



QUETZAL CODEX

QUETZAL ARCHAEOLOGY CENTER FOR MESOAMERICAN RESEARCH

Our First Issue!

Welcome to our inaugural issue of *Quetzal Codex*, the official quarterly journal of Quetzal Archaeology Center for Mesoamerican Research, a public nonprofit scientific and educational research organization. Our name, chosen through a series of thoughtful and prayerful exercises, precisely expresses the blending together of the spiritual and temporal revelation of The Book of Mormon:



Quetzal = the sacred or spiritual
 Archaeology = the physical or temporal
 Mesoamerica = a cultural & archaeological designation for Mexico, Guatemala, Honduras, El Salvador, Belize

Specifically, Book of Mormon archaeology means using The Book of Mormon (our primary source) to interpret Mesoamerican archaeology, the location equated with the lands of The Book of Mormon. For our journal, “Quetzal” links the sacred and spiritual with “Codex” which reminds us of Mesoamerican folded books.

In our first issue, we present a new insight on the Hebrew nature of The Book of Mormon—quoted speech revealing that ancient Book of Mormon people not only wrote but thought and spoke in poetic

patterns. Sheri Farley brings us a touching tribute to her father, James Robert Farley, who created the beautiful logo design for Quetzal, along with photos of paintings not seen before by the public. Two additional articles, Part 1 of “Discovering the Lost Worlds of The Book of Mormon” and “Signs and Wonders of His Birth,” round out the main features. Additional items include an interesting survey question and two donations to Quetzal.

QC along with our website at www.quetzalarchaeology.org will share our foundational beliefs and purposes through research relating to all aspects of The Book of Mormon—archaeology, hieroglyphs and linguistics, radiocarbon dating, transoceanic contact, history of coming forth, manuscripts, Hebrew nature, internal language and structure, as well as Biblical



The late J Robert Farley was inspired by the exquisite and colorful quetzal bird, sacred to the ancient Maya.

research and correlation, including the Dead Sea Scrolls, and especially the growing together of The Book of Mormon and the Bible. We acknowledge that the Lord is working in many ways and through many avenues toward the fulfillment of His promises and prophecies in these Last Days, and we desire that what we share with you will be of service for His purposes.

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Quetzal Codex

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Hebraic Thought & Speech Patterns in The Book of Mormon

by Michael D Walker

ANCIENT Linguistics

Have you ever wondered how the authors of the books that comprise The Book of Mormon were able to write in such a beautiful Hebraic poetic style? I have been amazed at examples ranging from a simplest ABA chiasm to the more complex, where whole chapters or books are chiastic, as well as over twenty types of Hebraic poetry and sentence structures identified in The Book of Mormon. I thought about the time and effort that it must have taken to deliberately write in this (chiastic) poetic style. It had not occurred to me that their writing style—at least in the simpler forms—might reflect how they thought and spoke until the Lord revealed this thought process to me in the book of Alma while I was teaching a Book of Mormon class.

Chiasm—a sequence of words or ideas leading to a center- or turning-point, and repeated in reverse order (Crowell 1992a:15)

Later, while studying the subject of faith in Ether 5 [12 LDS], I noticed a dialog between Moroni, the last author of The Book of Mormon, and our Lord Jesus Christ. To my joy, this passage also contained the same thought and speech pattern, not only including chiasmus, but other poetic types as well. As I reflected that this pattern was in the middle and end of the book, I wondered if it was also at the beginning, and so turned to First Nephi and was rewarded with examples that richly demonstrated to me that this pattern is throughout The Book of Mormon, from beginning to end.

Below, you will be introduced to examples first recognized in the book of Alma, followed by examples by Moroni and Nephi.¹ These are presented in the order I discovered them so you can journey with me through the discoveries, saving the best examples in First Nephi for last.

First Identifying a Chiastic Thought & Speech Pattern in the Book of Alma

In Alma chapter 12 [20], Ammon overcomes King Lamoni's father after engaging in a physical conflict (vv. 204-205 [20:20]). Ammon agrees to spare his life on two conditions: First, that Ammon's brethren be released from prison. And second, that the king's son Lamoni retain his kingdom, free to govern without his father's interference (v. 209 [20:24]). The king's response (vv. 212-213 [20:26-27]) forms a simple ABB'A' chiasm; the key phrases are diagrammed as follows²:

- A "And after *God had appointed*
- B *that these things*
- C *should come unto man,*
- D *Behold, then He saw that it was expedient*
- C' *that man should know*
- B' *concerning the things* whereof
- A' *He had appointed* unto them."

Alma 9:47 [12:28]

- A "...thou hast desired that I would *release thy brethren*
 - B *and suffer that my son Lamoni should retain his kingdom*
 - B' I will grant unto you that *my son may retain his kingdom*
 - and I will govern him no more
 - A' I will also grant ...that *thy brethren may be cast out of prison...*"
- Alma 12:212-213 [20:26-27]

Notice how the king repeats Ammon's request first (AB), then answers in the exact reverse order (B'A'). It is significant that the king's words are a direct quote, revealing his thought process in the form of a chiasm.

The second example is recorded in Alma 9 [12-13]. Alma is questioned by a chief ruler, whose name is Antionah, about rising from the dead and being "changed from this mortal to an immortal state" (v. 34 [12:20]). Alma's response (vv. 37-73 [12:22-13:9]) describes the plan of redemption. Verse 47 [12:28] from this passage is one complete chiastic sentence which is diagrammed below:

We see that Alma's thought process is also chiastic like that of King Lamoni's father in the first example. The center point "D" above (the most important point) emphasizes God's urgency that "it was expedient" in getting this message to mankind.

Poetic Thought & Speech Patterns by Moroni

The book of Ether is an abridgment of the record of the Jaredites. Moroni inserts his own commentary in chapter 5 [12], which includes one of my favorite scriptures on the subject of faith (Ether 5:6-41 [12:6-41]). As I read, I realized verses 23 through 35 [12:23-35] were part of a dialog between Moroni and our Lord Jesus Christ in which Moroni is speaking in poetic forms. Moroni's words begin with the following chiasm (note that center points EE' consist of *alternating parallelisms* aba'b'):

Alternating Parallelism—a sequence of words or ideas repeated in the same order (Crowell 1992a:14)

- A "Lord, *the Gentiles will mock at these things*
- B *because of our weakness* in writing,
- C For Lord, *Thou hast made us mighty in word* by faith,
- D Whereunto *Thou hast not made us mighty in writing*;

¹ Examples are selected for clarity and space; additional examples can be found at www.quetzalarchaeology.org.

² All scriptures are from of The Book of Mormon: Restored Covenant Edition, with quotation marks signifying a person speaking.

