

1 Nephi 1:3 – Time of Arrival of Book of Mormon People

a. The modern view is described by historian and archaeologist Von Hagen: "As man, the Maya developed out of various peoples whose common ancestors were the Mesolithic wanderers that... poured across the Bering 'land bridge' once connecting Outer Asia to Alaska. These people slowly dispersed through the Americas as they traveled southward." (Von Hagen, *World of the Maya*.)

b. "With their calendrical system already in working order the Mayas appear on the threshold of history 600 years before the Christian era..." (Spinden, *Ancient Civilizations of Mexico and Central America*, p. 75)

c. According to one noted Americanist the coming of the Maya was, "...an abrupt and entirely revolutionary order of things, exactly as though the laws, customs, arts, sciences, industries and social organization of the new regime had been brought, ready-made and fully developed, from another sphere or unknown land." (Verrill, *Ancient Civilizations of the New World*, p. p. 289)

d. Recent studies in Nakbé support this time frame: "The discovery, described by scholars as surprising and exciting, puts the emergence of an elaborate Mayan civilization with large cities back to at least 600 B.C." (*The Witness*, Fall 1993, p. 5)

e. One scholar wrote, "Mayan civilization banged into existence in its own way and time.... It is unsettling, for it violates the tacit rules of diffusion, and, even worse, the tacit rules of gradual evolution espoused by modern archaeology." (*The Witness*, fall 1993, p.5) This, of course, refers to paragraph a, above.

1 Ne. 5:181 – Indigenous people Came by Way of the Sea

Archaeologists believe Native Americans arrived by way of a land bridge during the last Ice Age. But what do the Native Americans say?

a. "I...first Ahzib Quiché, write here on this paper of the coming of our fathers and grandfathers from the other side of the sea whence the sun rises." (Goetz and Morley, *Popol Vuh*, p. 14)

b. "Now on the 28th of September we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civan-Tulan, bordering on Babylonia." (Warren and Ferguson, *Messiah in Ancient America*, p. 115)

c. "Together these tribes came from the other part of the sea, from the East, from Pa Tulan, Pa Civan. These, then, were the three nations of the Quichés, and they came from where the sun rises, descendants of Israel, of the same language and same customs." (*Ibid.*) p. 115

2 Ne. 11:58 and 3 Ne. 5:11 – Coming of Christ to America

a. The historian, K. S. Latourette, wrote, "Jesus is the most influential life ever lived on this planet." And the anthropologist, Sejourmé calls the White God of the Native Americans, "...the greatest figure in the history of the New World." (Sejourmé, Laurette, *Burning Water*, pp. 25, 26.)

b. Another anthropologist wrote these words: "Just as our era began with Christ, that of the ancient Mexican people began with Quetzalcoatl. He is the central and most powerful figure in the mythology of Mesoamerica. As lawgiver, civilizer, religious teacher...he exemplified a way of life superior to anything known before. He was tall, with a fair beard and large eyes..."

(Gene Savoy, *On the Trail of the Feathered Serpent*, p. 15)

c. "About the Son, they say he (was) lashed and a crown of thorns put on him, and that he was placed on a timber... and there he died. And he was dead for three days, and on the third day he came to life and went up to heaven, and that he is there with his father." (Warren & Ferguson, *The Messiah in Ancient America*, p. 157.)

d. The anthropologist writes of the tradition of the Maya: "We are the Maya. We came from the east, we came out of the morning... Hunab Ku, the All-God, was the only one who knew. He saw, and sent Itzamná his son to earth to teach man... Itzamná was made into child and then man, with a hand that blessed, and in turn the earth blessed him." (Shields, Karena, *The Changing Wind*)

Exodus 20:13 – "Thou shalt not kill." 2 Nephi 11:110

In the Holy Bible there are a number of Hebrew words which are translated into English as "kill".

> Now consider God's commandment in Exodus 20:13 (#7523). The word used here is "ratsach" (*raw-tsakh'*) – "to kill a human being, especially to murder."

a. In Exodus 21:12-14 the Bible gives special definition to what constitutes "murder" in God's eyes.

b. Compare Exodus 20:13, "Thou shalt not kill." to the same commandment as given in the Book of Mormon in II Nephi 11:110. Here we read, "And, again, the Lord God hath commanded that men should not murder..."

c. We thus see that the Book of Mormon is a better translation of what God really said than is the Bible.

