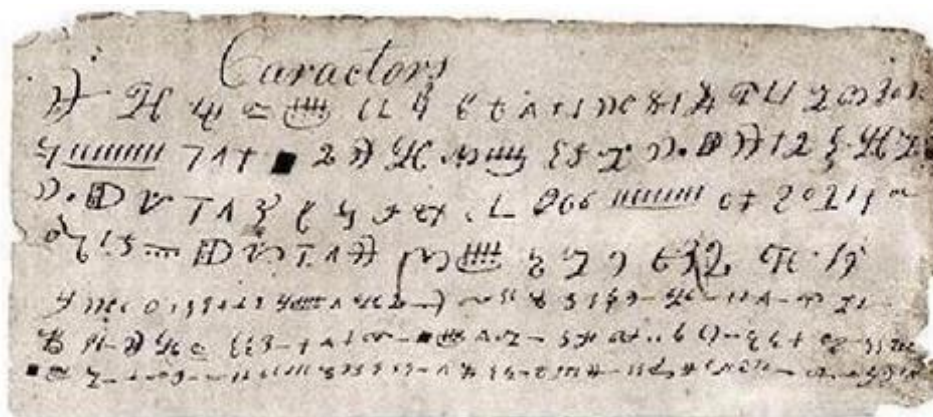# ORDER FROM CHAOS

A Translator's Guide to Skeptical Critique
of the Translation of the Caractors Transcript
An invitation to the Skeptic who believes the Caractors Transcript is a hoax.

### Blair B. Bryant, EdD
December 25, 2017
Merry Christmas!

Temple Archives: Community of Christ

For those who are interested in manually doing the **FIVE STEP AUTOMATIC TRANSLATION PROCESS which is detailed in Chapter Six:** EVERYTHING cannot be shown in this small book, but if you are interested in the minute details, including all graphics, and wish to manually make all 70 word-processing FIND/REPLACE exchanges, I will SEND you (via US mail) a digital copy of the Master program. It will be in a WORD document on a flash drive. It will provide ALL the graphics and Chapter Six detail from beginning to end—send me a letter with a $20 check (US$ only) or money order.

Blair B Bryant
9501 Purple Cloud Row
Laurel MD 20723

The Caractors Transcript
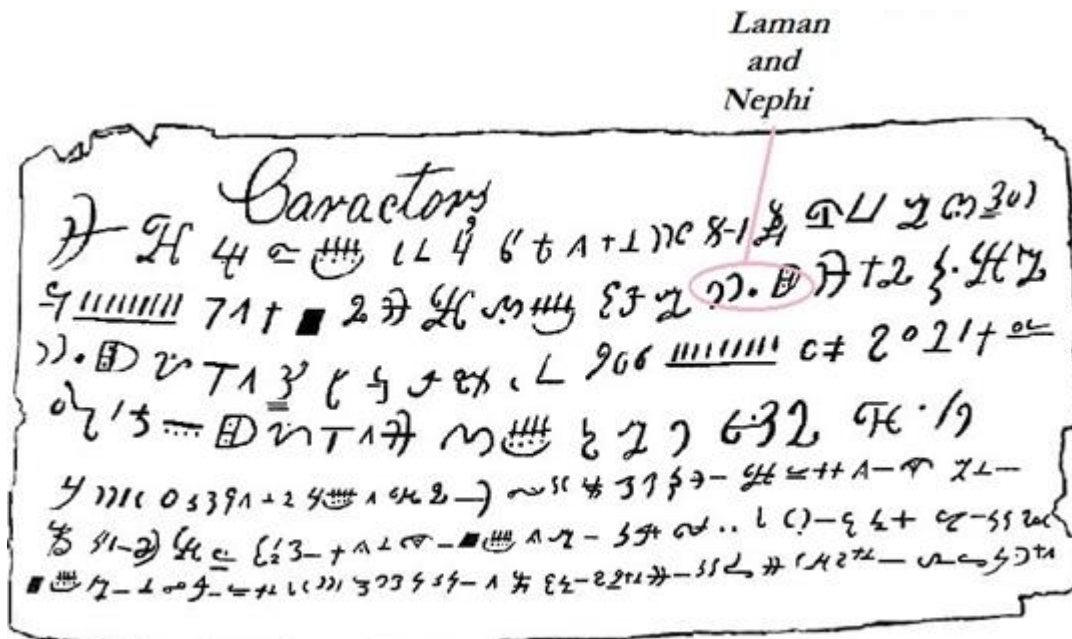
How do I know that circled portion is 'Laman and Nephi'???? Read on.

The Caractors Transcript (CT) is a hand-written copy (using a quill pen on old paper) of about 217 characters. The strange characters were copied from the record of a people that were led from the Land of Jerusalem during the reign of King Zedekiah, around 600 BC. About 15 years later, the city of Jerusalem was captured by Nebuchadnezzar of Babylon and most of the surviving Jews became slaves in Babylon.

The Book of Mormon is the record of the Nephites, the people that God led from Jerusalem. The CT message is a summary of the content of the Book of Mormon and was prepared by the last two prophets who completed the record–Mormon and his son, Moroni. The first four lines were written by Mormon in bold characters. The last three were written by Moroni and were in a cramped handwriting, for as Moroni wrote, (Mormon 4:5-6, CofChrist; 8;5, LDS):

> *"My father hath made this record, and he hath written the intent thereof. And behold, I would write it also, if I had room upon the plates, but I have not; and ore I have none, for I am alone; my father hath been slain in battle."*

So, Mormon's 'intent' is in the first four lines of the CT. Apparently, Moroni finally decided that he could fit his summary (or 'intent') in the small space left by Mormon, if he made his writing small enough.

The CT tells us what Mormon and Moroni thought should be in the Book of Mormon and why it should be included.

Note that the characters written by Mormon are different from those written by Moroni. Not only are Moroni's characters smaller, they are also distinctively different from Mormon's handwriting. See page 18 for the Code Sheet that identifies each character.

HANDWRITING EXAMPLES FROM MORMON AND MORONI

MORMON	MORONI	MEANING
		the Nephite record
		Christ-inspired plates writings for Israel
		sacred plates writings
		marvelous gift to Covenant People from God

TRUST IN THE SLOW WORK OF GOD[1]

by Pierre Chardin

Pierre Teilhard de Chardin (1881-1955) was a French philosopher and Jesuit priest. This poem speaks to the sometimes-excruciating experience of waiting on God. Do you find yourself often impatient, struggling to trust that God's ways are higher than your wishes? Take a few minutes to reflect upon the wisdom Chardin shares here.

Above all, trust in the slow work of God.
We are quite naturally impatient in everything
to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way
to something unknown, something new.
Yet it is the law of all progress that is made
by passing through some stages of instability
and that may take a very long time.

And so I think it is with you.
Your ideas mature gradually. Let them grow.
Let them shape themselves without undue haste.
Do not try to force them on
as though you could be today what time
-- that is to say, grace --
and circumstances
-- acting on your own good will --
will make you tomorrow.
Only God could say what this new Spirit
gradually forming in you will be.

Give our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.
Above all, trust in the slow work of God,
our loving vine-dresser. Amen.

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[1] http://www.deeper-devotion.net/slow-work-of-god.html

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FOREWORD

by David E. Spencer, PhD

I am a Latter-Day Saint Christian, and have known Blair Bryant now for at least six years. I am also a PhD in political science and do a lot of work on military related studies. I first heard of Blair Bryant's work on the "caractors" from a family that I home taught. They recommended this fictional book to me called *The Moroni Code* by Jack Lyon, so I bought it and read it. In the book a detective foils a plot to undermine the LDS Church and in part cracks the code of the so-called Anthon Transcript to help solve his mystery. The book was not the best I've ever read, shamelessly exploited the popularity of Dan Brown's *The Da Vinci Code*, but was entertaining. However, more interesting was that the code cracking was based on Blair Bryant's work as explained in an extensive footnote with a link to a website.

I subsequently went to the website and found it a bit confusing to follow, so to be able to study it in a more systematic manner, I copied and pasted the entire website into a document, and reorganized the contents into what to me, was a more logical order, then took it with me on a trip. During my free moments, I pored over it with great interest and tried to understand Blair's work. I found it intriguing. I went back to the website and found a place where Blair requested that anyone that had any insights to please contact him and share them with him. Well, I'm no professional linguist, but I knew a couple of things from my study of foreign languages (I am fluent in Spanish and my job involves teaching adults in that language. I have also studied German, French, Portuguese, Italian, Russian, Serbo-Croatian, and Japanese at various times in my life) and have experience from living overseas for much of my life. So, I emailed him my insights. He soon emailed me back and through a series of exchanges I discovered that he lived within 30 minutes of my house. I was a bit surprised--as from my preconceptions of where Community of Christ populations were located-- would have never dreamed that he was living so close. We soon decided to meet.

We have continued to meet on occasion since that time. The fact that he is Community of Christ, what LDS people often still refer to as RLDS[2], and I am LDS has never caused an awkward moment in our friendship. We share faith in Jesus Christ, a belief in the Book of Mormon and an interest in the so called "Anthon Transcript" or what Blair calls the "Caractors Transcript" or CT. He's never doubted me for being LDS, and I've never doubted the validity of his work because he's Community of Christ. We have differences of beliefs, but respect our respective differences. I consider him a brother in Christ, and he's told me as much.

What I can absolutely vouch for is Blair's sincerity and humility, and to his tireless effort to discover the true message of the Anthon Transcript. He's a very intelligent man but doesn't regard himself as above anyone else or the possessor of THE ANSWER, or any of the things that characterize the many charlatans out there. What I do sense in him is a deep frustration that so few seem interested in his work. Having authored several works of my own that have single or at most double-digit

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[2] After the death of Joseph Smith, some people refused to accept the leadership of Brigham Young and many of the later teachings of Smith such as polygamy and ritualistic temple worship. They did not migrate to Utah. This included David Whitmer and Joseph Smith's widow, Emma. In 1860, they founded the Reorganized Church of Jesus Christ of Latter Day Saints or RLDS with Joseph Smith's son, Joseph Smith III as prophet. In 2001 the Church changed their official name to Community of Christ. The LDS Church and the Community of Christ are the largest organizations stemming from Joseph Smith's original organization.

readership, I understand his frustration. I think a lot of people feel that he is just another kooky charlatan trying to push his weird ideas on gullible people. Good examples of real charlatans are Don Bradley's rediscovery of the "Book of Lehi" and Chris Nemelka's "Sealed Portion of the Book of Mormon."   Blair Bryant is not anything like either of these. He may have gotten some details wrong, which he freely admits, but he is no deceiver or charlatan.

What are the strengths and weaknesses of his work? Let me start with the weaknesses. The first, is that the original key that unlocked the gate to be able to begin translating, was personal revelation. So, first it helps to believe in revelation, and second you have to accept the possibility that Blair's revelation was not false revelation. I am a Christian and a believer in the Book of Mormon. As a member of the LDS Church, I believe in both continuing revelation at the Church level, and that individuals also can and do receive personal revelation on a continuing basis if they exercise enough faith. However, on a personal level, I also struggle with discerning real from false revelation. Distinguishing between our own thoughts and feelings, and those inspired by God can be difficult, particularly when involving emotions. I have concluded that learning to distinguish between what is from God and what is merely our emotional desires, is a lifetime pursuit.

Reading Blair's account of his revelation is compelling due to its simplicity and sincerity. Why Blair, and not someone else, like an expert in Hebrew or Egyptian? I believe it's because through his father he had direct access to the original manuscript. This gave him time to contemplate the transcript and wonder if it meant anything. Being exposed like this made him open to the message. So, I can believe that Blair received revelation that gave him the key to translating the Anthon Transcript. However, it is also very possible that it was false revelation, even if Blair sincerely believes that it is real. I choose to give him the benefit of the doubt to be able to test the plausibility of his ideas with an open mind. I encourage you to give Blair the benefit of the doubt as well.

Besides the "key" revelation, Blair did a lot of thinking and additional intensive study and testing—decades worth--to figure out the rest. This is where I think Blair has really hit on something. He has found clear parallels between Egyptian hieroglyphs and the Anthon Transcript characters. Furthermore, he's developed the idea that the Nephites greatly simplified Egyptian "root" hieroglyphs and then combined them into entirely new and complex compound characters that don't look much like the original hieroglyphs. The reason I found this compelling is that this is actually very similar to the way that Mayan hieroglyphs are formed and was key to being able to translate the Mayan glyphs that, for so many years were a mystery to the Archeologists and Anthropologists that attempted to study them.[3] If the Book of Mormon occurred in the same lands as the Mayas as both Blair and I believe, that would make perfect sense.

I think potential problems exist in Blair's identification of which root or basic characters compose the more complex compound characters. Blair has identified 20. It is possible that there are more than that. Some of the identifications could also be incorrect. I think, and Blair agrees, that there is a particular weakness with the multiple horizontal lines. It is difficult to determine which ones are short and which ones are longer as they may have been copied incorrectly, and so forth.

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[3] For an excellent discussion see Michael D. Coe, *Breaking the Maya Code.* Ironically, a complete outsider--Yuri Knorozov—discovered the key to interpreting the Mayan glyphs.

Finally, even if Blair has gotten it all right in terms of the root characters, the makeup of the compound characters and the essential meaning of each one of the root characters, how do you derive a message from that? The problem is the same as that confronted by anyone using google translator. I have used this computer program to translate texts in languages such as Russian and Vietnamese. The challenge is that while you can get a literal translation of the words, what comes out is often unintelligible because all languages have subtleties and contexts that require people to be knowledgeable in both languages to be able to interpret the intended meaning. Google translator can usually give you a general idea about what a text is saying, but the nuances and subtleties are often more difficult, and if you don't know them the translations come out as gibberish.

This is why, for example, the meaning of Mayan glyphs is never presented as final, and they are continually refined as our understanding of them evolve. So, Blair's task is even more difficult because although we have Egyptian and Hebrew as references (LDS 1 Nephi 1: 2, CofChrist 1:1; LDS Mormon 9: 32-33, CofChrist 4:98-99), we are also told that both the Egyptian and the Hebrew were significantly modified (Mormon 9: 32-33). So, where Mayan has modern day Mayan as a reference, Nephite has no real modern reference, and while we think there is a strong relation to Hebrew, it is not clear how much it differed from the Hebrew we know after 1,000 years of independent development. Blair had to do a lot of trial and error, and guess work to tease out meaning from the characters. This is probably his work's most serious challenge. He was predisposed to find meaning, so he found meaning. That doesn't mean that there is no meaning-- just that we have to be careful about our confidence in the meaning.

That said, with all these challenges, why should one think that Blair has got it even partially right, much less mostly or even all right? First of all, it is replicable. This is one of the principle requirements of the scientific method. Anyone can apply the principles that he's developed and read the characters, deriving the same root words that he derived. Furthermore, the contextual meanings he applies to his root words and their combinations have a certain logic and are not far-fetched. He is also consistent in applying this derived meaning to the characters.

Second, it was after learning how to use Blair's work to read the Anthon Transcript that certain passages of the Book of Mormon come alive to me. In particular, passages in Mormon 9 and Ether 12 (CofChrist Mormon 4; Ether 5). Mormon 9 (CofChrist Mormon 4) says that they wrote in Reformed Egyptian because it was more compact than Hebrew and it allowed them to maximize their space on the plates. The 200 plus characters that occupy a 3x8 inch space on paper say over 800 words in English. The compounded Reformed Egyptian characters were very compact indeed. This wasn't a conclusion drawn before the translation, but rather after, and is entirely consistent with the Book of Mormon claims.

Third, in ancient times, Egyptian was a lingua franca or common writing system, meaning that if you learned Egyptian characters, you could read the messages without speaking Egyptian, because the characters had the same meaning no matter which language you read it from. This was advantageous in a multi-cultural empire with lots of trade and interaction back and forth between the various peoples.

It would also be a significant reason to use this system if writing in a soon-to-be dead language that you want someone in the future to understand without most probably knowing your language. The

Book of Mormon authors knew that the book was for a far future, not a contemporary audience. The choice of a using a lingua franca writing system was then very deliberate and logical! It showed that although they believed that the Lord would reveal their words to the future generation, they were also going to take steps to facilitate the translation of the text by those future peoples. This showed a man-God partnership. It was not the Lord's task alone, but the ancient Book of Mormon prophets and divinity working together to bring about a desired outcome.

However, the big problem with a lingua franca writing system, is that since each language has its own grammar, syntax and context--if you didn't speak the origin language or know the context, you would suffer the google translator syndrome, and miss the more subtle meanings of the text.

LDS Ether 12:23 (CofChrist, Ether 5:23-24) always puzzled me in which Moroni angsts over the Gentiles potentially mocking the words of the Book of Mormon due to their weakness. However-- as millions of people attest--Joseph Smith's translation is very powerful, so what is Moroni worried about? Blair's work helps answer this question. Moroni was not worried about the weakness of the words themselves, but of the Reformed Egyptian writing system in which they were expressed. He says they were mighty in the spoken word but that their written words were weak. Unless the reader had a knowledge of the Reformed Egyptian writing and understood the "google translator effect", he would not understand. Without an understanding of the language, and context, the future reader might get the general message, but would not understand the nuanced meaning of the written word. Moroni laments that they could have been more explicit if they had written in Hebrew, but explains that writing in Hebrew wouldn't have fit on plates that could be carried by one person. God comforts Moroni because He knew the language and context--the things Moroni was worried would be lost—would be communicated to Joseph Smith through the interpreters (Urim and Thummin and the Seer Stone). Without Blair's work, I would not have understood this as powerfully as I do now. It should be noted that Blair has had to do his work on the Anthon Transcript without the benefit of interpreters.

Fourth, something that I discovered only after Blair's translation, was entirely consistent with what I know about Hebrew scriptures, and that is that just like in Hebrew texts, names in the Anthon Transcript are not names in the modern Western civilization sense. They are instead, titles or descriptions of attributes of the person. Many of the meanings of the characters standing for names are consistent with the attributes of those people as described in the Book of Mormon.

So, the character in the Anthon Transcript standing for Nephi is a compound character that, when broken down into its components as translated by Blair, is: caused-to-be tongue, caused-to-be tongue. Tongue in Egyptian is used to represent anything done with the tongue to include writing, so someone who caused-to-be-writing is logically an author. So, in effect, the character for Nephi means author-author. Two repeated characters stands for two or more (plural) of something. So, the character for Nephi means the author of two, or many records. Nephi was the author of the large and the small plates of Nephi at least, so this matches the Book of Mormon account. The character for Mormon is caused-to-be tongue promise or the author of promise. Mormon is certainly the author of promise, because it was his abridgement and writings that was promised to the gentiles. The book is called the Book of Mormon because Mormon was the main author. Similarly, the character for Moroni (Mormon's son who finishes the book and buries the record for future generations) is heir caused-to-be tongue promise or son of the author of promise as is

described in the Book of Mormon. The character for the Brother of Jared is an ear because he listened to the Lord.

Another fascinating fact is that the Anthon Transcript contains the Hebrew literary device of chiasmus. I won't go into it here because I am not an expert on the subject, but the list goes on. I'm sure as further study is done and the interpretation of the characters advances that many more fascinating things will be discovered about them, which is why I think Blair's work needs to be taken seriously.   I don't know, and Blair doesn't pretend that he's got it 100% right, and we think there is certainly room for improvement. However, I believe his fundamental ideas are probably correct. Blair has taken on a daunting task, and most of the problems or challenges of his translation are inherent to the complexities of trying to translate this type of document, not problems with Blair.   I think he's done about as good as anyone could under the circumstances.

At the end of the day, what is the importance of Blair's work? First, at a minimum, it helps reinforce believing people's testimony of the Book of Mormon. it strongly suggests that the Anthon Transcript represents real characters from a real ancient writing system based on Egyptian hieroglyphs (Reformed Egyptian). In other words, they are not just a series of fake gibberish made up by Joseph Smith to fool gullible people. Second, it helps us understand a little more about the language and writing of the Book of Mormon. It brings passages about the writing and language in the Book of Mormon, for example Mormon 9 and Ether 12 (CofChrist Mormon 4; Ether 5) to life, giving them deep meaning. Third, Joseph Smith said that two thirds of the plates were sealed and Joseph Smith was not allowed to translate them. Supposedly, someday, those plates will be returned to the Church and the sealed portion will be translated. Even if the Lord provides the Urim and Thummin for this work--as precedent indicates, all endeavors with God that I am familiar with, are combinations of inspiration and human effort--Blair's work can make an important contribution to the translation of the sealed portion of the plates when it happens.

So please read what Blair has to say, keep an open mind. If you are smarter and better versed in ancient writing systems and languages, such as Hebrew and Egyptian, maybe you can correct and improve his work. He would be the first person to welcome that.

David E. Spencer, PhD

CHAPTER ONE: THE TRANSLATION AND BACKGROUND

Temple Archives: Community of Christ

As of this writing (December, 2017), if this is the original, it has been just 190 years since the unique markings that form the Caractors (Anthon) Transcript were copied from an ancient account that was engraved on thin sheets of gold. Written on old foolscap paper using a quill pen and home-made ink late in 1827, the CT is now in the archives of the Community of Christ Temple in Independence, Missouri. If this document is NOT the original, it must be very close to it, because we have obtained a meaningful message from those characters and one cannot make a meaningful message from random characters.

The original authors of these engravings were two ancient prophets named Mormon and his son, Moroni. When they were writing the CT, they were among the last few survivors of a bloody war that destroyed their civilization. They were inspired to preserve their people's history as a testimony of Christ for the benefit of generations far into their future. Moroni traveled far and eventually hid the records to save them from destruction. The characters on the gold plates were written using a unique script that Moroni called 'reformed Egyptian.' The account is now called the Book of Mormon.

> Skeptic--"The Book of MORMON!!?? YOU MEAN THAT ANTI-CHRISTIAN BIBLE THE MOMONS BELIEVE IN"?

Well, that IS the book I am talking about, but if you were to read it you would KNOW that it is not at all anti-Cristian and it is, in fact a wonderful testimony that Jesus IS the Christ. AND you would find that it does NOT teach against anything that is in the Christian Bible. It is simply a SECOND testimony that Jesus is the Christ. AND it supports Biblical instruction to Christians.

> Skeptic--"Everyone tells me the Book of Mormon is full of sinful teachings like many gods, idolatry, and polygamy."

These 'everyones' of whom you speak, must not have read the Book of Mormon, for they are completely misinformed. The Book of Mormon teaches Christianity and is fully compatible with the teachings of the Bible. In fact, the Book of Mormon teaches there is only one God; it teaches

AGAINST BOTH idolatry, and the doctrine of polygamy. On these three issues the Book of Mormon specifically says:

> **"Jesus is the Christ, the Eternal God manifesting himself unto all nations."**
> (Title Page)
> **"[W]o unto those that worship idols"** (2 Nephi 6:71, CofChrist; 9:37 LDS)
>
> **"For there not any man among you have save it be one wife and concubines he shall have none."** (Jacob 2:36, CofChrist; 2:27, LDS)

Now, those statements are NOT anti-Christian. In fact, the one on polygamy tells us more than the Bible tells us about what God thinks about marriage. There are only two places in the New Testament that speak against polygamy and those were speaking only of the ministers. Paul, the Apostle was unmarried to the best of our knowledge, but in the book of Timothy, Paul tells us about marriage for the Bishop and Deacon saying,

> **"The Bishop** (and Deacon) **shall be the husband of one wife."** (Tim 3:2, 12)

But the Bible does not have a commandment that pertains to all who have a covenant marriage in God's eyes. As you can see, the Book of Mormon goes further in giving God's will regarding marriage than the Bible does, for that principle is shown to apply to ALL males in the Book of Mormon—not just to the priesthood.

Please allow me to show you what the Caractors Transcript (CT) says and then, you tell me how it teaches anything against Christian teachings. I wrote this book for people like you—people who are skeptical of the Book of Mormon and the CT. Please give me a chance to show you what the CT characters have to say.

As I said earlier, there were two authors of the CT, Mormon and Moroni. The CT was the summary of what each man intended to include in the Book of Mormon.

These translations are MINE. I take full responsibility for the content. Later in this book, I will show exactly how I got to the message. My translations are rewordings of what I call **transliterations**[4] of each prophet's writing. Mormon and Moroni were not writing in English, but in a greatly modified form of Hebrew. Thus, the words as shown in the transliteration were not in the word-order of English, so to get an English translation, I needed to rearrange the words to read in the English language structure.

When you read the translation, you will see that it is dealing with the histories of two different groups of peoples, the Nephites and the Jaredites who preceded them. The Jaredite's first prophet was not named in Moroni's abridgement of the Jaredite record, and

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[4] A transliteration is a word-for-word rendering from one language to another. (Examples: I recently rode a bus in Orlando, FL, where they have a large population of Hispanics. On the side window was the instructions of how to open the window in case of an accident. **"EMERGENCY EXIT—Salida de Emergencia."** A transliteration (word-order) of "Salida de Emergencia" **is "EXIT OF EMERGENCY."** I found another example of a transliteration on a box of medical gauze, this time in three languages: English, French, and Spanish—"W**oven Gauze Sponges—Eponges de gaze tisse—Esponjas de gasa tejidia."** The French and Spanish may be both transliterated to English word-order as "Sponges of gauze woven.")

was known only as the 'Brother of Jared.' That prophet's experience was such a wonderful testimony of Jesus, that both Mormon and Moroni were commanded to include his remarkable experience within the history of their own people, the Nephites. (Ether's record was the history of the Jaredites and is toward the back of the Book of Mormon.)

I have spent years in teasing out the rules that produce the message and this book outlines the entire process that gives us the transliteration. Anyone can do it himself, if he so desires. It is a process that is replicable. If you are careful and take the time to do the work for yourself, you will find your result is the same as the transliteration that is shown later in this book (pages 45 for Mormon's portion and 47 for Moroni's). The results are logical and consistent. What appears to be meaningless characters, chaotic-gibberish, totally without meaning, is TELLING US SOMETHING! **Listen** to its message!

> The following translation is **my understanding** of the Nephite wording of the resulting transliteration. Later portions of the book will give full details on how to do the word processing FIND/REPLACE functions that give us the transliterations.

The translation of Mormon's Portion of the CT—the first four lines.

1a   An account abridged and preserved from two records by Mormon, taken from sacred plates writings, transcribed from one set of plates to another. [A1-A6]
1b   Christ directed the interpretation of this record by commandment from the Testimony of God plates (Ether's record) [and] from the Testimony (Large) plates of Nephi. [A7-A13]
1c   This interpretation is by commandment and power in the Hebrew language and the Christ-inspired gift, [A14-A18]
1d   on Christ-language plates (Jaredite record) is for the tribe of Israel, a marvelous gift to God's Covenant People. [A19-A22]
1e   The Christ-directed Jaredite plates are by commandment to the covenant tribe of Israel to be included in the Christ-directed prophetic plates writings for Israel. [A23-A25]
2a The Nephite record is from sacred plates inspired by Christ. [A26-B1]
2b   This Christ-inspired record is for the people of Israel and the Jews, written by Commandment of Christ. [B2-B6]
3a   The Nephite record from sacred plates writings is an account of the people of Laman and Nephi, [B7-B11]
3b   preserved by God by Moroni, for the people of Israel, a marvelous gift, in the Christ-inspired prophetic plates for Israel. [B12-B16]
3c   The Nephite record was Christ-inspired by way of commandment, the Spirit of prophecy and revelation. [B17-B23]
4a   The Jaredite record of prophecy was abridged by commandment from the record in the language of the Christ (Jaredite). [B24-C4]
4b   It was abridged by the strongest commandment from Jesus as a revelation of the Christ. [C5-C10
4c   It was abridged from the Jaredite language record of the tribe of the Brother of Jared in the Jesus-is-God testimony plates. [C11-C16]
5a   This record of prophecy in the Hebrew language preserves the Jaredite language record of three peoples by the Spirit. [C17-C20]
5b   from the people from Ether's prophecy, Laman and Nephi. [C21-C25]

5c. The Jaredite language plates, and Christ-directed plates for Israel are Christ-inspired and were preserved by Mormon for God's Covenant People. [D1-D7]
5d This account from sacred plates writings i from Jesus, a marvelous gift to His Covenant People from Mormon. [D8-D11]
6a The Nephite record is by the Spirit, to the Covenant Peoples of Ether's word and Laman, and for the Jewish record from the abridged account of the people of Israel. [D12-D20]

Moroni's Portion of the CT—the last three lines.

7 The interpretation of the Jaredite sacred plates by Moroni: [E1-E-4]
8 The Christ-inspired plates from the Jaredite record is by the strongest commandment and power for the people of Israel. [E5-E9]
9 Mormon preserved this record from the Hebrew language translated by King Mosiah from the Jaredite language in the plates which testified of Christ to the Jaredite people. [E10-E18]
10a The book of Mormon was Christ-inspired, written as a marvelous gift by the power of God to His Covenant People, on plates in the language of the people of Israel, [E19-E25]
10b the interpretation of which was preserved through the spirit of prophecy for the Jews, abridged from the plates in the Nephite (Hebrew) language, [E26-E35]
10c testifying to the Jews that Jesus Christ is God, the Son of the Sovereign God by commandment for the tribes of Israel. [F1-F8]
11 The account of the Jaredite people is for all of Israel; moreover, it was translated and inspired of Christ by commandment in the language of Judah (Hebrew). [F9-F16]
12 The account of the Jaredite people from sacred plates is by power, a marvelous gift of God to His Covenant People. [F17-F21]
13 The Jaredite interpretation by Moroni is by power and commandment. [F22-F26]
14 The Jaredite record was preserved by God and written for Israel. [F27-F30]
15 The Brother of Jared account from the Jaredite record was for the people of Israel and written on Christ-inspired plates. [F31-F33]
16 The Brother of Jared's account from King Mosiah's translation in the Nephite language is a gift to the Jews by commandment to Mormon. [F34-G6]
17 The interpretation of the Jaredite record from the Christ-inspired plates writings is by the commandment of Jesus for Israel. [G7-G12]
18 The Nephite record account of this people of Christ is a testimony for the Jews. [G13-G17]
19 The interpretation from the Jaredite language (Christ language) is by commandment in the Nephite record for Jesus' people of the tribes of Israel. [G18-G25]
20a The Jaredites' prophetic plates are by the Spirit, prophecies for the people of Judah, [G26-G30]
20b from prophecies preserved by Mormon, from the Brother of Jared record by King Mosiah, and from Nephi of Israel; [G31-G38]
20c The interpretation, by commandment to include the Brother of Jared people record in the Hebrew language is Christ-inspired. [G39-G44]
20d The interpretation of the Jaredite record from sacred plates writings is a marvelous gift to God's Covenant People. [G45-G49]

That is MY interpretation of the transliteration that results from what I call the Automatic Translation Process.

I now invite you to tell me whether there is anything in there that appears t5o be anti-Christian..

Since I accept the responsibility for doing the translation, perhaps I should tell you a bit about who and what I am. I think the most important thing to know about me is that I AM a born-again Christian. I perhaps do not have quite the same interpretation of that term as it is usually used, but I AM a committed Christian. I am also a minister in the Community of Christ, but most of our ministers are unpaid. Our service-gift to God is part-time and is totally voluntary—it is a part of our Stewardship of service to others. It is an example of our generous response to the gift that Jesus gave us on the cross, for, as the Book of Mormon tells us regarding Jesus:

> ***"there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."***
> (Mos 1:116, CofChrist; 3:17, LDS).

We do not believe that we can work our way to salvation, for salvation is a gift of grace from God. But we DO believe that, as committed Christians, we have a responsibility to respond to God's grace, by willingly giving our service to those in need as counseled in Matt 25:40.

> ***"Inasmuch as you have done it unto one of my brothers, you have done it unto me."***

Our denomination is unique in that it believes in continuing revelation and keeps a sacred record of those revelations. We believe that God still speaks today, and we have a prophet who, on occasion, receives inspiration and gives what we call, a new revelation. The most recent revelation was given in 2013 and was accepted by the church in the 2016 Conference as being new guidance. New revelations are published in an ever-growing book of scripture we call the Doctrine and Covenants and the most recent one is D&C Section 165--an excerpt from that revelation in may be found in Chapter SIX where we discuss chiasms (of which there are MANY in the CT). New revelations normally do not tell us new information—they usually offer new insights into what we have already been told and the direction we should be going, to improve how we are being 'in Christ.' While not all members are prophets, we believe that we are a prophetic people who are trying to follow God's continuing guidance to personal and community improvement.

My personal belief is that God meets us wherever we find Him. At that point (once we have found Him), we are responsible to grow in Christ and should NEVER stop in that growth process if we are true followers. When we believe we have 'arrived' in our salvation, and do not continue to grow in Christ, we are, in fact, turning FROM Him, and are going in the wrong direction. Thus, to me, salvation is not an event—it is a journey, a way of a life of service—and it is a life-time calling to all of us. The Bible is pretty clear to me on that, for Revelation 20:11-13 tells us that all will ultimately be rewarded 'according to their works' ('what they had done'). The Book of Mormon teaches the same thing. (Mos 1:125-126, CofChrist; 3:24, LDS)

I am also a scientist with a baccalaureate in Chemistry. I never used my chemistry degree in my career, for I became an instructor of X-ray Physics when I was drafted into the US Army in 1955. Today, I believe that while my service to my country was involuntary, that is where the Lord took me, and I spent my entire adult career as a civilian working FOR the Army. I think of myself as

being an adult educator, for I spent many years of my career as a teacher of X-ray physics and educator in both civilian and military education and training. I also have a doctorate in Education.[5]

While stationed as a civilian course designer at the Army Ordnance Center and School at Aberdeen Proving Ground, MD, I developed Army training courses for the initial training on maintenance on the Army's new (at that time in the 1980s) M1 battle tank and Bradley Fighting Vehicle. In military terminology, however, I was NOT a subject matter expert (SME). I designed other courses for the Army to include an introductory course to prepare soldiers to go to Iraq in 1990 (Operation Desert Storm). I did all of this as a civilian without mechanic or military tactical experience. This was possible because I knew the kind of questions to ask a military SME, so I could design the courses for training. While I never knew enough about the M1 turbine engine to repair one by myself, I could design (but not develop) the courses to train the skills, that the new mechanics needed to work on the new M1 tank. My skill set enabled me to guide the SMEs in how to develop effective courses.

While I was primarily an educator by way of vocation, I am still a scientist and a minister. I find no contradiction in these, seemingly (to many others) incompatible roles.

Now why is this relevant to this book?

Because, I believe that God inspired me, with my unique skills, to find the key to translating the CT. I immediately believed the gentle voice that urged me on, with a single word, 'Patience,' when I was struggling to find something that would link the CT characters to the Title Page of the Book of Mormon. (See Appendix C for an account of my experience.) Newly energized, it was only about 15 minutes later, that I discovered that the character string G46-G49 (see the Code Sheet, page18) was very similar to F17-F21--except for F19, they appeared to be the same. Immediately, I leapt to the conclusion that, "If I can find something on the Title Page that is at the end of the message and something similar just above it, I will know what THAT character (F19) is!"

Suddenly, and totally without even knowing it was a new concept to me at the time, I now KNEW that the characters read from right-to-left. That meant that the string of G46-G49 was **the end of the message!!** Until that point, I had no inkling that it did not read from left-to-right as we read English. It was several days before I realized that change had been revealed to me at that point. Thus, when I picked up my Book of Mormon to search for matching meanings, I looked at the end of the second paragraph of the Title Page. But all I could see there was the phrase that if there were errors in the Book of Mormon, that they were errors of men, not of God. There was nothing like that meaning to be seen just above the end of the paragraph. I could not believe it. I felt so certain that I was on the right track! **Why wasn't it THERE**??

Then, I looked at the end of the FIRST paragraph where I saw, **"by the gift of God"** and started searching just above in the Book of Mormon Title Page, where I suddenly found it! **"by the gift and power of God."** I was electrified, and exclaimed to myself, "And THAT is **POWER!!**" (F19). I cannot fully describe the feeling of Spiritual Power that shook me at that instant. I was no longer going on faith that there was a message in the CT. I had experienced a sudden awareness of meaning and KNEW it to my very bones! My faith had turned to certitude.

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[5] EdD, in Curriculum and Instruction/specialty in Evaluation from the University of Southern California, Los Angeles, CA; 1980

More meaning began to appear in isolated areas.   For the next couple of hours, I experienced an unfolding of meaning in several separate areas and I became more aware that there was something of great importance in the unfolding message. Awash in the profound spiritual experience, I was enlightened as more patchy-areas appeared until I had learned that the general meaning of characters A1-A4 meant 'an account by Mormon'; A9-A13 meant (word-for-word) "from the plates of Nephi;" B10 was the name of Nephi, B8 was 'Laman'; B9 was 'and;' B22 and B23 were 'prophecy' and 'revelation.'[6]

Thus, by the end of that night's experience, I had learned the general meaning of three areas (G46-G49, F17-F21, A1-A4), AND I knew ten separate words, **power, from, the, plates, of, Nephi, Laman, and, prophecy, revelation—**and those words had been revealed to me in that order!

For about six weeks, I studied the characters almost every night and meaning continued to unfold. I studied at my Mom's dining room table, and sat awe-struck at how the Spirit was leading me, but after that first night, progress was now going slowly. I had been given the key to the translation over a period of some 3 or 4 hours. Now it was in my hands to figure out the full content of the message. Who and how should I tell others about what I was uncovering? For some reason, known but to God, I sensed that it was MY mission to unravel the meaning of those characters. But I soon realized that God was going to leave much of the work to my human intellect to figure out the full message. It was not that the Spirit left me. I still received frequent, but tiny snap shots of insight as I pursued the translation over the next weeks. Most frequently, I treated those insights as being tentative, so I had to check out each one as a hypothesis. "If it means X here, it must also mean X there, there, and there." When I found contradictions, I rejected the tentative hypothesis and moved on. But often, I found that the meaning I was testing DID match with the content I could see in other areas as well—in those cases, I held the tentative meaning as I tested the consequences with other tentative meanings, and portions of the message slowly emerged. But even when my tentative hypotheses failed, they usually led me to greater understanding, often in areas distant from where I started testing them. For months, I struggled with the characters, wondering how they carried the meanings I was ascribing to them.

About six weeks after my first experience, I met with Richard P. Howard,[7] the RLDS Church Historian. I showed him my rudimentary findings and he looked up at me and pointed to a straight, horizontal line and asked, "How do you KNOW that means 'record?'

I could not tell him. I could only say that it fit the context of the other words around it if it were read as being 'record.' I knew that was not a good answer, but telling him that I was READING

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[6] When I use the term, 'general meaning' it means that I understood that a group of characters meant something special, but did not know what any particular character might mean. For example, in A1-A4, I knew it was speaking of something written by Mormon, but had no idea what character(s) represented Mormon's name. It turned out that Mormon's name was in A4 but the entire character means, 'of Mormon' or 'by Mormon' in English. It also turned out that the specific word 'written' was not in there at all! What it actually said was (the transliteration), 'account abridged preserved two records by Mormon.'

[7] Richard Howard and I had graduated from the same high school (William Chrisman), but he graduated a year ahead of me. Accordingly, I called him 'Dick,' as I did in high school. Dick introduced me to the poem, **TRUST IN THE SLOW WORK OF GOD**[7] **by Pierre Chardin**. (See page just before the Table of Contents in this book.) I love the sentiment of this poem, for it beautifully expresses the slow growth of my understanding of the CT!

that line as being 'record' did not satisfy either him or me. I invited him to work with me on doing the translation, but he declined, saying he had another project he was working on and, as he said, 'My plate is full.'"[8]

I labored over the translation for, perhaps another six months. During that time, I started looking for Egyptian references because I knew I would eventually have to see how the characters were related to Egyptian writing. I had obtained a photocopy of the Brugsch reference but had not done more than bind it in a large, 3-ring binder and put it on the shelf while I struggled with the meanings of the CT characters. At the same time, I was developing a kind of hypothesis that there must be some similarity between the shapes and their meanings in Egyptian, with their shapes and meanings in Nephite.

One day, when I felt I could go no further on my own, I abruptly turned to the Brugsch book. It was not planned—I just stood and plucked the Brugsch book from the shelf. Written in the German language of the 1872 era, the Brugsch reference was well beyond my limited, linguistic ability. Fortunately, I had a close German-American friend[9] who offered to help me with translating difficult passages. Nevertheless, in Brugsch, I could see the hieroglyphics and, using my German-English dictionary, I could sometimes match their shapes and meanings with what I had found in the translation to that point. By that time, I knew there were only about 20 different Nephite Roots,[10] but I could only match a few of those characters with their meanings, but after some rather fruitless periods of study, I was beginning to question why I could not find other shape-meaning matches.

Then, it occurred to me that Brugsch was showing the hieroglyphics facing the opposite direction, so the German translation matched the hieroglyphics as they would be read in German—from left-to-right.[11]

Thus, I realized that I should be looking for my shape-meaning matches in MIRROR IMAGE of how the text books displayed the hieroglyphics! Once I did that mirror-image search, I found other matches. It turned out that the only matches I had found in my first survey of Brugsch, were in

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[8] Brother Howard's reason for declining to assist me was valid. He was putting the final touches on his new book, *Restoration Scriptures—A Study of their Textual Development,* Herald Publishing House, Independence, MO, 1995. This is an excellent reference for those who seek to study the development of the Book of Mormon or Doctrine and Covenants (D&C). It has excellent coverage of the differences and similarities between the LDS and Community of Christ versions of the D&C.

[9]   Juergen Garmatz was a personal friend who lived in Amberg, Germany. Juergen also took me to the Bamberg, Germany University where I found the Brugsch text.

[10]   In the beginning of the work I called the Nephite Roots 'Primitives.' After reading some of my early works, an LDS friend, David Spencer, suggested the use of the term, 'Roots' and I felt that he was correct. Thus, 'Primitives' means the same thing as 'Roots' in my translation writings.