- E a For *Thou hast made all this people that they could speak much*
 b because of the Holy Ghost which Thou hast given them;
 E' a' *And Thou hast made us that we could write but little*
 b' because of the awkwardness of our hands.
 D' Behold, *Thou hast not made us mighty in writing* like unto the brother of Jared, ...
 C' *Thou hast also made our words powerful and great...*
 B' Wherefore, when we write, we behold *our weakness* and stumble because of the placing of our words;
 A' And I fear lest *the Gentiles shall mock at our words.*"
 Ether 5:23-26 [12:23-26]

Next we have the Lord's poetic response to Moroni in the form of an ABCC'B'A' *six-point* chiasm, with each point structured in what is loosely called a *cause and effect* parallelism (ab).

Six—represents man (Bullinger 1986:150)

Cause and Effect—the second part is a result of action of the first part; can also be conditional (Crowell 1988:51-52)

- A a "Fools *mock*,
 b but they shall *mourn*;
 B a And *My grace is sufficient for the meek*
 b that they shall take no advantage of your *weakness*;
 C a And if men come unto Me,
 b I will show unto them their *weakness*;
 C' a I give unto men *weakness*
 b' that they may be humble,
 B' a And *My grace is sufficient for all men*
 b *that humble* themselves before Me;
 A' a For if they *humble* themselves before Me and have faith in Me,
 b then will I make weak things become *strong* unto them."
 Ether 5:27-28 [12:27-28]

Hebraic Thought and Speech Patterns of Nephi

Let's now turn to the first book of The Book of Mormon for what I believe to be one of the best examples of the poetic thought and speech process. The passage in First Nephi 5:103-152 [17:23-47] is Nephi's response to his older brethren, Laman and Lemuel, after their murmuring about Nephi being commanded to build a ship. Nephi uses a wide variety of Hebrew poetry which reveals his thought process.

Nephi begins with two *rhetorical questions* (vv. 103-104 [17:23-24]) which remind them of what God has already done in delivering their forefathers from bondage in Egypt and follows with his answers (vv. 105-117 [17:25-32]). Nephi uses the *repetition of the phrase* "ye know" *eight* times (vv. 105-111 [17:25-29]) in formulating his answer, which includes a chiasm.

Rhetorical Questions—requires no answer, for dramatic effect or to command attention; often in pairs (Crowell 1992a:19)

Repetition of Words or Phrases—key words express the principal theme (Crowell 1992a:17)

Eight—represents a new beginning (Bullinger 1986:196)

- A "Now **ye know** that *the children of Israel were in bondage*;
 B And **ye know** that they were laden with tasks which were grievous to be borne;
 A' Wherefore, **ye know** that it must needs be a good thing for them that *they should be brought out of bondage.*"

- "Now **ye know** that...."
 "And **ye know** that...."
 "But **ye know** that...."
 "And **ye also know** that...."
 "Yea, and **ye also know** that...."

1 Nephi 5:105-111 [17:25-29]

Next, Nephi utilizes two poetic *lists*. The first list of *three* items tells us what God did for their forefathers and the second list of *four* describes their response.

Lists—a consecutive group of nouns (Crowell 1992b:21)

Three—relates to God and completeness (Bullinger 1986:107-108)

Four—may represent a time of testing (Bullinger 1986:126)

- "And notwithstanding they being led—
 The Lord their God, their Redeemer, going before them,
 (1) leading them by day,
 (2) and giving light unto them by night,
 (3) and doing all things for them which were expedient for man to receive—

They

- (1) hardened their hearts,
 (2) and blinded their minds,
 (3) and reviled against Moses,
 (4) and against the true and living God."
 1 Nephi 5:112 [17:30] (numbers added to illustrate the lists)

Nephi continues by using an alternating parallelism (aba'b') to contrast cursing and blessing.

- a "And the *Lord did curse the land* against them
 b and *bless it* unto our fathers;
 a' Yea, *He did curse it* against them unto their destruction,
 b' And He did *bless it* unto our fathers..."
 1 Nephi 5:124-125 [17:35]

He also rehearses how their forefathers "did harden their hearts" and "did revile against Moses and also against God," yet they were "led into the Land of Promise." He mentions how they had become wicked, "yea, nearly unto ripeness." Then he closes this part of his discourse with a *tricolon*.

Tricolon—three lines linked by subject matter and usually parallel (Crowell 1992b:24)

- A "And I know not but *they are at this day about to be destroyed*,
 A' For I know that *the day must surely come that they must be destroyed*,
 B save a few only which shall be led into captivity."
 1 Nephi 5:139-140 [17:43]

Nephi also uses *antithetic parallelism* to chastise his brethren.

Antithetic Parallelism—apposing or contrasting words or ideas (Crowell 1992a:13)

- a "Ye are *swift to do iniquity*,
 b but *slow to remember* the Lord your God;"
 1 Nephi 5:144 [17:45]

Nephi ends with a *structural tricolon* to express his anguish over his brethren as he draws his discourse to a close.

Structural Tricolon—three lines with no parallelism, linked in other ways (e.g., thoughts or actions) (Crowell 1992b:25)

- A “Behold, my soul is rent with anguish because of you and my heart is pained;
- B I fear lest ye shall be cast off forever;
- C Behold, I am full of the Spirit of God insomuch as if my frame had no strength.”

1 Nephi 5:151-152 [17:47]

Nephi’s dialog with his brothers clearly illustrates the Hebraic thought and speech pattern, and includes *seven* Hebrew poetry styles:

Seven—relates to spiritual perfection (Bullinger 1986:158)

- Chiasm (1N 5:105-106; 128-129; 146-147 [17:25; 37-38; 45])
- Repetition of phrase eight times (1N 5:105-111 [17:25-29])
- Two lists: three items relate to God; four to man’s response (1N 5:112 [17:32])
- Alternating parallelisms (three 1N 5:113-115; two each vv. 124-125; 126-127; 128-129; 148-149 [17:31; 35; 36; 37-38; 46])
- Rhetorical questions (1N 5:103-104; 118-119 [17:23-24; 33-34])
- Eight tricolons (1N 5:123, 131-136, 139-140, 152-153; one Structural tricolon 151-152 [17:35, 40-42, 43, 47-48; 47])
- Antithetic parallelism (1N 5:144 [17:45])

Note to Reader: You are encouraged to look up the references listed above which are not included in this article to see if you can identify the patterns. Additional examples will be posted on the Quetzal website.

I suggest that Nephi learned how to think this way from his father Lehi during his formative years back in Jerusalem. Nephi

simply spoke in the same manner in which he thought, which is reflected in this long dialog with his brothers.

Conclusions

We have examined examples of this poetic thought process and speech pattern as used by three significant Book of Mormon characters: Nephi at the beginning of The Book of Mormon, Alma in the middle, and finally Moroni toward the end. Finding evidence of this thought/speech pattern throughout The Book of Mormon confirms this form of thinking and speaking continued for over a thousand years.

