

# Cumorah Messenger

## Literary Images from Isaiah

By David B. Brown © 2014

In recent months I have been increasingly drawn to the metaphors and images that are found in the various passages of Isaiah. My first investigation into this was borne out of a passage found in Isaiah 22:17-18, *“Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. [18] He will surely violently turn and toss thee like a ball into a large country; there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord’s house.”* This particular passage has some very striking imagery that caused me to raise an important question, “Does Isaiah provide us the key to unlock certain imagery used by the Maya?” At this point you are correct to question what evidence

I might have to even ask such a question. Let me here lay out my argument and then provide illustrations to support this thought.

Based on thorough research that has been documented in these publications, we are able to draw a strong parallel between the Maya culture and the central Book of Mormon culture called the Nephites. In our research we have illustrated how the king list at Yaxchilan is in fact the same list of kings described in the Book of Mormon city of Zarahemla. The king list follows the same pattern. The listing of historical events in Yaxchilan is parallel to the historical events in Zarahemla. Therefore, based on this solid connection, I make the claim that the

Lowland Maya are the Book of Mormon people called the Mulekites who later merged with the Nephites at Zarahemla and that the Highland Maya, especially the southern variety found in Guatemala and Honduras, are the Lamanites. This is a broad stroke to which there are some minor variations, but for my argument this is an accurate statement.

These same Nephites then record their experience with the risen Christ as He visited with them in the New World after His resurrection. In the Book of Mormon passages, Christ makes this statement about future events; III Nephi 10:27 *“Yea, a commandment I give unto you, that ye search these things diligently; for*

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## Isaiah Prophecies in the Book of Mormon

By Eric Scott © 2014

The information in this article is a summary of the book [Isaiah’s Prophecies in the Book of Mormon](#) by Norma Anne Holik, Th.D. which was published by the School of the Saints, 520 W. Maple, Independence, MO 64050 sometime after 1984 as there is no date provided in the book.

To understand some of the complexities surrounding Isaiah we should first look at the aspects that are known. He lived from 740 – 681 BC which is 74 years prior to the exile of the Jews from Jerusalem and 81 years prior to Lehi leaving Jeru-

salem with the brass plates containing the works of Isaiah. The Jewish exile began in 607 BC and continued through 587 BC when Jerusalem finally fell into Nebuchadnezzar’s control. That exile then ended in 537 BC when Cyrus the Great allowed the Jews to return and rebuild.

Critics of the Book of Isaiah want to divide the present book into two sections. The first 39 chapters they ascribe to Isaiah, but chapters 40-66 they want to ascribe to other authors who wrote in later periods. Because the Dead Sea Scrolls are

firmly dated at 150 BC and they contain the entire Book of Isaiah, we know that the completed version of Isaiah was written before 150 BC. Fifteen Isaiah quotes found in the Book of Mormon are from the first section. They are Isaiah Chapters 2-14, 18 & 29.

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## Isaiah Prophecies in the Book of Mormon *continued*

There are ten Isaiah quotes from the last section; Chapters 45, 48-55 & 65. This implies that the entire book was written before 600 BC because Lehi claims to have left Jerusalem at 600 BC with the Brass Plates in hand and Lehi clearly states that these plates contain the five books of Moses and the prophets of the Jews down to and including Jeremiah. Therefore, the inclusion of these Isaiah quotes reveals that they were all written prior to the time that Lehi left Jerusalem. Extensive computer studies conducted by Brigham Young University show a unique authorship style throughout the various sections of Isaiah. Therefore, there are those who assert that the Book of Isaiah is the work of one man based on style alone.

Why do we spend all of this time and energy on Isaiah? Because this emphasis came from Christ himself as He spoke to the people in the Americas. III Nephi 10:26 *“And now behold I say unto you, that ye ought to search these things. [27] Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah. [28] For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. [29] And all things that he spake, hath been, and shall be, even according to the words which he spake. [30] Therefore give heed to my words; write the things which I have told you, and according to the times and the will of the Father, they shall go forth unto the Gentiles. [31] And whosoever will hearken unto my words, and repenteth, and is baptized, the same shall be saved. [32] Search the prophets, for many there be that testify of these things.”* This was obviously very important to our Christ as He is the one who made it a commandment that the words of Isaiah should be diligently searched.