[11]   Egyptian hieroglyphics could be written in EITHER direction, but the much-preferred direction for the Egyptians, was from right-to-left. In my admittedly limited experience, virtually ALL hieroglyphics texts for western languages, are published so they match the direction of left-to-right, for THAT is the direction that we read.

hieroglyphics that were symmetrical, so they looked the same in mirror image!
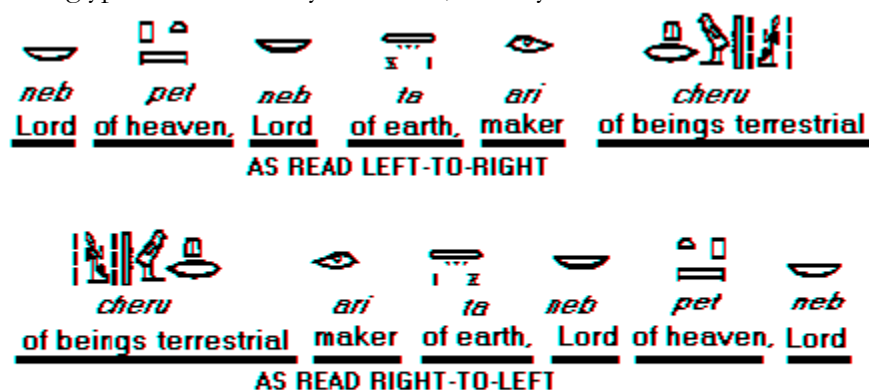
Mirror images of hieroglyphics

By 1997, I felt I had a sufficient grasp of the CT that I could attempt a tentative translation. I sent that tentative translation to the RLDS Church First Presidency where it should be on file. I have included a 1998 <u>tentative</u> translation in this book as APPENDIX B so the Skeptic can compare it with today's translation. I have lost the original 1997 copy that I sent to the First Presidency.

So, the CT has been translated. It is available to anyone who will look for it at my blog, www.abookunsealed.com/translation rules/currently understood translation/ It is also in this book on pages 46 (Mormon's portion) and 48 (Moroni's portion). I have included my testimony about how I discovered the key to the translation in Appendix C—it is also in my blog. Because it was a spiritual experience, there will be many skeptics, for most people can believe only what they can see or understand. It seems that if most people do not understand something, to them, it means that it is not so; it is not valid; and it probably is not possible to be understood.

This book is for the **Skeptic,** the one that says, '**That is not possible!'** and who is strongly of the opinion that he/she should look no further, and that I must be 'nuts.' The Skeptic's common response is, "Well, **I** believe…." as if just because they believe something different, that what I have to show them cannot possibly be right.

I do not blame anyone who disagrees with me on the CT. If I had not had the wonderful experiences that I MUST AFFIRM and CANNOT DENY, I too, would be skeptical. But it DID happen to me. I lived through that experience and felt every bit of it to my very inner core. I have now lived another 23 years, working on the knowledge and understanding that was unfolded to me on the night of 17-18 May of 1994.

You may find that experience in more detail (Appendix C). In spite of the reluctance and scorn of the many skeptics to listen to me in my wild claims, I regret not one moment of that remarkable experience or of the 23 years of work that I have invested in digging into what the CT has to say! I now recognize that my life has been changed because of this labor of love. I have had questions on doctrines that have begun to make more sense to me, if not to most my fellow-man. I have experienced a wonderful road to inner peace and awareness of yet another side of the infinite nature of God.

I have a science background, and on that basis, many would expect me to reject the road of faith. Yet my faith has grown stronger because of the experience. I feel closer to my Maker; I have modified my sometimes-erratic behavior; I am gentler, and more accepting of people that are different from me in faith; but I am still an introvert, choosing to study the things of God over the 'wisdom of man' as embodied solely in scientific theories of the day.

I do not reject the findings of science, but as a scientist, I know those science theories are always changing as science makes new findings and readjusts its 'wisdom of man.' Unfortunately, MOST scientists behave as if their theories of the day are fixed and dependable, and resist things that go against their conventional 'wisdom.' New findings that go against today's scientific doctrines are generally resisted until a new theory is developed to explain previously unexplainable things. Then, there is a stampede, as other scientists adopt the new theories, and eventually, there comes a new consensus of what is now, 'true'—until another wave of theories is advanced to explain the new, unexplainable findings. Thus, science is always in a state of flux from one set of theories to another.

In my opinion, people change, but God does not. The supposedly, 'unscientific' things of God do not change, but they also cannot be measured in scientific terms. God is always firm and unchanging. But, God knows all of this and is accepting of man's limited understandings, because He knows our weaknesses and is willing to watch us as we struggle to understand. That is how we humans grow.

So, I take the theories of science as being tentative; as being man's best explanations of the scientist's partial understandings of the universe, at THIS time; and as being subject to new findings that will eventually require new theories that replace the old. I do not reject science and I acknowledge that I have these same kinds of human limitations that other scientists have. All of us humans are operating at the extreme edges of our limitations in our understandings of 'The Infinite'—and I fully believe, we have no hope of EVER 'arriving' at a full knowledge of TRUTH.

Similarly, every established religion has its theories, each of which is a limited understanding of the things of God. Those who depend upon today's religious creeds as being THE 'correct' or orthodox ultimate of understanding of God do not grasp that man's concepts of God are only partial and limited, for God is infinite and man cannot possibly place God 'in a box' by attempting to define who and what God is; none of us is totally correct. None of our Creeds is totally correct in depicting God.

Just as a wise scientist recognizes that his theories are partial and will be modified based upon new findings, the wise theologian will recognize that his doctrines will need to be modified as God reveals himself in new ways! Looking back to my experience in 1994, if I had the chance to change my response to the call of translating the CT, I would do it again in a heart-beat!

But, getting back to the SKEPTIC, there is a general attitude of incredulity about the peculiar characters in the CT:

Skeptic--"The experts say those characters are meaningless scribbles and have no meaning! I looked it up on the web. See this?"

In 1956 a request for review of the Caractors Document was made to three recognized Egyptologists, Sir Alan Gardiner, William C. Hayes, and John A. Wilson. Gardiner replied that he saw no resemblance with "any form of Egyptian writing." Hayes stated that it might be an inaccurate copy of something in hieratic script and that "some groups look like hieratic numerals", adding that "I imagine, however, that the inscription bears a superficial resemblance to other scripts, both ancient and modern, of which I have no knowledge." Wilson gave the most detailed reply, saying that "This is not Egyptian writing, as known to the Egyptologist. It obviously is not hieroglyphic, nor the "cursive hieroglyphic" as used in the Book of the Dead. It is not Coptic, which took over Greek characters to write Egyptian. Nor does it belong to one of the cursive stages of ancient Egyptian writing: hieratic, abnormal hieratic, or demotic."[12]

The characters certainly are not a normal form of writing. They LOOK like gibberish—chaotic, if you will. But they DO have meaning and I have discovered the key to understanding those meanings. The Caractors are derived from ancient Egyptian hieroglyphics! And they produce a message! Sir Alan Gardiner's excellent book is one of my sources that you may find in my bibliography (see page 29). His book is probably one of the most respected references today. I bought it the day I learned of its existence, but by that time, I had already found most of the characters in other references. I found the first shape-meaning connections in the Brugsch book, but that was written in German. Although I have lived in Germany for 15 years, my ability to speak and understand the German language is meager, and I was really struggling at that point. When I got my first English language book on hieroglyphics (1910 Budge), I started making headway. I finally realized that the authors were all using mirror images of the hieroglyphics, so they read from left-to-right as we read English. Once I started looking for the mirror images of the hieroglyphics in the references, I got more shape-meaning matches. I had a reasonable tentative connection for all 20 Roots before I got the Gardiner reference, but I searched for all 20 of those Roots in the Gardiner book as confirmation of earlier matches. There were some differences of opinion among the five references in the bibliography (see page 29), but most were in basic agreement on what each of the hieroglyphics meant.

Skeptic--"You are saying Wilson was wrong?"

No. He was right in what he said. But people are misinterpreting what Wilson said if they think his words mean that he is denying any relationship between the CT and Egyptian hieroglyphics. If you carefully read that web quote, Wilson is saying that the Caractors glyphs are NOT examples of **known** Egyptian-based glyphs. They are also not Italian, German, or Spanish all of which had alphabets that were partially derived from Egyptian hieroglyphics (and that includes English). The Book of Mormon does not claim to be written in ancient Egyptian. The Nephite writer says only that they, the Nephites, called their writing system 'reformed Egyptian.'[13] But I have established that the characters DO relate to specific ancient Egyptian glyphs—see the bibliography (page 29) for those connections. The Caractors are just another Egyptian-based form of writing, the one used by

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[12] (https://en.m.wikipedia.org/wiki/Anthon_Transcript Wikipedia gives the following reference for this quote: https://www.academia.edu/31894670/1956_Statements_of_Egyptologists_on_the_Caractors_Document
[13] Mormon 4:98 (CofChrist; 9:32, LDS)

the Nephites in writing the Book of Mormon and, at this time, the CT is the only known sample of that writing.

Skeptic--"That's IMPOSSIBLE! It can't be true!"

It IS true, and I can not only read the CT for myself--I can even teach YOU how to interpret it if you will take the time to just try!"

Skeptic--"Oh, I doubt that. It's not possible!"

But it IS, and I can demonstrate it by my FIVE STEP Automatic Translation process which allows a computer to print out a transliteration of the message.

Skeptic--"I refuse to look at it. You are a fraud!"

Nope! I have the real thing here. Don't give up on me here! The Automatic Translation program is objective, and is manually reproducible by anyone who will take the time to do the meticulous **70 global word-processing FIND/REPLACE** actions necessary to produce all the words.

Skeptic--"PROVE it!"

I don't need to--I ALREADY have proved it. I have a translation that is internally consistent with the Book of Mormon and it is a testimony that **Jesus is GOD, the Son of the Sovereign GOD!** It SAYS that, and I can show you WHERE it says that, and I can explain every step of HOW I am so confident that it says that. You can prove it to yourself, by manually going through all 70 word-processing FIND/REPLACE exchanges. This book will tell you HOW you, too, can interpret those peculiar characters. If you do the word-processing changes carefully, you will find it gives the same transliterated message as that I show from the Automatic Translation process.

So, now my friend, the Skeptic; now you have a choice with three possible general directions to go. Now, you can:

> 1. DISMISS my claims because they are too outlandish, and you don't want to waste your valuable time on them because you just KNOW my claims are false.
>
> 2. Decide to LISTEN to me while I make my weird claims, hoping to mollify me and show me the error of my ways,
>
> 3. Admit that you do not know everything and that I just MIGHT have something significant to say about the CT being a Testimony of Jesus. I just MIGHT be right. If this is your attitude right now, read on!

Now, there are probably some other things you could do that might include other reactions, but it appears to me that you will probably take one of those three approaches. Obviously, the first one is the easiest--Just let me go my 'loony' way because you know I cannot possibly be right.

For those of you that would like to 'straighten me out,' I don't think you can do it. But, I acknowledge that I certainly do not know everything about the CT. I almost certainly have some flaws in my human logic about the CT. Unfortunately, like most people that way—I am blind to what I cannot see. Thus, I would LIKE to have honest skeptics view my work with the intent to

critique it **mercilessly**. Only if my work can stand the test of the Skeptic can I be sure that I am as close as I think I am to the truth. But simply carping that my claims are illogical is not a scientific rebuttal. I want REAL science to be the basis of criticisms of my work. If I AM wrong, surely there is evidence enough in this book to scientifically prove it!

Near the end of his account of the Nephite record, is the book of Mormon, Mormon's personal account of the destruction of his people. Mormon's son, Moroni abridged the Jaredite record and gathered the records together to form the Book of Mormon. Then, Moroni added a few words for future generations. At the end of Mormon's short account, his son Moroni, writes editorially and tells future readers that he and his father were writing in a form of writing he called, 'reformed Egyptian.'[14]

So, what is the Egyptian connection? Why is it important to this book?

I think it is essential pause here to give the reader a bit of background for how Egyptian connection contributes to the understanding the translation. The following is a short introduction regarding the Egyptian Connection regarding the writing system of the Nephites. Much more information on the Egyptian Connection (to include the 430-year Jacob-to-Exodus period) is in Appendix D.

The Egyptian Connection

The plates containing the Nephite record were discovered by Joseph Smith, Jr. in September 1827. He soon made a copy of a few of the characters and started the translation process, dictating the story to a close friend, a moderately affluent farmer, named Martin Harris. Harris dutifully wrote the story on foolscap paper and was enthralled at the unfolding story of a group of Israelites who left the Land of Jerusalem and made a long voyage across the seas to the American continents about 600 BC. From their prophets, those people knew about Jesus who would be born hundreds of years later. This Christian people with an Israelite background, were called 'the Nephites' but over about ten centuries, they lost their faith, and their civilization was destroyed by internal warfare. The Nephite record had been buried by their last prophet, Moroni, about 400 years after the death of Jesus (in Jerusalem) and was being translated into English for the first time by Joseph Smith, starting in late 1827.[15]

Martin Harris took the copy of the characters to Columbia College (now a University) in New York in February of 1828. Harris sought confirmation that the characters were from genuinely old writings and hoped that Professor Charles Anthon, a noted academic of his day, could judge the translation to be correct and thus, to convince the world that the Book of Mormon was of God.

Harris came away from his meeting with Anthon, fully believing that the characters were a mixture of ancient writings and that he should back the publication of the Book of Mormon when it was finished. His willingness to mortgage his farm for $3000[16] is ample evidence of his convictions regarding the truthfulness of the story. Five thousand copies of the Book of Mormon were published in March of 1830, fully financed by Martin Harris' mortgaged farm.

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14 Mormon 4:37, CofChrist; 9:32, LDS
15 The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol I, Chap 2, pp 17-21.
16 Ibid, Chap 6, pp 52, 74.

A few years later, Anthon was asked about the meeting which he confirmed did, in fact, take place. Anthon said, however, that he was quite certain that Harris was being taken in by a hoax. He saw the characters as being a mixture of characters taken from different alphabets, arranged in different patterns and being totally meaningless. Anthon said he tried to dissuade Harris from investing in this hoax.

Both men were known among their peers, as being honest and trust-worthy. Thus, it is difficult to see how both could be right in their conclusions of what happened at that meeting. Personally, I think that Anthon muttered when he studied the characters and one-by-one, rejected the languages as being "Egyptian, Chaldaic; Assyrian, and Arabic,"[17] that Harris (hearing what he expected and wanted to hear) took the snatches of Anthon's muttered rejections as being confirmations. Thus, Harris reported to Joseph Smith, that Anthon had confirmed that those languages were the sources of the Caractors, while Anthon was mentally checking them off as being impossible candidates for the actual sources.

In any event, there was no man alive in 1828 that could have confirmed Harris' search for confirmation. Jean Champollion, who would ultimately break the Egyptian hieroglyphic code, had yet to take his year-long trip to Egypt where he would collect the papyri and drawings of hieroglyphics carved in stone, that would confirm his postulations regarding the meanings of most of the Egyptian hieroglyphics. The final work was eventually published by Champollion's elder brother Franz-Joseph, some four years after the linguistic genius' untimely death in 1832. Other Egyptologists took Champollion's work as their basis, but it was perhaps another 40 or more years before general agreements could be made by those early researchers. In 1828, nobody on earth could have confirmed anything about the meanings of Egyptian hieroglyphics and how they related to the Caractors, let alone have any references to which they could refer. Martin Harris, however, did not know that—he fully expected that some learned academician could tell him what the characters said. The new field of Egyptology was too incomplete to do that in March of 1828.

But this is no longer the case. As I have already said, the Caractors HAVE been translated and most of the individual characters can be demonstrated to be abbreviations of Egyptian hieroglyphics. We will now show some examples of the connections between the shapes of the CT characters and their Egyptian meanings.

Example of Egyptian Hieroglyphics Analysis

In the CT, there are only 20 Nephite Roots, each of which was, in some way, an abbreviation or shorthand form of a single Egyptian glyph. Most knowledgeable linguists would say that it is impossible to take only 20 characters and make any sense of them. After all, there were over 1000 Egyptian hieroglyphics and most of them were pictures of objects that were a part of an Egyptian's daily life. Even the 22 or so alphabetic hieroglyphics were usually represented by pictures of common objects. (Alphabetic glyphs represented the consonantal sounds of the Egyptian spoken language—Egyptian writing was like Hebrew, in that most vowel sounds were not included in their words.)

The Egyptian scribes selected their alphabet glyph sounds much as we teach our children when we read, "**A is for Apple, B is for Ball, C is for Cat, and D is for Dog**." For example, the Egyptian 'es' sound represented

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[17]   Ibid, p 19.

a folded cloth—the Egyptian word representing the cloth began with an 'es' sound. The Egyptian sound of 'em' was often represented by an owl and the Egyptian word for 'owl' began with the 'em' sound.

Thus, most glyphs carried a meaning for the Egyptian scribe. There was even an ever-present type of glyph (Egyptologists call them 'determinatives') that sometimes was not even pronounced—determinatives were usually added at the end of an alphabetically spelled word. There were around 100 determinative glyphs that remained in use in all three types of Egyptian writing—hieroglyphics, hieratic, and demotic—for up to 4000 years. The determinative's primary function was to convey to the reader the specific KIND of word that was intended to be understood so they carried MEANING, rather than spoken sounds. This was to make certain that the reader would know exactly which of multiple meaning, but similar sounding words (homophones) was intended to be understood. Just as in English, we have **right** (the direction), **right** (being correct), **rite** (a religious ceremony), **write**, and **wright** (a type of craftsman)--all of these words sound alike when spoken but, in English, we usually rely on correct spelling to determine which written word is meant in each situation. Not so, for the Egyptian. Except for articles, conjunctions, pronouns, etc., almost every Egyptian word included one or more determinatives to ensure the reader fully understood which word was intended.

Then, how can we possibly have meaningful information conveyed by only 20 Nephite Root glyphs? I really do not believe that could not be done to write for all aspects of Nephite life—there are simply too many different concepts to be covered by only 20 Roots. But in the CT, we have a VERY LIMITED subject and 20 characters is all that is needed to convey a large amount of information with such a few basic Roots! The CT speaks of peoples, their languages and records; the metal plates on which the records were written; of Jesus and God and the divine covenants that God has made with selected peoples; why the records include certain specific accounts; and gives the names of 10 prominent people, from both the Bible and the Book of Mormon. All this information, can be understood from just those 20 Nephite Roots that can be combined in multiple ways to produce new words, phrases and names.

It doesn't sound possible? Let me show you the compactness of the Nephite characters.

> **This 'reformed Egyptian' method of writing is so effective that in the 217 CT characters on a piece of paper measuring only about 8" by 3" we get about a full, letter-sized page of the English translation in a very small-sized font! For example, character A22 has 11 separate Roots within the single character—two Roots have four iterations, each! Each Root added to the meaning of the character and multiple uses of the same Root in a single character had the effect of increasing the intensity of its appearance. In A22, there were four vertical strokes each representing God's GIFT to man. In the translation, I call that intensity of God's gift a 'marvelous gift.' There were also four dots, each of which conveyed God's promise to Abraham and I translate those four dots as 'Covenant' (a very strong promise from God). (See 'Analysis of Character A22' on the next page.**

The Automatic Translation process makes all of this understood, word-for-word in the transliteration. My 'translation' of the resulting transliteration requires me to rearrange the sequences of many of the words because the CT was not written in English—it was written using a modified form of hieroglyphics in the 400 AD Nephite form of the Hebrew language that had been separated from the Holy Land form of Hebrew by about 1000 years.

ANALYSIS OF CHARACTER A22

four vertical
slashes (gift x 4)

one short
horizontal line (to)

one long horizontal
line (people)

four dots (promise x 4)

one cup-shaped curve
(God)
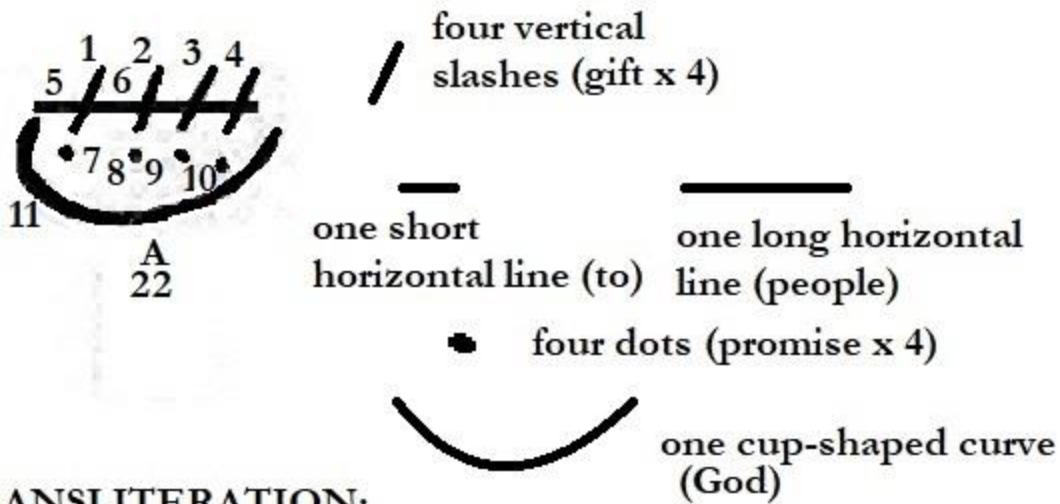
TRANSLITERATION:

great gift to people great promise God

ENGLISH TRANSLATION:

A marvelous gift from God to His
Covenant people

The surrounding text makes clear that the 'marvelous gift from God' is referring to the Book of Mormon as being a gift specifically for the people of Israel (the Covenant People, including the Jews), and, for the Gentiles.

The Automatic Translation demonstration shows how each, and everyone, of the composite Nephite characters, breaks down into different arrangements of the 20 Nephite Roots, just as A22 is shown, broken down in the above graphic.

So, the Caractors (Anthon) Transcript (CT) has been translated. It is available to anyone who will look for it at my blog, www.abookunsealed.com. It is also in this book on pages 46 (Mormon's portion) and 48 (Moroni's portion). My testimony about how I discovered the key to the translation is in Appendix C, and is also in my blog. Because it was a spiritual experience, there will be many skeptics, for most people can believe only what they can see or understand. It seems that if most people do not understand something, to them, it means that it is not so; it is not valid; and it probably is not possible to be understood.

This book is for the **Skeptic,** the one that says, '**That is not possible!'** and who is strongly of the opinion that he/she should look no further, and that I must be 'nuts.' Their common response is,

"Well, **I** believe…." as if just because they believe something different, that what I want to show them is not so.

This book is intended for the Skeptics who would like to disprove my work—those who seek the TRUTH and are willing to test alternate options—even to the point of testing their own convictions. But it is hard for most of us thinking humans, to admit that we just MIGHT be wrong and be willing to tackle the tests to prove we are NOT wrong—or to conclude that we really ARE wrong and that we need to adjust our thinking to an awareness of a new 'reality.'
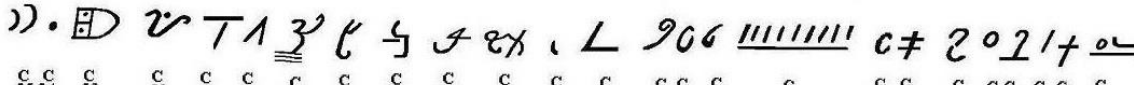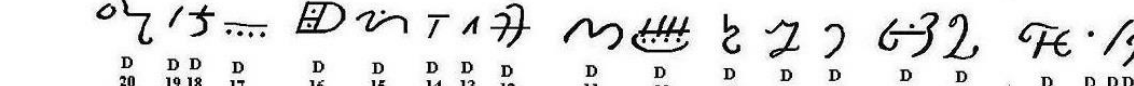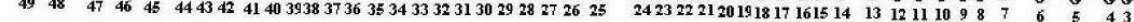
So, my Skeptical friend, I want to give you EVERYTHING you need to prove me wrong—or right. We will start with the Caractors Transcript Code Sheet which you will find on page 18. Each character has its own code number. There are seven lines, each of which is given an alphabetic code, A, B, C, etc. and each line has a numbering sequence from right-to-left. Thus, the first character in Line A is character A1 and the last character in line A is A26. I suggest you insert a page marker at that page and always go there when I cite a character code, such as C6. That is an important character in the CT—it is the name of Jesus. I will show you how to read the characters and will eventually show you how I know that is the name of Jesus.

I have teased out the rules for reading the characters. I have broken each character down into its learnable components. I have developed a computer macro that will automatically make a translation—no, not quite. I have developed a program that makes a TRANSLITERATION, not a translation. A transliteration is a word-by-word exchange from one language into another. The CT message was written using a modified Egyptian script, but its authors were speaking Hebrew, not Egyptian. Neither of those languages has the same kind of arrangement of words as English, so the words that come from the Automatic Translation will not have the word-sequence in the way we English speakers use them. Thus, the results of the Automatic Translation must be massaged (translated) into the structure of English. The English words are there, but not necessarily in the order to make good sense in English. To me, a non-linguist, one of the hardest parts of interpreting the CT is to take the out-of-order words of the transliteration and make a good translation to adequately reflect what the original author meant to say.

How can an admitted 'non-linguist' have possibly broken the code and got a decent translation? The secret lies in the remarkable use of the logographic script used by the ancient Egyptians in all three forms (hieroglyphics, hieratic, demotic) of their writings. While the Egyptians DID have an alphabet, they made intensive use of pictures to convey the meaning of their writings. A 'dog' in English, is a 'perro' in Spanish, but a 'hund' in German. One day, while walking my own dog, I saw a woman of Asian extraction point to my dog and say what I understood to be, 'Ito' to the small child she had in tow. I assumed she was teaching the child the meaning of 'dog' in HER language— whatever it was. The word for 'dog' pronunciations are entirely different, but all languages understand the meaning of a picture of a dog regardless of their pronunciation of the word in their own languages. Thus, the CT uses abbreviated pictures to carry MEANINGS and not pronunciations. I was led to understand this aspect of the unique writing system and gently, over an extended period, I was guided in my seeking for the meanings of the words. If I had been a linguist, I would 'known' the multiple, and logical, linguistic 'reasons' that this approach cannot make sense, and would have rejected the 'key' to interpreting the CT that I have discovered. But it was because I was NOT a linguist, that I could be taught--the 'wisdom of man' is not the wisdom of GOD. We

humans are not always correct in our assertions, no matter what we honestly believe. (Of course, that goes for ME, too!)

CARACTORS TRANSCRIPT CODINGS
(Characters read from right to left and are so numbered)

Thus, I will give you the transliterations (pp 27-28 for Mormon's portion; pp 30-31 for Moroni's portion) as the Automatic Translation produces it. The development of the resulting transliteration is fully objective. I will give you the rules you need to make that message. Nevertheless, one must interpret the peculiar word structure to determine the full meaning. My final translations (pages 46 and 48, respectively) are my interpretations of what the transliterations mean in English. I will give you a bibliography (see page 29) which includes recognized Egyptologists references for all 20 of the Egyptian hieroglyphics used in the CT. I have broken **every complex CT character** down into its separate Nephite Roots and all of that detail is reflected in the translation.

I cannot show you EVERYTHING in this small book, but if you are interested in those minute details, I will SEND you a digital copy of the Master program (in a MicroSoft, WORD document) that illustrates ALL details from beginning to end—just send me a message at bbbinmd@gmail.com. (Please **alert me** to the intent of your request by placing the words, "Request **CT master Copy**" in the 'SUBJECT' block of your request so I do not accidently delete your message as being junk mail because I do not recognize your name.) The graphics in the Automatic Translation program will show that detail and illustrate how the Automatic Translation process produces the Egyptian meanings to all 20 of modified Nephite Root meanings. I will show how those Roots may be combined into complex characters—explaining how the combinations give NEW inflexions to the

Roots and, thereby produce new words. Some of the combined, complex characters are NAMES which will be familiar to anyone who knows his/her Bible and Book of Mormon.

So, it is up to YOU, my skeptical friend, to **disprove** what I have done. I will gladly give you all the steps to how I got that translation, but I don't think you can scientifically disprove what I believe it says. Most people will just dismiss my work—they think it is so impossible that they refuse to spend any time trying to disprove it. The 'dismissers' have no idea of the importance of the message and will refuse to consider the possibility that my proposed translation is genuine. But, please do not dismiss me--allow me to guide you to an understanding that is beyond the human conceptions of today's Egyptologists! If you can do that, I think you will eventually recognize the TRUTH when you duplicate the identical message on your own by following the simple rules that I will teach you.

My work is objective and reproducible, so if there is anything at all that I have done wrong, you should be able to find it. I will provide you with all steps of my automatic translation process. You can manually perform all 70 of the word processing FIND/REPLACE exchanges on your own. If you make no mistakes in spelling and insert the spaces as shown at the end of the Five Step translation program, you should find that your results will be the same as the transliteration resulting from the Automatic Translation. Now the words will be in English, but that document was not written in the English language structure, so the final step is to rearrange the words from the transliteration into modern English. There is room for criticism of my work in that last step and I welcome your input to make a better translation. After all, none of us can make a translation from a foreign language that is beyond our understanding of that language. Furthermore, there will always be some cultural implications that affect the author's intended meaning, but which are often missed by us English speakers, even if we know many aspects of the language very well.

I would really like for you to TRY to disprove my work. I need 'new eyes' on my work to find any mistakes I have made—I am certain that my imperfect humanity has tricked me somewhere, and probably in multiple places. I will be glad to show you how I arrive at the translation and listen carefully to your criticisms. I feel confident that outside critics will ultimately help understand the authors of the CT in a better way, so they can only improve the message. While I am almost certainly not without error, I fully believe that they will be unable to scientifically prove that my translation approach is not valid.

But, I am human and have my biases too. I realize that I am still in the analysis stage of my CT studies, and there are still a few minor areas that elude or confuse me. For example, four--maybe five (R2, R14, R15, R18, R19) meanings I ascribe to the 20 Nephite Roots are still shaky—but, the rest of them seem solid to me. As a skeptic, you might be able to find some mistakes on my part and I would welcome your corrections, if you can find them. But, I really think that you will discover that the other 15 or so Root meanings would agree with what respected Egyptologists say about the meanings of the hieroglyphics that I believe were used as the source of the 'reformed Egyptian' characters that the Nephites used.

Of course, I cannot cover EVERYTHING about the CT in this short book. There are well over 100 instances of the Egyptian glyph for 'tongue' and while 'tongue' is probably the most frequently encountered Root in the CT, but, there are another 19 Roots, many of which have many iterations. AND, there are FIVE steps in the Automatic Translation. Thus, here, I will simply give a few

examples to demonstrate the principles of the translation process. Nevertheless, I hope I can give you enough to whet your appetite and encourage you to seek a more complete understanding.

I INVITE YOU TO A NEW WAY OF LOOKING AT THE CARACTORS TRANSCRIPT. It has an important message for YOU, for me, and for the entire world! So, I invite you to READ ON!

Blair B. Bryant

December 25, 2017

CHAPTER TWO: READING THE CHARACTERS

Rules for Reading the CT characters

The rules for reading the Nephite Root-based characters are rather simple, but before we get to exactly what those rules are, we need to examine all 20 of the Nephite Roots so we can recognize them. We start with the Egyptian meanings for the Egyptian hieroglyphics, for that is the basis for identifying the Nephite Roots.

We identify each Nephi Root with an identifier code which is not important for you to remember in the reading of the characters. I use these codes only for 'bookkeeping' purposes. The codes for the 20 Roots are R1 through R20.

I think it would help you to try to match the Egyptian meaning with its corresponding Egyptian hieroglyphic. I think it would also help you to match the Nephite Root with the Egyptian hieroglyphic—you will find that the Nephite Root is an abbreviation or shortened form of the hieroglyphic.

In R1, for example, the Nephite Root deletes the horns of the bull and leaves only the 'tongue hanging out.' In R2, the Nephite Root deletes the screen in the sieve. In R3, the wrist section is omitted leaving the thumb and fingers only. In R4, the papyrus roll is flattened into a horizontal line and the ribbon tying the roll is omitted. And so on. I suggest you search out each of the hieroglyphics and see how it has been shortened in the Nephite Root. Move on to the next page only when you have examined at all 20 Roots and are comfortable with the derivation from the hieroglyphic.

Some of the connections are dubious and may be incorrect. R15, for example may not be the original source of the Nephi 'gift' Root. But that does not keep the vertical stroke from representing 'gift' in the CT. It only means that I have not found a better hieroglyphic that is vertical that is related to the meaning of 'gift' and appears to be the true source of the Nephite Root.

Similarly, R18 assumes that the source of the large dot meaning 'and' was taken from the top knot of the twisted rope which was an Egyptian alphabetical character which represented one of the several distinct Egyptian sounds that we English speakers represent with our letter 'h'.[18] The entire meaning of the 'h-n-eh' (pronounced 'henna') composite hieroglyphic was 'with.' The Egyptians rarely used the concept of 'and' and preferred the concept of 'with'. Thus, while we would say 'table and chair,' the ancient Egyptians would have said, 'table with chair.' When Egyptians DID use the 'and' concept, they sometimes used the round head (Gardiner's D2 on pages 450 and 544 with a short neck and this might have been the original source of the large dot, Nephite Root for 'and.'

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[18]   The Egyptians had different glyphs for FOUR sounds that we call only 'h' in English.

THE 20 NEPHITE ROOTS (R1 thru R20)

With Discussion of Meanings

Dictionary of the 20 Nephite ROOTS			In order of appearance			COMMENTS	
ROOT Code #	Egyptian	Nephite	keyboard Character	Egyptian Character	Egyptian Meaning		
R-1	Ͳ	) A1	)	Cow's tongue— anything done by or with the tongue	tongue	R-1	While the Egyptians used R-1 to indicate anything related to a tongue, the Nephites restricted the meaning to all things SPOKEN. Thus, the tongue may be modified by other Roots to indicate WORDS, an ACCOUNT or STORY; and a LANGUAGE. For use in the Automatic Translation, we will change all instances of 'tongue' to 'SPOKEN.'
R-2	⊘	∅ A2	#	Sieve – to sift or sort	sieve	R-2	While the Egyptians used R-2 to represent a sieve and that which was done using a sieve, the Nephites selected this Root to represent the editing process in transcribing the story from one set of records to a shortened or abridged version on a second set of plates.
R-3	⊏⊐	⅃ E13	&	Clenched fist	toClasp	R-3	The Egyptians used the clenched fist glyph to mean holding tightly to retain personal possession of something. The Nephites used it to indicate the preservation of a posession of great value, usually a record or a people. The Automatic Translation changes the Egyptian meaning of 'toClasp' into the Nephite, 'PRESERVED.'
R-4	◡	▬ E5	–	Papyrus (horizointal) record or book	record	R-4	The Egyptians used the rolled papyrus glyph in both a vertical and a horizontal orientation (whichever was more esthetically pleasing in the written form). Its Egyptian meaning was 'record' or 'writing.' The Nephites used the horizontal orientation to mean 'record' ONLY. (See R-9 for the Nephite use of the vertical form.)
R-5	𓅓	C A12 B5	(	the sound of 'em' of/by/from	of	R-5	In the written Egyptian language, the owl was used to represent the spoken sound of 'em.' The Egyptians, however also used the 'em' sound to represent several prepositions such as 'of' or 'by.' The Nepites thus, used the R-5 abbreviation as the preposition 'of,' but the Nephites did NOT use it to represent any particular sound or letter in their writing.

Dictionary of the 20 Nephite ROOTS			In order of appearance			COMMENTS	
ROOT Code #	Egyptian	Nephite	keyboard Character	Egyptian Character	Egyptian Meaning		
R-6	⏐	⋔ B5	?	a folded cloth the sound of 'ess' caused to be	caused to be	R-6	The Egyptians used the sound of 'ess' to precede a noun or verb to indicate the causative by adding 'ess' to the beginning of the word that was being 'caused.' The Nephites adopted the top-curved abbreviation of 'ess' to also indicate 'that which is caused.'
R-7	∘	· B3	·	Grain of sand or seed	sand	R-7	The Egyptians hieroglyphs for 'sand' and 'seed' are very similar and either may have been used as the source of the Nephite small-dot character. The Nephites always used it to indicate a 'promise from God' and it relates back to the promise God gave to Abraham, Isaac, and Jacob, "I will make thy seed as the sand of the sea." (Gen 32:12)
R-8	▽	⌣ A22	J	A temple offering bowl (Pronounced 'neb')	Lord	R-8	The Egyptians used the temple offering bowl (basket??) to represent 'all, everything' and any earthly authority as 'Lord.' But the offering bowl was also used to mean 'Lord' as associated with a god. The Nephites used it to represent only 'Lord=God.'
R-9	⫾	/ D2	|	Papyrus (vertical) Egyptian writing material	papyrus	R-9	The Egyptians used this symbol in either the upright (as shown here) or the horizontal orientation as in R-4. The Nephites used the vertical orientation to represent an Egyptian 'papyrus,' the medium on which the Egyptians wrote, but adapted it to represent the metal plates on which the Nephites wrote. The distinction is the horizontal depiction was the story (record) which was written on the vertical medium (plates).
R-10	⌒	⌇ A5	o<	A knot in ribbon tying a papyrus roll/a writing	writing	R-10	The Egyptians used this determinative to indicate all things written. The Nephites used it to indicate things which were written--either as attached to the bottom of 'word' as in B5; or attached to the bottom of 'plates' as in B1. Thus, 'word-writing' (B5) had the meaning of 'written' while 'plates-writing' (B1) referred to the engravinged writing on the plates.

Dictionary of the 20 Nephite ROOTS — In order of appearance

COMMENTS

ROOT Code #	Egyptian	Nephite	keyboard Character	Egyptian Character	Egyptian Meaning
R-11		C21	—	Land with sand	people
R-12	or	A10	~	water--the sound of 'en'	the-to-for
R-13		D1	9	Leg of a sacrificial animal	flesh
R-14		A9	!	A baker's tool -- sound of 'em'	from
R-15		B23	][	Pillar (supporting heaven)	pillar

COMMENTS
R-11 The Egyptians also used the 'land' character to represent the peoples that populated the land. To the Nephites, this character represented only the people and when a 'sand' dot is included WITH 'people' it indicated a 'people of promise.'
R-12 Not only did the 'en' sound indicate the alphabetic letter of that sound, but it was often used with plural nouns to indicate the meaning of 'the.' It was also used just prior to nouns to indicate a preposition such as 'to' or 'for.' The Nephites used it in all of these ways.
R-13 This character derived from the Egyptian 'flesh' character and was used by the Nephites to represent the Christ. For the Nephites, the connection of the sacrificed flesh is symbolically referring to the crucified Christ. Also, see John 1:1-14 where Jesus is referred to as 'born in the flesh,' and the Creator of all things.
R-14 The sound of this Egytian character was often used as a preposition such as 'from' or 'of.' The Nephites adopted it to mean 'from.'
R-15 In Egyptian mythology, the pillar supported heaven. We suppose that the connection was that these pillars were a gift of God to prevent heaven from falling to the earth. The Nephites used the pillar to mean a gift, specifically a gift from God to man, rather than the other way around.

Dictionary of the 20 Nephite ROOTS — In order of appearance

COMMENTS

ROOT Code #	Egyptian	Nephite	keyboard Character	Egyptian Character	Egyptian Meaning
R-16		B21	^	Whip or flail -- symbol of authority of King or god	whip
R-17		A24	/	Bone in flesh -- heir or descendant	heir
R-18		B9	*	Pronounced 'henna'	with
R-19		B19	|	Door--entrance	door
R-20		C14	@	Ear--to hear/obey	ear

COMMENTS
R-16 This Egyptian hieroglyph is usually not shown alone but is normally found in the hand of royalty or a god and indicates the authority to punish. The Nephites used it to represent the authority of the invisible God or Holy Spirit.
R-17 The Egyptians used this to indicate an heir or son. The Nephites used it in the same way.
R-18 The Egyptians rarely used our understanding of the word 'and,' preferring the use of 'with.' The Hebrew language uses 'and' profusely and the Nephites are assumed to have taken the lalrge dot from the top of the alphabetic 'h-' from their word 'henna' that meant 'with' to use for their 'and.'
R-19 The Egyptian 'pa' is equivalent to the English 'p' and is taken to have been a 'door.' The Nephites used the character to mean 'by-way-of' or 'via.'
R-20 The Egyptian hieroglyph of a cattle ear communicated the concept of all things related to the ear. The Nephites adopted the concept to mean, 'listen,' 'hear,' 'obey,' and used it to refer to the Brother of Jared who had a remarkable experience associated with obeying the commandment of God.

(NOTE: All **Nephite Roots are words and do not represent the sounds as would an alphabet.** Thus, one should not expect for the Nephite roots to reflect the spoken sounds which the Egyptians associated with them. While the Egyptians DID have alphabetic glyphs and spelled out their words phonetically, they also used what Egyptologists call 'determinatives'--glyphs that often were not pronounced at all, but were used to make certain that the reader understood the intended meaning for homonyms (words that sound alike but are spelled differently in English and have entirely different meanings).

For example, in English we spell bare, bear, bray, bore, Bayer, buyer, Boyer, burro, brew, when the ancient Egyptian and Hebrew spellings for ALL of them could be simply, 'BR' because most vowel sounds were not even written in a word in those scripts.

See the following page for a graphic that depicts all 20 of these characters (but not in the same order) and their meanings in the Egyptian language.

