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

“...and They Are One God”

By Wayne E. Simmons

Disciples of Christ are urged to reach out for eternal life, seeking that they might know “thee the only true God, and Jesus Christ whom thou hast sent.” (Jno. 17:3) One of the rich sources of knowledge about God and Christ is revealed scripture. In the Old Testament, Moses and other Hebrew writers employed various words and titles to name and describe the beings known today as God the Father and Christ the Son. One of the foremost Hebrew words, used especially in Genesis, is **Elohim**, which is translated into English as “God.” However it is plural in form. The suffix, **im** in Hebrew is like our English letter **s**, and is used to convert many nouns to plural form. For example, the plural of **seraph** is **seraphim**, and cherub is **cherubim**, even in the English. **Elohim** appears to be the plural form of **Eloah**, a singular word in the vocative case. Among the many Old Testament citations which used the Hebrew form, **Elohim**, to mean God, in the English, is this example:

“And God (Elohim) said, Let us make man in our own image, after our likeness . . .” Gen. 1:26 King James Version

The Inspired Version reinforces the sense of plural in the word, God, by giving us an additional phrase as shown below:

“And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness;” Gen. 1:27 I.V. (Bold type mine)

Christian and Jewish scholars tell us that the older writings of the scriptures such as the Book of Job, and earlier portions of the Pentateuch, used variants of the Hebrew word **El**, to express the personhood of God. Examples: **El Shaddai**—“God of the mountain”; **El Elyon**—“God, most holy”; **El Olam**—“God, the Everlasting”; **El Bethel**—“God of tabernacles”; **El Roi**—“God who sees me”; **El Berith**—“God of the Covenant”. All these names and titles have lost some of their Hebrew meanings when they are translated as God, or Lord, in our English versions of the Old Testament.

There is a dramatic new word for God which enters the scriptures wherein Moses meets Deity in the burning bush experience. He tells Moses that He is to be known in the world as **YHWH**, (known in English as **Yahweh** or **Jehovah**.) This new name came to predominate throughout the Hebrew scriptures from that time on. Scholars of the Old Testament, Jewish and Christian alike, insist that this is just another word for God. However, students of the Book of Mormon and the Inspired Version of the Bible, have a different idea to propose. They find strong evidence that **YHWH** or **Yahweh** is really the Christ who appeared to Moses and to various other Old Testament prophets. He asks to be called **YHWH** or **Jehovah**, but he manifests the same Godly traits that are attributed to his Father, **El**, and therefore, many times this Christ figure is represented by both sets of names. Perhaps this may be best understood wherein Jesus says to his Heavenly Father:

“I have manifested thy name unto men which thou gavest me out of the world:” John 17:6 KJV and I.V.

He may be saying that **El** dwells in him who is **Yahweh**, and it is not inappropriate for him to be described by all the Deity names that belong to God the Father, for in his person, he is manifesting God to the world.

Other forms of **YHWH** are employed in the Old Testament to stand for God or **Jehovah**. Examples are **Yahu**, **Yah**, or **Yo**. The prophet Joel’s name is a composite of **Yo** and **El**. In our hymns of praise for God, we sound forth our “hallelujahs” which mean “Praise be to **Yah**.” Isaiah employs the phrase, “Holy One of Israel” to be synonymous with **Yahweh**.

“Thus saith the Lord, the Holy One of Israel, and his Maker. Ask me of things to come . . .” Isa. 45:11 K.J.V. and I.V.

Here the English word “Lord”, translated from **YHWH**, speaks of himself as the Holy One of Israel. It seems evident from this scripture that **YHWH** the Lord, the Holy One of Israel, has a Maker. Many of us who know Restoration Scriptures would see two persons in this passage. Christ is speaking for his Maker, the heavenly Father.

Another of Isaiah’s beautiful prophecies about **YHWH** is the following:

“Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace.” Isa. 9:6 K.J.V. and I.V.

The Christian world outside our church has little difficulty in viewing the Christ herein described as “a child,” and “a son,” and “the Prince of Peace.” They say too little about the names for his heavenly Father which He manifests in his person, rightly being called “the mighty God” and “the everlasting Father.” Isaiah also prophesied that a virgin should conceive and bear a son whose name should be called **Immanuel**. (Isa. 7:14 KJV and I.V.) The word **Immanuel**, a variant of **El**, means “God with us.” Matthew interprets this to say that Christ is **Immanuel**, manifesting the nature and name of God in his person. (Mat. 1:23 KJV or Mat. 2:6 I.V.)

