a worm, not people pleasing, nor withdrawing when courage says, "Advance!" And as I studied and contrasted the lives of Nephi and Lehi with Laman and Lemuel, profiles of the humble man versus the proud man emerged, like pieces of a puzzle fitting into a wonderful new concept of humility—God's concept; revealing also that even the Christian virtues are inseparably linked as facets of humility. And this concept taught in the Book of Mormon opened my eyes for the first time to what Christ really meant in his teachings.

Here are some of the results then, of a beginning study of humility from the first ten chapters of the Book of Mormon, as we examine the behavior of Lehi's family in response to their father's announcement that they were to flee a doomed city.

AN OVERVIEW

Nephi's opening remarks in Chapter 1 reveal anything but those of a colorless, non-assertive wimp. We hear, "... having been highly favored of the Lord" (1 Nephi 1:1) and "... having had a great knowledge of the goodness and the mysteries of God," (1 Nephi 1:1) and "I know that the record which I make is true . . ." (1 Nephi 1:2). He is full of confidence. His confidence is of the Lord, as is his whole focus. This strength we see is sustained throughout his account, even to the end of 1 Nephi where he says, ". . . thus far I and my father had kept the commandments wherewith the Lord had commanded us." (1 Nephi 1:172)

Thus through him flowed not self-confidence, but God confidence, born of obedience to the Father, seeking not to please people, but the Lord: "Wherefore the things which are pleasing unto the world, I do not write, but the things which are pleasing unto God and unto those who are not of the world" (1 Nephi 2:5).

What an important distinction—between pleasing people and loving people. We immediately see that the reason the Jews sought to destroy the life of Nephi's father, Lehi was because he loved them but pleased God instead. He was ". . . filled with the Spirit of the Lord" (1 Nephi 1:11), praying unto the Lord, ". . . even with all his heart, in behalf of his people" (1 Nephi 1:4). So we can see that the humble people are neither fearful nor empty like T. S. Eliot's "hollow men," but filled with power—from God himself, even love.

Are the lives of humble, God-filled people always filled with sweetness and ease? No. In fact, none of this family, proud nor humble, had an easy time. Had they remained in Jerusalem they would have all been destroyed. But the whole family shared the problems of leaving their home—all they had ever known—friends, jobs, land, riches. They had to face the rigors of an eight-year camping trip in the wilderness without fire or hot water. They had no super market or local shops. In addition, they had the problem of getting records from a man who not only refused, but accused them of being thieves, stole their property, and tried to kill them. Then they had to get Ishmael's family to come with them. In the wilderness Laman and Lemuel's bows lost their spring and Nephi broke his. Added to the harshness of their environment was their frustration of finding no food, as well as experiencing great fatigue. The death of Ishmael added to their anguish. After their wandering those long years, they at last reached the seaside, only to learn they had to build a boat. Who of us would have had the training to build a ship on which we could trust our lives traveling the great deep which led who knows where? Nephi was not a ship builder by training, either. In addition, while on the ship, the "compass" did not work at times, and storms threatened to destroy. Once at land in the New World, they all had the task of building a civilization from scratch. Who of us might have survived the tests of such monumental challenges?

But Nephi and Lehi faced more problems in addition. Why? Because they had to face the full resistance of Laman and Lemuel and their followers who did not see eye to eye. And the contrast was sharply drawn from the very start. Lehi and Nephi plainly had put the Lord at the very center of their world, while Laman and Lemuel had self at center. They lived sufficiently unto themselves, for the most part, believing that they and the people of Jerusalem were good, loving their houses and lands and human world which gave them happiness. ("Wo unto the wise in their own eyes, and prudent in their own sight" we read in 2 Nephi 8:91. "Proud" comes from the root word, "prudent," meaning "good.") This physical world was their reality, and they lived, limited in its confines, responding to all difficulties with the practical, pragmatic mind of the natural man.

That Lehi and Nephi were of a different mind set is at

once obvious. Their whole song was for the Lord. They sought dreams, visions, understandings of events that Laman and Lemuel never asked about. Laman and Lemuel wanted to be in control of their wills and their world. Lehi and Nephi, filled with love and compassion for people, including the Jews and their own sons/brothers consistently loved them, loved the Lord, put Him first. They had put off the natural man (see Mosiah 1:118-120 and 2 Nephi 6:84-85). They had totally opened themselves to the unseen Lord in whom they had utmost confidence.

So we see from the beginning that Lehi and Nephi suffered not only the full problems of their survival but constant opposition from pride. These sufferings included mockery, accusations of being a "visionary," and the threat of anger, hatred, violence to Lehi for warning the people of the coming disaster. There was opposition right at home where it hurt the most—consistently from Laman and Lemuel, and occasionally from Lehi's wife, Sariah. Lehi and Nephi met rebellion at every turn from Laman and Lemuel and others who were constantly wanting to go back rather than forward. And Nephi, even though young and very strong, because he was their younger brother filled with God and not following their wants and wishes as the elders in Hebrew society, suffered brother abuse by being beaten with a rod and bound with cords, as well as being accused of having foolish imaginations, of desiring to lie and cheat so he could be their king and make them servants. They separated him from his loved ones when on the ship and would listen to no pleadings, even though they nearly killed their aged parents with grief. On top of this, their disobedience, harshness, rudeness, complete unconcern as to how they hurt others as long as they had their own way, nearly resulted in the destruction of the whole party. Nephi could not share the word of the Lord with them without making them angry. And he lived through all these natural hardships with constant unpeace, agitation, hatred, and anger so great it turned it, on more than one occasion into attempts at his murder.

Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the prophets (Luke 6:22-23, I.V.).

Surely Christ's words apply to Lehi and Nephi who yielded their wills to God. Why rejoice? Because had they had the mindset of the natural man, they would never have been warned of the destruction of their city. They would never have experienced dreams and visions which revealed the whole panorama of the history of their people, even including our day. They would never have been filled with love and the Holy Spirit to the convincing of unbelievers, or been so constrained by the spirit that had Nephi touched his brothers while wholly filled, they would have died. They never would have obtained the plates from Laban, never have succeeded in bringing Ishmael's family with them, never have found food in the wilderness, nor have built a ship by the direction of God. They never would have had the hope, faith, courage and strength just to make it in the wilderness without constant complaint and heaviness of heart. They would never have arrived in

a new land and established one of the greatest civilizations of all time. But they had entire victory because they weren't stuck with themselves as sources. They had a source beyond and through themselves—God, their great enabler.

Let us compare their responses to difficulties, and contrast those who had man as center and those whose lives were open to the Lord.

A CLOSER LOOK

In the beginning we see the Jews' pride ceased to be harmless when it developed into an anger so great that they sought to murder Lehi. When Lehi did the hard thing, speaking God's word to those who did not want the saving truth, he bore patiently their violence. Did he retaliate? Never. His long-suffering actually resulted in his deliverance from destruction. Next, when father came home to tell the family that they must leave all and escape to the wilderness, he praised the Lord for delivery. But Laman and Lemuel, "stiffnecked, did murmur." Probably no contrast between the proud and the "humble before the Lord" is greater than that the humble praise and the proud murmur (complain).

In fact, the most frequently mentioned word describing the behavior of Laman and Lemuel is "murmur." They had to be physically saved by going kicking and screaming at every step, like the children of Israel in Moses' day who wanted to go back to the captivity and death of Egypt rather than give up their leeks and onions. The most frequently mentioned word about Lehi and Nephi, as they sought the Lord, is the word, "see." They beheld. Laman and Lemuel's disbelief that Jerusalem, their great city built of man unto the Lord, could be destroyed, is evidence of their blindness. Having a vision from a Lord whom they had never seen nor heard nor known for themselves was sheer folly to them. Are the "good guys" and "bad guys" born and not made? Was Nephi just naturally a priss who didn't question? Surely his brothers were mystified, for they were impressed by the accomplishments of men. No. There were times throughout the account when Laman and Lemuel were made to know God, to see an angel, to be touched by the power and teaching that came through Nephi.

And Nephi himself didn't simply say, "Yes, Dad; anything you say," blindly obeying a parent, even a goodly parent. Here, and throughout the account, to whom did he turn when perplexed or in indecision? To the Lord. He said: "I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him" (1 Nephi 1:48).

But Laman and Lemuel said, "It is a hard thing which is required," while Nephi said to them, "But it is a commandment of the Lord." If Nephi was showing "deferential respect," one definition of humility given by the dictionary, it was "unto the Lord." Clearly this attitude was not in Laman and Lemuel's value scheme. Note also that Nephi didn't give himself credit for having a soft heart ("I am great; I have a soft heart; what's the matter with you?"), but he realized he had need to be softened, and it was only the Lord who could change his heart.