Root Code #	The 20 Nephite Roots		In order of appearance	Egyptian Character	Egyptian Meaning
	Egyptian	Nephite	Keyboard Code		
R1		A1	)	Cow's tongue	the tongue/anything done by the tongue
R2		A2	#	Sieve	to sift or sort
R3		E13	&	Clenched fist	to hold tightly to
R4		E5	—	Papyrus (horizointal)	record or book
R5		A12	(	the sound of 'em'	of/by/from
R6		B5	?	a folded cloth the sound of 'ess'	caused to be
R7		B3	.	Grain of sand or seed	sand or seed
R8		A22	J	A temple offering bowl	Lord
R9		D2	|	Papyrus (vertical)	Egyptian writing material
R10		A5	o<	A knot in ribbon tying a papyrus roll	writing
R11	or	C21	—	Mountains or Land	people
R12	or	A10	~	the sound of 'en'	the-to-for
R13		D1	9	Leg of a sacrificial animal	flesh
R14		A9	!	A baker's tool sound of 'em'	from
R15		B23	][	Pillar (supporting heaven)	gift
R16		B21	^	Whip or flail	symbol of authority of King or god
R17		A24	/	Bone in flesh	heir or descendant
R18		B19	[]	Door	entrance
R19		C14	@	Ear	to hear/obey
R20		B9	*	Pronounced 'henna'	with

The 'reformed Egyptian' writing of the Nephites allowed them to take a limited number of 20 basic characters and combine them to modify their meanings and thus, to make new words and phrases. We will take a single CT character C6 (refer to the Code Sheet, page 18, to find C6) as an example. C6 consists of four basic characters (Roots) which are identified as R6 (folded cloth), R1 (tongue), R5 (owl), and R8 (temple bowl). Although R6 was pronounced 'es' that was irrelevant to the Nephites who used it to mean 'caused-to-be' in the same way the Egyptians used it.[19] R5 was pronounced 'em', but again, that was irrelevant to the Nephites who used the Egyptian pronunciations to mean both 'from' (R14) and 'of' (R5). (Note that the Nephites, who spoke Hebrew were using the MEANINGS of the Egyptian language to write their form of Hebrew—thus, the pronunciations were irrelevant to the understanding of the meanings.) Thus, the meaning of C6 is R6 R1 R5 R8 or; 'caused-to-be tongue of Lord'.

Now, while the Egyptians used their glyph for the tongue to mean the tongue itself or anything done by the tongue (tasting, telling, licking, etc.), the Nephites only used it to refer to the action of speaking/telling and we identify that Nephite meaning in our translation as 'SPOKEN.' [The capitalization indicates that this is the way that the Nephites used the meaning. For those Egyptian characters that the Nephites used the same way the Egyptians did, the words will remain in lower-case letters.]

The combination of the Egyptian 'caused-to-be tongue' carried a modified meaning to the Nephites. Think of it like this: That which is 'caused to be SPOKEN' is a WORD. Thus, R6 R1 together means 'word'. And the entirety of the combination of R6 R1 R5 R8 means 'WORD of Lord' (or 'WORD of GOD').

For the meaning of that combination, see John 1:1-14; Rev 1:2, 1:9, 6:9, 19:13, 20:4. All of them are associated with Jesus. And that is the way the Nephites 'spelled' Jesus' name! So **C6 is the written name of JESUS in the Nephite's 'reformed Egyptian'**!

And Jesus' name is in other places: See C15*, D7*, F1*, G10, G22. [The characters with asterisks[i] have other appended Egyptian characters which change the meanings somewhat, but all refer to **Jesus, Christ, the Son of God**—and THAT is the meaning of character string F1 thru F5.]

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[19] The Egyptian language added the 'es' sound to the **beginning** of a noun or verb to convey 'the causative.' Example: Taking the English word, 'build' in the sentence 'I build house' would be used if I personally built the house. If, however, I contracted for someone else to do the building, the Egyptians would add the 'es' to the building and spell it, 's-build.' Thus the difference in meaning is between 'build' and 'causedtobe built.'
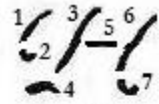
RULES FOR READING COMPLEX CHARACTERS:

By this point, the student of Nephite characters probably has picked up most of how to read each complex character. The basic rules are simple, but bear emphasis because it is rather tricky for most of us to read from right-to-left, as the CT was written.

The CT lines read from right-to-left so the first character in the message is at the far right and read in the sequence, A1, A2, A3, etc. But most of the characters are composite, consisting of at least two Nephite Roots. The **INDIVIDUAL COMPLEX CHARACTERs, read from left-to-right**. So, while the characters are reading from right-to-left in sequence, each character reads in the opposite direction! While this may appear to be counter-intuitive, it is not without precedence: BOTH Hebrew and most Egyptian hieroglyphs were written in the same way—the line read right-to-left, while the individual character was written from left-to-right!

The reading of a single character starts at the upper-left portion of the character and reads left-to-right, and proceeds from top-to-bottom.
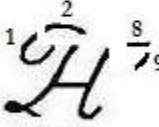
A25, for example, consists of 9 separate Roots (see below). **The A25 Root breakdown is as follows: 1 = CHRIST, 2 = causedtobe, 3 = PLATES, 4 = WRITINGS, 5 = for, 6 = from, 7 = GOD, 8 = PEOPLE, 9 = GIFT. There are only 20 basic Nephite Roots, each of which carries a MEANING rather than sound so there is no phonetic alphabet in the CT. While there are a few characters which stand alone, most characters are combinations of two or more Roots.**

(Lower case words are from the original Egyptian meanings while the CAPITALIZED words are the Nephite adaptation of the Egyptian meanings.)

Thus, the reading of B2 is '**Christ-inspired** [1,2] **plates writings** [3,4] **for** [5] **Israel** [6,7]';

and the reading of A25 is '**Christ-directed** [1,2] **plates writings** [3,4] **for** [5] **Israel** [6,7] **prophecy** [8,9].'

The differences between B2 and A25 are subtle, but significant. The difference between that which is INSPIRED of Christ and that which is DIRECTED by Christ is striking! Taking the Bible as an example, I consider most parts of the Bible to be inspired by God.[20] The Ten Commandments, on the other hand, were outright DIRECTIONS from God {the

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[20] I also consider some parts of the Bible to be totally without inspiration. Examples: Song of Songs (or Song of Solomon) is a very descriptive (nigh unto porn in some areas) love poem and says not one thing about God, righteousness, religious practice, personal growth, salvation, prophecy, or prayer. Similarly, I consider the book of Esther to be an account of how the Jews made a 'genetic cleansing' (a reverse holocaust?) of a group (Haman and his followers) that was persecuting the Jews. Man added these parts of the Bible and many Bible literalists go through all sorts of rationalizations to 'justify' their inclusion in the Bible on religious grounds. Many other parts of the Bible are narrative, descriptive or informative, and do not represent inspired writings.

imperative, **'DO this'**}, which are included within the Bible. Similarly, while the Bible is generally inspired by God, those portions which are prophetic (as opposed to inspired-narrative) are quite special portions of the Bible.

ALL the slight variations of this character [i.e., A25, B2, B16, D4, E9, F32, and G11/12 which should have been copied as a single character] are taken to refer to the particular set of plates that chronicled the Nephite version of the Bible--in the Book of Mormon, this record is called the **'Brass Plates.'** The Brass Plates contained the Nephite record of what we have in the Old Testament of the Bible, up to the time the Nephites left the Land of Jerusalem around 600 BC—the Book of Mormon includes significant portions of prophetic writings from Isaiah copied from the Brass Plates. What character string A14-A25 appears to be saying is that *the Jaredite account of the experience of the Brother of Jared, should be added to the content of the Brass Plates as a gift from God to His Covenant People of Israel*—the Brass Plates are **God's permanent record** of his dealings with the Children of Israel.

> [If the Book of Mormon account is valid, there is a good reason we have no 'original' sources of the Biblical account—EVERYTHING THAT WE HAVE IN THE BIBLE CONSISTS OF COPIES OF EARLIER COPIES! The Nephites took that original record (the Brass Plates) with them when they left Jerusalem around 600 BC! I have confidence that someday (in GOD's time), God will reveal the original Brass Plates to man. It will then become available for Bible experts to study and make corrections in poorly translated portions of today's Bible. I also believe that the Brass Plates will include the story of the Brother of Jared. The italicized sentence in the previous paragraph is MY interpretation of what the transliteration says—I suggest that serious Biblical scholars go through the 70 word-processing exchanges in the CT (See Chapter Six) to see if they can interpret A14-A25 in a different way.]

Each of the 20 Nephite Roots carried a MEANING which, if you can recognize it, is understandable in any language.
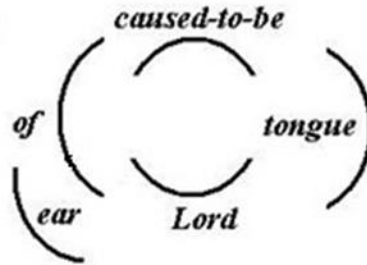
For example, for the Egyptians, the ancient hieroglyph representing an ox's tongue meant the tongue itself, and all things related to the tongue, e.g., tasting, licking, speaking, telling, giving directives, etc. The Nephites restricted the use of glyph A1 to mean the 'tongue' but used it in a more strictive manner—All Nephite instances of the 'tongue' glyph referred to all things SPOKEN. The Nephites were not using the tongue glyph to represent tasting or licking. In doing the translation, I use the English word, 'SPOKEN' as the Nephite meaning of that glyph.

All 20 of the Nephite Roots are shown by type on the next page. The 'tongue' (Root R1) is the first character we will address, and it is one of the five curved segments or arcs, the one at the '3 o'clock' position in the graphic.
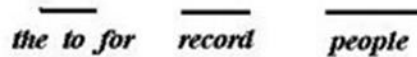
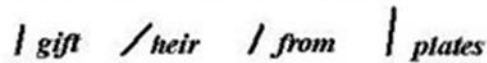# THE 20 NEPHITE ROOTS BY SHAPE
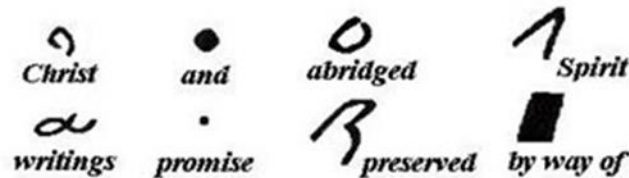
20 Characters Based on:

Curves (5)

caused-to-be

of *tongue*

ear *Lord*

Horizontal Lines (3)

the to for   *record*   *people*

Vertical Lines (4)

| gift   / heir   / from | plates

Unique Shapes (8)

Christ   *and*   *abridged*   *Spirit*

writings   *promise*   *preserved*   *by way of*

THE 20 NEPHITE ROOTS

Root Code	Egyptian Meaning	GLYPHS Egyptian	Nephite	Keyboard character	Root Code	Egyptian Meaning	GLYPHS Egyptian	Nephite	Keyboard character	Root Code	Egyptian Meaning	GLYPHS Egyptian	Nephite	Keyboard character
R1	tongue		A1	)	R8	Lord/God		A22	J	R15	pillar, lasting/ enduring		(x9) B23	]I
R2	sieve		A2	#	R9	papyrus		D2	I	R16	whip, flail		B21	^
R3	to hold tightly		E13	&	R10	writings		A5	O<	R17	flesh/ bone		A24	/
R4	record		E5	—	R11	land/people		C11	-	R18	with		B9	*
R5	of		A12	(	R12	the-to-for		A10	~	R19	door		B19	[]
R6	caused-to-be		B5	?	B13	flesh		D1	9	R20	ear		C14	@
R7	sand, seed		D3	.	R14	from		A9	!					

An Example of use of the Bibliography (see page 29) for 'tongue:'

Root R1 is 'tongue.' Character A1 is the first example of R1, and it is an abbreviation of the Egyptian hieroglyph which represented a cow's tongue. For word-processing purposes, the 'tongue' Root is the keyboard character, the closed parenthesis,). Its meaning in Nephite was limited to those things which were spoken. The Bibliography is shown on the following page. The various Egyptian sources for the 'tongue' Root may be found as item 500 on page 133 in the Brugsch text; as item 36 on page 83 of Budge's 1910 text; as item 63 on page cxiii of the Budge 1920 text; as item B44 on page 136 of the Collier/Manley text; and as item F20, page 463 of the Gardiner reference. Detailed descriptions of each of the bibliographic texts is shown following the Bibliographic sheet.

A BIBLIOGRAPHY FOR THE 20 NEPHITE ROOTS

APPENDIX A: FIGURE A-1
BIBLIOGRAPHY FOR ROOT WORDS AND THEIR ORIGINS

The 20 Nephite Roots — Root Code	Egyptian Meaning	GLYPHS (Egyptian / Nephite)	Keyboard character	Nephite Meaning	Brugsch: (1872)	Budge E/L (1910)	Budge Dict (1920)	Coll/Man (1998)	Gardiner (1927)
R1	tongue	A1	)	spoken	500, p133	36, p83	63, cxiii / 41, cxxxv	B44, p136	F20, p463
R2	sieve	A2	#	sort/abridge	515, p133	17, p92	14, cxlv / tchar, p903	D16, p138	not found
R3	to hold tightly	E13	&	to preserve	53, p137 / 103, p121	82, p58	82, cviii / aam-t, p6	not found	D49, p456
R4	record	E5	—	record	136, p138	24-2, p92	2, cxlvi / skha-t, 688	F1, p142	Y1, p533
R5	of	A12	(	of	Prep, p80 / 228, p125	text-5, p159 / Prep-1, p156	36, cxv / m-, p264	B2, p134 / m-, p154	para178-3, p132
R6	caused-to-be	B5	?	caused-to-be	431, p131	text, p147	13, cxxxi / s-, p633	E28, p140 / s-, p158	S29, p507 / para275. pp211,212
R7	sand/seed	B3	.	promise	89, p137 / 133, p138	32, p34 / 53, p75	89, cxxiii / 60, cxxvi	D4, p138	M33, p483 / N33, p490 / sand, p623b
R8	Lord/God	A22	J	Lord/God	580, p135	43, p91 / text, p216	44, cxliv / aakhu, p24 / neb ankh, p359	F5, p142 / n-, p155	V30, p525
R9	papyrus	D2	|	plates	136, p138	24-2, p92 / 21 text,p222	2, cxlvi / skha-t, 688	F1, p142	Y1, p533
R10	writings	A5	o<	writings	498, p133 / 136, p138	9,10, p88	12,13, cxli / semmai, p669	not found	V12, p523
R11	land/people	C21	-	people	353, p128	37, p75	37, cxxv / tau, p815	C9, p137 / t-, p160	N16, p4887
R12	the/this/to/for	A10	~	the/this/to/for	text, p7 / Prep, p79 / 361, p139	text, p114 / Prep 1, p156	62, cxxvi / pen, 236 / an, p56	n-, p155	para21,p29 / para164-1, p126
R13	flesh	D1	9	Christ	(1872) 136, p122 / 61, p137	(1910) 22, p34 / 109, p59	(1920) 110, cix / aah, p30	(1998) B38, p135	(1927) F51, p467
R14	from	A9	!	from	436, p131 / 437, p131	20-1, p86	2, cxxxix / m-, 264	not found	U31, p519 / para162, p124
R15	pillar lasting/enduring	B23 (x9)	][	gift	390, p130	18, p82	11, cxxxiii / tchet, p913	E48, p131	R11, p502
R16	whip flail/authority	B21	^	Holy Spirit	417, p130	74, p84	134, cii / 83, cxxxvii	A26, p133 / A43, p133	S45, p510
R17	flesh/bone	A24	/	heir son	132, p122	63, p63	62, cxiii / aua, p33	not found	F44, p466 / heir, p615a
R18	with/together	B9	*	and	Conj, p92 / 486, p132	9, p157	30, clijj / ana, p60 / ha, p466 / hen, p486	h-, p157	para91,p68 / para30, p56
R19	door	B19	[]	by way of	526, p133	text, p30	82, cxxix	p-, p154	Q3, p500
R20	ear/to hear/obey	C14	@	Brother of Jared	63, p137 / 195, p124	46, p63	43, cxiii / setchem, p717	B43, p135	F21, P463

THE FIVE REFERENCES TO EGYPTIAN MEANINGS:

Brugsch, Heinrich (1872):

HIEROGLYPHISCHE GRAMMATIK, ODER UBERSICHTLICHE ZUSAMMENSTELLUNG DER GRAPHISCHEN, GRAMMITISCHEN UND SYNTAKTISCHEN REGELNS DER HEILIGEN SPRACHE UND SCHRIFT DER ALTEN AEGYPTER ZUM NUTZEN DER STUDIEREN JUGEND HERAUSGEGEBEN VON **HEINRICH BRUGSCH**, LEIBZIG, J. C. HINRICH'SCHE BUCHHANDLUNG, 1872

Collier/Manley (1998):

How to Read **Egyptian Hieroglyphs** A STEP-BY-STEP GUIDE TO TEACH YOURSELF, **Mark Collier and Bill Manley**, University Press, Berkeley, Los Angeles, London, 1998

Sir E. A. Wallis Budge (1910, 1920, resp.)

EGYPTIAN LANGUAGE, Easy Lessons in Egyptian Hieroglyphics, WITH SIGN LIST, **SIR E. A. WALLIS BUDGE**, Dover Publications, Inc., New York, Eleventh Impression, 1971. (First published, February 14, 1910)

AN EGYPTIAN HIEROGLYPHIC DICTIONARY, WITH AN INDEX OF ENGLISH WORDS, KING LIST AND GEOGRAPHICAL LIST WITH INDEXES, LISTS OF HIEROGLYPHIC CHARACTERS, COPTIC AND SEMITIC ALPHABETS, ETC., IN TWO VOLUMES, **SIR E. A. WALLIS BUDGE.** General Publishing Company, Ltd., Toronto, Ontario, Dover, 1978 (First Published by John Murray, London, 1920)

Gardiner (1927):

EGYPTIAN GRAMMAR BEING AN INTRODUCTION TO THE STUDY OF HIEROGLYPHICS, **SIR ALAN GARDINER**, THIRD EDITION, REVISED, 2001 (First Published 1927)

We will now give some specific examples of how the characters are to be read. Our first example is character string A26 through B4. These five characters are giving us the intent of the author (Mormon) in preparing the Nephite record for future generations.

Make note of A26, for whenever you see this character appear, consider it to be at the beginning of a new sentence. This is the first appearance of the A26 type of character, but there are three more (B7, B17, D12) in Mormon's part (the first four lines), and two in Moroni's part (G13, G18).

Remember that the characters are read right-to-left in the line, but left-to-right within a complex character. The only single-component character in this string is B3 which means 'and.' All the rest are read following the sequence of top/left to right, and top-to-bottom. Each complex character is broken down into its Roots.

Note the sequence of each Root is shown from left-to-right/top-to-bottom. A26 is formed from SEVEN Roots and is called the 'Nephite Record,' a brief way of saying the 'record of the people of Nephi.' B1 has six Roots and is read as, 'from sacred plates writings.' The combination of A26 and B1 is then, 'The Nephite record is from sacred plates writings.' The basic character of B2 appears in several other places (A25, B16, D4, E9, E21, F32, and G11/12)) with minor changes which give different inflections of meanings specific to the location in which it appears. Essentially, all the A25-type, are speaking of the inspired nature of a set of plates that are written for the tribe of Israel. But B4 is a double character, one above and connected to the other. This doubling is the Nephite way of pluralizing the single character. Thus, Judah-Judah is referring to the descendants of Judah which we call 'the Jews.'

Five consecutive characters read from right-to-left. B3 is a single Root meaning 'and.' All others are composite groupings of roots with the following readings:

    A26 = Nephi (1,2,3,4) the (5) people (6) record (7)
    B1   = from (1) sacred (2,3) plates (4) writings (5) Christ (6)
    B2   = of-Christ (1,2) plates (3) writings (4) for (5) Israel (6,7)
    B3   = and
    B4   = Judah (1,2,3) Judah (4,5,6)

MEANING (as currently understood):

"The Nephite record is from sacred plates writings and is to be included in Christ-inspired plates writings for Israel and the Jews."

Combining all this information we see that Mormon is saying that 'the Nephite record is from sacred plates writings and is to be included in the inspired records of the people of Israel and the Jews.'

Compare that interpretation with the one at the end of the graphic and you will find an equivalent meaning, but stated in slightly different manner in the translation. Note that these are NOT transliterations, but TRANSLATIONS and they are equivalent, if not verbatum. You will note many of these minor deviations in meaning in multiple areas, as you study CT translations. Sometimes the meanings will be virtually the same, but on occasion, you may find significant differences. My desire is to produce as valid a translation as is possible, and if I have been interpreting some areas in a meaning that is not identical to what the CT authors were trying to say, I want to make appropriate changes. I therefore, request feedback on areas where you would disagree with my wording. Perhaps your criticisms will help improve the translation.

The next graphic illustrates how the different Nephite Roots may be combined in writing the characters. I have taken two similar, but distinctly different characters. The major distinction lies in the use of 'tongue' (R1) or 'plates' (R9). The 'writings' glyph is placed at the base of both characters, but, the first character (B5-type) is 'word-writings' which means 'written' in English. The A5-type of character has a double-Lord affixed to the top of plates. That which is doubly from the Lord is 'sacred' so A5 means 'sacred plates writings.'

[Words in lower case letters are meanings in original Egyptian glyphs.
Words in UPPER CASE are the Nephite modifications of Egyptian meanings.]

The next graphic illustrates the flexibility of the Nephite writing system in combining the 20 Nephite Roots into new words, phrases, and names.

The Nephites adopted the Egyptian character meanings and abbreviated the shapes in developing this 'reformed Egyptian' writing system. Notice that the Egyptian meanings in the left column are shown in lower-case letters. Where the Nephites used the original Egyptian meanings without modification, those lower-case letters will remain in the final transliteration. But for about 2/3 of the Egyptian meanings, the Nephites somewhat restricted those meanings. These restricted meanings, as used by the Nephites, are shown in UPPER-CASE LETTERS. Although the Egyptian pronunciations are shown in the first column (in quote marks) the Nephites made no attempt to use the Egyptian pronunciations because their words in Hebrew were pronounced quite differently. While pronunciations are unique to any given language (Egyptian, Hebrew, English), the words' MEANINGS are retained and are understandable in ANY language. (Example: A 'dog' in English, is a 'perro' in Spanish, but a 'hund' in German. Pronunciations of the word 'dog' may be entirely different, but all languages understand the meaning of a picture of a dog.)

Thus, the Automatic Translation process ends with a mixture of lower-case and UPPER-CASE words. This approach gives us a 'snapshot' view of how much the Nephites modified the Egyptian meanings. In the transliterations provided on pages 45 (Mormon's portion) and 47 (Moroni's portion), we have capitalized only the first words of sentences and the proper nouns as is done in the English language. There were no capital letters, no paragraph breaks, no periods, no commas, and no semicolons in the CT. The reader ascertained the start and the end of a sentence, and understood its meaning solely from the context of the words. And that is how we must approach the problem of 'reading' the CT today.

EXAMPLES OF HOW NEPHITE ROOTS CAN BE COMBINED

TO PRODUCE NEW WORDS AND NAMES

THE CARACTORS TRANSCRIPT

Egyptian Sources and Pronunciations With Nephite Meanings*

------------Egyptian------------ | ------------Nephite------------ 'Reformed Egyptian' | --------Compound Nephite---- Characters

Egyptian	Nephite	Compound Nephite Characters
E-Lord=God 'neb' *bowl for sacred offering*	A22 N-Lord= GOD	CHRIST + tongue → CHRIST SPOKEN = JAREDITE LANGUAGE *See D1*
E-flesh 'hay' *animal hind quarter (sacrificial offering)*	D1 N- CHRIST	of + CHRIST → of- CHRIST = CHRIST-INSPIRED *See C10*
E-papyrus roll, book 'mdt' *papyrus roll with ribbon tie*	E5 N-record	of + SPOKEN → of- SPOKEN = TESTIMONY *See F2*
E-papyrus roll, book 'mdt'	D2 N- PLATES	caused-to-be + SPOKEN → caused-to-be SPOKEN = WORD *See D7*
E-papyrus knot, book, writings 'rk' *knotted ribbon*	A5 N-writings	WORD + WORD → WORD WORD = NEPHI *See B10*
E-from 'em'	A9 N-from	
E-of, by 'em' *owl*	A12 N-of, by	WORD + of + GOD → WORD of GOD = JESUS *See C6, Rev 6:9, 19:13*
E-the, to, for 'en' *water* OR	A10 N-the, to, for	
E-caused-to-be 'ess' *folded cloth*	B5 N-caused-to-be	* E indicates the Egyptian Meaning N indicates the NEPHITE MEANING
E-tongue 'mer' *animal tongue*	A1 N- SPOKEN	*Words in lower case are Egyptian--Words in* UPPER CASE ARE NEPHITE

At the top of the following graphic from the Automatic Translation program, you can see the right-to-left sequence of the writing from the original CT. Because we English readers read from left-to-right, I have reversed the sequence from A19 through A22, in the second row, just below. This way, when we eventually get all the characters' meanings, we can read them directly from left-to-right. In the second row we see the composite characters (in reversed order) are dissected into their Root components. In the third row are the Egyptian hieroglyphics from which I believe each Root was derived—they are identified in the same sequence as the Root break-outs are identified just above. In the fourth row are computer keyboard strokes (ASCII characters) which correspond to the Roots. These ASCII characters are repeated in the Automatic Translation Program, so they can be changed into English meanings with a series of FIND/REPLACE word-processing actions to produce the final transliteration.
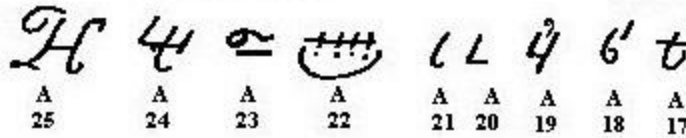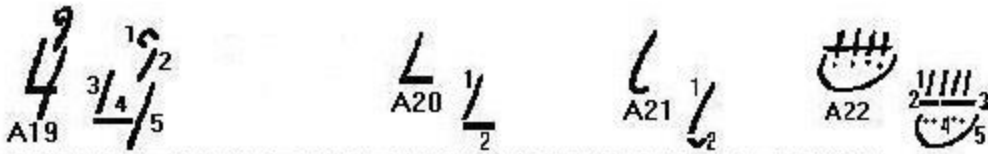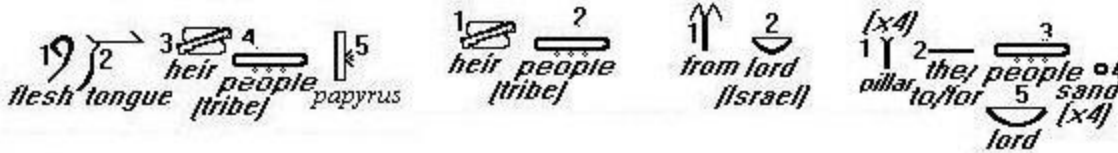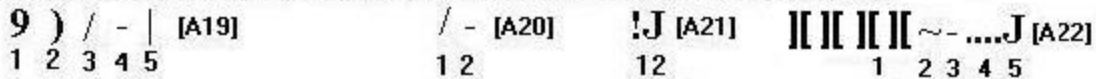
The **transliteration** of characters A19 through A22 from the Automatic Translation process yields the following message (**after** all 70 word-processing exchanges have been completed in order):

CHRIST LANGUAGE (Jaredite) TRIBE PLATES [A19] TRIBE [A20] ISRAEL [A21]   MARVELOUS GIFT to2 PEOPLE COVENANT GOD   [A22]

Again, note that the words in UPPER-CASE letters have been modified by the Nephites from their original Egyptian meanings. Only the word 'to' is retained the original Egyptian meaning, for all other words are capitalized indicating the Nephite modification of the Egyptian meaning. (Ignore the number 2 in 'to2'—this was simply a code to determine which meaning of 'the-to-for' that I, the translator believe, was intended in this location. The Egyptians used the same glyph—the alphabetic 'en' to have all three meanings. The Nephite reader needed to know a few rules and the context of the message to determine which was the intended meaning. In THIS, particular location (A22), I believe the intended meaning was 'to.' BBB)

Roots identified in A19 show roots 1,2 to be 'Christ language' which is how the Nephites identified the Jaredite language. Roots 1,2 are embedded in 3,4 which is heir-people, meaning 'tribe.' Root 5 is 'plates' and thus, the meaning read into A19 is 'the Jaredite language in the tribe plates.'

The two Roots in A20 are again, 'tribe.' In A21we have two Roots, 'from' and 'God' which is how the Nephites identified the patriarch, Israel. And in A22 we have, as already shown, 'marvelous gift from God to His Covenant People.'

Thus, we have this phrase which says: "the Jaredite language in the tribe plates [A19] tribe [A20] Israel [A21] marvelous gift of God to His Covenant People. [A22]"

And to me, that means: **"The Jaredite language account in the plates of the Tribe of Israel is a marvelous gift of God to His Covenant People."**

Example of The Five-Step Automatic Translation Process

There are FIVE STEPS to the Automatic Translation process:

STEP

1 Conversion of 20 keyboard characters (ASCII) representing the 20 Nephite Roots to their original Egyptian meanings.
2 Change 13 broad Egyptian meanings of Roots to specific Nephite meanings.
3 Combining Roots to produce new words and complex phrases.
4 Combining Roots to form 10 Proper Nouns (names).
5 Determining which was the intended meaning of all instances of 'the-to-for', AND determining which cases of SPOKEN should be understood to mean ACCOUNT and which ones were used to mean LANGUAGE. All changes in this fifth step, depend upon **MY** understanding of the message **at this time—new insights (**slight changes in understanding) may initiate new interpretations in the future.

The first four steps are sequential and are automatic. They are universal in that all Roots are exchanged in all locations throughout the text. But the Nephites used the Egyptian alphabetic glyph for 'en' to mean 'the,' 'to,' and 'for' as well as to produce the spoken sound of 'en.' Human interpretation is needed for each occurrence of **the-to-for** to determine exactly WHICH meaning was intended for that location. I provided this human judgment and realize that I MAY NOT necessarily be correct in a particular judgment of meaning. Similarly, the broad use of the Egyptian character for 'tongue' falls into several categories, most of them are dealt with automatically in Steps 2, 3, and 4—those are automatically produced in the transliteration. But in a few occasions, the Egyptian glyph for 'tongue' has been changed to the Nephite meaning of 'SPOKEN' and, in these remaining areas, can mean either 'ACCOUNT' or 'LANGUAGE.' Again, I have individually selected which instances mean which, by insertion of **double spaces** between characters where I presently understand that they should carry the meaning of 'ACCOUNT.' I believe the remaining instances of 'SPOKEN' should be understood as meaning 'LANGUAGE'—and again, I acknowledge that I could have a slight misunderstanding of the intended message in some places.

We will now give some specific examples of how the characters are to be read. Our first example is character string A26 through B4. These five characters are giving us the intent of the author (Mormon) in preparing the Nephite record for future generations.

Make note of A26, for whenever you see this character appear, consider it to be at the beginning of a new sentence. This is the first appearance of the A26 type of character, but there are three more (B7, B17, D12) in Mormon's part (the first four lines), and two in Moroni's part (G13, G18).

Remember that the characters are read right-to-left in the line, but left-to-right within a complex character. The only single-component character in this string is B3 which means 'and.' All the rest are read following the sequence of top/left to right, and top-to-bottom. Each complex character is broken down into its Roots.

Note the sequence of each Root is shown from left-to-right/top-to-bottom. A26 has SEVEN Roots and is called the 'Nephite Record,' a brief way of saying the 'record of the people of Nephi.' B1 has six Roots and is read as, 'from sacred plates writings.' The combination of A26 and B1 is then, 'The Nephite record is from sacred plates writings.' The basic character of B2 appears in several other places (A25, B16, D4, E9, E21, F32, and G11/12)) with minor changes which give different inflections of meanings specific to the location in which it appears. Essentially, all A25-type, are speaking of the inspired nature of a set of plates that are written for the tribe of Israel. But B4 is a double character, one above and connected to the other. This doubling is the Nephite way of pluralizing the single character. Thus, Judah-Judah is referring to the descendants of Judah which we call 'the Jews.' Combining all this information we see that Mormon is saying that 'the Nephite record is from sacred plates writings and is to be included in the inspired records of the people of Israel and the Jews.'

Five consecutive characters read from right-to-left. B3 is a single Root meaning 'and.' All others are composite groupings of roots with the following readings:

A26 = Nephi (1,2,3,4) the (5) people (6) record (7)
B1 = from (1) sacred (2,3) plates (4) writings (5) Christ (6)
B2 = of-Christ (1,2) plates (3) writings (4) for (5) Israel (6,7)
B3 = and
B4 = Judah (1,2,3) Judah (4,5,6)

MEANING (as currently understood):
"The Nephite record is from sacred plates writings and is to be included in Christ-inspired plates writings for Israel and the Jews."

Compare that interpretation with the one at the end of the graphic and you will find an equivalent meaning, but stated in slightly different manner in the translation. Note that these are NOT transliterations, but TRANSLATIONS and they basically carry the same message. You will note many of these minor deviations in meaning in multiple areas, as you study CT translations. Sometimes the meanings will be virtually the same, but on occasion, you may find significant differences. My desire is to produce as valid a translation as is possible, and if I have been interpreting some areas in a meaning that is not identical to what the CT authors were trying to say, I want to make appropriate changes. I therefore, request feedback on areas where you would disagree with my wording. Perhaps your criticisms will help improve the translation.

The next graphic illustrates how the different Nephite Roots may be combined in writing the characters. I have taken two similar, but distinctly different characters. The major distinction lies in

the use of 'tongue' (R1) or 'plates' (R9). The 'writings' glyph is placed at the base of both characters, but, the first character (B5-type) is 'word-writings' which means 'written' in English. The A5-type of character has a double-Lord affixed to the top of plates. That which is doubly from the Lord is 'sacred' so A5 means 'sacred plates writings.'

[Words in lower case letters are meanings in original Egyptian glyphs.
Words in UPPER CASE are the Nephite modifications of Egyptian meanings.]

The Bibliography (see page

APPENDIX A: FIGURE A-1
BIBLIOGRAPHY FOR ROOT WORDS AND THEIR ORIGINS

Root Code	Egyptian Meaning	GLYPHS Egyptian	Nephite	Keyboard character	Nephite Meaning	Brugsch: (1872)	Budge E/L (1910)	Budge Dict (1920)	Coll/Man (1998)	Gardiner (1927)
R1	tongue		A1	)	spoken	500, p133	36, p83	63, cxiii 41, cxxxv	B44, p136	F20, p463
R2	sieve		A2	#	sort/ abridge	515, p133	17, p92	14, cxlv tchar, p903	D16, p138	not found
R3	to hold tightly		E13	&	to preserve	53, p137 103, p121	82, p58	82, cviii aam-t, p6	not found	D49, p456
R4	record		E5	—	record	136, p138	24-2, p92	2, cxlvi skha-t, 688	F1, p142	Y1, p533
R5	of		A12	(	of	Prep, p80 228, p125	text-5, p159 Prep-1, p156	36, cxv m-, p264	B2, p134 m-, p154	para178-3, p132
R6	caused-to-be		B5	?	caused-to-be	431, p131	text, p147	13, cxxxi s-, p633	E28, p140 s-, p158	S29, p507 para275. pp211,212
R7	sand/seed		B3	.	promise	89, p137 133, p138	32, p34 53, p75	89, cxxiii 60, cxxvi	D4, p138	M33, p483 N33, p490 sand, p623b
R8	Lord/God		A22	J	Lord/God	580, p135	43, p91 text, p216	44, cxliv aakhu, p24 neb ankh, p359	F5, p142 n-, p155	V30, p525
R9	papyrus		D2	l	plates	136, p138	24-2, p92 21 text,p222	2, cxlvi skha-t, 688	F1, p142	Y1, p533
R10	writings		A5	o<	writings	498, p133 136, p138	9,10, p88	12,13, cxli semmai, p669	not found	V12, p523
R11	land/ people		C21	–	people	353, p128	37, p75	37, cxxv tau, p815	C9, p137 t-, p160	N16, p4887
R12	the/this/ to/for	or	A10	~	the/this/ to/for	text, p7 Prep, p79 361, p139	text, p114 Prep 1, p156	62, cxxvi pen, 236 an, p56	n-, p155	para21,p29 para164-1, p126
R13	flesh		D1	9	Christ	(1872) 136, p122 61, p137	(1910) 22, p34 109, p59	(1920) 110, cix aah, p30	(1998) B38, p135	(1927) F51, p467
R14	from		A9	!	from	436, p131 437, p131	20-1, p86	2, cxxxix m-, 264	not found	U31, p519 para162, p124
R15	pillar lasting/ enduring	B23	|(x9)	][	gift	390, p130	18, p82	11, cxxxiii tchet, p913	E48, p131	R11, p502
R16	whip flail/ authority		B21	^	Holy Spirit	417, p130	74, p84	134, cii 83, cxxxvii	A26, p133 A43, p133	S45, p510
R17	flesh/ bone		A24	/	heir son	132, p122	63, p63	62, cxiii aua, p33	not found	F44, p466 heir, p615a
R18	with/ together		B9	*	and	Conj, p92 486, p132	9, p157	30, cxljj ana, p60 ha, p466 hen, p486	h-, p157	para91,p68 para30, p36
R19	door		B19	[]	by way of	526, p133	text, p30	82, cxxix	p-, p154	Q3, p500
R20	ear/to hear/obey		C14	@	Brother of Jared	63, p137 195, p124	46, p63	43, cxiii setchem, p717	B43, p135	F21, P463

29) provides credible references to show the Egyptian meanings for EACH Nephite Root. The following is provided as an example of how EVERY character string in the CT begins before the Automatic Translation process starts. This example covers only the phrase for character string A19 through A22. Nevertheless, the results from every step of the Five Step Automatic Translation Process is shown, one step at a time in successive stages for this character string.

CHAPTER THREE: FIRST EXAMPLE OF FIVE STEP AUTOMATIC TRANSLATION PROCESS

CHARACTERS A19 TO A22

The Bibliography (see page29) provides credible references to show the Egyptian meanings for EACH Nephite Root. The following is provided as an example of how EVERY character string in the CT begins before the Automatic Translation process starts. This example covers only the phrase for character string A19 through A22. Nevertheless, the results from every step of the Five Step Automatic Translation Process is shown, one step at a time in successive stages for this character string.

THE STARTING POINT OF WORD-PROCESSING EXCHANGES:

STEP ONE for Character String A19-A22. **Change all 20 Root codes into their original Egyptian meanings**:   This is the starting point for the Automatic Translation process.
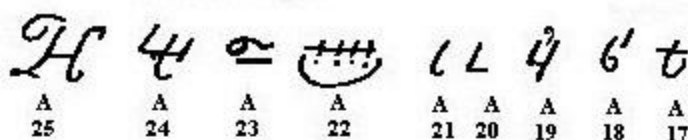
CARACTORS TRANSCRIPT--TEXT READS FROM RIGHT-TO-LEFT

TRANSPOSE TO MAKE CHARACTERS READ LEFT-TO-RIGHT.
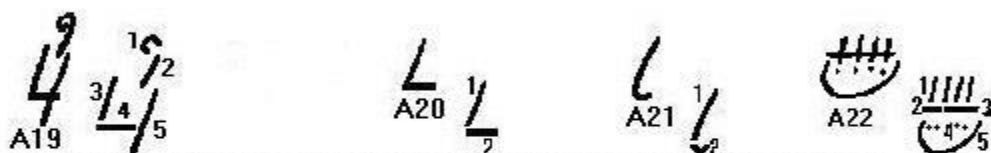
ASCII CHARACTERS REPRESENTING EGYPTIAN PRIMITIVES:
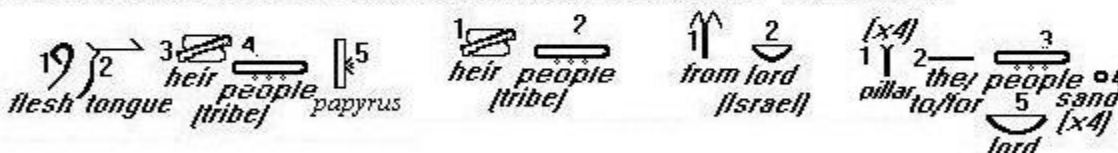
9) / - | [A19]   / - [A20]   !J [A21]   ][ ][ ][ ][~₂ - . . . . J [A22]
1 2 3 4 5   1 2   12   1 2 3 4 5
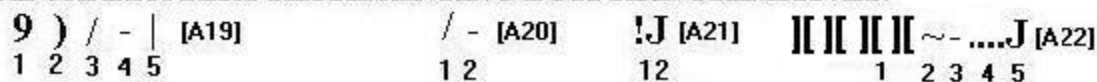
(ALTERNATIVE 1 READING IN A19, ELEMENTS 3, 4)

9) / - | [A19] / - [A20] ! J [A21]][ ][ ][ ][~₂ - . . . . J [A22]

Note that the line of keyboard (ASCII) characters in large font immediately above this paragraph, is in actual word processing form while the last line of the above graphic appears identical in form, but it is unchangeable for the word-processing process because it is within the graphic. You can always look backwards to previous steps and compare them with the successive results to track changes for each Root.

Our word processing program will follow this single frame and go through all five, word processing steps, but this is where we start. Step One will change these keyboard characters to the English word for the Egyptian glyph in each of the 20 Nephite Roots.

