



QUETZAL CODEX

QUETZAL ARCHAEOLOGY CENTER FOR MESOAMERICAN RESEARCH

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QUETZAL ARCHAEOLOGY CENTER
 FOR MESOAMERICAN RESEARCH

Scriptural Harmony

When we consider the connection between the Bible and Book of Mormon, we have nearly two centuries of studies to draw from.

The Bible points to The Book of Mormon: Recognition of Biblical prophecies pointing to The Book of Mormon are foundational (here are only a few of many):

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall (Genesis 49:22).

Her branches are stretched out, they are gone over the sea (Isaiah 16:8).

...take thee one stick and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; And join them one to another into one stick; and they shall become one in thine hand (Ezekiel 37:16-17).

“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (Jesus in John 10:16).

External evidences: After receiving John Lloyd Stephens’ book, *Incidents of Travel in Central America, Chiapas and Yucatán*, Joseph Smith included extracts of this book in *Times and Seasons*, enthusiastically supporting “Central America” (i.e., Mesoamerica) as the place Book of Mormon events occurred. In the last sixty years, we’ve seen a tremendous wealth of knowledge from Mesoamerican archaeology paralleling The Book of Mormon requirements.


Internal evidences: Nephi tells us that he is making a record “in the language of my father, which consists of the learning of the Jews and the language

of the Egyptians” (1 Nephi 1:1 [1:2]). Knowledge of the Hebrew nature of The Book of Mormon has exploded in the last forty-plus years, creating a firestorm as we learned of forms of Hebraic poetry and other Hebraic patterns throughout the entire record.

The Book of Mormon points to the Bible: More recently a new perspective in response to attacks on the Bible has revealed that The Book of Mormon points to the Bible through a confirming second witness to Creation, the Fall, Noah’s worldwide Flood, the confusion of language and dispersion of civilization, the Exodus of Israel from Egypt, and even the virgin birth, crucifixion and resurrection of our Lord Jesus Christ!

Scriptural Harmony: With this issue we introduce a new category of studies reflecting the “growing together” of the Bible and The Book of Mormon. Our first article, “Recovering Missing History,” reveals how The Book of Mormon fills gaps in the Bible, with the two books truly becoming “one” in a way we have not understood before.

This category also has the potential for studying any spiritual topic in both books, as Lehi revealed that the Bible and Book of Mormon would grow together (2 Nephi 2:19-23 [3:12]).

We also see the potential of “Scriptural Harmony” reflecting a strong connection with the Bible as a category for our Study Book of Mormon (in preparation) which will feature short articles and verse commentaries. 

¹ *Times and Seasons* (1842) 3(18):860; 3(22): 911-915; 3(23):927

RECOVERING MISSING HISTORY:

THE BOOK OF MORMON FILLS BIBLICAL GAPS

Shirley R Heater

TWO GAPS HAVE BEEN IDENTIFIED IN THE BIBLICAL RECORD. OVER THE LAST SEVERAL DECADES, BIBLICAL SCHOLARSHIP, including archaeology and the Dead Sea Scrolls, has revealed a “missing history.” It’s not ordinary history but history of a “missing Messiah.” And it’s missing from the present-day Hebrew Bible/Old Testament-King James Version (HB/OT), with only hints remaining of this earlier knowledge. Both the HB and OT are based on the Masoretic Text (MT), and the oldest surviving MT manuscript dates to the 9th century. The second gap is also not ordinary history, but history of the “missing glory of God.” Most astounding of all is the discovery that The Book of Mormon fills both of these gaps!

The First Biblical Gap

The Book of Mormon, its main content written between 600 BC and AD 421, is the *earliest* Scriptural manuscript available today whose message is compatible with that of the Bible, both Old and New Testaments. In the HB/OT, promises of the coming Messiah are in fact *implicit* (“implied, not directly stated,” or interpreted from Messianic prophecies), while in The Book of Mormon they are *explicit* (“clearly and precisely expressed”), giving rise to criticism of its pre-Christian-era knowledge of Christ.

Within The Book of Mormon are quotes from and references to an even earlier record—the Plates of Brass—which also reveals these same promises. The Plates of Brass are an original Old World record written prior to 600 BC when Lehi took them with him on his journey to the New World. Lehi discovered that the Plates of Brass included the genealogy of his fathers, the five books of Moses with an account of the creation of the world and also our first parents Adam and Eve, a record of the Jews including the law of Moses, prophecies of the holy prophets from the beginning to the commencement of the reign of Zedekiah, and also many prophecies of Jeremiah, as well as Isaiah. Table 1 lists those books included in the HB/OT which had been written before 600 BC and were potentially contained in the writings on the Brass Plates.

After Lehi left Jerusalem with the Plates of Brass, Jerusalem was destroyed (586 BC) and her people were taken captive to Babylon, creating a formidable barrier to reconstructing earlier religious beliefs and practices of ancient Judaism. It has been suggested that the Brass Plates may have been the/ or an original Bible record that left a void when Lehi took them with him. Even though this is a possibility, it most likely

cannot be proven at this time. The first remnant returned to Jerusalem from the Babylonian exile in 537 BC, following Cyrus’s decree. A second group returned later in 459 BC led by Ezra who gathered the genealogical records in order for priests to serve in the Second Temple. Those who could not prove their lineage were considered unworthy and defiled, and were excluded from the priesthood (while Lehi had his genealogy with him, for others in captivity theirs were lost). In addition, some of the earlier history from before the captivity was written after they returned—1 & 2 Chronicles (attributed to Ezra) as well as 1 & 2 Kings (attributed to Jeremiah) were each originally one book, covering the earlier time of Samuel and the First Temple period. The order of books also differs between the OT and HB, and while some books may cover an earlier period, it is not always clear whether they were written earlier or at a later time. Many scholars disagree about what all this might indicate about the state of their records after the captivity. There are at least 26 records mentioned in the Bible which are missing from the canon. Many “missing” books are mentioned in 1 & 2 Kings and 1 & 2 Chronicles, both written *after* the Babylonian exile, which may reflect the state of their records!