I will here provide a list of the Isaiah prophecy contained in the Book of Mormon. There are many, many more prophecies that Isaiah provides in his writings, but for the purpose and

scope of this paper, I am only including those Isaiah prophecies found in the Book of Mormon. We believe that these especially are important to the people of this continent and that these particular ones speak to their understanding and writings.

The Book of Mormon records that Christ quotes Isaiah 52:1-3, 6-15 and Isaiah 54:1-17. These are found in III Nephi 7:43-45, III Nephi 9:74-83, and III Nephi 10:9-17.

The following Isaiah scriptures that prophesy of the Christ (Messiah) are quoted in various locations in the Book of Mormon:

1. His incarnation found in Isaiah 7:14 is quoted in II Nephi 9:27-38
2. His youth in Nazareth in Isaiah 11:1, 2 and 53:2, 3 are found in II Nephi 9:116-131 and Mosiah 8:16-27.
3. His suffering and death in Isaiah 50:6; 52:14; and 53:1-10 are found in Mosiah 7:77 and Mosiah 8:16-27.
4. His resurrection, ascension & exaltation found in Isaiah 52:13 and 53:11-12 are found in Mosiah 8:16-27.
5. His millennial reign in Isaiah 9:7; 11:3-16; 49:1-12 and found in II Nephi 9:66-81 and 6:31-42.
6. The coming of Christ's kingdom in Isaiah 2:1-4 is found in II Nephi 8:18-38.

I will now list the Isaiah prophecies in the Book of Mormon that were fulfilled during Isaiah's lifetime.

1. Judah spared from the threat of a Syrian/Israelite (Northern Kingdom) invasion in Isaiah 7:4-7 is found in II Nephi 9:14-30.
2. Assyria invades Judah in Isaiah 8:7, 8 is found in II Nephi 9:39-60.
3. Assyria judged by God in Isaiah 10:5, 6 & 24 is found in II Nephi 9:82-115.

Here is a list of Isaiah prophecies fulfilled after Isaiah's death.

1. The Babylonian captivity of Israel in Isaiah 3:8 is found in II Nephi 8:39-65.
2. Babylon overthrown by Cyrus in Isaiah 13:17-22; 14:1-23 and 48:14 is found in II Nephi 10:1-54 and I Nephi 6:21.
3. Babylon to suffer perpetual desola-

tion in Isaiah 13:20-22 is found in II Nephi 10:1-22.

4. The revealing of the Book of Mormon in Isaiah 29:4-21 is found in II Nephi 11:125-160.

Now we find a list of Isaiah prophecies that are yet to be fulfilled.

1. The tribulation period prior to Christ's return and the coming of the kingdom in Isaiah 2:10-22 and 13:6-13 is found in II Nephi 8:29-38 and 10:1-22.
2. The millennium for gentile nations in Isaiah 2:2-4; 11:10 and 52:10 is found in II Nephi 9:116-131.
3. The millennium for Israel and Jerusalem in Isaiah 11:12; 14:3; 49:10-13; 51:3, 11; and 52:1, 6-9 is found in II Nephi 10:23-54; I Nephi 6:31-56 and I Nephi 7:13.
4. The millennium for the afflicted in Isaiah 29:17, 18 & 19 is found in II Nephi 5:39.

It seems very apparent that the words of Isaiah were very important to the people of the Book of Mormon, and that he weighed very heavily in their understanding of how the future would unfold. It then follows that if we are to more fully comprehend these ancient people who paved the way and provided for us a set of scriptures as inspiring as the Book of Mormon, then perhaps we too should place some extra emphasis on studying and understanding Isaiah. This very sentiment is summed up by Nephi and I believe we should take heed: II Nephi 11:12 *“Nevertheless, in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass; [13] Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people: [14] For I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them.”* It is Isaiah who helps us with placing watchmen upon the tower to be ever-vigilant for those spiritual events that are about to transpire.

