

Mesoamerican King Lists and the Book of Mormon

By Neil Steede © 2010 Third Article in a Series

The Lamanite king list is more difficult to piece together than the Book of Mormon king lists I have previously reviewed. This is because the historical perspective given in the scripture is the Nephite version of that list. Moreover, the historical reporting on the first 300 years is sparse at best. In fact, we are given the largest portion of the Lamanite king list when dissenting Nephites defect and move to Lamanite territory and take over as Lamanite kings.¹ It is not surprising that we are given this viewpoint because the Book of Mormon is the Nephite history. Never-the-less, it is possible to surmise large parts of the Lamanite royal history from the information given in the Book of Mormon.² The very root of the Lamanite kingship is an example.

Nothing is written in the Book of Mormon concerning the establishment of the Lamanite kings, but it appears that as the eldest son of Lehi, Laman was successful in establishing a kingship since all of the following generations call themselves “Lamanites.” From an archaeological viewpoint the historical artifacts found at Chal-

chuapa, El Salvador provides a parallel to this Book of Mormon implication.³ There the evidence is such that archaeologists can “see” the development of a very early chiefdom. All of its trappings align with what I would expect from the beginnings of the Lamanite kingship.⁴ No other Lamanite history is recorded for centuries (nor is Nephite history for that matter) until around 200 BC.

The King Lamoni story takes place around 90-77 BC and it very helpful in providing a fuller comprehension of how the Lamanite kingship works. From that story we understand that Lamoni’s father is the king over all the Lamanites and that family members—presumably his sons—are designated as “vassal kings” in the various territories throughout his kingdom. This aspect is most obvious when Lamoni is given full autonomy of his own kingship.⁵ The story begins with the conversion of Lamoni and his people, followed by Lamoni’s father as king of all the Lamanites, then Lamoni’s brother Anti-Lehi-Nephi followed by a supposed brother of Lamoni Antiomno of Mid-doni.⁶ This last jump in reasoning must be

Gems for Believers By Randall Lawrence

Good news for Book of Mormon believers! I maintain that this is a great time to be a believer in the Book of Mormon. Let me give you a number of reasons:

1. Discovery of an Israel A. Smith article printed in the May 1951 *Saints Herald* that includes the Book of Mormon testimony of his father Joseph Smith III (I have not found this in his memoirs).
2. [The Book of Mormon-An Inconvenient Truth](#) (The Unspoken Battle for the Soul of a Church) by Richard Rupe has been out for a little over a year, and more and more churches and Sunday School classes are using it for classes. This is an excellent book opening a fair and honest dialogue on the historical view of the Book of Mormon in relation to the church and the reasonableness of the historical view in relation to our prophetic history, archaeology, linguistics, and more as it contrasts with official views in the church.

3. Verneil Simmons recently spoke at the Highlands Community of Christ congregation on May 29, 2010 and shared her life story and quest to correct misconceptions in Book of Mormon geography and quest for the “real” Hill Cumorah (Cerro Rabon in Oaxaca). Her life story also included two “Three Nephite” stories, plus she signed her book—[Peoples, Places, and Prophecies](#) (contact the Highlands about a DVD copy of this talk).
4. Results of the 2010 HCET Spring Trip (video available of the teaching by David Brown).

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Mesoamerican King Lists and the Book of Mormon continued

explained.

The pattern of the term “Anti” provided in the Book of Mormon seems clear, with the single exception of the term being used in the Antionum story⁷ (to be dealt with in the fourth and final part of this series). All of the Lamanite uses of the prefix “anti” were to express their desire to break away from their traditional past. For example, Anti-Lehi-Nephites (also known as the Ammonites), King Anti-Lehi-Nephi, King Antiomno, City of Antiparah to mention a few instances that have

some archaeological evidences to support them.

