

Book of Mormon Evidences

H. Roice Nelson, Jr.

14 August 2014

Whose testimony do we stand on?

D&C 5:9-11 “Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.”

Whose testimony do we stand on?

■ GEOGRAPHY AND HISTORY OF THE BIBLE LANDS

ANCIENT MAPS

Archaeologists have uncovered many ancient maps of the Bible lands. One of the best comes from the ancient Mesopotamian city of Nippur, where someone had sketched a fairly accurate map of the city onto a tablet. Another ancient map is the Medeba Map (part of which is shown at right), a large mosaic of the Holy Land found in an ancient church in Jordan. The exact date of the mosaic is debated, but it played a decorative role in the church where it was found. The map shows the Jordan River, Jerusalem, and other important Christian sites. Based on these finds, as well as from references in the Bible, it is clear

that ancient people oriented their directions differently from the way we do. When we look at a map, unless stated otherwise, we assume that north is at the top. For Ancient Near Eastern cartographers, the top of the map was east. So when we are told in Genesis 42:3, “So ten of Joseph’s brothers went down to buy grain in Egypt,” this reflects an ancient orientation where the western trek across the Sinai Peninsula from Israel would have looked like going down on a map. Likewise, when Joseph’s brothers return in Genesis 45:25, it is said that “they went up out of Egypt,” reflecting the same orientation.



Whose testimony do we stand on?

Maya were preoccupied with demonstrating historical action as the inevitable result of cosmic and ancestral necessity. It was within this great matrix of belief that the Maya enacted the rituals, defeats, drama, humor, and pathos of their history and strove to create the greatest and most lasting memorials to their lives.

The World They Conceived

The Maya world was made up of three layered domains: the starry arch of heaven, the stony Middleworld of earth made to flower and bear fruit by the blood of kings, and the dark waters of the Underworld below.³ To say that the Maya considered these to be three distinct regions, however, is to give a false impression, for they believed all dimensions of existence were interrelated. Furthermore, all three domains were thought to be alive and imbued with sacred power, including the sky, which was represented by a great crocodilian monster. This Cosmic Monster made the rains when it shed its blood in supernatural counterpoint to the royal sacrifices on the earth below.

The Underworld was sometimes called Xibalba,⁴ but it is perhaps closer to the original Maya understanding to think of Xibalba as the parallel unseen Otherworld into which the Maya kings and other shamans could pass in ecstatic trance. Like the world of human beings, Xibalba⁵ had animals, plants, inhabitants of various kinds, and a landscape with both natural and constructed features. At sundown Xibalba rotated above the earth to become the night sky.

The human plane of existence, like the Otherworld, was a sacred place. The Maya conceived of the human world as a region floating in the primordial sea. Sometimes they represented the earth as the back of a caiman and sometimes as the back of a turtle.⁶ The four cardinal directions provided the fundamental grid for the Maya community and for the surface of the world. But for the Maya, the principal axis of the Middleworld was the path of the sun as it moved from east to west on its daily journey. Each direction of the compass had a special tree, a bird, a color, gods associated with its domain, and rituals associated with those gods. East was red and the most important direction since it was where the sun was born. North, sometimes called the "side of heaven," was white and the direction from which the cooling rains of winter came. It was also the direction of the north star around which the sky pivots. West, the leaving or dying place of the sun, was black. South was yellow and was considered to be the right-hand or great side of the sun.⁷ In the Maya conception east, not north, should always be at the top of maps.

This model of the world, however, was concentric as well as quadrangular. The four cardinal directions were also seen in relationship to the center, which also had its color (blue-green), its gods, its bird, and its tree (Fig. 2:1). Running through this center, the Maya envisioned an axis called *Wacah Chan* ("six sky" or "raised up sky").⁸ The tree which symbolized this axis coexisted in all three vertical domains. Its trunk went