## Literary Images from Isaiah *continued*

*great are the words of Isaiah. [28] For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.*” This passage of scripture punctuates the incredible importance that Christ placed on the prophecies of Isaiah and how they pertain to the fulfillment of future events. It was of such great importance that Christ *commanded* that they search these things! Therefore, I believe it is the words of the Risen Christ that focused the efforts of the Golden Age people.

The Book of Mormon provides very little information concerning the Golden Age. We know that it was a time when there were no more “-ites.” In other words, there was no distinction between classes or categories of people. They understood that they were one people with one God and one belief system. So, the Book of Mormon, which records the conflict between people and how those conflicts resulted in major cultural events, had nothing to report in the Golden Age. Once the people began to make distinctions between classes at the end of the Golden Age, then conflict begins to develop and the pages of the Nephite record again provide us with historical information.

However, the Golden Age did provide us with something—the Bountiful Historical Society. In archaeological terms this is the Palenque Stela Cult. This is a group of artisans centered in and around Palenque who apparently took a rudimentary glyph writing system and developed it into a highly stylized system that we today refer to as Classical Maya Hieroglyphs. Using this stylized writing system the Maya began erecting stela, designing temples, building stairways and creating art on pottery and discs throughout Mesoamerica—all with the fervent desire to convey a historical message that would endure to a far distant generation. If the Maya are the Nephites, and if the Golden Age people are the Classical Maya, and if they organized unilaterally throughout the region to tell their story, then it follows that they would allow Christ to guide them on whose

prophetic word should be front and center—Isaiah.

That being the rational for investigating Isaiah to see if his imagery can help unlock meanings hidden in the multiple layers of the glyphs, let’s now look at some of those glyph images when compared to passages of scripture.

I will begin with the scripture I have already introduced. Isaiah 22:17-18, “*Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. [18] He will surely violently turn and toss thee like a ball into a large country; there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord’s house.*” This passage is properly assigned to the Middle East event where King Nebuchadnezzar of Babylon lays siege to Jerusalem and takes the Jews into captivity at about 586 BC. But, I believe that there is wording in this passage that also allows the Nephites/Mulekites to identify this event as the root of their identity as a people. The scripture states “*the Lord will carry thee away with a mighty captivity, and will surely cover thee.*” I believe they understood that this very same event which displaced the Jews also displaced the Nephites and Mulekites to a country halfway around the world. And, being carried away “with” a mighty captivity is generic enough that it could also include the Nephites/Mulekites. Had the statement read “[in] a mighty captivity” then it would more accurately imply the Jews only. By stating “with a mighty captivity” the implication can be made that it is “at the same time” as the mighty Jewish captivity, and this includes both the Mulekites and the people of Lehi. And, the following statement on how the Lord “*will surely cover thee*” is a clear indication of something being hidden. This seems to be more accurate to the Lehi and Mulek remnants than to the Jews. These New World immigrants were hidden halfway around the world and completely out of sight from that time forward—at least obscured from the Jewish record.

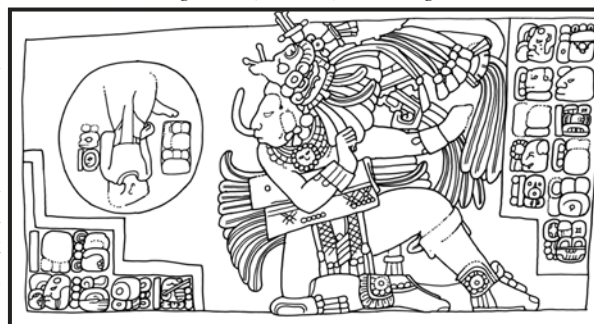
Now, why do I make this point? Because there is a series of images found on the steps at Temple 33 in Yaxchilan pertaining to this very concept and the Mesoamerican people portrayed here are important people that we have already identified as Book of Mormon personalities.