Looking further into the New Testament, many fine scriptures attest to the Godly nature and functions of Jesus Christ. Jesus said:

“ . . . I am the way, the truth, and the life: no man cometh unto the Father but by me.” John 14:6 K.J.V. and I.V.

Here are two distinct persons, one (the Christ) serving to intercede or guide men to God. Yet Christ is called “the way, the truth, and the life.” These are titles appropriate to Godhood. Paul addresses Timothy revealing this “middle-man” function of Christ.

“For there is one God, and one mediator between God and men, the man Christ Jesus;” 1 Tim. 2:5 K.J.V.

Note that Paul uses the phrase, one God, in apposition with “one mediator between God and men.” This is a paradox, that “one God” could be a mediator between God and men, unless we accept the idea that Jesus is the “one God” and also the Mediator between the heavenly

(Continued on next page)

Father and men. The Inspired Version is more explicit:

"For this is good and acceptable in the sight of God our Saviour; who is willing to have all men to be saved, and to come unto the knowledge of the truth which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men. For there is one God, and one mediator between God and men, the man Christ Jesus;" 1 Tim. 2:3-5 I.V.

I believe that the God of heaven to whom we pray, and Jesus Christ in whose name we pray are two distinct persons who are "one God." The Holy Spirit is also a part of the "one God" principle, and is the spiritual nature that mutually dwells in both the Father and the Son. Yet even this is an inadequate way of expressing the one-ness of God and Christ.

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10 K.J.V. and I.V.

The Father who sent His Only Begotten Son into the world was sending more than an errand boy, a prophet or a messenger. He was revealing His nature and His word through the created personhood of Jesus Christ. John states that He (Christ) received the "fullness of grace and truth" not at first, but "continued from grace to grace, until he received a fullness; and thus he was called the Son of God, because he received not of the fullness at the first." (Section 90:2a,b) The next lines suggest that Jesus received the fullness of God's glory when he was baptized and heard his heavenly Father saying, "This is my beloved Son." We are told that Christ thereupon received "all power, both in heaven and in earth; and the glory of the Father was with him, **for he dwelt in him.**" (Section 90:2d)

Despite this marvelous indwelling of the heavenly Father in Christ, the personhood of God the Father still remained explicitly separate as two persons who spoke to Joseph Smith in the grove. Joseph saw both persons who are "one God," and heard each of them speak.

"I saw a pillar of light exactly over my head, above the brightness of the sun: which descended gradually until it fell on me. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other) 'this is my beloved Son, hear him.'" Church History Vol. 1., p. 9

Joseph's account continues with the second personage, Jesus, telling him not to join any of the churches of his day, and prophesying that there was a work for Joseph to perform. This young man had no doubt that in the one pillar of light, two personages could stand and express their oneness of purpose and oneness of nature as God or Deity.

The Book of Mormon enriches our knowledge of "the true and living God and Jesus Christ whom he hath sent." It does not have the semantics problems of the Old Testament wherein the writers were using literally dozens of descriptive names for God and/or Christ. At least, Mormon, who abridged the writings, doesn't confuse us with a dozen different names based on Hebrew semantics. What Mormon and Joseph Smith have done, in bringing us a revelation of God, is to use descriptive phrases which come to us in English that are simple and understandable for our generation and time. We don't have to struggle

with "El" becoming "YHWH", as the principle of God revealed in the manifestation of Jesus Christ. The Book of Mormon proclaims these things, affirming the Deity of Jesus Christ.

"And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the Son; and they are one God, yea, the very eternal Father of heaven and of earth." Mosiah 8:28-31

Years ago, when as a very young minister, I was exposed to conflicting doctrines within the church concerning the personhood of God and Christ, I went to Elbert A. Smith with my problem. Were God and Christ really one person? I asked. He assured me that there were two. "Remember the testimony of Mosiah," he said, "who tells us that 'they are one God.'" Brother Elbert also told me that when I should marry, I would learn how two could become one, yet still preserve their distinctive personhood. He taught me that there was a union of the Father and the Son in Christ, and yet, the very union implied that there were two that had received oneness. He also spoke of Jesus's prayer that "they (the disciples) may all be one . . . I in them, and thou in me." (John 17:21-23 I.V.)