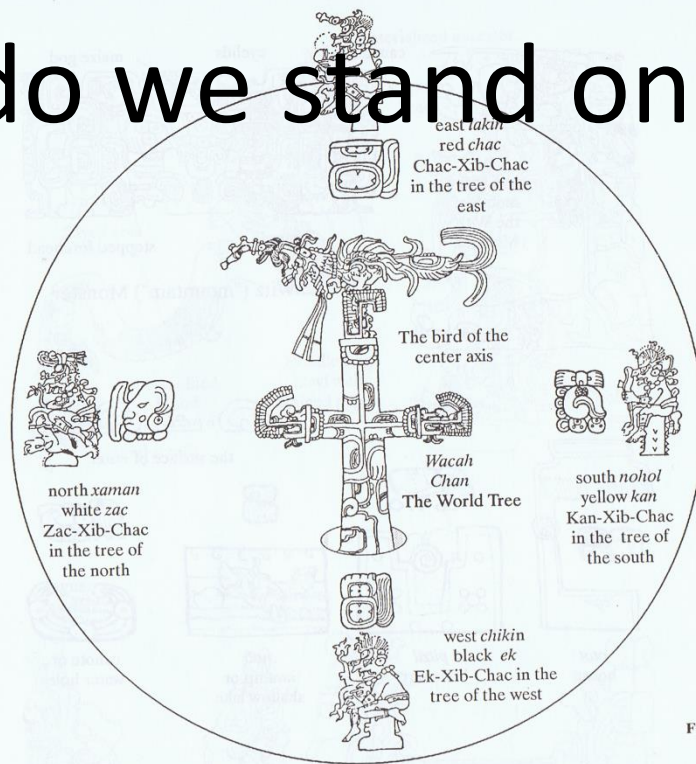


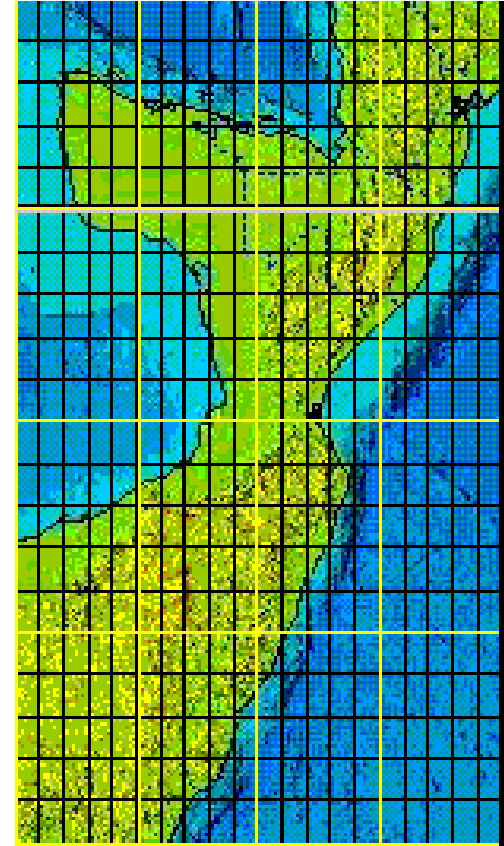
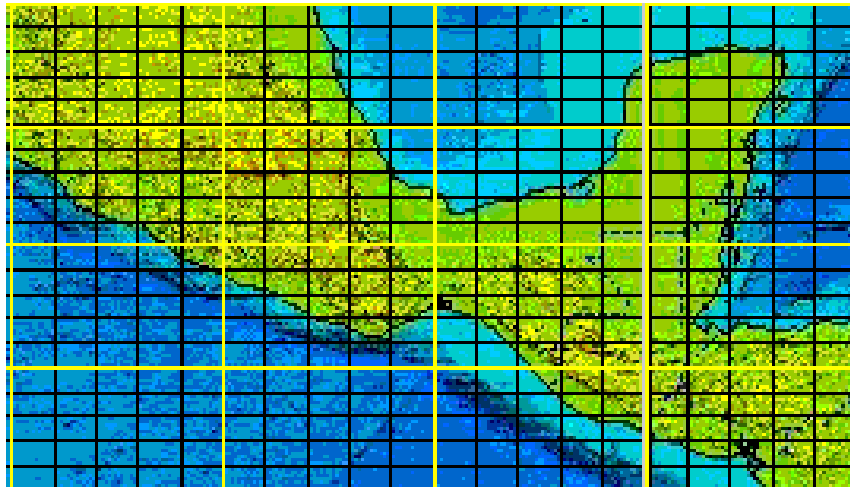
FIG. 2:1

through the Middleworld; its roots plunged to the nadir in the watery Underworld region of the Otherworld, and its branches soared to the zenith in the highest layer of the heavenly region of the Otherworld.

The geography of the human world included plains, mountains, caves, cenotes, rivers, lakes, and swamps, and the places and buildings made by people—cities and towns with their houses, palaces, temples, and ballcourts (Fig. 2:2). To the Maya, this world was alive and imbued with a sacredness that was especially concentrated at special points, like caves and mountains. The principal pattern of power points had been established by the gods when the cosmos was created. Within this matrix of sacred landscape, human beings built communities that both merged with the god-generated patterns and created a second human-made matrix of power points. These two systems were perceived to be complementary, not separate.

As we mentioned above, the world of human beings was connected to the Otherworld along the *wacah chan* axis which ran through the center of existence. This axis was not located in any one earthly place, but could be materialized through ritual at any point in the natural and human-made landscape. Most important, it was materialized in the person of the king,

Whose testimony do we stand on?



Rotating East to Top of Map

Whose testimony do we stand on?



27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west—and thus were the Lamanites and the Nephites divided.

28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on the west in the land of Nephi, in the place of their fathers' first inheritance, and thus bordering along by the seashore.

29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

32 And now, it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

Whose testimony do we stand on?




Then what happens to our testimony if someone argues for Book of Mormon locations near New York Hill Cumorah?

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

Alma 12

I generalized this pattern more to include 18 key concepts, to which I subsequently assigned colors:

 www.walden3d.com/bom/word_pattern/


1. the creation

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

Alma 12

I generalized this pattern more to include 18 key concepts, to which I subsequently assigned colors:

 www.walden3d.com/bom/word_pattern/

1. **the creation**
2. **Adam and Eve**
3. **scriptures**

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Alma 12

I generalized this pattern more to include 18 key concepts, to which I subsequently assigned colors:

 www.walden3d.com/bom/word_pattern/

1. **the creation**

2. **Adam and Eve**

3. **scriptures**

4. **faith**

5. **repentance**

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

Alma 12

I generalized this pattern more to include 18 key concepts, to which I subsequently assigned colors:

 www.walden3d.com/bom/word_pattern/

1. **the creation**

2. **Adam and Eve**

3. **scriptures**

4. **faith**

5. **repentance**

6. **baptism**

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

23 And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.


24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

22 Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

Alma 12

I generalized this pattern more to include 18 key concepts, to which I subsequently assigned colors:

 www.walden3d.com/bom/word_pattern/

1. **the creation**

2. **Adam and Eve**

3. **scriptures**

4. **faith**

5. **repentance**

6. **baptism**

7. **The Holy Ghost**

8. **authority**

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

Alma 12

continued

9. **the alter**

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

Alma 12

continued

9. **the alter**

10. **the temple**

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

Alma 12

continued

9. **the alter**

10. **the temple**

11. **Satan**

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

Alma 12

continued

9. **the alter**

10. **the temple**

11. **Satan**

12. **pride**

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels to converse with them, who caused men to behold of his glory.

Alma 12

continued

9. the alter

10. the temple

11. Satan

12. pride

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

27 But behold, it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent angels to converse with them, who caused men to behold of his glory.

30 And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.

Alma 12 continued

9. **the alter**

10. **the temple**

11. **Satan**

12. **pride**

13. **chastity**

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

Alma 12 continued

14. commandments

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

Alma 12 continued

14. **commandments**

15. **redemption**

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

33 But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

Alma 12 continued

14. **commandments**

15. **redemption**

16. **Christ's atonement**

31 Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

33 But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

Alma 12 continued

14. **commandments**

15. **redemption**

16. **Christ's atonement**

17. **God's rest**

18. **prayer**

Example

Reference: I Nephi 1:19, 2:1-3, 6-7, 11-14, 16, 20, 23-24

[1] [2]he testified the things which he saw and heard manifested plainly of the coming of a Messiah the redemption of the world. [3]the Lord spake unto my father, yea, even in a dream [4]he should take his family and depart into the wilderness [5]he was obedient unto the word of the Lord [6]he pitched his tent in a valley by the side of a river of water. [7] [8] [9]he built an altar of stones ... (he) made an offering unto the Lord [10](he) had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things [11]And they did murmur because they knew not the dealings of that God who had created them. Neither did they believe that Jerusalem, that great city could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father. [12]my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. [13] [14]having great desires to know of the mysteries of God I did cry unto the Lord; and behold he did visit me inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise [15] [16]in that day that they shall rebel against me, I will curse them even with a sore curse ... they shall be a scourge unto thy seed, to stir them up in the ways of remembrance. [17] [18]

1. the creation

2. Adam and Eve

3. scriptures

4. faith

5. repentance

6. baptism

7. The Holy Ghost

8. authority

9. the altar

10. the temple

11. Satan

12. pride

13. chastity

14. commandments

15. redemption

16. Christ's atonement

17. God's rest

18. prayer

The summer of 1994 I read a reprint of the original publication of The Book of Mormon, without the distraction of verses. This time I found portions of the pattern repeated in order 553 times. These web pages document in color my exploring a word pattern. On the day I finished the Burgerer Book of Mormon reading challenge in 1994, I sat down and wrote out the following summary of my discovery:

Summary

03 September 1994

To whom it may concern,

I testify that **the creation** of this work was not by man. The origin of these words is as old as our first parents, **Adam an Eve**. The pattern is eternal and permeates all **scripture**. **Faith on the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of The Holy Ghost** by **those who hold the authority or priesthood of God**. We be to those who have come to **the alter of the temple** and then let **Satan** lead them to **pride, adultery**, or disregarding the **commandments** lest they lose their **redemption** through **Christ's atonement**. May we find **His rest** our pattern I pray.

