

# The Witness

The Foundation For Research On Ancient America



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Qumran Caves

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The Foundation for Research on Ancient America is a nonprofit corporation comprised of individuals who desire to advance the knowledge of Jesus Christ and The Book of Mormon. Through instructional materials, archaeological research, testimonies, and related projects, members of FRAA seek to assist in bringing forth the light that is contained in the ancient scriptures of The Book of Mormon. A contribution to the Foundation for Research on Ancient America results in membership.

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**Cover . . .**

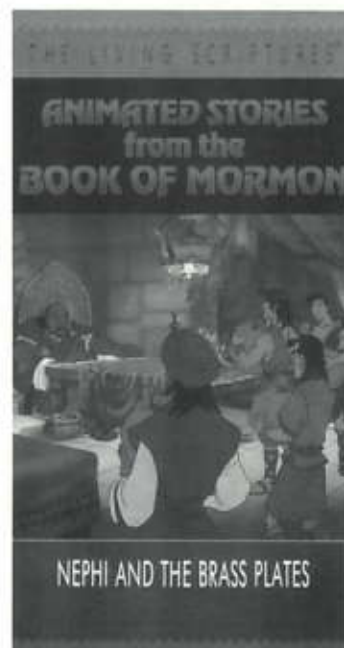
The opening for Cave 4 can be seen in the marl terraces at Qumran. There Bedouin shepherds discovered more than 800 scrolls in 1952. Other caves in the yellow cliffs concealed more scrolls. The photograph was taken by Jim Dunning looking west from the ruins toward the Judaean hills.

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1. Nephi and the Brass Plates
2. Journey to the Promised Land
3. Abinadi and King Noah
4. The Conversion of Alma the Younger
5. Ammon, Missionary to the Lamanites
6. The Brother of Jared
7. The Savior in America
8. Samuel the Lamanite
9. Helaman's Stripling Warriors



## Contents . . .

Foundation News	3
Book of Mormon Sheds Light on Dead Sea Scrolls: <i>Book Review by Venna Stevens Johnson</i>	4
A Latter-day Nephite Testifies <i>Jaime Unda Martinez</i>	8
Teotihuacan: A City of our God? <i>Lyle L. Smith</i>	10
Notes and News from the FRAA Research Library <i>Sherrie Kline Smith</i>	15

# Foundation News

## Advisory Board Established

The Board of Directors for FRAA recently approved a resolution creating an advisory board which is to include up to 20 members. These "shall consist of persons who indicate an interest and willingness to make some good and valuable contribution to the organization in time, service, money, influence, or other cultural or economic contribution. Members shall represent as large a cross-section of FRAA membership as possible."

Members shall be appointed by the Board of Directors for a one-year term, and anyone may propose someone for membership on the advisory board. A change in bylaws now stipulates that the 15 directors of the board must first serve on the advisory board.

The current board of directors includes Michael Gatrost, president; Roy Weldon, first vice president; Dale Godfrey, second vice president; Donna Weddle, secretary; Carol Sue Martin, treasurer; Patricia Beebe, Thelma Cline, Ella Coile, Harold Keairnes, Delbert Smith, Sherrie Smith, and Audrey Stubbart.

Members of the newly created advisory board are Don Beebe, Theo Boyd, Frank Frye, Archie Gatrost, Brad Hampton, Venna Johnson, Steve Ruoff, Gaylord Shaw, Lyle Smith, Brenda Trimble, Linda Trimble, and Charles Zerr.

## Helaman's Two Thousand

Seeing the membership and contributions increase in Helaman's Two Thousand has been exciting. As of July 15, more than 1,000 have joined FRAA's latter-day army. Within the 1,000 members are groups, such as individual branches. This makes it difficult to count accurately the number committed to helping FRAA promote The Book of Mormon

among all people.

Contributions this year have also increased dramatically. Income through July has been \$4,000 a month more than last year's monthly average. With the establishment of the new facilities, library and other projects, this income has been most welcome. It has allowed FRAA to operate on a more sound financial basis. Among other things, FRAA has been able to purchase computer hardware and software for automating the library, a fax machine for orders and interlibrary loans, and a large-screen video projector for Book of Mormon conferences and classes.

If you would like to join this army for advancing the knowledge of Jesus Christ and The Book of Mormon, write to FRAA, 210 W. White Oak, Independence, Missouri 64050 and request information on Helaman's Two Thousand.

## Summer Student Interns

In June, eight students began a six-week period of study and work with FRAA on The Book of Mor-

mon. Under the direction of Theo Boyd, with help from Don Beebe and Lyle Smith, the students researched and prepared study materials. They also helped in the library and audio-visual departments and in presenting Sunday morning conferences. The eight students were Jared Anderson of Blue Springs, Missouri; Jeff Anger from Independence, Missouri; Matt Atkinson of Huntsville, Alabama; Heather Baker of Buckner, Missouri; Jason King, Odessa, Missouri; Brett Methner of Olathe, Kansas; Shane Robinson of Independence, Missouri; and Aaron Smith of Grain Valley, Missouri.

Look for a more in-depth report about and from the interns in the next issue of *The Witness*.

Special contributions made these scholarships of \$750 per student possible. This will become an annual project for FRAA. Plan now for next year to be a part of this effort which encourages young people to be in the forefront of promoting The Book of Mormon and which allows them to earn funds for higher education.

## Calendar

August 23 9:00 A.M.-12:00 P.M.	Spend a Day with The Book of Mormon Lexington and Bates City Combined Held at Lexington, Missouri
September 20 9:00 A.M. - 2:00 P.M.	Spend a Day with The Book of Mormon Detroit, Michigan
October 5, 12, 19, 26 November 2, 9 7:30 P.M.	Book of Mormon Archaeology Lectures FRAA, 210 W. White Oak, Independence, Missouri
October 11 9:00 A.M.- 12:00 P.M.	Spend a Day with The Book of Mormon Waldo Avenue Restoration Branch
October 25 9:00 A.M.- 12:00 P.M.	Spend a Day with The Book of Mormon St. Joseph, Missouri Restoration Branch
November 8 9:00 A.M.- 12:00 P.M.	Spend a Day with The Book of Mormon Southern California, San Fernando Valley Independent Branch, Eagle Rock, California
December 26- January 6, 1993	Annual FRAA Archaeology Tour Yucatan and Belize



Brenda Trimble

*The Shrine of the Book, located on the campus of the Hebrew University in Jerusalem, houses only a small portion of the scrolls found at Qumran. (The remainder are at the Rockefeller Museum — Palestine Archaeological Museum — in Jerusalem.) Its unusual design echoes the shape of the large earthenware jars in which many of the scrolls were stored.*

## BOOK OF MORMON SHEDS LIGHT ON DEAD SEA SCROLLS: A Book Review

Venna Stevens Johnson

*The Dead Sea Scrolls Deception.* MICHAEL BAIGENT & RICHARD LEIGH. Summit Books, 1991. xix + 268 pp., photographs, bibliography, index, \$20.00 (cloth).

Recent publicity surrounding the Dead Sea Scrolls and publication of the book *The Dead Sea Scrolls Deception* have once again thrust the dispute over the suppression and interpretation of the Dead Sea Scrolls into the limelight. How will The Book of Mormon relate to this information? What role will Restoration beliefs play in the controversy?

### ***THE DEAD SEA SCROLLS DECEPTION***

The story of the archaeologi-

cal discoveries, the handling and mishandling of the precious antiques, mysterious additional scrolls never seen by scholars, and documented secret meetings, make fascinating reading in this book. Clearly written and well documented, the book is divided into three sections. The first two detail the discovery of the scrolls and describe the religious controversy over the archaeological findings and interpretations. They examine the academic infighting and deception by a small number of controlling scholars to suppress

what some believe to be revolutionary information.

Working closely with Robert Eisenman, one of the foremost experts in biblical archaeology, the authors present, in the third section, new interpretations which are based on translations of the available scroll texts. These interpretations give startling and nontraditional views of the early Christian Church.

In the postscript, written after the book first appeared in Great Britain in May 1991, Baigent and Leigh review events of the

last two years which led to the publication, after more than 40 years of concealment, of the photographs of all the Dead Sea Scrolls.

### SHEPHERD BOY'S DISCOVERY

In early spring, 1947, one of the greatest archaeological discoveries of modern times was found at the ruins of Qumran, on the edge of the northern shore of the Dead Sea. There, far below sea level, yellow cliffs rise to a height of 1200 feet in the hot and heavy air.

Today, Qumran seems remote, but in 1947 when the Dead Sea Scrolls were discovered, it was even more so. The remains of an ancient Roman road were merely a rough track. Only the Bedouin herded their goats and camels in the area at that time of year, because of the water and grass.