2 Nephi 4:21 – The Use of Steel

The Smithsonian Institute goes on record: “Iron, steel, glass and silk were not used in the New World before 1492 (except for occasional use of unsmelted meteoric iron).”

a. The Indians from a large city in Tabasco had only seen Spaniards one time when Cortés and his army arrived in March of 1519. Yet the soldier, Bernal Diaz, wrote in his history, *The Discovery and Conquest of Mexico*, that these people already had a word in their vocabulary for iron: “...they call iron *Tepustle* in their language ...”

b. C.W. Ceram, in his book *The First American*, recorded this: “...the engineer Arlington H. Mallery arrived at a fantastic theory, which he presented in book form in 1951. In the space of 238 pages, Mallery seemingly proved irrefutably, on the basis of innumerable pictures, radio-carbon dates, microscopic and metallurgical analyses, that North America had had an iron age.” (p. 223)

c. In the bulletin of the Museum of the University of Pennsylvania, John Witthoft and Frances Eyman wrote an article entitled “Metallurgy of the Tlingit, Dene and Eskimo”. They write, “We have been amazed to discover that Eskimo technology in this area has been based upon steel tools since the time of Christ.”

d. “A. J. Conant, a member of the St. Louis Academy of Science, writes in his book, *Footprints of Vanished Races in the Mississippi Valley*, that in the right hand of a skeleton was a large iron or steel weapon which crumbled upon handling.” (Lundquist, M., “Incan Walls Continue to Challenge Scientists”, *The Witness*, Oct. 1986.

Alma 5:19 – The Land of Jerusalem

a. Merrill F. Unger, in his book *Archaeology and the New Testament*, points out: “Many parallels from western Asia may be cited where the name of a country and its capital become identical.”

b. Walter Harrelson, writing in *Biblical Archaeology* an article entitled “Shechem in Extra-Biblical References”, says this: “...the land of Shechem must be taken to refer to the city and the adjacent territory under its control. Shechem includes sufficient territory adjacent to it to be referred to as the *land of Shechem*.”

c. The Amarna letters, written in the 14th century BC and not discovered until 1887, referred to “a town of the land of Jerusalem, Bit-lahmi by name.” Professor William F. Albright regarded this to be “an almost certain reference to the town of Bethlehem.”

d. Let’s turn to the final authority on all matters scriptural: “But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.” (Matthew 11:24)

Mormon 4:10 – Lamanites in a Continual Round of Warfare

Such a statement is completely at variance with the picture of the Maya social life developed by modern archaeologists. Vanderbilt University anthropologist, Arthur Demarest, had to write in 1991, “Until recent years scholars tended to idealize the Mayas as a peaceful and industrious people. The only warfare was supposed to be limited, ritualized battles between rulers as part of dynastic struggles, but rarely involving common people.”

b. T.W.F. Gann, in his *History of the Maya*, wrote, “The Maya, judging by the scenes depicted upon the stelae, were one of the least warlike nations who ever existed.”

c. It is obvious there is a great disparity between the story told in the Book of Mormon and the picture of the ancient Maya painted by the archaeologist. But in an article entitled “Secrets of the Maya” in 1993, Michael Lemonick wrote, “The latest discovery, announced just this week, underscores how quickly Maya archaeology is changing. Among the first myths about this population to be debunked is that they were a peaceful race.”

d. From Guatemala comes this report from Arthur Demarest: “The...kingdom collapsed into warfare far more destructive than we had ever imagined. The landscape and settlement patterns became almost medieval as many smaller states fought for survival.”

e. Now this from Belize: “Uncontrolled warfare was probably one of the main causes for the Maya’s eventual downfall. In the centuries after 250 A.D. ... the skirmishes that were common among competing city-states escalated into full-fledged, vicious wars that turned the proud cities into ghost towns.”

Alma 12:77 Use of the Wheel in Ancient America

Many tasks performed by the ancient inhabitants of Mesoamerica, the land where the Book of Mormon narrative unfolds, are seemingly impossible without utilizing the principle of the wheel. Did early Americans understand and use this principle?

a. “The Indians of Mexico had some knowledge of the principle of the wheel in pre-conquest times...” (Ekholm, “Wheeled Toys in Mexico”, *American Antiquity* April 1946)

b. Jack West, author and archaeologist, described wheels nine feet in diameter and sixteen inches wide found in Peru. “We brought back pictures of hardened copper cog-wheels, perfectly machined to fit on round shafts and showing signs of tooth wear.... There can be no question that these people had...the use of the wheel....” (*The Trial of the Stick of Joseph*, p. 94)