Encouraging to us tryers.

Again we see a contrast of values when we hear Nephi say, "... having great desires to know of the mysteries of God I did cry unto the Lord" (1 Nephi 1:47). All began with desire.

And because God was his first love, Nephi responded then willingly with faith, a kind of confidence one would place in a best friend who has never let him down:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them (1 Nephi 1:65).

Thus we see how love of God (obedience to the first commandment to love God with all the heart, might, mind, and strength) and putting the Kingdom of Heaven first are inseparably linked with confidence in God, faith, desire to please, and obedience.

Poor Laman drew the first lot, so it was his commission to get the records from Laban. What was the result for this strong, proudful man? He returned in failure, because the commandment of the Lord could not be fulfilled in the strength of man alone. But having no source other than himself, realizing his failure, he hurt that he couldn't be a god in control to make Laban cooperate. Being thus frustrated (because Laban, also a man of pride subject to his own will, turned him out,) Laman was angry with himself. He was willing to quit and give up on a bad scene. It was Nephi who revealed his faithfulness was related to diligence by saying:

As the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the things which the Lord hath commanded us. Let us be faithful in keeping the commandments of the Lord (1 Nephi 1:75, 76).

So we see it was the one who loved the Lord who wouldn't give up on the mission. He refused to quit when big brother said, "I can't." Interesting that diligence comes from the root, "diligere," which means "to love." Nephi's long-suffering was just the measure of his love.

After the second failure to get the plates, Laman took out his frustration on Nephi, blaming him. He "spoke hard words, hit his younger brothers with a rod" (1 Nephi 1:91-92). Interesting that pride takes out its own self-hatred on others. Nephi was large and strong. The impulse of the natural man would have been to wrestle it out, to hit back. He, like Lehi, never hit back. In this account, Nephi never used his physical human power to return like hurt. Was he then without help? No. His absolute trust, through all things, was in the Lord. The Lord fought his battle, for it reads: "An angel of the Lord came and spoke saying, Why do ye smite your younger brothers with a rod?" (1 Nephi 1:95).

Laman and Lemuel then asked Nephi: "How is it possible?" This was a frequent phrase of theirs. So they then asked, "How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?" (1 Nephi 1:97-98). They were out of confidence of any sort. Understandably so, to the blind natural mind without help from God. Nephi replied, "Let us go up again unto Jerusalem . . . for (the Lord) is mightier than all the

earth, then why not mightier than Laban and his fifty, or even than his tens of thousands" (1 Nephi 1:99). His faith was inextricably bound up with his vision of God which they could not fathom.

"The Lord is able," (1 Nephi 1:102) he said. And then he used a key to victory. He remembered what the Lord had done. He reminded them of the Lord's help to Moses in making a path across the Red Sea. The brothers, still "wroth, (being wroth is having an extreme degree of anger) followed, murmuring all the way" (1 Nephi 1:103).

This time Nephi went alone, but not alone for he was ". . . led by the Spirit, not knowing beforehand the things which (he) should do" (1 Nephi 1:105). We have seen love of God, openness to God, confidence in the Lord, diligence, obedience, and now courage born of trust in God. Nephi was told to slay Laban, who was then drunk. Shrinking from violence, he hesitated to kill Laban, even at the Lord's command. Again he used the key that built his faith. He remembered the promise of the Lord to help them in the wilderness (1 Nephi 1:116). And he knew they couldn't keep the Lord's commandments in the wilderness unless they took the law with them. And he ". . . did obey the voice of the Spirit, . . . and smote off his (Laban's) head with his own sword" (1 Nephi 1:120). So Nephi, by obedience, succeeded in getting the plates. Upon their return to their father's camp, they all rejoiced, offered sacrifices, and gave thanks (1 Nephi 1:157-158).

That Nephi did not get cocky over the victory is evidence of his humility. The first hurdle over, he said upon the next challenge met, ". . . the Lord did soften the heart of Ishmael and also his household" and they came to the wilderness. Ishmael's family, like Lehi's, had some within who followed, and some who rebelled and ". . . were desirous to return unto the land of Jerusalem" (1 Nephi 2:13) who had "hardness of heart" and were "blind in minds" and did not "hearken unto the word of the Lord" (1 Nephi 2:13-15). And because these proud people lived for themselves rather than the Lord, they had forgotten that they had seen an angel of the Lord (1 Nephi 2:16). Nephi asked how they had forgotten what great things the Lord had done in delivering them (1 Nephi 2:17). Again he exhorted them to faithfulness, saying with an eye to the future rather than the past, ". . . if . . . we are faithful to him (God), we shall obtain the land of promise" (1 Nephi 2:19). And the words he spoke were so because ". . . the Spirit of the Lord constraineth me that I should speak" (1 Nephi 2:25).

It was at this point that Laman and Lemuel, again angry because a younger brother was telling them what to do, bound him with cords so they could leave him in the wilderness to be eaten by wild beasts. This time they were "exceeding wroth." What was Nephi's reaction? Did he turn to another person (Father Lehi)? To self-indulgence and self-pity (an eating binge, an alcoholic or drug escape, a shopping spree)? He turned to the Lord.

. . . I prayed unto the Lord, saying, O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; Yea, even give me strength that I may burst these bonds with which I am bound (1 Nephi 2:28, 29).

And the bands were loosed. Instead of marvelling at God's power to help Nephi, the brothers were again

angry, and it was only the persuasion of one of Ishmael's daughters, her mother and a brother that Laman and Lemuel were persuaded to change. And here is revealed the true softness of Nephi's heart, for the account reads, "And I did frankly forgive them all that they had done."

When Nephi desired to see the vision his father had seen, he prayed diligently and pondered in his heart (1 Nephi 3:38). Interesting that the Spirit came to him and said, ". . . what desirest thou?" (1 Nephi 3:39). Even after he assured the Spirit that he wanted to see, the Spirit asked further, "Believest thou . . .?" (1 Nephi 3:41). We see here the relationship between desire and belief, more keys enabling Nephi to see the whole spectrum of history.

While Nephi gained understanding of the vision of his father, Laman and Lemuel were found arguing, disputing. They were in confusion about the things which Lehi and Nephi had been shown. And Nephi admitted that these things ". . . were hard to be understood, save a man should inquire of the Lord" (1 Nephi 4:3). Because he was deeply afflicted to see the sufferings of his people in days to come, the experience had taken his physical strength. Then the brothers came. "Behold, we cannot understand the words which our father hath spoken . . ." they said, expecting to understand the things of God with the natural mind (1 Nephi 4:8). It was more important for them to have the right answer than to learn truth from the Lord.

"And I said unto them," reported Nephi, "Have ye inquired of the Lord?" (1 Nephi 4:9).

Again their response was the response of the hard who don't like to admit their need but want the answers from their own intelligence: "We have not; for the Lord maketh no such thing known unto us" (1 Nephi 4:10). Nephi then taught them that keeping the commandments of the Lord would unblock the plug in their communication channel. He admonished them to not harden their hearts, but to ask in faith, believing that they would receive, being diligent in keeping God's commandments. Then, ". . . surely these things shall be made known unto you" (1 Nephi 4:13). He had given them all his secrets because he loved them. He then exhorted them ". . . with all the energies of my soul and with all the faculty which I possessed, that they would give heed to the word of God, and remember to keep his commandments always, in all things" (1 Nephi 4:42).

But the proud have trouble taking criticism or accepting instruction because they want to have the answers themselves. "Thou hast declared unto us hard things, more than we are able to bear," they said (1 Nephi 5:1). But Nephi exhorted them with diligence and ". . . they did humble themselves before the Lord" (1 Nephi 5:5). So even proud men can be humble sometimes, but compelled humility does not last unless the heart itself is changed.

By the time Nephi's bow broke, we can guess their response, for a pattern is clearly observable by now. When frustrated, Nephi prayed to God. When frustrated, the proud brothers got angry and took their helplessness out on their brother who loved them. This time their sufferings were so acute that even Lehi, who had never faltered before, was "exceeding sorrowful," and ". . . began to murmur against the Lord his God" (1 Nephi 5:25). Lehi was willing to suffer himself, but was broken

when he saw his children suffering so. It was only after being chastened of the Lord and brought down "into the depths of sorrow" (1 Nephi 5:31) that his faith in the Lord was restored. And the ball (or compass) was given to be their guide. It is interesting that after Nephi made a new bow and asked his father where the Lord would have him go to get food, they obtained. Then they all humbled themselves before the Lord and gave thanks unto him (1 Nephi 5:31-41).