A shepherd boy, Muhammad adh-Dhib, or Muhammad the Wolf, was seeking a lost goat among the Qumran cliffs. He found an opening and tried to see inside. He threw a stone into the darkness and heard the sound of pottery breaking. He crawled upward into the opening and dropped down into a small cave.

It was narrow—six feet by twenty-four—with a high ceiling. As his eyes adjusted to the blackness, he saw a number of earthenware jars approximately two feet tall and ten inches wide. Many were broken. (It is believed eight were intact.) The boy became frightened and hurriedly fled the cave.

He returned the next day with a friend to explore the find. Three leather rolls were found wrapped in decaying linen. These became the first Dead Sea Scrolls discovered. Other scrolls were subsequently found by the Bedouin. A total of seven complete scrolls and fragments of twenty-one others eventually

reached the public domain, but accounts of the number of additional scrolls and their fate became contradictory. It was illegal to remove and sell the scrolls. All archaeological discoveries officially became the property of the state. Yet, the black market flourished.

### ISRAEL AND THE SCROLLS

Israel acquired seven of the Dead Sea Scrolls, now housed in the Shrine of the Book in Jerusalem. Professor Eleazar Sukenik, head of the Department of Archaeology, Hebrew University, played a daring role in this drama. On November 29, 1947, Sukenik made a dangerous trip to Arab-held Bethlehem to see three scrolls which were for sale. He was permitted to take them home.

**He . . . was studying them when, at midnight, dramatic news came over the radio: a majority of the United Nations had voted for the creation of the state of Israel. At that moment, Sukenik resolved to purchase the scrolls. They seemed to him a kind of talismanic portent, a symbolic validation of the momentous historical events that had just been set in motion. (p. 12)**

Yigael Yadin, his son, who was then chief of operations for the Haganah (later Israeli Defence Forces), also believed the scrolls discovery held great significance.

**I cannot avoid the feeling that there is something symbolic in the discovery of the scrolls and their acquisition at the moment of the creation of the State of Israel. It is as if these manuscripts had been waiting in caves for two thousand years, ever since the destruction of Israel's inde-**

**pendence, until the people of Israel had returned to their home and regained their freedom. (p. 12)**

### NUMEROUS OTHER SCROLLS' CONTENTS HIDDEN 40 YEARS

In 1952, a cache of eight hundred scrolls was discovered in Cave 4. Due to the sheer quantity of this material, an international committee of scholars was formed, "each member of which was assigned certain specific texts for study, interpretation, translation and eventual publication" (p. 27). This team of six or seven men was given complete control over the scrolls. They "functioned under the virtually supreme authority of Father de Vaux," director of the Dominican-sponsored Ecole Biblique in the Jordanian controlled eastern sector of Jerusalem. The Ecole Biblique is a center of French-Catholic biblical scholarship.

Does it not seem strange that the contents of these ancient Hebrew and Aramaic manuscript scrolls remained hidden from the general public for more than 40 years? Only 100 of the texts have been published during this time.

Baigent and Leigh began their investigation in Israel and traced the suppression of the scrolls to the Vatican. They assert that the purpose of the conservative Catholic theologians, who have been the custodians of the scrolls since 1953, was to protect the church against the radical implications of the scrolls, which could threaten orthodox Christian beliefs accepted by Catholic leaders. The official team accomplished this purpose by restricting access to the scrolls (a monopoly), and by releasing translations at such a slow pace that progress seemed almost im-

perceptible to the eligible scholars who should have been granted permission to examine the scroll materials. To scholars, the bitter struggle for more than 40 years to obtain access to the scrolls may have seemed similar to the 40-year wilderness strivings of the Israelites as they sought the Promised Land.

### DEAD SEA SCROLLS RELEASED

Finally, on September 22, 1991, the biblical scholars' goal was attained. The Huntington Library in San Marino, California, announced the release of a complete set of photographs of the unpublished scroll materials. Microfilm copies were offered for ten dollars.

Is it significant that the scrolls were released on September 22, 1991? Joseph Smith, Jr., received the plates of The Book of Mormon by a heavenly messenger on September 22, 1827. Beginning in 1823, the angel met with young Joseph on that date each year for the next four years before he received the plates.

### INTERPRETATION OF THE QUMRAN SCROLLS

The major controversy concerning the scrolls revolves around their dates. "The key factor in determining the significance of the scrolls, and their relation, or lack of it, to Christianity, consisted . . . in their dating" (p. 130). Baigent and Leigh believe that the official team of translators agreed to a "consensus" that the scrolls pre-dated the life of Christ. The authors claim that the rigid interpretation and dating about a peripheral, reclusive community of Judaism is not accurate—that the "consensus" view presents a wrong assessment of the scrolls. They believe the scrolls tell of the early Christian church *after* the death of Christ, illuminating

the somewhat scanty information in Acts and the Gospels. This differs from the "consensus" view which claims that the scrolls tell of a community of the Essenes 200 years before Christ.

### TEACHINGS OF THE QUMRAN SCROLLS

The Qumran scrolls in many instances parallel Christian texts of the "early church." Both taught a similar ritual of baptism (p. 132); members of the early community held all things in common (pp. 132-133); a council of twelve individuals governed the group, along with three "priests" who exercised authority (p. 133); members were called saints (p. 134).

Highly important was the discovery that the Qumran community, like the early Christian Church, was "specifically messianic in orientation, dominated by the imminent advent of at least one new 'Messiah.'" The early Christian Church recognized Jesus as this figure. "Teacher of Righteousness" is the title given the central figure in the Qumran texts (p. 133).

Latter Day Saints readily identify the correlations, but other Christian sects may find these and other views puzzling, especially the role of Paul in the early church, as proposed by the authors. The Book of Mormon, however, provides insight and understanding not found in the Bible. It exonerates Paul of teaching, as Baigent and Leigh state, a doctrine different from that of Christ.

### THE LAW

The authors point out that "if the Qumran scrolls and the Gospels echo each other, such echoes are even more apparent between the scrolls and the Pauline texts—the Acts of the Apostles and Paul's letters" (p. 134). Paul's extensive use of Qumran phrases, figures of

speech, and rhetoric used by the Qumran community (such as the word "saint"), strongly suggests he was most familiar with this group.

One text from the Dead Sea Scrolls speaks of

**all those who observe the Law in the House of Judah, whom God will deliver . . . because of their suffering and because of their faith in the Teacher of Righteousness. (p. 134)**

Paul imputes a similar redemptive power to faith in Jesus (Romans 3:21-23). In his epistle to the Galatians (2:16-17), he writes, "A man is not justified by the works of the law, but by the faith of Jesus Christ." Paul uses the same terminology as the Qumran text, but preaches salvation comes through faith, not by keeping the law.

This stance appears to be different from those who believe in strict adherence to the Law at Qumran *and*, according to the authors, *the teachings of Jesus*. The scroll texts reveal the Law is of great importance.

**The Master shall teach the saints to live according to the Book of the Community Rule, that they may seek God . . . and do what is good and right before Him, as He commanded by the hand of Moses and all His servants the Prophets. (p. 134)**

Anyone who "transgresses one word of the Law of Moses, on any point whatever, shall be expelled." The Law is to endure "for as long as the domain of Satan endures" (p. 135).

The authors state (p. 135) that the position of Jesus in

**his rigorous adherence to the Law . . . is much closer to the Qumran texts than he is to Paul. In the Sermon on the Mount (Matthew 5:17-19) Jesus makes**

his position unequivocally clear—a position that Paul was subsequently to betray.

Not revealing which version of the Bible they use, the authors then quote Jesus.

Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them . . . not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved. Therefore, the man who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of heaven. (p. 135)

(The King James version of Matthew 5:17-19 reads a little differently.) They interpret this passage to mean that

it is almost as if Jesus had anticipated Paul's advent. Certainly he could not have warned against it any more specifically. By the standards he lays down, Paul's status in the Kingdom of Heaven cannot be much higher than that of official pariah-in-residence. (p. 212)

But was Paul guilty as charged?

## THE BOOK OF MORMON AND THE LAW

What does The Book of Mormon teach in regard to the Law? Did Paul misunderstand Jesus' interpretation of the Law? An examination of the Law in The Book of Mormon reveals Paul did not misunderstand.

In the Book of Mosiah, Abinadi spoke of the Law of Moses and the law which was to come through Jesus Christ, the Messiah (8:3-11, 28-29, 89-91; emphasis added).

And now ye have said

that salvation cometh by the Law of Moses. I say unto you that it is expedient that ye should keep the Law of Moses as yet; but I say unto you, that *the time shall come when it shall no more be expedient to keep the Law of Moses. . . . salvation doth not come by the law alone*; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the Law of Moses. . . .