Using the Hebraic poetic style of writing came naturally to them because it was the natural expression of how they thought which in turn was reflected in their writing. It is truly a part of the “learning of the Jews” that was brought from Jerusalem by Lehi and his family to the Promised Land (1 Nephi 1:1). Simply put, they thought how they wrote and they wrote how they thought.



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1986 *Number in Scripture*, Kregel Publications, Grand Rapids.
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1988 *Comparative Study of Biblical Hebrew Sentence Structure in the Old Testament and in the Book of Mormon*, Masters Thesis.
- 1992a Hebrew Poetry in the Book of Mormon: Part I. In *Recent Book of Mormon Developments*, Vol 2:12-20. Zarahemla Research Foundation, Independence.
- 1992b Hebrew Poetry in the Book of Mormon: Part II. In *Recent Book of Mormon Developments*, Vol 2:21-26. Zarahemla Research Foundation, Independence.

SURVEY Question

What, in your opinion, is the most significant discovery in the last 60 years that confirms The Book of Mormon?

“Breakthrough in reading of glyphs, BUT, most glyphs were written after the close of The Book of Mormon narrative. The writing found at San Bartolo is so much earlier and they can’t decipher it, yet.”

Sherrie Kline Smith, editor
glyph notes

“Carbon 14 dating, correlation with GMT, decipherment of glyphs.”

Lyle Smith, PSI tour guide

“Izapa Stela 5 depicting Lehi/Nephi vision with chiastic mirror images, creation/world tree/Quetzalcoatl—earliest correlation with *Popol Vuh*, earliest dates 176 BC and 592 BC, OW geometric measurements.”

V Garth Norman
www.ancientamerica.org

“Carbon 14 dating”

Frank Evan Frye, author & producer
Book of Mormon DVDs

“The single most important discovery that proves the Book of Mormon is the discovery of Hebraic writing forms including chiasm.”

Doug Christensen, webmaster
Book of Mormon Archaeological Forum
(BMAF) www.bmaf.org

“Chiasms are the most important discovery.”

Faye Shaw, Lamoni
Christian Center for Book of Mormon Studies

“Understanding of the covenant relationship”

Raymond C Treat, President
Zarahemla Research Foundation

“Carbon 14 dating, Hebrew nature of The Book of Mormon (the “learning of the Jews”) including ancient linguistics, 3,000 years-plus parallel Book of Mormon and Mesoamerican cultural/archaeological timeline”

Shirley Heater
Quetzal Archaeology Center

How would *you* answer this questions?
Email or send in your answer!

Question for next issue:
Who is your favorite Book of Mormon figure (other than Jesus Christ) and why?
Email or send in your answer!

Note: Selected responses will be printed in *Quetzal Codex*; all responses will be posted to our website.

New World Archaeological Foundation Donates Books to Quetzal Library

Early in 2010, a box arrived filled with over thirty publications by the New World Archaeological Foundation (NWAf). During a trip to Utah Shirley had met with Dr. John Clark, Professor of Anthropology and now former director of NWAf at Brigham Young University. During that visit, he offered to provide volumes missing from the Zarahemla Research Foundation collection. They were provided at no cost to Quetzal. Our thanks for the generous addition to our library!



NWAf was organized in 1952 and has produced sixty-nine Papers, reports generated from archaeological work under the direction of NWAf, as well as six Notes of NWAf. Raymond Treat's report on *Early and Middle Preclassic Sub-Mound Refuse Deposits at Vistahermosa, Chiapas*, Notes No. 2, was published in 1986. Donald W Forsyth, Professor of Anthropology at BYU, now serves as director.



Poetic Conversations

by Shirley R Heater

When Michael Walker first shared with me his discovery of the recognition of the chiasmic conversation between Ammon and King Lamoni's father, I was immediately riveted. And I also had questions: Was this an isolated example? How did this relate to other forms of Hebraic patterns? Were we talking about something new regarding the Hebrew nature of The Book of Mormon?

I thought about how, over the last several decades, our understanding has centered on poetic structures revealed in The Book of Mormon which follow the Hebraic patterns identified in the Bible by Biblical scholars. And we also came to understand that this was how the record keepers wrote. The complexity of entire chapters or books conveyed planning and organization of the material. Many beautiful, complex chiasms were structured to highlight a central point, usually of spiritual significance.

We also saw a parallel focus on the decipherment of the Mayan hieroglyphs as knowledge grew that they were historical, phonetic and logographic. In recent years, the Mayan hieroglyphs have begun to be translated, revealing evidence of repetition, parallelism and poetic patterns. The publication of the *Popol Vuh* by Allan Christiansen (2007) presented some of the same poetic structures in that text.

But poetic conversation was something I had never considered, nor heard about until that moment. As Michael continued his studies and found additional examples, I received a new book by Dennis Tedlock, *2000 Years of Maya Literature*. In the Introduction, he relates a conversation he had with a K'iche' priest shaman. He asked a simple question about choosing a correct word to describe a clear dream. Interestingly, the priest-shaman answered him in parallel phrases. In other words, the question was unpoetic, but the answer was poetic! Tedlock states:

Contemporary Mayan orators are able to improvise long runs of parallel verse without the aid of writing, choosing phrases that are appropriate to a particular occasion. Verse also emerges in the course of conversations, including interviews conducted by fieldworkers

(Tedlock 2010:2)

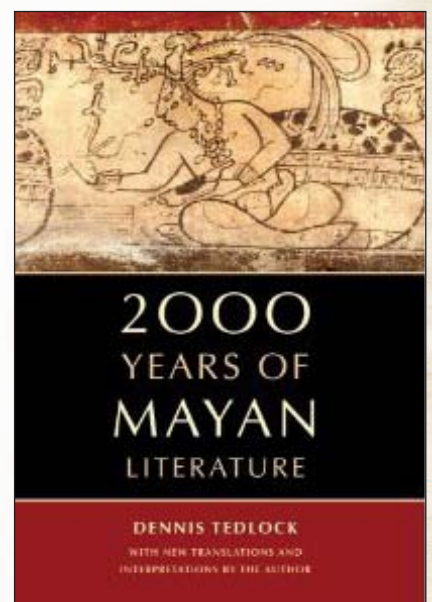
I was astounded when I read this—here was current evidence of descendants of the ancient Book of Mormon people actually thinking and speaking in poetic form! Tedlock's account of the contemporary Maya exhibiting the poetic thought patterns through their speech is an unexpected, but timely, confirming witness to this ancient process now identified in The Book of Mormon.

Finding Hebrew thought and speech patterns in The Book of Mormon, as well as exhibited in current speech, raises our understanding of the ancient Hebrews lacking today. Recognition of these poetic patterns in quoted speech in The Book of Mormon takes it to another level—the awareness that the patterns weren't just used in writing, but were the way they spoke, and thus the way they thought. It leads us to wonder about the impact on future studies of scriptural Hebraic poetic styles. It seems there are still more evidences of the Hebrew nature of The Book of Mormon! Stay tuned ... !