When Ishmael died, we see that mourning for this loss easily slipped into murmuring (against Lehi and Nephi, of course) and the desire to return again to Jerusalem (1 Nephi 5:47). Their misery was acute, as if they were little orphan children, rather than children of a loving Heavenly Father. The proud man, limited to a dying self, feels himself poor; therefore, he is jealous, envious, and even bitter. Laman and Lemuel and theirs, wanted to murder their father and brother Nephi because of their helplessness and hopelessness (1 Nephi 5:48). In their blindness during their time of pain, they accused Lehi and Nephi of the very things resident in their own hearts: lies, and the working of cunning arts in order to deceive (1 Nephi 5:50). They even believed lies that Nephi desired to make himself king and ruler over them (1 Nephi 5:51). As might be expected, anger against Nephi followed again.

In spite of all these troubles, or perhaps because of them, Nephi praised the Lord for being with them, chastening the brothers to turn away their anger, causing them to repent. His account then enumerated many of the great blessings of the Lord during their eight years in the wilderness. In short, he acknowledged God's hand in all things (D & C 59:5b).

Like beads on a chain, the blessings of arriving at the sea was followed by the problem of getting to the new land. When the Lord told Nephi to build a ship, Laman and Lemuel, of course, couldn't believe his doing so was possible. "Our brother is a fool, for he thinketh that he can build a ship . . . that he can cross the great waters" (1 Nephi 5:86-87). Naturally they complained when they were asked to help, because they didn't want to work. Because constructing a ship was not in their know how, they could not believe beyond their own possible accomplishments: "We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work" (1 Nephi 5:92). Again they believed he was ". . . led away by the foolish imaginations of his heart" (1 Nephi 5:95) and wished they had died rather than to have been delivered to suffering.

While they were hopeless and in "the pit," Nephi was remembering the Lord's help to the children of Israel in delivering them out of Egypt, dividing the Red Sea, feeding them manna in the wilderness. He soared with the eagles by lifting his focus to the Lord and praising Him, saying, "He ruleth high in the heavens, for it is his throne, and this earth is his footstool" (1 Nephi 5:130). While his brothers were living in a loveless world, Nephi considered that the Lord ". . . loveth those who will have him to be their God" (1 Nephi 5:131) and spoke of God's "matchless power" (1 Nephi 5:137).

But they, then totally out of good feeling—cheer, hope,

joy—were past feeling so they could not hear God's words (1 Nephi 5:143-146), being so desperate in their sourcelessness, they had become murderers in their hearts (1 Nephi 5:143-144). Nephi, in turn, was anguished and pained lest his brothers be cast off (1 Nephi 5:151).

At the time of Laman and Lemuel's greatest low, Nephi was at his greatest infilling, for so great was the spirit of God within him that he was able to say, "Whoso shall lay their hands upon me, shall wither even as a dried reed . . . for God shall smite him" (1 Nephi 5:155). He finally ended with a boast about God: "And I said unto them, If God had commanded me to do all things, I could do them" (1 Nephi 5:157).

As their spirits had diminished in strength, his faith in God had increased. He was so filled with the power of God that his brothers dared not lay their hands upon him (1 Nephi 5:162). Then the Lord told him to stretch forth his hand and shock his brothers so they would know that God is God (1 Nephi 5:163). Nephi did stretch forth his hand to his brothers, and the Lord shook them, according to his word (1 Nephi 5:164).

The Lord, through Nephi, triumphed again as the brothers were made to know God's power by this experience. Laman and Lemuel said, "We know of a surety that the Lord is with thee for we know that it is the power of the Lord that has shaken us" (1 Nephi 5:165).

And here is a sad fact, that even in the very presence of the Lord, these proud men bowed down—not even then unto the Lord, but unto Nephi, a man. Only when Nephi would not let them worship him, telling them he was their brother, even their younger brother, and admonished them to worship the Lord, did they finally worship God (1 Nephi 5:167).

For a time there was a measure of peace as they worked together on the ship, and Nephi prayed often to the Lord to show them all great things. Then the record states, "They did humble themselves again before the Lord" (1 Nephi 5:174).

Another contrast may be observed when we see that Nephi's delight was in the Lord and in his scriptures (1 Nephi 3:29), but Laman and Lemuel's idea of a "good time" was rudeness, making merry in rowdy revelry and dancing. They were, says Nephi, "lifted up unto exceeding rudeness" (1 Nephi 5:184). His warning to them against such attitudes again kindled anger, and he was bound with cords again so he could not move. They had become so increasingly hardened by then that they would let no one speak to him. They would not listen to the pleas and tears of his wife, parents and children.

The natural reaction would be to despair at this point. The compass had stopped working and a storm had begun to batter the ship. Surprisingly, just when they were doomed to total destruction, Nephi praised God. "And I did praise him all the day long" (1 Nephi 5:199). Perhaps to our practical minds, such behavior makes no sense, and would not have to me, even though I've so often heard of the teaching to "praise God in all things." In a little book called **God Calling**, edited by A. J. Russell, we find a divine secret that Nephi exercised:

Before you cry in your distress, bless the Lord; even when troubles seem to overwhelm you. That is My divine order of approach.

(Continued on page 22)

Lifted Up In Pride

by Helen Ultican

A topical study of the Book of Mormon with regard to pride shows that there are 61 references to it in Stark's Concordance. It is stated in many ways—"being lifted up in the pride of their eyes," "being lifted up in the pride of their hearts," "being puffed up in the vain things of the world," etc.

The King James version of the Bible doesn't refer to pride as often as the Book of Mormon. Cruden's Concordance lists 43 references to it and the Inspired Version translation concordance lists 3 additional references.

The first time pride is mentioned in the Book of Mormon is in the First Book of Nephi in the vision of Lehi:

And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world;

And it fell; and the fall thereof was exceeding great.

1 Nephi 3:93,94

Because Nephi desired to see his father's vision also, he was shown the same vision. The spacious building which his father had seen was interpreted for him by an angel:

And the large and spacious building which thy father saw is vain imaginations and the pride of the children of men. 1 Nephi 3:36

Lehi and Nephi both saw what would happen to those who became involved in pride. The fall of the great building represented what would happen to all those who would fight against the Lamb of God and the twelve apostles of the Lamb. Nephi saw the seed of his brother (the Lamanites) contending against his seed (the Nephites) and the wars and rumors of wars among them until the Lamanites overcame the Nephites and they dwindled in unbelief. All of this occurred because of pride and the temptations of the devil.

There are four references in the Book of Mormon to the phrase "lifted up in the pride of their eyes." How does this differ from "lifted up in the pride of their hearts"? Is it possible that the former refers to ego or vanity while the latter means total rebellion against God? At any rate, God is replaced with self. It seems to indicate that God was not the focus of their lives.

Nephi prophesies that in the last days the Gentiles will stumble because of pride:

And the Gentiles are **lifted up in the pride of their eyes**, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches;

Nevertheless, they put down the power and the miracles of God, and preach up unto themselves, their own wisdom and their own learning, that they may get gain, and grind upon the face of the poor;

And there are many churches built up which cause envyings, and strifes, and malice; 2 Nephi 11:90-92

In the Bible, John tells us the same thing in another way:

Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him.

For all in the world that is of the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John 2:15,16

Another example of "lifted up in the pride of their eyes" is found in the book of Alma. About 85 years before the coming of Christ when Alma II was high priest and chief judge:

...the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their twined linen,

And because of their many flocks and herds, and their gold, and their silver, and all manner of precious things, which they had obtained by their industry;

And in all these things were they **lifted up in the pride of their eyes**, for they began to wear very costly apparel.

...the people of the church began to be **lifted up in the pride of their eyes**, and to set their hearts upon riches and upon the vain things of the world;

...that they began to persecute those that did not believe according to their own will and pleasure.

...there began to be great contentions among the people of the church;

Yea, there were envyings, and strifes, and malice and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God. Alma 2:8-10, 13-16

Because of these conditions in the church due to pride, Alma II gave up his seat as chief judge in order to travel throughout the land to "preach the word of God unto them, to stir them up in remembrance of their duty."