And now had ye not ought to tremble and repent of your sins, and remember only in and through Christ ye can be saved?

Therefore, if ye teach the Law of Moses, also teach that it is a shadow of those things which are to come; Teach them that *redemption cometh through Christ the Lord*, who is the very eternal Father. Amen.

Paul understood as Abinadi

that the Law of Moses availeth nothing, except it were through the atonement of his [Christ's] blood. . . . And . . . that 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. (Mosiah 1:113, 116)

In addition, The Book of Mormon records exactly Jesus' position on the Law as he taught them in the New World. This casts a much different light on Jesus' teaching than the one presented by the authors.

And he said unto them, Marvel not that I said unto you, that old things had

passed away, and that all things had become new. Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; *therefore, it hath an end.*

Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled . . . .For behold, the covenant which I have made with my people, is not all fulfilled; but *the law which was given unto Moses, hath an end in me.*

Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. *Behold I have given unto you commandments; therefore keep my commandments.*

And this is the law and the prophets, for they truly testified of me. (3 Nephi 7:4-12)

These teachings of Jesus preserved by the ancient prophets in The Book of Mormon illuminate the otherwise perplexing dichotomy between what biblical scholars call the teachings of Jesus and Paul, as preserved in the New Testament and Qumran scrolls.

This is only one theory proposed by Baigent and Leigh, based on Eisenman's studies. Others abound in the book, and as more scholars work on the now available scrolls, new and interesting interpretations will come forth. How shall we divide the word of truth?

The Book of Mormon becomes the measuring stick.



# A Latter-day Nephite Testifies

Jaime Unda Martinez

*In December 1991, several members of FRAA were in Mexico on a photography tour. While in Oaxaca, they visited with Jaime, his wife Estella, and daughter Mariella. Jaime was asked if he would share his testimony of how he came to be a part of the Restoration gospel. He agreed and gave permission to be videotaped. This testimony has been translated from Spanish into English by Lyle Smith and transcribed and edited for publication.*

I was introduced to the Restoration gospel by route of the Mormon Church. A friend of mine had a copy of The Book of Mormon in his home. He called my attention to it and asked if I would read it. I agreed, brought it home, and began to study it.

Shortly thereafter, missionaries from the Mormon church came. I asked Estella who invited them to come. She said, "I didn't invite them; yesterday they just came. They told me they wanted to practice with us, and I told them they could come today."

I asked the missionaries who had sent them. They replied, "No one."

I asked, "Are you working in this area, and did you go to this house, this house, and this house?"

"No," they replied. "We just came to your house."

I repeated my question of who had sent them, and when they replied no one, I said, "If you will not tell me who sent you, I am not interested."

This made them sad and upset because they could not say anything other than, "We just came here. We were not sent by anyone."

I repeated to them, "If you won't tell me who sent you, you have to leave."

One of the missionaries looked at me and said, "Look mister, before we left, we prayed to the Lord and asked him to tell us where to go. We prayed that the Lord would lead us to hearts that were prepared.

He sent us here, so here we are."

"All right, so you are telling me that the Lord sent you?"

"Yes."

This satisfied me and I allowed them to stay. I was full of questions which made them nervous because many times they could not answer, but we met with them and began to learn, little by little.

Soon the missionaries asked, "Are you ready to become members of the church, to be baptized?"

I reasoned with Estella, "Let's go ahead. If we do not like it, what have we lost?" So we were baptized, but continued to study and learn more about the church and the gospel.

At one time, the Mormon church asked me to fill out a questionnaire. One of the questions was, "Do you have any family or friends or know anybody in the apostate groups?"

This awakened my curiosity, and I asked those who had brought the form, "Who are these groups? How can I tell you if I have friends among them if I do not know who they are?"

This made me realize that the church was not one group, but many. So I started to investigate these other groups. What had changed and when did they leave? I read church history and became aware of other happenings in the church. I was able to find and buy literature here in Oaxaca because many Christian groups produce and sell anti-

Book of Mormon literature. I began to understand the possibility that the Mormon Church might not be the church Joseph had formed.

I asked the Lord, "Father, what in the world is going on?" Thus I was prepared for my meeting with Ray and Mary Lee Treat.

I worked for the Mexican government as a "green angel," someone who drives over all the roads in Mexico and helps people with car troubles. Ray and Mary Lee had tire problems, and I stopped to help. We began conversing, and I asked him if he was Mormon. He said, "No. I belong to the Reorganized Church."

While Ray left to repair the tires, Mary Lee and I visited for an extended period of time. We talked about The Book of Mormon, exchanged addresses, and said, "We will stay in touch."

Two months later, Wayne Simmons showed up at our doorstep.

We studied from ten in the morning, all day, only stopping to eat a bite, all evening, and most of the night. The following day we did the same. Wayne was a good student, and I had studied enough that we had really good interchange.

Soon after this, though, I changed my work, which took us to Morales. We lost contact with Wayne and the Treats. Neither of us knew how to get in touch with the other.

One morning while on the road, I stopped at a village gas





# The Junior Witness

Fall 1992

Foundation for Research on Ancient America

NUMBER 23

## MOST PRECIOUS FRUIT

Viola Velt Presler

Illustrated by Wendy C. Presler

*(A Book of Mormon fictionalized account based on 1 Nephi 2:43-5:64; words in italics are quoted from The Book of Mormon)*

Lehi's family worked feverishly, as feverishly as Noah and his children who had gathered food for the ark. For Lehi's people were preparing for a long journey, a journey to the land of promise.

From Ezion-Geber, from the Valley of Lemuel, from Jerusalem, they *had gathered all manner of seeds of every kind*—wheat and barley and spelt, lentils and peas and beans. And herbs of all kinds—*anise and dill, cummin and coriander*. They had also gathered the seeds of fruits of every kind—*grapes and pears, plums and olives, walnuts and almonds from Jerusalem*. And from the Red Sea wilderness, came figs and pomegranates, coconuts and citron, and dates.

"Uff," Laman grunted. "My back is breaking. If I were home at Jerusalem right now, I would drink deeply of Father's honey-sweet grape juice. I would bite into a juicy sycamore fig, the big yellow kind. I would eat bread

made from wheat instead of barley. And for dessert — sweet almond cakes!"

"Stop," Lemuel interrupted. "You are making my mouth water. If I were in Jerusalem now, I would sink my teeth into a ripe melon."

"We should be thankful that God has provided for us in the wilderness," Nephi cut in. "Dates are red and sweet and plentiful." He dabbed at the barley chaff sticking to his sweaty neck.

"I am tired of dates and barley bread," Lemuel complained. "If I were in Jerusalem, I . . ."

"What would you do in Jerusalem, Lemuel?"

A great shadow cut across Lemuel's path. It was Father's. He had heard their murmuring. Again. A deep frown creased his brow.

"I . . . oh nothing!" Lemuel broke off abruptly.

Nephi watched his father walk away, on down the row of cut barley, past the field and up to the mountain. He is going to seek the Lord, Nephi thought. He knows we cannot make it to the land of promise unless our hearts are of *one accord*. As Nephi thrust his sickle back into the barley stalks, he offered a silent prayer for his father. It was no easy task to lead nine families to an unknown land, especially when his children were playing the game of "If I Were in Jerusalem."

It came as no surprise to Nephi, then, when his father returned at their evening campfire, and spoke to them all:

*"I have seen a vision,"* Lehi said.

*I have dreamed a dream. . . .*

*And behold, because of the thing which I have seen,*

*I have reason to rejoice in the Lord because of Nephi and also of Sam,*

*For . . . many of their seed (children's children) will be saved.*

But behold, Laman and Lemuel, I fear exceedingly because of you.

Nephi looked around the circle. What was to become of his children's children? he wondered. Their father had their full attention.

*I saw in my dream a dark and dreary wilderness,* Lehi continued.

*And it came to pass that I saw a man, and he was dressed in a white robe.*

"Follow me," he said.

And I followed.

*And . . . as I followed him. . . and after I had traveled for the space of many hours in darkness,*

*I began to pray, "Lord, have mercy on me,*

*According to the multitude of [thy] tender mercies.*

*Deliver me from the darkness, do."*

*And . . . after I had prayed unto the Lord*



[I saw] a large and spacious field. . . .

I beheld a tree,  
A tree like a fountain,  
Glowing softly,  
Radiant and clear.  
Its fruit was white above all  
that is white,  
Pure above all that is pure,  
And, above all other fruit,  
Desirable to make one happy.

I knelt at the foot of the tree  
And ate of its fruit.  
And the taste was sweet above  
all that is sweet.  
And . . . it filled my soul with  
exceeding great joy.