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Signs & Wonders of His Birth

by Shirley R Heater

Insight

One of the greatest events recorded in the Scriptures is the birth of our Savior heralded by many signs and wonders, including what has come to be known as the Star of Bethlehem. Numerous theories have been suggested to explain the phenomenon, such as a comet, nova, supernova, great meteor, the planet Venus, planetary conjunctions and even a UFO. Some readers may be asking, was the star a natural occurrence orchestrated by God or a miraculous, supernatural event? I definitely believe that God can use naturalistic means that may appear to be miraculous, but there are also miraculous events that defy even a “natural” explanation.

After reading various (scientific) sources, I still had unanswered questions. I noticed that little consideration has been given other signs which might contribute to understanding the overall picture. Rather than seek for understanding from external sources, I turned to the best primary sources of all—the Bible and The Book of Mormon. I found three distinct events: the shepherds, Book of Mormon signs, and the wise men and the star. We will consider each of the three events, reconstruct the timelines and compare details to see if we can discern a clearer understanding.

The Shepherds

The first event is found in the book of Luke. Joseph and Mary must journey to Bethlehem to be taxed, but found no room in the inn (Luke 2:1-7). Where they stayed is not specifically identified, but some suggestions include a stable, a cave, a barn, or even the tower of the flock (Micah 4:8); others suggest there was no tax or census and He was actually born in Nazareth.

An angel appeared to shepherds while watching their flock by night, “and the glory of the Lord shone round about them” (Luke 2:8-9). They were told a Savior “is born this day in the city of David” (Bethlehem) (v. 11). There, as a sign, they would “find the babe wrapped in swaddling clothes, lying in a manger” (v. 12). Biblical scholarship reveals that these shepherds were priests in Shepherd’s Fields just outside Bethlehem. They tended thousands of lambs used for daily sacrifices in the Temple in Jerusalem, by families and for other rituals. These lambs had to be without spot or blemish, and newborn lambs were wrapped in swaddling cloths and laid in a manger (a depression carved into limestone rock in the Shepherd’s Tower, or Tower of the Flock) until examined. Thus, the shepherds understood the significance of the sign described by the angel and went “with haste” to see the Child, and found Him wrapped in swaddling clothes and lying in a manger as prophesied (vv. 8-16).

The visit by the shepherds apparently took place very close in time to the birth, because it was after their visit that Jesus was circumcised at eight days old. Following the days of Mary’s purification, forty days total according to the Law, Mary and Joseph took Jesus to Jerusalem to present Him to the Lord. There Simeon blessed and prophesied over Him (vv. 21-34), then they returned to Bethlehem.

**Jesus is the Lamb without spot or blemish—
slain from the foundation of the world**

Book of Mormon

The second event in the signs of His birth consists of signs and wonders in the New World, recorded in The Book of Mormon. As

in the Old Testament, there were numerous prophecies of this event, one in particular by Samuel the Lamanite five years earlier (Helaman 5:56-60 [14:1-6 LDS]). As the time of fulfillment drew near, unbelievers were preparing, should the sign not appear, to put to death those who believed. In answer to Nephi’s mighty cry the Lord spoke to him, saying: “on this night shall the sign be given, and on the morrow come I into the world” (3 Nephi 1:12-13 [1:12-13]). The sign was given that very night—a night with no darkness from the going down of the sun to its rising in the morning (vv. 15-22 [14-19]). After the account of the night that was “as light as though it was midday” (v. 21 [19]), “the sun did rise in the morning ... and they knew that it was the day that the Lord should be born” (v. 22 [19]). It is then stated that “it came to pass also that a *new* star did appear” (v. 24 [21] emphasis added). Samuel the Lamanite had prophesied, “And behold, there shall be a new star arise, such an one as ye never have beheld” (Helaman 5:59 [14:4]). The events are summed up in verse 25 [22] as “signs and wonders” (see also v. 38 [2:1]). These signs were so powerful as to cause all the people to fall to the earth as if they were dead (vv. 18-19 [17]) and they began to fear (v. 20 [18]).

Following the events in Luke and Third Nephi, both which occurred the night of the birth, let’s turn to the chronology and characteristics of the account of the wise men in the book of Matthew.

The events in Luke and Third Nephi both occurred the night of the birth.

“I Am the Light of the world”—Jesus

Wise Men

The third event in the signs of His birth is the wise men following the star to Bethlehem. Wise men arrived first in Jerusalem, having followed “His” star in the east, seeking where to find the newborn king of the Jews. King Herod inquired of his chief priests and scribes who answered “in Bethlehem” (Matthew 2:1-6 [3:1-6 IV]; Micah 5:2).

When the wise men resumed their journey, they again followed the star, now leading them south to Bethlehem. It stopped and stood over the house where the young child was (Matthew 2:9 [3:9 IV]). He was no longer in the manger, the shepherds were gone, Jesus had already been circumcised at eight days, and taken to the Temple in Jerusalem following the completion of Mary’s forty days of purification. After the wise men departed, Joseph was warned by an angel in a dream to flee to Egypt and when he arose they departed by night into Egypt. “Herod was exceeding wroth ... and slew all the children in Bethlehem and all coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men” (Matthew 2:7, 13-16 [3:7, 13-16 IV]). Following Herod’s death, the angel informed them it was safe to return to Israel, where they then made their residence in Nazareth (2:19-23 [3:19-23 IV]).

Consideration of the Signs

My first consideration of the signs is timing. It is nighttime when the angel appeared to the shepherds and said “*this day*” a Savior has been born. The Hebrew day began at sunset—and since they went with haste, they could have arrived sometime during the daytime, the same day of His birth, being nearby Bethlehem. Note that this timing corresponds to the events in the New World when the people



were told “this night shall the sign be given” which began at sunset and “on the morrow come I into the world.” Samuel had prophesied that the sign “shall be the night before He is born” (Helaman 5:58). It is easy to see that these two events occurred the same night, keeping in mind Israel is eight hours ahead of the area we equate with Book of Mormon lands.

It should also be noted that contrary to customary manger scenes, no star was over the manger, nor were the wise men present when the shepherds visited Him. The arrival of the wise men in Jerusalem, following His star in the east, was some time after the birth. It is unknown when they first saw the star or how they knew it was leading them to the King of the Jews.¹ They turned south from Jerusalem, following the star until the star stopped and stood over the house in Bethlehem—they had reached their destination. This is further indication that by the time the wise men arrived in Bethlehem, Jesus was not a newborn and He and His parents were then living in a house. After the wise men departed, Joseph was warned to flee and they left immediately for Egypt—time had already passed since the circumcision and journey to the Temple in Jerusalem, at least a minimum of forty days, but less than two years, the age of the children Herod had killed.