SAMPLE GRAPHIC OUTLINE

CARACTORS TRANSCRIPT—TEXT READS FROM RIGHT-TO-LEFT

TRANSPOSE TO MAKE CHARACTERS READ LEFT-TO-RIGHT

ASCII CHARACTERS REPRESENTING EGYPTIAN PRIMITIVES:
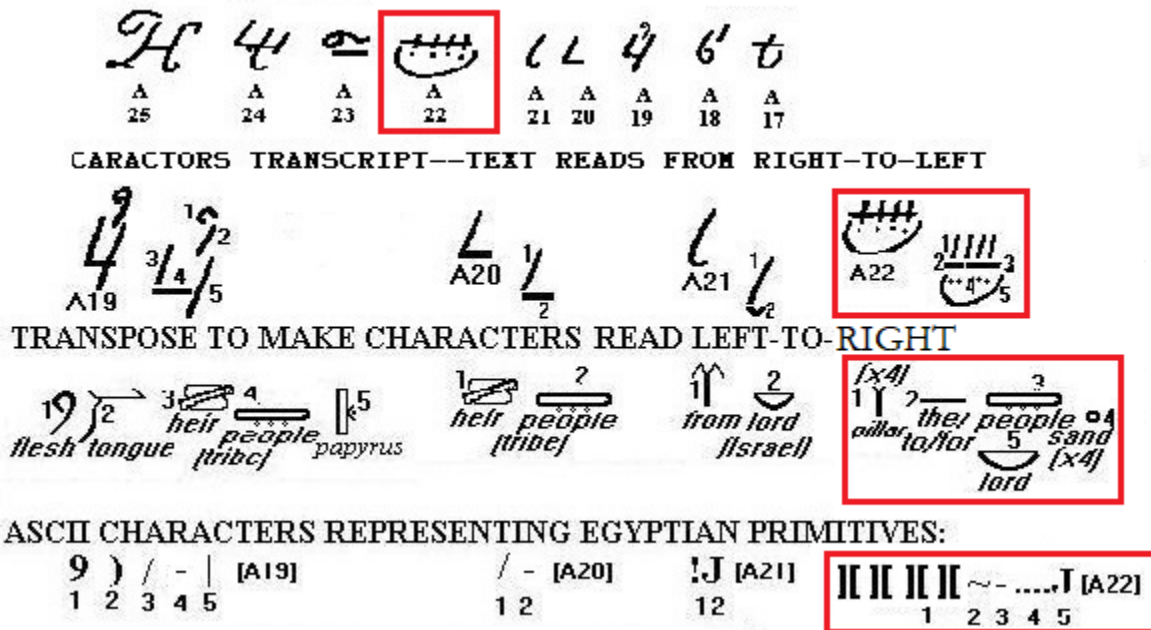
We will take only character A22 to illustrate how each character is to be read.

The **first line** shows the sequence of characters as they were designed to be read, i.e., from right-to-left. We have selected A22 as our example.

The **second line** shows the same A22 character, but in reverse order (in LINE-sequence) so it will ultimately read from left-to-right. Each character, however, is broken down into its composite Nephite Roots, so A22 itself, reads from left-to-right. Note that A22 has ELEVEN Roots—Four 'pillars' (1), one 'the-to-for' (2), one 'land" (3), four 'sands' (4), and one 'Lord' (5).

The **third line** shows the Egyptian characters that are assumed to have been the SOURCE of each Nephite Root. Note the one-for-one relationship of each of the Nephite Root to its Egyptian source.

The **fourth line** shows the keyboard character that is associated with each of the Nephite Roots.

The **fifth line (not shown here)** starts exactly the same as the fourth line, but it is NOT a part of the graphic—it is the actual keyboard character in a word-processing document. [The difference is that the graphic will not change during the Word-processing process, but the keyboard characters will be changed as we go through the

Five Step Word-processing procedure. Comparing steps One-to Two, Two-to-Three, etc. will lead to development of the transliteration by the end of Step Five.]

Thus, for character A22, the results of the FIRST STEP of A22 ONLY, would be **(in Egyptian meaning**):
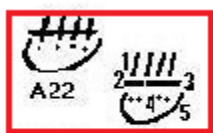
1 =][ ][ ][ ][= four pillars
2 = ~ = the-to-for
3 = - = land
4 = ... = four sand
6 = J = Lord

pillar pillar pillar pillar the-to-for land promise promise promise promise Lord

Step Two Changes
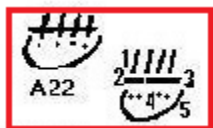
pillar = GIFT

land = PEOPLE

sand = PROMISE

Lord = GOD

And the results of the SECOND STEP of A22 ONLY, would be **(in Nephite meaning**):

4 x GIFT for PEOPLE 4 x-PROMISE GOD

[The four-time repetition of GIFT and PROMISE indicates the strengths of the gift and promise. At present, I translate '4 x GIFT' as being a 'marvelous gift' but could have used 'bountiful gift' or 'generous gift.' Similarly, '4 x PROMISE' is translated as a 'covenant,' because it is a very strong promise.

In A22 there would be no additional changes made in **Steps Three and Four**. (Many other areas WOULD be changed.)

But, in **Step Five**, 'the-to-for' would be changed to 'for' so the transliteration to this point is:

A22 = MARVELOUS GIFT for PEOPLE COVENANT GOD

Which I interpret as meaning (for A22):

'A marvelous gift from God for His Covenant People.

A similar set of changes would be made for each character in character string A19-A22 as illustrated on the following pages.

On page 29, is the bibliography for documenting that the Egyptian hieroglyphics had the meanings that I ascribed to them.

Making the Automatic Translation for Character String A19-A22

CARACTORS TRANSCRIPT--TEXT READS FROM RIGHT-TO-LEFT

TRANSPOSE TO MAKE CHARACTERS READ LEFT-TO-RIGHT.

ASCII CHARACTERS REPRESENTING EGYPTIAN PRIMITIVES:

9) / - | [A19]   / - [A20]   ! J [A21]   ][ ][ ][ ][~ - ....J [A22]
1 2 3 4 5   1 2   12   1   2 3 4 5

(ALTERNATIVE 1 READING IN A19, ELEMENTS 3, 4)
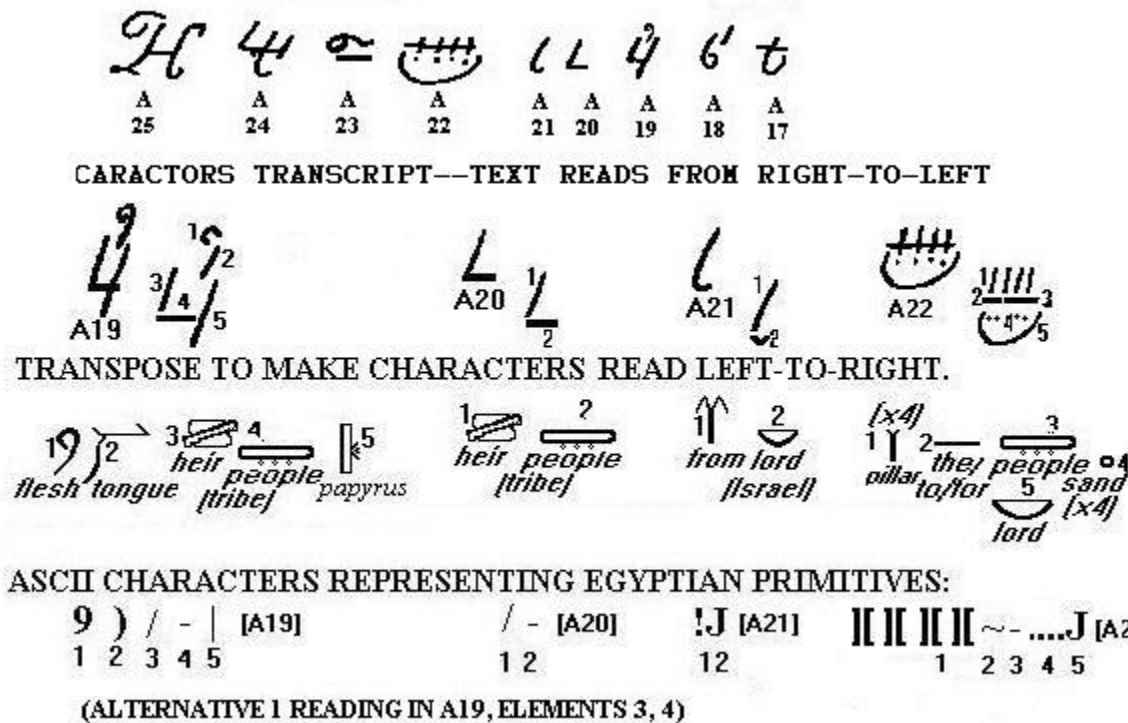
The following is the result after making the first 20 (Step 1) of the 70 word-processing STEPS of the Automatic Translation process for character string A19-A22. Note that these words are ALL the original Egyptian meanings and they are in lower-case letters to indicate that they represent Egyptian meanings.

[Keyboard (ASCII) codes]
9) / - | [A19] / - [A20] ! J [A21]][ ][ ][ ][~$_2$ - . . . . J [A22]

[STEP ONE--Conversion of keyboard codes to Egyptian meanings]

flesh tongue heir land papyrus [A19] heir land [A20] from Lord [A21]   pillar pillar pillar pillar the-to-for$_2$ land sand sand sand sand Lord   [A22]

[STEP TWO--Conversion of Egyptian meanings to Nephite meanings. In A19 we have several examples of these conversions—**'flesh'** is changed to '**CHRIST**;' '**tongue'** is changed to '**SPOKEN**;' '**land'** is changed to **PEOPLE**;' and, '**papyrus'** is changed to '**plates**.' Compare the Roots in other characters, as well.]

CHRIST SPOKEN heir PEOPLE PLATES [A19] heir PEOPLE [A20]
from GOD [A21] GIFT GIFT GIFT GIFT the-to-for₂ PEOPLE
PROMISE PROMISE PROMISE PROMISE GOD [A22]

[STEP THREE--Combination of Nephite meanings to NEW Nephite words. Note that in A19, the original Egyptian '**tongue**' was changed to '**SPOKEN**' in Step 2 and to '**LANGUAGE**' in Step 3; and the original Egyptian '**heir land**' was changed to '**heir People**' in Step 2, and to '**TRIBE**' in Step 3.]

CHRIST LANGUAGE TRIBE PLATES [A19] TRIBE [A20] from
GOD [A21] MARVELOUS GIFT the-to-for₂ PEOPLE COVENANT
GOD [A22]

 [STEP FOUR--Combination of Nephite meanings to form new words and Complex Phrases—in this particular example, there are NO changes because there were no combinations to make new words.]

CHRIST LANGUAGE TRIBE PLATES [A19] TRIBE [A20] from
GOD [A21] MARVELOUS GIFT the-to-for₂ PEOPLE COVENANT
GOD [A22]

 [STEP FIVE—Identifying Proper Nouns—names of people. In this example, we find that **Israel**'s name is derived from the Nephite combination of '**from-GOD,**' i.e., '**from GOD**' => '**ISRAEL**.']

CHRIST LANGUAGE TRIBE PLATES [A19] TRIBE [A20] ISRAEL
[A21] MARVELOUS GIFT the-to-for₂ PEOPLE COVENANT GOD
[A22]

[STEP SIX—Determining intended meanings for 'the-to-for'; and replacing all remaining incidents of 'SPOKEN's to either 'ACCOUNT' or 'LANGUAGE.' These are NOT a part of the automatic translation process, but are a part of interpreting what the transliteration MEANS. I have made those judgments and let the Automatic Translation process make the changes to assist me in interpreting the entire message. BBB]

CHRIST LANGUAGE (Jaredite) TRIBE PLATES [A19] TRIBE
[A20] ISRAEL [A21] MARVELOUS GIFT to2 PEOPLE COVENANT
GOD [A22]

[Removing the capital letters, except for beginnings of sentences and proper nouns, we obtain the following transliteration.]

Christ Language (Jaredite) tribe plates   [A19] tribe [A20] Israel [A21]   marvelous gift to people covenant God   [A22]

[Which I interpret in common English as meaning:]

"The Jaredite language account in the plates of the Tribe of Israel is a marvelous gift of God to His Covenant People." [A19-A22]

So that is the message of character string A19-A22. Following is the transliteration of the entire portion of Mormon's portion, lines A through D. Note that this does not show all the steps. It shows only the result of the Five Step Automatic Translation process.

> **I will now provide the transliterations and translations from the entire message—from both Mormon's and Moroni's works. All portions have gone through the exact same 70 word-processing FIND/REPLACE functions and result in the following transliterations, which I believe yield the succeeding translations.**

Mormon's Message
A transliteration from all five steps of the Automatic Translation Process:

1a ACCOUNT ABRIDGED PRESERVED record record of MORMON SACRED PLATES writings PLATES to PLATES [A1-A6]

1b CHRIST-DIRECTED INTERPRETATION BY COMMANDMENT from the TESTIMONY GOD PLATES writings from the TESTIMONY PLATES of NEPHI [A7-A13]

1c INTERPRETATION BY COMMANDMENT POWER to PEOPLE ISRAEL LANGUAGE (Hebrew Language) CHRIST-INSPIRED GIFT [A14-A18]

1d CHRIST LANGUAGE (Jaredite) TRIBE PLATES TRIBE ISRAEL MARVELOUS GIFT to PEOPLE COVENANT GOD [A19-A22]

1e CHRIST-DIRECTED the (Jaredite) record are by commandment to the TRIBE PROMISE ISRAEL CHRIST-DIRECTED PLATES writings for ISRAEL PROPHECY [A23-A25]

2a the record PEOPLE NEPHI from SACRED PLATES writings CHRIST [A26-B1]

2b CHRIST-INSPIRED PLATES writings for ISRAEL AND JUDAH JUDAH WRITTEN CHRIST BY COMMANDMENT [B2-B6]

3a NEPHI record LAMAN AND NEPHI ACCOUNT SACRED PLATES writings [B7-B11]

3b PRESERVED GOD for PEOPLE of ISRAEL MARVELOUS GIFT the PEOPLE GOD of MORONI CHRIST-INSPIRED PLATES writings for ISRAEL PROPHECY [B12-B16]

3c the record NEPHI CHRIST WRITTEN CHRIST BYWAYOF BY COMMANDMENT SPIRIT PROPHECY REVELATION [B17-B23]

4a the (Jaredite) record of PROPHECY ABRIDGED of the record PEOPLE BY COMMANDMENT from CHRIST LANGUAGE (Jaredite) record [B24-C4]

4b ABRIDGED JESUS BY COMMANDMENT BY COMMANDMENT of REVELATION of CHRIST [C5-C10]

4c ABRIDGED CHRIST LANGUAGE (Jaredite) TRIBE BROTHERofJARED JESUS GOD TESTIMONY PLATES TRIBE record LANGUAGE GOD [C11-C16]

5a the record of PROPHECY to ISRAEL LANGUAGE (Hebrew Language) PRESERVED CHRIST LANGUAGE (Jaredite) record record record SPIRIT [C17-C20]

5b the PEOPLE from ETHER PROPHECY LAMAN AND NEPHI [C21-C25]

5c PLATES CHRIST LANGUAGE (Jaredite) AND CHRIST-DIRECTED PLATES for ISRAEL CHRIST WRITTEN CHRIST-INSPIRED to PEOPLE PROMISE PRESERVED MORMON [D1-D7]

5d ACCOUNT SACRED PLATES writings from JESUS MARVELOUS GIFT to PEOPLE COVENANT GOD of MORMON [D8-D11]

6a the record PEOPLE NEPHI SPIRIT the PEOPLE from ETHER WORD LAMAN to PEOPLE COVENANT the PEOPLE JUDAH from ABRIDGED ACCOUNT of PEOPLE ISRAEL [D12-D20]

Which I believe translates into English as:
BRYANT'S TRANSLATION OF MORMON'S PORTION

1a An account abridged and preserved from two records by Mormon, taken from sacred plates writings, transcribed from one set of plates to another. [A1-A6]

1b Christ directed the interpretation of this record by commandment from the Testimony of God plates (Ether's record) [and] from the Testimony (Large) plates of Nephi. [A7-A13]

1c This interpretation is by commandment and power in the Hebrew language and the Christ-inspired gift, [A14-A18]

1d on Christ-language plates (Jaredite record) for the tribe of Israel, a marvelous gift to God's Covenant People. [A19-A22]

1e The Christ-directed Jaredite plates are by commandment to the covenant tribe of Israel to be included in the Christ-directed prophetic plates writings for Israel. [A23-A25]

2a The Nephite record is from sacred plates inspired by Christ. [A26-B1]

2b This Christ-inspired record is for the people of Israel and the Jews, written by Commandment of Christ. [B2-B6]

3a The Nephite record from sacred plates writings is an account of the people of Laman and Nephi, [B7-B11]

3b preserved by God by Moroni, for the people of Israel, a marvelous gift, in the Christ-inspired prophetic plates for Israel. [B12-B16]

3c The Nephite record was Christ-inspired by way of commandment, the Spirit of prophecy and revelation. [B17-B23]

4a The Jaredite record of prophecy was abridged by commandment from the record in the language of the Christ (Jaredite). [B24-C4]

4b It was abridged by the strongest commandment from Jesus as a revelation of the Christ. [C5-C10

4c It was abridged from the Jaredite language record of the tribe of the Brother of Jared in the Jesus-is-God testimony plates. [C11-C16]

5a This record of prophecy in the Hebrew language preserves the Jaredite language record of three peoples by the Spirit. [C17-C20]

5b from the people from Ether's prophecy, Laman and Nephi. [C21-C25]

5c. The Jaredite language plates, and Christ-directed plates for Israel are Christ-inspired and were preserved by Mormon for God's Covenant People. [D1-D7]

5d This account from sacred plates writings is from Jesus, a marvelous gift to His Covenant People from Mormon. [D8-D11]

6a The Nephite record is by the Spirit, to the Covenant Peoples of Ether's word and Laman, and for the Jewish record from the abridged account of the people of Israel. [D12-D20]

Moroni's Message
A transliteration from all five steps of the Automatic Translation Process:

7 the (Jaredite) record INTERPRETATION SACRED PLATES writings of MORONI [E1-E4]

8 the (Jaredite) record POWER BY COMMANDMENT BY COMMANDMENT BROTHERofJARED to PEOPLE record CHRIST-INSPIRED PLATES writings for ISRAEL [E5-E9]

9 the (Jaredite) record MORMON to record JUDAH LANGUAGE (Hebrew Language) PRESERVED KING MOSIAH PLATES TRIBE record TESTIMONY BROTHERofJARED TESTIMONY CHRIST WRITTEN LANGUAGE [E10-E18]

10a the record MORMON CHRIST WRITTEN CHRIST-INSPIRED PLATES writings for ISRAEL POWER MARVELOUS GIFT to PEOPLE COVENANT GOD TRIBE LANGUAGE WRITTEN [E19-E25]

10b INTERPRETATION SPIRIT of PROPHECY JUDAH PRESERVED ABRIDGED of PLATES NEPHI TRIBE LANGUAGE [E26-E35]

10c JESUS CHRIST GOD of TESTIMONY JUDAH PEOPLE of the KING heir GOD BY COMMANDMENT TRIBE TRIBE of ISRAEL [F1-F8]

11 the (Jaredite) record ACCOUNT of ISRAEL AND AND CHRIST-INSPIRED WRITTEN LANGUAGE to PEOPLE BY COMMANDMENT TRIBE LANGUAGE GOD JUDAH [F9-F16]

12 the (Jaredite) PEOPLE ACCOUNT SACRED PLATES writings POWER MARVELOUS GIFT to PEOPLE COVENANT GOD BYWAYOF [F17-F21]

13 the (Jaredite) record of MORONI INTERPRETATION POWER BY COMMANDMENT [F22-F26]

14 the (Jaredite) record PRESERVED GOD from WRITTEN of ISRAEL [F27-F30]

15 BROTHERofJARED the (Jaredite) PEOPLE PROMISE record to CHRIST-INSPIRED PLATES writings for PEOPLE ISRAEL WRITTEN heir MORMON [F31-F33]{1}

16 the (Jaredite) record from JUDAH GIFT PLATES BROTHERofJARED record KING MOSIAH CHRIST POWER BY COMMANDMENT MORMON TRIBE LANGUAGE GOD of the CHRIST of GOD MORMON record [F34-G6]

17 the (Jaredite) record INTERPRETATION BY COMMANDMENT JESUS CHRIST-INSPIRED PLATES writings for ISRAEL [G7-G12]

18 the record PEOPLE NEPHI ACCOUNT of the PEOPLE CHRIST TESTIMONY JUDAH PEOPLE [G13-G17]

19 the record PEOPLE NEPHI INTERPRETATION BY COMMANDMENT CHRIST LANGUAGE (Jaredite) record JESUS PEOPLE TRIBE TRIBE of ISRAEL [G18-G25]

20a PLATES BROTHERofJARED PEOPLE record PROPHECY SPIRIT the (Jaredite) PEOPLE from PROPHECY JUDAH [G26-G30]

20b from PROPHECY PRESERVED GOD MORMON BROTHERofJARED record KING MOSIAH of NEPHI of ISRAEL [G31-G38]

20c INTERPRETATION BY COMMANDMENT BROTHERofJARED to PEOPLE record the TRIBE record LANGUAGE GOD of the CHRIST [G39-G44]

20d INTERPRETATION the (Jaredite) record from SACRED PLATES writings MARVELOUS GIFT to PEOPLE COVENANT GOD BYWAYOF [G45-G49]

Which I believe translates into English as:
BRYANT'S TRANSLATION OF MORONI'S PORTION

7 The interpretation of the Jaredite sacred plates by Moroni. [E1-E-4]

8 The Christ-inspired plates from the Jaredite record is by the strongest commandment and power for the people of Israel. [E5-E9]

9 Mormon preserved this record from the Hebrew language translated by King Mosiah from the Jaredite language in the plates which testified of Christ to the Jaredite people. [E10-E18]

10a The book of Mormon was Christ-inspired, written as a marvelous gift by the power of God to His Covenant People, on plates in the language of the people of Israel, [E19-E25]

10b the interpretation of which was preserved through the spirit of prophecy for the Jews, abridged from the plates in the Nephite (Hebrew) language, [E26-E35]

10c testifying to the Jews that Jesus Christ is God, the Son of the Sovereign God by commandment for the tribes of Israel. [F1-F8]

11 The account of the Jaredite people is for all of Israel; moreover, it was translated and inspired of Christ by commandment in the language of Judah (Hebrew). [F9-F16]

12 The account of the Jaredite people from sacred plates is by power, a marvelous gift of God to His Covenant People. [F17-F21]

13 The Jaredite interpretation by Moroni is by power and commandment. [F22-F26]

14 The Jaredite record was preserved by God and written for Israel. [F27-F30]

15 The Brother of Jared account from the Jaredite record was for the people of Israel and written on Christ-inspired plates. [F31-F33]

16 The Brother of Jared's account from King Mosiah's translation in the Nephite language is a gift to the Jews by commandment to Mormon. [F34-G6]

17 The interpretation of the Jaredite record from the Christ-inspired plates writings is by the commandment of Jesus for Israel. [G7-G12]

18 The Nephite record account of this people of Christ is a testimony for the Jews. [G13-G17]

19 The interpretation from the Jaredite language (Christ language) is by commandment in the Nephite record for Jesus' people of the tribes of Israel. [G18-G25]

20a The Jaredites' prophetic plates are by the Spirit, prophecies for the people of Judah, [G26-G30]

20b from prophecies preserved by Mormon, from the Brother of Jared record by King Mosiah, and from Nephi of Israel; [G31-G38]

20c The interpretation, by commandment to include the Brother of Jared people record in the Hebrew language is Christ-inspired. [G39-G44]

20d The interpretation of the Jaredite record from sacred plates writings is a marvelous gift to God's Covenant People. [G45-G49]

CHAPTER FOUR: A SECOND EXAMPLE OF THE FIVE STEP AUTOMATIC TRANSLATION PROCESS

CHARACTERS F1 TO F8

In THIS chapter, we will show a single character string (F1 through F8) and how each step of the Automatic Translation Process contributes to the transliteration and through the translation (i.e., what I, as the author, believe is the most likely original meaning) in English. Each character string goes through the same FIND/REPLACE process throughout the CT. This means that the word-processing FIND/REPLACE function scans EVERY keyboard character's ASCII code, each time searching for a single kind of character, one character at a time, from start to finish. To get to the final transliteration, it requires 70 of these scan, FIND/REPLACE actions, through the first four steps.

Finally, the end-product is a transliteration. In the fifth step, I have refined the transliteration to take care of a few missing details, and then, rearranged the transliteration words into what I call a **translation**. The original document was not written in English, so the word arrangements follow different rules from how our spoken English is rendered. Thus, I attempt to take the transliteration words and rearrange them, so they are saying what I think is the intended message.

Each graphic has four sections which are outlined in the graphic, 'Sample Graphic Outline.'

SAMPLE GRAPHIC OUTLINE

We will take only character F1 to illustrate how each character is to be read.

The **first line** shows the sequence of characters as they were designed to be read, i.e., from right-to-left. We have selected F1 as our example.

The **second line** shows the same F1 character, but in reverse order (in LINE-sequence) so it will ultimately read from left-to-right. Each character, however, is broken down into its composite Nephite Roots, so F1 itself, reads from left-to-right. Note that F1 has SEVEN Roots.

The **third line** shows the Egyptian characters that are assumed to have been the SOURCE of each Nephite Root. Note the one-for-one relationship of each of the Nephite Root to its Egyptian source.

The **fourth line** shows the keyboard character that is associated with each of the Nephite Roots.

The **fifth line** starts exactly the same as the fourth line, but it is NOT a part of the graphic—it is the actual keyboard character in a word-processing document. [The difference is that the graphic will not change during the Word-processing process, but the keyboard characters will be changed as we go through the Five Step Word-processing procedure. Comparing steps One-to Two, Two-to-Three, etc. will lead to development of the transliteration by the end of Step Five.]

Thus, for character F1,
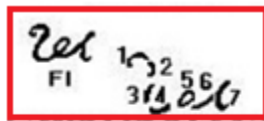
1 = ? = causedtobe
2 =) = tongue
3 = (= of
4 = J = Lord
5 = 9 = flesh
6 = J = Lord
7 = (= of

And the results of the FIRST STEP of F1 ONLY, would be **(in Egyptian meaning**):

Causedtobe tongue of Lord flesh Lord of

Step Two Changes
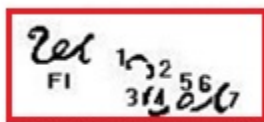
causedtobe tongue = WORD
Lord = GOD
flesh = CHRIST

And the results of the SECOND STEP of F1 ONLY, would be **(in Nephite meaning**):

WORD of GOD CHRIST GOD of

In F1 there would be no additional changes made in **Step Three**. (Many other areas WOULD be changed.)

But, in **Step Four**, names are identified and, for F1::   WORD of GOD = JESUS

And, our result at the end of Step Four would be: JESUS CHRIST
                                                                                          GOD of

The 'of' at the end of F1 is a peculiarity of the form of the Hebrew language as spoken by the writer (Moroni). The 'of' actually, applies to the F2-F4 characters which mean, 'Testimony to Jewish people'. There would be no effect on F1 by executing **Step Five**, so the meaning of F1-F4 is:

F1 = JESUS CHRIST GOD OF TESTIMONY TO THE JEWS.

The full meaning of the F1-F8 character string unfolds as the Five Step process is demonstrated in the following pages.

:

CHARACTER STRING F1 TO F8
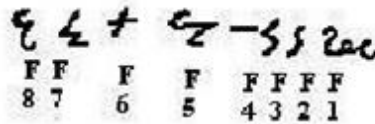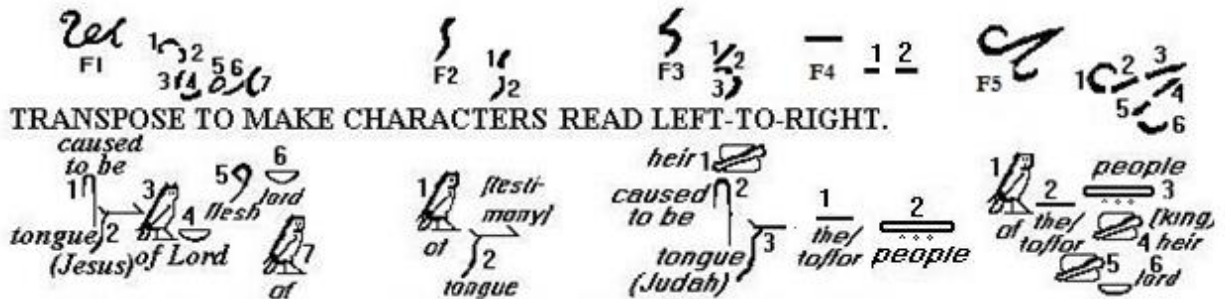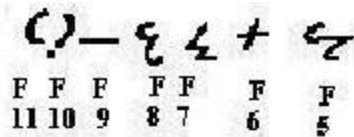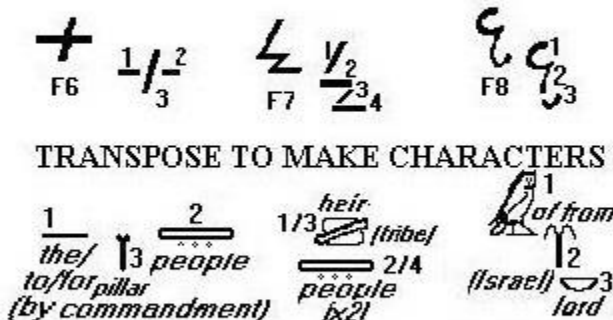
START—These are the keyboard characters which represent the Nephite Roots for this character string. Note that these characters are **identical to the last lines of the two graphics**, above.

?) (J 9 J ([F1] **( )** [F2] **/ ?)** [F3] **~⁴ -** [F4] **(~¹ - / / J** [F5] **~² -] [** [F 6] **/ - / -** [F7] **(! J** [F8]

      Each of these keyboard characters will be replaced by its Egyptian meaning in Step One.

End Step 1—These are the Egyptian meanings associated with their corresponding keyboard characters.

causedtobe tongue of Lord flesh Lord of   [F1]   of tongue   [F2] heir causedtobe tongue   [F3] the-to-for⁴ land   [F4] of the-to-for¹ land heir heir Lord   [F5]   the-to-for² land pillar [F 6] heir land heir land   [F7] of from Lord [F8]

End Step 2a—The Nephites modified many of the Egyptian meanings and this is the result of converting to Nephite meanings.

causedtobe SPOKEN of GOD CHRIST GOD of   [F1] of SPOKEN   [F2] heir causedtobe SPOKEN   [F3] the-to-for⁴ PEOPLE   [F4] of the-to-for¹ PEOPLE heir heir GOD   [F5]   the-to-for² PEOPLE GIFT [F 6] heir PEOPLE heir PEOPLE   [F7] of from GOD [F8]

End Step 2b—Nephite words could be combined to form new words. For example, 'causedtobe SPOKEN' of F1, means 'WORD' and 'of SPOKEN' at F2 means 'testimony.' Both Step 2a and Step 2b are run at the same time, so 'causedtobe SPOKEN' doesn't really show up as such—it appears to be simply, 'WORD.' But that combination is a good example of how the Nephite words can be made into still other words.

WORD of GOD CHRIST GOD of   [F1] TESTIMONY   [F2] heir WORD   [F3] the-to-for⁴ PEOPLE   [F4] of the-to-for¹ KING heir GOD   [F5] BY COMMANDMENT [F 6] TRIBE TRIBE   [F7] of from GOD [F8]

End Step 3—Nephite Roots were used to identify 10 persons from both the Bible and Book of Mormon. Example, 'from GOD' was the way they identified 'Israel' (at F8).

JESUS CHRIST GOD of   [F1] TESTIMONY   [F2] JUDAH   [F3] the-to-for⁴ PEOPLE   [F4] of the-to-for¹ KING heir GOD   [F5] BY COMMANDMENT [F 6] TRIBE TRIBE   [F7] of ISRAEL [F8]

End Step 4—The final <u>Transliteration (word-for-word translation)</u>

JESUS CHRIST GOD of   [F1] TESTIMONY   [F2] JUDAH   [F3] for⁴ PEOPLE   [F4] of the¹ KING heir GOD   [F5] BY COMMANDMENT [F 6] TRIBE TRIBE   [F7] of ISRAEL [F8]

End Step 5—The Bryant **Translation** of the word-for-word transliteration:

A testimony to the Jews that Jesus Christ is God, even the Son of the Sovereign God, by commandment for the tribes of Israel.

(I suggest that the reader should compare my translation with the Title Page of the Book of Mormon which says, "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God"—THAT is what Mormon and Moroni said the Book of Mormon is WRITTEN to do!)

CHAPTER FIVE: CHIASMS IN THE CARACTORS TRANSCRIPT

Introduction to Chiasmus

John Welch, a Mormon scholar is credited with finding and exploring the presence of Chiasmus within the Book of Mormon. In his article, "Parallelism and Chiasmus in Benjamin's Speech" Welch delves deeply into the chiasmic structures that run throughout the account of the righteous King Benjamin's speech to his subjects as he prepares to turn the kingdom over to his son, King Mosiah. Early in that article, Welch says,

> "A stunning array of literary structures appears in Benjamin's speech, purposefully and skillfully organized. Benjamin's use of chiasmus, all types of parallelisms, and many other forms of repeating patterns adds focus and emphasis to the main messages and the persuasive qualities of this text. The following discussions and textual figures attempt to identify, catalogue, and explore the main organizational and structural features of Benjamin's speech."[21]

Welch uses the technical term 'chiasmus' but I personally prefer the Anglicized form of 'chiasms.' There is no difference in meaning or concept, but from here on, I will call them chiasms.

Welch holds that chiasms are Hebraisms because they are so plentiful in the Hebrew scriptures, the Bible. I do not agree with that because Chiasms are nearly universal in good writing, regardless of the language. Pick up any well-written book and select a set of paragraphs that deal with a single subject or event. I hold that one who is skilled at recognizing chiasms will be able to identify multiple chiasms within that section. Yes, there are chiasms in the Hebrew language. But you can also find chiasms in other languages, as well—they are NOT at all unique to Hebrew..

I maintain that **chiasms are unplanned and effortless, but are a natural consequence, of mental organization of the written word. The greater the intelligence of the author, the more plentiful and complex, are the chiasms**. Thus, I reject the proposition that chiasms are evidence of a Hebrew source.

That does not mean that I reject the role of chiastic structures in the scriptures. In fact, I take **the presence of chiasms as being a strong indicator that the SOURCE of the scriptures IS divine!** After all, if the presence of chiasms is a product of intelligent writing, should not the ultimate intelligence (God) be exerting a strong influence on the scriptures that He inspires? Sacred chiasms lead to chiastic focuses that are spiritual and focus us on our journey with God. They are usually very complex, frequently, with branches leading to formation of smaller chiasms within larger chiasms. Sometimes there are multiple focuses in chiasms that have the same

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[21]   https://findingaid.lib.byu.edu/viewItem/MSS%203776/Series%201/Subseries%207/carton%2015/folder%2052/

beginning and ending. Sometimes a single set of parallel concepts from one chiasm are also a set in another chiasm. See Appendix A for more examples.

Thus, chiasms within the scriptures are more plentiful than in secular writings; scriptural chiasms overlap and branch in ways beyond the natural chiasms of typical secular written material. But scriptural chiasms are not only plentiful, they also contain **hidden messages** within the scriptures and it often takes a skilled eye and persistence to find them.

CHIASMUS--DEFINITION

> [T]he figure of speech in which two or more clauses are related to each other through a reversal of structures in order to make a larger point; that is, the clauses display inverted parallelism.   [Wikipedia]

Examples of chiasms may be found in almost any well-written book on most any subject. For example, chiasms are plentiful in Dr. Seuss's "Green Eggs and Ham." There, one of the MANY of Seuss's chiasms is:

> A   "I am Sam,"
> A' "Sam I am."

John F. Kennedy said:

"Ask not what **your country** can do for **you** —
ask what **you** can do for **your country**."

In chiastic form, that statement would be expressed as:
> A   Ask not what your country can do for you
> A' ask what you can do for your country.

Note that A and A' are parallel in meaning. Some chiasms, however also use opposites in the parallelisms.

Sacred Chiasms are found in the scriptures, especially the prophetic books of the Bible. In the following examples, note that the center of any chiasm is the theme or focus of the chiasm.

Matthew 19:30 RSV

> A "But many that are *first*
>   B   shall be *last*;
>   B'   and the *last*
> A' shall be *first*."

Isaiah 6:10

> A "Make the *heart* of this people fat,
>   B and make their *ears* heavy,

C and shut their *eyes*;
C' lest they see with their *eyes*,
B' and hear with their *ears*,
A' and understand with their *heart*, and convert [return], and be healed."

Genesis 9[22] of the Bible contains a chiasm in verses 15 through 17:

A   And God spake unto Noah, and to his sons with him, saying, And I, behold, **I will establish my covenant with you, which I made unto your father Enoch, concerning your seed after you.** [15]
    B And it shall come to pass, that every living creature that is with you, of the fowl, and of the cattle, and of the beast of the **earth** that is with you, [16]
        C which shall go out of the ark, shall not altogether perish; [16]
    B' neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the **earth**. [16]
A' And **I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity** [17]

There is a very special Psalm that is centered exactly half way through the typical Protestant Bible. Psalm 118 is sandwiched between the SHORTEST chapter in the Bible (Psalm 117 with only 2 verses), and Psalm 119 (176 verses) which is the LONGEST chapter in the Bible. There are 594 chapters from Genesis 1 through Psalm 117. There are 594 chapters from Psalm 119 through Revelation 22. Note that the double-focus of the following chiasm from Psalm 118 is in verses 8 and 9—at half way through the Bible!

    D **It is better to take refuge in the Lord than to put confidence in men.** [8]
    D' **It is better to take refuge in the Lord than to put confidence in princes.** [9]

The focus of these two verses is a beautiful summary to the purpose of the Bible itself! But this is only one of several chiasms in Psalm 118. Here is the entire chiasm cited above:

Psalms 118 (Revised Standard Version)

A **O give thanks to the Lord, for he is good; his steadfast love endures for ever!** [1]
 B Out of my distress I called on the Lord; **the Lord answered me** and set me free. [5]
   C The Lord is on my side to help me' I shall look in triumph on those who hate me. [7]
    D **It is better to take refuge in the Lord than to put confidence in men.** [8]
    D' **It is better to take refuge in the Lord than to put confidence in princes.** [9]
   C' All the nations surrounded me; in the name of the Lord I cut them off! [10]
 B' I was pushing hard, so that I was falling, but **the Lord helped me**. [13]
A' **O give thanks to the Lord, for he is good; his steadfast love endures for ever!** [29]

Sometimes chiasms may spread across a large expanse of scripture. Here is a sample of a broad chiasm across many books in the Bible. Note that it includes the same focus (K, K') from Psalm 118 (at D, D'), cited just above.

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[22] This quotation is from the 'Inspired Version' of the Bible which has added information regarding the flood than those Bible versions that are based on the Jewish Masoretic texts (The standard Old Testament).

A   Samuel answered, Speak; for thy servant heareth. [1 Sam 3:10]
  B   I called upon the Lord, and cried to **my God**: [2 Sam 22:7]
    C   king Solomon exceeded all the kings of the earth for riches and for **wisdom**.
          [1 Ki 10:23]
      D   the **children of Israel** had sinned against the Lord their God- [2 Ki 17:7]
        E   the Lord carried away Judah and **Jerusalem** by the hand of Nebuchadnezzar.
                [1 Chr 6:15]
          F   Then Manasseh **knew** that the Lord he was God. [2 Chr 33:13]
            G   The prophets prophesied unto the Jews …. in the **name** of the **God** of Israel
                  [Ezra 5:1]
              H   thou hast redeemed by thy great power, and by thy **strong** hand. [Neh 1:10]
                I   The Jews had **light** [Est 8:16]
                  J   no **thought** can be withholden from thee. [Job 42:2]
                    K   **It is better to trust in the Lord than to put confidence in** man. [Ps 118:8]
                    K'   **It is better to trust in the Lord than to put confidence in** princes. [Ps 118:9]
                  J'   The **thought** of foolishness is sin [Prov24:9]
                I'   Truly the **light** is sweet, [Eccl 11:7]
              H'   Set me as a seal upon thine heart, …. for love is **strong** as death; [Song 8:6]
            G'   and his **name** shall be called Wonderful, Counseller, The mighty **God**, the everlasting
                  Father, The Prince of Peace. [Isa 9:6]
          F'   Before I formed thee in the belly I **knew** thee; [Jer 1:5]
        E'   **Jerusalem** hath grievously sinned; therefore she is removed [Lam 1:8]
      D'   I send thee to the **children of** Israel, to a rebellious nation that hath rebelled against me:
            [Ezek 2:3]
    C'   he giveth **wisdom** unto the wise, and knowledge to them that know understanding: [Dan 2:21]
  B'   Thou art my people; and they shall say, Thou art **my God**. [Hosea 2:23]
A'   I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy [Joel 2:28]

We will not dwell on other Biblical chiasms, but they are very prevalent in the scriptures. The Restoration movement[23] has multiple scriptures, many of which contain multiple chiasms.

We are indebted to John W. Welch for recognizing the presence of chiasms within the Book of Mormon. As Welch said: "[T]he Book of Mormon itself, …. contains chiasms of all sorts and sizes. Some are long, some are short; some are poetical, some are practical; some are simple, some are elaborate."[24]

Here is one of Welch's chiasms which he teased out of that sacred text:

Mosiah 3:18–19:[25]

"… but men drink damnation to their own souls except:

A   they humble themselves,

 B and become as little children,

  C and believe that salvation … is … in and through the atoning blood of Christ,
the Lord Omnipotent

   D For the natural man

    E is an enemy to God,

     F and has been from the fall of Adam,

     F' and will be forever and ever

    E' unless he yields to the enticings of the *Holy Spirit,*

   D' and putteth off the natural man

  C' and becometh a saint through the *atonement* of *Christ* the Lord,

 B' and becometh as a child, submissive, meek, humble

A' full of love."

The Community of Christ believes in continuing revelation, that is, that God still is speaking to a prophet who can convey God's messages to man. Over the years, the church has saved these documents and published them in a book called the 'Doctrine and Covenants' (D&C) which has a body of 185 messages received through a succession of 8 prophets since the foundation of the church in 1830.