There are five specific references given with regard to "pride of ... hearts." One of these is demonstrated in the life of King Noah, a Nephite king. Noah did not walk in the ways of his father, Zeniff, in that he did not keep the commandments of God, but followed his own desires instead. He had many wives and concubines and taxed the people in order to support them:

For he put down all the priests that had been consecrated by his

(Continued on page 21)

A New For The Zarahemla



March, 1986, marks the eighth year for *The Zarahemla*. The scriptures is symbolic of new beginnings. There was indeed a new beginning. God has so created us that we are now in our eighth. Baptism at this age marks a new beginning. There is a new beginning in our eighth year with a new look, a new look, a new look. On March 28, after several months of praying and saving, we received a new Editwriter 7700 II typesetting machine and printer. Last summer it became apparent that a different typesetter was needed to continue with our projects. At that time the price was too high to go alone. We didn't have the money and didn't know where to go. We sent out asking for financial support for these projects. In the first day shortly after Christmas we decided to price the typesetter. Several large donations had come in near the end of the year. A company called **us** telling about a special offer. They had



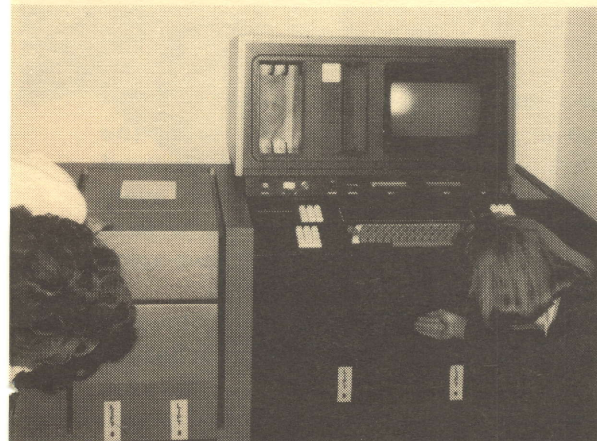
of this special offer which was to expire on December 31st. We had the money yet but said we were interested. The contract for the printer received a \$2500 donation which put us over the top all

Those of us who are working on these projects know that we have received several large donations and then the call from Computer Services. The offer was not coincidental but part of the Lord's timing. We know the time is coming when hundreds of thousands of people will take the Book of Mormon seriously. The projects we are work

Mormon-related events of the last seven or eight years. The testimony tell us that we need to tell To those of you who have already made a commitment to those who have not made that commitment yet, we need your help and we know we can make

Beginning Zarahemla Record

a Record. The number eight in the eight people on Noah's ark which we are accountable at the age of before, it is fitting that we begin our a new editor and a new typesetter! g, a reconditioned Compugraphic processor was delivered to our office. ter would be necessary in order to s around \$13,000 for the machine en we would. Last fall a letter was About 150 of you responded. One pesetting machines again as some The very next day Compugraphic cut the price of the reconditioned Editwriter and included 10 free typefaces which amounted to a savings of \$3000.00. In addition to this, a new processor was made available at half-price. The total price was \$12,600 which was a savings of about \$4500. e were told that if we ordered right away we could take advantage



31. We did not have quite enough or the sale was sent to us. We then allowing us to take advantage of the special offer just in time. ow that the timing of receiving the ugraphic telling about their special ing for this Book of Mormon work. nds of people are going to take the ing on will definitely be needed at that time. The Book of ight years including this typesetter us that this time is not too far off. nt to help, we sincerely thank you. we invite you to be a part of these w you will be blessed by helping to these projects available for others.

A NEW EDITOR FOR THE RECORD: SHERRIE SMITH



Sherrie Kline Smith was baptized at the age of eight into the Reorganized Church of Jesus Christ of Latter Day Saints and is a firm believer in the Book of Mormon. She was raised in Chicago, Illinois, Memphis, Tennessee and Jacksonville, Florida. After attending Graceland College for two years (1964-1966) she went to Central Missouri State University where she met and married Lyle Smith. Lyle is the grandson of J. T. Smith, a long-time pastor of the Lee's Summit, Missouri and Blue Springs, Missouri congregations and the son of Leonard Smith, pastor for many years at Oak Grove and Blue Springs, Missouri and Ruth Smith who worked at Herald House for 28 years.

Sherrie and Lyle spent seven of their first ten years of marriage living in Asian countries (India, Indonesia and Afghanistan) and traveling extensively in the Pacific, Asia, Middle East and Europe. They have been back in the United States now ten years. Lyle serves as pastor of the Oak Grove congregation in Central Missouri Stake. Todd, their oldest son, attends Graceland, Jared is a senior in high school, and Aaron is 13.

Three-and-a-half years ago Sherrie entered the work arena as receptionist for the administrative offices of the Kansas City Museum. Nine months later she was promoted to Administrative Assistant to the Executive Director. Her duties also include editing and proofreading the major publications for the museum.

Sherrie has served as a church pianist (since she was 13), organist and music leader, women's leader for three years at Oak Grove and three years on the Women's Commission for Central Missouri Stake. During her years as women's leader, she was instrumental in the compiling of the booklet *Commandments From the Scriptures*. Her writing efforts also include an article in the *Herald, Restoration Voice* and an unpublished manuscript about her experiences living overseas. The love of "things Chinese" prompted her to write two articles for the *Zarahemla Record* (#13,14 and #24,25,26).

We look forward with great anticipation to having Sherrie serve as Editor for the *Record*. Watch next time for a total new look!

AMERICA: GOD'S PROMISED LAND FOR THE GATHERING AND REDEMPTION OF ISRAEL

by David C. Elliott

It has been one of history's tragedies that when men have thought of the promised land, they have thought only of the lands around Jerusalem. This they have done to the exclusion of another and perhaps greater land of promise—America.

Before the call of Abraham, the brother of Jared was told by the Lord that this land of America was choice above all the lands of the earth (Ether 1:18). Moreover, he was told that it was the land of promise which the Lord had prepared for a righteous people (Ether 1:29). Ether tells us:

... after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord;

Wherefore the Lord would have that **all men** should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Ether 6:2-3; see also Revelation 21:1-5 (Emphasis added.)

The Jaredite peoples seem to have had no other name for the land.

The Nephite colony, coming shortly after 600 B.C., used the same name for the land from the time they left Jerusalem until they ceased to keep records. Many, many times the writers of the Book of Mormon referred to this land as the promised land or the land of promise. Yes, the Book of Mormon tells us that America has been the land of promise for two great peoples extending over a period of about twenty-eight centuries.

This record tells the story of the Jaredite nation coming to this land as a righteous people and enjoying all its rich blessings of freedom and prosperity, only to lose this rich heritage and birthright through sin and iniquity. Then their nation was destroyed.

The Nephite colony was also brought to this land by the hand of God sometime after 600 B.C. This colony also built a great nation that lasted for the greater part of a thousand years. But its people also ultimately chose sin and iniquity instead of righteousness. They, too, lost their rich heritage of liberty and the land of promise. Their nation, too, was destroyed.

Then, for more than a thousand years, America lay in the grip of heathenism and wickedness. This continued until the spirit of God wrought upon Columbus and other gentiles, enabling them to discover this land and open it

up for gentile occupation (1 Nephi 3:147-149).

Since America has been discovered for or by the nations of the earth, it has been filled with a diversity of peoples. These peoples have come from almost every nation under heaven. Today it would not be easy to point out a race of people which does not currently have some representation in America.

How will our Lord use America in his work of world redemption which has already been initiated? We believe the answer is clearly set forth in our scriptures. These tell us that as far as nations and peoples are concerned, America will have a major role to play in this marvelous work which we have already said is now in progress.

... America will ultimately be the land upon which the New Jerusalem and the holy sanctuary of the Lord shall stand.

These facts are not in dispute. The question is, how will our Lord use this rich land with such a vast potential in his work of world redemption which has already been initiated? We believe the answer is clearly set forth in our scriptures. These tell us that as far as nations and peoples

Through the centuries, no other people, ancient or modern, have influenced the course of world history for good as have the children of Israel. Their lofty moral precepts and their ideals of proper human behavior have been written into the laws of all the most advanced nations of the earth. The vision and wisdom of their prophets and the teachings of their gentle Redeemer have enlightened the conscience of all men.

Today it would be difficult indeed to find even one person anywhere upon the whole face of the earth whose life has not been touched either directly or indirectly by the marvelous gifts of this people. Yet all this has been accomplished as Israel walked through the centuries in the darkness of almost total estrangement from their God.

... we know God did not send Israel into every nation on the face of the earth to be hewers of wood and drawers of water. He sent them into those countries to provide a spiritual blessing.

Yet, from the days of Abraham, Israel has been chosen by their God to accomplish much more than this. God has promised them, and also the whole world, that through this people, as his chosen ministers, he would reach and redeem all the kindred of the earth who would accept his sovereignty. Moreover, God has promised that through them, as his agents and priests, a new world order would arise in which the will of the heavenly Father would be done even as it is in heaven. This new world would be the heritage of the meek (Matthew 5:7).

Every prophet who has ever looked down through the stream of time, even to that day when there would be a new heaven and a new earth, has spoken of a regathered and a redeemed Israel and their holy city. They have also seen a day when God himself would dwell with them in a city called a New Jerusalem. It has never been possible for the prophets to adequately tell us of the glory of that city using only words but John wrote:

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. Revelation 21:24

All these wonderful words are only consistent with God's covenant and promises to Abraham and his children Israel, as quoted above.