The Book of Mormon also mentions or quotes several writers from the Plates of Brass which are not included nor mentioned in the HB/OT—Zenoch¹, Zenos, Neum and Ezaias. Table 2 lists these writers and other missing Bible records mentioned in The Book of Mormon. I decided to dig a little deeper and search for any and all references in The Book of Mormon that correspond to Old World records, prophecies

¹ Zenoch is the spelling on the Original manuscript which parallels Enoch (Zenock is on the Printer’s manuscript and all editions until the RCE).

and events which are also not in the HB/OT. My objective was to try to understand what information or knowledge from the Brass Plates is contained in The Book of Mormon which relates to the time before the captivity and how that relates to the current HB/OT. The Plates of Brass play an essential role in penetrating the barrier to reveal a new understanding of the pre-exilic history of Israel. We will see how they contribute to our understanding of Biblical history and prophecy.

Old World Prophecies on the Plates of Brass

Using The Book of Mormon and Plates of Brass to recover some of this “missing history” is a unique approach to Biblical scholarship. This is a valid approach because The Book of Mormon and Plates of Brass cover parallel subjects in the Biblical record, although sometimes from different perspectives. The points that follow would have been on the Plates of Brass.

The Book of Mormon is clear that prophets foretold of the coming of Christ from the *beginning of the world*, showing plainly the need for a Savior and God’s merciful plan of redemption from the fall of mankind. (See 1 Nephi 3:127 [12:18]; 2 Nephi 8:9 [11:4]; Jacob 5:19 [7:11]). Even Abraham believed and it was counted to him for righteousness and salvation (2 Nephi 11:158 [27:33]; Jacob 3:6 [4:5]; Romans 4:3). The house of Israel were God’s people through the covenant He made with Abraham—The Book of Mormon calls them “people of the first covenant.”

Nephi quotes Zenoch, Neum and Zenos, prophets to Israel who testified of the coming of Christ, His crucifixion and burial, with details of the destruction and three days of darkness (1 Nephi 5:240-247 [19:10-11]); Alma also spoke of Zenos’s and Zenoch’s prophecies (Alma 16:188 [33:16]). These prophets were killed because their message was so egregious (or offensive)—Zenoch was stoned to death (Alma 16:189 [33:17]) and we are told only that Zenos was slain, but not how he was slain (Helaman 3:53 [8:19]).

This is a clear case of rejecting the message by killing the

messengers, and would have taken place even before the law was given through Moses at Mt. Sinai (Jacob 3:22-27 [4:14-16]; Mosiah 9:109-113 [3:13-15])—thus, the opportunity to believe and accept the Messiah came first. It also clarifies that their worst sin was/is rejecting the Messiah which led to the giving of the law. Jacob explains in even more detail [emphasis added throughout]:

But behold, the Jews² were a stiff-necked people,
And they despised the words of plainness
and killed the prophets and sought for things
that they could not understand;

Jacob 3:22-27 [4:14-16]

The significance of killing the prophets is not lost on Book of Mormon writers. Nephi tells us the people in Jerusalem reacted the same way toward his father. Lehi testified of things he saw and heard, and also things he had read in the book he was shown in a vision which manifested plainly of the coming Messiah:

And when the Jews heard these things, they were angry
with him,
Yea, even as with the prophets of old whom they had
cast out and stoned and slain;
And they also sought his life, that they might take it away.

1 Nephi 1:21-22 [1:20]

Rejection of the Messiah by the Israelites is reiterated in a number of passages in The Book of Mormon (1 Nephi 4:27 [15:17]; 2 Nephi 11:30-34 [25:18]; Jacob 3:22-27 [4:14-16]; Mosiah 1:109-113 [3:13-15]; 3 Nephi 4:46 [9:16]), as well as in the New Testament (John 1:11). The theme that the prophets were killed is an intriguing one, because the HB/OT is silent about these transgressions of the house of Israel. It is only in The Book of Mormon that we hear of Zenos and Zenoch who were slain. (Paul references the parable of the olive tree which we connect with Zenos, leading us to conclude that it

² Throughout The Book of Mormon, the term “Jews” refers to the house of Israel, not just the tribe of Judah.

Old Testament Books before 600 BC

Hebrew Bible (Tanach) and KJV OT Based on the Masoretic Text

Five Books of Moses (Torah)

Genesis	Joel 835 BC
Exodus	Amos 760-753 BC
Leviticus	Obadiah 890 BC [or 586-539 BC?]
Numbers	Jonah 760 BC
Deuteronomy	Micah 735 BC
	Nahum 660 BC

Books of the Prophets (Neviim)

Joshua, c. 1404-1390 BC	Habakkuk 607 BC
Judges, c. 1380-1045 BC	Zephaniah 630 BC

Samuel, c. 1105-971 BC; written c. 900-722 BC	Books of the Writings (Kesuvim)
Isaiah 740 BC	Psalms [part 5th C BC]
Jeremiah 627+ BC	Proverbs [part 5th C BC]
	Job 2000-1800 BC
	Song of Songs 10th C BC [or post?]
	Ruth c. 1100 BC
Twelve Minor Prophets (Trei-Assar)	Ecclesiastes, Solomon? [or c. 450 BC?]
Hosea 755-710 BC	Daniel 605 BC [c. 540-530 BC?]

Table 1 © 2012 Quetzal Archaeology Center Dates in red reflect varied opinions

Missing Bible Records Mentioned in The Book of Mormon

Prophecies of Joseph of Egypt, 2 N 2:6-43; 3:1-5 [3:5-21; 4:1-2
The Words of Zenoch, 1 N 5:240-255 [19:10-16]; A 16:186-189 [33:13-16]; Hel 3:53-54 [8:20]; 3 N 4:70-71 [10:15-16]
The Words of Zenos, 1 N 5:242-257 [19:10-17]; Jac 3:30-4:2 [5:1-6:1]; Hel 3:50-55 [8:17-20]; 3 N 4:71-73 [10:16-17]
The Words of Neum, 1 N 5:241 [6:9]
The Words of Ezaias the Prophet, Hel 3:54 [8:20]
Prophets of old shown Lehi & seed, 1 N 5:263 [19:21]; 3 N 4:71-73 [10:16-17]
Genealogy of Lehi’s fathers, 1 N 1:164,167 [5:14, 16]
Genealogy of Lehi, descendent of Joseph, Son of Jacob sold into Egypt, of Manasseh, 1 N 1:165 [5:14]; A 8:3 [10:22]
Genealogy of forefathers from beginning, A 17:32 [37:3]
Doings of Lord in other lands among people of old (Canaan & areas?), 1 N 6:2 [19:22]
Mysteries of God, Mos 1:4 [1:3]
John’s Sealed Book in its Purity, 1 N 3:248-251 [14:25-27]
Isaiah (earliest text, with differences from later OW manuscripts)

Table 2 © 2012 Quetzal Archaeology Center

was apparently available to him in some form, which raises the question of what was available during New Testament time.) There are two places in the HB/OT that record that the prophets were slain (1 King 18:13 and Nehemiah 9:26, both written after Lehi left Jerusalem). Maybe because Israel rejected the message and killed the prophets is *why* they aren't in the HB/OT! We are reminded of the words of the angel of the Lord to Nephi of many plain and precious parts of the gospel and many covenants which have been taken away from "the book that proceeded forth from the mouth of a Jew" (1N 3:165-168, 171, 174 [13:24-26, 28-29]).