We are not left in doubt as to the fact that Christ is the Holy One of Israel. (2 Nephi 11:55) How rich is our understanding of the many scriptures concerning the Holy One of Old Testament times, when we realize that He is God in Christ who guided the Israelites unto a promised land. He gave them the Law on Mt. Sinai, and the Book of Mormon records the words of Jesus who tells us plainly that he was the law giver who appeared there unto Moses.

". . . The law is fulfilled that was given unto Moses, Behold I am he that gave that law, and I am he who covenanted with my people Israel;" 3 Nephi 7:5,6

It seems ironic that the Jews worship the Holy One of Israel as God but fail to understand that He is the Messiah whom they still await. If they could accept the Book of Mormon's testimony of Jesus, what a great oneness of Jew and Gentile would result! Let us proclaim that God and Christ are two persons, yet "they are one God." And let us witness that Christ continues to manifest the name of God unto the world, being "the very eternal Father," having received the glory of the Father in his own person. Let us look unto him as our **Mediator**, the **Way** to God the Father and proclaim these things unto all men.

A BOOK OF MORMON TOUR GUIDE CHICHEN ITZA

PART 3

By Raymond C. Treat

This is the third article in a series describing archaeological sites in Mesoamerica for the benefit of both the armchair and the traveling tourist. The purpose of these tour guides is to provide archaeological information not found in the conventional tour guides as well as information on how the sites fit into the Book of Mormon pattern.

Part 1 was on Teotihuacan (*Zarahemla Record #4*) and

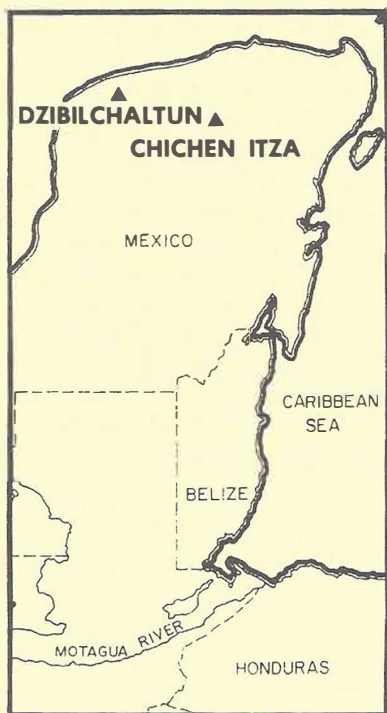


Fig. 1—Map of Southern Mesoamerica showing location of Chichen Itza and Dzibilchaltun

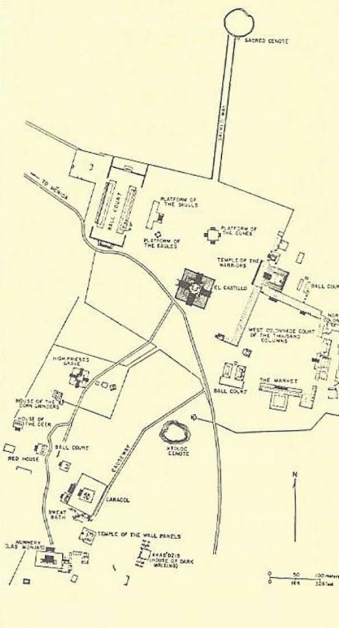


Fig. 2—Map of the main portion of Chichen Itza.

Part 2 was on Monte Alban (*Zarahemla Record #6*). From Monte Alban in the state of Oaxaca we drive 1472 kilometers (915 miles) to Chichen Itza, Yucatan. Actual driving time is 20 hours, most of it traveling through hot lowland country. We cross the windy Isthmus of Tehuantepec, pass the lush banana plantations of Tabasco and finally come to the henequin fields of Yucatan.