H. Roice Nelson, Jr.
nelson@walden3d.com

www.walden3d.com/bom/word_pattern/statistics.html

Title Page	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Total
552	1	1	1	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	8
553	1	1	1	1	0	0	0	0	0	1	1	0	0	0	1	1	0	1	9
I Nephi	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	Total
001	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2
002	0	0	0	1	0	0	1	1	1	0	0	0	0	0	1	1	1	1	9
003	0	1	1	1	1	0	0	1	1	1	1	0	1	0	1	0	0	0	11
004	1	1	1	1	1	0	0	1	0	1	1	0	0	0	1	0	0	1	10
005	1	1	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	5
006	1	1	1	1	0	0	0	1	0	0	0	0	0	0	0	0	1	1	7
007	1	1	1	0	0	0	0	1	1	0	0	0	0	1	0	0	1	0	7
008	1	1	1	0	0	0	0	0	1	0	1	0	1	1	1	0	1	0	9
009	1	0	1	1	1	1	1	1	1	1	1	0	1	0	0	0	0	0	12
010	0	0	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	5
011	0	0	1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	4
012	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	3
013a	1	1	1	1	1	0	1	1	0	0	1	0	0	1	1	0	0	0	11

013b	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	0	0	1	6
013c	0	0	1	1	1	0	0	1	0	0	0	0	1	1	1	0	1	0	9
014	0	0	1	1	0	0	0	1	1	1	0	0	0	1	1	0	0	0	7
015	0	1	1	1	0	0	0	0	0	0	1	0	0	1	0	1	1	0	7
016a	0	1	1	1	1	0	0	0	0	0	1	0	0	0	0	0	0	0	5
016b	1	0	1	1	0	0	0	0	1	0	0	0	0	1	1	0	0	0	6
017a	1	1	0	0	0	0	0	1	1	1	0	0	0	1	1	0	1	1	9
017b	1	0	0	1	1	1	1	1	0	0	1	1	0	1	1	0	0	0	10
018	0	0	1	1	1	1	1	1	0	1	0	0	0	1	1	0	0	0	10
019	1	1	1	0	0	0	0	1	1	0	0	1	0	1	1	0	0	0	8
020	0	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	1	9
021	0	1	1	1	1	1	1	1	0	0	0	0	0	1	1	0	0	0	10
022	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	4
023	0	0	1	0	0	1	0	0	0	1	0	0	0	0	1	1	0	0	5
024	1	1	1	1	1	1	1	1	1	1	0	0	0	1	1	0	1	0	13
025	0	0	1	1	1	1	0	1	1	1	1	1	1	1	0	1	0	1	13

Physical Proofs

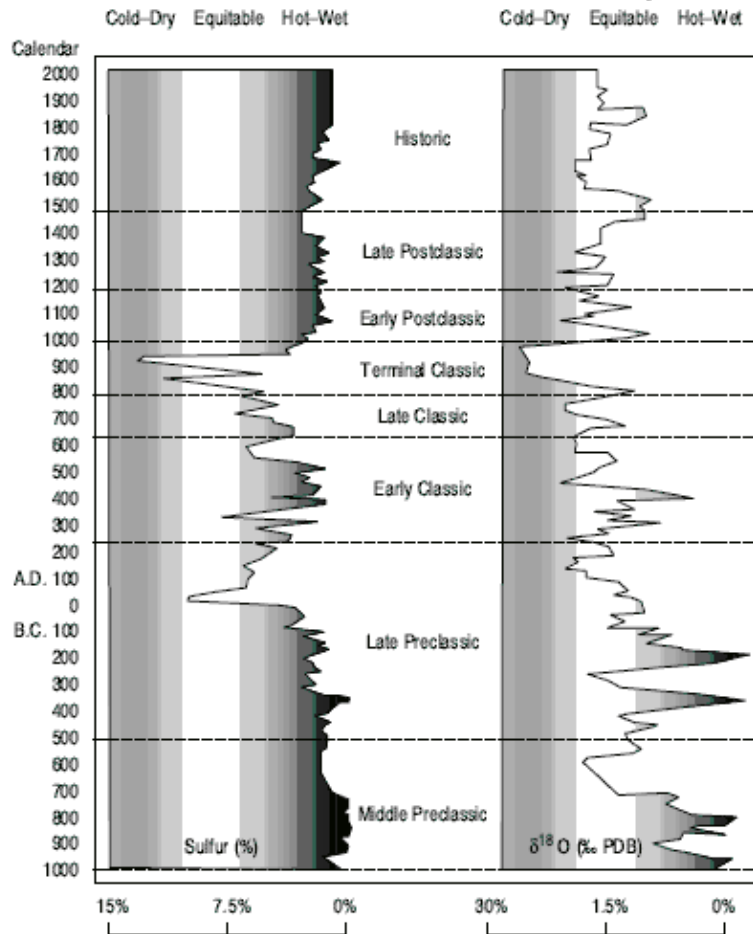


Figure 1.5. Climate conditions during the last 3,000 years as measured by sediment core chemistry from Lake Chichancanab, northeastern Yucatán peninsula. High sulfur (left) and ostracod oxygen 18 isotope (right) during the Terminal Classic and other periods indicate extreme evaporation or drought. Maya civilization appears to have flourished during equitable (center of each profile) episodes, and periodically retracted during periods of extreme drought (left of each profile) or moisture (right of each profile). Source: Gunn *et al.*, 1994, 1995; Chichancanab chemistry adapted from Hodell *et al.*, 1995:393.