Actually, more is recorded in the New Testament about killing the prophets (Matthew 23:34; Luke 11:47-48; Acts 7:52; Romans 11:2; 1 Thessalonians 2:14-15 and Revelation 18:24). Also, remember that Saul (before he became Paul) went about killing believers and that Stephen was stoned to death. The pattern continued—most significantly of course is the crucifixion of Jesus Himself; all His disciples were slain in the end.

Isaiah in The Book of Mormon is also related to a study of "missing history." Isaiah was written about 740 BC so its inclusion on the Plates of Brass (pre-600 BC) is the earliest known version. When compared with other manuscripts, I'm especially intrigued by the differences found in the Brass Plates version from before the Babylonian captivity. The Septuagint (Greek translation of the OT), dated about 285 BC, comes closest to this date and still retains the earlier Brass Plates' version in *a few* places, where others (for instance, DSS and MT) do not.

One major difference is a connecting verse (1 Nephi 6:30 [21:1] between Isaiah chapters 48 and 49 quoted by Nephi (1 Nephi 6:8-29, 31-56 [20-21] which does not appear in any early manuscript or Biblical translation. This verse is the link between the two chapters and clearly identifies that Isaiah is speaking to the house of Israel. This verse is also chiasmic in structure, opening and closing with "O house of Israel." The center point clarifies why Israel has been scattered—"because of the wickedness of the pastors." This and other differences in The Book of Mormon Isaiah bring into focus the spiritual conditions before the First Temple and Jerusalem were destroyed and highlight specific warnings of judgment for Israel, as well as promises of mercy and restoration by the Lord. There is one school of thought that these changes were deliberately made, removing and weakening the message that Isaiah was speaking directly to Israel!

Finally, the last OT writings end approximately thirty years after the second return to Jerusalem (432-420 BC). During His visit to the New World after His resurrection, Jesus had the Nephites write the words of Malachi (432 BC). There were no more writings, no prophets, no Scripture, which created a literal "gap" between the OT and NT. Scholars call this the inter-testamental period—400 "silent" years until Matthew begins the New Testament—a "gap" filled by The Book of Mormon!

The Second Biblical Gap

A second gap in Biblical history came to light while researching the signs relating to the birth of Christ (Heater 2010-2011). I learned of the *Shechinah*³ glory of God, defined as "the visible manifestation of the presence of God" and revealed in various forms in both the Old and New Testaments (Fruchenbaum 2004:591). This topic was briefly introduced and summarized in that article, in which I also identified *Shechinah* manifestations in The Book of Mormon. As I have continued to ponder and study parallels in The Book of Mormon and the Bible, my understanding has deepened.

Shechinah in the Old Testament

Throughout the Old Testament, the glory of the Lord is manifested in visible forms of light, fire or flames, a cloud, or a combination, as well as thick darkness. The word most associated with these majestic appearances is *Shechinah*, derived from the underlying Hebrew verb *shakan* used with both the appearance, as well as the meaning "to abide, to dwell, to reside or to tabernacle." *Mishkan* also derives from *shakan* meaning "dwelling place, resting place, tabernacle." Numerous occurrences of the visible presence of God highlight various manifestations from the beginning. Here are a few:

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), since this light was distinct from the sun, which was created on the fourth day" (Genesis 1:14-19; Fruchtenbaum 2004:592; Unruh 2002:131).

When God made a covenant with Abraham, He manifested Himself as a smoking furnace and burning lamp (Genesis 15:9-18).

When Moses fled Egypt, he had his "burning bush" experience in which the Scripture says that "the Angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush" (Exodus 3:1-5).

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 on Mt Sinai 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).

After Ezekiel was taken captive to Babylon 597 BC he was given a vision of Jerusalem, the condition of the priests in the temple and the people. He related that he then saw the glory depart from the temple before the Babylonian captivity and then the destruction of the temple (Ezekiel 9:3; 10:4, 1-19; 11:22-23). It is significant to realize that while the glory of God was still resident in the temple, it could not have been destroyed.

When Israel returned from captivity, the Second Temple was rebuilt. The *Shechinah* glory of God did not return to take up

³ Also spelled *Shekinah*, and pronounced either *She-k'EYE-nah* or *She-KEE'nah*.

residence as in the First, but the glory was prophesied to return in a greater way at a later time (Haggai 2:3, 9). Thus we see that the glory that was resident with the Israelites disappeared from the Old Testament. But consider...

Shechinah in The Book of Mormon (OT period)

Around the same time as the departure of the glory of God from the First Temple, Lehi experienced a pillar of fire that dwelt upon a rock as he prayed over the conditions in Jerusalem (1 Nephi 1:5 [1:6]). He later saw in vision God sitting on His throne surrounded by angels, then One descending described with luster above that of the sun at noonday (vv. 7-9 [8-10]). This manifestation established the association of the glory of God with Lehi and his descendants, which can be traced throughout The Book of Mormon. Here are a few examples:

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,” and 300 Lamanites in prison with them saw a pillar of fire and were converted (Helaman 2:85-114 [5:23-5:49]).

Even before Abraham, the Lord manifested Himself to the brother of Jared, first in a cloud, then touching the sixteen stones, and the most ultimate experience of all—the visible likeness of His body (Ether 1:25-38 [2:4-14], 65-68 [3:3-6], 82-91 [3:17-26]).

Shechinah in the New Testament

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” (Fruchtenbaum 2004:607). “A new form appears in the New Testament: the Incarnate Word” (Fruchtenbaum 2004:591).