There are many chiasms within the D&C. Two examples are given below from recent revelations.

D&C Section 162 (2002)

Theme: Do not allow the forces of division to divert you (H H')

A   Listen, O people of the Restoration--you who would **become a prophetic people**, embodying in your life together the ministries of the Temple. [1a]

 B **Do not yearn** for times that are past,. [2b]

  C As a prophetic people you are called [2c]

   D discern the divine will for your own time and in the places where you serve. You live in a world with new challenges, and that world will require new forms of ministry. [2c]

    E Listen carefully to the many testimonies of those around the world who have been led into the fellowship of the Community of Christ. The richness of cultures, the poetry of language, and the breadth of human experience permit the gospel to be seen with new eyes and grasped, with freshness of spirit. [4a]

     F **Do not be defined by the things that separate you but by the things that unite you** in Jesus Christ. [5a]

      G Over and over again you have been counseled to be reconciled, to seek the unity that is imperative to the building of the kingdom.   [6b]

---

[25] Welch is citing Mosiah 3:18-19 from the LDS version of the Book of Mormon. The Community of Christ equivalence is Mosiah 1:117-120

H Again the Spirit counsels the church to **not allow the forces of division to divert you from your witness**. [6b]

H' **Listen together to one another, without judgment or predisposition**
Reason together in love, and the Spirit of truth will prevail. [6c]

G' From the earliest days you have been given a sacred principle that
declares the inestimable worth of all persons. Do not forget. [6a]

F' The One who created all humankind grieves at the shameful divisions
within the human family. A prophetic people must **work tirelessly to
tear down walls of separation and to build bridges of understanding**. [6b]

E' You hold precious lives in your hands. Be gentle and gracious with one
another. A community is no stronger than the weakest within it. [6c]

D' The call to respond is urgent. Look to the needs of your own congregations,
but look also beyond your walls to the far-flung places where the church
must go. …. In that way the gospel may be sent to other souls also yearning
for a spiritual resting place. [7d]

C' You are a good and faithful people, but sometimes you fail to see the power that
is resident in your own story and fellowship. [8a]

B' **Do not be unduly concerned** with numbers.….Where two or three such disciples
form community, there will the Spirit be. [8b]

A' Continue your journey, O people of the Restoration. Go forth with confidence and **live prophetically**.
[8c]

**[I think it is worthy of note that I found 24 chiasms within Section 162. I would not suggest
that is all chiasms that are actually in there. I simply became tired of the search, for
whenever I looked for a chiasm, I found another one! I also found multiple chiasms within
Section 165, one of which follows: BBB]**

D&C, Section 165 (2013)

Theme: Oneness and Equality in Christ through the Sacrament (G)

A   **Community of Christ**, [1a]

  B   a **divine vision** is set before you. [1a]

   C   **Lovingly invite others** to experience the good news of new life. [1c]

    D   Continue to align your priorities with local and worldwide church
efforts to move the initiatives forward. [2c]

     E   Discover the deep joy and life's meaning by promoting **divine purposes**
on earth. [3b]

      F   More fully accept and **embody your oneness and equality in Christ
through sacramental covenants** who dwells in oneness with God. [4a]

       G   **Oneness and equality in Christ are realized through the waters of
baptism, confirmed by the Holy Spirit, and sustained through
the sacrament of communion.** [4b]

      F'   it is not right to **express oneness and equality in Christ through
sacramental covenants** and then deny that equality by attitude,
word, or action. [4c]

     E'   Be passionately concerned about how God is revealing **divine nature**
through sacred communities of love, oneness and equality that embody
Gods revelation in Jesus Christ. [5a]

    D' The presiding evangelist will **provide instructions for implementation** at the

            appropriate time. [6d]
   C'   do not just speak and sing of Zion. **Live, love, and share** as Zion. [7a]
   B'   Lovingly and patiently bear the weight of criticism from those who hesitate to
            respond to **divine vision** of human worth and equality in Christ. [7b]
A'   remember the way of suffering love that leads to the cross also leads to resurrection
and everlasting life in **Christ's eternal community** of oneness and peace. [7c]

Before we leave the subject of Chiasms, I would like to emphasize another peculiar characteristic of chiasms --due to their parallel structures, they essentially read the same backwards as they do forwards! This is especially significant when the chiasms are shown in the form of sentences where an entire message is conveyed in each line and where each subsequent line adds to the message of the previous line(s) and, finally ends with the theme at the focus. The last chiasm shown above has this characteristic. Each line is essentially a sentence and the entire chiasm behaves as if it were a paragraph with the theme at the focus.

I suggest you read each line in sequence (lines A through G) and listen to the message the chiasm is teaching us. While that chiasm is sampling portions of the entire section (there are seven **different** paragraphs represented in Section 162), that chiasm reads as if it were a coherent paragraph in, and of, itself! Now, read that chiasm backwards (lines A' through G). Is it not conveying the SAME MESSAGE? I find that mind-boggling and am awed at the intelligence of the infinite Mind that generated those hidden messages within the basic message.

From the foregoing, it should not be surprising to find chiasms within the Caractors Transcript. There are, in fact, MANY chiasms in those peculiar characters. Shortly, I will show two chiasms along with their translations as I understand them at this time. To demonstrate that these are not isolated cases, I have included Appendix A which will show several pages that include one or more sets of multiple chiasms in the CT, sometimes on a single page. The complexity of the chiastic structures in the CT is staggering, and simply cannot be limited to a single page or graphic. I will not attempt to give the translations for all the depicted chiastic structures in Appendix A, and will leave that effort to those readers who choose to compare the translations on pages 46 and 48 with the depicted chiastic structures shown in Appendix A. All the necessary information needed to make those translations are shown in Chapter SIX in this book.

Appendix B shows other CT chiasms but not in the standard A/A' format. These are shown through shaded copies of the CT Code Sheet (page 18) with significant parallelism areas standing out and identified by some alphabetic designator. Some are shown in upper-case letters (A/A', B/B', C/C', etc.) and some are shown in lower-case letters (such as h/h', i/i', j/j'). This differentiation is helpful in separating the different chiasms when more than one chiasm is shown on a single page.

While these other chiasms are usually visibly similar in this format, there are sometimes ways of saying a similar thing without using identifiably different characters and thus have chiasms that are not obvious from just the shapes of the characters.

In the interest of saving space, Appendix A makes no attempt to fully translate the meanings and gives only the TRANSLITERATIONs of different focuses. The information required to produce the transliterations is included in Chapter Six and in the transliterations of both Mormon's and

Moroni's portions works on pages 45 and 47, respectively. If the reader desires to check the transliterations of the chiasm focuses, he/she may refer to those basic documents. Every effort has been made to make transliterations consistent from one point in this book to all other points covering a given character, but I am certain I have overlooked something—probably many things. The translations, however, are mine and the careful reader will find some translation inconsistencies, but the transliterations should all be the same for they have all gone through the same Automatic Translation Process which (I hope) has had all the bugs resolved. I will discuss the translation inconsistencies in the final chapter of this book.

EXAMPLES OF THE FIVE STEP AUTOMATIC TRANSLATION PROCESS IN THE CT—
TWO CHIASMS

CHIASM 1:   **SACRED PLATES WRITINGS**

IN CHIASTIC STRUCTURE
THE TRANSLITERATION

 [A.5]   **A**

A   SACRED PLATES writings

 [B11-B14]   **B**

B   ACCOUNT   SACRED PLATES writings [B11]   PRESERVED GOD for⁴ PEOPLE [B12] of ISRAEL [B13] MARVELOUS GIFT the¹ PEOPLE GOD [B14]

 [C6-C9]   **C**

C   JESUS [C6] BY COMMANDMENT BY COMMANDMENT [C7] of [C8] REVELATION [C9]

 [C18-C19]   **D**

D   ISRAEL LANGUAGE (Hebrew Language) [C18]   PRESERVED CHRIST LANGUAGE (Jaredite) record record record [C19]

 [C20-C23]   **E**

E   SPIRIT [C20]   the¹ PEOPLE from [C21] ETHER PROPHECY [C22] LAMAN [C23]

 [D8-D11]   **F**

F   ACCOUNT   SACRED PLATES writings [D8]   from JESUS [D9] MARVELOUS GIFT to² PEOPLE COVENANT GOD [D10] of MORMON [D11]

 [D13-D16]   **E'**

E'   SPIRIT [D13] the¹ PEOPLE from [D14] ETHER WORD [D15] LAMAN [D16]

 [E12-E13]   **D'**

D'   JUDAH LANGUAGE (Hebrew Language)   [E12] PRESERVED[E13]

 [F1-F5]   **C'**

C'   **JESUS CHRIST GOD of [F1] TESTIMONY [F2] JUDAH [F3] for⁴ PEOPLE [F4] of the¹ KING heir GOD   [F5]**

 [F18-F20]   **B'**

B'   ACCOUNT   SACRED PLATES writings [F18] POWER [F19] MARVELOUS GIFT to² PEOPLE COVENANT GOD [F20]

 [G47]   **A'**

A'   from SACRED PLATES writings [G47]
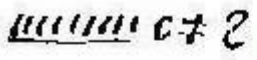
SACRED PLATES WRITINGS
IN CHIASTIC STRUCTURE
THE TRANSLATION

[A5]   **A**
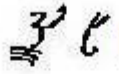
A   sacred plates writings   [A5]

[B11-B14] **B**
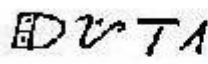
B   an account from sacred plates writings preserved by God for his Covenant People of Israel, a marvelous gift to all people from God.   [B11-B14]

[C6-C9] **C**

C   Jesus by the strongest commandment a revelation [C6-C9]

[C18-C19] **D**

D   The Jaredite language account is preserved and included as three records in the Hebrew language   [C18-C19]

[C20-C23] **E**
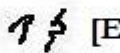
E   from the Spirit, the people from the book of Ether's prophecy and the Lamanites.   [C20-C23]

[D8-D11] **F**

F   The account from sacred plates writings is from Jesus and is a marvelous gift from God from Mormon.   [D11-D11]

[D13-D16] **E'**

E'   from the Spirit, the people from the book of Ether's Word and the Lamanites.   [D13-D16]

[E12-E13] **D'**

D'   preserved in the language of Judah (Hebrew Language)   [E12-E13]

[F1-F5] **C'**

C'   a testimony to the Jewish people that Jesus Christ is God, even the son of the Sovereign (Eternal) God [F1-F5]

[F18-F20] **B'**

B'   an account from sacred plates writings by power as a marvelous gift to the Covenant People from God   [F18-F20]

[G47]   **A'**

A'   from sacred plates writings   [G47]

The first line (A) of Chiasm 2 has three possible ways of being read (A1, A2, A3). All three were subjected to the Automatic Translation process to see if one translation was significantly different from the others.

CHIASM 2: A TESTIMONY OF JESUS
IN CHIASTIC STRUCTURE
THE TRANSLITERATION

A₁ **CHRIST-DIRECTED** the (Jaredite)3 record   **[A23] TRIBE PROMISE ISRAEL** the (Jaredite)3 **GIFT** **[A24] CHRIST-DIRECTED PLATES** writings for4 **ISRAEL PROPHECY** **[A25]**

A₂ **CHRIST-DIRECTED** the (Jaredite)3 record   **[A23]** from the1 **TRIBE PROMISE ISRAEL** **[A24] CHRIST-DIRECTED PLATES** writings for4 **ISRAEL PROPHECY** **[A25]**

A₃ **CHRIST-DIRECTED** the (Jaredite)3 record   **[A23] BY COMMANDMENT [A24b] TRIBE PROMISE ISRAEL** **[A24a] CHRIST-DIRECTED PLATES** writings for4 **ISRAEL PROPHECY** **[A25]***

 B   **ACCOUNT SACRED PLATES** writings **[B11] PRESERVED GOD** for4 **PEOPLE** **[B12]** of **ISRAEL** **[B13] MARVELOUS GIFT** to2 **PEOPLE GOD** **[B14]**

  C   **JESUS GOD TESTIMONY PLATES** **[C15] TRIBE** record **LANGUAGE GOD** **[C16]**

  D   **SPIRIT** **[C20]** the1 **PEOPLE** from **[C21] ETHER PROPHECY** **[C22] LAMAN** **[C23]**

   E   **CHRIST WRITTEN** **[D5] CHRIST-INSPIRED** for4 **PEOPLE PROMISE PRESERVED** **[D6] MORMON** **[D7] ACCOUNT SACRED PLATES** writings **[D8]** from **JESUS** **[D9]**

  D'   **SPIRIT** **[D13]** the1 **PEOPLE** from **[D14] ETHER WORD** **[D15] LAMAN** **[D16]**

  C'   **JESUS CHRIST GOD** of **[F1] TESTIMONY** **[F2] JUDAH** **[F3]** to2 **PEOPLE** **[F4]** of the1 **KING** heir **GOD** **[F5]**

  B'   the (Jaredite)3 record **[F17] ACCOUNT SACRED PLATES** writings **[F18] POWER** **[F19] MARVELOUS GIFT** to2 **PEOPLE COVENANT GOD** **[F20]**

A'   the (Jaredite)3 record   **[G7] INTERPRETATION** **[G8] BY COMMANDMENT [G9] JESUS** **[G10] CHRIST-INSPIRED** **[G12] PLATES** writings for4 **ISRAEL** **[G11]**

* NOTE FROM THE TRANSLATOR: I believe A3 is most likely THE correct interpretation. Note the three chiastic matches between A3 and A;'—'the record' (A23 and G7); 'by commandment' (A24b and G9); 'Christ-directed/inspired plates writings for Israel; (A25 and G11/12). In the A1 and A2 options, the 'by commandment' match does not appear. This match was not noted until A3 was inserted as a test to see how it translated.

A3 was selected as the best translation in the following Transliteration so A1 and A2 are not shown here.

A TESTIMONY OF JESUS
IN CHIASTIC STRUCTURE
SELECTING A3 FOR INTENDED MEANING OF A23-A25

TRANSLITERATION USING A3

A3 CHRIST-DIRECTED the (Jaredite)[3] record [A23] BY COMMANDMENT [A24b] TRIBE PROMISE ISRAEL [A24a] CHRIST-DIRECTED PLATES writings for[4] ISRAEL PROPHECY [A25]]*

B ACCOUNT SACRED PLATES writings [B11] PRESERVED GOD for[4] PEOPLE [B12] of ISRAEL [B13] MARVELOUS GIFT to[2] PEOPLE GOD [B14]

C JESUS GOD TESTIMONY PLATES [C15] TRIBE record LANGUAGE GOD [C16]

D SPIRIT [C20] the[1] PEOPLE from [C21] ETHER PROPHECY [C22] LAMAN [C23]

E CHRIST WRITTEN [D5] CHRIST-INSPIRED for[4] PEOPLE PROMISE PRESERVED [D6] MORMON [D7] ACCOUNT SACRED PLATES writings [D8] from JESUS [D9]

D' SPIRIT [D13] the[1] PEOPLE from [D14] ETHER WORD [D15] LAMAN [D16]

C' JESUS CHRIST GOD of [F1] TESTIMONY [F2] JUDAH [F3] to[2] PEOPLE [F4] of the[1] KING heir GOD [F5]

B' the (Jaredite)[3] record [F17] ACCOUNT SACRED PLATES writings [F18] POWER [F19] MARVELOUS GIFT to[2] PEOPLE COVENANT GOD [F20]

A' the (Jaredite)[3] record [G7] INTERPRETATION [G8] BY COMMANDMENT [G9] JESUS [G10] CHRIST-INSPIRED [G12] PLATES writings for[4] ISRAEL [G11]

* NOTE FROM THE TRANSLATOR: I believe A3 is most likely THE correct interpretation. Note the <u>three</u> chiastic matches between A3 and A;' 'the record' (A23 and G7); 'by commandment' (A24b and G9); 'Christ-directed/inspired plates writings for Israel; (A25 and G11/12). In the A1 and A2 options, the 'by commandment' match does not appear. This match did not appear until A3 was inserted as a test.

A TESTIMONY OF JESUS
IN CHIASTIC STRUCTURE
THE TRANSLATION

A₃ Christ-directed the (Jaredite)³ account be included in the plates writings of Israel as prophetic Christ-directed plates writings for the people of Israel. [A23-A25]**

B This account from sacred plates writings was preserved by God for the people of Israel as a marvelous gift from God for all people.   [B11-B14]

C The Jesus-is-God testimony plates were in the language of God (Jaredite). [C15-C16]

D from the Spirit, the people from the book of Ether's prophecy and the Lamanites. [C20-C23]

E Christ written and Christ-inspired for the people of promise, preserved by Mormon from an account in sacred plates writings from Jesus. [D5-D9]

D' from the Spirit, the people from the book of Ether and the Lamanites. [D13-D16]

C' a testimony to the Jews that Jesus Christ is God, even the son of the Sovereign (Eternal) God. [F1-F5]

B' the Jaredite record is an account from sacred plates writings by power and is a marvelous gift to God's Covenant People. [F17-F20]

A' the interpretation of the Jaredite record is by commandment of Jesus as Christ-inspired plates writings for Israel. [G7-G11]

* **NOTE FROM THE TRANSLATOR:** This translation assumes that A3 is most likely THE correct interpretation, but it also assumes that the original copyist incorrectly copied two distinct characters (A24a and A24b) as a single character, A24. This graphic shows A24 as being two separate characters.

CT CHIASM #4

A   A   account abridged

B   B   of Mormon

C   C   gift of God to people promise

D   D   Christ caused-to-be the record

E   E   from sacred plates writings

F   F   of Christ plates writings for Israel

G   G   Laman and Nephi

H   H   Spirit

I   I   revelation

J   J   from Christ language people records abridged

I'   I'   revelation

H'   H'   Spirit

G'   G'   Laman and Nephi

F'   F'   Christ caused-to-be the plates for Israel

E'   E'   account sacred plates writings

D'   D'   from Jesus

C'   C'   gift of God to people promise

B'   B'   of Mormon *

A'   A'   account of people Israel abridged

* Omission of the dot in D11 (as compared with A4) is taken to be a copying error. Without the dot D11 would read 'of word' which does not fit the context of the message at this point.

CHAPTER SIX: THE AUTOMATIC TRANSLATION PROCESS

How the characters are converted into a meaningful message.

By Blair B. Bryant, Translator

August 28, 2017

There IS a message in the Caractors (Anthon) Transcript! The ancient message has been deciphered and it is a marvelous gift to all of mankind! It is a reproducible message— ANYONE can get the same message if they follow the first four of the Five Step translation process shown herein! This is a demonstration of how a few, objective rules can take the 20 basic characters and render them into an unmistakable and reproducible testimony that **Jesus is our God, the Christ, the Son of the Eternal God.** It is He that inspired the Book of Mormon. It is He that directed the inclusion of the Jaredite Record into the Nephite Record! It says all of that and, MUCH, MUCH MORE!

There are only 20 basic characters, each of which is called a Nephite Root.

The
T e x t
is   from
just 20 Roots,
each of which,
is a single word or concept,
and written   in the Hebrew Language,
using an abbreviated Egyptian hieroglyphic script.
We know what the 'reformed Egyptian' characters mean!
Those 20 Nephite Roots may be combined to make new words.
Those new words can be combined to make new words & entire phrases.
But, you don't need to know how to read EITHER Hebrew or Egyptian!
This demonstration gives the simple directions for interpreting the message,
showing the actual word processing find/replace exchanges that yield the message.
Yet, you can read it in English!
Follow the simple rules and reproduce the message for yourself!
Here are the 20 Roots:

tongue,
sieve, to Clasp,
record, of, caused-to-be,
sand, Lord, papyrus, writings,
land, the-to-for, flesh, from,
pillar, whip, heir,
with, door,
ear.

> Starting with the 'tongue' we get SPEAKING, and ending with 'ear' we get LISTENING.
> And there are all sorts of things in between.
> It is time to LISTEN to this newly-found WORD of God.
> For it is a MESSAGE FROM JESUS!
> FOR ME! FOR YOU!

If you want to learn what the message is for yourself, this chapter is for you. To this point you have needed to take my word for the Automatic Translation. If you are still skeptical and want to test it out for yourself, here is that information you need to manually duplicate the Automatic Translation Process of interpreting the CT.

These are the steps needed to convert the Keyboard character codes into the TRANSLITERATION of the Caractors Transcript. There are 70 word-processing FIND/REPLACE functions that must be made precisely to produce the same effect as the AUTOMATIC PROCESSING PROGRAM that yields the complete transliteration. For most replacements, order is unimportant, but for a few, it is imperative to do them in a very specific sequence. Therefore, it is recommended that you do all Five Steps in the sequences shown. It is imperative to include the spaces (indicated by a _{sp}) to allow later steps to recognize needed changes. Omiting any _{sp} (or adding others not shown) WILL throw off the results throughout the transliteration.

The Automatic Transliteration Process consists of FIVE STEPS.

The FIRST STEP: <u>Replacing Nephite Root Codes with Egyptian Meanings.</u> The Nephite glyphs were abbreviations of ancient Egyptian hieroglyphics. Most of those hieroglyphics were pictures of objects familiar to the Egyptian reader, and it is the MEANINGS of those Egyptian objects that formed the Nephite Root meanings. When we have completed STEP ONE, we will have changed those Nephite Root Codes to their original Egyptian meanings. [One purpose of this exercise is to demonstrate the connection between the Nephite code and its connection with the original Egyptian writing system. At the end of the translation process, all unchanged Egyptian meanings will be rendered in lower-case letters. During subsequent steps, meanings in UPPER-CASE letters will be the Nephite modifications of the Egyptian meanings.]

The SECOND STEP: <u>Replacing the Egyptian meanings with the more restrictive Nephite meanings</u>. The Egyptian method of writing was primarily alphabetical, but the Egyptian scribes routinely used non-alphabetic glyphs whose purpose was to tell the Egyptian reader the KIND or TYPE of word that he was spelling. For example, with the 'tongue' character, the Egyptian scribes were telling the reader that the word they were spelling alphabetically was related to the things done by the tongue. The Nephites used a more restrictive concept of the 'tongue' glyph—for the Nephites, the tongue referred specifically to the kind of things that were SPOKEN. The Nephites use of the 'tongue' glyph, therefore, did NOT include tasting or licking, as did the Egyptians. Thus, the Nephite Root for the 'tongue' is changed to 'SPOKEN' in STEP TWO.   The Nephites used seven of the 20 Roots in the same way that the Egyptians did. Thus, those seven Nephite Roots remain unchanged. <u>The other 13 Roots were modified by the Nephites and those are the only ones that are changed in the Automatic Translation process and they are shown in ALL CAPITAL LETTERS.</u>

The THIRD STEP: <u>The 20 Nephite Roots can be combined into MORE new Nephite words and entire phrases.</u> Those new words may also be combined to produce other new words and phrases. These combinations are faithfully produced in the Automatic Translation process.

The FOUTH STEP: <u>Combining Nephite Roots to make NAMES</u>. There are TEN named persons in the CT. The person who knows his/her Bible will recognize the names of Israel, Judah, and Jesus.

Those Biblical people were known to the Nephites from the Jewish scriptures (the Nephite's form were engraved on the **Brass Plates**) and there were another seven men who were unique to the Book of Mormon—Nephi, Laman, King Mosiah, Mormon and Moroni were Nephites but the Brother of Jared and Ether were Jaredites, another people that God led to the American continents as recorded following the Nephite record in the Book of Mormon (the highly abridged history of the Jaredites is found in the book of Ether, near the back of the Book of Mormon).   Each person had a glyph that represented him and of those 10 named persons, SEVEN had the word 'WORD' as a part of his name. In the CT, 'Word' was always used to indicate the scriptures, so each of those seven persons was somehow related to the scriptures. For example, Judah's name was 'heir word'—note that the Jews (descendants of Judah) are sometimes known as the 'people of the word.'[26] Mormon's name meant 'word promise'—God had promised Mormon's ancestors that their scriptures would be preserved.[27] And Nephi's name was 'word word' because he produced two sets of records of his people.[28] Interestingly, 'word' is found in Moroni's name, for it derives from 'word promise heir' which literally means 'Mormon's heir'—quite appropriate, since Moroni WAS Mormon's son. These changes to names are all made in the Fourth Step. The Fourth step is the last to really be automatic and at this point ALL the words have the English meanings associated with them. Thus, at this point we have a word-for-word exchange into English meanings. BUT, this is not an English translation because the words are not written in the sequence as we speak in English.

The FIFTH STEP: There also remain two sections which have yet to be effectively determined in their English meanings. Each instance of 'the-to-for' has been tagged with a number that represents which one of those meanings is most likely the intended meaning of the original author. Thus, 'the-to-for1' means just 'the'; 'the-to-for2' means 'to'; 'the-to-for3' means 'the' but is always referring to the Jaredite record so I render it 'the (Jaredite)'; and 'the-to-for4' means 'for'. In addition, the original Egyptian 'tongue' was changed to 'SPOKEN' and there remain a few 'SPOKEN's which have not been automatically translated but which mean EITHER 'ACCOUNT' or 'LANGUAGE.' Thus, the Fifth Step takes care of these changes. Identifying the probable meanings of yet-uninterpreted instances of SPOKEN, AND which of the-to-for meanings was intended in each case of use.

The Automatic Translation process makes these changes, but it should be noted that THESE ARE THE TRANSLATOR'S INTERPRETATION AND MAY NOT BE CORRECT in some cases. But, at this point, the Fifth Step produces a transliteration as it is presently understood by the translator. I find the producing of the final translation as one of the most difficult steps in the entire process. I am not a linguist and do not recognize many aspects of different language patterns. I do know a few things about languages which may seem obvious to many others, but is hard for me to mentally manipulate them. For example, In German and English, adjectives precede the nouns they modify. In Romance languages (e.g., Italian, French, Spanish) the adjectives FOLLOW the nouns. Thus, in English and German we would say 'beautiful woman' while in Italian (and in Hebrew and ancient Egyptian) it would be in the word-order of 'woman beautiful.' I no longer have difficulty with that kind of difference between the transliteration and the final translation. But there are many aspects of languages that I am sure I do not recognize because I do not know about them and thus, I feel unprepared to unambiguously say that my translation is totally in line with what the original

[26] http://www.weeklystandard.com/people-of-the-word/article/802154
[27] Book of Mormon, Enos 1:1-28 (CofChrist; 1-18, LDS)
[28] 1 Nephi 2:93-101 (CofChrist; 9:2-6, LDS)

authors were meaning. Linguistic specialists (even if they are skeptical) would be very helpful in improving the translation by providing their criticisms as to the consistent patterns that I am confident (but cannot recognize), must lie in the language structure used by the Nephites.

At this point I will get to the methodology of the development of the final transliteral interpretation. All 70 of the changes are word-processing 'FIND/REPLACE' steps which use a 'FIND/REPLACE ALL' function to produce the final transliteration.

WORD PROCESSING EXCHANGES—STEP ONE: Replacing 20 Root Codes with Egyptian Meanings. See the Bibliography (see page 29) for suggested Egyptian hieroglyphics meanings.(The use of '~~sp~~' indicates a blank space between words. These blank spaces are necessary in word processing because the Automatic Translation process will recognize the needed changes IF AND ONLY IF those spaces are always inserted where they are indicated. It equally important to NOT add spaces unless they are called for—doing so will change the spacing between words and may give unintended changes.)

STEP ONE: Replacing Root Codes with Egyptian Meanings.

Root #	Root Code	CHANGED TO	Egyptian Meaning	Comments
R1	**)**	➔	**tongue**	The Egyptians used this character to convey the tongue itself, and all things done by the tongue
R2	**#**	➔	**sieve**	To sift or to sort
R3	**&**	➔	**toClasp**	To grasp of hold tightly
R4	**_**	➔	**record**	A record or book
R5	**(**	➔	**of**	A preposition
R6	**?**	➔	**causedtobe**	Applied to beginning of a word or phrase to indicate the Causative
R7	**sp·**	➔	**spsand**	A grain of sand (or seed)
R8	**J**	➔	**Lord**	Meant 'all,' 'everything,' or a person of authority, e.g., king or nobleman, a god
R9	**|**	➔	**papyrus**	A papyrus scroll or book
R10	**o<**	➔	**writing**	Represented the knot tying a rolled papyrus for storage
R11	**-**	➔	**land**	A land or people, often foreign
R12	**~**	➔	**the-to-for**	Which intended meaning depends on the context of the message.
R13	**9**	➔	**flesh**	Represented the hind leg of a sacrificed animal
R14	**!**	➔	**from**	A preposition
R15	**][**	➔	**pillar**	A pillar or column supporting the Heavens in Egyptian theology
R16	**^**	➔	**whip**	Usually shown held by the god or person of authority
R17	**/**	➔	**heir**	Represented flesh and bone and indicated a son, heir or descendants
R18	*****	➔	**with**	A preposition
R19	**[]**	➔	**door**	An entrance
R20	**@**	➔	**ear**	The ear itself, and things relating to the ear, such as listening or obeying

WORD PROCESSING EXCHANGES—STEP TWO: Replacing Egyptian Meanings with Modified Nephite Meanings. (The Nephites restricted the original Egyptian meanings to a specific use. For example, with **tongue**, the Egyptians used the tongue glyph to represent such things as licking and tasting while the Nephites used it to represent only those things which were related to SPEAKING. Words shown in lower-case are the Egyptian meanings and those in UPPER-CASE letters are the more restricted Nephite use of the Egyptian character.

(The use of '$_{sp}$' indicates a blank space between words. These blank spaces are necessary in word processing because the Automatic Translation process will recognize the needed changes IF AND ONLY IF those spaces are always inserted where they are indicated.)

STEP TWO: Replacing Egyptian Meanings with Modified Nephite Meanings.

	Egyptian Meaning	CHANGED TO	Modified Nephite Meaning	Comments
N1	tongue$_{sp}$	➜	SPOKEN$_{sp}$	All things relating to speaking.
N2	sieve$_{sp}$	➜	ABRIDGED$_{sp}$	The process of sifting through an account and shortening/abridging it.
N3	papyrus$_{sp}$	➜	PLATES$_{sp}$	The writing medium--Egyptians wrote records on Papyrus, while the Nephites wrote on metal plates.
N4	toClasp$_{sp}$	➜	PRESERVED$_{sp}$	Nephites took the tight-fist character to indicate protection or preservation.
N5	sand$_{sp}$	➜	PROMISE$_{sp}$	The Nephites used the grain of sand to represent the promise that God gave to Abraham: 'Your seed shall be as the sand of the sea.'
N6	pillar$_{sp}$	➜	GIFT$_{sp}$	Presumably, the connection is that the Egyptians believed that the pillars that supported the heavenly abode of the gods was a gift that kept heaven from falling to the ground—(WEAK)
N7	whip$_{sp}$	➜	SPIRIT$_{sp}$	The whip or flail represented authority to punish. The Nephites used the whip to represent the Supreme authority of the Holy Spirit.
N8	flesh$_{sp}$	➜	CHRIST$_{sp}$	Jesus was God in the flesh. John 1:14 says 'the Word was made flesh and dwelt among us'— referring to Christ, the anointed one.
N9	with$_{sp}$	➜	AND$_{sp}$	The Nephites used 'AND' extensively (e.g., 'And it came to pass'). The Egyptians however, did not use our equivalent of 'and' but used 'with' (instead of 'table AND chair' the ancient Egyptians would have said 'table WITH chair.')
N10	door$_{sp}$	➜	BYWAYOF$_{sp}$	A preposition='by.' This character is used only 3 times in all the CT. Two of those times it indicates that God was the SOURCE ('by way of') of the gift of the BOM to man.
N11	ear$_{sp}$	➜	TOHEAR/OBEY$_{sp}$	The Nephites used the 'ear' glyph as in 'listening to' or obeying.
N12	land$_{sp}$	➜	PEOPLE$_{sp}$	The Nephites were more interested in the people from a foreign land than the land itself.
N13	Lord$_{sp}$	➜	GOD$_{sp}$	While the Egyptians used the figure to represent human authority as well as a god, the Nephites used it only to represent God.

WORD PROCESSING EXCHANGES—STEP THREE: Combining two or more Nephite Roots to form New Words and Phrases.

When two or more Roots are combined, they can form new words. For example, in W1 we see 'causedtobe SPOKEN' as forming a new word, 'WORD.' Sequence of changes is sometimes critical. For example, W6 must be executed prior to W10 and W14 must be executed before W15. Also, note that W11 and W16 contain the same Roots but in reversed order.

	Nephite Combinations	CHANGED TO	New Nephite WORDS	Comments
W1	causedtobe$_{sp}$SPOKEN$_{sp}$	➔	WORD$_{sp}$	That which is '**causedtobe SPOKEN**' is a WORD.
W2	GOD$_{sp}$GOD$_{sp}$	➔	SACRED$_{sp}$	That which is **doubly from God** is sacred.
W3	of$_{sp}$SPOKEN$_{sp}$	➔	TESTIMONY$_{sp}$	In a court trial, when a witness **speaks of** what occurred, he is giving testimony.
W4	from$_{sp}$record$_{sp}$	➔	INTERPRETATION$_{sp}$	An abridgement **from a record** is an interpretation.
W5	the-to-for$_{sp}$PEOPLE$_{sp}$GIFT$_{sp}$	➔	BY$_{sp}$COMMANDMENT$_{sp}$	God's commandments are a **gift from God to man**.
W6	SPIRIT$_{sp}$PROMISE$_{sp}$	➔	POWER$_{sp}$	What is more powerful than a **promise from God**?
W7	of$_{sp}$CHRIST$_{sp}$	➔	CHRIST-INSPIRED$_{sp}$	What has been given to man **by Christ** is Christ-inspired.
W8	CHRIST$_{sp}$causedtobe$_{sp}$	➔	CHRIST-DIRECTED$_{sp}$	More imperative than just Christ-inspired (W7).
W9	PEOPLE$_{sp}$GIFT$_{sp}$	➔	PROPHECY$_{sp}$	A prophecy is a **gift to people** from God.
W10	heir$_{sp}$PEOPLE$_{sp}$	➔	TRIBE$_{sp}$	The **descendants (heirs)** of a patriarch constitute a tribe. Example: heirs of Israel are the Tribe of Israel.
W11	WORD$_{sp}$writings$_{sp}$	➔	WRITTEN$_{sp}$	Scriptures ('WORD') have been Written.
W12	WORD$_{sp}$GOD$_{sp}$	➔	WRITTEN$_{sp}$	This might be due to sloppy writing or a poor copying error, but it translates WORD GOD as coded. Treated as being the same as W12.
W13	GIFT$_{sp}$GIFT$_{sp}$GIFT$_{sp}$ GIFT$_{sp}$GIFT$_{sp}$ GIFT$_{sp}$GIFT$_{sp}$ GIFT$_{sp}$GIFT$_{sp}$the-tof-or$_{sp}$record$_{sp}$ PEOPLE$_{sp}$ ➔ REVELATION$_{sp}$			Such a wonderful gift to the written record of a people is a revelation.
W14	PROMISE$_{sp}$PROMISE$_{sp}$ PROMISE$_{sp}$PROMISE$_{sp}$ ➔ COVENANT$_{sp}$			The **four-fold PROMISE** from God is an unbreakable promise or Covenant.
W15	GIFT$_{sp}$GIFT$_{sp}$GIFT$_{sp}$GIFT$_{sp}$	➔	MARVELOUS$_{sp}$GIFT$_{sp}$	The four-fold repetition of GIFT is a marvelous gift and in all cases it is a gift from God
W16	PEOPLE$_{sp}$heir$_{sp}$	➔	KING$_{sp}$	Typically, in a monarchy, the lineage is from father to son and the people consider the present king's son to be the heir apparent.

WORD PROCESSING EXCHANGES—STEP FOUR: Combining two or more Nephite words to form Names=proper nouns.

There are 10 Proper Nouns (names) in the CT. All but TWO of the names include the word, WORD. WORD is meant to be taken as 'scripture' in the CT and all eight names that use WORD involved the scriptures are, as indicated, in 'Comments.' Note that Moroni's name includes Mormon's name which includes WORD, but it takes a trained eye to dissect the characters to find that sequence. Even Laman's name includes the name of Mormon.

	Nephite Combinations	CHANGED TO	New Nephite NAMES	Comments
PN1	WORD$_{sp}$of$_{sp}$GOD$_{sp}$	→	JESUS$_{sp}$	**'Word of God'** is used in several ways in the scriptures. It is used as a name of Jesus (the rider of the white horse) in Rev 19:13.
PN2	WORD$_{sp}$WORD$_{sp}$	→	NEPHI$_{sp}$	**Double use of WORD** represents Nephi who made TWO sets of plates or scriptures.
PN3	WORD$_{sp}$PROMISE$_{sp}$	→	MORMON$_{sp}$	The early Nephite prophet, Enos prayed that the **WORD** in the record would be preserved for the Lamanites and God PROMISED the WORD would be preserved. Enos 1:18-26.
PN4A	heir$_{sp}$of$_{sp}$MORMON$_{sp}$	→	MORONI$_{sp}$	B15 is the only example in this form (WORD is in Mormon's name).
PN4B	MORMON$_{sp}$heir$_{sp}$	→	MORONI$_{sp}$	E4, F23, F33 are all read in this form, but it is difficult to see, especially in F33.
PN5	heir$_{sp}$WORD$_{sp}$	→	JUDAH$_{sp}$	To this day the Jews are sometimes called the 'people of the book' = Bible.
PN6	FROM$_{sp}$GOD$_{sp}$	→	ISRAEL$_{sp}$	This name does NOT include WORD. It derives from Jacob's all-night struggle with God who renamed him ISRAEL (meaning 'God wrestler').
PN7	PLATES$_{sp}$MORMON$_{sp}$PEOPLE$_{sp}$PROMISE$_{sp}$GIFT$_{sp}$ → LAMAN$_{sp}$			God's promise to Enos (1:18-26) would be fulfilled in Mormon's preservation of the Nephite plates in the BOM and Laman's name derives from the gift of the plates of promise (WORD is in Mormon's name).
PN8	KING$_{sp}$WORD$_{sp}$	→	KING MOSIAH$_{sp}$	King Mosiah translated the Jaredite record into the Nephite language and Moroni abridged as the book of Ether.
PN9	TOHEAR/OBEY$_{sp}$	→	BROTHERofJARED$_{sp}$	The Brother of Jared had a spiritual experience in seeing Jesus in the flesh in which he would appear some 2000 years later (Ether 1:38-78 CofC; 2:14-3:14 LDS)
PN10	WORD$_{sp}$BROTHERofJARED$_{sp}$PROMISE$_{sp}$heir$_{sp}$ → ETHER$_{sp}$			The last Jaredite prophet (Ether) was the fulfillment of God's promise to the Brother of Jared to preserve the Jaredite record (WORD) for future generations.

WORD PROCESSING EXCHANGES—STEP FIVE: There are two distinct sections that require human interpretation to pinpoint the original meanings in the text: 1) Determination of the correct interpretation of **the-to-for** (T1 thru T4) in each instance; and, 2) Determination of all remaining incidents of **SPOKEN** which have not yet been determined automatically (AL1 thru AL6) into either ACCOUNT or LANGUAGE.

The Egyptians used the same character to represent the, to, or for. The Nephites would have known the intended meaning from the sentence context. Because the computer cannot recognize the connections, the Translator judges the meanings in four categories with **the-to-for**[1] and **the-to-for**[3] both meaning 'the' but in **the-to-for**[3] it is always referring to the Jaredite record even though there is no glyph for 'Jaredite' in the text itself. These numbered cases of **the-to-for** are provided by the translator to reflect what HE believes are the intent of each occurrence of **the-to-for**. Those individuals who do the translation manually will not have those numbers and thus, they will need to judge for themselves which meaning is intended for each occurrence. The translator is interested in how others may interpret each occurrence. Thus, he welcomes input from others when they interpret the text as disagreeing with the translator's interpretation.

the-to-for	CHANGED TO	Judged Intended Meaning	Comments
T1	**the-to-for$^1_{sp}$** ➔	**the$^1_{sp}$**	The Egyptian sound of 'en' preceding a noun was used to indicate the definite article as in: the plates, the record, the people.
T2	**the-to-for$^2_{sp}$** ➔	**to$^2_{sp}$**	The Egyptian 'en' sound was also used as several prepositions, one of which was 'to.'
T3	**the-to-for$^3_{sp}$** ➔	**the (Jaredite)$^3_{sp}$**	In characters such as E1, E10, and F22, the Egyptian 'en' sound preceded 'record' and referred specifically to the Jaredite record although the word 'Jaredite' was not in the text itself.
T4	**the-to-for$^4_{sp}$** ➔	**for$^4_{sp}$**	The Egyptian 'en' sound was also used as a preposition, one of which was 'for.'

In the case of **SPOKEN**, most characters have already had meaning assignments by the end of Step Four, but some incidents of SPOKENs remain unresolved by the automatic translation process and need human interpretation. The translator's conclusion is that whenever SPOKEN is associated with a specifically mentioned person or tribe, it is referring to their LANGUAGE. When it remains as a separate character, it means ACCOUNT. In some areas, the automatic translation process cannot distinguish which meaning was intended by the original authors. The following changes were identified to complete the translation:

	SPOKEN	CHANGED TO	Judged Intended Meaning	Comments
AL1	**TRIBE$_{sp}$SPOKEN$_{sp}$**	➔	**TRIBE$_{sp}$LANGUAGE$_{sp}$**	
AL2	**ISRAEL$_{sp}$SPOKEN$_{sp}$**	➔	**ISRAEL$_{sp}$LANGUAGE$_{sp}$**	**(Hebrew)**
AL3	**JUDAH$_{sp}$SPOKEN$_{sp}$**	➔	**JUDAH$_{sp}$LANGUAGE$_{sp}$**	**(Hebrew)**
AL4	**CHRIST$_{sp}$SPOKEN$_{sp}$**	➔	**CHRIST$_{sp}$LANGUAGE$_{sp}$**	**(Jaredite)**
AL5	**$_{spsp}$SPOKEN$_{spsp}$**	➔	**$_{spsp}$ACCOUNT$_{spsp}$**	The double spaces identify the only remaining 'SPOKENs' that do NOT translate to LANGUAGE.
AL6	**SPOKEN$_{sp}$**	➔	**LANGUAGE$_{sp}$**	All remaining SPOKENs are translated to LANGUAGE.