Physical Proofs

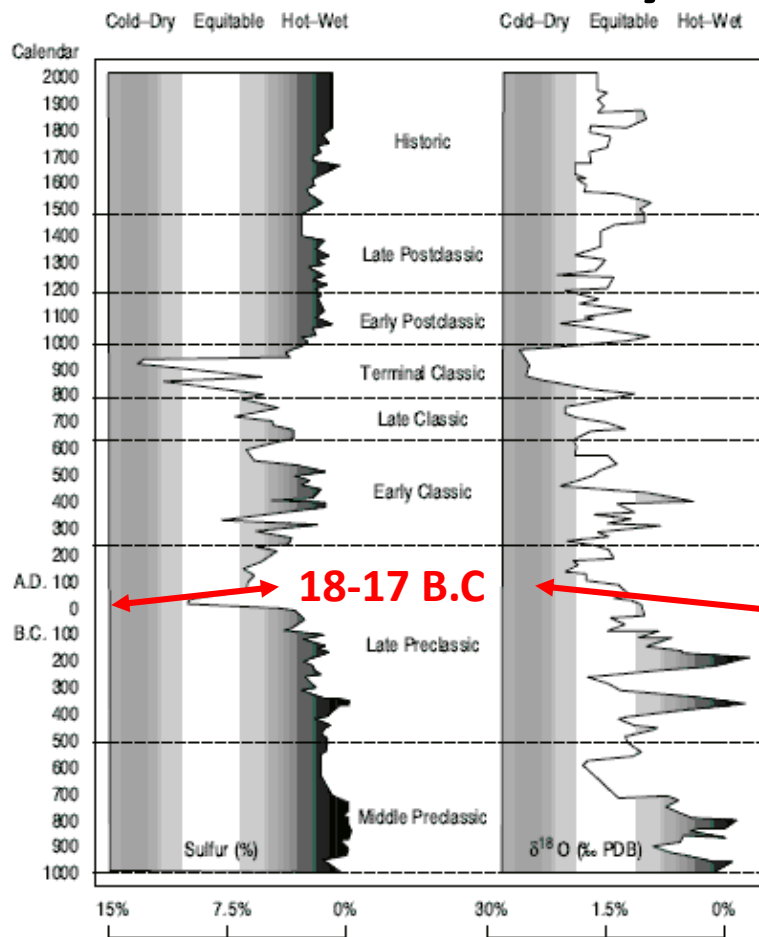


Figure 1.5. Climate conditions during the last 3,000 years as measured by sediment core chemistry from Lake Chichancanab, northeastern Yucatán peninsula. High sulfur (left) and ostracod oxygen 18 isotope (right) during the Terminal Classic and other periods indicate extreme evaporation or drought. Maya civilization appears to have flourished during equitable (center of each profile) episodes, and periodically retracted during periods of extreme drought (left of each profile) or moisture (right of each profile). Source: Gunn *et al.*, 1994, 1995; Chichancanab chemistry adapted from Hodell *et al.*, 1995:393.

3 And it came to pass that in this year Nephi did cry unto the Lord, saying:

4 O Lord, do not suffer that this people shall be destroyed by the sword; but O Lord, rather let there be a famine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto thee.

5 And so it was done, according to the words of Nephi. And there was a great famine upon the land, among all the people of Nephi. And thus in the seventy and fourth year the famine did continue, and the work of destruction did cease by the sword but became sore by famine.

6 And this work of destruction did also continue in the seventy and fifth year. For the earth was smitten that it was dry, and did not yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites as well as among the Nephites, so that they were smitten that they did perish by thousands in the more wicked parts of the land.

7 And it came to pass that the people saw that they were about to perish by famine, and they began to remember the Lord their God; and they began to remember the words of Nephi.

Spiritual or Internal Proofs

I Nephi 1:1		
⌋ I, Nephi	having been born of goodly parents,	therefore I was taught somewhat in the learning of my father ;
and having seen many afflictions in the course of my days ,	nevertheless, having been highly favored of the Lord in all my days ;	yea, having had a great knowledge of the goodness
and the mysteries of God,	therefore, I make a record of my proceedings	⌋ in my days .

I Nephi 1:2-3		
⌋ Yea, I make a record	⌋ in the language of my father ;	which consists of the learning of the Jews
⌋ and the language of the Egyptians.	And I know that the record which I make is true;	⌋ and I make it
⌋ with mine own hand ;	and I make it ⌋	⌋ according to my knowledge.

I Nephi 1:4		
For it came to pass in the commencement of the first year	of the reign of Zedekiah, king of Judah,	⌋ (my father , Lehi,
having dwelt at Jerusalem in all his days);	⌋ and in that same year	⌋ there came many prophets
⌋ prophesying unto the people	⌋ that they must repent,	or the great city Jerusalem must be destroyed .

I Nephi 1:5-6		
Wherefore it came to pass that my father , Lehi,	⌋ as he went forth	⌋ prayed unto the Lord ,
⌋ yea, even with all his heart,	⌋ in behalf of his people.	And it came to pass as he prayed unto the Lord ,
⌋ there came a pillar of fire	and dwelt upon a rock before him;	⌋ and he saw and heard much;

I Nephi 1:6-7		
and because of the things which he saw	⌋ and heard	⌋ he did quake
⌋ and tremble exceedingly.	And it came to pass that he returned to his own house	⌋ at Jerusalem ;
and he cast himself upon his bed,	⌋ being overcome with the Spirit	and the things which he had seen.
I Nephi 1:8		
And being thus overcome with the Spirit ,	⌋ he was carried away in a vision,	even that he saw the heavens open,
⌋ and he thought he saw God	⌋ sitting upon his throne,	⌋ surrounded
with numberless concourses of angels	⌋ in the attitude of singing	⌋ and praising their God.

Empirical Proof

- Scientists hypothesize something is true, then they do everything they can to disprove the hypothesis. During this due diligence, new discoveries which support the hypothesis are deemed empirical proof.
- Likewise, if something written in the Book of Mormon was not known at the time of its publication in 1830, and is later discovered, this new discovery is an empirical proof of claims surrounding the book.
- For instance:

“Beyond the 11 Qumran caves that yielded the Dead Sea Scrolls, there are a number of ancient Hebrew inscriptions from the Holy Land that have a connection to the Book of Mormon,” [Dr. Donald W. Perry, professor of Hebrew Bible and Dead Sea Scrolls at Brigham Young University] noted. “These include the following Book of Mormon names: Aha, Alma, Ammonihah, Chemish, Hagoth, Himni, Isabel, Jarom, Josh, Luram, Mathoni, Mathonihah, Muloki, Sam, and Sariah. The names were unknown to the world at the time that Joseph Smith translated the Book of Mormon.” Dead Sea Scrolls visit, Church News, Week of March 2, 2014, pages 3 & 13.

Book of Mormon Prophecy published in 1830

“But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord – **having a knowledge of the creation of the earth**, and all men, knowing the great and marvelous work of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness in this precious land of promise – behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.”

2 Nephi 1:6-13, The Book of Mormon, first published 1830

Geology

“Perhaps the best of these three 1801 ur-maps – which can surely count as being Britain’s first-ever national geological maps, and the the first useful such documents made of any country, anywhere – is the one which Smith formally presented to the Geological Society of London in 1831. It hangs there still, honored but essentially forgotten – for, though very old indeed, it is much duller in aspect and very much smaller and less distinctive than the giant map of 1815, which hangs nearby and for which Smith is more deservedly famous.”