Other manifestations include: the transfiguration of Jesus whose face shown, His garments were made white, and He was overshadowed by a cloud (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18); sounds of a rushing wind, and tongues of fire on each person at Pentacost (Acts 2:1-3); Saul/Paul on the Damascus Road when the light of heaven shown around him and his eyes were blinded (Acts 9:3-8; 22:6-11, 13-18); in Revelation, Jesus is no longer in a physical body which had veiled the brightness of His glory (Revelation 1:12-16); and when there is a New Heaven and New Earth, there will be no need of the sun, nor moon—the light will be the glory of God whose lamp is the Lamb (Revelation 21:23-24). I’m reminded, “the course of the Lord is one eternal round” (1 Nephi 3:32 [10:19]; Alma 5:35 [7:20]; 17:42 [37:12]). The light is at Creation, signs of His birth, and also lights the New Heaven and New Earth!

Shechinah in The Book of Mormon (NT period)

In the New World signs of His birth began with the night without darkness, as light as though midday; and 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 (3 Nephi 1:17, 21-25, 38 [1:15, 19-22; 2:1]). These signs recorded in The Book of Mormon, coupled with the New Testament signs, lead us to the conclusion that these distinct events occurred on opposite sides of the world at the same time! What a powerful testimony of the event of the birth of our Savior!

After His resurrection and ascension in Jerusalem, Jesus’ visit to the Nephites was filled with experiences richly abounding in 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 [28:12-15]).

600 Year Gap

The *Shekinah* glory is manifested in the Bible from Creation to the departure from the First Temple in Jerusalem. It “remained absent from Israel—until the time of Christ ... return[ing] after a hiatus of six centuries to herald the greatest event of all” (Unruh 2001:131). The timing of the departure from the First Temple matches the experiences of Lehi and the *Shekinah* glory appearing throughout The Book of Mormon history, filling the 600 year Old Testament “gap.”

The first reappearance to the shepherds in the Old World parallels the simultaneous signs in the New World of the birth of the Savior in a tabernacle of clay (*Shechinah* = to dwell, to tabernacle). “Tabernacle” and “dwell” are used in the same way in both the Bible and Book of Mormon: “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])!

Conclusion

Two gaps in the Biblical record have been identified—one, prophecies of the Messiah; the other, the presence of the glory of God.

Using the Plates of Brass as referenced in The Book of Mormon, the message is clear of prophecies of the Messiah to Israel before the law was given, who rejected both the message (the Messiah) and the messengers (by killing the prophets). After the destruction of Jerusalem and their captivity in Babylon, their situation became bleak—not only could they not find their genealogies, but prophets and writings ceased. We can see the value of The Book of Mormon filling the gap, recovering this “missing” history. *(continued p. 11)*

DISCOVERING THE LOST WORLDS OF THE BOOK OF MORMON: SIXTY YEARS OF PROGRESS! PART 3

Shirley R Heater



Archaeology

The word "Archaeology" is written in a cursive, handwritten style. It is positioned in the upper right quadrant of the page, overlapping with an image of archaeological tools. The tools include a trowel, a brush, and some debris, all set against a light, textured background.

THE FIRST PART OF THIS ARTICLE REVIEWED THE DISCOVERY OF THE NEW WORLD ELEVEN HUNDRED YEARS AFTER the close of The Book of Mormon and the barriers to discovery caused by the Spanish Conquest, the Maya Collapse and the destruction of the Nephite nation. Next we also saw that old archaeology views created a conflict with The Book of Mormon account. Here we will review evidences of a revolution beginning sixty years ago leading to many new discoveries and interpretations. The most significant discovery, radiocarbon dating, contributed to the breakthrough which finally revealed a history back in time corresponding to Book of Mormon requirements.

Book of Mormon Chronology

The Book of Mormon account presents three groups of people journeying from the Old World to the New, and it is specific about the time period it presents—the earliest (the Jaredites) from the time of the Biblical “confounding of languages” event (believed until recently according to Bishop Usher’s Biblical chronology to be c. 2200 BC, but more likely c. 3500 BC) and two (Lehi and Mulek) which escaped from the destruction of Jerusalem and Babylonian captivity of Judah (Southern Kingdom; c. 598-587 BC). In the New World, high civilization was found, namely in the Mesoamerican area—the only area that fits the requirements of The Book of Mormon account. The Classic Maya were known to flourish beginning AD 300 (so-called “classic” in comparison to and as a reminder of the high achievements of the Greeks). Another people called the Olmec were believed to be either contemporary with or post-date the Maya. In fact, most attention was given to the Classic Maya (c. AD 300-AD 900) and the Aztecs (c. 1200-1520).

Additionally, in the early decades of Mesoamerican archaeology, a “floating” chronology was developed based on the reading of hieroglyphic calendrical “dates” from sculpture and codices. The complexity of the two-calendar Maya system—the “short” count and the “long” count—could not be pinned down to Gregorian (or modern) dates. Systems by Goodman, Martinez and Thompson (GMT), as well as Spinden and others, competed for acceptance. Relative dating was the norm—older material lay beneath newer material (established through stratigraphic excavation techniques at the beginning of the archaeological period of 1910). No dates or archaeological evidence in the New World could be specifically tied to either of the required time periods of The Book of Mormon—they were not old enough! Add in the mix, the unresolved question of whether the Olmec culture pre-dated, post-dated or was contemporary with the Maya, and it might be an understatement to say these were highly charged, emotional issues.

Radiocarbon Dating—An Archaeological “Atomic Bomb”

During the decade of the 1950s, the newly discovered ¹⁴C dating process was being applied to Mesoamerican artifacts, first to wood from a lintel (from above a door frame) at Tikal. Results were mixed, but it was determined that the wood samples were missing their outer rings and thus the dates were “off” or younger than actual. New samples (without missing wood) were tested and the results were shown to support the GMT correlation, tentatively accepted by that time by the majority of most but not all Mayanists (Taylor 2000:8-9). Today, GMT is the most accepted correlation in Mesoamerican studies and generally parallels Book of Mormon events.

The Gulf Coast Olmec also became the focus of ¹⁴C testing to help resolve the question of their place in Mesoamerican history. Tests performed on material from La Venta resulted in proof that the Olmec not only pre-dated the Maya, but were astonishingly even earlier, emerging “as a thriving community by 800 BC and was abandoned in the fifth century BC, 700 years before the Classic period even began.” Subsequent testing revealed that La Venta became a dominant capital after 900 BC, with roots back at least to 1200 BC (Diehl 2004:15, 60). Dates at the Olmec center San Lorenzo are even earlier! Diehl describes San Lorenzo as “Mesoamerica’s first city, and perhaps the oldest urban center anywhere in the Americas” (Diehl 2004:29; see also Coe and Diehl 1980:395-396).