It can now be accepted that the royal family murdered at the Tikal (Antiparah) suburb of San Bartolo was the family of Anti-Lehi-Nephi (King Lamoni’s brother).⁸ It is also known that the Anti-Lehi-Nephites gathered in to Jerushon from all over Lamanite territory,⁹ not just from the City of Ishmael (Lamoni’s origin),¹⁰ therefore King Antiomno would be included in this move. I believe that the city known as Middoni in the Book of

Mormon is actually the ruin site of Takalik, Guatemala in Mesoamerica.¹¹ King Antiomno then would represent the northwestern territories of the Lamanite kingdom and would have included such cities as the City of Nephi (Chinkultic previously and later Kaminaljuyu), the City of Middoni (Abej Takalik), Shemlon (Vaxac Canal), Shimmilon (Izapa), and possibly Mocum (Rosario), Josh (Chantuto), Gad (Tlacuachero), Kishkumen (Aguiles Serdan) and possibly even the City of Laman (Canajaste).¹² The reason this list of cities is so important here is because all of them exhibit the evidences of the mass migration that took place from Lamanite territories to Jerushon.¹³ That aspect coupled with the conversion of Lamoni’s father is what causes the Amulekites (farther west and north) to push the Lamanites of Zeezrom (Dos Pilas) to slaughter King Anti-Lehi-Nephi and his family.¹⁴

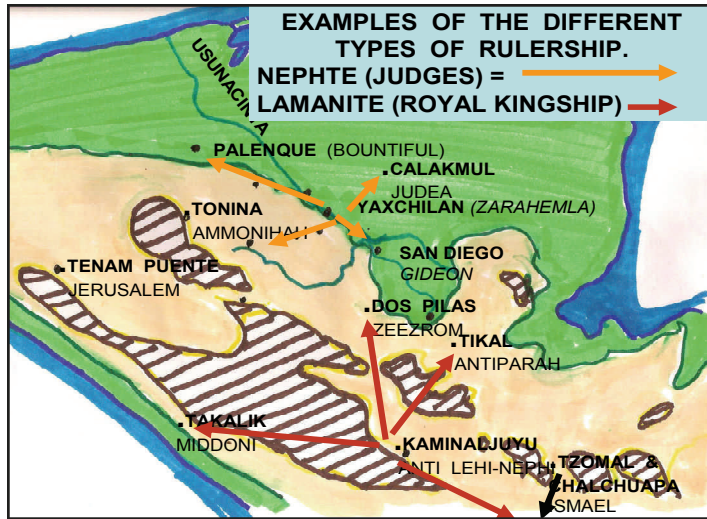
Even the fact that the Amulekites have to push the Lamanites of Zeezrom to do this deed speaks volumes. The Mulekites were the accepted religious leaders of the Lamanites.¹⁵ It would not have been “proper” for them to openly support the murder of King Anti-Lehi-Nephi. Therefore, they found an ambitious Lamanite at Zeezrom to do the dirty deed. Though the Book of Mormon does not give his name, it can be extrapolated from Maya archaeological studies as most probably having been B’alaj Chan K’awiil of Dos Pilas (City of Zeezrom). He is considered to have been a vassal king,¹⁶ but the fact that he is the one behind the adoption of the shared city-name with Tikal¹⁷ points to him as the culprit behind the San Bartolo slayings.¹⁸

With all of the above one may say that it is very probable that the entire royal Lamanite family was converted and become Ammonite which completely decimated Lamanite political structure. This situation would also create a political vacuum into which the next Lamanite king could step; that king is Amalickiah. Only a few years after the events mentioned above the Nephite dissenter Amalickiah becomes the Lamanite King through a series of very elaborate deceptions.¹⁹ Later he names his brother Ammoron to take his place²⁰ who is replaced by his son Tubaloth.²¹ Beyond this point the Lamanite king list names are not recorded. However, it can also be supposed that once the