A second aspect in the consideration of timing is the year of the birth. Dates range from 2 BC to as early as 8 BC (based on the current Gregorian system²). A key reference is Josephus in *Antiquities of the Jews* which ties Herod’s death after an eclipse to the equivalent of 4 BC; however, Josephus manuscripts before 1544 infer 1 BC! A sign at the crucifixion actually helps confirm the later date by projecting backwards. Peter in Acts 2:20 quotes the prophet Joel: “The sun will be turned to darkness and the moon to blood” as fulfilled (v. 22). A moon which appears as blood (red) refers to the red-shift when the earth comes between the moon and the sun. Only one such eclipse occurred at Passover visible from Jerusalem during Pilate’s rule—April 3, 33 AD, at 3 pm!

My second consideration of the signs is the commonality of the characteristics. The first indication comes from Luke 2:9: “and the glory of the Lord shone round about them” (the shepherds). Throughout the Old Testament, the glory of the Lord is, by definition, the visible manifestation of the presence of God, from the Hebrew word *Shechinah*. Manifestations took the forms of light, fire, or cloud, or a combination. The Old Testament word conveys in its various forms both the appearance, as well as the meaning “to dwell” or “to tabernacle.”

The New Testament Greek word *Doxa* “means ‘brightness,’ ‘brilliance,’ or ‘splendor,’ and it depicts how the *Shechinah* Glory appears....The Greek word *skeinei*, which is similar in sound as the Hebrew *Shechinah* (Greek has no ‘sh’ sound), means ‘to tabernacle’” (Fruchtenbaum 2004:591 emphasis in original). The first appearance in the New Testament is the glory surrounding the shepherds. Coming in the form of a light or radiance, this event was “the reappearance of the *Shechinah* Glory. It announced the birth of the Messiah to Jewish shepherds” (p. 607).

The appearance of the star is also the visible manifestation of God’s glory, “announcing the birth of the Messiah to Gentiles” (p.

Contrary to customary manger scenes, no star was over the manger, nor were the wise men present when the shepherds visited Him.

608). Its characteristics are not-so-ordinary: (1) The star was visible to the wise men, but not visible to others, or Herod could have had his servants follow the star. (2) They called it His star. (3) The star disappeared at times. (4) The star led them east-to-west to Jerusalem, disappeared, then changed direction and led them north-to-south to Bethlehem (south of Jerusalem). (5) The star stopped over the house where Mary, Joseph and Jesus were then living. A quote from an article in *Biblical Astronomer* reads:

[It] could not have been a natural apparition, nor an astrological or spiritual sign alone, or even an angel. The unique geometry of its movement in the sky and its ability to stand over and mark a single ... point, such as the house where the Christ child dwelt, indicates that it was a literal visible supernatural sign given from on High and one that modern science or any other extra-biblical discipline will never be able to explain.

(Unruh 2002:130)

The appearance in the New World of the night without darkness, as light as though midday, coupled with the appearance of a new star and other signs and wonders, also fit the description of the definition of visible manifestations of the glory of God. We are not given any definite information concerning the new star in the New World but it is mentioned after the sign of no darkness announcing the birth—it could have appeared following that night, or even later. The Book of Mormon signs, the glory of God which shown round about the shepherds, as well as the new star in New Testament which guided the wise men—all lead to the conclusion that each of these three distinct events are visible manifestations of the *Shechinah* glory of God!

My third consideration of the signs is the greater contribution to our understanding of God and His glory. Light appeared the first day of Creation. “It is possible that the first appearance of the *Shechinah* Glory was the light of the first day of creation in Genesis 1:3-5 [6-8 IV], since this light was distinct from the sun, which was created on the fourth day” (Genesis 1:14-19 [18-21 IV]) (Fruchtenbaum 2004:592; Unruh 2002:131). The visible manifestation of God appeared to the Israelites in the form of the pillar of cloud by day and the pillar of fire by night (Exodus 13:21-22). Moses experienced it personally as a flame of fire and a burning bush (Exodus 3:1-5), and the glory shone in his face which he covered with a veil (Exodus 34:29-35). The glory also dwelt in the Tabernacle Holy of Holies (Exodus 29:42-46), and subsequently in the First Temple, built by Solomon (I Kings 8:1-13). Ezekiel related that the glory departed before the Babylonian captivity and the destruction of the temple (Ezekiel 9:3; 10:4, 1-19; 11:22-23). When the Second Temple was built after the return of Judah to Israel, the glory was not present (Haggai 2:3, 9) and did not reappear until the event with the shepherds in the New Testament (Luke 2:8-9).

Concurrent with the departure of the glory of God from the First Temple, Lehi experienced a pillar of fire that dwelt upon a rock (1 Nephi 1:5 [1:6]). He also saw in a vision One descending described with luster above that of the sun at noonday (v. 8-9 [9-10]). The face of Abinadi shone “with exceeding luster, even as Moses’ did” (Mosiah 7:106 [13:5]). While Nephi and Lehi were in prison, they were encircled as if by fire on two occasions, overshadowed by a cloud, and their faces shone “even as the face of angels” (Helaman

¹ Verneil Simmons suggests that the wise men were from the New World, possibly Nephi, his brother Lehi and Samuel, the Lamanite prophet (1986:198-199). One clue is found in Helaman 5:125-126 [16:13-14], two years preceding the signs of the birth: “there were great signs given unto the people, and wonders; ... And angels did appear unto men—wise men—and did declare unto them glad tidings of great joy.” Both Samuel the Lamanite and Nephi disappear and are never heard from again (Helaman 5:119-120 [16:7-8]; 3 Nephi 1:2-3 [1:2-3]).

² Correlations problems with calendar systems are not addressed here.

2:85-114 [5:23-49]). Jesus' visit in Third Nephi after His resurrection and ascension was filled with experiences that exemplify the glory of God's presence—a few include: little children were encircled with fire (3 Nephi 8:25-26 [17:24]), His twelve disciples were overshadowed by a cloud when He touched them (3 Nephi 8:73 [18:38]), the twelve were encircled with fire when baptized (3 Nephi 9:14-15 [19:13-14]); and the three Nephites who tarried were transfigured (3 Nephi 13:24-27).

My conclusion from this brief review is that after the departure from the First Temple, the glory of God accompanied Lehi to the New World. The first reappearance to the shepherds in the Old World parallels with the simultaneous sign in New World of the birth of the Savior in a tabernacle of clay (*Shechinah* = to dwell, to tabernacle): “The Word was made flesh and dwelt [tabernacled] among us” (John 1:14) and “the Lord Omnipotent ... shall come down from heaven ... and shall dwell in a tabernacle of clay” (Mosiah 1:97 [3:5]) bear witness to the same message! “The *Shechinah* Glory reappeared in a completely new form . . . in the person of Jesus ... the Messiah” (Fruchtenbaum 2004:608-610), the Light of the world (John 8:12; 9:5; 3 Nephi 4:48 [9:18]; 5:12 [11:11])!