Although the Book of Mormon correlations for Chichen Itza are not as direct as those of Teotihuacan or Monte Alban, it was chosen for a tour guide for three reasons, 1) it is one of the leading tourist attractions of Mexico and has been seen by many church members, 2) it was the first long range excavation in Mexico and as such offers a glimpse into the history of Mesoamerican archaeology and 3) it gives us an account of some of the activities of the Lamanites after the destruction of the Nephites.

LOCATION AND SETTING

Chichen Itza is 115 km. (71 miles) east of Merida on highway 180 (driving time—1 hour and 30 minutes), in the northern part of the Yucatan Peninsula (Fig. 1). Chichen Itza is in the area archaeologists call the northern Maya lowlands. The area is mostly limestone covered with a thin layer of soil. The limestone is so porous that there are no surface rivers. Rainwater seeps through the limestone and forms underground rivers. This underground water is available only in areas where the limestone cap has broken through. These areas are called **cenotes** or wells. There are several such **cenotes** at Chichen Itza, thus providing the reason for its location.

ARCHAEOLOGICAL WORK

Professional excavation and restoration began at Chichen Itza in 1924 under the direction of the colorful and dedicated Sylvanus G. Morley, the father of modern Maya archaeology. Morley worked for the Carnegie

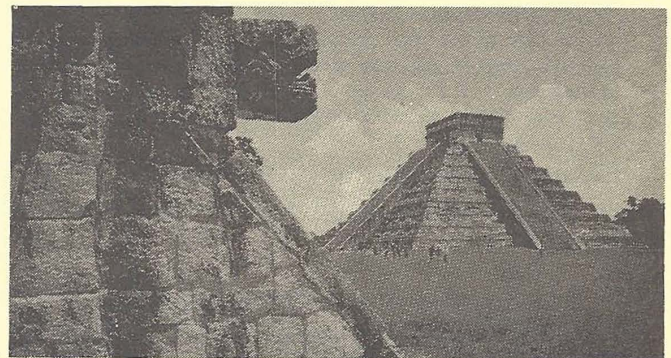


Fig. 3—The Castillo or Temple of Kukulcan

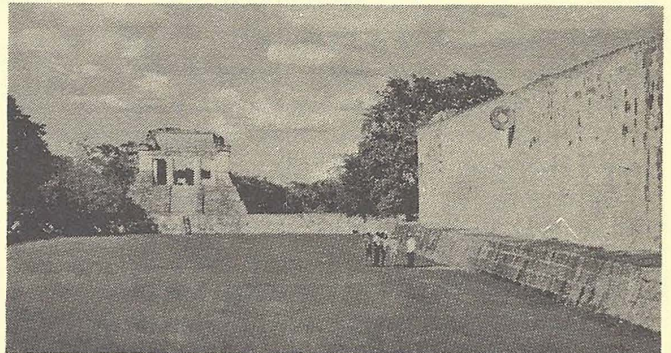


Fig. 4—The Ball Court

Institution of Washington, the chief sponsor of the Chichen Itza project. Excavations terminated in 1933, although restoration and report writing continued until 1943.

As the first major long range project to begin in Mesoamerica, the work at Chichen Itza did more than open up another site, it served as a catalyst for work in archaeology and many related fields throughout a large part of the Yucatan Peninsula.

At the time work began it was thought that Yucatan was not occupied until late in the Classic period (A.D. 300-900). The existence of a Preclassic period (2000 B.C. - A.D. 300) was unknown in 1924. As a result, a major aim of the Chichen Itza excavations was to validate and add to the information about the ancient Maya available from early Spanish accounts. This aim was accomplished. Had Chichen Itza been excavated after Carbon-14 dating began we would undoubtedly know more about this site,

(Continued next page)

especially its earlier occupations, than we do now. However, the work at Chichen Itza should not be criticized by hindsight. It was a pioneering project which served to accelerate work throughout Mesoamerica. Several subsequent leaders in Mesoamerican archaeology worked under Morley and benefited from his guidance at Chichen Itza. These included J. Eric S. Thompson, who later inherited Morley's position as the leading Mayanist and Robert Wauchop, the general editor of the Handbook of Middle American Indians and head of the Middle American Research Institute at Tulane University for many years.

The following quote is a fitting tribute to Morley:

At Chichen his work opened a new chapter in the history of American archaeology; it made Americans aware of their own prehistory, and it subjected one pre-Columbian area to the most intensive and prolonged study ever undertaken in the field of American prehistory.