The impact of these and other radiocarbon test results was nothing short of “an archaeological atomic bomb.” Responses included “(f)requent howls of protests, often savagely derogatory,” “all sorts of consternation,” a “period of initial suspicion and even, in some quarters, hostility” (Taylor 2000:2-5, selected quotes). As the process became accepted, refined testing techniques were developed for more accuracy, with the need to calibrate¹, or correct, the results using tree-ring dating (dendrochronology). Calibrated dates are used freely in many published archaeology reports. In many cases, the reader is not informed whether the dates are radiocarbon or calibrated.

¹ Most dates that fall within the Nephite/Lamanite timeline are uncalibrated; the older the date, the more correction is needed.

MESOAMERICAN & BOOK OF MORMON TIMELINES COMPARED

With Selected Old World & Biblical Added

BONUS Removable
Wall Chart!

MESOAMERICAN & BOOK OF MORMON TIMELINES COMPARED

With Selected Old World & Biblical Added



Dates and date ranges are approximate. This table is a compilation of Treat (1992), Scott (2002) and Smith (2010), used by permission, with additions by SRH. My sincere thanks for their generosity in allowing me to incorporate scholarship. Any mistakes or differences are my own.



QUETZAL CODEX

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Where two dates are given, the left refers to Mesoamerica & the right to The Book of Mormon internal date (Old World & Biblical in italics). Zero is not a year, but a meridian point similar to the points in longitude and latitude.

1 Redated by 14C indicates possible later date.

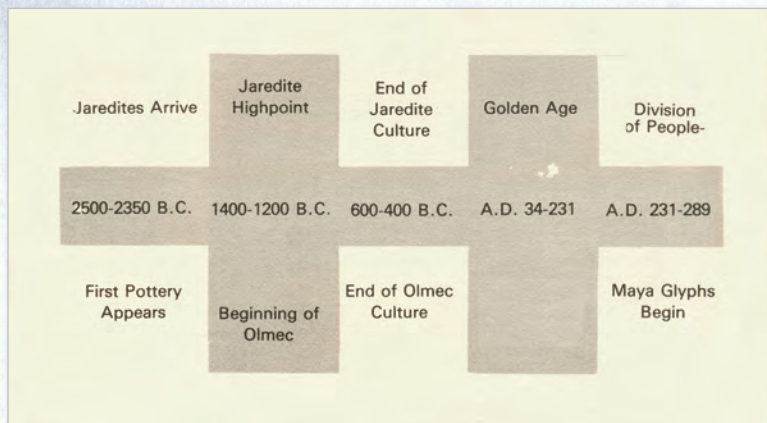


Fig. 1 Comparison of the two culture history outlines (Treat 1978).

Diehl in his latest book on the Olmec does not use calibrated dates, explaining that

I justify flouting this modern archaeological practice by observing that we have so few radiocarbon determinations for the critical points in Olmec history that to calibrate them would appear to lend them more validity than they merit. I prefer to continue to use our “old-fashioned” three-century blocks of time, periods that are supported by the existing radiocarbon dates, until we are better equipped to inject fine nuances into our history (Diehl 2004:10).

Outlines Compared

Although radiocarbon dating has not proven to be as “absolute” as once considered², it is still a valuable tool that has filled in a matching or mirror image timeline of Mesoamerican archaeology (utilizing the GMT correlation) and The Book of Mormon, not possible before ¹⁴C. Ray Treat first published a simplified outline comparison in 1978 (see figure 1), stating that “(t)he most important type of evidence at the present time supporting the Book of Mormon is a correlation of the outline of the Book of Mormon and Mesoamerican archaeology at strategic points along the approximately 2,800³ years of their common history” (Treat 1978:1; see also Treat 1992).

This basic outline (updated in 1992, figure 2) has not only stood the test of time, but new information gleaned from archaeology reports has filled in even more details. See center-fold wall graphic for the latest updated comparative outline which includes additional items in a slightly different format. You will see a chart filled with parallel major points—including timeline, cultural and linguistic—that continue to confirm the steadfast and unchanging account of The Book of Mormon.

It is clearly obvious that both the Olmec and Maya civilizations mirror The Book of Mormon requirements, leading us to broadly equate them with the Jaredites (Olmec) and Nephites-Lamanites-Mulekites (Maya).

To quote Lyle Smith (personal communication):

Recently I spoke with a current, well acknowledged and published archaeologist. He was formerly the Chairman of the Anthropology Department of a major university here in

² See related article “Radiocarbon Dating—Just How Reliable Is It?” p. 8.

³ Now considered more likely 3,500 years.

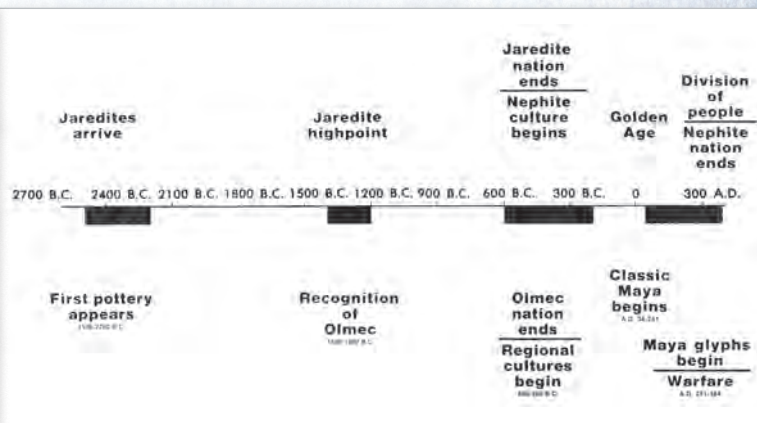


Fig. 2 Update of the original basic outline with more detail (Treat 1992).

the U.S. He reaffirmed that when you look at archaeological history, over a period of years, and compare it with another source that claims to give the history of the period, one can always have, by chance, a few areas of correspondence. But when that number is much larger, such as the eleven areas of correspondence listed [in Smith’s Olmec presentation], chance is very unlikely.

In the next issue of the Codex, part 4 will highlight a few of the points in the timeline, as well as other breakthroughs which have overturned old views for new, bringing the archaeological position closely in line with The Book of Mormon requirements! 🏹

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All Book of Mormon references are from the Restored Covenant Edition (RCE) (© 1999 Zarahemla Research Foundation) unless otherwise noted. [LDS in brackets.]

RADIOCARBON DATING— JUST HOW RELIABLE IS IT?