We all know, of course, that the children of Israel entered Egypt when they numbered only seventy souls. It seems that they settled down and began to increase very rapidly in numbers. Here is what Moses wrote about them:

And the children of Israel were fruitful, and increased abundantly,

are concerned, America will have a major role to play in this marvelous work which we have already said is now in progress.

As mentioned in Ether above, America will ultimately be the land upon which the New Jerusalem and the holy sanctuary of the Lord shall stand. Records of incalculable value are soon to be opened. Christ's coming to the saints is now at our door, after which a restructured church with a revitalized, purged and sanctified ministry will go forth telling a sinsick world of his grace and glory. How will this happen?

...the history of America and the history of the Israelite peoples have been inseparably entwined together.

AMERICA AND THE PEOPLES OF ISRAEL

If our histories could have been written from the divine perspective, we would readily see that from the beginning the history of America and the history of the Israelite peoples have been inseparably entwined together.

To make this clear, we shall review the history of this great people, Israel. We must understand that when the foundation of the great latter day work of world redemption was laid, it was with the call of Abraham. This fundamental call and covenant reads in this wise:

That in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore.

And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations be blessed; because thou hast obeyed my voice. Genesis 22:17-22 (Emphasis added.)

and multiplied, and waxed exceeding mighty; and the land was filled with them. Exodus 1:7 (Emphasis added.)

This is according to the Lord's blessing on the children of Abraham, a part of which reads:

... and I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed shall also be numbered. Genesis 13:14 (Emphasis added.)

It seems utterly incredible that the seventy starving Israelites who entered Egypt should multiply so rapidly that in a few short years their numbers would threaten the national security of a great nation like Egypt. Still, this must have been true for there ultimately arose a king who knew not Joseph, who would say:

... Behold, the people of the children of Israel are more and mightier than we. Exodus 1:9

And fearing a war in which the Israelites might join with the enemy, they placed the Israelites in bondage:

But the more they afflicted them, the more they multiplied and grew ... Exodus 1:12

Scriptures tell us that at the time of the birth of Moses, the Egyptians were slaying all the male children at birth to control this population growth. Still they were not very successful for when Moses, the deliverer, led Israel out of Egypt some eighty years later, its men alone numbered about 600,000, not counting women and children (Exodus 12:37). This means that the total number of Israelites had to stand at close to two million souls. To achieve this total, their numbers would have had to double every 30 years from the time they entered Egypt until they were delivered. This would have been no small achievement. But this is according to God's promises to Abraham.

Upon being delivered from Egyptian bondage, the twelve tribes of Israel lived together in their promised land for perhaps 300 years, or until about 975 B.C. It was at this point that wickedness and iniquity drove them apart. The northern ten tribes of Israel survived as an independent nation for perhaps 250 years, or until about 722 B.C. Then they were conquered by the Assyrians who carried them away into captivity. This ended the national life of a nation once favored and chosen of God. It was at this point that the ten northern tribes of Israel disappeared completely from the pages of history. Perhaps a word or two of reference by some historian, Hebrew, Greek or Roman; but that is all we have. We do not know where they went.

... when we look for scattered Israel in these latter days let us not search for only a few people.

After the northern ten tribes of Israel had been scattered and lost for more than a hundred years, and the destruction of Jerusalem was about to take place, Nephi summarized the words of the prophets concerning all the

house of Israel for his brother in these words:

For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations,

And behold there are many who are already lost from the knowledge of those who are at Jerusalem.

Yea, the more part of all the tribes have been led away;

And they are scattered to and fro upon the isles of the sea;

And whither they are, none of us knoweth, save that we know that they have been led away.

And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts;

Wherefore, they shall be scattered among all nations ...

1 Nephi 7:6-12 (Emphasis Added.)

The student of the scriptures will know that it was in our Lord's plan to give the world a revelation of God's grace and glory while the Israelites were in their promised land and dwelt in righteousness as one nation. But Israel would not keep God's laws. Their continuous rebellion against their Redeemer forced their dispersion. Tragically, the promise of a holy city become lost or forgotten with their scattering.

... our Lord intends to gather all Israel.

Amos spoke of this world-wide dispersion under the guiding hand of God in these words:

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Amos 9:9 (Emphasis added.)

Hosea wrote in this wise:

Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure. Hosea 8:8

As far as the world is concerned, these ten tribes are now utterly lost. But we know God did not send Israel into every nation on the face of the earth to be hewers of wood and drawers of water. He sent them into those countries to provide a spiritual blessing. Regardless of appearances, they will always be Israelites.

When we consider the physical hardihood of the average Israelite together with his remarkable gift for survival, we know instinctively that he will do much better than just survive. Moreover, when we remember Israel's amazing capacity to multiply and reproduce his kind, we know God's promises to Abraham will be fulfilled in every respect. His numbers will indeed be as the dust of the earth.

This means that after twenty seven centuries there has to be vast areas of the surface of the earth needed to support a people so numerous. The words of our Lord to Abraham clearly indicate there will be great nations as of today who are almost pure Israelite in the racial composition of their peoples. This fulfills some added words of our Lord to Abraham:

And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come of thee and of thy seed.

Genesis 17:10

Therefore, when we look for scattered Israel in these latter days let us not search for only a few people. For, when they are found and recognized, they will number many hundreds of millions. There are several millions of Lamanites in at least North and Central America alone and these are only a part of the descendants of Joseph. There are millions more and Joseph was only one of the twelve tribes.

Of course after centuries, these people will have the appearance of the gentile peoples among whom they live; they will speak their language as their native tongue and they will have absorbed their culture and traditions and worship their gods. But, in their genes, in their hearts and souls, they will carry God's promises which he made to Abraham. They are still Israel and God has not forgotten even one of them.

But the reader will ask, "What does all this have to do with America as a promised land?" And we answer, "The hour is at hand when Israel must be gathered."

Book of Mormon prophets tell us God has already set his hand again a second time to recover his people Israel. For this purpose, Isaiah tells us he will set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four quarters of the earth (Isaiah 11:11-12). There are more words from Isaiah:

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee (O house of Israel).

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (Brackets are from 1 Nephi 6:45.)
Isaiah 49:15-16

Hosea could not even think of scattered Israel without almost unbearable anguish of soul. He spoke for God in these tearful words:

How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned toward thee, and my mercies are extended to gather thee.
Hosea 11:8

Jeremiah had this to say about this great work relative to its grandeur and magnitude:

Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for **many fishers**, saith the Lord, and they shall fish them; and after will I send for **many hunters**, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.

Jeremiah 16:13-17 (Emphasis added.)

The words of Jeremiah speak with such clarity that they need no explanation. Yet we ought to say that our Lord intends to gather all Israel. His many hunters and fishers will be very thorough; they will not miss any.

We must understand that the gathering of Israel is the prelude and a part of God's plan of world redemption. Israel must be gathered first. Here are the words of

Nephi:

And I would, my brethren, that you should know that all kindreds of the earth cannot be blessed unless he shall make bare his arms in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance.

And they shall be brought out of obscurity, and out of darkness; And they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. 1 Nephi 7:21-25

AMERICA THE LAND OF PROMISE

Yet we can hear the reader ask, "If Israel is as numerous as the stars in the heavens or the sands upon the seashore, where on this earth will there be room to gather them?" Lehi answers this question as do some of the other prophets. Here are some of Lehi's words:

Yea, the Lord hath covenanted this land unto me, and to my children for ever;

And also all those who should be led out of other countries, by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he shall bring.

And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them;

Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity;

For if iniquity shall abound, cursed shall be the land for their sakes;

But unto the righteous, it shall be blessed for ever. 2 Nephi 1:8-15

The implication of Lehi's words are staggering, for they tell us that every man, woman and child in America was either brought here by the Lord, or his ancestors were. Lehi tells us further that America is a consecrated land. And he is telling us that it is consecrated unto him whom the Lord shall bring to it. This is very plain wording.

... Would you be seriously shocked to learn that ninety percent of Israel's gathering is already completed?

Who are these people whom our Lord has brought? We can only say they have come out of almost every race and nation and tongue under heaven. And since every nation on the face of the earth will have a heavy content of Israelites in its racial makeup, is it unreasonable to expect the Redeemer of Israel to bring large numbers of them to his promised land, as well as some who are not Israelites?

The reader will know, of course, that while dwelling in their ancient lands, the Israelites were a Semitic people, and bore the racial characteristics of that race of people. Other peoples readily identified them by these same



Chief Captain Remembered

By Neil Simmons

In the sixteenth century a Dominican friar, Diego Duran, wrote two manuscripts concerning Mexican Indians—one about their ancient history and one about their ancient customs.