The Lamanite King List

Date	King	Comments
Circa 590 BC	Laman	Because several generations later these same people continue to refer to themselves as “Lamanites” it is assumed that Laman became king and they honored him by retaining his name.
Circa 560 BC to 90 BC	Unknown	During this time period there is no record of Lamanite kings given, but there is an apparent king system in operation as several generations later it is still being honored.
90 BC to 77 BC	King Lamoni’s Father	The King Lamoni story shows that the Lamanites apparently had a royal family system with family members placed in positions as vassal kings. This can be observed by the roles played by King Lamoni and his siblings.
90 BC to 77 BC	Lamoni	A vassal king who had to request his father’s permission to be able to rule his kingdom with his father’s interference.
90 BC to 77 BC	Anti-Lehi-Nephi	Appointed king before his father’s death; shows that the assumption of a royal family system is correct.
90 BC to 77 BC	Antiomno	I make the assumption that Antiomno is a relative to Lamoni because of the circumstances surrounding Aaron’s imprisonment here; at the very least it can be reasonably assumed that he is also a vassal king.
90 BC to 77 BC	King of City of Zeezrom	Though the Book of Mormon does not name this vassal king, it is assumed that this is the king that took part in the murder of King Anti-Lehi-Nephi and his family. I assume his name to be B’alaj Chan K’awiil from the Maya site of Dos Pilas.
73 BC	Amalickiah	A dissenting Nephite from probable Mulekite royal descent and the leader of the opposition to Helaman. He rose in the Lamanite society by first killing the military leader Lahonti, then he killed the Lamanite king at the City of Lehi-Nephi and married his wife.
66 BC to 60 BC	Ammoron	Appointed by his brother Amalickiah and he ruled from the City of Lehi-Nephi until his death.
60 BC to 51 BC	Tubaloth	Following in his father’s footsteps this king also wanted to overthrow Zarahemla, and temporarily succeeds with Coriantumr. There is no mention of his successor.
50 BC to 34 AD	Unknown	No record of kings during this period. It is assumed that the kingship is still functioning and in tact, but possibly waning in power and influence during this era. It is the first appearance of Lamanite prophets such as Samuel.
34 AD to 321 AD	No Kings	Golden Age has arrived and there are no Lamanite kings reported until the time of Mormon.
321 AD to 363 AD	Unknown	During the later end of the Golden Age, division begins to develop and the population begins to divide according to old persuasions. People again begin to call themselves Lamanites and it appears that kingship was established again.
363 AD to 421 AD	Aaron	This is the king mentioned by Mormon in the Book of Mormon, but he may have been replaced by an unnamed son during the time of Moroni.

Mesoamerican King Lists and the Book of Mormon Continued



brothers Nephi and Lehi convert the Lamanites that they also they absolve their kingship. This supposition could be supported by the fact that the Lamanites give back all occupied Nephite territory.²² At this point the Golden Age begins and there are no kings. The next Lamanite king mentioned is Aaron who begins his struggles with Mormon in 363 AD.

The Book of Mormon then stops calling the Lamanite king by the name of Aaron and only refers to “the Lamanite king” from that point on.²³ The supposition might be made that King Aaron was replaced by his son during this era due to internal Lamanite problems and Teotihuacan influence.²⁴

In conclusion, the study of the Lamanite

king list is very revealing. With the information gleaned a fuller portion of Mesoamerican archaeology can be reconstructed.

Footnotes:

1. Community of Christ 1908 Book of Mormon, Alma 1:98, Alma 2:118-120.

2. Community of Christ 1908 Book of Mormon, Alma 2:118-120 is a

prime example.

3. Chalchuapa is the older city beneath the present-day site of Tazumal, El Salvador. In my opinion archaeologists date Chalchuapa very early and view it as the site of the first chiefdom of the area.
4. Steede, Neil; *Chalchuapa*, unpublished manuscript. Also see Scott, Glenn; *Voices From the Dust*, 2002.
5. Community of Christ 1908 Book of Mormon Alma 12:212.
6. Community of Christ 1908 Book of Mormon Alma 12:184. Since Lamoni refers to Antiomno as a “friend” it might be supposed that this king could be a first or second cousin. His name implies that he, too, converted. In my opinion his converted name is given

because this story is being written long after the events occurred.