Most people will be puzzled by the connection between the Jaredites and 'Christ tongue' or 'Christ SPOKEN' in AL4. According to the Book of Mormon,[29] the Jaredites were inhabitants of Babylon (the location of the Tower of Babel) when God confounded the languages and dispersed the peoples around the world. Babylon was situated on the Euphrates River, the same river as Ur of Chaldea, the original location of Abraham's home, a bit further south of Babylon. Thus, being from the same region, Abraham would probably have been of the same genetic makeup as the Jaredites. We have no information on the time between Jared and Abraham, but the Bible says that the Babylon tower would have preceded Abraham's time. Thus, Abraham would have passed Babylon and seen the tower on his way to the Land of Haran (the upper reaches of the Euphrates River) where God directed Abraham to worship him with the promise of blessing Abraham's seed. Presumably, those people were speaking the language of Adam or of God. The Brother of Jared prayed that their language would NOT be confounded and promised God that they would go where He took them. Around 2000 BC, the Brother of Jared had an intense experience with God's presence that allowed him to see Jesus in the flesh as He would appear in the land of Jerusalem about 2000 years later. Thus, CHRIST SPOKEN is taken as meaning the unadulterated language that the Jaredites spoke. For a deeper understanding of why the Nephites referred to the Jaredite language as 'Christ language,' and why Mormon and Moroni felt so deeply about including that story in the Book of Mormon, read the first chapter of Ether in the Book of Mormon (CofChrist version; chapters 2 and 3 of the LDS version).

Map from https://www.ancient.eu/babylon/

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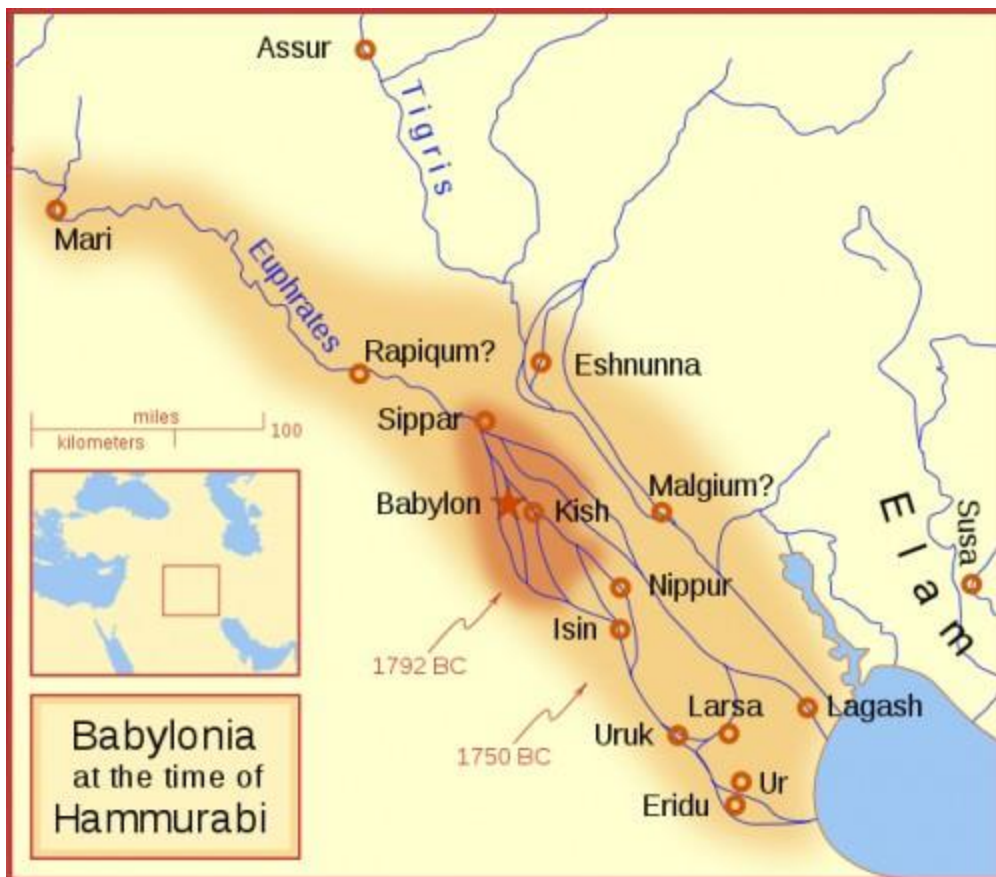
[29] Ether 1:7 (CofChrist; 1:33, LDS)

CHAPTER SEVEN: A FINAL WORD TO THE SKEPTIC

For those of you who have got this far in this book, how do you feel about the CT and what it is telling us? Are you still a skeptic?

I have a few suggestions on how you might support your skepticism. But simply dismissing what this book tells about the CT is no answer. Unfortunately, that is the route that many will take. Those people will deny that the CT can possibly be true and walk away from the whole subject. But I will assume that YOU are honest with yourself; that you will desire to find good reasons to reject the CT; and will try to discredit my assertions about the CT.

You might find several ways of discrediting my work, so let me give you some possible suggestions.

Suppose you questioned **The Egyptian Connection**: There are two approaches to attacking my connections between hieroglyphic shapes/meanings and the Nephite shapes/meanings.

First: You could demonstrate that the meanings I ascribe to the hieroglyphics are not supportable by Egyptologists.

Second: You could attack the assertions I have made as to the connections between the Egyptian meanings and the Nephite meanings.

As for the First approach: A good university library might have one or more of the references I cite in the bibliography on page 29. You could probably find Budge's 1920, or Gardiner's 1927 references. The others are rare and will probably be much harder to find—especially the Brugsch book. You will find a few places where the authors differ in opinion about the meaning of some of the hieroglyphics, but I think you will find that they agree in most cases. I will leave it up to you as to how and whether to use that approach and come to your own conclusions.

As for the Second approach: You might try debunking my assertion that there is a connection between the shapes and the meanings of the Nephite Roots and the shapes and meanings of my supposed-Egyptian sources. A bit of background: I placed myself in the position of making connections the assumption that I had the background of Mormon and Moroni, the people who wrote the Book of Mormon. I also assumed that they knew of the Biblical stories and concepts and attempted to identify key elements that would make the shape/meaning connections.

I will provide a couple of examples of the Second approach:

Example 1: The tiny dot that I say represents the Egyptian hieroglyph of a **seed** or grain of s**and (R7, page 28)**. Why do I call that dot 'promise?' It was the combined meanings of the two (seed/sand) that flashed into my mind when I first tried to identify that character. Almost immediately, upon seeing the sand/seed pairing in hieroglyphics, my mind jumped to the promise that God made with Jacob regarding his descendants (seed):

> *"I will do you good, and make your **descendants** as the **sand** of the sea,"* (Gen 32:12, RSV):

I believe I was inspired to make that sand/seed/promise connection. Nevertheless, I approached that hypothesis the same way I did all of them—try it and see if it matches other things I know

about the message. It HAD to match every case in which the dot is found. I tried it and found that it not only matched, but when it was repeated FOUR times in the single character of A22 or G48, it meant a very powerful promise which I now call a COVENANT.

Example 2:   The vertical line that I call 'plates' represents a vertical arrangement of a hieroglyph representing a rolled papyrus (R9). Early on in my studies of Egyptian hieroglyphs, I thought that the vertical stroke I knew to be 'plates' was derived from an obelisk on which Egyptian kings proclaimed their great deeds. I had found 'obelisk' in Budge (1910), but, after some time, I felt that meaning was probably derived from the papyrus roll. LOGIC? Either might have been the source, but the Nephites were using the long, vertical stroke to indicate the medium on which they were writing, i.e., metal plates. I finally settled on the papyrus for my translation. I could be wrong—it COULD be still another vertical figure that was the true origin. Nevertheless, to be consistent, I settled on the papyrus scroll as the source of R9. One reason was that while Budge (1920) showed it on page 843b as 'tekhen,' Gardiner does not show the obelisk at all. Both authors agreed that the papyrus was the writing medium they used, but of course, the Egyptians rarely wrote on metal plates.

I would say that if you could find reasonable justification to say I was misinterpreting something about 50% of my claimed 20 connections, that you might be approaching a scientific rebuttal of my work. But, even if you could reject 50%, where would that leave the other 50%, the 'unassailable' connections? It would seem to me that you would only be supporting that portion while rejecting the other.

Suppose you said that **I made the translation say what I wanted it to say.**..

There is no doubt that I believed in the Book of Mormon as being just what it says it is. I would never have taken a second look at it and never would have received the testimony that I have because I would have rejected it from the first. But, my intent was not to make my theology fit the characters. My total approach following my initial experience was to see what the text was saying— not to make it say what I wanted it to say.

Nevertheless, I struggled with multiple places in trying to reconcile the wording I received that first night (which has withstood 23 years of continued scrutiny **without a single change**) with what I knew about the Book of Mormon. I will give two related examples of what happened—characters A19 and C19.

I knew the figure-9 shaped portion referred to the Jaredite language. Nevertheless, the rest of both A19 (*tribe plates*) and C19 (*preserved three people records*) were also understood to refer to the Nephite record. Through what logic could the Jaredite language be associated with the Nephite record? It was quite some time before I realized that the Nephites were placing the Jaredite language record INTO the Nephite record—then it made sense. Note the Jaredite language character is being dropped into the tribe plates in A19. It is dropped into preserved in C19! See graphic to show how Egyptians used the same idea.[30] In this adaptation from Budge (1920), the figure of the asp is shown as leaving by exiting the box. In 'To go into' the asp is shown entering the box. This is the nature of an iconographic script—it must indicate action in the form of a picture. The mirror image

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[30]   Budge (1920), page 138a

reflects the direction of Egyptian writing, i.e., from right-to-left. Egyptologists reverse the directions because they read from left-to-right and that is the directions their translations read.
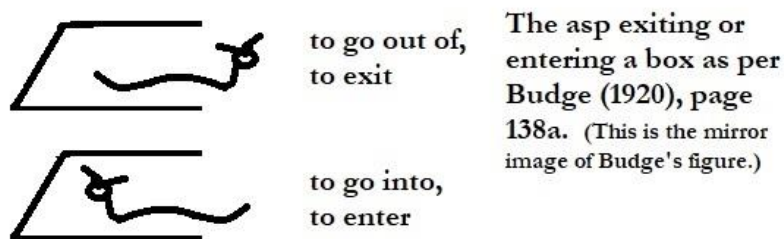
Once I understood that approach, I could read that A14-A22 meant 'This interpretation is by commandment and power in the Hebrew language and the Christ-inspired gift, [A14-A18] on Christ-language plates (Jaredite record) is for the tribe of Israel, a marvelous gift to God's Covenant People. [A19-A22]. You can see the development of this transliteration and what I think it says (the translation), in Chapter 3, starting on page 39.

So, Skeptic, this is another way you might try to discredit my work. You are free to find other areas that do not seem to fit what Egyptologists say and I welcome your input. From MY viewpoint, this will eventually assist in better understanding the intended meanings of Mormon and Moroni when they recorded their portions of the CT.

Another way to evaluate my work would be to compare the translations from 1998 and 2017. You will find those two translations, side-by-side in Appendix B. There are lots of inconsistencies in there, but again, the words in the transliterations would be basically the same. It was my increased understanding of where sentences began and ended that made the 1998 version so hard to interpret.

There are other things, about which I am uncertain, and you may study to discredit my work. One is that I believe the copyist (Joseph Smith, Jr.) of the original document was unskilled in the copying the characters. In a few places, I think he combined two or more characters which had been originally written so close together that he saw them as a single character. This would change the meaning. Two examples of that are in A8 and A24. In some places he incorrectly separated compound characters which were intended to be together. (G11/G12 combined are the same as E9. D1/D2 should be combined as a single character. In some places a small dot of 'promise' has been omitted from a complex character (e.g., D7, D11). These, are copyist errors and in some of them, I may be wrong. Nevertheless, I think I have been correct in these assessments in more cases than when I might have been wrong.

You might tackle my belief that the language of the Nephites was Hebrew. The Hebrew of today is NOT the same as the Hebrew of 600 BC, when the Nephites left the Land of Jerusalem. The authors, Mormon and Moroni, were writing about 1000 years later, so their 400 AD Hebrew would be different from that of 600 BC. But note that the block form of the Hebrew script of today did not exist in 600 BC. Thus, one should not look at the script for clues of connections. One must think only in terms of the oral language as it was spoken in 600 BC. Nevertheless, there should be

some distinctive elements remaining from the 600 BC source, and an expert in 600 BC Hebrew could probably find such connections.

You might take another tack on the Hebrew language—try to demonstrate that a very significant number of names in the Book of Mormon are NOT derived from Hebrew. I would caution you that you realize that in the second half of the Book of Mormon (i.e., from Mosiah through Moroni) that there are names that most probably derived from the Jaredite influence, for there almost certainly had to be Jaredite descendants that came from an entirely different culture and language. We would not expect that the Jaredite names would sound like Hebrew names.

I will leave you to figure out other ways that you might be able to discredit my work. But, now if you have done those things to test the CT translation and, if you **still** feel uncomfortable about whether there is a genuine message in the CT, I offer you one way to possibly ease that discomfort. I suggest you do the Five Step word-processing transliteration for yourself.

It is really a tedious effort, but once you see how the purely objective process cranks out the same transliterations that you find on pages 45 and 47; once you see that the name of Laman includes the name of Mormon; once you see how Moroni's name means 'son of Mormon;' once you see that Ether's name includes the name of one of his ancestors (Brother of Jared) going back some 2000 years; once you see that it SAYS that Jesus inspired the writings, that Jesus commanded inclusion of certain parts of the Book of Mormon; and once you see how all of these things work together to tell the message—I cannot see how can you can avoid acknowledging that **this is one, marvelous, inspired document!**? It was not done by my desire to make it read what I want it to read. I DISCOVRED the message. **It is scripture and was inspired of GOD!**

WHAT ARE THE IMPLICATIONS OF ACCEPTING THE VALIDITY OF THE CARACTORS TRANSCRIPT?

The former Skeptic who finds my arguments and resulting translations as being valid has real problems, for there are serious implications for the Skeptic if the CT is what it says it is.

For the Catholic or Protestant Skeptic who has been taught over and over that the Book of Mormon is evil, and that a REAL Christian should avoid it at all costs, the CT is saying quite the contrary. If this is a genuine message, it is FROM GOD—because it SAYS that. That would mean that the many years of anti-Book of Mormon brainwashing that most Christians receive, would be the 'wisdom of man'—NOT of God.

The CT says that the Book of Mormon was inspired of God, it tells us that the book of Ether was included in the Book of Mormon as a testimony of the Christ. It says that message is for the Jews, for the House of Israel, and for all of mankind.

For the Jew, the Book of Mormon is a problem because a basic tenet of today's Judaism is that Jesus was only a good teacher (a rabbi), certainly not the Son of God--He absolutely could not have been

crucified, if he had been the Son of God, and when Jesus was crucified it proved he was not the Messiah. Besides, to the Jews, the Christian actually believes in THREE gods, the Father, the Son, and the Holy Spirit. But the CT tells us that Jesus IS GOD and at the same time is the Son of God. The Book of Mormon tells us the same thing. What a mind-twisting condition for the Jew—or anybody else! But this is the doctrine of the Trinity that has been accepted by the Christian community at large for 2000 years and was formally adopted by the Council of Nicea in the 4th century AD! Read the Nicene or Apostle's Creeds for confirmation. Both the CT and Book of Mormon agree.

As for the 'House of Israel,' these people are not Jews, even though they were descendants of Jacob (who was renamed 'Israel' by God). To the Bible and Book of Mormon ancients, the House of Israel was carried into Assyrian captivity as the Northern Kingdom of Israel in 722 BC. At THAT time, they had long, lost their God-given religion from Mount Sinai in the Exodus era. From the time of the death of Solomon to the captivity, they had worshiped the false gods of Astarte and Baal, they had no scriptures to mold or guide their faith and they were spread across the world. They were absorbed into whatever religious community they found themselves, so they may be members of ANY religion. Today's Jews would call them Gentiles. But, God's promise to those descendants of Jacob/Israel was the same as His promise to the Jews. While today's descendants from the House of Israel do not recognize their heritage, God knows who they are. And BOTH the Book of Mormon AND Bible, tell us that their God-given promise is still valid in the eyes of God. At THIS time, however, the descendants of the House of Israel are promised the Book of Mormon testimony of Jesus if they will but take it.

What of the Skeptic who DOES believe in the basic truths of the Book of Mormon, but who has come to think that it was a 19th century work of fiction that addressed the unique environment of the 19th century, frontier-religion community? To me, they have concluded that the Book of Mormon doctrines were inventions of Joseph Smith, Jr., but that he had somehow got it right in spite of his 'hoax.'! Thus, the 'truths' they see in the Book of Mormon were fortunate accidents but that the people and their stories were not historical or genuine.

The CT says, God DID inspire the Book of Mormon and that the book of Ether was included at the direct command from Jesus!

So, what are these poor Skeptics to do when they are convinced that I am not a charlatan and the CT message surely MUST be genuine?

Psychologists have a term to identify the internal conflict that is produced when one has two, strongly held, but conflicting sets of principles--'cognitive dissonance.' It is a grating feeling to be locked into two opposing opinions and not know which way to turn. To resolve the issue, the person in this kind of psychological bind must ask himself, 'what is the reason for my cognitive dissonance,' must analyze the conflict, and address the issue. Something has got to go.

People in such a bind must find some sort of 'reset' button to get 'right with the world.'

I suggest that we need to find the source of both sets of principles and examine them closely.

As for the Book of Mormon (and the CT which tells us what is in the Book of Mormon and why it is there), ask your questions based on the content of the Book of Mormon. That means that one

must study that book to see what it really says. Look at the Book of Mormon critically with your questions based on what the Bible says about any perceived conflicts. Now, there is a lot of Christian 'theology' that is an interpretation of the Bible from a specific perspective. The adherents of a particular religion hold a particular viewpoint of man and his ultimate salvation. Wikipedia at

Topic	Calvinism	Lutheranism	Arminianism
Human will	Total depravity:[83] Humanity possesses "free will",[84] but it is in bondage to sin,[85] until it is "transformed".[86]	Total depravity:[83] Humanity possesses free will in regard to "goods and possessions", but is sinful by nature and unable to contribute to its own salvation. [87][88][89]	Humanity possesses freedom from necessity, but not "freedom from sin" unless enabled by "prevenient grace".[90]
Election	Unconditional election.	Unconditional election.[83][91]	Conditional election in view of foreseen faith or unbelief.[92]
Justification and atonement	Justification by faith alone. Various views regarding the extent of the atonement.[93]	Justification for all men,[94] completed at Christ's death and effective through faith alone.[95][96][97][98]	Justification made possible for all through Christ's death, but only completed upon choosing faith in Jesus.[99]
Conversion	Monergistic,[100] through the means of grace, irresistible.	Monergistic,[101][102] through the means of grace, resistible.[103]	Synergistic, resistible due to the common grace of free will.[104]
Perseverance and apostasy	Perseverance of the saints: the eternally elect in Christ will certainly persevere in faith.[105]	Falling away is possible,[106] but God gives gospel assurance.[107][108]	Preservation is conditional upon continued faith in Christ; with the possibility of a final apostasy.[109]

https://en.wikipedia.org/wiki/Salvation_in_Christianity#Lutheranism

has a good article with this graphic showing significant differences among three major Protestant Christian movements. Of course, this is but a drop in the bucket' of the number of religious movements in the United States, alone. The body of that Wikipedia article will not be addressed here but the reader is encouraged to study it to understand the position of each of the leaders who founded the movements.

As I understand it,

> Calvinism holds that because God is Sovereign, He has decreed that certain individuals are predestined to salvation and that all others are doomed to damnation. If man had freedom of choice, he could override God's supremacy and that could not be allowed.

Lutheranism holds that all men have the freedom of choice, but those who accept the grace of God, are to be saved.

Arminianism holds that all have the freedom of choice, but only those who choose to remain in Christ to the end, will ultimately be saved.

These may be over-simplifications, but the point is that we have widely different viewpoints on what salvation is, and who may be saved.

In my viewpoint, all of these religious viewpoints are partially supported by the Bible, but all of them also omit some things that are in the Bible but are not recognized by many religions. I call them Partial-Bible Christians. The Book of Mormon addresses almost all of these issues, and in my understanding, it combines them in a way that integrates or unifies them, so there are no conflicts.

God's plan of redemption. {Alma 13:45, CofChrist; 22:13, LDS)

Jesus came to redeem men from the fall. (2 Nephi 1:116, CofChrist; 2:26, LDS)

The blood of Christ atones for sins. (Mosiah 1:115, CofChrist; 3:16, LDS)

Man has freedom of choice. (2 Nephi 1:120, 123, 124, CofChrist; 2:27, 28, 29, LDS)

One who chooses 'works of darkness' must go to hell. (2Nephi 11:76, CofChrist; 26:10, LDS)

We are saved by the grace and good works. (2 Nephi 7:42; Mosiah 1:126, 8:83, CofChrist; 2 Nephi 10:24; Mosiah 3:24, 16:10, LDS)

One may fall from Grace. (Mormon 1:40, CofChrist; 2:15, LDS)

We must repent and be baptized. (Moroni 8:11, CofChrist; 8:10, LDS)

Children who die are sinless and do not need baptism. (Moroni 8:11, CofChrist; 8:10, LDS)

Jesus is the only name by which one may be saved. (2 Nephi 11:39, CofChrist; 25:20, LDS)

In addition, the Book of Mormon helps us understand a bit better, what one is saved TO, as well as what one is saved FROM.

In my 19 years of attending US Army chapels at overseas military posts I worshiped with Protestants from all faiths. I sang in chapel choirs and went to non-denominational Bible studies groups with fellow Christians. While I was overseas, my friends outside of the military office, were all dedicated Christians of many flavors, and that included Army chaplains and their wives. I learned a valuable lesson—God works with anyone who has dedicated his life to Jesus.

Nevertheless, Bible studies among people who have different backgrounds frequently result in sometimes-heated activity that some have called, 'Biblical ping pong.' Each debater cites a scripture which he sees as supporting his viewpoint. His opponent debater counters with a scripture that supports HIS viewpoint. Part of the problem is that they are treating it as a debate in which the pro-logic is intended to counter the other side's con-logic. I learned another lesson from those 19 years of non-denominational worship:

Man's logic is frequently not the same as God's logic.

Let me give you an example that is frequently debated among believing Christians.

> One faction of Christianity believes that one is saved by Grace. Faith through a religious-awakening experience--healings and 'speaking in tongues' are frequently involved. With this faction, being 'saved' is a critical part of being a Christian and many believe that 'once-saved means always-saved, as if, once one committed himself to Christ, that he would forever be in a state of grace. It also typically involves a conviction that one is NOT saved by doing 'good works.'

> Another faction believes that one must follow a prescribed minimum number of things they have to do, to get in the door of salvation. This viewpoint tends to have a set of check-lists of things 'to do' that enables them to achieve salvation. Many of these Christians believe they are following the guidance of Jesus in Matt 25, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

Now both groups have a body of Biblical verses they can use to throw back and forth at each other (Biblical ping pong), trying to persuade the other side to concede that they must be wrong. Both sides assume that if their side is right, the other must be wrong.

In my opinion, BOTH SIDES ARE PARTIAL-BIBLE CHRISTIANS. They accept any scripture that agrees with THEIR position and reject any scripture that they see as disagreeing with their position. ALL of the scriptures they throw at each other are in the Bible. Why must we take sides on an issue that appears to be supported by only one set of scriptures? Might it just be possible that both sets of scriptures can be true at the same time?

There is the problem that one theologian received a remarkable, and true insight into some attribute of God and concluded that should be a

foundation principle. That leader then placed his emphasis on that, newly discovered attribute of God with the attitude that 'HERE is THE answer.' Anything that would appear to somehow conflict with that new insight must be wrong.

The Grace-works issue is a good example. (I suggest that the 'logic' indicated by the *italics* is a *human logic* which is inappropriately applied to a **God logic** attribute.)

> One side says **we are saved by the Grace of God through faith** (*but if that is so, our works are of no worth and are unrelated to our salvation*).

> The other side says **we will be judged by our works** (*and therefore we 'work out our own salvation.'*)

> How about a third approach—they are BOTH right? I think the book of James (2:14-18, KJV) addresses the issue quite nicely:

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Too often we humans seem to take the attitude that 'If God is X, he cannot be Y.' That is our human logic at work and God just MIGHT BE Y as well as X. A case in point is the doctrine of Trinity which is incapable of being scientifically defined. How can the Father, the Son, and the Holy Spirit be One God? The human mind cannot comprehend it, but you can find numerous scriptures that cannot be understood unless that is the case.[31]

The honest, skeptical Christian will find that the Book of Mormon does not contradict the Bible. What he finds in the Book of Mormon is

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[31] This applies to both the Bible and the Book of Mormon. One can find statements such as Jesus is the 'Son of God,' but Jesus preferred to call himself, the 'Son of man.' While Jesus did not use the 'Son of God' to identify himself, he did not deny that was the case when he stood before the high priest and was asked 'Are you the Son of God?' At that point, Jesus agreed and told the High Priest that he (the High Priest0 would see the Son of Man in heaven. (Matt 26:63-64) At the same time, Jesus is also identified as 'the mighty God, the everlasting Father, the Prince of Peace' in BOTH Isaiah 9:6 AND 2 Nephi 9:66 which is quoting Isaiah.

sometimes closer to what today's Christians believe than ANY part of the Bible is. One reason for this is that God had revealed more about himself to the Book of Mormon people. After all, what they had from the Bible when Lehi left Jerusalem in 600 BC, had been recorded earlier. (The rest of what is in today's Bible had been written some 300 years or so before Christ.) The Nephites continued to receive revelations for another 800 or so years so it is understandable that the Book of Mormon would have more understanding of God than what is shown in the Bible. Once man voted on what was scriptural (Council of Nicea, ca 325 AD), that became THE end of revelation because people then said, 'THIS is God's revelation so, God no longer speaks.' I would suggest that it wasn't that God had stopped speaking—it was that man had stopped listening.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7 KJV)

A couple of pages back, I short-listed some Book of Mormon's teachings on 10 common Christian areas of contention. All of them are in the Book of Mormon and, all of them are in the Bible. Most religions adhere to some of these principles, but don't agree on which ones they should hold as being TRUTH and which to ignore—apparently because they think they are not true. How about considering that ALL of them contain elements of truth? I think it would be helpful for us to have the goal of expanding our minds to incorporate ALL truth. Of course, the limited mind of man has no real expectation of arriving at all truth. There is only so much that each of us knows, but it is a lot less than what we COULD know if we but opened our eyes and ears to God. On the other hand, the TOTALITY of the infinite God is too much for the human mind to EVER fully know.

Instead of wasting our efforts arguing one set of Christian, Partial-Bible doctrines against another, why not let our different denominations learn from each other and try to expand our knowledge and influence those who know-not Jesus. Let us all become closer to being Whole Bible Christians in our witness to an otherwise, unwittingly ignorant and needy world.

The Book of Mormon has information to help us grow closer to what we CAN know. In my opinion, we Christians have the opportunity to become more unified in our task of witnessing of Jesus to the world by combining the Book of Mormon teachings WITH the Bible teachings, for in them lies the 'Fulness of the Gospel.'[32] For, if you study the Book of Mormon, you will find it does not replace the Bible, but is a wonderful supplement that gives us new eyes and ears to expand our understanding of Jesus, our wonderful Creator and Savior. It is a second testimony that Jersus is the Christ.

A FINAL WORD FROM THE TRANSLATOR

I find that interpreting the transliteration to make the final translation is one of the most difficult steps in the entire process. Because I am not a linguist, I am sure that I do not recognize many aspects of different language patterns that are second nature to linguists. I do know a few things about languages which may seem obvious to many others, but sometimes it is hard for me to mentally evaluate them.

For an example of what I DO know, in German and English, the adjectives precede the nouns they modify. In Romance languages (e.g., Italian, French, Spanish) and in Hebrew and ancient Egyptian, the adjectives FOLLOW the nouns. Thus, in English and German we would make the word-order say, 'beautiful woman' while in Italian (and in Hebrew and ancient Egyptian) it would be in the word- order of 'woman beautiful.' I no longer have difficulty with that aspect when I interpret from the transliteration to make the final English translation. But there are many aspects of languages that I am sure I do not recognize because I do not know about them and thus, I feel unprepared to say that my translation is totally in line with what the original authors meant when they wrote the CT around 400 AD.

Unfortunately, this book cannot cover everything. It does not have all character strings broken out, character-by-character. And it cannot show the macro-driven flashing word-processing exchanges that the computer cranks out, thousands per second, so the meaning slowly unfolds before your eyes—as one friend expressed it, "like seeing a baby chicken emerge from an egg." But you also cannot see that when you do that manually, one step at a time, for 70 different word-processing exchanges.

Again, I cannot show you EVERYTHING in this small book. Take chapters Three and Four, for example. Those chapters consider only two character-strings and the results of the Automatic Translation Process that leads to the translation. Chapter Three, deals with character string A19-A22—that is only four characters. Chapter Four deals with character string F1-F8 which is only eight characters. The entire CT has 217 characters, so Chapters Three and Four deal with only 12 out of 217 characters, about 5%. Yet those two chapters cover some 13 pages in this book. That

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[32] Revelation of Feb 1831--D&C 42:5a CofChrist; (42:12, LDS)

would mean it would take about 250 additional pages to cover the entire CT translation in this book! That would about triple the present length of this book (now about 120 pages).

But if you are interested in the minute details and WANT to do all 70 word-processing exchanges for yourself, I will SEND you a digital copy of the Master program (in a WORD document) that illustrates ALL that detail from beginning to end.

For those who are interested in manually doing the FIVE STEP AUTOMATIC TRANSLATION PROCESS which is detailed in Chapter Six, I will SEND you a digital copy of the Master program on a flash drive. It will be in the form of a MicroSoft WORD document. This flash drive will provide ALL the graphics and Chapter Six detail from beginning to end. Just send me a letter with a $20 check (US$ only) or money order. Send the request to:

CARACTORS Master Copy
9501 Purple Cloud Row
Laurel, MD 20723

I am publishing this book on-line with no hope or desire to make any monetary profit from it. The $20 gives me little when one considers the cost of the flash drive and postage/handling. But I am not interested in the money. My position, is that THIS IS A TESTIMONY OF JESUS CHRIST and I want only to disseminate that testimony as widely as possible. Jesus gave his LIFE, His ALL as a gift to each of us. As a small token of my appreciation for the gift Jesus has given me, I want to give this gift to the WORLD!

I would welcome any monetary contributions to advance this work in other languages. The iconographic type of writing of 'reformed Egyptian' used in writing the Book of Mormon can be programmed to be an Automatic Translator to run in ANY language. Again, what would be obtained is a transliteration, but I feel confident that all the words needed to form a translation will be there, regardless of the language. The transliterations need only be placed into the language structure of the readers language to yield a meaningful translation in that language.

Thus, in the future, I plan to make copies of the Automatic Translation Process, so it may be used to translate into other languages and any monetary contributions I receive, will be used to support this effort. I plan to start with Spanish and follow with German, French and hopefully, Russian and Arabic. But I am not a linguist and do not really know any of these languages, so I will need volunteer assistance from linguists, both for generating the translation macros, but also for evaluating the resulting transliterations to produce faithful translations.

At this point, I have the Chapter Six Roots and word-processing conversions in the Spanish language, but I still need to write the macros, and to run them to produce a Spanish transliteration. I would welcome the assistance of linguists to provide the equivalent words in other languages and to interpret the resulting transliterations.

Considering my lack of linguistic skills, some may find my attempt to translate the CT to be audacious. I have tried to study some things about Hebrew and ancient Egyptian, but my studies in those areas were done only AFTER having done most of the translation. With the 'reformed Egyptian' writing system, one does not need to know the vocabulary of the language because when we see a character, we are not reading sounds, but meaning. The main reason I felt like I needed to

find the Egyptian connection, was to verify the Book of Mormon claim that their writing system was legitimately a modification of Egyptian hieroglyphics.

I believe that I have found sufficient number of the 20 Nephite Roots to validate that claim. But MANY alphabets were originally based on hieroglyphics. Our letter 'A' for example, was a modification of a hieroglyphic that represented a bull's head with horns, and in early stages (for example, in ancient Phoenician writings) it was often shown lying on its side with the nose to the left and the horns to the right. Now, in our alphabet, we find the 'A' as the bull's head with its horns down and its nose up!

But, perhaps you are no longer a skeptic. If so, I ask of you, "Is this not a powerful testimony of Jesus? Is it not a testimony that the BOM is precisely what it says it is? Is it not a testimony that every Christian should know about?"

YOU can SHOW the Skeptic how we got the message. *It is there for the reading. The Skeptic can dismiss this utterly Christian message, but his best human efforts are unlikely to shake this basic message from Jesus!*

If you have overcome your skepticism--now that you KNOW what is in the CT--is Jesus now whispering to you in your heart? *"Go ye therefore and teach all nations ... teaching them to observe all things whatsoever I have commanded you."* [Matt 28:19-20]

Is it not the time for you to join me, and go into all the world and SHOUT THE GOOD NEWS?

NOW THAT YOU KNOW ABOUT THE CT, WHAT ARE **YOU** GOING TO DO ABOUT IT?"

But if you are STILL skeptical because you honestly believe that my claims cannot possibly be true…

Well, you could simply DISMISS my claims because they are too outlandish, and you don't want to waste any more of your valuable time on them because you just KNOW my claims have to be false…

In spite of the mass of evidence you have NOW seen.

APPENDIX A: SAMPLES OF CHIASMS

Other samples of chiasms within the Caractors Transcript.

There are MANY chiasms in the CT—too many to be individually laid out in this book. Nevertheless, we will show the CT Code Sheet (see page 18) with a screen to outline selected individual chiasms. On each screen will be one, two or three chiasms laid out in the parallel, a/a' arrangements. To distinguish among the different chiasms on the same slide, we will show them in different alphabetic series. For example, we may have an <u>a, b, c, c', b', a' series</u>; a <u>g, h, i, j, j', i', h', g'</u> series; and an <u>s, t, u, v, w, v', u', t', s'</u> series, all on the same page.

This can give one some understanding of the complexity of chiasms and yet, keep them separate. Comparing the different sheets, you can tell that these chiasms weave among, in, through, and around themselves; that they may branch into alternate chiasms; and that they testify of the infinity of the Mind that inspired them! Every one of them has a separate, but related message!

Again, this is just a small sampling of the chiasms which have been teased out of the entire CT text. Some of them are entirely within Mormon's portion; some within Moroni's portion. Some spread across both Mormon and Moroni's portions. At least one of them goes the full range from the beginning of Mormon's portion to the end of Moroni's!

I do not know how many chiasms are in there. Every time I have started somewhere to see if it might be the beginning of a new chiasm, I have found one. I eventually gave up trying to find them all! They are just too complex for my mind to grasp entirely!

Knowing the meaning of the text makes it easier to find some of the chiasms because the characters sometimes LOOK quite different, but are repeating in parallel structures in what they SAY. Those chiasms are not apparent by seeing similarities in character shapes.

But there are plenty of shape similarities to illustrate the complexity of the chiastic messages within the CT!

Note that 'revelation' (at B23 and C9) are prominent in several of the following examples. Some of these chiasms include one or the other (B23 OR C9) and some treat 'revelation' as a double focus on that word. This did not happen because I planned for it, but rather I discovered that emphasis on 'revelation' only very recently,

after having copied these slides (which were produced over 10 years ago!) in preparing this Appendix. A-1 A Common Theme: Nephi/Nephite Record with focus on REVELATION [D and D']

Includes both Mormon's and Moroni's portions. See later examples where there are different beginnings and endings with the common theme of Revelation at the focus (A-5, A-6). Several later examples have 'Revelation' (B23, C9) as a member of a different parallelism--e.g., A-2, A-8. The name of Nephi is circled because it is prominent in this chiasm.

A-2   One Long Chiasm from beginning to end (both Mormon's and Moroni's portions)

This is a Testimony of Jesus (F, G, G', F')—F: **"This record of prophecy abridged record by commandment from Christ language record abridged Jesus by the strongest commandment of revelation of Christ"; G: "Jesus Lord testimony plates tribe tongue record God, this record of prophecy to Judah language"; G': "sacred plates writings from Jesus marvelous gift of God for His Covenant People"; F': "plates Nephi tribe tongue Jesus Christ, God of testimony Judah to people of the King, heir God."** The only common character in the G/G pair, is '**Jesus**' at C15 and D9, but both phrases, while *appearing different*, are referring to the same Jaredite record. This chiasm starts at the beginning (A1) and ends at the last word (G49). Its focus is at F where it is speaking of the experience of the Brother of Jared as recorded in the book of Ether.

CARACTOR TRANSCRIPT CODINGS
(Characters read right-to-left and are so numbered)

A-3   Another chiasm with theme (focus) of REVELATION. (All in Mormon's portion)

This chiasm has a double focus, D, D' (D: "**The Nephite record written by commandment Spirit of prophecy revelation,**" and D': **"This record of prophecy abridged record by commandment from Christ language record abridged Jesus by the strongest commandment of revelation of Christ"**
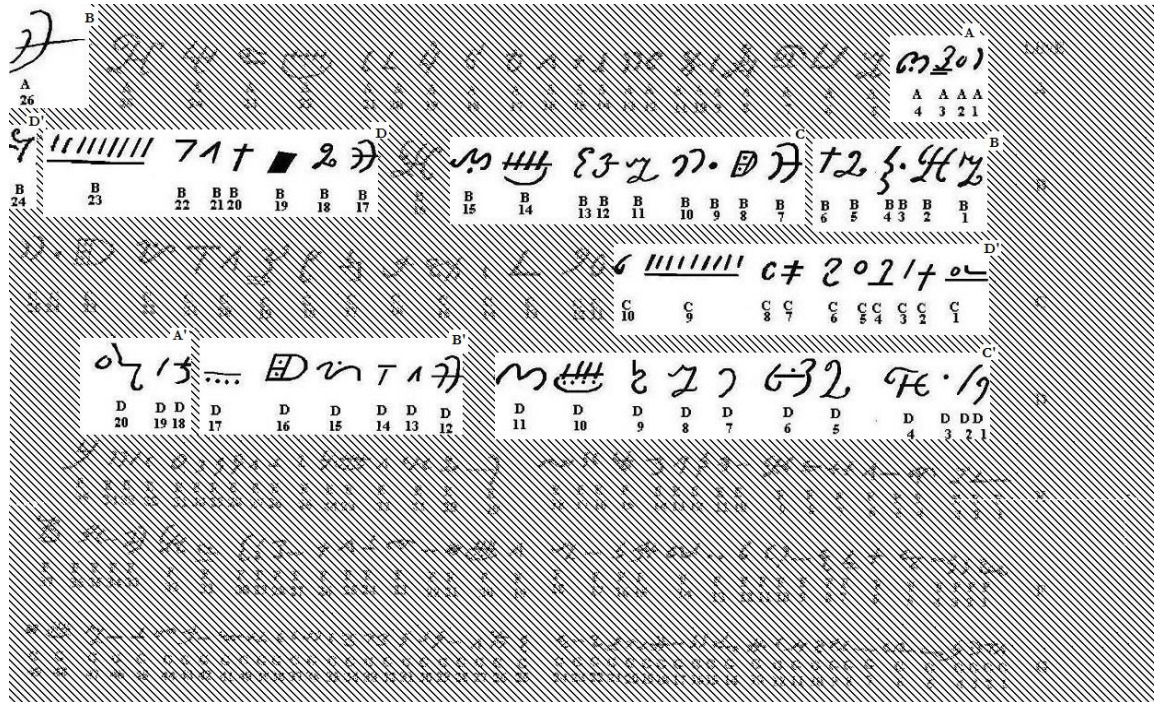
A-4   A Chiasm on GIFT OF GOD (From both Mormon's and Moroni's portions). NOTE: D is a single focus, but is the ONLY element of the chiasm that does NOT include the A22-type of glyph ("**marvelous gift of God to His Covenant People**." The focus says, "**The Nephite record Spirit people from Ether, Laman, peoples of promise**." Note that D17 ("**Covenant People**' is included in the A22-type of glyphs.
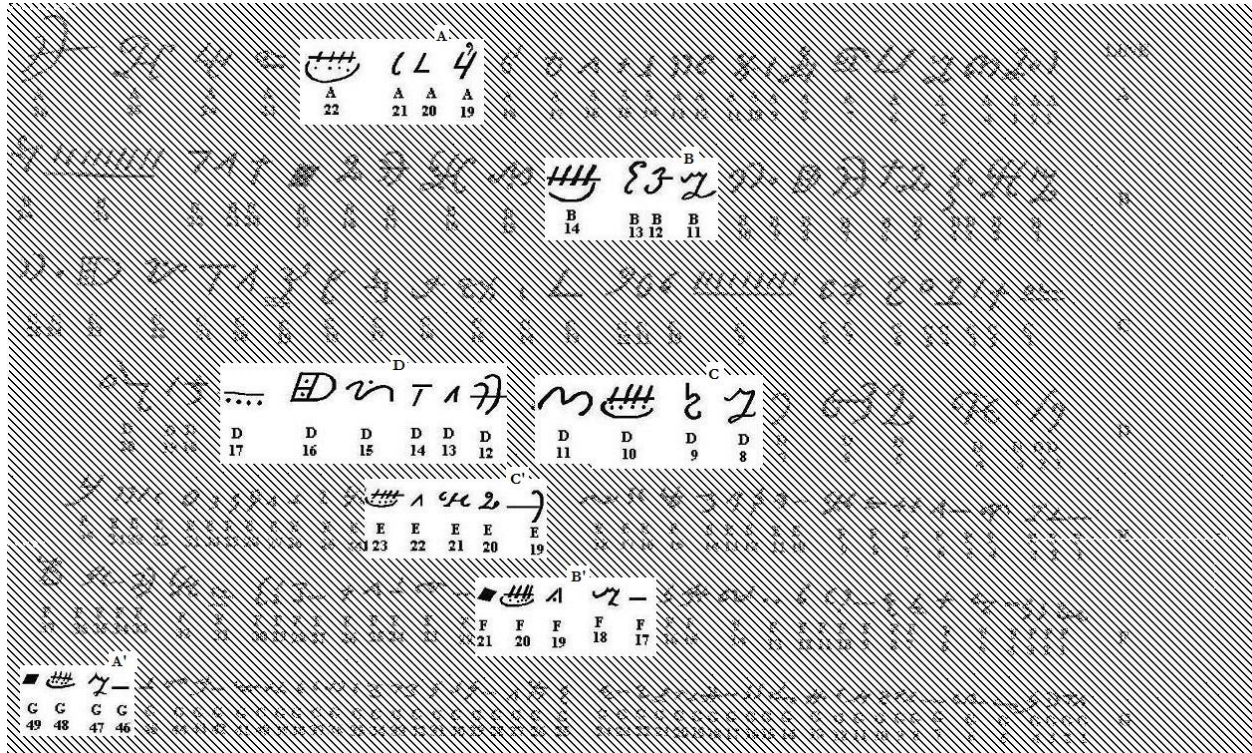
A-5   Chiasm on NEPHI/NEPHITE RECORD (Running through both Mormon's and Moroni's portions.) With a double focus at D, D'. [D: "**The Nephite record written by way of commandment Spirit of prophecy revelation**" and D': "**abridged from the record by commandment from Jaredite language abridged Jesus strongest commandment of revelation of Christ**." Note the identical focuses with the chiasms following this one. Beginnings and endings, OR intermediate parallelisms are different. Again, this chiasm is heavy on the name of Nephi (circled in red).