Temple 33 sits at the top of Hieroglyphic Staircase #3 in Yaxchilan. The stairway displays glyphs that recites the king list for Yaxchilan, and Temple 33 is dedicated to the daughter of King Knot-eye Jaguar who we have identified as King Zarahemla. His daughter married Shield Jaguar II who is a person of royalty that came into the region from the Maya Highlands. Shield Jaguar II brought with him writing because it was at this point that writing began to be spread throughout the Lowland Maya. We have identified Shield Jaguar II as Mosiah; the same Mosiah who brought his people into the wilderness as they traveled out of the City of Nephi and on this journey they discovered the people of Zarahemla. Temple 33 at Yaxchilan is dedicated to the wife of Shield Jaguar II. This makes her the wife of Mosiah and the mother of King Benjamin. This woman was very highly regarded by the people of Yaxchilan. The following images are found on the step into this Temple.

The first image I want to display is Step #VI at Temple 33 of Yaxchilan and it shows Shield Jaguar II preparing to capture a ball that is falling down a stair. What is the meaning of this ball rolling down the steps? Note the upside-down person displayed inside the ball? Linda Schele states in her book A Forest of Kings that the ball rolling down the steps is an indication of gov-

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*Shield Jaguar II (Mosiah) receiving the ball.*

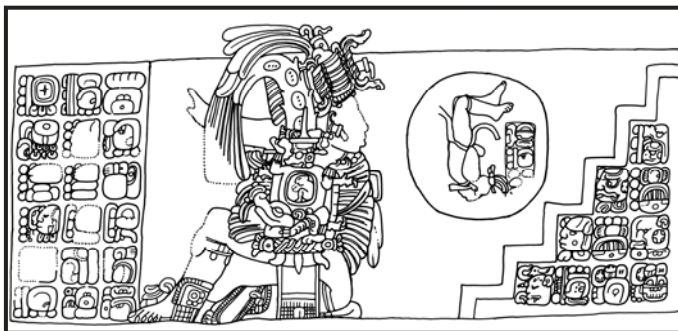


## Literary Images from Isaiah *continued*

ernmental change. This seems very accurate because once Shield Jaguar II married the daughter of Knot-eye Jaguar, Shield Jaguar II was made King of Yaxchilan. This very same event is reported in the Book of Mormon where Mosiah was “appointed king” shortly after his arrival in Zarahemla.

So, we have here an illustration of Mosiah receiving something in a governmental change. What was he receiving? How about a Mulekite people violently tossed and turned like a mighty ball into a large country? The image of the upside-down person in the ball indicates that he has no control—the feet are in the air and his fate is at the mercy of another. The Jewish throne is tossed into the New World and this act is being illustrated by a ball tossed down a stairway. Mosiah is receiving the ball because he is prepared to fulfill the larger purpose for this throne. He has the Brass Plates which contain the record of the Hebrew people and the spiritual context for their pilgrimage in this far-away land. Mosiah is therefore wed to a daughter of the Jewish throne and, bearing the promise of the Hebrew birthright given to his lineage through Joseph, he takes over the role as King.

A similar image is used on Step #VII from Temple 33 at Yaxchilan. Here we have Bird Jaguar III receiving a ball being tossed down a stairway. We understand that Bird Jaguar III is Alma who escaped into the wilderness from

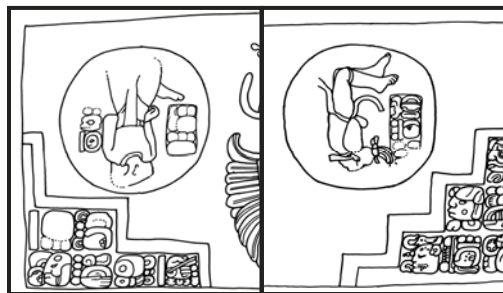


*Bird Jaguar III (Alma) receiving the ball.*

King Noah’s order to have him killed. While in the wilderness Alma began preaching and baptizing. He then started a church that flourished until an army under Lamanite control took over and compelled Alma to escape to Zarahemla.

hemla. So, what governmental change is being expressed here with Alma receiving the ball? It is a two-fold change happening. It is the reception of refugees from the City of Nephi that was under the control of King Noah, and it is the reception of the spiritual rulership that

Alma received when Mosiah the Younger commissioned him to build the church in Zarahemla and preside over it as High Priest. This rulership on the spiritual level is illustrated by placing the ball on the edge of the third step. This is a contrast to the second-step ball reception performed by Shield Jaguar II. Shield Jaguar II was ruler over the physical realm of the culture



and this is symbolized by a two-dimensional plane where he rules over a geographic dimension of defined borders with length and width. Therefore, the rulership of the earthly plane is symbolized by placement on the second

step to denote two dimensions. Bird Jaguar III also ruled over the spiritual realm founded on the two-dimensional borders with length and width, but his rulership contained the added dimension of height for it includes the aspect that measures earth to heaven.