7. Community of Christ 1908 Book of Mormon Alma 16.
8. Community of Christ 1908 Book of Mormon Alma 14:23.
9. Community of Christ 1908 Book of Mormon Alma 14:25-26 & Alma 15:23.
10. Community of Christ 1908 Book of Mormon Alma 13:24.
11. Steede, Neil; *Book of Mormon Archaeology; Artifact by Artifact*, ESRS, PO Box 4175, Independence, MO 64051. 2009.
12. Ibid.
13. Opinion cited.
14. Steede (opinion cited).
15. Community of Christ 1908 Book of Mormon Alma 13:21.
16. Simon & Grube; *Chronicles of the Maya Kings and Queens*, Thames and Hudson, 2000.
17. Ibid.
18. Steede (opinion cited).
19. Opinion cited.
20. Community of Christ 1908 Book of Mormon Alma 24:3.
21. Community of Christ 1908 Book of Mormon Helaman 1:17.
22. Community of Christ 1908 Book of Mormon Helaman 2:117.
23. Community of Christ 1908 Book of Mormon Moroni 9:16. Also see Steede, opinion cited.
24. Steede (opinion cited).

Gems for Believers Continued

The following is an excerpt from the Israel A. Smith article that I believe is a jewel of information concerning the testimony of our pivotal founder Joseph Smith III and his struggle and acceptance of the Book of Mormon as a divine document.

“I [Israel Smith] DO NOT BLAME anybody for having reservations about the Book of Mormon, especially those who are investigating, because of the marvelous and miraculous way in which it allegedly has come about. My own father [Joseph Smith III] early in his ministry had some hesitation about it. There are those here who knew him, who probably have a pretty good idea as to his character. I think that of all the men I have known—and I had pretty close contact

with him for a number of years as his secretary—in my times in whose integrity I had absolute confidence, he would take undoubtedly the top place with all of them. He [Joseph Smith III] said that he had reservations about the Book of Mormon for some years after he took the presidency of the church; but one day, when he was occupying the pulpit, he mentioned the Book of Mormon. As he did, an audible voice spoke to him, as if coming from a person at his right, saying, “The Book of Mormon is of divine authenticity.” He related that he stood still and listened. A second time the statement was repeated, and still he stood there, and the third time the voice said, “The Book of Mormon is of divine authenticity.” He said he never had any difficulty in talking

about the Book of Mormon after that.”—*“Book of Mormon Editorship”* by Israel A. Smith (*An address given at the Book of Mormon Institute in 1951, Saints’ Herald May 7, 1951*).

I maintain that it is a good time to be a Book of Mormon believer despite the difficulties brought about by doubts and misinformation. I would like to ask anyone with a “Three Nephites” story to contact me at shieldwolf@hillcumorahexpeditionteam.com so that I might collect material for a book. There is a book entitled, *About the Three Nephites* by Douglas and Jewel Beardall that is from an LDS perspective. I would like to do a book from an RLDS/Community of Christ perspective. I heartily recommend all these books and materials. Thank you.

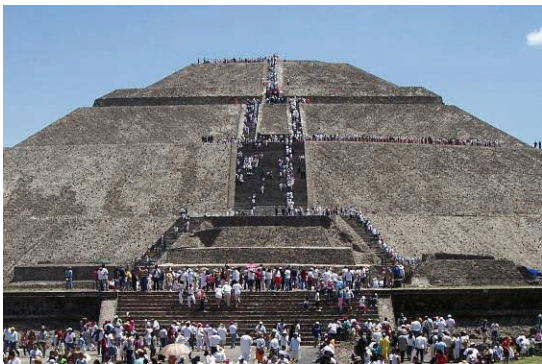
God's Abiding Love

By David B. Brown

Wow! I have returned from the 2010 Spring Expedition so full of knowledge that I literally spent days in a daze. From the moment of witnessing the shadow of a cross on the west face of the Pyramid of the Sun until we returned back to Kansas City my jaw spent most of the time resting on my chest—I am in such awe of God's goodness and faithfulness to His children. And even now I find myself staring off in wonder of my God's love for humanity.