But Duran's works were never to be published in his lifetime; in fact, almost three centuries were to pass before his words were finally made available in Spanish. In 1971 this fascinating study of the ancient peoples of Mexico was translated into English and entitled *Books of the Gods and Rites and The Ancient Calendar* (University of Oklahoma Press).

Although the pagan practices observed by Fray Duran are no longer remembered today, we are grateful to his books to help us see the very end of the Mexican cultural empire before it disappeared into the sea of western culture.

Fray Duran's observations of the ancient customs of the Mexican people were prompted by his fear that the true and correct faith of Christianity was being distorted by the covert practice of pagan and prequest religious rites (Duran p. 71).

Diego Duran relates that the solar year was divided into eighteen months and that there was a common understanding among the Indians as to the rituals and ceremonies which characterized each of the months of their ancient calendar. His commentary on the fifteenth month is particularly interesting to students of the Book of Mormon because in this month they commemorated "Huitzilopochtli, the supreme god of the Mexicas in whose succor and favor the people placed all their trust" (Duran p. 457).

The celebration occurred on the day "... Panquetzaliztli, which means Raising of Banners" (Duran p. 457). According to Duran's testimony a marathon race was run by the fastest runner of the community. The route of the race was oval-shaped for approximately twenty miles around ancient Mexico City. The race was

run in approximately two hours. The runner would carry in his arms an effigy of the great god Huitzilopochtli made of amaranth flour and consecrated and blessed. Pursued by multitudes of runners the racer would avoid being caught by being more fleet of foot than his pursuers. All along the way the people would offer food, fruit and even special treats of honey and sweet drink. The feast day celebrated this god because "... while he was alive, he was never caught, never taken prisoner in war, was always triumphant over his enemies and no matter how swift his foes none ever caught up with him. He was the one who caught them" (Duran p. 458).

Along the way where the race was run stood arches decorated with flowers and feathers, and lavishly decorated banners of many types, some of gold, others of cloth. "On the day of Panquetzaliztli small banners were placed upon fruit trees and plants. These flags were hung from the native cherry trees, the different types of sapotas, the avocado trees, the guavas, the plums, the prickly-pear cacti, the century plants, and so forth" (Duran p. 459). The practice of putting out banners or flags was quite universal though it was more prominent in the Mexico City area and near Cholula and Tlaxcala.

According to the Book of Mormon, the historical account was abridged and summarized from civil and religious records in the possession of a man named Mormon. Mormon was trained from his youth for leadership in the army. He had the misfortune to be the supreme commander of his people's forces when they were annihilated at the battle of Cumorah in 385 A.D.

Mormon was particularly interested in both the military and religious history of his people. He was fascinated with a military leader who had lived more than four centuries before his day. He even named his own son in honor of this ancient leader, Chief Captain Moroni.

According to Mormon, Chief Captain Moroni was to be remembered for a number of special accomplishments. Among these were the abilities shown by Moroni's armies at moving quickly. Very often he succeeded in defending his people by the swiftness of his armies in attack and counterattack strategies. He invented new types of defense for both men and cities. He also introduced his people to an unpopular but workable system of conscription. He secured supplies and men by civil order

Moroni

and military strength, demanding logistical support be offered his troops as the army traveled through the towns.

He was recognized by his peers as a righteous man. He was esteemed by Mormon as perhaps the greatest of the men who had lived in their history. He was especially involved in demonstrating his belief in God. Most interesting is the story of how Moroni tore his coat and wrote upon the "rent" of the coat the symbols for religious freedom, civil freedom and the safety of home and families.

It is remarkable that Moroni seems to have invented the cloth flag. If he did, it was probably many centuries before the cloth flag appeared in western civilization. While many ancient civilizations did use ensigns or standards, they were not made of cloth, but were solid three-dimensional images usually lifted upon a pole where they were displayed for identification purposes.

Mormon, the editor, rightly recognized the historical significance of Moroni's flag and accords it a place in his record. If there was a leader named Moroni who so captivated the imaginations of his people that even after four hundred years he was remembered as one of the greatest men who lived, might it not be reasonable to expect that some remnant of this man's story would be preserved in the cultural history, myths and legends of his people? Today, after only two centuries, we find that there are stories in the common people's cultural memory of George Washington and the cherry tree or the silver dollar across the Potomac River.

When we examine the celebration of the Feast of Panquetzaliztli, honoring the supreme god Huitzilopochtli, we cannot but notice the similarity between Chief Captain Moroni's accomplishments and this feast day. Both are remembered for flags. Both were warriors. Both celebrate being God-fearing and righteous. Both conscripted goods and supplies on their journey. Both were noted for being swift. Neither was ever defeated.

When so many qualities are shared and there is also a linkage with an object like the flag, which is very unusual for the historical period we are examining, it seems likely that there is a true connection between a now forgotten cultural event and a portion of Book of Mormon history. ●

Book of Mormon Index Tabs Available or

"What Is Your Work With the Book of Mormon?"

by Shirley Heater

Have you ever had trouble finding a certain book in the Book of Mormon when looking up a reference? Phil Tandy of Odessa, Missouri, had that problem and for his Bibles (Inspired Version, King James Version, Spanish translation and even *Joseph Smith's New Translation*), he had put on the plastic Bible tabs available from Christian bookstores. He had also used some blank tabs (a few in each set) to mark Strong's Concordance for the Greek and Hebrew sections.

Phil checked around and found there were no such comparable tabs for the Book of Mormon and decided it would be helpful if somebody would put out a set of index tabs for the books of the Book of Mormon. Then on October 12, 1985, at the "Spend a Day With the Book of Mormon" meeting held at the Auditorium (sponsored by FRAA), he heard Ray Treat say in his presentation, "Everybody has a Book of Mormon work to do." At that moment, his desire for the Book of Mormon tabs was brought sharply to his memory. He felt he should do it and that he should get started right away.

Following this he contacted **Verse Finders**[®], a company in Illinois that prints Bible tabs - 100,000 sets at a time. They agreed to print the Book of Mormon tabs. Phil, his wife Cheri, and son John, drove to Illinois to personally pick up the first allotment so they would be available in time for World Conference visitors.

The thumb-shaped tabs, called **Quickfinders**[®], are clear plastic and will extend out from the page about one-half inch with a self-adhesive extension to secure to the edge of the page. The names of the books are printed with black letters on white background, with gold lineation for spacing. There are 13 tabs for the Book of Mormon, with Enos/Jarom and Omni/Words of Mormon combined. There were also enough tab positions on the printing sheet to include the Doctrine and Covenants (by number groupings). So, along with the Bible set, this will enable you to index a Three-in-One.

If you would like to order a set of **Quickfinders** by mail, they are available for \$2.00 plus postage from School of Saints. Or order directly from Phil Tandy, Tandyland, 421 S. Russell, Odessa, MO 64076. They will be sent postpaid. Phil also has a limited supply of **Verse Finders** for \$3.00 postpaid to complete a Three-in-One.

What is **your** work with the Book of Mormon? ●

A TIME APPOINTED

by Elbert Bayne

The timing of the fulfillment of Zion has always been a matter of great concern to our people. Traditionally we believed that it will be fulfilled when a group of people with enough devotion are able to keep all of the commandments and thus establish Zion. In other words we have believed that Zion is waiting upon our response. However, the Book of Mormon sheds additional light and insight on this issue. Its scriptures, in conjunction with those in the Inspired Revision of the Bible and the Doctrine and Covenants, set a time or "appoint" a time for Zion to come into being.

The dictionary indicates that the word "appoint" means to designate, decide upon, set (a time to meet someone), to prescribe, or to ordain. Since the language of scripture is given for our understanding, the meaning of "setting a time to meet someone" will be applied to the following scripture.

Resurrection time appointed

Alma in chapter 19 is speaking to his wayward son Corianton. He perceives that Corianton is concerned about the resurrection of the dead (verse 28). In verse 32 he further states that he (Alma) has inquired of God concerning the resurrection. The answer is in verses 33 and 34:

Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed.

Among other things, these two verses signify that God has determined that at a time known to him there shall be a resurrection. Alma goes on to say in the next verse that while there is more than one resurrection, the time for each has been "appointed." This means that as history unfolds and prophecy is fulfilled in the sequence stipulated, each resurrection will come to pass. It will, however, be at the proper time, following certain necessary events which have been fulfilled and preceding other events which shall follow. Those to be resurrected will not have their "appointed" time updated or altered to match our response or lack of it to the Lord or his gospel. Thus there is a predetermined or "appointed" time for each resurrection. Resurrection means a "time to meet someone" (God) as is stated in Alma 19:105-106.