Vay Morley achieved his unique work because of a notable combination of qualities. He was a scholar, explorer, informal diplomat, planner, educator, and friend. The unusual characteristic, however, that permeated all those roles and made him truly distinctive was his tremendous personal enthusiasm (Brunhouse 1971:12-13).

The story of the work at Chichen Itza is in reality the story of a real beginning of work in southern Mesoamerica.

SITE DESCRIPTION AND CULTURE HISTORY

The name, Chichen Itza, means the mouth of the well of the Itza. The site is about 4 square miles in size. There are hundreds of buildings at Chichen Itza of which only a small number have been excavated and restored. There has apparently been no complete survey of the site (Fig. 2).

The following is a possible reconstruction of Chichen Itza culture history, as presently known, based on a model prepared by Ball (1974).

This history begins about A.D. 770, and continues until the abandonment of Chichen Itza about A.D. 1200. There is not much known about Chichen Itza prior to A.D. 770 except that Preclassic sherds are present.

Sometime in the period A.D. 770-800, a group from Tabasco called the Chontal or Putun Maya (also called the Itza) arrive and form an alliance with the Maya (see end note). These Itza carried with them ideas from Central Mexico, including phallic worship and the tzompantli or skull rack.

Then, about A.D. 987, a second Chontal group invaded Chichen Itza. This group carried stronger Mexican influence. They were under the control of leaders from the Toltec capital of Tula, located north of present-day Mexico City. The Toltec empire fell about A.D. 1160 and shortly afterwards the Toltec influenced "foreigners" are driven from Chichen Itza and the site is abandoned. During the last 200 years of its occupation, Chichen Itza was the most important site in northern Yucatan. Many of the buildings as they are seen today were built after the Toltec style during this period, including the Ball Court, the Castillo and the Temple of the Warriors.

THE SACRED WELL

Located 984 feet north of the Temple of Kukulcan, the

Sacred Well or **Cenote**, also known as the Well of Sacrifice, is one of several attractions which has made Chichen Itza famous.

The well is 65-70 yards in diameter and appears to be artificially rounded. It is 60 feet from ground level to water level. The water, averaging 40 feet deep, covers about 10 feet of mud. The well was not used as a water source but only for ritual purposes. It was believed that the rain gods, the chacs, lived in the well. During the dry season, offerings and sacrifices were thrown into the well. These legends were known to Edward Thompson who bought the hacienda which included Chichen Itza in the 1890s. He began dredging operations in the well at the turn of the century to see if the legends were correct. At first there was no evidence of offerings and Thompson almost gave up. He failed to realize there was a thick layer of sterile mud, the accumulation of 600-700 years, which had to be removed before the offerings could be reached. During the time that Thompson was recovering many exotic artifacts he received a visit from Alfred M. Tozzer who had graduated from Harvard in 1900 and was in Yucatan to study linguistics. As a result of seeing the artifacts from the Sacred Well, Tozzer shifted his interest from linguistics to archaeology. He began teaching at Harvard in 1905. He was instrumental in training many of the early archaeologists including Morley. He was responsible for introducing Morley to the study of Maya hieroglyphs. While Thompson was not an archaeologist, and while his handling of the artifacts from the Sacred Well has been criticized, he at least ought to be given credit, if only indirectly, for converting a key man, Alfred M. Tozzer, to the field of archaeology.

There have been three major publications so far dealing with the artifacts from the Sacred Well—Lothrop (1952), Tozzer (1957) and Proskouriakoff (1974). Most of the artifacts are located in the Peabody Museum, Harvard. About one-third of the gold artifacts were returned to Mexico as a goodwill gesture in 1960 and can be seen in the National Museum of Anthropology in Mexico City. To give you some idea of the quantity of material from the well, Proskouriakoff's monograph on the jade artifacts was based on a study of 3,700 complete or restorable jade pieces and about 15,000 fragments.