We traveled to Teotihuacan this spring hoping to find some important insights into the purpose for the stone tablets, and perhaps to develop some further relations with the director of the site. In no way did I anticipate the unfolding of insights that can only be translated as God's abiding love for His creation.

On Sunday morning March 21st we traveled to the site and set up our cameras to film the effects of the Sun on the western face of the Pyramid of the Sun. About 11:45 our "new guy" Gary Woods made mention of what he thought he might be seeing on the pyramid. He asked, "When you look at the face, what do you see?" We had spent all morning staring at this edifice and trying to dissect the various architectural aspects of its design; the three steps at the base of the stairway, the number of sections of the pyramid, the split stairway on the third tier, and so on. But Gary prompted us by saying, "I see a cross." And then it happened—my jaw slowly dropped to my chest. "Oh my. Look at that!"



Then came a flood of concepts; to obtain the higher plane we must walk the way of the cross; the pathway to heaven is the pathway of Christ; as the Pyramid of the Sun is the largest structure on the site, so is the sacrifice of Christ the single act that looms over our physical walk through this world—it is our only hope

to rise above.

We left Teotihuacan in total awe and spent our time traveling to Jalapa de Diaz talking about what other concepts might be involved in the architectural design. If our ancient brothers and sisters placed a "shadow" cross on the face of the pyramid, what other theological concepts did they incorporate into the design?

The visits in Jalapa went well as we talked with old friends we have developed over the years, and we made a strenuous walk up the side of a mountain in the west end of the "bowl" at Cumorah, but I have to admit my mind was still stuck in Teotihuacan.

We traveled back to Teotihuacan to photograph the stone tablets. Thursday's photo session went so efficiently that we were done by noon and had the afternoon and evening to relax. Neil spent it running into Mexico City to retrieve a report and I spent it in contemplation and study. It was Thursday evening that things be-

Not only is the specific date of Christ's birth set in this structure, but the entire fullness of the gospel provided in Restoration scripture is embedded in the design and flow of the site plan .

gan to come together as Neil and I researched the Bethlehem Star on the star program we had purchased. It was here that several things began to layout very clearly while we used Google Earth to research satellite views of Teotihuacan. What if Teotihuacan is designed to pinpoint a specific point in time and place key structures to represent planetary positions on that particular day? The initial theory was panning out well, but it would take more research.

On Friday morning all four of us went to the site about 7:30 AM and waited for them to open the gates. Once inside, Neil and Don set up the cameras to do more filming while Gary and I sauntered down to the Citadel of Quetzalcoatl to do a little investigation and see if something else could fall into place and validate our budding theory. As Gary and I walked, we threw ideas and concepts back and forth at each other, looking for continuity and depth of theories. Then it hit. Walking out of the Cita-

del of Quetzalcoatl the influx of knowledge as the spirit of God opened the understanding was incredible. I saw the purpose of the design; it was the story of creation, of Christ's role in the walk of man, of the struggles from being suspended between the physical and the spiritual, the overcoming of the physical



infirmities through the recognition of the sacrifice of Christ and the final calling at the end of life where all will be brought to judgment and receive their reward! It is all here in the architecture! Not only is the specific date of Christ's birth set in this structure, but the entire fullness of the gospel provided in Restoration scripture is embedded in the design and flow of the site plan.

Friday night was an incredible evening as we met at the hotel and discussed what God had provided us. The travel home and the following days were surreal as the understanding of this information tried to reconcile with the everyday functions of life. I wanted to shout this as loud as I could. I spent many late nights doing further research and finding even more validation as I discovered more about the details of the site.

I recently found a scripture that has spoken very personally to me. It is from Section 3 of the Doctrine & Covenants: "Now this is not all, their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be."

We are recipients of that blessing! The prayers of our ancient brothers and sisters have been answered by giving us eyes to see—it is an undeniable expression of God's abiding love for all His children.

