

DEBATING THE BOOK OF MORMON

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Between May and July 2015, I posted several items on my *Anxious Bench* blog concerning historicity and pseudo-history, and in the process, I denied any (literal) historical or archaeological claims associated with the Book of Mormon. My assertions naturally drew forth quite an intense reaction, reflected in numerous comments at my blog. From mid-June, these statements also provoked a blog war with BYU historian Bill Hamblin, a leading proponent of the school of Ancient Book of Mormon Studies. He hosted a debate at his blog, *Enigmatic Mirror*, which generated some dozens of contributions by the two of us.

In order to record the debate, and to provide a chronology, I have collected the references to each of the contributions at this site. I believe this is a full compendium of posts, but if I am wrong, I would be happy to be corrected.

I am not including here comments by other writers or blogs concerning the debate, whichever side they might take. Everything in this listing is authored either by Hamblin or myself.

MAY 4, 2015
MY POSTING ON HISTORY AND PSEUDO-HISTORY

<http://www.patheos.com/blogs/anxiousbench/2015/05/i-want-to-believe/>

<http://www.patheos.com/blogs/anxiousbench/2015/05/outliers-and-iconoclasts/>

<http://www.patheos.com/blogs/anxiousbench/2015/05/how-consensus-changes/>

MAY 17, 2015 - JUNE 12, 2015
INTO THE BOOK OF MORMON

<http://www.patheos.com/blogs/anxiousbench/2015/05/mormons-and-new-world-history/>

<http://www.patheos.com/blogs/anxiousbench/2015/05/wandering-over-the-plains-of-the-nephites/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/05/18/philip-jenkins-on-book-of-mormon-historicity/>

<http://www.patheos.com/blogs/anxiousbench/2015/05/what-scholars-do/>

<http://www.patheos.com/blogs/anxiousbench/2015/05/ordinary-faith-and-extraordinary-history/>

<http://www.patheos.com/blogs/anxiousbench/2015/06/myth-history-and-real-history/>

<http://www.patheos.com/blogs/anxiousbench/2015/06/academic-heresy-and-atlantic-ice/>

<http://www.patheos.com/blogs/anxiousbench/2015/06/historians-fallacies/>

<http://www.patheos.com/blogs/anxiousbench/2015/06/the-nahom-follies/>

JUNE 14, 2015 – JULY 26, 2015
ENTER BILL HAMBLIN

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/14/response-to-jenkins-1/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/15/jenkins-response-2-expertise/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/15/jenkins-response-3-rules-of-engagement/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/17/jenkins-rejoinder-1/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/17/jenkins-response-4-scholarship/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/18/jenkins-rejoinder-2/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/19/jenkins-response-5-peer-review/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/22/jenkins-rejoinder-3-evidence/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/22/jenkins-rejoinder-4-game-over/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/22/jenkins-response-6-rules-of-engagement/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/23/2488/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/23/jenkins-respons-8-patience-is-a-virtue/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/23/jenkins-response-9-limits-of-archaeology/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-rejoinder-5-persian-version/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-rejoinder-6-no-abms/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-rejoinder-7-wheres-the-beef/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-respons-10-empiricism-and-the-past/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-response-historicity-and-authenticity/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/25/jenkins-response-12-epistemology/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-response-13-recap/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-response-14-the-real-problem/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-response-15-pottery-2/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-rejoinder-8-farewell/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-response-15/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/26/jenkins-rejoinder-9-hes-back/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/jenkins-rejoinder-10-prove-it/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/hamblin-16-dear-philip/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/hamblin-17-the-debate-thus-far/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/hamblin-18-quantity-of-evidence/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/jenkins-11/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/hamblin-19-why-methodology/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/jenkins-12-still-no-evidence/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/27/hamblin-18-why-no-inscriptions/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/29/jenkins-13-short-comments/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/29/jenkins-14-on-faith/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/29/jenkins-15/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/29/hamblin-19-place-names-emblem-glyphs/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/30/hamblin-20-centrality-of-hermeneutics/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/06/30/hamblin-21-maya-king-lists/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/01/hamblin-22-comments-from-gee/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/03/hamblin-23-great-expectations/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/03/jenkins-16-argument-turned-upside-down/>

<http://www.personal.psu.edu/faculty/j/p/jpj1/debate.htm>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/03/jenkins-17-epistemology-and-nihilism/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/03/hamblin-24-question-for-jenkins/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/04/hamblin-25-u-kixakish/>

<http://www.personal.psu.edu/faculty/j/p/jpj1/akish.htm>

<http://www.patheos.com/blogs/anxiousbench/2015/07/the-book-of-mormon-revisited/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/08/hamblin-26-goose-and-gander/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/08/jenkins-18-u-kixakish/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/08/jenkins-19-summary/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/08/hamblin-27-the-entrada-of-ad-378/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/08/hamblin-28-homophony-and-proper-names/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/10/hamblin-29-rappleeye-ambs-bibliography/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/10/hamblin-30-rappleeye-on-methodology/>

<http://www.patheos.com/blogs/anxiousbench/2015/07/apples-and-oranges/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/13/jenkins-20-does-the-past-exist/>

<http://www.personal.psu.edu/faculty/j/p/jpj1/empirical.htm>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/17/hamblin-31-i-am-not-a-post-modernist/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/17/jenkins-20-its-all-coincidence/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/17/jenkins-21-the-empirical-past/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/17/peterson-speaks-er-writes/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/17/hamblin-33-moving-the-goal-posts/>

<http://www.patheos.com/blogs/anxiousbench/2015/07/debating-bill-hamblin/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/hamblin-34-from-smoot/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/jenkins-22-credible-and-plausible/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/jenkins-23-empirical-and-objective/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/jenkins-24-nahom-part-deux/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/jenkins-25-answer-on-nahom/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/22/hamblin-35-time-for-clear-thinking-on-nahom/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/23/jenkins-26-still-no-evidence/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/23/jenkins-27-bigfoot/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/23/jenkins-28-the-myth-of-therefore/>

<http://www.patheos.com/blogs/enigmaticmirror/2015/07/23/jenkins-28-the-myth-of-therefore-original/>

<http://www.patheos.com/blogs/anxiousbench/2015/07/debating-book-of-mormon-apologists/>

<http://www.patheos.com/blogs/anxiousbench/2015/08/bill-hamblin-end-of-debate/>

Just as a footnote, as it was *not* part of our debate, Bill Hamblin does offer some pertinent remarks about Ancient Book of Mormon Studies at

<http://www.patheos.com/blogs/enigmaticmirror/2015/09/08/how-byu-destroyed-ancient-book-of-mormon-studies/>