Therefore, the ball that Alma is receiving is placed on the edge of the third step to indicate a third dimension.

The next image is Step #VIII from Temple 33 at Yaxchilan. Here Bird Jaguar IV is receiving a ball being



*Bird Jaguar IV (Alma II) receiving the ball.*

tossed down a stairway. We understand that Bird Jaguar IV is Alma the son of Alma (Alma II) from the Book of Mormon. He succeeded his father in the position of Chief Priest. So how is Alma II involved with governmental change? Especially one that might involve displaced or emigrant people? Well, Alma II was instrumental in receiving the Ammonites and displaced Zoramites. He provided lands for them to dwell in protection from their enemies. He was instrumental in governmental changes as King Lamoni moved his people to Jerushon from the Lamanite City of Ishmael. God tossed the people of Lamoni (Anti-Nephi-Lehi) into a far country and Alma II was there to receive them. Then as Lamoni’s people were relocated to the City of Melek, Alma provided the land of Jerushon to the poor believers who were displaced from the Land of Anthonium. Again, the ball is illustrated on the third step because Alma II was a spiritual leader. He is demonstrating his position of spiritual influence by receiving the ball at the third step to indicate a third dimension that measures from earth to heaven.

In all three of these illustrations we are able to take Isaiah’s imagery of “violently turn and toss thee like a ball” and demonstrate how his visual metaphor is being used as an artistic device to tell the story of key Yaxchilan figures and events. It just so happens we can parallel these key Yaxchilan figures to Book of Mormon people and events that further solidify our theory.

The question must now be asked, “Are there other Isaiah literary images found in Mesoamerican art?” The answer is, “Yes.”

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# Adventures In Scriptures

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## MOSIAH TRANSLATES THE 24 GOLD PLATES

Limhi's people arrived in the Land of Zarahemla after escaping through the wilderness from the Lamanites. They carried with them 24 **gold plates** that had been found in a land of dry bones and were a **record** of a people that had once lived there.

King Mosiah welcomed Limhi's people and was filled with joy at their arrival. Everyone was very curious to know what was written on the gold plates. Mosiah had a **gift from God** to **translate** the language on the plates because he was a **prophet**, a **seer**, a **revelator**. **Mosiah** used two stones that were fastened into two rims of a bow, which were called **Interpreters**. He could only use these interpreters to translate the plates by the **power of God**.

The **message** on these plates was another testimony of **Jesus**. It is a story of the Jaredites, a people lead by God, through the Brother of Jared, to this same promise land the Nephites were lead to.

*Mosiah 5:72-81;10:16-17;12:16-26 and Ether 1:1-2*

### Mosiah Translates Plates

Find and circle the hidden words

T	R	A	N	S	L	A	T	E	L	P	E	D
G	P	D	S	U	S	E	J	F	B	R	G	O
P	O	W	E	R	O	F	G	O	D	O	A	G
O	O	O	I	S	F	S	N	I	U	P	S	M
D	W	A	N	P	U	J	E	J	Q	H	S	O
H	E	L	G	K	U	B	F	E	Q	E	E	R
R	O	T	A	L	E	V	E	R	R	T	M	F
I	N	T	E	R	P	R	E	T	E	R	S	T
A	R	L	S	T	W	J	B	E	Q	H	W	F
M	O	S	I	A	H	R	E	C	O	R	D	I
T	T	T	W	B	Q	V	C	V	A	O	H	G
S	E	T	A	L	P	D	L	O	G	B	E	X
H	O	H	D	L	J	J	S	H	N	E	K	X

- GIFT FROM GOD
- GOLD PLATES
- INTERPRETERS
- JESUS
- MESSAGE
- MOSIAH
- POWER OF GOD
- PROPHET
- RECORD
- REVELATOR
- SEER
- TRANSLATE

After all the hidden words are found, start at the top left and work downward, place all the unused letters in the spaces below to read the hidden message.