The Map that changed the World,
William Smith and the birth of modern geology,
Simon Winchester, Perennial, 2002, page 144

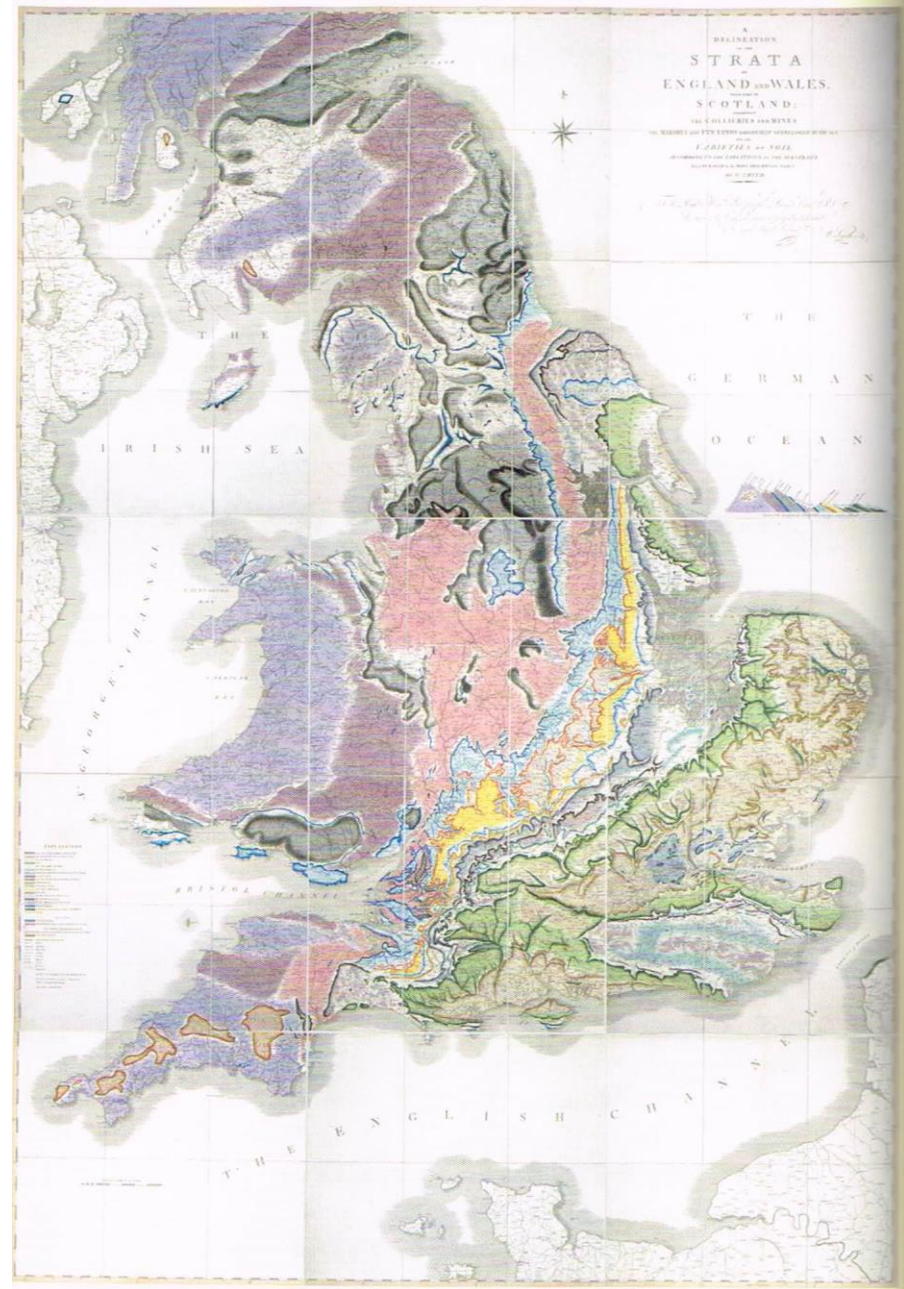