The events which heralded the birth of our Savior were supernatural, divine, miraculous—the Shechinah glory of God!

This study brings us full circle from the unanswered questions concerning the signs and wonders of His birth to a marvelous understanding—the events which heralded the birth of our Savior were supernatural, divine, miraculous—the Shechinah glory of God!

“The heavens declare the glory of God!”—David



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Remembering My Father: James Robert Farley

by Sheri Farley

At the end of 2009 we lost a very dear friend and talented Book of Mormon artist, J Robert Farley. Bob had designed the beautiful Quetzal logo and was working on *The Book of Mormon maps booklet*. I had known Bob since 1980, and like many others, was greatly blessed by his inspired Book of Mormon portraits for Zarahemla Research Foundation as well as his personal testimony. He also designed covers for *Recent Developments, Vol. 1, First Nephi Study Book of Mormon, and The Book of Mormon: Restored Covenant Edition*, as well as covers for *The Zarahemla Record*.¹ —Editor



My father crossed over and lives now beyond the veil with all the saints who have gone before us. I did not expect him to leave so suddenly.

I was blessed to live with my Dad the last two years of his life. We spent hours talking and I knew well his passion for The Book of Mormon. He was thrilled that the work of the RCE was continuing into a Study Version. He intended to use his paintings to fund its completion and printing. I committed to help him do all that he intended to do. He was so happy to work with Shirley Heater on the artwork for Quetzal. My father also painted several large Book of Mormon paintings in the past five years which have not been shown until now. He had several others on his heart.

In May, Judith Deacon introduced me to Kevin Romer, the Presiding Bishop of the Remnant Church. The plan of God to continue my father's vision unfolded that day. Kevin was impressed by the Spirit to create a permanent gallery to show my father's paintings. Today Ancient Images Gallery is open at 709 W Maple,

Independence, MO 65050, Tuesday and Thursday 10 am to 2 pm and Sunday noon to 4 pm, or by appointment. For the first time, all The Book of Mormon paintings of James Robert Farley are hanging in one place. Prints are available and the proceeds will fund the completion and printing of the RCE and the RCE Study Version. My father's work continues.

In tribute, I would like to share two things I know my father would want me to share. First, my father had a burning desire for everyone to experience the unspeakable joy of being born again. Briefly, my father's testimony is that in 1984 when he was having heart trouble and had bypass surgery, Ray Treat administered to him and asked God to give him a new heart. Shortly after, as he was recovering from surgery, he was overcome with joy that filled him until he thought he would burst. He couldn't praise God enough to express the smallest portion of this joy. One day as he was reading The Book of Mormon he realized that he had been born again. He was experiencing the exquisite joy that Alma describes:

¹ Read Bob's testimony, *Discovering God's Will in My Life*. Reprinted. *Recent Book of Mormon Developments*, 1992, Vol. 2:153-156. Originally published 1984, in *The Zarahemla Record*, 24, 25, 26:6-9, 24. Zarahemla Research Foundation: Independence.

And now, for three days and for three nights was I racked even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment—while I was harrowed up by the memory of my many sins—

Behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart,

O Jesus, Thou Son of God, have mercy on me who art in the gall of bitterness and art encircled about by the everlasting chains of death!

And now behold, when I thought this, I could remember my pains no more,

Yea, I was harrowed up by the memory of my sins no more; And O, what joy and what marvelous light I did behold!

Yea, my soul was filled with joy as exceeding as was my pain; Yea, I say unto you my son, that there can be nothing so exquisite and so bitter as were my pains;

Yea, and again I say unto you my son, that on the other hand there can be nothing so exquisite and sweet as was my joy.

Yea, and methought I saw, even as our father Lehi saw, God sitting upon His throne surrounded with numberless concourses of angels in the attitude of singing and praising their God,

Yea, and my soul did long to be there;

But behold, my limbs did receive their strength again, And I stood upon my feet and did manifest unto the people that I had been born of God;

Yea, and from that time even until now, I have labored without ceasing that I might bring souls unto repentance, That I might bring them to taste of the exceeding joy of which I did taste,

That they might also be born of God and be filled with the Holy Ghost.

Alma 17:14-22 RCE [36:16-24 LDS]

This is a vision my father had a few years ago. He saw himself climbing a steep mountain. When his eyes peeked over the top he saw what he knew were the feet of God. Pulling himself up, he looked at himself and saw he was standing there utterly filthy, in clothes so tattered and worn they did not even cover him. Standing there filthy and half naked he said the shame he felt made him want to shrink to nothingness. It was unbearable. Then he heard a voice say, “Put my robes on this one.” And a beautiful white robe was dropped over his shoulders and fell over him until he was completely covered and the garment puddled at his feet. He said he had never felt such gratitude as he felt at that moment as he was covered by the robes of Messiah. I know that if my father could write to you today he would plead with you to seek out your own experience of being born again. Being born again is not just a thing that other churches preach—it is one of the clear messages of The Book of Mormon to us today.

Secondly, the night before my father died he shared with me something he had been earnestly praying about for a week. A number of times that week I had gone to his door and found him on his knees

praying. He was a tenderhearted man and he was distressed about contention among God’s people, particularly all with a Restoration background. But with a twinkle in his eye, he told me that God had answered his prayers and that he couldn’t wait to share it. I am so thankful he gave me the short version. I will share the short version with you now. In these last days there is much that we can disagree about. When we disagree there are four responses for resolving those differences: (1) Reason, (2) Contention, spreading rumors and backbiting, (3) Blows and smiting, and (4) War and murder.

The only righteous response is the first one—reason. We are to reason together. When we reason together and do not come to the same conclusions, we can pray. There’s a saying, “Let God be true and every man a liar.” We must choose to pray and search the scriptures for truth, always having love for one another. The Bible and The Book of Mormon together are the plumb line of truth from which God never changes. And love never fails.

And there shall be no disputations among you as there hath hitherto been,

Neither shall there be disputations among you concerning the points of My doctrine as there hath hitherto been;

For verily, verily I say unto you, he that hath the spirit of contention is not of Me, but is of the devil which is the father of contention,

And he stirreth up the hearts of men to contend with anger one with another.

Behold, this is not My doctrine—to stir up the hearts of men to anger against one another;

3 Nephi 5:29-31 RCE [11:28-30]

If I could speak in any language in heaven or on earth but didn’t love others, I would only be making meaningless noise; like a loud gong or clanging cymbal.

If I had the gift of prophesy, and if I knew all the mysteries of the future and knew everything about everything, but didn’t love others, what good would I be?

And if I had the gift of faith so that I could speak to a mountain and make it move, without love I would be no good to anybody.