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• 1 • Faith	• 2 • Becometh	• 3 • Benefit	• 4 • A	• 5 • Fellow	• 6 • Provided
• 7 • Thus	• 8 • Might	• 9 • Therefore	• 10 • That	• 11 • Hath	• 12 • Miracles
• 13 • Man	• 14 • Beings	• 15 • His	• 16 • Great	• 17 • Through	• 18 • Work
• 19 • God	• 20 • He	• 21 • To	• 22 • Mighty	• 23 • Means	• Mosiah • 5:81

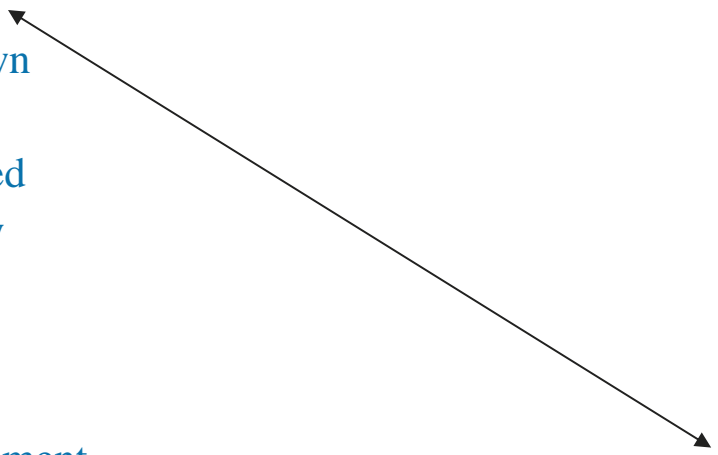
Use the key to the left to find the message from the plates.

7 19 11 6 4 23 10 13 17  
 1 8 18 22 12 ; 9 20  
 2 4 16 3 21 15 5 14

Match the words on the left with the opposite meaning words on the right

- Hidden
- Unknown
- Faith
- Confused
- Mystery
- Past
- Secret
- Dark
- Concealment

- Known
- Future
- Miracles
- Reveal
- Understood
- Light
- Solution
- Found
- Revelation



Mosiah 5:79-81

## Literary Images from Isaiah *continued*

Again, in Yaxchilan we have the nexus for the development of the Pre-Classic Maya Hieroglyphic system. One of the original glyphs developed was the name glyph for Shield Jaguar II. Here we have a shield that precedes the profile of a jaguar head. In Chapter 21 of Isaiah, the subject is about changes that are taking place and how the birth of something was about to come forth. *Isaiah 21:5* "Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, and anoint the shield. [6] For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth." When the Mulekite people of Zarahemla were united with the Nephites it formed a kingdom in which the gospel was allowed to flourish in preparation for the coming of the Christ. They "prepared the table" for His coming.

I find the concept of having a "watch in the watchtower" very intriguing. This phrase is strongly tied to the concept set forth in the Revelation of the Magi by Brent Landau; [2] "And our fathers commanded us as they also received from their fathers, and they said to us: "Wait for the light that shines forth to you from the exalted East of the majesty of the Father, the light that shines forth from on high in the form of a star over the Mountain of Victories and comes to rest upon a pillar of light within the Cave of Treasures [of] Hidden Mysteries. [3] And also command your sons, and your sons their sons, until the mystery of the star shines forth from the exalted majesty appears to your generations, a light like a star, and giving light to the entire creation and obscuring the light of the sun, moon, and stars, and not one of them is seen or is able to stand in the presence of its light...[10] Also, take care and command your sons. And if the coming of the light of the star does not happen in your days, also have your sons tell it to their sons, until the mysteries and revelations shall come to pass that are written about his coming."