A-6   A Chiasm on theme of ISRAEL (A single chiasm including both Mormon's and Moroni's portions)

Another chiasm with a double focus at F, F' on 'Revelation.' "**The Nephite record written by way of commandment Spirit of prophecy revelation**" and "**abridged from the record by commandment from Jaredite language abridged Jesus strongest commandment of revelation of Christ**." All red-circled characters are 'Israel'. Note the identical, paired focuses with the previous chiasm. Beginnings and endings are different.

A-7   A Chiasm on SACRED PLATES WRITINGS (A single chiasm including both Mormon's and Moroni's portions) with focus at D ["**sacred plates writings from Jesus marvelous gift of God to His Covenant People.**" Each chiasm pair includes a variant of A5, '**sacred plates writings**'.

A-8 Mormon with focus at F, "**by commandment from Jaredite language record abridged'**

Moroni first--with focus at e, "**Judah language preserved King Mosiah tribe record testimony plates Brother of Jared testimony word God language"**
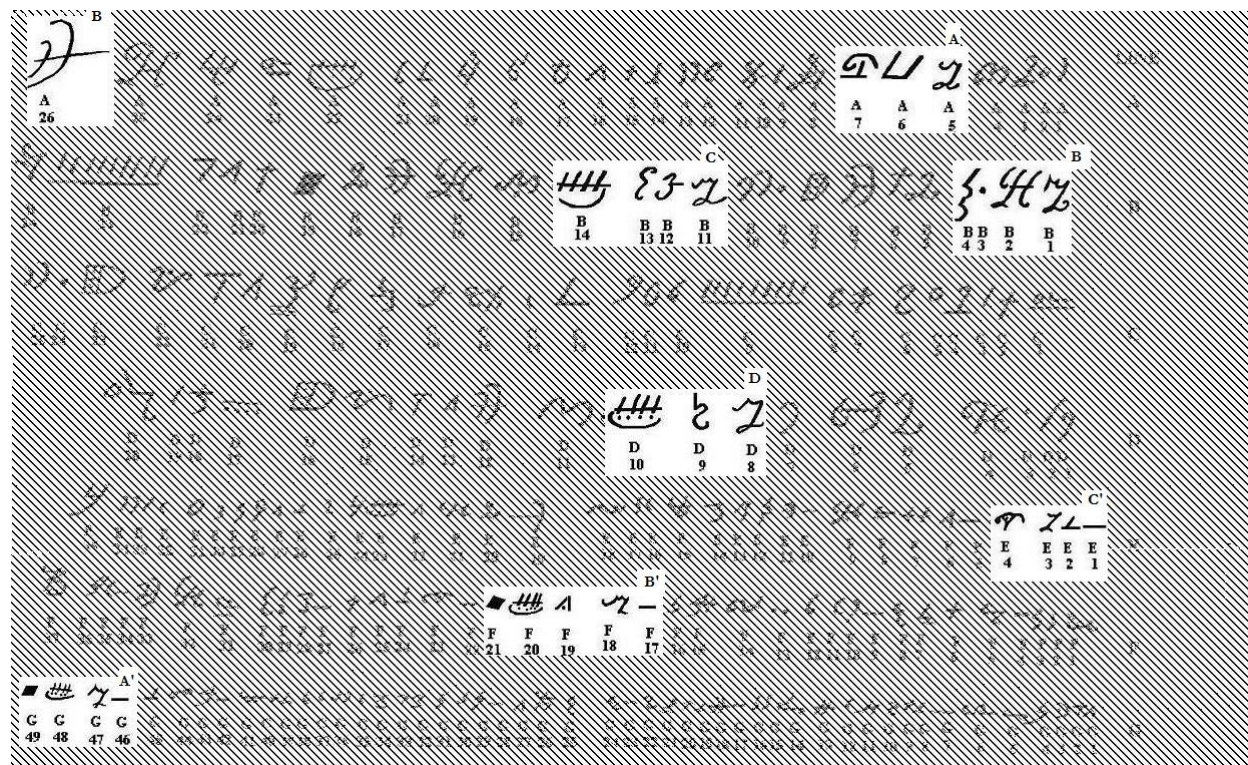
Moroni second--focus at i, "**Jaredite record Moroni interpretation"**

SEPARATE CHIASMS MORMON AND MORONI

A-9 There are EIGHT chiasms in MORONI's portion that begin with the SAME beginning and ending but have different focuses! Here are the first THREE:

Moroni I focus at g "**tribes of Israel the Jaredite record account of Israel**"

Moroni II focus at i "**marvelous gift from God to His Covenant People'**

Moroni III focus at h "**interpretation Spirit of prophecy Judah preserved abridged**"

A-10   The next three MORONI chiasms—All having same beginning and ending, but with different focuses.

Moroni IV focus at i "**preserved King Mosiah tribe record plates Brother of Jared testimony tribe record**" (Compare with VII, below)

Moroni V focus at g "**word Christ language'**

Moroni VI focus at h "**abridged of plates Nephi tribe language**"

A-11   The last Two MORONI chiasms—All having same beginning and ending, but different focuses.

Moroni VII focus at h "**tribe record testimony plates Brother of Jared testimony**" Compare with IV, above.

Moroni VIII focus at h "**power marvelous gift of God to His Covenant People'**

MORONI VII

MORONI VIII
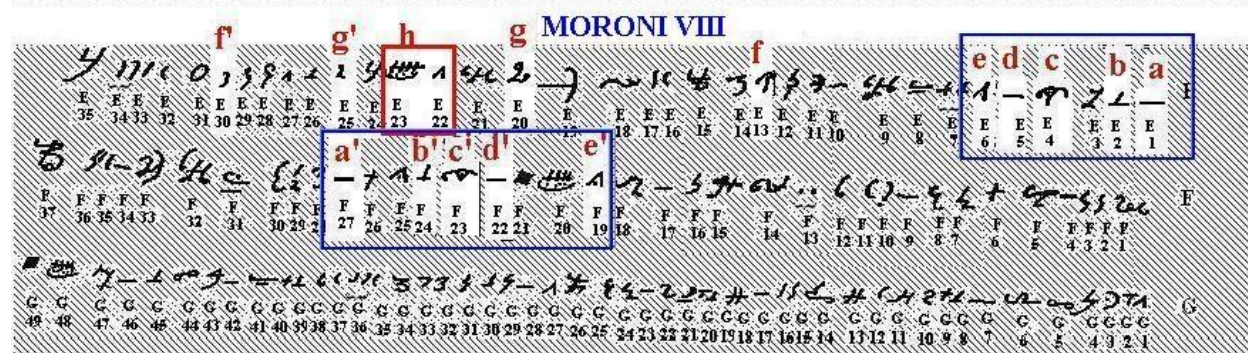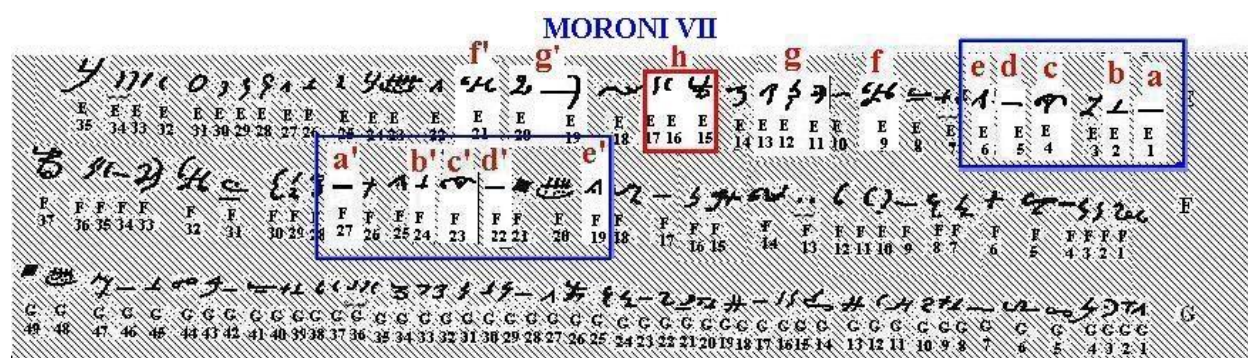
We have now seen EIGHT chiasms with the same five elements starting and stopping the chiasm! But don't take that as meaning all of them have yet been identified in Moroni's work. Here is another but with different beginning and ending. THEY ARE EVERYWHERE!!!

MORONI NEW

APPENDIX B: THE 1998 AND 2017 TENTATIVE TRANSLATIONS

This appendix is provided as information only. It shows two different translations to show how the understanding of the translation has changed over time. The translation on the left represents the level of understanding as of May 1998 when I prepared a lecture on the CT for the Mormon History Association in Washington, D.C. As it turned out, a few weeks prior to the conference, the MHA decided that this topic was not in alignment with their theme for that year, and they declined my offer of a presentation, but allowed me to have a booth where I could show my work.

The translation on the right is the result of the Automatic Translation Process in which a computer FIND/REPLACE program changes the meaning in a five-step process that includes 70 FIND/REPLACE for each of the 20 Nephite Roots and the different combinations of those 20 Roots that produces new Nephite words and lengthy phrases.

There are several areas in the two translations that differ somewhat. Nevertheless, the basic message has remained rock-solid during that almost 20-year gap.

Do not get the impression that I think I have finished my work on the CT. I have not received spiritual confirmation that my work on it is done, so I still consider it to be a work-in-progress. I try to remain continually open to minor revelations of further understanding and yet, it is an onerous personal burden and I yearn for the time I can say, 'It is finished.'

But, at age 85, that will probably not be during my lifetime.

SIDE-BY-SIDE COMPARISONS OF
THE 1998 AND 2017 TRANSLATIONS

1998 MORMON'S PORTION	2017 MORMON'S PORTION
1a An account abridged from two records preserved by Mormon. [A1-A4] 2a Sacred engravings, taken from one set of plates to another at the direction of Christ, as gift plates of testimony of the Lord, [A5-A8] 2b from the testimony plates of Nephi, [A9-A13] 2c which, by the gift, commandment, and power of Christ, are an account taken from plates of a Tribe of Israel and written in the Hebrew language. [A14-A21] 2d This record is a generous gift from the Lord for His Covenant People and is from a record of a tribe of Israel. [A22-A24] 2e The record of the people of Nephi is prophetic scripture of Israel, inspired of Christ for Israel and the Jews, by commandment of Christ. [A25-B1] 2f It is scripture inspired of Christ, from Christ-inspired engravings. [B2-B6] 2g The Nephite record is a history of the Lamanite and Nephite peoples. [B7-B10] 3a An account from sacred engravings, preserved of the Lord for the people of Israel, a generous gift from the Lord for all mankind, by the son of Mormon, prophetic scriptures inspired of Christ for Israel in the Nephite record. [B11-B17] 3b This inspired scripture of the Christ is by commandment from the Spirit of Christ, and contains prophecy and revelation. [B18-B23] 3c This is a record of prophecy abridged from the Jaredite record by commandment. [B24-C2] 3d This abridgement is by the strongest commandment and includes a record of another people from their language, as a revelation of Jesus the Christ, [C3-C10]	1a An account abridged and preserved from two records by Mormon, taken from sacred plates writings, transcribed from one set of plates to another. [A1-A6] 1b Christ directed the interpretation of this record by commandment from the Testimony of God plates (Ether's record) [and] from the Testimony (Large) plates of Nephi. [A7-A13] 1c This interpretation is by commandment and power in the Hebrew language and the Christ-inspired gift, [A14-A18] 1d on Christ-language plates (Jaredite record) is for the tribe of Israel, a marvelous gift to God's Covenant People. [A19-A22] 1e The Christ-directed Jaredite plates are by commandment to the covenant tribe of Israel to be included in the Christ-directed prophetic plates writings for Israel. [A23-A25] 2a The Nephite record is from sacred plates inspired by Christ. [A26-B1] 2b This Christ-inspired record is for the people of Israel and the Jews, written by Commandment of Christ. [B2-B6] 3a The Nephite record from sacred plates writings is an account of the people of Laman and Nephi, [B7-B11] 3b preserved by God by Moroni, for the people of Israel, a marvelous gift, in the Christ-inspired prophetic plates for Israel. [B12-B16] 3c The Nephite record was Christ-inspired by way of commandment, the Spirit of prophecy and revelation. [B17-B23] 4a The Jaredite record of prophecy was abridged by commandment from the record in the language of the Christ (Jaredite). [B24-C4]

1998 MORMON'S PORTION	2017 MORMON'S PORTION
3e It is an abridgement from the plates of Testimony of Jesus written in the language of the tribe of the Brother of Jared. [C11-C16] 3f This record of prophecy of the Lord is in the Hebrew language. [C17-C18] 4a Three records have been preserved by the Spirit in the Hebrew language. These are records of the people of Ether of Laman, and Nephi. [C19-C25] 5a The Hebrew language plates of promise contain the translated (Jaredite) account inspired of Christ in the Hebrew language for the people of Israel, a record of another people of promise preserved by Christ. [D1-D6] 6a These accounts of sacred engravings by Mormon are from Jesus, a generous gift from the Lord for His Covenant People. [D7-D11] 7a The Nephite record is an inspired record of the people from Ether's account and from the Lamanites. [D12-D16] 7b It is for the Covenant People of Israel, especially for the Jews, and is an abridged account for the people of Israel. [D17-D20] **END OF MORMON'S PORTION--1998**	4b It was abridged by the strongest commandment from Jesus as a revelation of the Christ. [C5-C10 4c It was abridged from the Jaredite language record of the tribe of the Brother of Jared in the Jesus-is-God testimony plates. [C11-C16] 5a This record of prophecy in the Hebrew language preserves the Jaredite language record of three peoples by the Spirit. [C17-C20] 5b from the people from Ether's prophecy, Laman and Nephi. [C21-C25] 5c. The Jaredite language plates, and Christ-directed plates for Israel are Christ-inspired and were preserved by Mormon for God's Covenant People. [D1-D7] 5d This account from sacred plates writings i from Jesus, a marvelous gift to His Covenant People from Mormon. [D8-D11] 6a The Nephite record is by the Spirit, to the Covenant Peoples of Ether's word and Laman, and for the Jewish record from the abridged account of the people of Israel. [D12-D20] **END OF MORMON'S PORTION--2017**
1998 MORONI'S PORTION 8a This record taken from sacred engravings is by Moroni, by the strongest commandment and power [of God]: [E1-E7] 8b the Jaredite record in the Book of Mormon is Christ-inspired scriptures for Israel and was preserved by King Mosiah in the Hebrew language, [E8-E12] 8c and is from the testimonial plates of the Brother of Jared as a testimonial account that Christ is the Lord. [E13-E18]	**2017 MORONI'S PORTION** 7 The interpretation of the Jaredite sacred plates by Moroni: [E1-E-4] 8 The Christ-inspired plates from the Jaredite record is by the strongest commandment and power for the people of Israel. [E5-E9] 9 Mormon preserved this record from the Hebrew language translated by King Mosiah from the Jaredite language in the

1998 MORMON'S PORTION	2017 MORMON'S PORTION
9a The record was written and translated of Christ to be scriptures for Israel. [E19-E21]	plates which testified of Christ to the Jaredite people. [E10-E18]
9b It is a generous gift from the Spirit of the Lord for His Covenant People, translated and taken from another language, [E22-E25]	10a The book of Mormon was Christ-inspired, written as a marvelous gift by the power of God to His Covenant People, on plates in the language of the people of Israel, [E19-E25]
9c preserved by the Spirit of prophecy for the Jews, [E26-E30]	10b the interpretation of which was preserved through the spirit of prophecy for the Jews, abridged from the plates in the Nephite (Hebrew) language, [E26-E35]
9d and is an abridgement of the Jaredite history in the language of the people of Nephi, [E31-E34]	
9e as a testimony for the Jews that Jesus is the Lord Christ, the Eternal God, by commandment, for all the tribes of Israel. [E35-F8]	10c testifying to the Jews that Jesus Christ is God, the Son of the Sovereign God by commandment for the tribes of Israel. [F1-F8]
10a This account of a People of Promise is for Israel, was added by inspiration from Christ, and was recorded in Hebrew, as a gift for the Jews. [F9-F16]	11 The account of the Jaredite people is for all of Israel; moreover, it was translated and inspired of Christ by commandment in the language of Judah (Hebrew). [F9-F16]
10b This account from sacred engravings is a generous gift by the power of the Lord for His Covenant People. F17-F21]	12 The account of the Jaredite people from sacred plates is by power, a marvelous gift of God to His Covenant People. [F17-F21]
10c This record was made by Moroni by commandment and power. [F22-F25]	
10d It was preserved and translated for Israel. [F26-F30]	13 The Jaredite interpretation by Moroni is by power and commandment. [F22-F26]
11a This record of a people of promise written by Moroni is scripture, inspired of Christ for the people of Israel and is a gift for the Jews. [F31-F36]	14 The Jaredite record was preserved by God and written for Israel. [F27-F30]
12a Mormon was commanded by The Spirit to include King Mosiah's account of the appearance of the Lord, Christ from the record of the Brother of Jared in the Book of Mormon for all mankind. [F37-G7]	15 The Brother of Jared account from the Jaredite record was for the people of Israel and written on Christ-inspired plates. [F31-F33]
	16 The Brother of Jared's account from King Mosiah's translation in the Nephite language is a gift to the Jews by commandment to Mormon. [F34-G6]
13a These records were taken by commandment of Jesus by scriptures for Israel and are of Christ. [G8-G12]	17 The interpretation of the Jaredite record from the Christ-inspired plates writings is by the commandment of Jesus for Israel. [G7-G12]

1998 MORMON'S PORTION	2017 MORMON'S PORTION
14a The Nephite record is an account of the Christ, a testimony to the Jews. [G13-G17] 14b The record of the Nephites is by commandment in the Hebrew language, and is taken from a record of Jesus for the people of the tribes of Israel. [G18-25]	18 The Nephite record account of this people of Christ is a testimony for the Jews. [G13-G17] 19 The interpretation from the Jaredite language (Christ language) is by commandment in the Nephite record for Jesus' people of the tribes of Israel. [G18-G25]
14c These plates of The Spirit of prophecy include prophetic writings from the Jews, and from the Jaredite record preserved by King Mosiah who was descended from Nephi of Israel. [G26-G38] 15a The abridgement of the Jaredite record is for Hebrew-speaking peoples by commandment of the Lord Christ. [G39-G44] 15b The record abridged from these sacred engravings is a generous gift from the Lord for His Covenant People. [G48-G49] **END OF MORONI'S PORTION--1998**	20a The Jaredites' prophetic plates are by the Spirit, prophecies for the people of Judah, [G26-G30] 20b from prophecies preserved by Mormon, from the Brother of Jared record by King Mosiah, and from Nephi of Israel; [G31-G38] 20c The interpretation, by commandment to include the Brother of Jared people record in the Hebrew language is Christ-inspired. [G39-G44] 20d The interpretation of the Jaredite record from sacred plates writings is a marvelous gift to God's Covenant People. [G45-G49] **END OF MORONI'S PORTION--2017**

ALL THAT INFORMATION IS ON AN OLD PIECE OF PAPER THAT MEASURES ABOUT 8" WIDE AND ONLY 3¼" FROM TOP-TO-BOTTOM! ABSOLUTELY AMAZING!!!!

WONDERFUL ORDER FROM APPARENT CHAOS!

But, you might wonder why there is so much difference between the 1998 and 2017 paragraph numberings and interpretations.

There are no punctuation marks in the CT—no periods at the ends of sentences; no colons or semi-colons; no
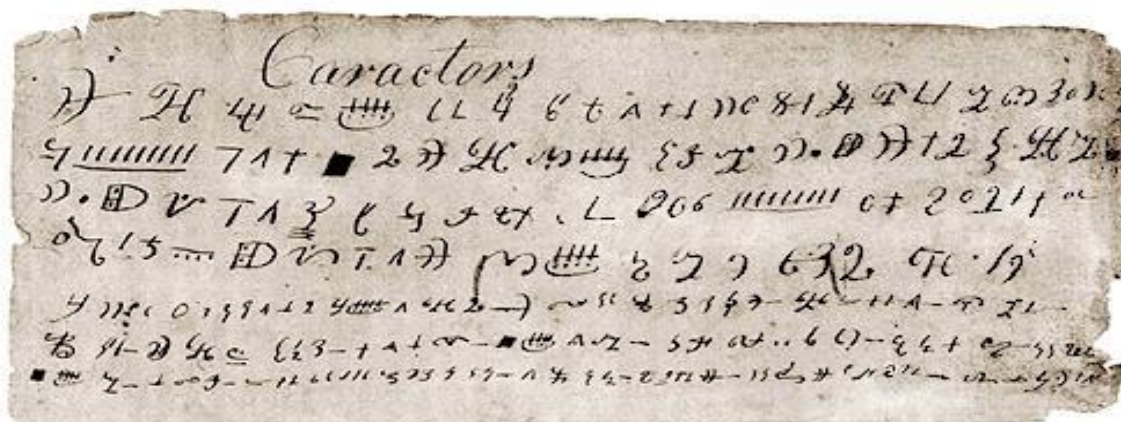
The Caractors (Anthon) Transcript

commas; no paragraph breaks; no capital letters to indicate the beginnings of sentences.

EVERYTHING related to sentences must come from the context of surrounding words.

In 1998, I knew the words, or at least I knew MOST of the words. How they were connected was a puzzle. I did the best I could to make the words in English language structure. But without knowing where a sentence began or ended, it was sometimes, quite difficult.

MUCH later, I recognized a couple of indicators that signal the beginnings of some sentences.

When I recognized that A26 meant 'the Nephite people record' (Shortened to 'the Nephite Record') it occurred to me that this was the beginning of a sentence—actually, it was the SUBJECT of the sentence. Then, I knew where many sentences began and ended.

But that approach applied primarily to Mormon's portion—there are only two uses of 'The Nephite Record' (G13 and G19) in Moroni's portion. In Moroni's portion, I

recognized the subject appeared at the beginning of Line E, the short horizontal stroke at E1. I realized that Moroni was always speaking of the Jaredite record when he did that. Thus, I located the beginning AND ending of sentences in many places in Moroni's work.

Look carefully at the two translations and you will see that the key WORDS match almost all the way down. How they fit together differs. That is because I had now discovered the starting and stopping points of most areas.

But, I find it very significant that I had the HEART of the message in 1998. The basic message that Mormon and Moroni were sending us did not change. Yes, there are differences. In F1-F5, the changes were:

>   1998; 9e as a testimony for the Jews that **Jesus is the Lord Christ, the Eternal God**, by commandment, for all the tribes of Israel. [E35-F8]

>   2017: 10c testifying to the Jews that **Jesus Christ is God, the Son of the Sovereign God** by commandment for the tribes of Israel. [F1-F8]

Is there really a significant difference in meaning here?

In 1998, I used the term 'Eternal God' only because it was written that way in the Title Page of the Book of Mormon.

By 2017, I realized F1 was actually saying, 'Jesus Christ IS God.'

I believe **God does not change**:

Thus, **Jesus was the God of creation**, who called the universe into being at a word: "Let there be light!" (Gen 1, John 1:3)

Jesus was the God who directed Adam and his descendants to worship Him through blood sacrifice as

a foreshadowing ("a similitude" Gen 4:7, IV) of His sacrifice for man on the cross, thousands of years later. Thus, Abel's sacrifice followed God's directions for a blood sacrifice, while Cain's did not. God was not being capricious in accepting Abel's offering. He was emphasizing to Adam and his seed, that the blood sacrifice for atonement was essential in the plan of Salvation and that it looked forward to Jesus' death. (Gen 4, 5 IV)

Jesus Christ was the God of the Brother of Jared, long before Abraham's day. (Ether 1:77-78, CofChrist; 3:14, LDS)

Jesus Christ was the Lord, God Jehovah, of Moses in the Old Testament. (Exo 3:13,14)

Jesus was the God of the New Testament as revealed to 'Doubting Thomas.' (John 20:28)

Jesus Christ IS our God today. Jesus Christ is the Sovereign God of all time. (CT, Moroni, F1-F5)

Jesus Christ IS the Eternal God! (D&C 163:7b)

APPENDIX C: FINDING THE KEY TO THE TRANSLATION

In 1999, I prepared the following account of how I discovered the key to the CT. Times have changed, but this testimony is still current. I present it as evidence of my continuing stewardship over completion of the translation, and to demonstrate that while minor details have changed, the overall testimony is the same. BBB

HOW I DISCOVERED THE KEY

A First-Person Testimony and
The Development of the Translation

DECIPHERING AN UNKNOWN WRITING

There are three requirements to deciphering any unknown writing. One must:

1. believe that the writing has meaning, and CAN be deciphered, for one will be unable to find any meaning in symbols which he firmly believes are meaningless;
2. have a known source to compare and match to find the intended meaning;
3. determine the method of reading the characters.

Following is a description of how I was led to break the code of 'reformed Egyptian' characters in the *Caractors Transcript*.

I have always believed that the Caractors Transcript held a message from the *Book of Mormon* (See **BOOK OF MORMON HISTORY**) and thus I was prepared to search for the meaning. The method of reading the characters (as words rather than alphabetic characters, and read from right-to-left) was revealed to me on the first night (May 17-18, 1994) when I first found the key in the last four characters which I then knew meant *by the gift of God.* Thus, I had the first and third requirements for breaking an unknown script in hand.

It is quite true that I used my understanding of the *Book of Mormon* in interpreting the unique characters. I do not consider this approach to be a shortcoming, but rather a necessity, for that was my known source, and as far as is known today, it is the ONLY source which could be used. The *Book of Mormon* provided the second requirement for reading the unknown text.

There were only five simple words (*ROOT*s) revealed to me that first night: *from* [A9]*, the* [A10]*, plates* [A11]*, of* [A12]*, and and* [C24]. The other portions were phrases or words which later turned out to be combinations of the basic characters which I term *ROOT*s: *by the gift of God* [G46-G49]*, by the gift and power of God* [F17-F20]*, an account by Mormon* [A1-A4]*,

Nephi [A13]*, Laman* [B8]*, prophecy* [B22]*,* and *revelation* [B23]. All other characters had to be deciphered from the meaning of those few words and phrases which had been given to me. At this point I must say that I firmly believe that it was the Spirit of God which revealed those key words and phrases to me. I can account for it in no other way. This understanding was far beyond the ability of my unaided human intellect.

MY EXPERIENCE

In May 1994 I was visiting Verda E. Bryant, my widowed mother in Independence, Missouri. She was getting ready to move to an apartment in my sister's new home, and I had volunteered to help her in cleaning out the old basement and getting rid of her many years of accumulated memorabilia.

I had been working for the US Army in Germany, and had received an early retirement because of the drawdown of troops in Europe, and the subsequent reduced need for civilians in the work force. I had returned to the States, and attended the World Conference and the dedication of the newly constructed Temple in Independence, MO in early April 1994. Following Conference, Mom and I started cleaning. I can't recount here all the background of the moving experience which gave me the key to understanding the *Caractors Transcript*. I will simply describe events immediately preceding the experience.

I had been digging through some old work, done by my father Stele Bryant, while he worked for the *Community of Christ* World Church Headquarters in the Audiovisual Department. Several items in my dad's old workroom seemed to demand my attention, and I could not bear to part with them. They were not the usual type of personal items which would be expected to invoke memories of the recent dead. Most of them were related to Central and South America and the *Book of Mormon*, and one item was a piece of art work my father had done in preparing the so-called *Anthon Transcript* for printing.

One day I was moved by the assemblage of objects I had been unable to throw away. I picked up three of them and went to see my mother in the living room. "Mom, these things are trying to tell me something and I haven't any idea what." She shook her head, but said nothing and I returned to the bedroom wondering what my feelings meant.

Just a few days later, on May 17, my mother gave me her personal copy of a *Book of Mormon*. Some years earlier she had worked on a Short Version of the *Book of Mormon*. Her idea had been to retain all wording and versification of the *Book of Mormon* but to delete many sections which carried no real story or doctrine, with the objective to make it more interesting and readable. The copy she gave me was heavily underlined as her ideas of what should go into the Short Version.

That night she went to bed at about 9:00 p.m. and I went to the living room with her *Book of Mormon*. I sat and, as if it had a mind of its own, it fell open to the Title Page and I read:

THE BOOK OF MORMON
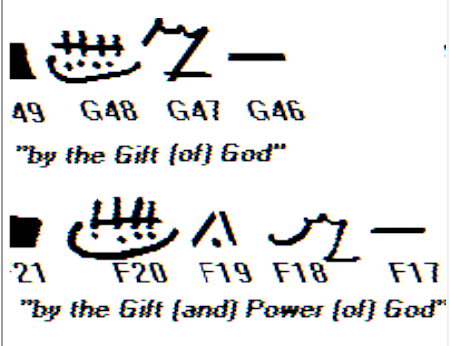
**AN ACCOUNT WRITTEN BY THE HAND OF MORMON UPON
PLATES TAKEN FROM THE PLATES OF NEPHI**

Suddenly, I felt a surge of inspiration from what I firmly believe was the Holy Spirit and thought, "That's IT!" I had received a sudden, firm conviction that THIS was the key to the content of the *Caractors Transcript*. I immediately stood and went to the bedroom where I got my dad's art work. I set to studying the characters along with the Title Page of the *Book of Mormon* to try to gain some understanding of what the unique characters might mean. I had studied them for about two hours and had just about concluded that I wouldn't be any more successful than in the several other times that I had reviewed copies of the transcript with great fascination. Still, I was convinced that the Title Page held the answer. With resignation, I stood, planning to go to bed, when I suddenly and distinctly heard a single, quietly spoken word, "Patience." It wasn't spoken aloud, but I distinctly heard the word in my head. It wasn't in the form of a command, but I understood it as a gentle reminder that I was simply being too impatient, wanting to find the answer immediately.
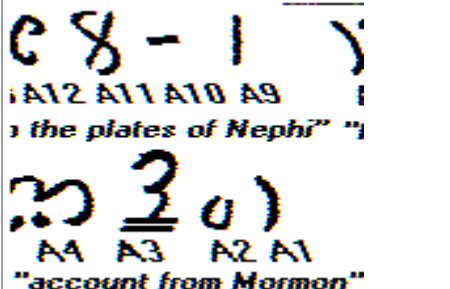
I was obedient to the gentle admonition and sat again to study the page of characters. After about 15 minutes I discovered a set of characters which I now identify as character string G46 through G49. (See the Code Sheet, page 18.) Only moments later I noted a similar string of characters from F17 through F21 with one character (F19) being different. "Aha!" I thought. "If only I can find two similar strings of English words in the *Book of Mormon* I will know what *that* character means!" [Note that the examples throughout this site show how the readings would be understood when the characters are read from right-to-left.]

I have no idea why I thought that each character should represent a word rather than an alphabetic character. I also do not know why I now assumed that the text should read from right-to-left. Until that moment I had never questioned that the text should read left-to-right. At that moment I wasn't even aware that my understanding of these things had changed! I cannot explain the presence of these new convictions, but I attribute them to the guidance of the Holy Spirit. Looking back, these things just seemed to be so, and totally unaware of the changes in my thinking, I proceeded with these new assumptions as I turned to the Title Page of the *Book of Mormon* in search of matching English words.

Since the character string G46-G49 was at the (left) end of the line I looked at the end of the second paragraph, but I could find no matching words above them. Then my eyes fell on the last sentence of the first paragraph and saw the words, *"the gift of God."* which were repeated just above with the word *"POWER"* in the center.

A9   G48   G47   G46

"by the Gift {of} God"

21   F20   F19   F18   F17

"by the Gift {and} Power {of} God"

"Written, and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth **by the gift and POWER of God** *unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof* **by the gift of God**.*"* (Last sentence of the first paragraph, Title Page, *Book of Mormon*; emphasis added.)

"That is 'POWER!'" I said to myself, referring to character F19. I was totally electrified! "Then this (F17) must be '*the';* that is *'gift* (F18);'* that is *'God* (F20);' and this (F21) must be a period at the end of the sentence!" I was mostly wrong in making those assumptions, but it was a starting point and from that time the understanding of the marvelous message began to expand.

A12 A11 A10 A9

the plates of Nephi   *"*

A4   A3   A2 A1

"account from Mormon"

I studied the characters for another hour or so and discovered a string of characters I now 'knew' were *from the plates of Nephi (*A9-A13) and recognized that the first string of characters (A1-A4) must be something about the *account from Mormon*. I went to bed on a spiritual high, but there was to be no sleep for some time. I prayed and pondered what I had discovered and wondered what to do about it.

About two o'clock my mother got up for a nocturnal visit. I was so excited that I stopped her as she returned to her room.

"Mom, I've GOT to show you something!"

We sat at the kitchen table comparing phrases in the Title Page of the *Book of Mormon* with character strings in the *Caractors Transcript* for about two hours. Twice more that night, I received a new insight and pointed it out to my mother. By the time we finally went to bed, I had identified the specific words *from* [A9]*, the* [A10]*, plates* [A11]*, of* [A12]*, and* [B9]. The other portions revealed to me that night were phrases or words which later turned out to be combinations of the basic characters, which I term *ROOTS*: *by the gift of God* [G46-G49]*, by the gift and power of God* [F17-F20]*, an account by Mormon* [A1-A4]*, Nephi* [A13]*, Laman* [B8]*, prophecy* [B22]*,* and *revelation* [B23].

While I believe that these key words were given to me by inspiration from God in that first night, the development of the translation has been a long, arduous process, and I do not believe it is finished at this time, five years later. I extended my stay with my mother and spent the next five weeks, finishing up the details of preparing for her move, but spending much of my time on the Caractors Transcript.

I visited the *Community of Christ* Temple Library, and carefully compared the original document with my father's art work, trying to make certain that I would not be relying on an inaccurate copy when I returned to Germany. I found several errors in my dad's work, to include blurring of some characters due to lack of recognition of their intended shape, omission of some details and inadvertent inclusion of photocopying errors.

I worked late into the night, often as late as 2:00 am. Sometimes I would sleep only a couple of hours, and would awaken with some new insight, which I knew I must test to ensure that it would match the meaning of the surrounding characters everywhere it showed up in the text. Many of the times when I got up in the middle of the night, I sat at the dining room table, poring over the unique characters, trying to obtain some sense of their meaning. Sometimes, my 'insights' were strengthened by the study and they became a part of my expanding understanding. Sometimes they had to be rejected because they were incompatible with the words I felt I knew in surrounding text in other areas. I frequently found that even the rejected insights often eventually led to a still better understanding of the overall text.

Within a year I felt I had developed a pretty good tentative translation. Throughout this period, I felt led in my studies, but I knew I still had only a partial translation.

Very early, I recognized the Caractors Transcript as being an expansion of the content which was in the Title Page of the Book of Mormon. It wasn't until I had a tentative translation, around the summer of 1995, that I began to study Egyptian hieroglyphics. I was beginning to believe I never would be able to get the meaning of all of it. I seemed to be at a plateau of understanding, and began to feel the need to study Egyptian to see if I could find the source of the Nephite characters in Egyptian characters, and perhaps learn more from a new direction.

In the process, I learned a lot about Egyptian writing. and found that there were three different forms of Egyptian script in use around 600 BC. The earliest form of Egyptian Script is known as *hieroglyphics*, and was in the form of carefully drawn pictures of humans, animals, plants, and objects. Hieroglyphics dated back to about 3000 BC, but were slow to draw, making writing a very tedious process. By about 1000+ BC, the priestly caste had developed a more easily written form of writing which today, we call *hieratic*. This was a kind of short hand which was still based on the hieroglyphic characters, but which took up much less space on the page, and was easier to write. Hieratic was used primarily by the priests in religious works. By 700 BC, the expanding needs of Egyptian commerce forced the development of an every-day business record form of script, which today is called *demotic*.
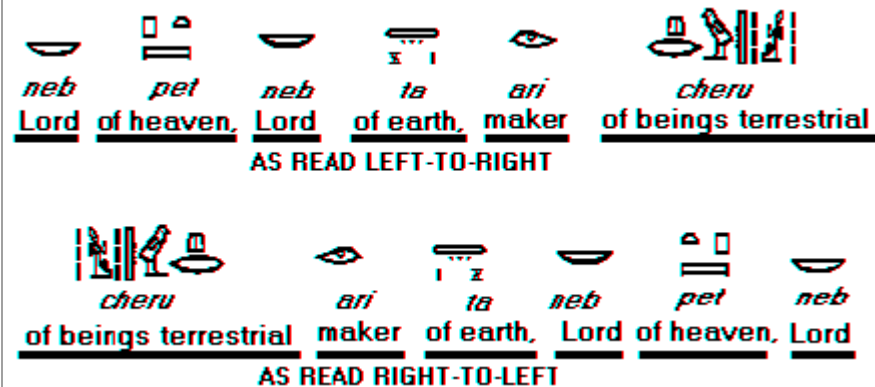
By 600 BC, the rules of writing all three scripts were basically the same. There were three different types of characters. Some were phonetic, forming a type of alphabet in which the sounds of the words were spelled out, with many acceptable variations in spelling of the same word. Some of the characters were ideographs, that is, pictures of objects which carried well-understood (to the Egyptian reader) meanings and pronunciation. Others were ideographs of objects which carried meaning, but which were not pronounced at all.

By the time I started studying Egyptian, I had recognized that the Caractors Transcript characters were conveying meaning, rather than pronunciation. This understanding has remained unchanged

in all my studies. To date, there is no hint (that I can find) of anything in the <u>Caractors Transcript</u> that conveys the pronunciation of the words. Everything appears to be centered on the original Egyptian meanings of the ideographs, rather than on sounds.

| | Back in 1995 I was of the increasingly developing opinion that the Nephite characters must have been derived from Egyptian characters by way of shape and meaning. I had come to a plateau in the process of unfolding of understanding the characters, and one day I suddenly arose from my computer and turned my attention to *Egyptian Language--Easy Lessons in Egyptian* Hieroglyphics a text by Sir E. A. Wallis Budge (Dover Publications, NY, 1910). |

I didn't consciously ponder whether I should leave my work on the computer -- I just did it with no prior thought about it at all, and believe that the Holy Spirit was gently guiding me. I hadn't been looking at Budge's book very long, when I noticed the hieroglyphic which was pronounced '*neb*', but which had the meaning of *lord, all, bowl* (item 43, page 91). I was struck between the similarity between the bowl-shape which meant *lord* in Egyptian and the cup-shaped character in the *Caractors Transcript*, which I felt certain also meant *Lord*. I started searching through the many examples in the book. Shortly, I came across several instances in which *lord* obviously referred to a king or person of influence. Was there an example in which it referred to a god and not to a human?

| | I first noted a string of characters that struck me with an electrifying effect. "*Lord of heaven, Lord of earth, maker of beings terrestrial...*" the English text read, and just above were the Egyptian hieroglyphics from which that was translated. |

The quote was from the *Stele of Panehesi* from the XIXth dynasty (1320-1200 BC, or over 200 years prior to the time of King David in Jerusalem), and had been taken from a reference by Brugsch (*Monuments de l'Egypte*, Plate 3), but of course, what most moved me was the identical meaning of similar characters in the Nephite and Egyptian forms of *Lord* and that they could refer to God, the creator of all things.

This was the first concrete evidence I had that I was on the right track! I was so enthused that I started searching both the Budge and Brugsch texts for anything in which shape and meaning were like other *Caractors Transcript* characters. I soon found a striking number of similarities, not so much in the demotic, but in the much older hieroglyphics! In fact, I have found so many matches of meaning and shape (albeit highly abbreviated) that I feel that it is highly improbable

that all of them could be wrong. This does not mean that I feel confident that all my matches are right. I probably am not quite on target in some places.