Frank Evan Frye

Based on a chapter from *Problems with Darwinism: Evidences that Favor Intelligent Design* by Frank Evan Frye Manuscript on file—

Discovery and Assumptions

About sixty years ago, Dr Willard Libby discovered that there was a special kind of radioactive carbon atom that rarely occurred in nature. This carbon atom (C) has an atomic weight (14) which distinguishes it from normal, non-radioactive carbon with an atomic weight of 12. There are about one trillion atoms of normal carbon (^{12}C) today for each atom of Carbon-14 (^{14}C).

All living things take ^{14}C into their bodies as long as they live (see figure 1). At death the carbon begins to decay at a slow rate, which means the measurable amount decreases over time. It was concluded that it would be possible to determine how long ago something died by simply detecting the amount of that special kind of carbon that was still remaining. This technique is often called Carbon-14 or radiocarbon dating.

The basic assumption was that the earth is billions of years old and that its atmosphere could not have been different in its recent past. It was determined that it takes 5,730 years for half of the ^{14}C to decay into a daughter product that is no longer radioactive. The next 5,730 years, another half would decay, or one-quarter of the original ^{14}C would be present. This would continue until no detectable ^{14}C remained, about 50,000 years.

Archaeologists were among the very first scientists to become excited by this discovery, because they thought it would establish the date when things ceased to live. Bones, remains of fires, wood, and many other things used by mankind have been made of things that once took in carbon. Unfortunately as

scientists began to use ^{14}C , problems emerged which are yet to be solved, especially when dating things more than two and three thousand years old.

Limitations and Calibration

What is not commonly understood is that we have no way of knowing the amounts of ^{14}C in the atmosphere, either a hundred years ago or thousands of years ago. It is impossible to find out how much ^{14}C was in the atmosphere beyond about sixty years ago when they started measuring it. Even this period is complicated by explosions of nuclear bombs in the atmosphere which may have affected the recent amounts of ^{14}C . It was soon recognized that the assumption was incorrect that the amount of ^{14}C in the atmosphere has been constant, and thus it is impossible to directly measure anything from the past (without a “time machine”).

One answer is to “calibrate” or correct the ^{14}C dates using tree ring dates. Prior to the recognition of ^{14}C and its usefulness to dating, another method was developed called tree ring dating, or dendrochronology.

Astronomer A E Douglass counted annual growth rings and was able to assemble overlapping rings into the past a few hundred years. This method was first used to date some of the Indian artifacts and sites in the American Southwest. When this method using samples of “known” age was compared to ^{14}C , it was recognized that the older the samples were, the more the two dates did not agree. The ^{14}C date was then “adjusted” or corrected using the tree ring date.

In addition to the need to calibrate or correct ^{14}C dates, it must be recognized that ^{14}C dating is not an exact science, and may never be. The closer to the present, the more accurate the measurements can be expected. However, unless we are measuring an object that fits into a calibrated time (within historic limitations), ^{14}C can be misleading. Beyond historic times, ^{14}C dating is hampered by many of the same problems as other radiometric dating methods.

Dr Willard Libby, who pioneered the discovery of the ^{14}C dating method, was surprised to discover the reality of history as he related:

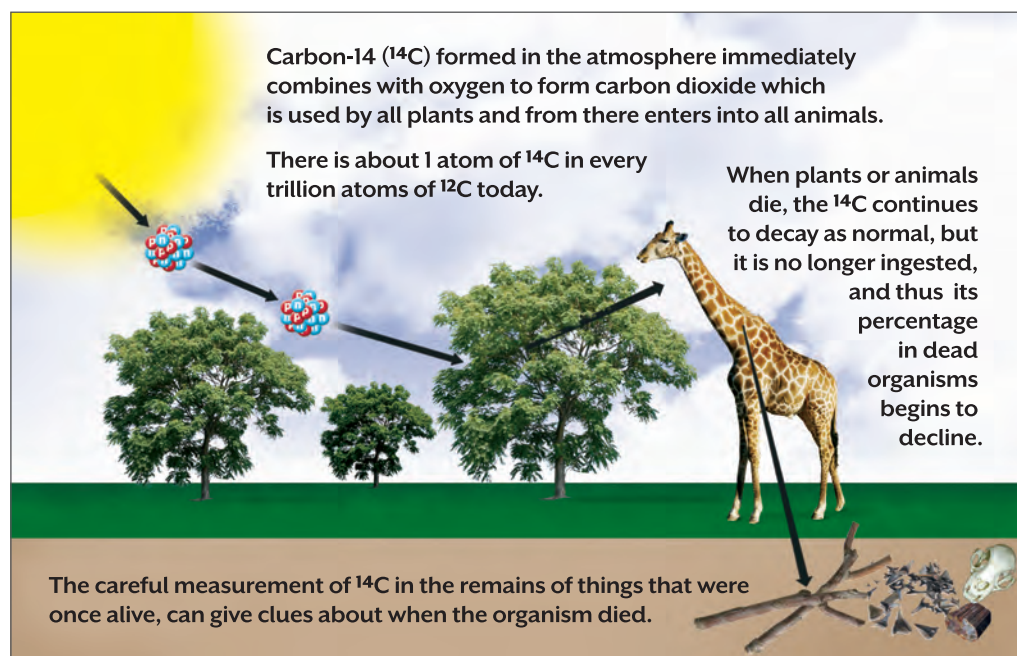


Fig. 1 The Carbon-14 Cycle

The first shock Dr. Arnold and I had was that our advisors informed us that history extended back only 5,000 years ... You read books and find statements that such and such a society or archaeological site is [said to be] 20,000 years old. We learned rather abruptly that these numbers, these ancient ages, are not known; in fact, it is about the time of the first dynasty in Egypt that the last [earliest] historical date of any real certainty has been established (emphasis added; Libby 1956:107).

In reality, radiocarbon dating does have some relevance as long as its limitations are taken into consideration, and objects from within historic times are being measured. As long as it can be calibrated (adjusted or corrected)¹ by objects of a known age, ¹⁴C dating may be used with caution. Even then, researchers don't normally speak openly about the fact that there have been many calculations which do not fit the expected time frames.

Evidential Anomalies

In the late 1970s, I had an opportunity to attend a lecture in Texas given by Dr Libby. During his lecture, he described the way that his team meticulously measured a multitude of air samples from all over the globe in order to find the average amount of ¹⁴C that was present in our atmosphere at that time (1950s). He and his team had done some preliminary calculations and decided that if the earth had come into being at some point in the far distant past, it would only take about 30,000 years for the ¹⁴C to built up in our atmosphere to the point of "equilibrium." [Equilibrium means when the rates of production and decay are equal or in balance (see figure 2)].