In essence, they are instructed exactly what the sign would be and they set their sons as "watchman" to look

for that sign. They "prepared the table" for His coming. They set a "watch in the watchtower" to be looking for the day when His sign will appear. They partook of the spiritual feast from the gospel. Then, the princes are charged with "anointing the shield."

Anointing is an act of sanctifying or setting apart for a special purpose. A shield is a weapon of protection and often considered an emblem of royalty. So, they should be looking to set apart someone of royalty when the watchmen see the sign. Doesn't this sound like what the Magi were stating as their purpose when they came to bring gifts to the Christ child?

Now, look at this glyph for Shield Jaguar II and identify the Isaiah passage images expressed here. The jaguar is a Maya symbol for royalty even as lions are royalty symbols in the Middle



East. This jaguar head is setting his gaze upon the shield as if he is fixed on it. The center of the shield contains the

Venus symbol which is often associated with Christ and resurrection. There are fourteen stones around the shield and three on the tassels hanging down from it. Does this allude to the three sets of fourteen ancestors listed as Christ's lineage in Matthew? Note that the tassels imply a flowing motion from an anointing. Is this designed as the glyph symbol for Mosiah because he was the first to receive the revelation of exactly when Christ would come, and he set the "watchmen princes" in place as he passed his unified Israeli throne down from generation to generation in preparation for Christ's birth? I believe this argument is very compelling and passages from Isaiah are a key to unlocking this concept.

There are yet more images to share. At San Bartolo there are Pre-Classic Maya murals that have been dated at 100 BC. What is perplexing to many is that they are very clearly Christian in concept. In this example we have the portion of the King's Murals illustrating the concept of agency at Creation



when Christ was offering his plan of salvation. Here we have a mural showing that the Good Twin will offer himself as the sacrifice to save man from eternal death. This imagery is found in *Isaiah 13:14*, "And it shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee everyone into his own land." We humans are the sheep and deer who are scattering. In the San Bartolo Murals the deer is on the altar being sacrificed, but also notice the deerskin pelt attached to the belt of the Good Twin; He is also a deer. He will sacrifice himself while in the form of the deer. Here we see the Isaiah imagery of the roe (deer) being used to portray Christ's role of taking on the flesh and allowing himself to be sacrificed for us.

At Palenque there are seemingly limitless glyphs and murals to utilize, but I will focus on the tablet in the Temple of the Sun. Here we see that the centerpiece of the mural is a shield with abundant imagery surrounding it. I have previously used the 6th Chapter of Ephesians for some of it, but recently I was also able to find an Isaiah scripture reference that might be a better fit.

*Isaiah Chapter 11:10* "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. [11] And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

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## Literary Images from Isaiah *Continued*

[12] *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13] The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*"

Notice that the shield in the middle of the mural has a face on it. This alludes to the "shield" that was "anointed" by the Magi—the Christ. The edges of the shield have tortoise shells on them which is a Maya symbol for the world, so this is a Christ-image (ensign) for the world. The spears form an "X" behind the shield to symbolize that this ensign is "sanctified." The spears are grounded on two books bound together with a cross, so it is founded on sacred writings. And, there is a priest on each side providing offerings. Is this an allusion to Isaiah where Ephraim and Judah are working in concert? Note that each



priest stands on top of an image. Are these priests standing on the shoulders of those who were once like them? In other words, has God set His "hand again" to restore His people? Notice that there are a total of thirteen feathers (tribes) on the four corners of the shield. Is this signal-

ing that God will "gather together the dispersed of Judah from the four corners of the earth?"

The Bountiful Historical Society understood Isaiah on a very deep level and knew that their messages would have to overcome barriers of differing cultures and languages. They opted to use the metaphor and symbolism buried in the volumes of sacred text that formed the focus of their everyday life. They trusted that we would be able to take those same volumes of sacred text and use that imagery to break the barriers of time and culture to unlock their precious messages. I am certain we will find imagery from other scriptures such as Genesis, Psalms, Kings and Job; but, I am convinced that Jesus' commandment to search the words of Isaiah were fulfilled when they carved their belief in stone, and that our observance to this same command will result in the next major leap into the heart and mind of our ancient church family.