Where is my family? I  
wondered.

Oh, that they too might taste  
of this fruit with me.

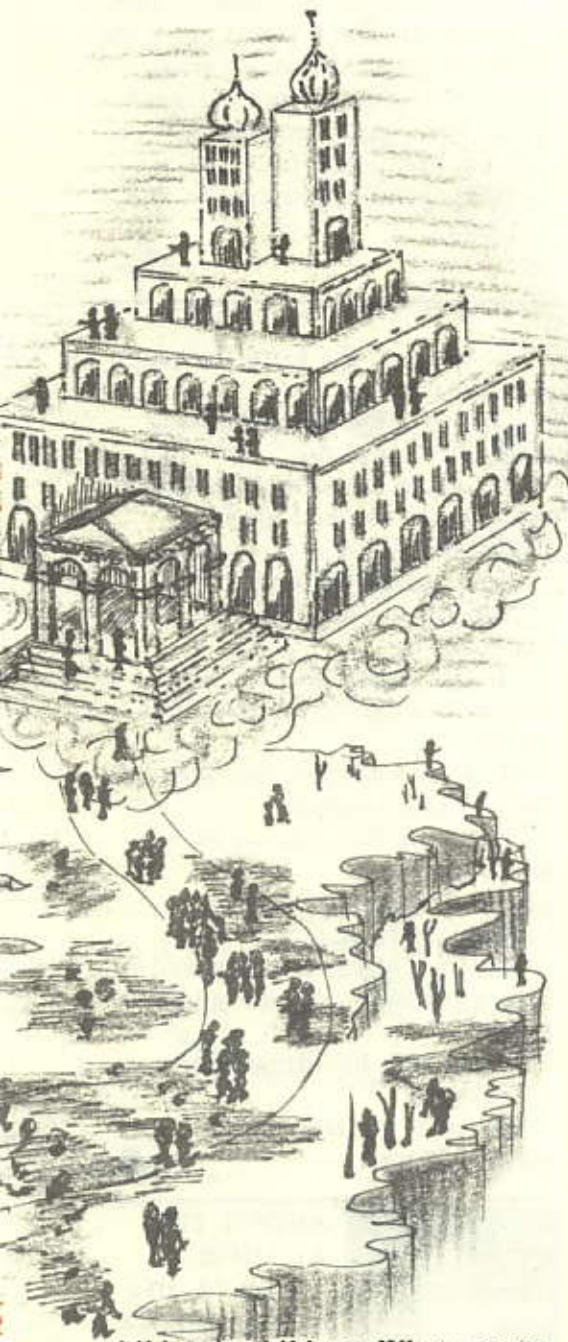
I beheld your mother Sariah  
and Sam and Nephi;  
They stood at crossroads, as if  
they knew not where to go.  
"Come!" I called in a loud  
voice.  
"Come unto me and eat of this  
fruit!"  
Sariah and Sam and Nephi  
came.  
They ate of the fruit of the  
tree.  
But Laman and Lemuel came  
not,  
And ate not.  
Oh, my sons, I cannot tell you

all I saw:  
A rod of iron along a strait  
and narrow path,  
Leading through mists of dark-  
ness to the tree where I  
stood and ate.

On the other side, I saw a  
great and spacious building,  
Standing as it were in the air,  
high above earth,  
Filled with people, both old  
and young, male and female,  
And their dress was exceeding  
fine.  
They pointed fingers of scorn  
at those  
Who partook of the wonderful  
fruit.  
I heeded them not,  
But those who did were  
ashamed  
And fell away, into the depths  
of the river.  
"Oh, my sons, I fear  
exceedingly for Laman  
and Lemuel, lest ye be cast off



from the presence of the Lord.  
Will you forever desire in your  
pride to return to the ways of  
this world, or will you seek to  
follow God, with one accord,  
into the land of promise?"  
With one accord! It was exact-  
ly Nephi's own concern. Oh, he  
thought, that he might see and  
hear and know the vision which  
his father saw! He had obtained  
the plates of brass for his



children's children. What was to become of his seed? He was filled with desire.

And so it was that when the moon had climbed the sky, Nephi did not retire to the tent with his brothers. Instead he walked a starry path alone. Under an acacia tree he sat down to pray.

And after Nephi had seen his vision, and after he had taught his brothers, and after he had rested, this is the vision which he shared with his family:

*As I sat pondering in my heart, I was caught away in the*

*Spirit of the Lord. . . .  
And the Spirit said unto me:  
"What do you desire, Nephi?"  
"Oh," I said, "I desire to see  
what my father saw."  
"Do you believe," the Spirit  
said, "that your father saw  
the tree of life?"  
"Yes," I answered, "I believe  
all the words of my father."  
"Hosanna to the Lord," cried  
the Spirit.  
"Hosanna to the Lord, the  
most high God;  
For he is God over all the  
earth,  
yea even above all.  
And blessed art thou, Nephi,  
because thou believest in  
the Son of the Most high  
God;  
Wherefore, thou shalt see,"  
the Spirit said.  
I spoke unto him as a man  
speaks, Nephi continued.  
I beheld that he was in the  
form of a man,  
Yet . . . I knew that it was the  
Spirit of the Lord;*

"Look!" he said unto me.  
And I looked and beheld the  
tree our father saw.  
And oh, the beauty was far  
beyond,  
Yea, exceeding all beauty I  
had ever seen.  
It was radiant and white,  
above the whiteness of  
the driven snow.  
"What do you desire, Nephi?"  
the Spirit asked.  
"Oh, Spirit," I answered, "you  
have shown me the tree  
which is precious above all.  
What does it mean?"

Nephi looked upon the face of  
his eager listeners. The women  
would like the next part of his  
vision because it was about a  
mother and a baby.

"Nephi, do you know the con-  
descension of God?" the Spirit  
asked.

"I know God loves his  
children."

But condescension was a very  
large word, and as yet, I knew  
not the meaning.

"Then," Nephi continued, "I  
looked and marveled."  
In the city of Nazareth near  
Jerusalem  
I beheld a virgin, exceedingly  
fair and white.  
She held in her arms a baby—  
the Messiah.  
When he grew to manhood and  
was baptized by John,  
He ministered in power and  
glory.  
The great God who shaped the  
spangled heavens,  
Who fashioned frost and the  
treasures of the snow,  
Who formed the great deeps of  
water and earth and fire,  
The Infinite Maker of heaven  
and earth,  
Emptied himself of glory  
And entered the form of a man  
To walk among us,  
To heal the sick,  
Restore the lost,  
Deliver the captive,  
And raise the dead.

Many who knew who he was  
Fell down at his feet and wor-  
shipped him.

And the others  
Nailed him upon a tree—  
to die.

He transformed that tree of  
shame  
To a tree of love;  
Love so powerful, no hate  
could put it out.  
He took all our grief and all  
our pain and all our sin  
upon himself.  
He took our place to die.  
But death could not hold him.  
He broke the bands of death—  
Alive forevermore!

"He, Jesus Christ, the Messiah  
known by all the prophets since  
the beginning of time, shall come  
to Jerusalem, and not only to  
Jerusalem, but to our seed in  
America. The Good Shepherd  
will find all his sheep.

He is the Tree of Life.  
He is LOVE.  
He is the Fountain of Living

Waters."

"And the fruit?" Sariah asked. "What does the fruit represent?"

"The fruit represents the love of God, perfect and pure . . . of all things it is most desirable. And most precious. Yes, and it is the greatest of all the gifts of

God."

For awhile there was breathless silence. Then Tamara, Laman's betrothed, unable to hold her peace, blurted out, "You mean God himself is coming to earth in the form of a baby?"

"Yes," Nephi answered. "The Spirit of my Father will enter the flesh of man. And if we shall obey him, shall he not, by such great love, guide and sustain us? Let us, then, seek him. Let us seek his land of promise in one accord."



## LEHI'S VISION

by Sonrisa Nordeen

*This is a TREE OF LIFE STORY based on Lehi's Vision in 1 Nephi 2:41 in The Book of Mormon.*

One night as Lehi lay down to rest,

He was feeling all alone and depressed.

He had been praising and pleading with God.

Then a voice inside said, "Chin up, and hold fast to the iron rod."

And with those words a vision he did see,

Clear as a picture you would see on T.V.

The main thing that caught his attention,

Was a tree with white fruit hanging in perfect suspension.

To get to this tree he walked a straight, narrow way,

Overcast with black night—the opposite of day.

Yet through this mist there was an iron rod.

Then he said, "I understand, Hold fast to this rod as you would to God."

Well, he held fast and made it through,

His wife, two sons, and others did too.