Then Libby made a very revealing statement to the 1,000 or more science teachers² who were there. He told us that they had to "discard that data" that they had so painstakingly collected because it demonstrated that

the amount measured "too low" by far, and that it indicated that the ¹⁴C in the earth's atmosphere had not yet reached "equilibrium." This meant that the results of these careful measurements actually showed that the earth's atmosphere was "less than 10,000 years old." He told us that they thought it was just inaccurate measurements, but since then, further research has confirmed the fact that the earth's atmosphere has still not reached equilibrium. Here are two excellent quotes:

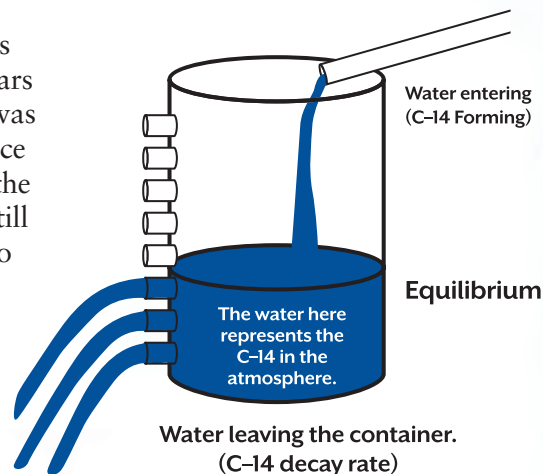
We know that the assumption that the biospheric inventory of ¹⁴C has remained constant over the past 50,000 years or so is not true (Ralph and Michael:1974).

Radiocarbon is forming 28-37% faster than it is decaying (emphasis added; Taylor et al:1985).

Dr Libby then admitted his preconceived thinking to us when he said, "But we knew that the earth's atmosphere was much older than that." How is it possible to "know" such a thing? What he really meant to say was that "we believed that the earth's atmosphere was much older than that." That carefully measured data was unacceptable to their already preconceived belief system that the earth was billions of years old, so they tossed that data in the trash can—that assumption caused Willard Libby and most other evolutionists since then to ignore the problem of equilibrium. But ignoring the problem does not make it go away!

Following Dr Libby's lecture, I had the opportunity to visit with him privately and ask him questions. One of the questions that I asked him was, "If the earth's atmosphere had more (or less) water vapor and/or carbon dioxide at some time in its past, how would that affect the ¹⁴C dating method?" His slightly irritated response was that "it would invalidate the whole system." The reason why is because the ¹⁴C dating method is based upon the presupposition that the earth is billions of years old and that its atmosphere could not have been different in its recent past. This may be called cosmogony, philosophy, or even

Starting with an empty container, the water level will rise until the volume of water entering the container equals the volume of water leaving it. At that point the water has reached equilibrium and stops rising.



When the system reaches equilibrium, the level will stay the same unless you change the flow of the incoming substance or if you change the rate of the outflow.

Fig. 2 Equilibrium: a balance of production and decay

religious belief about the origins of the universe, but it is not science.

Below are examples of unexplainably young ¹⁴C dates:

Coal from a mine in Russia that was identified to be from the "Pennsylvanian era" (supposedly 300 million years old) was dated at 1,680 years (Vinogradov, Deverts, Dobkina and Markova et al 1966:319).

Natural gas from Alabama (classified as Cretaceous) and from Mississippi (identified as Eocene) are believed to be 50 million to 135 million years old, yet C-14 gave dates of 30,000 to 34,000 years, respectively (Trautman and Willis 1966:200).

If they were really that old, there should not have been any measurable ¹⁴C in the samples. The ¹⁴C dating method is not considered to be useful beyond 50,000 years because the amount of ¹⁴C in any sample would be impossible to measure or even detect.

More recently ¹⁴C has been detected in diamonds, which should not contain any of it because of their supposed age, the fact that they are believed to have been formed deep inside volcanoes, and

¹ Inconsistent application of calibrated ¹⁴C dates has been noted in archaeology publications.

² Frank was a chemistry, biology and physical science teacher.

because of how hard and impervious they are (Baumgardner 2005:55-57).

Another stated the problem this way:

Apart from very “modern” examples, which are really archeology, I can think of no cases of radioactive decay being used to date fossils (Ager 1982:425).

A very revealing, but cynical comment was made at a symposium of Nobel Prize winners in Uppsala, Sweden in 1969:

If a C-14 date supports our theories, we put it in the main text. If it does not entirely contradict them, we put it in a footnote. And if it is completely “out of date,” we just drop it (Save-Soderbergh and Olsson 1970:35).

I call that “cooking the books,” or perhaps more clearly stated, lack of integrity.

Biblical Considerations

Radiometric dating systems and most of the teachings of “modern thinking” are based on a belief system that is called uniformitarianism. This ten-dollar word is a theory which can be briefly explained as “the present is the key to the past.” The theory of uniformitarianism began with James Hutton in the late 1700s, but was popularized in 1830 when Charles Lyell published his book: *Principles of Geology*. He was originally a lawyer and his goal was to eliminate the Bible or anything supernatural from the history of the earth. Uniformitarianism is basically a belief system that there have been no great catastrophes in the earth’s past, but that the earth’s past is explained by the same gradual forces that can be observed today. This theory would deny the possibility of a universal catastrophe such as the Deluge or Flood of Noah’s day described in the Bible (and referenced in The Book of Mormon as a second witness).

A number of years after attending Dr Libby’s lecture, I had the good fortune to attend a presentation given by Dr Robert Whitelaw, a nuclear and engineering expert who taught for many years at Virginia Polytechnic University. Dr Whitelaw described to us how he took the same data that Dr Libby had

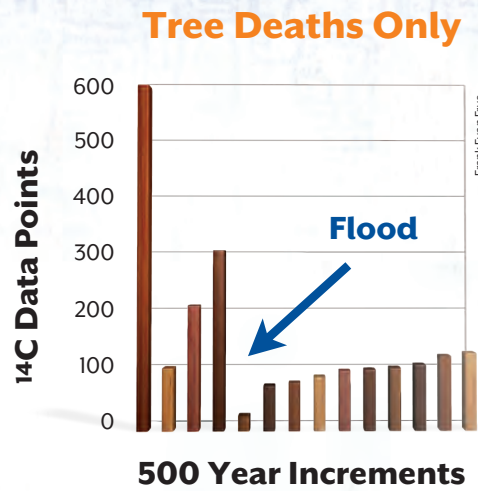


Fig. 3. Dr. Whitelaw grouped all ¹⁴C datings that had been made within the last 50 years and they showed a definite pattern which is easily correlated with the Biblical Flood of Noah’s day.

discarded and plugged it into the same formulas that Libby used. With this updated data, he discovered that all of the ¹⁴C dates that have been published within the last sixty years fell within the last six thousand years! Not only that, but they also show a definite pattern of death rates that indicates a world-wide catastrophe that coincides with the Biblical Flood (e.g, see Whitelaw 1970, 1979, 1993). See figure 3.