If I gave everything I have to the poor and even sacrificed my body, I could boast about it but if I didn’t love others, I would be of no value whatsoever.

Love is patient and kind. Love is not jealous or boastful or proud or rude. Love does not demand its own way. Love is not irritable and it keeps no record or when it has been wronged. It is never glad about injustice but rejoices when the truth wins out. Love never gives up, never loses faith, is always hopeful and endures every circumstance.

Love will last forever but prophecy and speaking in unknown languages and special knowledge will all disappear. Now we know a little, and even the gift of prophecy reveals little! But when the end comes, these special gifts will all disappear.

It’s like this: When I was a child, I spoke and thought and reasoned as a child does. But when I grew up, I put away childish things. Now we see things imperfectly as in a poor mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything, just as Elohim (God) knows me now.

There are three things that will endure—faith, hope and love—and the greatest of these is love.

1 Corinthians 13:1-13 Aramaic New Testament²

² Aramaic English New Testament, Copyright Andrew Gabriel Roth, 2008, Netzari Press, Canada

Discovering the Lost Worlds of The Book of Mormon: Sixty Years of Progress! Part 1

by Shirley R Heater

ARCHAEOLOGY

The Book of Mormon has told its story since first published in 1830—standing as a beacon of the fulfillment of God’s promises on the horizon for these Last Days. The details of its miraculous origins and translation were met by a wide range of responses—from belief and joy to skepticism, or outright ridicule and hostility. The account of three groups led by God from the Old World (OW) to a new Land of Promise presented a history that was embraced by faith for over a century, with little in the way of physical confirmation. The unchanging details set forth requirements—and expectations. Hebrews 11:1 says that “faith is the assurance of things hoped for, the evidence of things not seen.”

This year—2010—marks 180 years since *The Book of Mormon* was published in 1830. As part of honoring *The Book of Mormon* after 180 years, it is appropriate to assess the progress in evidences predicted in its pages. From this vantage point of 180 years since *The Book of Mormon* was published, “unseen” evidences that our faith hoped for have become “seen.” The sheer volume of information accumulated in the past sixty years is astonishing, revealing civilizations lost to the world stretching from c. 3000 BC to c. AD 400 (the core time span of *The Book of Mormon* account) and beyond. This created a challenge, so I offer the following as an overview, acknowledging there’s lots more that could be included. I would say that’s a great problem to have to deal with!

DARKNESS REIGNS

Discovering the New World

The discovery and conquest of the New World (NW) is a complex story. It would be nearly eleven hundred years after the close of *The Book of Mormon* account until Columbus’s initial discovery of the Caribbean Islands in 1492. In 1992, which marked the 500th anniversary of Columbus’s first landfall in the NW, I reported on the timely publication of an authentic Columbus manuscript—*Book of Prophecies*—in which he related in his own words Divine influence in his accomplishments, revealing the role of his vision and faith, the prophecies of Isaiah, and the restoration of the house of Israel—themes familiar to all Book of Mormon believers (Heater 1992a, 1992b)¹. Few realize still today that Columbus considered himself as an instrument in God’s hands, led by the Holy Spirit as a “fulfillment of what Isaiah prophesied” (West and Kling 1991:111; Brigham 1991:182). I learned from Columbus’s writings of:

His deep spiritual life, knowledge and interpretation of scripture, especially his fervent conviction that he had been chosen by God to fulfill one of the most significant missions in history, a “holy enterprise”—taking the message of Christ to the nations, which would then usher in the return of the Savior (Heater 1992a:2).

In *The Book of Mormon*, Nephi sees in vision nearly a thousand years in the future that “a man among the Gentiles”—Columbus—would be led by the Holy Spirit to make his voyage of discovery:

And I looked and beheld a man among the Gentiles which were separated from the seed of my brethren by the many waters;

And I beheld the Spirit of God, that it came down and wrought upon the man;
And he went forth upon the many waters, even unto the seed of my brethren which were in the Promised Land.
1 Nephi 3:147² [13:12 LDS]

We now know that there were others who found the NW before Columbus, such as the Vikings, the Phoenicians, people from Africa, among others, but their long-term impact was minimal and virtually unknown. Overall, the world at the time of Columbus was expecting to find the Indies—hence, the name “Indians” given to the native indigenous occupants of the NW.

Following Columbus’s discovery, the Spanish who had backed his voyages, sent envoys to the NW, where Spanish conquistadors first arrived in Middle-America on the east coast of the Yucatan in 1511 in the Maya area (once spread over the Yucatan, Belize, Guatemala, El Salvador and Honduras). Subsequent Spanish expeditions encountered existing Maya centers such as Tulum, Utatlan and Tayasal. Expeditions, battles and conquest continued throughout the Maya area until 1546 with the final conquest of the Yucatan. They brought “a scourge marked by brutality, catastrophic epidemic diseases,” and “protracted, traumatic subjugation that consumed thousands [actually millions! SRH] of lives, soldiers and nonsoldiers alike” as these and other centers were crushed. It wasn’t until 1697 that Tayasal, the last independent Maya capital in the Peten, was captured and destroyed (Sharer 2006:758). Nearby, unseen by these invaders, lie the remains of an even earlier “brilliant civilization,” fallen into decay centuries before and hidden under the tropical forests (pp. 1-4, 757-772).

Hernán Cortés with his Spanish soldiers landed in 1519 at Veracruz on the Gulf Coast and eventually made their way to

¹ The two part article is posted on the Quetzal website at www.quetzalarchaeology.org or you may write for a printed copy.

² Reference is from *The Book of Mormon: Restored Covenant Edition*, published by Zarahemla Research Foundation, Independence, MO 1999, with RLDS 1908 versification; LDS is in brackets. Alignment is based on a poetic style following the natural phrasing of the text which reflects the original Hebraic style of writing.

Tenochtitlan, the Aztec³ capital located in the Valley of Mexico, its remains now buried under Mexico City. The bearded conquistadors were received as fulfillment of an ancient prophecy of a bearded white god prophesied to return. This was a puzzlement to the new arrivals, but aided in their successful defeat of the native peoples they encountered (Prescott 1964; see also Coe & Koontz 2002:225-228⁴). The powerful Aztec empire “of at least 11 million people” fell in 1519 to a “tiny force of about 400 men” (p. 227).

Confusion followed throughout the expanse of the conquered NW, resulting from witnessing remnants of perverted Christian practices—which, some thought, had perhaps been brought from the OW by Saint Thomas (Bernal 1980:25-26; Veytia 2000:178-182), or other travelers. Decadent practices such as human blood sacrifices were blasphemous, too extreme to tolerate, and many of the native records were burned. The conquerors, leaders and priests, etc. struggled to understand not only the origins of the remnant civilizations, but their place in the history of the world.