THE CARACOL

The Caracol (snail) is also called the Observatory. It is called the Caracol because there is a snail-like circular stairway inside that leads to a room at the top of the circular tower. From this room, sight lines can be obtained for the equinoxes, the summer solstice and the cardinal directions. It is thought that this building dates from the early part of the Toltec period (A.D. 987-1160) although there are Puuc architectural features incorporated in it. Puuc is the name given to a type of architecture in the northern Maya area which was popular A.D. 800-1000. Complex stone mosaic facades are emphasized in combination with fine veneer masonry.

THE CASTILLO

Also called the Temple of Kukulcan, this impressive temple was the most important building of the Toltec

period at Chichen Itza (Fig. 3). The temple is 75 feet high and 180 feet long on each side. Only two sides have been restored so tourists can see the original condition of the building. The temple was dedicated to Kukulcan. Each stairway has 91 steps; four stairways would add up to 364 steps and counting the upper platform as one step the total becomes 365, the number of days in a year. Each side has 52 panels contained in the nine terraced levels which is equal to the number of years in the Toltec cycle. There are also 18 sections on each side which is equivalent to the 18 months in the Maya calendar. The Castillo was constructed over another temple, dating to the beginning of the Toltec period. The stairway and top of the inner structure have been excavated so it is possible for a tourist to walk up the 61 steps of the original temple and view the red, jade spotted jaguar throne at the top. This climb is not recommended for those with claustrophobia.

THE BALL COURT

The Ball Court at Chichen Itza is the largest in Mesoamerica (Fig. 4). Altogether it is 450 feet long. The walls are 272 feet long and 27 feet high and 199 feet apart. This is one of 9 ball courts at Chichen Itza. There is a small temple at each end. There are three buildings which face the ball court, including the Temple of the Jaguars. On the benches at the base of the walls there are six carved reliefs 40 feet long, each with a similar theme—a victorious ball team holding the severed head of a member of the losing team. The ball court dates from Toltec times.

At the north end is the Temple of the Bearded Man. It is here that the profile carving of the bearded figure with the prominent nose is located (Fig. 5). This figure is

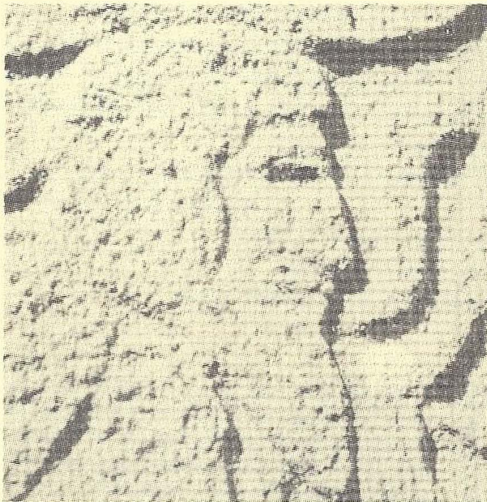


Fig. 5—Kukulcan

famous among Book of Mormon believers as representing Jesus Christ.

The Ball Court is noted for its acoustical properties. If a person speaks softly from a proper location at one end he can be heard perfectly at the other end. It is not obvious why the acoustics are so good. Leopold Stokowski, then conductor of the Philadelphia Symphony Orchestra, visited Chichen Itza in 1931 in an attempt to find the secret of the Ball Court acoustics. He wanted to use the information in the design of an open air concert theater. He did not find the secret nor has anyone else to this day.

TEMPLE OF THE WARRIORS

This is a Toltec period structure dedicated to the cult of War and to the Toltec military orders of the Tiger and Eagle. It was probably built about A.D. 1100. The temple is flanked by about 200 round and square columns. Toltec warriors are depicted in low relief on the square columns. The temple is 37 feet high and has a 34 feet wide stairway which ascends at a 66 degree angle. The room at the top is 69 feet square.

Excavation began in February 1925 under the direction of Earl Morris, later known for his work as an archaeologist in the U.S. southwest. The description of the temple then was a tree-clad hill about 50 feet high and about two-thirds of an acre in size. During the excavation, Morris discovered that there was another temple underneath the Temple of the Warriors. That he was able to excavate this interior structure, called the Temple of Chacmool, without causing the outer temple to collapse is a tribute to the engineering genius of Earl Morris, a very practical man with a natural talent for excavation. For more details the reader is referred to Earl Morris' book, **The Temple of the Warriors**. Also, **Digging in Yucatan** by Ann Axtell Morris, Earl's wife, is a highly engrossing book on the events of the day.