The Bible gives good reason for us to believe that the earth had a different climate before the flood. Fossil evidence supports that, at some time in the past, the earth was universally warm. This would imply something different about our atmosphere. Thus the amount of ¹⁴C in that early atmosphere is impossible to determine and was probably very different than now. If the Bible account means anything, ¹⁴C would have existed in quantities far less than today. This would mean that as we attempt to measure ages farther back in time, unrealistically older readings would result the farther back in history we go, causing things to appear much older than they really are. It would progressively throw off all ¹⁴C dates which are said to be “older” than about four to five thousand years. One geologist was honest enough to admit the problems of radiometric dating systems like this:

No coherent picture of the history of the earth could be built on the basis of

radioactive datings (Teichert:1958).

It is safest to accept dates not much beyond two to three thousand years ago. It is best to recalibrate dates using Dr. Whitelaw’s work.

Conclusion

The question to Dr Libby in the 1970s about changes in the amounts of carbon dioxide and water vapor in the atmosphere remains valid. The Bible as well as the fossil record gives us reason to believe that the earth’s atmosphere may have been very different before the Flood and that would make things that perished therein or before it appear much older than they are in reality. For these reasons and others for which there is not enough space here, it is suggested that ¹⁴C be used with increasing caution the further back in history that we study. 🐦

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(Continued from p. 5)

Scriptural Harmony

We also witnessed the physical manifestations of the presence of the glory of God in the Bible from Creation until its departure from the First Temple. Again we see the bleak situation when the captives return from Babylon—the presence of the glory of God does not return to the Second Temple and is absent for six centuries. It is to The Book of Mormon we turn to see the *Shekinah* glory manifested first to Lehi, and then throughout The Book of Mormon, matching the same six centuries of absence in Israel, coming full circle with the powerful simultaneous event on *both* continents of the signs of our Savior's birth.

This witness of the glory of God in both the Bible and Book of Mormon has another significance. According to Bible scholar Charles Ryrie, "the unifying principle of the Bible is the glory of God" (Ryrie 1995:213). We can add that the glory of God is also the unifying principle in the Book of Mormon, tying both books together!

These discoveries reinforce the necessity of continuing our studies of the ancient scriptures, and The Book of Mormon in particular, to better understand where we are today and our responsibility to the house of Israel (and the "lost tribes," including The Book of Mormon remnant). Through this exploration it becomes clear in Nephi's message that the Bible and Book of Mormon are indeed growing together (2 Nephi 2:19-24 [3:11-13])! 

TREASURED GIFTS

(continued from back)

Three additional items, in limited quantities, have been gifted to Quetzal for the purpose of making them available for donations for the Book of Mormon work at Quetzal. We are deeply appreciative of this generosity and for the opportunity to share these with you.



The Tender Twig

by Verneil Simmons, Independence, MO

1999, 516 pages, soft cover, 8¼" x 5½"

From the pages of the Bible comes the tragic story of the fall of Jerusalem. Will the royal line of Judah's House survive—the "tender twig of Ezekiel's prophecy? Can Hamutal, the wise widow of one king and the mother of two more, along with Jeremiah, fulfill the will of the Most High? Years of research provide historical accuracy as a backdrop for intrigue, love and prophecy. This story belongs on everyone's bookshelf! Signed by author.

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17" x 17" print of black/white line drawing.

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by J Robert Farley

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TREASURED GIFTS

Quetzal has been richly blessed to receive several recent gifts.

Two First Edition Books of Mormon Gifted to Quetzal

Two Book of Mormon first editions were generously donated with the intent to preserve a part of the history of The Book of Mormon. The 1874 and 1892 books are also unique having belonged to husband and wife, Henry and Clara Southwick, great-grandparents of Michael Walker on his father's side. Michael related that they believe that the 1874 was used by Henry and that the 1892 was used by Clara, even though the 1892 has H. Southwick engraved on the cover.

Michael and his wife Pam expressed the following: "Since these two precious books are first edition copies and had belonged to husband and wife, Pam and I felt that they needed to remain together. We knew that with Quetzal's dedication to furthering Book of Mormon research, awareness, and understanding, that these two books would remain together and our priceless gift would be truly appreciated."

The 1874 First Edition Book of Mormon, printed at Lamoni, Iowa, is the first Book of Mormon printed by the Reorganization. The text followed the 1840 edition, the last edition published during the lifetime of Joseph Smith, and verse numbers were added for the first time to an American edition.

The First Edition 1892 Book of Mormon, also printed in Lamoni, Iowa, is the second edition published by the Reorganization. It is the first large-print or "pulpit" version, in double columns with new verse numbering. It also includes a chronological index to each book in the front. This edition continued to be published until 1926. (Quetzal also has a 1916 printing of this edition.)

With the gift of these two treasures, we are reminded of our responsibility and mission—to preserve The Book of Mormon. These two books speak of this, literally, as a second witness.



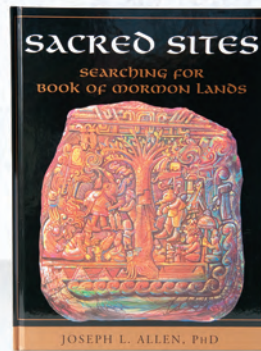
1874 First Edition Book of Mormon. First Reorganization edition.



1892 First Edition Book of Mormon. Second Reorganization edition, first double column, large print or "pulpit" version.



Clara Southwick, left; Pam and Michael Walker, right



Sacred Sites: Search for Book of Mormon Lands

by Joseph L. Allen, Orem, UT

Donated by Alice Bronson, Odessa, MO
12¼" x 9 1/4" full color 108 pp. hardcover with dust jacket, 2003. Covenant Communications, Inc. American Fork, UT

Maya Head Reproduction

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