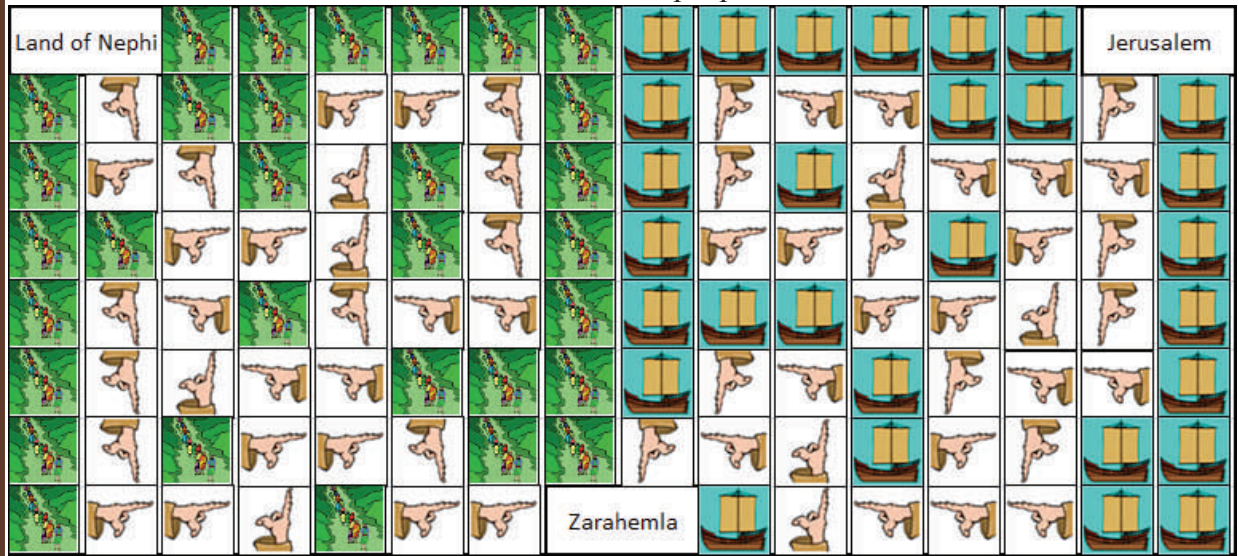
Adventures In Scriptures

Issue 7

Mosiah Leads the People

Mosiah was a follower of God and lived in the Land of Nephi. There had been many wars and struggles between the Nephites and Lamanites. Mosiah was warned by God to go into the wilderness away from the Land of Nephi and the conflicts. Those people who listened to the *Voice of God* went with Mosiah. The Lord led Mosiah and the people by the *Power of his Arm* through the wilderness. They eventually came to a land called Zarahemla. They discovered many people living there. The people of Zarahemla had been led by *the Hand of the Lord*, many years earlier, across the great waters from Jerusalem. The joy between the people of Mosiah and the people of Zarahemla was great when they met. The people of Zarahemla had forgotten their written language and could no longer read about God. Mosiah re-taught them their language and showed them the plates of brass containing their history with God. Mosiah became the leader over all the peoples in the land. The Lord protected, guided, strengthened, and brought both peoples to a better place. **Omni 1:19-34.**

Follow the Hand of the Lord and see how the people of Mosiah and Zarahemla met.



Make as many words (of 3 or more letters) as you can using the letters in the word WILDERNESS?