The fruit of the tree was luscious and sweet.

It filled him with warmth from his head to his feet.

Yet others trying to make it through

Held not to the rod—in turn, Losing their way, straying

from God.

In his heart he cried for those who were lost.

If you did not hold fast you paid a high cost.

He looked around when he heard someone shout,

"Just look at those fools milling about!

Eating fruit off a tree; seems stupid to me.

Come up and join us. There is plenty of room.

Forget the tree, dark mist, and definite doom!"

Everyone in that great and spacious building

Began to laugh and make fun.

Some at the tree were embarrassed,

For they wanted to fit in with everyone.

But as they tried to get back, they got lost in the mist

That had become murky, blacker than night,

And all at the tree cried at the sight.

Lehi was disturbed to see in the sky

Two faces he knew in that building so high.

Laman and Lemuel, his two eldest boys,

Were laughing and shouting, making most of the noise.

He wept over all who had stayed away,

But most of all for his boys gone astray.

Yet he felt calm assurance as he stood there that day,

That no one, no one, could from him take away.

Then he awoke and came to realize that

Thinking of his vision he had been out for awhile.

He cried to the Lord for each lost son,

Who thought he was having such wonderful fun.

Yet as he stood recollecting it all, a smile crossed his face.

He was filled with a warmth no one could ever replace.

"Oh, thank you Lord," he said out loud.

"I will do my best to lead others away from the frivolous crowd."

He would always remember to praise God's name,

And from that day on he was never the same.

When Nephi heard, he shouted, "Praise God.

His love is our life. He will help us through all pain and strife."

Nephi also had dreams of hope and glory,

But that, my friends, is another story.



### ABOUT THE AUTHOR

I am 14, live in Blue Springs, Missouri, and will be going to Blue Springs South next year. I have a younger sister and a

younger brother, a dog and a cat. I love sports, animals, music (my favorite is pop), drawing and being outside.

I play piano, French horn, and guitar.

I have about a million collections: horses, teddy bears, rabbits, shells, key chains, T-shirts, etc.

And, of course, I like to write!

station. After filling up, I went in to pay, and when I came out, much to my surprise, a man was leaning on the car. It was Wayne. This was a miracle. We were in the middle of nowhere.

"By the goodness of the Lord we have met once again," Wayne said. "I saw the truck used by all green angels and thought nothing of it. I was going to go on, but the Lord told me, 'That is Jaime's truck.'"

Wayne could not have known it any other way because the trucks are all alike.

So, we began again to talk and correspond. My searching and questioning of the Mormon Church and other groups continued until finally we left the church. While the doors of the church were closing, the arms of the people in the Reorganization were opening to us.

It has been a real blessing for us to have the opportunity to know people in the Reorganization. Many have come to Oaxaca. And we have gone to Missouri and met many people there. I have borne my testimonies to these saints, and have felt the good Spirit that is in them. Because of this, whenever any of you come to Oaxaca, it blesses and helps me spiritually. I believe that the Spirit of the Lord is with you. That strengthens me. For us it has been a blessing to know you, that you are here in my house, and that we can share together in the gospel.

Numerous changes have happened in life, but this is not a problem. We will attend and attempt to continue in the Restoration because that is what the Lord wants us to do. We feel that it is the desire of the Lord that we continue in this pathway. Whatever really happens to us in that road the Lord places us on is of him. We hope and wait for his guidance.

As I understand it, we are

called or supposed to live the most Christian that we can. I say to my family, "Try to be Christians." For that has been the blessing of the Lord to us—to understand about Christianity and The Book of Mormon.

The Book of Mormon came into our home before the missionaries. After reading the very first few pages, we felt it was a book of God. I asked Estella, "Should we ask some people if this is of God or of man?"

We found the promise in Moroni 10:4 and decided to act on this. I approached the Lord and prayed, "If these things are true, you know you are supposed to show me by your Spirit that they are true."

He gave me to understand that the record is the history and story of the people of this continent and a testimony that Jesus is the Christ. It is a history of part of the life and ministry and works of Christ and testifies he is the God of that continent as well as this continent. That tells us what kind of a God he is.

The Lord raised up many prophets who gave testimony of his birth and resurrection. He told the people they had to make a covenant with God. He revealed through his prophets that the natural man is an enemy to God; it is only through the Spirit that we become the kind of persons he wants us to be. To become saints, we have to follow the Father and the Son.

The people of King Benjamin's time had hope and faith that the Son of God would come and bring salvation to mankind. Later, Samuel the Lamanite spoke of this person who would come: Christ would be born of a virgin; he would be crucified and resurrected; and he would come and minister to the people here. Christ, of course, did come and visit the people of this continent when he was

resurrected. He established his church and called disciples. After a short period of time, all the people believed in him and became members.

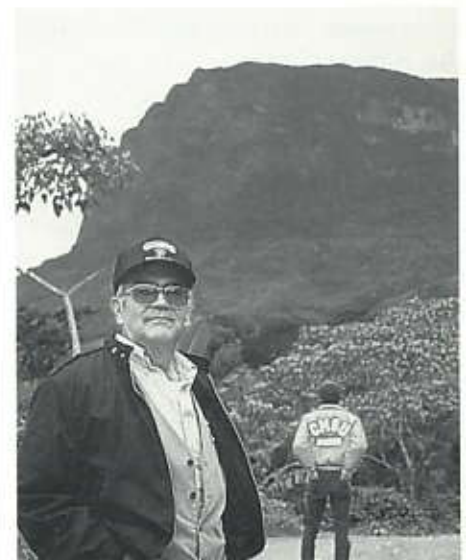
No one person could write a book with as much spiritual value as The Book of Mormon. The more I read it, the more I understand it is of God.

Many people protest and proclaim the book's falseness, but none have been able to present any proofs that it is false. When anyone tells me The Book of Mormon is not true, I respond, "Have you read it? If you read it, and ask with sincerity of heart, and pray, the Lord will answer."

I am certain of this: if someone who believes The Book of Mormon is false would read it with *sincerity*, and take the promise therein and ask the Lord if it is true, the Lord will show that person it is true. Then he or she can no longer say it is false, but must confess that it is a testament of the Lord.

The Book of Mormon is special because of this promise. That promise is not in the Bible, at least not in those same words.

What do you think? Have you asked the Lord for a testimony of the book's truth?



Jaime Unda Martinez

David Macomber

# Teotihuacan: A City Of Our God?

Lyle L. Smith

Illustrations by Glenn Scott

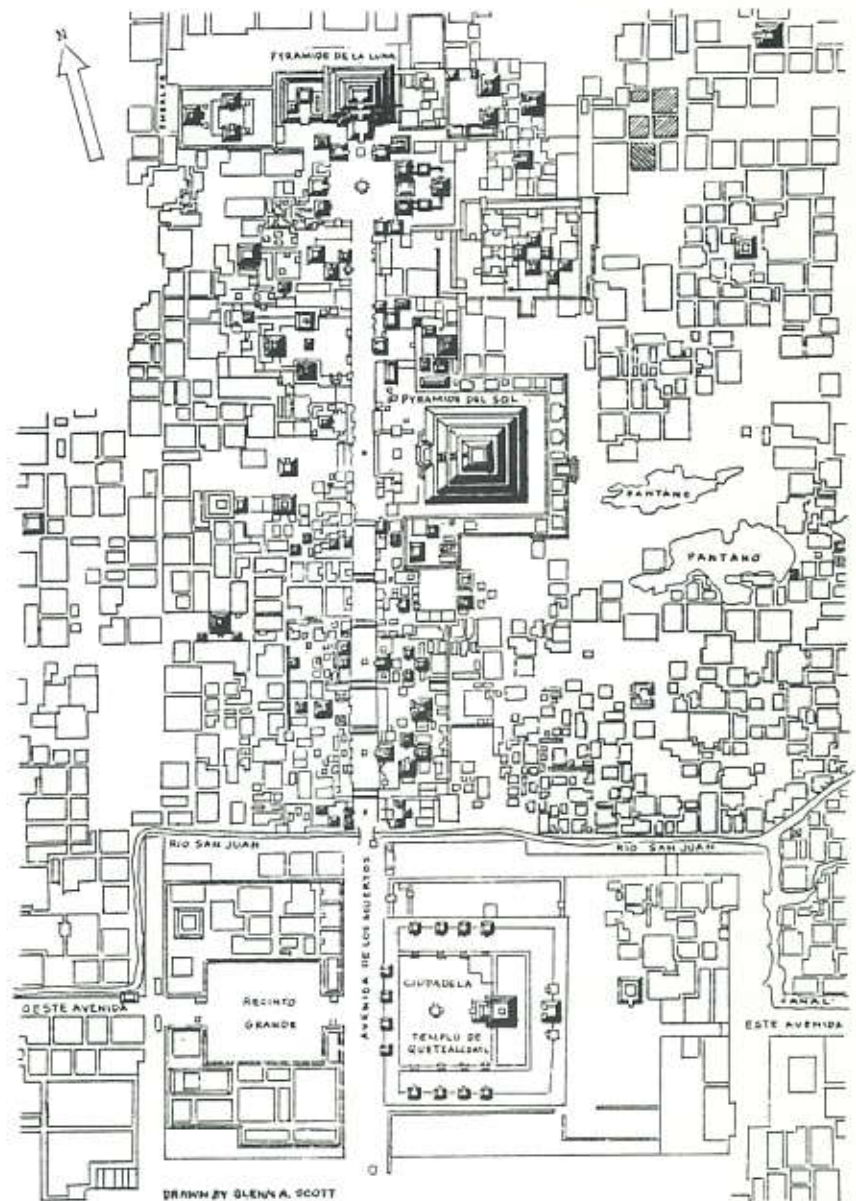
Seven articles covering current research at the ruins of Teotihuacan have appeared in a new journal called *Ancient Mesoamerica*. Published by Cambridge University Press, the articles raise questions and remind one of parallels found in The Book of Mormon. The purpose of this article, therefore, is simple. Is Teotihuacan a city of our God, the Messiah, the Son of God as testified of in The Book of Mormon?