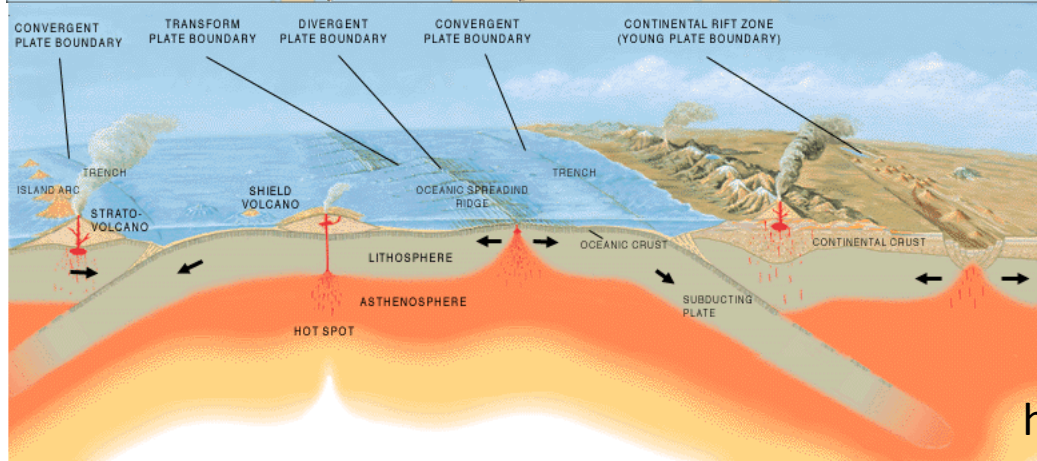
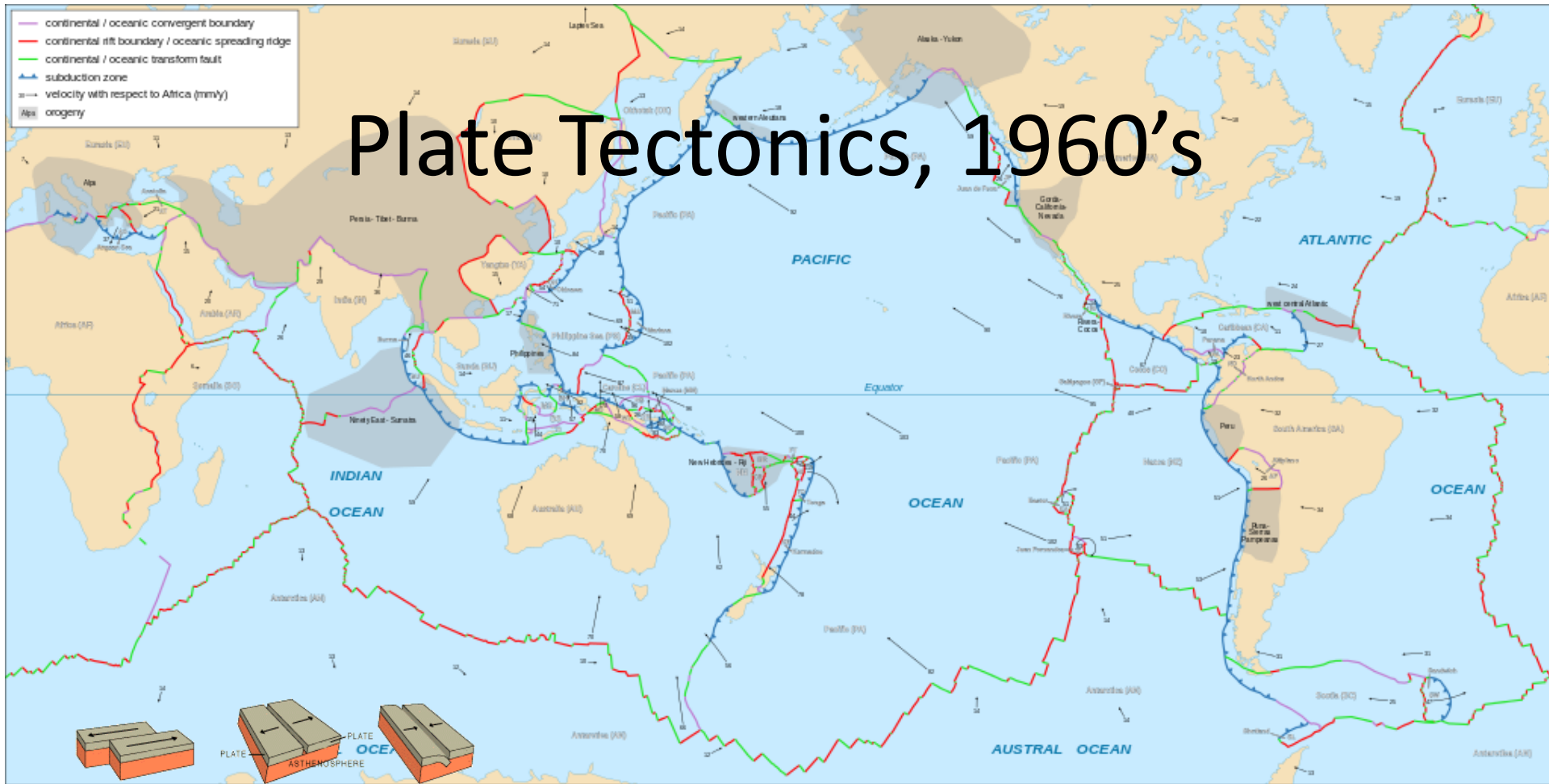
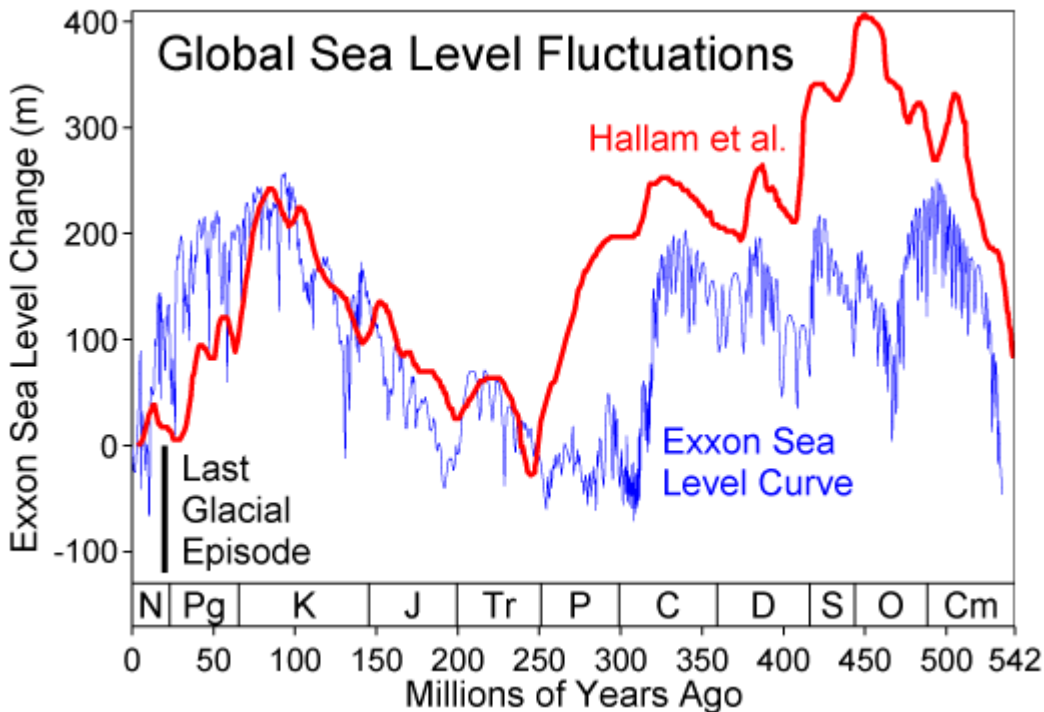
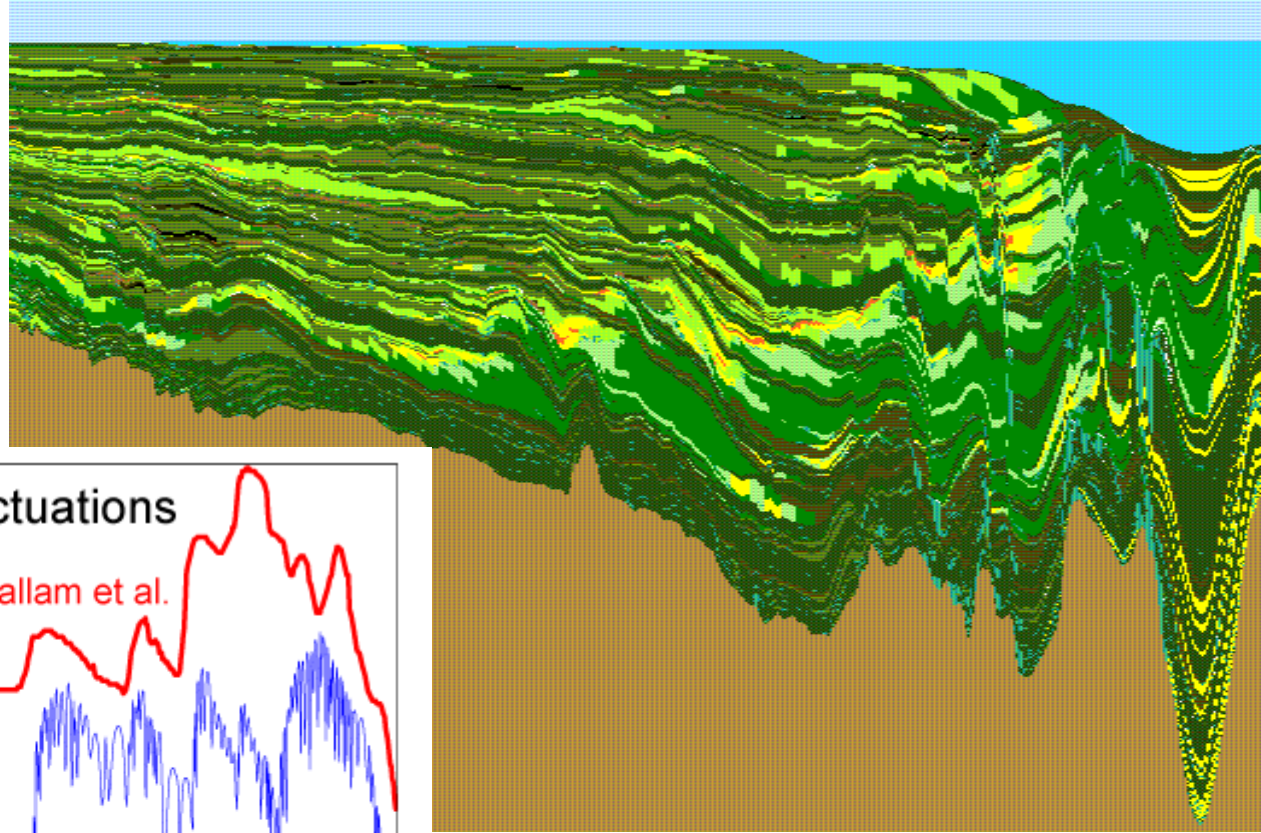