Since the interior temple was protected from the elements, the original paint was intact, making it a striking sight. The tourist today can still see these painted carvings, although the color is not as brilliant as when first uncovered.

THE NUNNERY

The Nunnery (Las Monjas, in Spanish) is the largest building at Chichen Itza. It is of Late Classic Maya Puuc style architecture. The building is over 210 feet long, 105 feet wide and over 54 feet high in three stories. It was called the Nunnery by the Spanish because it reminded them of an Old World convent.

BOOK OF MORMON CORRELATIONS

Chichen Itza's location in northern Yucatan appears to place it out of the mainstream of the Book of Mormon story. It is located in the area believed to be the east wilderness in the Book of Mormon. This does not mean that this area did not participate in the history of the Book of Mormon people. Remember, the account given in the Book of Mormon represents less than one-percent of the history that actually took place. Mormon tells us: "... I can not write the hundredth part of the things of my people (Words of Mormon 1:8)."

There is abundant evidence of Preclassic (2000 B.C.-A.D. 300) occupation in northern Yucatan which means this area was well inhabited during Book of Mormon times. Preclassic ceramics have been found at Chichen Itza. Dzibilchaltun, located a few miles north of Merida, is the largest known Preclassic site in northern Yucatan.

Moving into post Book of Mormon times it is interesting to note that Toltec warriors were protected by padding. This appears to be a continuation of a warfare pattern begun in Book of Mormon times.

"... Moroni had prepared his people with breastplates, and with arm-shields; yea, and also shields to defend their heads; and also they were dressed with thick clothing." Alma 20:21

(Continued on page 8)

Later, the Lamanites copied the idea of thick clothing:

"... the Lamanites ... had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins; yea, very thick garments, to cover their nakedness." Alma 21:154-155

Thus, the tradition of using protective clothing in warfare links post Book of Mormon Mesoamerican peoples with a Book of Mormon pattern.

Moroni makes the following comments about the Lamanite way of life after they destroyed the Nephite nation:

"... the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed..." Mormon 4:10

The history derived from Chichen Itza strongly substantiates Moroni's description of Lamanite life. The takeovers, the wars, the sacrifices and the rows of skulls carved on temple platforms all fit the pattern provided by the Book of Mormon.

End Note:

The Chontal or Putun Maya homeland is the Gulf coast area of Tabasco. They were sea-going merchants. J. Eric S. Thompson calls them "the Phoenicians of Middle America (1970:127)." An interesting observation is that they could actually be descendents of Phoenicians. A leading theory about the appearance of the Mulekites in the New World is that they were brought by a Phoenician ship and landed in the approximate area of the Chontal or Putun Maya.

Additional evidence supporting the theory that there were Phoenicians in Mesoamerica is the presence of Phoenician style tall pointed hats and the Phoenician god Bes.

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WHITMER TRANSCRIPT FROM PAGE 4

characters might be correlated with their translation by study and analysis, and some of the language of the plates might be deciphered for the second time—this time by science rather than by the gift and power of God. This would be a second testimony to the truth of this remarkable record.

Footnotes:

1. From UPI releases in several newspapers in May, 1980.
2. While the new document has not been scientifically validated at the time of this writing, and could conceivably be a forgery, this article raises questions which remain valid regardless of the Salt Lake City document's authenticity.
3. From History of the Church, Volume One, page 18 (quoting from Joseph Smith Jr.'s diary as published in the Nauvoo newspaper, *The Times and Seasons*, Volume 3).
4. *ibid.*
5. *ibid.*, also *The Story of the Church*, by Inez Smith Davis, page 59.
6. From History of the Church, Volume One, page 19.
7. From History of the Church, Volume One, pages 21 and 22.
8. *ibid.*
9. *ibid.*
10. From History of Joseph Smith by his mother, Lucy Mack Smith, pages 119-121.
11. From Journal of History, Volume 3, Number 3, page 299.
12. *ibid.*
13. See Section 9 of the Doctrine and Covenants, R.L.D.S. version.
14. See History of the Church, Volume One, Pages 45-48, and the beginning pages of any Book of Mormon for the testimony itself.



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