In an attempt to answer this question, the first two sections will define Teotihuacan as reported in these archaeological studies. Then, the discussion that follows will present a comparison of the rise and fall of this city with a close look at Book of Mormon chronology and cultural history and offer some possible conclusions.

## Overview of Construction of Teotihuacan

While Teotihuacan may have been in existence earlier, during the last century B.C. its population grew very rapidly (Cabrera C., Sugiyama, Cowgill 1991:78). By A.D. 150, this large urban metropolis entirely dominated the Basin of Mexico. In fact, at that time it was one of the largest cities in the world. Also about A.D. 150, the ceremonial street, named by the Aztecs some twelve hundred years later the Avenue of the Dead, came into existence. Numerous building complexes lined the avenue.

New evidence has been found of an early irrigation system. (Nichols, Spence, Borland 1991:120). These water channels were discovered under a construction phase later carried out by Zapotec immigrants from the valley of Oaxaca between

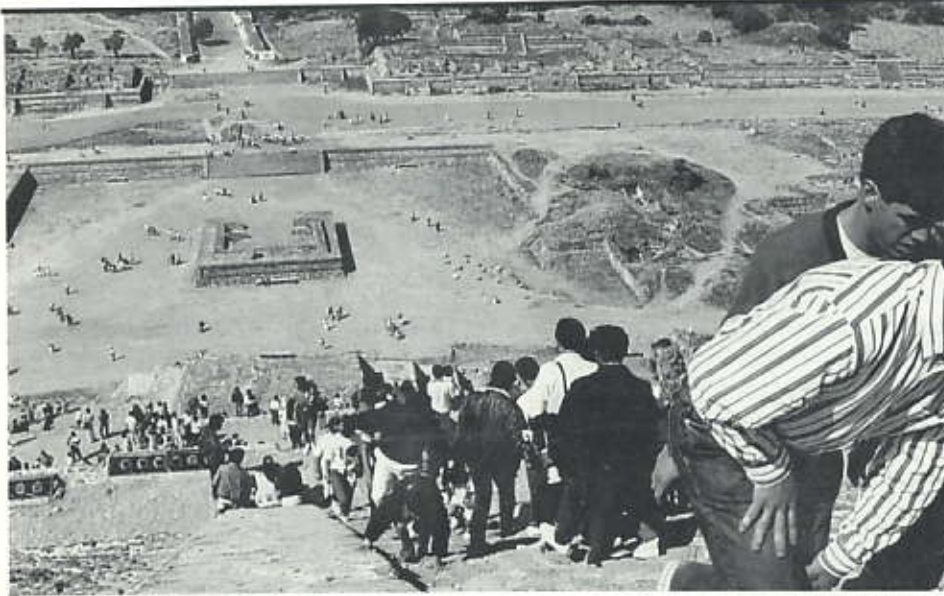


A.D. 200 and 300 who covered the irrigated field with buildings. This proof of intensive agricultural practices early in the city's history has been important in corroborating estimates of its high population.

Before A.D. 150, the two largest, most important buildings ever undertaken in the city were completed. They were what is now called the Sun and

Moon Pyramids. The Pyramid of the Sun rises 215 feet on a base 700 feet square (Paszatory 1988:51).

These structures exemplify an early tradition of building sets of three temples. A three-temple complex consisted of three temples built on three sides of an unwallled rectangular plaza with the center temple often the largest. More than twenty of



Barbara Eliason

*Thousands of visitors come to explore the ruins of Teotihuacan and make the climb to the top of the pyramids. From the steps of the Pyramid of the Sun, the adventurous can see the Avenue of the Dead (the top portion of the photo) as well as remains of numerous buildings that lined the street.*

these complexes dating from the early years (before A.D. 150) of the city have been discovered along the Avenue of the Dead and mainly in the northwestern section of the city (Pasztory 1988:53).

Not long thereafter, close to A.D. 200, the great square known today as the Ciudadela, was constructed to the south of the giant Sun and Moon Pyramids and on the east side of the Avenue of the Dead (Cabrera C., Sugiyama, Cowgill 1991:78). The builders surrounded the whole square, which measured 400 meters on each side, with walls incorporated with fifteen platforms: four each on the north, south, and west sides, and on the east, three, with the center platform being largest. The entire large plaza had a cement floor which in later years was topped twice with other cement paving (Cabrera C., Sugiyama, Cowgill 1991:78). Archaeologists believe the people of Teotihuacan built this enormous walled-in square with its platforms in a single effort.

Some fifty years later, between A.D. 200 and 300, the Teotihuacanos added to the

Ciudadela the Feathered Serpent Pyramid, the third largest building ever erected in the city. Shortly after its construction, they flanked the Feathered Serpent Pyramid with two spacious apartment complexes inside the Ciudadela on the east side.

A complimentary structure was constructed across from the Ciudadela on the west side of the Avenue of the Dead, called the Great Compound. It may have been the city market. About this time, the addition of a new avenue on an east/west basis divided the city into four quarters (Pasztory 1988:54).

This building phase, which included the Ciudadela and its palaces, the Feathered Serpent Pyramid and the Great Compound, shows a dramatic divergence from earlier architectural styles (Pasztory 1988:54). The walled-in design of the Ciudadela was a departure from the previous three-temple complexes erected in open courtyards. It has been theorized that this may have reflected a change in the nature of political leadership at the time (Cabrera C., Sugiyama, Cowgill 1991:89). It has also

been proposed that the archaeological evidence now indicates a shift to more centralized economic control which went along with further rigidity of social structure (Storey 1991:107,117).

After A.D. 200, most of the individual living quarters in the city were razed, and large apartment compounds became the rule. The ruins leave evidence that the city had more than two thousand of these apartment complexes (Pasztory 1988:58).

About A.D. 400, the people of the city added yet another structure in the Ciudadela called the Adosada Platform (Sarro 1991:257). They placed it immediately in front of the Feathered Serpent Pyramid. While the Adosada did not totally hide the older building, it effectively put the pyramid in a back stage position. Their builders did the same thing in front of the Pyramids of the Sun and Moon, but because of their mammoth size, the new platforms could not hide the pyramids, only symbolically cover them. At this time, the Teotihuacanos walled in the Avenue of the Dead.

Other buildings and palaces continued to be built in the city for the next two to three hundred years. None of them, however, approached the size or dominance of the structures erected in the early years of the city. About A.D. 650, the city went into decline, and within one hundred years was essentially empty.

## Religion

Religion played a major role in the life of the early city. Archaeologists believe their religion was an integrated system, not merely religious ideas grouped together. Some researchers give it *enormous importance* (Cabrera C., Sugiyama, Cowgill 1991:78).

Esther Pasztory points out that the three-temple layouts at

Teotihuacan are also widespread at this early time in the rest of Mesoamerica (Pasztory 1988:75). Examples in the Maya area include the sites of Uaxactun, Tikal, and Cerros. Additionally, large stucco heads, like those on the Feathered Serpent Pyramid in Teotihuacan, have been found in the Maya area.

These similarities suggest that religion before A.D. 250 in Mesoamerica was more communal in nature than the dynastic cults that later came into focus with the erection of commemorative stelae engraved with hieroglyphic inscriptions. It appears that all of Mesoamerica was more closely tied together religiously before A.D. 250 than afterward (Pasztory 1988:75).