Plate Tectonics, 1960's

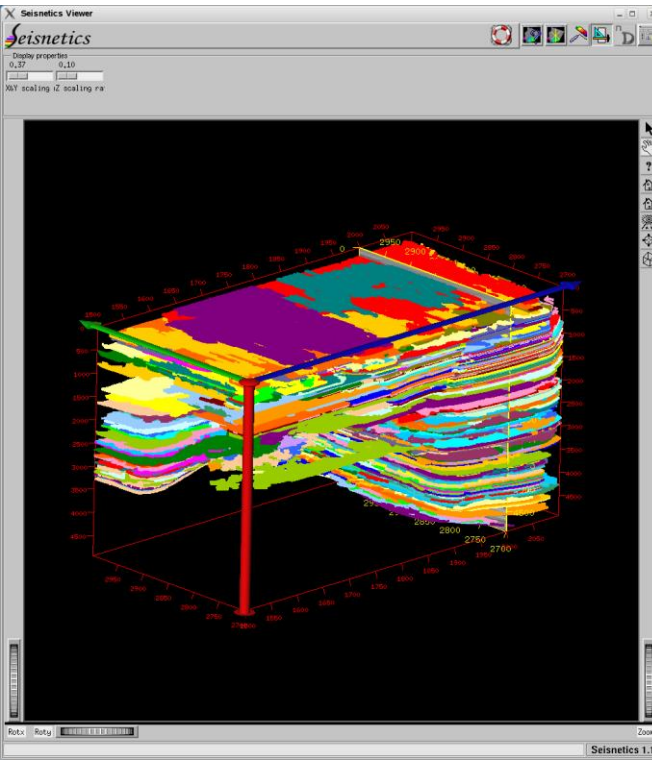
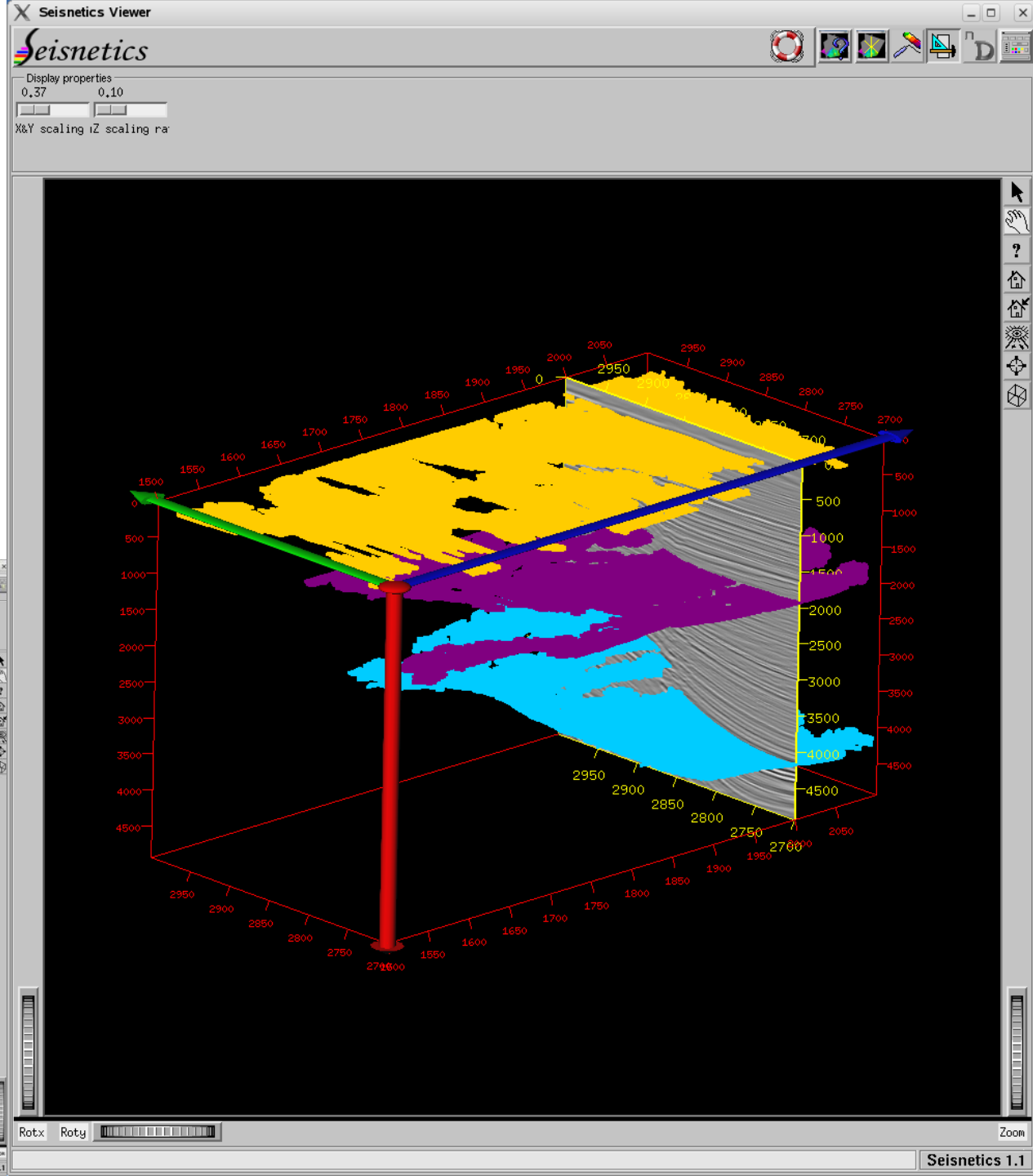


Sequence Stratigraphy, 1980's



3-D Seismic 1990's

... having a knowledge of the
creation of the earth ...