The events following the discovery of the NW are hard to grasp without the understanding of The Book of Mormon prophecies. Nephi continues in his vision:

And it came to pass that I beheld many multitudes of Gentiles upon the Land of Promise;
And I beheld the wrath of God, that it was upon the seed of my brethren,
And they were scattered before the Gentiles and they were smitten;
1 Nephi 3:149-150 [13:14]

From the Conquest until today, a general division of time periods highlights the gradual accumulation of knowledge, culminating in the focus of this review—the last sixty years of intensified enlightenment:

1517-1670⁵ Earliest observations and accounts come from conquerors, churchmen, civil servants and Indian intellectuals (Bernal 1980:35), consisting of letters, memoirs and autobiographies of eyewitnesses (Adams 2005:5). Perhaps best known from this period are works by Bishop Diego de Landa (*Relación de los cosas de Yucatán* 1566, which included Maya “alphabet” symbols contributing 400 years later to the breakthrough in deciphering the Maya hieroglyphs) and the *Popol Vuh* (mid-sixteenth century), a native record describing creation, birth, death and resurrection, themes only recently confirmed to extend back into the pre-classic period (e.g., San Bartolo 100 BC).

1670-1790 Archival research of old histories (Bernal 1980:49), consisting of documentary data, native questionnaires, bishops, lawsuits, and records of two hundred years of Spanish rule (Adams 2005:6).

1790-1880 Historians and travelers (Bernal 1980:103, 142), consisting of early exploration, broad scholarship in national interest, and comparative studies leading to the first synthesis of pre-Columbian culture. Particularly significant are the travel exploits of John Lloyd Stephens with the exquisite drawings of Frederick Catherwood (Adams 2005:6-7).

1880-1910 The beginnings and development of archaeology in the NW, including sixteen scientific volumes, with plans, photographs and drawings, the first site Copan, by Alfred Maudslay (Stuart 1992:24).

1910-1950 Finally, archaeology was officially founded and recognized in 1910. Two factors are tied to this date—the establishment of the School of American Studies in Mexico City and the introduction of the field method of stratigraphic digging which led to the relative time sequences using ceramics (Adams 2005:8-9).

1950-Present A new era of archaeology began (Bernal 1980:160; others say 1960 [Adams 2005:8, 11; Sabloff:1990:5]).

Old Archaeology Views

Under the old archaeological system leading up to 1950, theories accumulated that included estimates of low rural population supported by slash and burn agriculture, a peaceful harmonious society overseen by astronomer priests, non-urban “vacant” ceremonial centers, non-historical hieroglyphic inscriptions which were calendrical, astronomical and religious in nature, and the assumption of the Classic Maya highpoint of AD 300 to 900 with little attention to any prior “primitive” civilization. All in conflict with The Book of Mormon account!

One way conflict between archaeology and The Book of Mormon account was/is⁶ dealt with by some Book of Mormon believers was/is to take the position that “archaeology” didn’t/ doesn’t matter, and that a floating calendar and floating geography were/are okay. But that position is a disservice to The Book of Mormon which deserves the same treatment and respect as does the Bible—considering real people, real places, real time and real evidences, all which strengthen the spiritual message and testimony of Jesus Christ. Also during the first 120 years after publication of The Book of Mormon, many ideas and incorrect assumptions were developed by other Book of Mormon believers based on the limited archaeological evidences, erroneous views and theories available during those times. Complicating any correlation of The Book of Mormon with a location and ancient civilization was nearly a century of views that all of North and South America constituted these lands, with the Narrow Neck in Panama, the Land Northward extending to New York, and the Land Southward all of South America. Finally, Hills’ 1917 map of Mesoamerica compiled from the internal requirements of The Book of Mormon shifted the focus to a more limited geography, with the Isthmus of Tehuantepec identified as the Narrow Neck, a position accepted by most Book of Mormon scholars today (Sorenson 1992:32).

From our vantage point today, we must look back nearly 500 years through the barrier caused by the Spanish Conquest. And as we continue to move further back in time, another barrier looms c. AD 900 when the large centers are virtually abandoned and fall into disrepair—called the Classic Maya Collapse—as the Maya continued but at a much lesser level of accomplishment—no new

³ Origin of the Aztecs is pinpointed to the twelfth century AD, believed most likely to be barbarians from the north who absorbed the culture, religion and practices of those they conquered.


⁴ Coe presents a differing view from Prescott: “...far from being held in thrall by a view of Cortéz as the returned Quetzalcoatl, Motecuhzoma appears to have dealt with him as what he said he was, namely, an ambassador from a distant and unknown ruler” (Coe & Koontz 2002:227).

⁵ Ranges, variously divided by Bernal 1980, Adams 2005 and Stuart 1992:1-63, are reflected here grouped or averaged in a general way.

⁶ While many of these ideas hearken back to the 19th century, it needs to be emphasized that they do still exist today.



glyphs, little building, etc., until the time of the Conquest c. 1520. Our time travel through those two barriers to the close of The Book of Mormon account, AD 421, reveals an even earlier barrier, the destruction of the Nephite nation by their brethren, after which the victorious Lamanites continued many generations (declining at the Classic Maya Collapse).

But our advantage is that we *do* have a record to guide us through these barriers—the historical account in The Book of Mormon. These barriers fall or become less of a hindrance as evidences of these earlier peoples—their great cities and accomplishments which lay buried under layers of time—are finally coming to light in the last sixty years. 



Part 2 continues with “Sixty Years of Increasing Light”

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Farley Book of Mormon Paintings Donated to Quetzal

pen house for Ancient Images Gallery was held December 3rd & 4th with a good turnout. Since that date, Ancient Images Gallery made the decision to donate Bob Farley's paintings to Quetzal Archaeology Center. Bob Farley's children, Sheri, Bob, Rick and David, expressed that they know their Dad would be very happy to see his artwork used to further Book of Mormon projects that meant so much to him. We are humbled and feel the responsibility to preserve these unique Book of Mormon paintings for use in God's work and to honor Bob for his contribution. Plans are also underway to create a Quetzal Museum that will share space with Ancient Images Gallery, with displays of Mesoamerican artifacts and the history of The Book of Mormon manuscripts and editions. The Gallery and Museum are located on the 1st Floor of the Remnant Headquarters building (the old William Chrisman High School). Quetzal is a non profit tax-exempt corporation and is not associated with any specific religious organization. We welcome all Book of Mormon believers and visitors to the Museum and Gallery. At present hours are Tuesday & Thursday 10 am to 2 pm, and Sunday noon to 4 pm, or by appointment. Call Sheri Farley 816-778-2527 or Shirley Heater 816-690-7507. 



Sheri looks at Alma blessing the people



Nephi blows the shofar during New Moon



Bob Farley met with Dennis & Shirley Heater at the Quetzal office to review designs in 2009.

Display case, depicting history of Book of Mormon manuscripts and editions and Restored Covenant Edition, will be relocated to the museum/gallery.