Millenium appointed

In the 20th chapter of the book of Revelation, John speaks of some forthcoming events in verses 1-5. By reading these verses it is seen that he describes a group of people whose qualities have allowed them to participate in the "first" resurrection. (We call this the first

resurrection although there was a resurrection at the time of Christ.) In so doing, they will live and reign with Christ for one thousand years (verse 4). John indicates that this resurrection occurs at the beginning of the thousand years (the millenium).

Referring now to Alma's statement of an "appointed" time for each resurrection and John's indication that this "first" resurrection is at the beginning of the millenium, it is evident that the millenium is also "appointed" in time.

The Lord prepares Zion

Looking now at Enoch's experience either in Genesis 7:70-73 or D&C 36:12f-g, and 13, it is seen that Enoch and his people shall return to a place which the Lord (not a group of people) shall prepare, and it shall be called Zion or New Jerusalem:

And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city ... and it shall be called Zion; a New Jerusalem (emphasis added).
Genesis 7:70

At this time the Lord's abode will be in Zion and as a result the earth shall rest a thousand years. This is the same period which John has already described in Revelation. If there is a set time for the beginning of the millenium and if Zion must be in operation before this time, then there must also be a set time for Zion.

Thus by combining the writings of Alma (which were by authority of God), John in Revelation and Enoch, it is apparent that there is a time "appointed" for Zion to appear upon the earth in its designated spot. This gives us an assurance that Zion shall be at a time specified in God's schedule which has been set from the beginning. David verifies this in Psalm 102:13 and 16:

Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come.
When the Lord shall build up Zion, he shall appear in his glory.

Other ideas explored

Section 102 of the Doctrine and Covenants opens with a statement "... concerning the redemption of mine afflicted people." It goes on to state that "Were it not for the transgressions of my people ... they might have been redeemed even now." This revelation is given, we are told, at Fishing River on June 22, 1834. It has to be read in conjunction with Section 100 given in Kirtland on February 24, 1834. The third verse of Section 100 speaks of a decree which promises that the brethren in Missouri who had been scattered would return again to the land of their

inheritances if their inheritances were not polluted. In 3b this return is described as "... the redemption of your brethren (in Missouri); even their restoration to the land of Zion ..." Verse 1 of Section 102 is simply a restatement of this possible "redemption" and does not go on to promise Zion at this time. Rather, 102:2c elaborates upon Zion by saying "... and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself." The conditions in the Independence area were not in keeping with the celestial kingdom at that time.

Further in verse 10b of Section 102 we read "... let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption." Those things of a celestial nature will only function properly in the reality of Zion. They cannot operate properly before Zion exists.

The situation described here in 1834 did not approach celestial living and the return of Enoch's people awaited the fulfillment of much prophecy before this would happen. Thus Section 102 does not promise the redemption of Zion as being immediate.

Knowing there is an appointed time for Zion gives a new understanding to the well-known passage in D&C 140:5c about Zion conditions:

The work of preparation and the perfection of my Saints go forward slowly, and Zion conditions are no further away nor any closer than the spiritual condition of my people justifies;

Note that this passage does not refer to establishing Zion but Zion **conditions**. Therefore, it is Zion conditions that are dependent upon our spiritual response not Zion itself. Zion will begin at its appointed time.

While we as individuals attempt to create Zion conditions wherever we can - in our homes, families, congregations, work environments, etc. - we can never alter God's timetable by our "works" or "worthiness." We could, however, receive the immediate benefits of living in Zion conditions until God's appointed time. This is God's desire for us.

The motivation for true repentance and the desire for meaningful preparation is greatly enhanced by realizing there is a set time for Zion.

Once again the Book of Mormon has been instrumental in adding to our understanding of God's plan. Knowing there is an appointed time for the "first" resurrection is the key to knowing there is a set time for Zion. To summarize: 1) Alma states there is a time appointed for each resurrection, 2) John tells us the "first" resurrection is at the beginning of the millenium, therefore, there is a time appointed for the millenium, 3) The establishment of Zion by the Lord is correlated to the beginning of the millenium, therefore, there is a set time for Zion. Zion is part of the Lord's plan for a final witness to the world before the start of the millenium. Knowing there is a set time for Zion should motivate us to lay aside any tendency to procrastinate our preparation.

The works and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths;

neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his course is one eternal round.

Remember, remember, that it is not the work of God that is frustrated, but the work of men; D&C 2:1, 2a ●

LIFTED UP IN PRIDE—from page 11

father, and consecrated new ones in their stead, such as were **lifted up in the pride of their hearts**.

Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly, to support iniquity. Mosiah 7:8,9

The Lamanites began to come upon Noah's people, slaying them in their fields. King Noah sent guards to keep them off, but the Lamanites killed the guards and drove their flocks out of the land: the Lamanites began to destroy them.

And it came to pass that King Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore they returned rejoicing in their spoil.

And now, because this great victory, they were **lifted up in the pride of their hearts**; they did boast in their own strength, saying, that their fifty could stand against thousands of the Lamanites. Mosiah 7:25,26

Of course we know that Noah and his priests ultimately died in their sins.

Just prior to the coming of Christ around 29 B.C., the Nephites were still struggling with this problem of pride.

But it came to pass in the twenty and ninth year, there began to be some disputings among the people;

And some were **lifted up unto pride** and boastings, because of their exceeding great riches, yea, even unto great persecutions: for there were many merchants in the land, and also many lawyers, and man officers.

And the people began to be distinguished by ranks, according to their riches, and their chances for learning;

And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land, save it were among a few of the Lamanites, who were converted unto the true faith;

Now the cause of this iniquity of the people was this: Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the **puffing them up with pride**, tempting them to seek for power, and authority, and riches, and the vain things of the world. 3 Nephi 3:10-12;15,17

In Fourth Nephi we learn that the Nephites again fell into the snare of pride, even though they had experienced the marvelous ministry of their Lord, Jesus Christ, when he healed their sick, blessed their children and taught them the gospel. They lived in peace, having all things common during their "Golden Age" for nearly 200 years. Then Mormon, the abridger of the record, notes:

...they had become exceeding rich, because of their prosperity in Christ.

And now in this two hundred and first year, there began to be among them those who were **lifted up in pride**, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ. 4 Nephi 1:26-28

LIFTED UP IN PRIDE—from page 21

The Nephites just could not handle prosperity. Riches always seemed to lead to the formation of class distinctions. The Book of Proverbs contains a statement that most of us quote as "Pride goeth before a fall." The scripture actually says, however, "Pride goeth before destruction and a haughty spirit before a fall."

This is what happened to the Nephites that brought such great sorrow to Mormon, their general. His letter to his son, Moroni, on the eve of his death summarizes the conditions brought upon his people by pride:

Behold, my son, I will write unto you again if I go not out soon against the Lamanites.

Behold, the **pride** of this nation, or the people of the Nephites, hath proven their destruction, except they should repent.

And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.

Moroni 8:30,31,34

What a sad commentary on a people who had everything they needed for salvation and willfully rejected it. This knowledge should strengthen our resolve to fast and pray that we avoid the awful snare of **pride**. ●

AMERICA—from page 17

characteristics. However, when we are searching for Israelites in the 20th century, we shall not expect them to exhibit the same physical and racial characteristics their fathers did some seventy-five generations ago when our Lord first scattered them into every nation and upon all the face of the earth (1 Nephi 7:6-12).

Some will now have dark or black skins. Israelites coming from China will look like Chinese. Those Israelites coming from the Scandinavian countries will have the physical characteristics of people from Norway, Sweden or Denmark. We have some very fine Polynesian friends who proudly share the racial characteristics of Polynesians, but who will also insist that they are descended from Joseph.

When our friends ask how can these things be we offer the words of Paul:

For he is not a Jew, which is one outwardly ...

But he is a Jew, which is one inwardly ... in the Spirit ...

Romans 2:28-29

Jesus was speaking in the same vein when he said, "It is the Spirit that quickeneth; the flesh profiteth nothing ..." (John 6:63) Therefore, we shall not be too greatly concerned with the racial characteristics of 20th century Israelites. For they will be as varied as the many nations from which they will be gathered.

Since America is indeed God's promised land and blessed forever unto the righteous, we must know that after several centuries of immigration from almost every nation under heaven there must now be many millions of Israelites in America. We are not writing of Jews who are of Judah; we are writing of those whom the prophets called Israel whose ancestors were of the northern ten tribes of Israel. Both groups are equally Israelite, but the world knows nothing, as of today, about Israelites who

are not Jews. But we are sure they soon will.

For locating latter day Israel, no words offer more enlightenment than the words of Amos:

Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Amos 6:1

When Amos gave us the words quoted above, he was using Samaria, once the homeland of Israel with its polyglot peoples, as a metaphor for America with its multiracial citizenry and its unbelief. This warning voice of Amos was raised against those of us who are indifferent where the cause of Zion is concerned, who see no need to prepare for Zion, who are well satisfied with things as they are today. Amos is saying their trust is in their country, in its government, its laws, its monetary system and its free enterprise system instead of in God, his Christ and his kingdom.