A Pattern Language

1. But behold, when the time cometh
2. that they shall dwindle in unbelief,
3. after they have received so great blessings from the hand of the Lord –
- 4. having a knowledge of the creation of the earth,**
5. and all men, knowing
6. the great and marvelous work of the Lord
7. from the creation of the world;
8. having power given them to do all things by faith;
9. having all the commandments from the beginning,

1. and having been brought
2. by his infinite goodness
3. in this precious land of promise –
4. behold, I say, if the day shall come
5. that they will reject the Holy One of Israel,
6. the true Messiah,
7. their Redeemer and their God,
8. behold, the judgments of him that is just
9. shall rest upon them.”

Volcanic Lightning, 2008

“And it came to pass that I saw a mist of darkness on the face of the land of promise: and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.”

Book of Mormon, 1 Nephi 12:4

Volcanic Lightning

The background of the slide is a dramatic, dark landscape at night or dusk. In the center, a massive, bright white and yellow lightning bolt strikes down from a dark, stormy sky. The lightning is surrounded by smaller, branching bolts and a glowing, fiery aura. The foreground shows the dark silhouettes of trees and hills, creating a sense of depth and scale. The overall atmosphere is one of intense power and divine manifestation.

“For thus spake the prophet: The Lord God surely shall visit all the house of Israel at that day, some with his voice, because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.”

Book of Mormon, 1 Nephi 19:11

Volcanic Lightning



“And they shall be visited with thunderings, and lightnings, and earthquakes, and all manner of destructions, for the fire of the anger of the Lord shall be kindled against them, and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.”

Book of Mormon, II Nephi 26:6

Volcanic Lightning



“Yea, at the time that he shall yield up the ghost there shall be thunderings and lightnings for the space of many hours , and the earth shall shake and tremble; and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up.”

Book of Mormon, Helaman 14:21

Volcanic Lightning

A dramatic volcanic eruption is shown against a dark, stormy sky. A massive plume of ash and smoke rises from the volcano, illuminated from within. A bright, jagged lightning bolt strikes the ground in the foreground, creating a stark contrast with the dark surroundings. The overall scene is one of intense natural power and chaos.

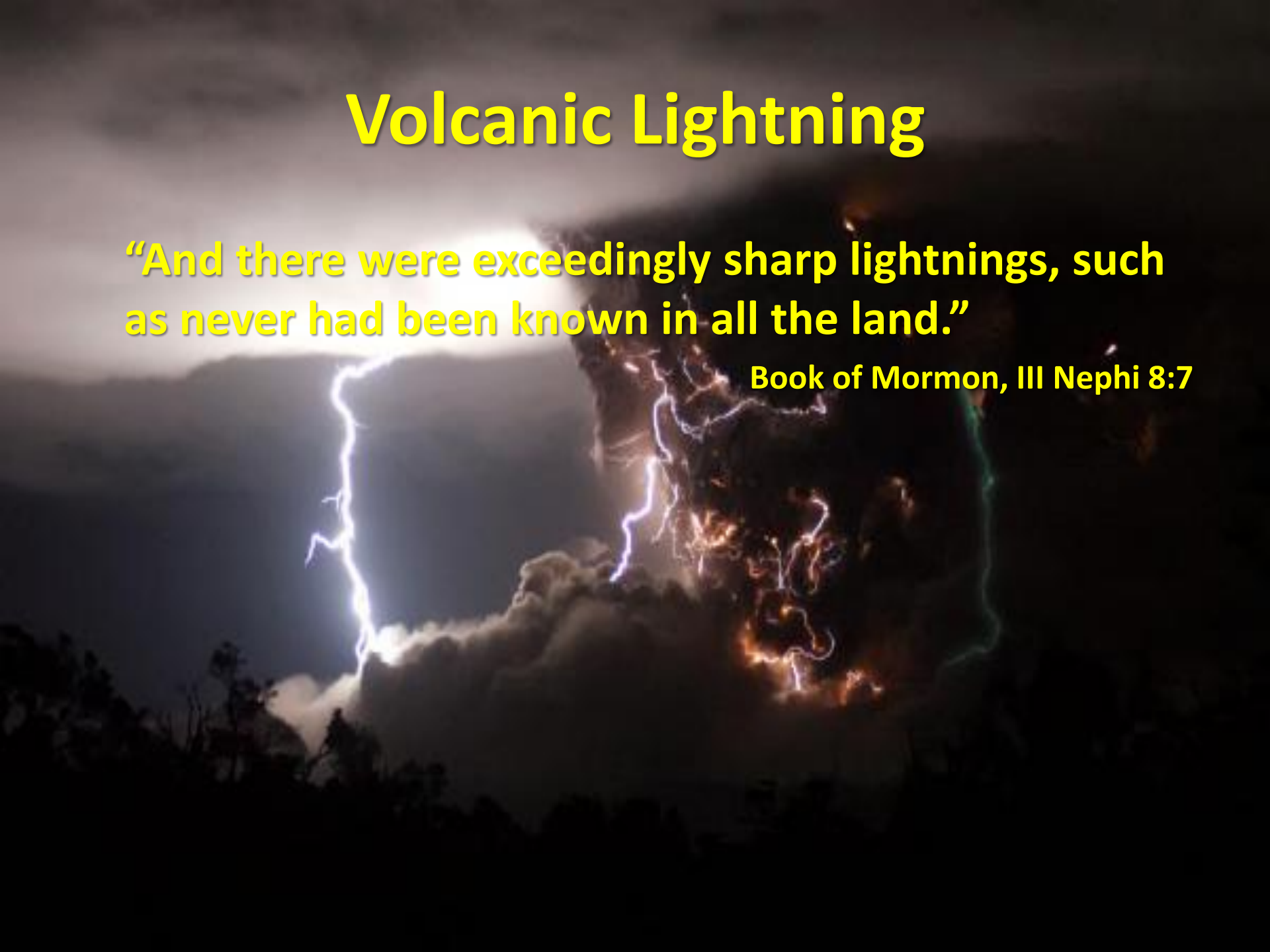
“And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.”

Book of Mormon, Helaman 14:27

Volcanic Lightning

“And there were exceedingly sharp lightnings, such as never had been known in all the land.”

Book of Mormon, III Nephi 8:7













Volcanic Lightning was not known in Upstate New York in 1830

“... My circumstances in life such as to make a boy of no consequence in the world . . . I continued to pursue my common vocations in life . . . As my father’s worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day’s work and otherwise as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance.”

Joseph Smith – History 22, 27, & 55

Access

http://www.walden3d.com/bom/pdf/140814_BOM_evidences.pdf