The primeval deity of Mesoamerica, much later called Quetzalcoatl by the Aztecs, was the Feathered Serpent. It is his sculpted image which adorns the Feathered Serpent Pyramid (Fagan 1991:152). Some archaeologists say they believe this pyramid was dedicated to the creation of time in the world of men (Austin, Lujan, Sugiyama 1991:100). Others see it as depicting the creation of the universe through oppositions by a dual creator god (Coe 1981:168).

Excavations in 1988-89 under the pyramid revealed a significant find (Cabrera C., Sugiyama, Cowgill 1991:84). A wooden baton, 58 cm long and 2.5 to 6.5 cm wide, had one end carved in the round depicting a feathered serpent head. Carbon 14 analysis dates it between 50 B.C. and A.D. 140. Archaeologists speculate that the baton may have belonged to an important religious leader because feathered serpent

symbolism predominates the religious motifs of early Teotihuacan.

In Mesoamerican thought, the serpent generally stood as a positive symbol indicating rebirth, time renewal, transformation, and continuity (Pasztory 1988:57). Do not, however, confuse this Feathered Serpent with the Fire Serpents, harbingers of death, or with the Quetzalcoatl of the tenth century in Tula, although it is quite possible that this god/priest in Tula was a follower of the original Feathered Serpent.

Even though the construction of the Ciudadela complex, including the Pyramid of the Feathered Serpent, shows evidence of a strong central government at this early date (A.D. 150 to 300), the images (fire and feathered serpents, shells, etc.) on the Feathered Serpent Pyramid avoid references to personalities as well as to military conquests. Archaeologists assume the powers in Teotihuacan in early times wanted to emphasize cosmic values rather than deify individuals (Pasztory 1988:57).

After A.D. 250, religious symbols and the many mural paintings at Teotihuacan begin to display a marked change toward military themes. Mass burials discovered in the recent archaeological excavations of the Feathered Serpent Pyramid point to human sacrifice associated with war. Many were buried with their arms behind them and crossed, which may denote a military association (Cabrera C., Sugiyama, Cowgill 1991:78). It no longer seemed apt to characterize the society as theocratic.

### Discussion

The Aztecs called this city

Teotihuacan, "the Place of the Gods" in Nahuatl. Was Teotihuacan a city of our God? Let us look now at Book of Mormon cultural and religious history to identify major concurrent themes in the right periods of time, if any exist.

The first correlation concerns the major growth of the city during the one hundred years before Christ. The books of Alma (chapter 30) and Helaman (chapters 2, 4) report major migrations from the land southward into the land northward. If current understanding of the geography of The Book of Mormon is correct, the narrow neck of land known today as the Isthmus of Tehuantepec places Teotihuacan in the land northward. These major Book of Mormon migrations match the time of the dramatic growth of Teotihuacan.

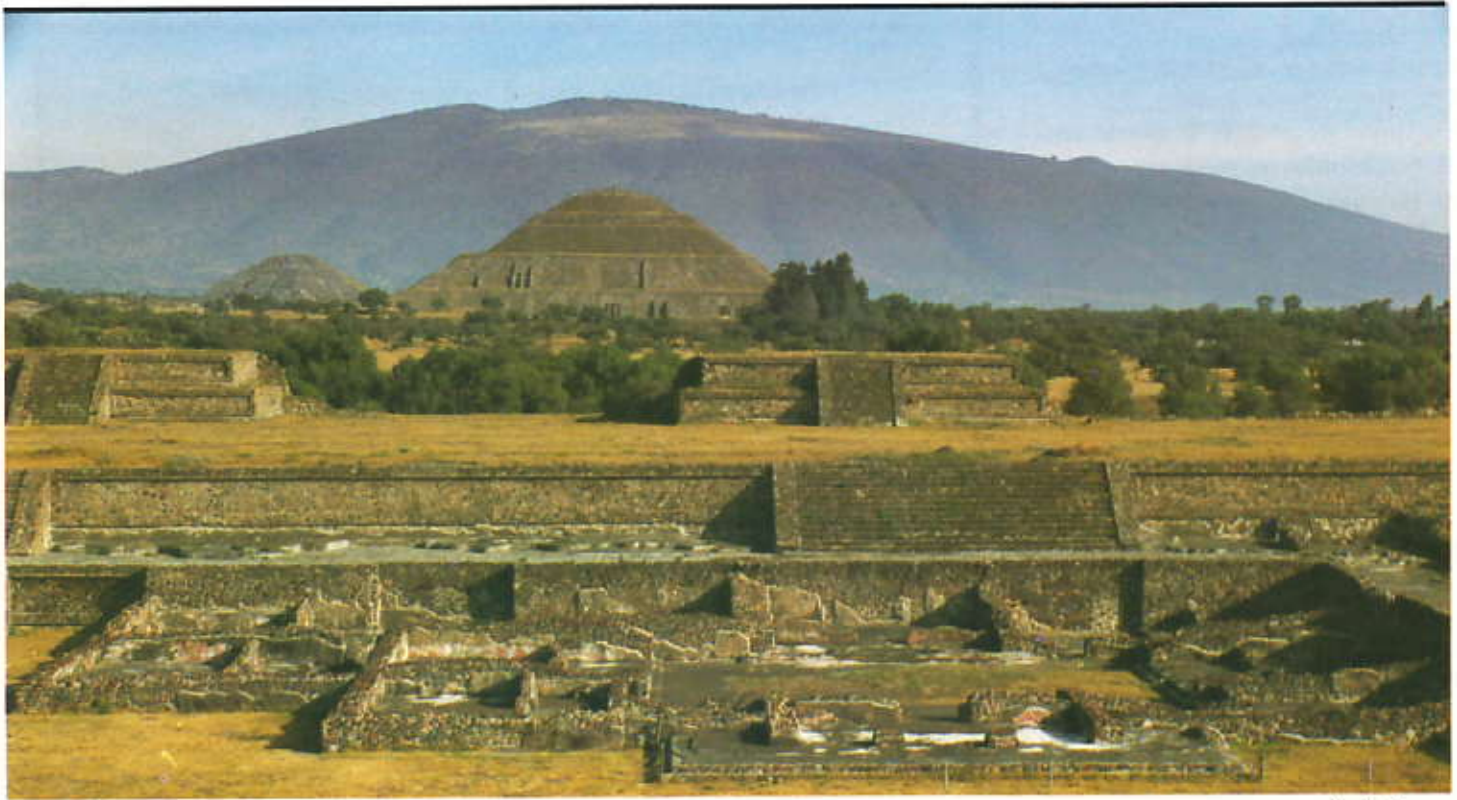
The Book of Mormon also identifies the people migrating northward became expert in the use of cement (Helaman 2:7-10). The cementing of the whole Ciudadela floor indicates more than nominal use of cement and corroborates The Book of Mormon record.

The people of The Book of Mormon practiced what would be called intensive agriculture (Mosiah, chapters 5, 6 and Alma chapter 8). The discovery of the early system of irrigation in Teotihuacan provides proof of intensive agricultural methods as required by Book of Mormon history.

Religion, enormously important before A.D. 200, was communal in nature. The early tradition in Teotihuacan was to build three temples together in an open plaza. Perhaps the three-temple complexes represented the worship of God, Jesus, and the Holy Ghost. The Book of Mormon gives abundant evidence that the people knew these three as one God (Second and Third Nephi). This would supply a rational explanation







Don Beebe

*Taken from the Adosada Platform in front of the Pyramid of the Feathered Serpent, this photo shows the Pyramids of the Sun and Moon. In the immediate foreground are the ruins of the apartment complexes in the Ciudadela. Two of the fifteen platforms that surround the square are in the middle of the photo.*

for building the enormous Sun and Moon pyramids during the first 150 years A.D.

According to Pasztory, this three-temple tradition widely known in Mesoamerica implies only one religious persuasion existed at this time. This significantly fits the era of "the children of Christ" (4 Nephi 1:20) portrayed in Book of Mormon lands at the same time. Both archaeology and The Book of Mormon point out that the religion could be termed theocratic and communal in nature. They did not deify individuals or participate in warfare.

In Book of Mormon history, the period A.D. 194 to 250 underwent tremendous upheaval. Many new churches came into existence that professed to know Christ but did not know him. Some new churches denied Christ. Some taught their children to hate the children of Christ. Some tried and probably succeeded in killing the saints. At least two major political

groups were established, the Lamanites and the Nephites. Corrupt leaders were put into authority which allowed persecution of the saints of God. All this happened in a period of only 56 years (4 Nephi 1:24-49).