I believe that I have now found the ancient Egyptian sources for most of the 20 Nephite ROOT characters. Their original Egyptian meanings are logically converted into similar meanings in the Nephite language. Various combinations of the ROOTs yield even more complex concepts which still may be traced to the original Egyptian meanings. I have now broken each character into its ROOT elements and assigned an ASCII character to each. By placing these ASCII characters in the corresponding positions as they are read, one may use a computer's word processing program to produce a transliteration. This transliteration, although it is not in grammatical structure of today's English, produces the words which I have rendered into the English translation.

The character string A9-A13 (see the following table) is provided as an example. At the top of the figure are the Egyptian characters from which I believe the Nephite characters were derived. Above the codes are the Nephite characters as copied from the Caractors Transcript. Below the Nephite characters are the subdivisions which reflect the original positioning of the Egyptian characters at the top. In the first line of the text is the original Egyptian meaning, while the second line shows the meaning as translated into the Nephite writing. The third line shows the ASCII characters which I have used to represent the composition of each Nephite

character. Throughout the text an exclamation point (! as in A9) means *from;* a tilde (∼ as at A10) means one of *the, to,* or *for;* an open parentheses means *of* ((as in A12)*;* a close parenthesis means *tongue* ( ) as in element 2 of A11 and 2 & 4 of A13); the question mark means *causedtobe* (? as in elements 1 & 3 of A13)*;* and the last unexplained element, *obelisk*[33] is

represented by ⌊ as in A11. The first line is a direct result of taking the meanings of each ASCII character and converting it into Egyptian and the second line is derived by substituting the Nephite ROOTS into their transliteral meanings in the complex phrases (A11 and A13 in the example). Finally, my interpretation of the English meaning of the Nephite transliteration is shown in the last line.

---

[33] I now use a vertical 'papyrus' to represent the Nephite Root, 'plates.' The papyrus was the medium upon which the Egyptians wrote, and the Nephites most probably adapted that glyph to represent the metal plates upon which the Nephites wrote. Regardless of which was the original Egyptian character, the meaning to the Nephites was 'plates.'

KEYBOARD CODING:

! [A9] **~** [A10] **( )|** [A11] **(** [A12]**?)?**) [A13]

ORIGINAL EGYPTIAN MEANING:

from [A9] *the/to/for* [A10] *of-tongue* (testimony) *obelisk* [A11] *of* [A12] *caused-to-be-tongue--caused-to-be-tongue* (NEPHI) [A13].

TRANSLITERATION OF NEPHITE MEANING:

from **[A9]** *the/to/for* **[A10]** **testimony** *plates* **[A11]** *of* **[A12]** **NEPHI [A13].**

ENGLISH TRANSLATION:

from the testimony plates of Nephi,

A computer word processing system can rapidly change every ! to *from*, every ~ to *the/to/for*, and every (to *of* throughout the text. The results of these changes for all 20 ROOT characters shows the EGYPTIAN MEANING throughout the text. A second change makes all instances of *of-tongue* into its Nephite translation of *testimony.* All proper nouns, such as *Nephi* (A13) and other complex characters, are similarly treated with word processing changes. The Nephite word *WORD* is derived from the Egyptian combination of *causedtobetongue.* The name of *Nephi* is a double of *WORD* (*WORDWORD* -- Nephi wrote two records), and thus, wherever *WORDWORD* appears, the word processing program changes it into *Nephi*. The name of *Jesus* is at C6 and the Nephite character for Jesus literally means *WORDOFGOD* (Egyptian: *causedtobetongueofLord*).

The character analysis shown here has been applied throughout the 216 characters of the Caractors Transcript, to give the translation shown at **THE TRANSLATION,** which documents a complete character-by-character literal translation, as well as the corresponding English translation.

A computer can be instructed (programmed) to consistently change a given ASCII character into an Egyptian word, which is then changed into its Nephite meaning through a five-step process. This is a wholly objective process, and is not the result of the translator trying to bend some presumed reading into the characters. The rules which govern the computer's word processing exchanges were discovered through detailed analysis, by making many intermediary hypotheses, checking them to ensure that the supposed meanings were consistent in all areas of the text, and then identifying the rules which led to those consistencies.

The consistency of application of meaning of a character in multiple locations makes the connections much more plausible than if the meaning were to be applied to only a single set of characters. Statistically, a multiple set of characters in a cryptic message cannot make sense in multiple areas without signifying that there is significant meaning associated with that grouping

of characters. At present, the serious critic will take issue not with WHETHER I have found a message, but rather HOW CLOSELY have I understood the correct interpretation of what the original author(s) was trying to say. The critic may also question the authenticity of the original document. I leave that question in the hands of others. What I do know, and what every serious critic who studies this work can see, is that there IS a message there, and that I didn't create it. I believe that I have also found the heart, if not the full intent, of that message.

I believe that I was guided by the Spirit of God in these areas. Where I have failed to reach the authors' intended meaning, it is because I was not close enough to that Spirit to receive a full insight. I lay it to my human frailty, and my almost fear of approaching the Almighty too closely, which has kept me from a more perfect interpretation. I deeply regret my human deficiencies in this, but I know that God works with people the way they are, and that no matter how close I could get my humanity to approach God, I still couldn't get it perfectly. I may have had a BETTER interpretation, but it would still be less than perfect. Thus, I present this work to the world, even with its imperfections, as being an *inspired gift by the power of God* for His Covenant People, the Lamanites, the Jews, all other Israelites and, indeed, for the entire human race.

There IS a message in those unique characters. How adequately I have interpreted that message may well be open to debate. Anyone who will take the time to study my work will find that by following the rules of reading the characters, the message comes through, not in English language structure, but the words of the message ARE there. When scholars have established the grammatical structure, analyzed the text, and corrected my errors, we may well be able to come to a complete and dependable understanding of what that message says. Until that time, the content of my English translation should not be cited as having the exact meaning that I now say I think it has. To treat it as an authoritative translation would assume that I possess a level of understanding that I do not claim. As the Book of Mormon title page says, '*if there are faults they are the mistakes of men; wherefore, condemn not the things of God.*' I willingly acknowledge that it was as a GIFT OF GOD which led me to the translation, but any mistakes are MINE. I don't know what my errors are, because I simply do not have the background required to fully comprehend the text.

That is the end of the 1999 article. I still don't know it all, but I am much further along now than I was then. I have no inkling as to how much longer I will be working on the CT but expect it will be the rest of my life. There is just SO MUCH THERE, yet to be discovered!

Blair Bryant, December 14, 2017.

THE KEY!
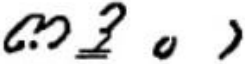
PREFACE TO THE BOOK OF MORMON

THE BOOK OF MORMON
AN ACCOUNT WRITTEN BY THE HAND OF MORMON UPON PLATES TAKEN FROM THE PLATES OF NEPHI

Wherefore, it is an *abridgement* of the record of the people of NEPHI, AND ALSO OF THE LAMANITES; written to the Lamanites, who are a remnant of the house of *Israel*; and also to *Jew* and *Gentile*; written BY WAY OF COMMANDMENT, AND ALSO BY THE SPIRIT OF PROPHECY AND OF REVELATION. *Written*, and sealed up, and hid unto the *Lord*, that they might not be destroyed; to come forth BY THE GIFT AND POWER OF GOD unto the interpretation thereof; sealed by the hand of *Moroni*, and hid up unto the *Lord*, to come forth in due time *by the way of Gentile*; the interpretation thereof BY THE GIFT OF GOD.

An abridgment taken from the Book of *Ether*; also, which is a record of the people of Jared; who were scattered at the time the *Lord* confounded the *language* of the *people*, when they were building a tower to get to heaven: which is to shew unto the remnant of the house of *Israel* what great things the *Lord* hath done for their fathers; and that they may know the covenants of the *Lord*, that they are not cast off for ever; and also to the convincing of the *Jew* and *Gentile* that *Jesus* is the *Christ*, the *Eternal God*, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of *Christ*.

SIX PHRASES COMPARED*

A4 A3 A2 A1
"account of Mormon"

A13 A12 A11 A10 A9
"from the plates of Nephi"

B10 B9 B8
"Laman and Nephi"

B23 B22 B21 B20
"by commandment spirit prophecy revelation"

F21 F20 F19 F18 F17
"by the Gift Power God"

G49 G48 G47 G46
"by the Gift God"

* Note that the characters read from right to left, but the interpretation reads from left to right.

(NOTE: Other single words included in both the *Caractors Transcript* and in the Book of Mormon are shown in *italics*, but there are no whole phrases which they share other than those in open print.)

APPENDIX D: THE EGYPTIAN CONNECTION

EGYPTIAN HISTORY

Written Egyptian history goes so far back that we have no way of accurately dating the earliest of writings. Nevertheless, Champollion's 1824 ground-breaking work on the <u>Rosetta Stone</u> (discovered in Rosetta, Egypt in 1799) was the start of interpreting the ancient Egyptian texts. But, it wasn't until 1836 that Champollion's real work on reading the hieroglyphics was published for the world to study.

By the time of his 1824 book, Champollion had discovered only the hieroglyphic characters which were alphabetic, i.e., they represented most of the sounds of today's languages. He had also recognized that Egyptian writing system used pictures of everyday animals, tools, etc. to carry meaning and discovered the numbering system the Egyptians used in writing their dates of events. Thus, in 1824, Champollion had compiled and published a list of many of the past kings and the dates in which they reigned. But most of the meaningful information between the kings' names and dates remained unknown. Although he had ranges of dates for many kings, Champollion knew only 'who' and a bit about 'when', but little about the 'what,' 'where,' 'how,' and 'why' of their writings. In mid-1828 (the year Martin Harris had taken the Caractors Transcript to Professor Anthon in Feb 1828--the BOM was published in March of 1830) Champollion took a year-long trip to Egypt where he copied Egyptian characters from stone engravings and collected as many written papyri as he could to take home for studying how to crack the code of Egyptian hieroglyphics.

Unfortunately, Champollion died of a stroke in 1832 and left only his unpublished, but copious notes, which eventually led to a broader understanding of the meanings of the other types of hieroglyphics. Champollion's detailed notes were organized by his elder brother Franz-Josef, and finally published for the world to study in 1836.

Many scholars continued Champollion's work during the last half of the 19th Century, and today there are many Egyptologists who can interpret most of these strange characters. Scholars have now concluded that the ancient Egyptians could write earlier than 3000 BC. Remarkably, most of the many hundreds of basic hieroglyphic characters they used at the beginning remained relatively constant in meaning for about 3000 years. The last known Egyptian hieroglyphic documents have been dated to the Christian era, as late as about 400 AD.

In his 1824 book, Champollion listed many kings (and a few queens) with their dates of throne accession, number of ruling years, and death according to 'dynasties.' A dynasty started with a new family king who was succeeded by his son or brother, and whose son would become the next king. The dynasty typically ended at the death of the last male king who had no sons or brothers to succeed him.

The Egyptian method of calculating the length of a king's reign cited BOTH, the precise year the king was crowned (the 'accession' year), and then the first full year (the 'regnal year') which started on the first day of the next calendar year. A king's accession year would normally start on the date of his predecessor's death. When two kings shared ruling responsibilities at the same time, they are referred to as 'co-regents' and when one died, the other typically assumed full control without having a new accession year, for he had already been king during the co-regency period. Thus, in the case of co-regents, we cannot simply add all regnal years together to obtain accurate lengths of dynastic reigns.

There were a few queens who ruled upon the deaths of their husbands or brothers, and who could not continue the dynasty for the lack of a male heir, but there is no record of a queen following a queen. On the occasion where there was no male heir, there usually was a powerful member of the royal court (e.g., an administrator, general, or a close friend) who was already fulfilling official duties, who would step in and assume command. Typically, when this happened, a new dynasty was started and passed from father to elder son to the point that eventually, there was again no male heir to reign, and a new dynasty or ruling family took over.

Each king was believed to be a human form of one of many Egyptian gods and his formal name included something about that god. The name of Rameses the Great, for example, meant something like 'born of Re' with Re being one of many manifestations of the Sun god. When the king died, he was embalmed and mummified with great ceremony, for in the Egyptian religion, he would enter the world of the dead and be resurrected to enter eternal life. The dead king was buried with plenty of food and daily living implements to sustain him on his long journey to resurrection. The common Egyptian believed that HIS own continued existence depended upon sending the deceased king into eternity in great style. The dead king's successor would ceremoniously assume a new name, appended with the name of a god of his choice, and resume the link to eternity.

But, occasionally, there were periods of violent internal struggles as to who would become the new king. Brothers killed brothers or uncles; an influential member of

the court could marry the recently widowed queen; and a strong son could murder his father—there were many modes of becoming king, but usually the winner was the strongest person to survive the internal struggle and settle the dispute. The new king then took on some variation of his old name that now invoked a familiar god to legitimize and represent his new dynasty.

Over the years, Egyptologists have sorted out most of the possible combinations where dynasties changed and numbered them sequentially, but all of them have built on Champollion's 1824 book. Later Egyptologists have improved the record of kings but there are several problems in interpreting the existing king lists. There were some situations in which TWO kings (or a king and his queen) were sharing the rule at the same time (co-regencies); and others where the kingdom was fragmented with different dynasties ruling different regions of Egypt simultaneously. To further confuse the chronology, there were periods in which the rulers reigned for very short periods and there are questions of the order of succession (i.e., which came first); there is often a paucity of dateable documents; and a lack of independent corroboration from other known civilizations and recorded natural events to verify time connections; and there is the possibility that, at times, the same ruler was incorrectly listed twice using two different names.

Egyptologists are well in agreement that the overall history of Ancient Egypt can be divided into distinct eras as shown in this graphic. A more extensive summary Egyptian history may be found at

ANCIENT EGYPTIAN HISTORY

Prehistoric Egypt	pre–3100 BC
Ancient Egypt	
Early Dynastic Period	3100–2686 BC
Old Kingdom	2686–2181 BC
1st Intermediate Period	2181–2055 BC
Middle Kingdom	2055–1650 BC
2nd Intermediate Period	1650–1550 BC
New Kingdom	1550–1069 BC
3rd Intermediate Period	1069–664 BC
Late Period	664–332 BC

http://www.history.com/topics/ancient-history/ancient-egypt

Today's king listings show three major periods which are called, the 'Old Kingdom', the 'Middle Kingdom', and the 'New Kingdom,' and those kingdoms spanned over two thousand years. Separating those three major kingdoms were three relatively short periods which Egyptologists call 'The First Intermediate Period, 'the Second Intermediate Period' and the 'Third Intermediate Period.' The second Intermediate kingdom was characteristic of all the intermediate periods, in that it was unstable, had multiple short-term kings, little documentation, and with no single family able to establish a lengthy dynasty. From records from parallel contemporary civilizations (e.g., Hittites, Assyrians, and Babylonians), we can find the Hebrews (i.e., descendants of Eber, an ancestor of Abraham--'Aipru' in Egyptian), and we conclude that all 430 years of the of the history of Israel from Jacob arriving in Egypt to the Exodus apparently occurred somewhere during the period from the late Middle Kingdom to the early New Kingdom.

Sometimes a single family lost a portion of the kingdom due to war or rebellion, and a new, dynastic power arose in parallel with the first so, at times there were two ruling dynasties occupying different territories at the same time. The most common division of the country was between the upper and lower Nile valley. Northern Egypt terminated at the mouth of the Nile River and was often called Red Egypt or lower Egypt while, to the South, at the cataracts and higher upstream, was Upper Egypt, also called, White Egypt. Two distinct headdresses (crowns) represented these two areas in pictures depicting the kings. But at many points the entire length of the Nile was united under a single, strong ruling dynasty and was sometimes symbolized by the king being depicted as wearing both the Red and White crowns at the same time.

It is difficult, if not impossible, to assign reliable dates of significant blocks of time in the history of ancient Egypt, especially during the turbulent Intermediate Periods. Fortunately, we do know enough external facts to verify some reasonably dependable dates during the latter part of the period that we are interested in—that period during which the Israelites sojourned in Egypt.

The Old Kingdom was comprised of multiple dynasties (i.e., families), each of which ended when no male heir was available to replace its last king. Most of the Egyptian pyramids were erected by kings of the Old Kingdom, quite contrary to the common notion that Hebrew slaves of Egypt (as frequently depicted in Bible movies) were involved in pyramid construction. Most scholars agree that most ancient pyramids at Giza preceded the Hebrews' advent into Egypt by over 1000 years.

The following information is from Wikipedia, the free encyclopedia. Three Dynasties (XIII, XV, and XVIII) are thought to include the Israelite presence in Egypt [Link to B] and are shown in larger font.
(https://en.wikipedia.org/wiki/List_of_ancient_Egyptian_dynasties)

"In Ancient Egyptian history, dynasties are series of rulers sharing a common origin who are usually of the same family.

"Ancient Egypt's historical period is traditionally divided into thirty-one pharaonic dynasties. These divisions are due to the 3rd century BC Egyptian priest Manetho, and first appeared in his work *Aegyptiaca*, which was perhaps written for the Greek-speaking Ptolemaic Egyptian ruler of the time. The thirty-first dynasty's name is not due to Manetho and is a later coining.

"While widely used and useful, the system does have its shortcomings. Some dynasties only ruled part of Egypt and existed concurrently with other dynasties based in other cities. The Seventh might not have existed at all, the Tenth seems to be a continuation of the Ninth, and there might have been one or several Upper Egyptian Dynasties before the First Dynasty."

Middle Kingdom	Dynasty	BC
Eleventh Dynasty	XI	2061–1991
Twelfth Dynasty	XII	1991–1803
Thirteenth Dynasty	XIII	1803–1649
Fourteenth Dynasty	XIV	1705–1690
Second Intermediate		
Fifteenth Dynasty	XV	1674–1535
Sixteenth Dynasty	XVI	1660–1600
Abydos Dynasty		1650–1600
Seventeenth Dynasty	XVII	1580–1549
New Kingdom		
Eighteenth Dynasty	XVIII	1549–1292
Nineteenth Dynasty	XIX	1292–1189
Twentieth Dynasty	XX	1189–1077

[For our purposes, we will consider only the region of Egypt to the north, i.e., the Nile delta area and over the period of roughly 600 years. In Joseph's time, the Israelites had settled in the Land of Goshen in the Eastern delta and the capital cities were in the Delta area. This Israelite region was included in the XIIIth, XVth and XVIIIth Dynasties. BBB]

THE PRESENCE OF ISRAEL IN EGYPT

There are occasional references to the Hebrews ('Aipru') in Egyptian documents and engravings, but there is only one reference to 'Israel' and that was well after the Exodus period. There is NOTHING in existing Egyptian records that would verify the presence of Jacob and his descendants in Egypt.

Thus, if we are to find information about Israel being in Egypt, we are limited to the Bible references and how they link to findings of science as discovered by chronologists, Egyptologists and archaeologists. Thus, we go to the Bible (primarily, the book of Genesis) to examine the history of Israel in Egypt.

There are four major periods in the life of Jacob: his youth and his competition/animosity with his twin (but elder) brother, Esau in the land of Canaan; his trip to Haran (the land that Abraham left to go to Canaan) to escape his brother and where he married his uncle's daughter and had 11 of his 12 sons; his return to Canaan and reconciliation with Esau; his sojourn in Egypt where he fled to escape a famine and where he died. Jacob's name means, 'Supplanter' or one who replaces the rightful owner.

> **Youth**--Gen 25:24-28:4—born in Canaan, Jacob was a conniver who schemed to purchase Esau's birthright,[34] and then cheated Esau of his blessing from their father, Isaac.

> **Haran**—Gen 28:5-30:43—Jacob worked for his uncle Laban for 14 years, so he could marry Rachel; and had 10 children by 3 concubines. Rachel was barren but after 14 years (and Jacob was 90 years old) she gave birth to Joseph, Jacob's heir.

> **Canaan**—Gen 31:1-35:27, 45:25—Along the road to Canaan, where he anticipated meeting Esau, Jacob agonized over his past treatment of his brother, and wrestled with God all night; he came out of that experience a changed man and God renamed him 'Israel' ('God wrestler').

> **Egypt**—Gen 46:1-49:33   At age 130, Israel took all his living descendants (70 total) to Egypt to escape famine in Canaan. He died at age 147 years after living in Egypt 17 years.

Jacob was not the first Hebrew to go to Egypt in a time of famine. His grandfather, Abraham (Gen 12:10) had done the same thing, and had returned to Canaan after the famine ended. But the

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[34] The birthright was a double portion of the father's estate and was reserved for the eldest son. Thus, since **Esau was the firstborn, he had that promise of the inheritance and he should have received twice as much inheritance as Jacob. But, Esau sold his birthright to Jacob for a bowl of stew because he thought he was starving. Gen 15:29-34**

primary connection between Israel and Egypt was with Israel's heir, Joseph whose story is in the gaps in the Genesis story about Israel as cited above. Joseph is the key and one cannot appreciate the Egyptian connection without knowing the story of Joseph of Egypt.

THE EGYPTIAN CONNECTIONS

Joseph was the eleventh of Jacob/Israel's sons, but, since his mother was Israel's wife (rather than a concubine), he was Jacob's birthright heir. He was only about six when Jacob took his family back to his birthplace in Canaan. But by the age of 17, the young Joseph had a vision, foreseeing a future time, when his brothers would bow down to him. When he told his brothers of the dream, they did not appreciate his presumption of being their superior. They resented that their father doted on the boy, favoring him over all others, and they sold Joseph to a caravan going to Egypt. The brothers conspired to fake Joseph's death to convince Israel that Joseph was really gone. Gen 37:2-35.

In Egypt, Joseph was bought by a member of the Pharaoh's court and was soon recognized for his diligence and trustworthiness. But, his master's wife lusted after him and when he spurned her advances, she demanded that her husband throw Joseph into prison for trying to seduce her. (Gen 39:1-20) In prison, Joseph was given control over all other prisoners. Two fellow prisoners had dreams and Joseph correctly interpreted them. Gen 40:1-23

Two years later, the Pharaoh had two dreams and he was told of Joseph's ability to interpret dreams. The Pharaoh's dreams were: 1) Seven fat cattle came upon seven lean cattle which ate up the fat cattle. 2) Seven very full ears of grain were eaten up by seven very scraggly ears of grain.

Joseph said the two dreams were the same message: Seven very fruitful years of crops would be followed by seven years of severe famine. Gen 41:1-32

Joseph suggested that the Pharaoh should find a very trustworthy overseer who would tax all Egyptians 20% of their crops and store them to feed the country in the following seven lean years. (Gen 41:33-36) The Pharaoh assigned that task to Joseph who was given full authority to act for the Pharaoh—only the Pharaoh was above Joseph in all of Egypt. (Gen 41:37-44)

So, at the age of 30, Joseph went around Egypt, building storehouses for the grain and took a fifth of all farmers' crops to fill them for seven years. Gen 41:46-49   During the seven fat years, Joseph married an Egyptian woman who bore him two sons, Manasseh and Ephraim. (Gen 41:45-52) During the first year of famine, Joseph sold grain to the Egyptians and to people from other countries which were also suffering from famine. (Gen 41:53-57)

In Canaan, Israel (Jacob) learned of grain being for sale in Egypt and he sent his first ten sons to Egypt to buy grain (Benjamin, Joseph's full brother was very young and did not go with the other brothers). When they got to Egypt they were directed to Joseph when they asked to buy grain. Joseph recognized his brothers, but they did not recognize him. Joseph toyed with his brothers, asking about his father and mother and insisted that they return to Canaan and bring Benjamin, the only son that did not go to Egypt (Benjamin was born of Rachel after Joseph was sold into slavery. Rachel died from complications in Benjamin's birth.   Gen 42:1-44:33)

Joseph revealed his identity to his brothers and told them to return to Canaan and bring his father and his entire household, down to Egypt where they would be fed. (Gen 45:1-28) Israel took his household to Egypt with a total of 70 people (sons, wives, grandchildren) including Joseph and his two sons that were already in Egypt—that was the total size of the House of Israel in Egypt at that time. (Gen 46)

Joseph introduced his father and family to the Pharaoh who directed that they live in the land of Goshen (in the eastern Nile delta area). The house of Israel was invited into Egypt as welcome guests. Joseph saw to it that his family was well fed even as the Egyptians were selling their animals, their land, and finally, themselves as slaves to the Pharaoh, just so they could eat. (Gen 47)

At this point, Israel was 130 (Gen 47:9), Joseph was 40, Egypt was in its third year of famine, and Manasseh and Ephraim were probably under 4 years of age.

Israel's eldest son, Reuben was not the birthright heir. Israel, in fact, was highly irritated at Reuben because had seduced Bilhah, one of Israel's concubines. (Gen 35:22; 49:4)

As one of his last acts, Israel blessed the two sons of Joseph, intentionally giving Ephraim a preferred blessing over the older, Manasseh. Nevertheless, Manasseh had the birthright as elder son. Joseph had the birthright over his other 11 brothers, but what inheritance gift could Israel leave for Joseph-- as the second in command over all of Egypt, Joseph had access to everything he wanted in Egypt. Israel solved that problem by adopting Manasseh and Ephraim as being HIS own sons. (Gen 48:5,6.) Thus, Manasseh took Joseph's place as the birthright inheritor of Israel's wealth. Manasseh's birthright was reflected following the Exodus--about 400 years later--when Joshua moved the Israelites into Canaan and the house of Manasseh was given a double share of territory in Canaan. Thus, there were two half-tribes of Manasseh while each of the other tribes was given a single share of territory.

The book of Genesis ends with Joseph's death. We are told the names of Joseph's two sons (Manasseh and Ephraim) and we know the name of Manasseh's heir was Macir (or Makir) but there is no Biblical record beyond that point for the specific names of the descendants of Joseph. It is almost 400 years later that we find the tribes of Manasseh and Ephraim in the Exodus. What happened during the Israelite's 430-year gap in history is unknown.

We do know, however, that there was a burgeoning growth of the House of Israel, for in the book of Numbers we find a census of fighting men when they approached the land of Canaan. At that point, the entire tribe of Manasseh had 32,200 arms-bearers aged 20 or older. (Num 1:35) The true population, including the women, the young and old men, must have been at least triple that number. In any event, the total numbering of fighting men of the House of Israel from all 12 tribes was 603,550—quite an increase from the 70 Israelites going into Egypt, including Jacob and Joseph. (Num 1:46)

We also know that rather late in that 430-year period, that 'there arose a Pharaoh that knew not Joseph.' Whoever that Pharaoh was, he had no idea of how Joseph had saved the country of Egypt with his skilled administration of food allocation. The 70 souls that the Pharaoh of Joseph had welcomed into Egypt, had become a mighty force to be reckoned with--the Egyptians had become

so fearful of their presence, that they had enslaved the Israelites and worked them mercilessly. (Exo 1:6-14) These things we KNOW about the Israelites in Egypt from the Bible.

The following is SPECULATION, but is NOT inconsistent with the Egyptian or Biblical records.

We know very little of the Pharaoh of Joseph's time. The Bible tells us that he welcomed Israel and his family and caused them to settle in a plush land (Goshen in the fertile Nile delta) that in good times, was very fruitful. We know the Pharaoh trusted Joseph implicitly but know nothing of the Pharaoh's family. There is pretty good cause to believe that Pharaoh had no sons, no heir apparent and no replacement, for it is about this time that Egypt entered what Egyptologists call the Second Intermediate Period—a time of instability due to the lack of anyone who was able to take over the kingdom and set up a new Dynasty.

For purposes of investigation, I am now going to assume that sometime prior to the Second Intermediate Period, Joseph would have become the first Israelite king of Egypt, his son(s) and grandsons would have continued the new dynasty of Shepherd Kings, either starting just before the Second Intermediate Period or commencing during that period. The Hyksos (the 'Shepherd Kings 'Asians') sporadically ruled lower (Northern) Egypt for about a century and were ousted from power ending the Second Intermediate Period, by Ahmose I, the first king of the New Kingdom (and whose capital was well to the South, in Thebes).   This would have been the time when the Bible says, 'there arose up a new king over Egypt, which knew not Joseph' (Exodus 1:8) and set up conditions for the 'Pharaohs of Oppression'—i.e., the slavery period of Moses' time—and up to the Pharaoh of the Exodus.

The Bible tells us that the period from the time Jacob entered Egypt until the Exodus was 430 years (Exodus 12:40-41) and that another 40 years elapsed to the time Joshua led the Israelites into Canaan to take over the Promised Land.

It appears most likely, that the Hebrews (Jacob/Israel's family) moved into Egypt during the late Middle Kingdom just prior to the Second Intermediate Period near the end of the XIIth dynasty. I hypothesize that Joseph, as the second-in-command of Egypt, eventually assumed full command as the new Pharaoh Ugaf (who some say reigned from about 1794–1757 BC, starting the XIIIth dynasty—Ugaf is sometimes spelled Wegaf). This, would have been upon the death of Pharaoh <u>Sedjefakare</u> who died without heirs and ended the XIIth dynasty. If this model is correct, Ugaf's heir would probably have been Joseph's elder son, Manasseh but the Egyptian name of record at that period was Khendjer.   There is no problem with this apparent discrepancy since Egyptian kings frequently changed their names when they became king, so Manasseh might well have had the king-name of Khendjer.

Wikipedia (http://www.mysteries-in-stone.co.uk/kings.htm) cites Khendjer as being, 'the earliest known <u>Semitic</u> king of a native Egyptian dynasty.' According to one of several 'Kings Lists,' after Ugaf/Wegaf and Khendjer, the next king's name was <u>Imyremeshaw</u> (which meant 'Overseer Meshaw') and may be referring to Joseph's grandson Machir (as it is spelled in the English version of the KJV Bible in Gen 50:23).

Egyptian scholars have long wondered how the Semite Hyksos (also known as the 'Shepherd Kings') became the rulers without any sign of war or conflict to bring them to power. In this suggested model, Joseph (Ugaf??) as 'second only to the Pharaoh' and proposed first ruler in the XIIIth dynasty would have been the logical replacement to the sonless, <u>Sedjefakare</u> when he died. This would provide the critical overlap of the histories of Egypt and the House of Israel and explain the presence of the Hyksos–a new dynasty-- without any sign of conflict upsetting the balance of power as would result from an outside group of Asians forcing their way into power. The XIIIth Dynasty ruled only from **Itjtawy,** the as-yet unidentified location of the royal city founded by <u>Twelfth Dynasty</u> <u>Egyptian</u> King <u>Amenemhat I</u>, who ruled from about 1991 BC to 1962 BC, during year 20 of his reign. The site of Itjtawy was somewhere in the Nile Delta region, (north-eastern Egypt) in the same general area as the Land of Goshen where Jacob's family was settled by Joseph when he arrived in Egypt.[35]

According to Wikipedia,

> "The Fifteenth Dynasty of <u>Egypt</u> was the first <u>Hyksos</u> dynasty, ruled from Avaris (also in the north-east delta region) , without control of the entire land. The Hyksos preferred to stay in northern Egypt since they infiltrated from the north-east. The names and order of kings is uncertain." <u>https://en.wikipedia.org/wiki/List_of_ancient_Egyptian_dynasties</u>

If the foregoing logic could be established as fact, Joseph became Ugaf. His son, Manasseh would be his successor and Macir would have been the third in the new Dynasty. During these reigns, the Pharaohs would 'know Joseph' and his contribution to Egyptian history. At some point, there would be a new dynasty when Joseph's heirs no longer reigned. The known 'history' of the Second Intermediate Period is very sketchy and there is, at present, no way to confirm any of this logic. Still, it seems to be a logical explanation of the sudden collapse of the 'normal' pattern of dynastic succession, and well matches the Pharaoh of the Exodus as being some 430 years after the time of Jacob entering Egypt.

Interestingly, Queen Hatshepsut could have been Moses' Egyptian mother (the Pharaoh's daughter) and Moses could have been her intended heir. But when Moses killed the Egyptian overseer (because he was beating a Hebrew slave) Moses would have to leave Egypt to avoid the Queen's wrath—Moses would have been countering the Queen's national policy of enslaving the Hebrews. Thus, when Moses returned to Egypt after his burning bush experience, Moses would have known the current Pharaoh—in turn, that Pharaoh would have respected Moses as being the heir-apparent from 40 years earlier. That would explain why the Pharaoh did not kill Moses outright when he first said, 'Let my people go!"

As I said earlier, this is all speculation. But there are some things about the Egyptian Connection that WOULD have been true if the Biblical account is anywhere near correct. Let us now consider the writing system.

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[35] See the map on the following page. Reference: <u>https://upload.wikimedia.org/wikipedia/commons/1/17/Ancient_Egypt_map-en.svg</u>
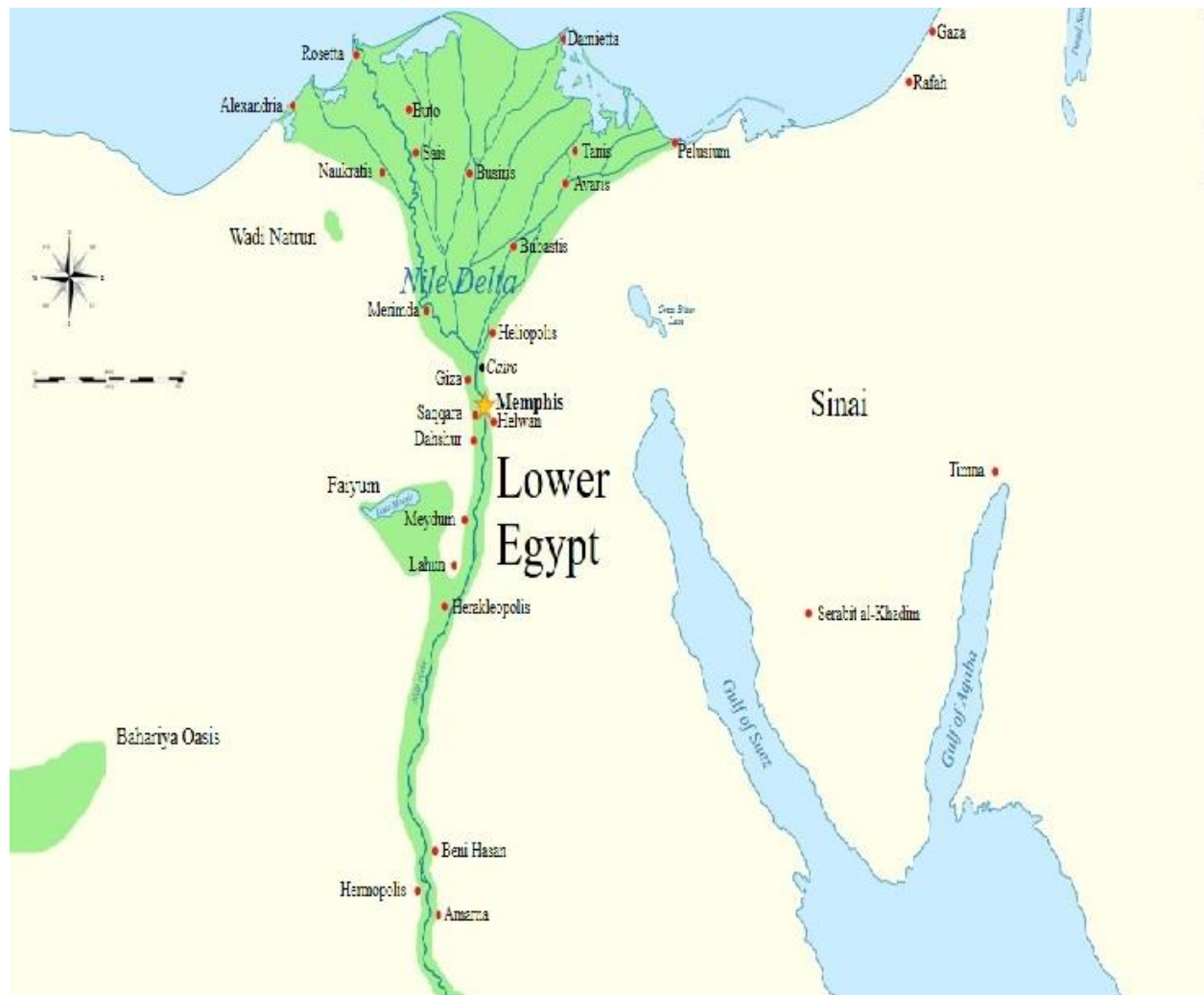
THE EGYPTIAN INFLUENCE ON THE NEPHITE WRITING SYSTEM

The earliest form of Egyptian writing (3000+ BC) was in the readily-recognized *hieroglyphics*. These were pictures (glyphs) of gods, people, animals, plants, insects, tools, etc., on and on. Over a thousand Egyptian glyphs have been cataloged and every one of these glyphs conveys a sound, a syllable, or an object (determinative). A glyph representing a tongue is NOT a sound, but to the Egyptian reader, it could represent the tongue itself, or anything done with the tongue such as tasting, licking, telling, speaking, giving commands, or indicating the use of a specific language (such as the English or Egyptian language).

A picture of a dog meant a dog; a fish was a fish; a sieve was a sieve. Those were all determinatives. But, while a picture of a door did represent a door, it also started with the sound of 'P,' so THAT was also, an alphabetic character. A glyph representing a folded cloth carried the sound of 'S.' A glyph representing a human leg/foot had the sound of 'B.' It appears that the young Egyptian scribe learned his alphabet like the way we learn 'A is for apple, B is for ball, C is for cat, and D is for dog;' but in their own language. *Hieroglyphics* were readily recognized pictures of every-day objects, and it was relatively easy for the neophyte scribe to learn their meanings.

But writing in pictures is difficult—it is more like making detailed drawings than writing as we know it. The process was slow and by about 1000 BC the Egyptian priests had developed a new form of writing that was more cursive, was easier to write on papyrus paper, and Egyptologists called this form of writing *hieratic* which means 'sacred writings.' *Hieratic* retained the same alphabetic/determinative nature of the *hieroglyphic* form, but the *hieratic* form was a simpler modification of the existing *hieroglyphics* and followed the same rules. *Hieratic* was, therefore, a modification of *hieroglyphics* but did not fully replace the *hieroglyphic* script. By about 700 BC the burgeoning commerce of Egypt pressed for a more rapid method of writing and the merchant class developed further modification of writing form which was an even easier cursive form to write. Today's Egyptologists call this *demotic* ('people writing'). But all three forms of writing were being used by different groups of Egyptians for the rest of the Egyptian history up to the development of the Coptic script (based upon the Greek alphabet), as late as the 4th Century AD.

> **[NOTE: The Egyptians themselves, did not use the terms, 'hieroglyphic,' 'hieratic,' or 'demotic' to refer to their writing systems. These are modern terms, used by Egyptologists to differentiate the Egyptian writing systems.]**

The Rosetta Stone included a royal pronouncement written in three forms of writing, *hieroglyphic, demotic,* and *Greek*. Champollion was an established linguist who knew Greek well. He also understood the spoken Coptic language which had developed from Ancient Egyptian. From these connections, he finally interpreted most of the hieroglyphics and demotic script on the Rosetta Stone.

Assuming the Biblical account is basically true, Joseph of Egypt (ca 2000 BC) would have known how to read and write hieroglyphics. He would not know about hieratic or demotic scripts, for they were later inventions. His sons, Manasseh and Ephraim, would have been living in the harem, where all the wives and children lived and were schooled. They would have known how to read and write Egyptian hieroglyphics. This would have been true, whether or not, Joseph became the new Pharaoh, Ugaf. Furthermore, today's familiar block writing system of the Hebrew language had yet to be invented in Joseph's time (that was not done until after the Babylonian captivity around 500 BC).

Now let us also **assume that the Nephite record (the Book of Mormon) is also an actual history**.

Somebody--whether it was Joseph, himself--or one of his successors that knew how to write in hieroglyphics—modified the hieroglyphics so they could record their Hebrew version of history. That person would have started with what he KNEW about writing and that, would be hieroglyphics. He would use a system that would be simplified hieroglyphics. He would NOT base it on the Egyptian language, but the Hebrew language, but since their vocabularies were quite different, it would not be based on the SOUNDS of the Hebrew words, but on their MEANINGS. The hieroglyphics were virtually ALL pictures of THINGS that carried meanings. Once we have simplified pictures of things, we can eliminate dependence on the sounds of words. The person with THAT foresight, would have been concerned about the Hebrew aspects of life, and not on the Egyptian view.

I believe that person would have to be Joseph, himself. Without Joseph's personal intervention, his sons would have been so influenced by the privileged, Egyptian heritage of the royal court that was all around them, that they would have little reason to desire to keep a record of their Hebrew heritage. Joseph knew the hardships of slavery and the life of a shepherd boy and wanted to have his sons feel some of that reality of life. Accordingly, Joseph would have been the one that was inspired to develop the new system of writing--one based on a type of shorthand, hieroglyphics—and pass it down to his children.

But, I do NOT believe that Joseph (or whoever it was) did that on his own. He HAD to have been inspired by the One Who Knows All. I believe that this writing system is too complex to have been conceived of solely, by the mind of man.

And thus, Joseph of Egypt would have been the most probable developer of the characters which found their way to Joseph Smith, Jr. Thus, Joseph Smith copied those characters in the CT in 1827, but he did so without knowing anything at all about the Egyptian writing system. The Nephite authors of the CT were descendants of Manasseh, son of Joseph of Egypt. Their Hebrew heritage had been received by Mormon and Moroni and THEY (the Nephites) called their then-ancient writing system, 'reformed Egyptian'.

It has now been close to 190 years since those characters were copied from the Gold Plates. We now know how the writing system was developed.

AND, we finally know what those characters mean. We have a translation. **It is a wonderful testimony of Jesus, the Christ, the Eternal God, the Source of all knowledge, through all Ages.**

AMEN.

December 18, 2017

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[i] C15 means 'Jesus Lord testimony plates.' D9 means, 'from Jesus.' F1 means 'Jesus Christ, Lord of.'