To make sure we miss none of Amos's solemn admonition, we ought to note he is addressing a people who are living in the very chief among the nations of the earth, and to whom the house of Israel come. He is speaking to latter day Israel, and not to former day Israel. Nephi speaks in a similar way to us:

Therefore, wo be unto him that is at ease in Zion.

Wo be unto him that crieth, All is well; yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost. 2 Nephi 12:30-31

Now that we know where the most of the house of Israel is, we know that their gathering has been going on for many generations. Now we ask the reader, "Would you be seriously shocked to learn that ninety percent of Israel's gathering is already completed? Is it true that all they need is the coming of their Redeemer to call them together and give them identity, definition and purpose and to pour out his spirit upon them to make them one and also brothers once more?" History tells us that all Israelites do not obey or heed the voice of their Redeemer. But they are all entitled to an opportunity to hear the voice of the Good Shepherd and, thereby, choose life instead of death.

As we ponder the scriptures presented, we begin to see the plan of God is more complete than we realized. This should bring joy to our souls and give us motivation to continue our preparation to participate in the New Jerusalem. ●

HUMILITY—from page 10

Observe this always. In the greatest distress, search until you find cause for thankfulness. Then bless and thank. You have thus established a line of communication between yourself and Me. Along that line let your cry of distress follow.

Instead of despairing, Nephi praised God that only He could save them. He fully expected that all trouble and sorrow would turn out for glory to God, and it did.

In conclusion we see that humility "before the Lord" is not at all the same as man's definition. It is so much more than we had ever supposed. The Book of Mormon reveals to us its grave importance to our physical and spiritual life and death, as well as new understanding regarding all of its facets as taught in all scriptures. ●

ANOTHER LOOK—from page 3

The Lord's Supper After Baptism

We know it was late when the people hurried to their homes for, immediately, "before it was yet dark", they told how they had seen Jesus and that he would return on the morrow. Darkness comes quickly in the tropics so the people had been at the temple most of the day. All that night they spread the word and the next morning saw a much larger multitude. We are not told how many were there on that second day, but the crowd was so great that Nephi divided it into twelve groups and each of the newly ordained disciples began to teach the people. First they offered prayer, then they arose and "ministered" unto the people. What was that ministry?

And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.

3 Nephi 9:10

... the definition of unworthy from the words of Christ ... is one who has not repented and been baptized.

Jesus had given the twelve the exact words of the baptismal covenant which they were to use when they baptized the people, **after** he had ascended to heaven. This was the next morning and they did "minister" his exact words. Then they prayed for the reception of the Holy Ghost which was promised **if** they were baptized. A baptismal service for the people that morning is implicit in that verse. Surely they would not have prayed for the reception of the Holy Ghost if the people had not already complied with the commandment given just the day before that they first be baptized.

Mormon's account then relates the baptism of the twelve which appears to be out of sequence. One possible explanation is that the sequence was altered by Mormon to fit a poetic writing pattern. However, the important point to remember is that the Lord himself commanded no one should eat the symbols of his body unless they had first made covenant with him in baptism:

... Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. 3 Nephi 8:32

It was after these events that Jesus appeared again in their midst. He then commanded them all to kneel and pray and he went apart and prayed three separate times for the people. Some words of his prayers were recorded but of the third prayer Mormon wrote: "... so great and marvelous were the words which he prayed, that they cannot be written, neither can they be uttered by man."

(3 Nephi 9:34)

This prayer experience was followed by the miracle of the Lord's Supper. Christ commanded them to rise and stand upon their feet. They were not seated comfortably as on the previous day.

And it came to pass that he break bread again, and blessed it, and gave it to the disciples to eat.

And when they had eaten he commanded them that they should break bread and give it to the multitude.

And when they had given unto the multitude, he also gave them wine to drink, and commanded them that they should give unto the multitude.

Now there had been no bread, neither wine, brought by the disciples, neither by the multitude; but he truly gave unto them bread to eat, and also wine to drink. 3 Nephi 9:40-43

On this occasion, the Lord made a covenant with the people (verse 44) and the multitude was filled with the Holy Spirit, not with food as before, and they gave glory to Jesus. This was the first observation of the new covenant. The old law of animal sacrifices was done away with, fulfilled in Christ, and now he had instituted the new symbols to be used in memory of his sacrifice. This was the same as he had done a few months earlier when he took his last meal with the apostles in Jerusalem.

Mormon wrote that Jesus truly taught the people for the space of three days and "after that, he did shew himself unto them oft, and did break bread oft, and bless it and give it unto them." (3 Nephi 12:6) Apparently all of these visits were accomplished before the end of that 34th year.

No doubt much of what Mormon was forbidden to write dealt with the operation of the kingdom which came as the result of Christ's ministry. The record of 4 Nephi covers more than 200 years in just a few words. But Mormon does tell us what brought the eventual downfall of the Nephite nation. He lists pride in costly things of the world, the desire for private riches, and a denial of the true church of Christ. Those churches who no longer practiced the gospel of Christ were serving the sacred symbols of the Lord's sacrifice to those who had no right to receive it:

And it came to pass that when two hundred and ten years had passed away, there were many churches in the land; yea, there were many churches which professed to know the Christ, and yet they did deny the more part of his gospel, insomuch that they did receive all manner of wickedness, and did administer that which was sacred unto him to whom it had been forbidden, because of unworthiness. 4 Nephi 1:29

Remember that the definition of unworthy from the words of Christ in 3 Nephi 8:32 and 61, 62 is one who has not repented and been baptized. They had changed the ordinances and broken the everlasting covenant, which is the fullness of the gospel.

The scriptures bear record of the failures of others who once had the fullness of the gospel but lost it by changing the ordinances. In Abraham's day the baptism of water was changed for the sprinkling of the blood of animals (Genesis 17:4-6 I.V.). The Nephites failed to keep the law concerning the Lord's Supper. The restored church was warned from the day of its inception not to change the ordinances, for doing so would break the everlasting covenant. Our only hope for the kingdom is to honor the gospel in its fullness, which includes the Book of Mormon and the ordinances as commanded by the Lord. ●

KEY TO THE FUTURE—from page 5

special things for the Book of Mormon through a series of unique events such as the publication of the book **Discovery of Genesis**, the discovery of the original Anthon manuscript and the discovery of barley for the first time in the New World. After a while it became obvious that these Book of Mormon-related events were not coincidental but part of a divine plan. A complete discussion is outside the scope of this testimony but I will list some of the things the Lord is telling us through these events. (More information is found in **Recent Book of Mormon Developments** in several related articles including the chart on p. 16.)

1. There will be a Book of Mormon breakthrough.
2. This breakthrough will be in the not too far distant future.
3. The existence of the great Jaredite civilization will be discovered.
4. The existence of the Book of Remembrance will become known.
5. The knowledge that the gospel of Jesus Christ was available before the time of Christ will become known.
6. Joseph Smith Jr. will be validated as a prophet.
7. The Book of Mormon will be taken seriously by scholars.
8. A complete Book of Mormon geography will be provided.
9. The correlation between Mesoamerican archaeology and the Book of Mormon will be accepted.
10. More Book of Mormon records will come forth.
11. The Lord is preparing the Jews to receive the Book of Mormon.
12. The use of wheat and barley in Book of Mormon times will be validated.
13. The Chinese will be recognized as a Book of Mormon-related people.
14. The Arabs will come to know their heritage as a Book of Mormon-related people.

These four testimonies—phytoliths, geography, more of Jesus Christ and the recent developments—tell me the Lord is already preparing to move heaven and earth to validate His word in the Book of Mormon. This understanding should make it the key to our current life as well as the future. ●



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MAYA ART EXHIBIT IN KANSAS CITY
July 19 - September 7

A major art exhibit, "Maya - Treasures of an Ancient Civilization," will begin a seven-week show at Nelson-Atkins Museum of Art in Kansas City, Missouri on July 19th, concluding September 7th.

As reported in the last *Zarahemla Record*, the exhibit of Mayan artifacts was organized by the Albuquerque Museum of Art, History, and Science, and features objects on loan from the governments of Mexico, Guatemala, and Belize as well as from museums in the United States and Canada. Included in the exhibit are artifacts recovered from Mayan tombs, massive carved stone stelae, jade and shell jewelry, golden figurines, and painted ceramics.

If you live in the Kansas City area, or are planning a vacation trip, plan to take advantage of this opportunity to view first hand these artifacts from Book of Mormon heritage peoples. The Nelson-Atkins Museum is located near the Country Club Plaza at 4525 Oak.

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