These events parallel events in Teotihuacan during the same period. Archaeological evidence supports the theory of a change in Teotihuacan political leadership. The Ciudadela, a departure from the open three-temple complex, had fifteen platforms that could have represented the twelve disciples and the presidency (or the Father, Son, and Holy Ghost). This could signify the first major seeds of apostasy in the Christian Church by a commemoration of individuals or positions and not God.

A few years later, between A.D. 200-300, the citizens of the city added the Feathered Serpent Pyramid and followed shortly thereafter with palaces in the compound for leaders or priests. The design for the

Feathered Serpent Pyramid, which may have been built by those who professed to know Christ but did not, used the flying serpent imagery found on the Brass Plates from the time of Moses. The fiery serpent of brass raised by Moses as a type and shadow of Christ and the image of Christ with healing in his wings give the background for understanding the Feathered Serpent imagery in Mesoamerica (see p. 14). Remember the Children of Israel had previously worshiped this brass serpent held up by Moses (2 Kings 18:4). Why should it be surprising that they went back to that practice in the new world?

The construction of the Feathered Serpent Pyramid also included the practice of human sacrifice. This fits Book of Mormon history very well (4 Nephi 1:34-35; Mormon 2:16). What a terrible degeneration had come upon the people in such a short period of time. Great wicked-

ness abounded, but formal war did not start until shortly after A.D. 300 (Mormon 1:8). The Teotihuacan murals begin to exhibit evidence of military themes about A.D. 250.

Archaeological explanations of the reasons for constructing the Feathered Serpent Pyramid are many. Some say it was dedicated to the creation of time, and others propose the pyramid depicted the creation of the universe through oppositions by a dual creator god. The Book of Mormon says Christ created time for mankind (Alma 19:38,41; Moroni 7:40). The Maya, people also living in Mesoamerica at the same time, had a strong sense of cyclical time. Is not the course of the Lord one eternal round (1 Nephi 3:32; Alma 5:35)? And The Book of Mormon tells of opposites. Lehi, the ancient prophet, proclaimed "that there is an opposition in all things" (2 Nephi 1:81).

When the Adosada Platform in front of the Feathered Serpent Pyramid, as well as the small platforms in front of the Pyramids of the Sun and Moon were built, covering these structures at about A.D. 400, the Nephite nation had been destroyed. It is only natural to expect the Lamanites to destroy and or cover up the Nephite God, the Feathered Serpent.

### Conclusion

Was Teotihuacan a city of our God? The archaeological understandings of the city between 100 B.C. and A.D. 400 and the cultural history of The Book of Mormon at the same time period share many strong parallels. While one may not agree with these interpretations of the reasons for events or imagery, it can be concluded that major happenings in the timeline of the city fit Book of Mormon history, and likewise major events in Book of Mormon history are evidenced in the timeline of Teotihuacan.

Yes, Teotihuacan was a city of our God.

### Imagery: Why The Feathered Serpent in Mesoamerica

Exodus 4:2-4, 17	Moses - rod
Numbers 21:6-9	fiery serpents - fiery serpent on pole - looketh upon it shall live - of brass
II Kings 18:4	Hezekiah brake the brazen serpent
St. John 3:14-16	as Moses lifted up the serpent - so must the Son of Man be lifted up - whosoever believeth on him not perish
I Nephi 5:133-135	fiery-flying serpents - simpleness of the way - to look
II Nephi 11:38-39	if they would cast their eyes unto the serpent which he did raise up - man only saved by Jesus Christ
Alma 16:191-197	a type was raised up in the wilderness, that whosoever would look upon it might live
Alma 17:78-81	these things are not without a shadow - that if they would look, they might live
Mosiah 1:116	none other name given - only Jesus saves
Helaman 3:47-48	brazen serpent - look upon that serpent should live
II Nephi 11:22	should rise with healing in his wings
III Nephi 11:23	arise with healing in his wings
Malachi 4:2	arise with healing in his wings
Psalms 91:4	cover thee with his feathers, and under his wings shalt thou trust
Matthew 23:37	as a hen gathers her chickens under her wings

February 3, 1992  
Lyle L. Smith



Connie Smith

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## Notes and News from the FRAA Research Library

Sherrie Kline Smith

### On a Personal Note

For a period of six to seven weeks, the information center/library hummed with enthusiastic activity. The eight student interns studied and worked on projects related to The Book of Mormon. One of the tasks was the design and production of an illustrated timeline of Book of Mormon events and people. FRAA plans to publish this for personal and classroom use. It is a visually exciting, yet instructional tool. Look for more details in future issues.

During this same time, I attended the University of Missouri-Columbia for a four-week session in a class called library information systems (computers and automation of libraries). The following week, I took comprehensive exams to complete my work for a master's degree in Library and Informational Science.

When Thelona Stevens asked me to serve on an advisory committee for the establishment of a library for FRAA in 1987, I did not realize how involved I would become. In January 1988, because I wanted to be sure FRAA had a fully functional research library that met accepted standards for libraries, I felt compelled to get a graduate degree in this area in order to capably manage and direct the affairs of the information center. This goal was finally realized in August.

Automation has revolutionized the way libraries provide information. The FRAA library will incorporate these new methods in managing its book and other collections and provide pertinent, updated information as much as possible.

All of this requires funds. In a recent survey of potential users of FRAA's library, almost 50 percent

responded that contributions, versus user fees, were the best way to fund the library. If you would like to contribute to any of the library's projects, please send your donation to FRAA Library Projects, 210 W. White Oak, Independence, Missouri 64050.

### Wish List

- \* World Archaeoastronomy, edited by A.E. Aveni \$100
- \* Photograph Preservation Supplies \$300
- \* Publications (Books, etc.) \$2000
- \* Copy of *Strong's Exhaustive Concordance of the Bible*

We still would like to have all issues from 1991 of *Natural History*. One of our readers brought in March and April. If any of you subscribe to this magazine and would like to donate the remaining copies, please bring or send them to 210 W. White Oak, Independence, Missouri 64050.

Thank you to Doris Hewitt who responded to our request in the last issue's Wish List and supplied the funds for acid-free files cases for preserving periodicals.

### New Additions to the Collections

(not a complete list)

*The Dead Sea Scrolls: Major Publications and Tools for Study*, revised edition compiled by Joseph A. Fitzmyer, 1990.

This volume includes not only the list of sites where the texts have been found and the full bibliographical titles of the major publications, but also offers guidance to further material: bibliographies of the Dead Sea Scrolls,

survey articles, other attempts to list the material, concordances, dictionaries, and grammars for the study of the texts, etc. An indispensable tool for those studying the Dead Sea Scrolls.

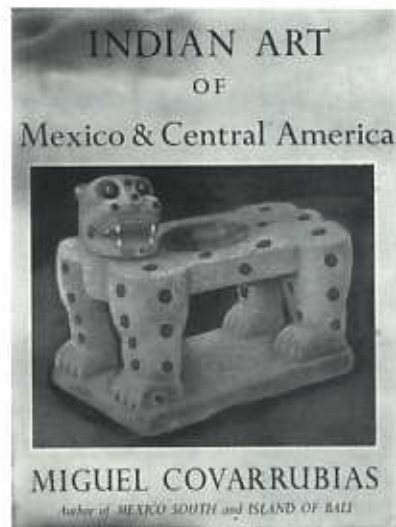
*The Dead Sea Scrolls Deception*, by Michael Baigent and Richard Leigh, 1991. (See article beginning on page 4 in this issue.)

*Ancient Hebrew Inscriptions: Corpus and Concordance*, by G.I. Davies, 1991.

This reference book is a concordance of inscriptions from the Old Testament period. Each text is given a unique reference number according to a specially devised system, with an indication of its date and place of origin and one or more bibliographical references. It covers all complete words (Hebrew) in the texts and also the Egyptian hieratic numerals and other symbols used in them.

*Indian Art of Mexico & Central America*, by Miguel Covarrubias, 1957.

Although not newly published, this book is new to our library. It was purchased through a used book dealer, is a first edition with dust jacket, and is in superb condition. No library dealing with Mesoamerica should be without this excellent textbook, a classic in the field.



*The feathered serpent image dominates the early art forms at Teotihuacan, ruins of a great urban metropolis north of Mexico City. The Pyramid of the Feathered Serpent, built about A.D. 250, is the third largest structure at Teotihuacan. The famous Pyramids of the Sun and Moon are the other two.*

*The Aztecs discovered and named these ruins Teotihuacan, Nahuatl for "the Place of the Gods," some 600 years after the city had been abandoned. In this issue, Lyle Smith, chairman of the archaeology committee for the Foundation for Research on Ancient America, asks the question, "Was this a city of our God?" Turn to page ten to find out.*



Don Beebe

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