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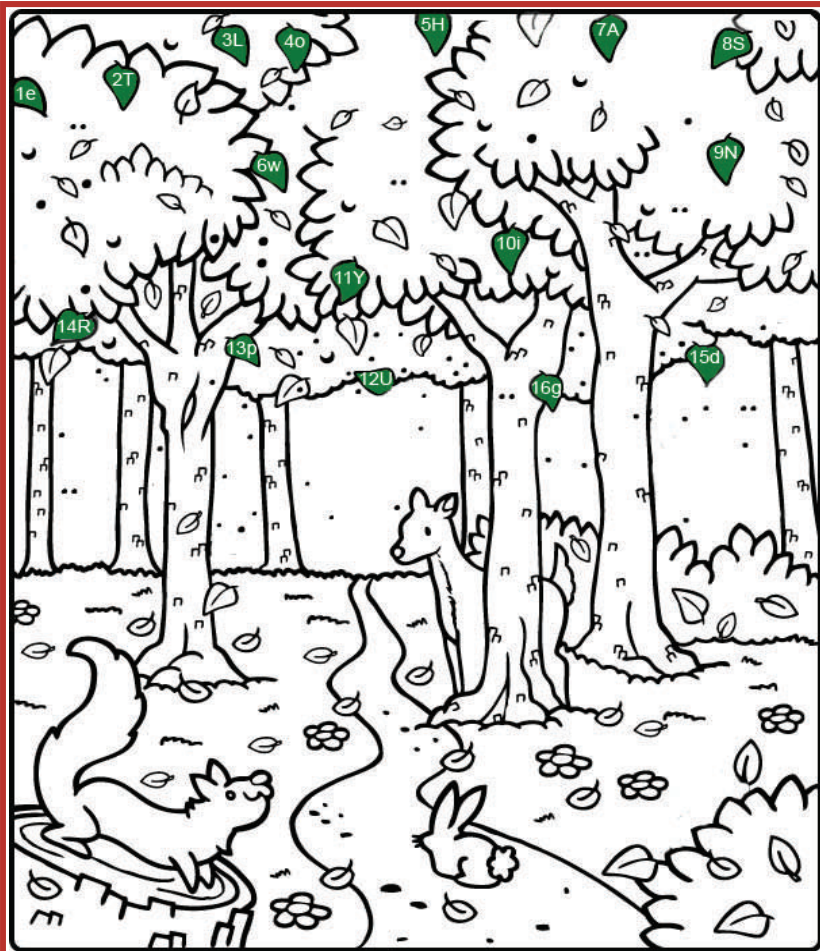
(Be a Word Master - find 50)



HOW FIRM A FOUNDATION
 from Hymn of the Saints #136
 Find the words listed below

- | | |
|------------|--------------|
| Excellent | Neverforsake |
| Faith | Omnipotent |
| Fearnot | Refuge |
| Foundation | Righteous |
| Giveaid | Saints |
| Hand | Savior |
| Jesus | Soul |
| Lord | Word |

Extra credit:
 Try and memorize the words
 to hymn #136 and recite it for
 someone



Use the leaves in the picture
 to decode the scripture

- $\frac{2}{2} \frac{5}{5} \frac{1}{1} \frac{11}{11}$
- $\frac{2}{2} \frac{5}{5} \frac{7}{7} \frac{2}{2}$
- $\frac{6}{6} \frac{7}{7} \frac{10}{10} \frac{2}{2}$
- $\frac{12}{12} \frac{13}{13} \frac{4}{4} \frac{9}{9}$
- $\frac{2}{2} \frac{5}{5} \frac{1}{1}$
- $\frac{3}{3} \frac{4}{4} \frac{14}{14} \frac{15}{15}$
- $\frac{8}{8} \frac{5}{5} \frac{7}{7} \frac{3}{3} \frac{3}{3}$
- $\frac{14}{14} \frac{1}{1} \frac{9}{9} \frac{1}{1} \frac{6}{6}$
- $\frac{2}{2} \frac{5}{5} \frac{1}{1} \frac{10}{10} \frac{14}{14}$
- $\frac{8}{8} \frac{2}{2} \frac{14}{14} \frac{1}{1} \frac{9}{9} \frac{16}{16} \frac{2}{2} \frac{5}{5}$

you can color the picture too!

A Testimony of the Book of Mormon By Ron Kuhn

My name is Ron Kuhn and this is my testimony. I am a firm believer in the Book of Mormon both theologically and historically. I have always been a seeker of truth. I was raised in the Catholic faith from the time I was born and up through my high school years. As a matter of fact when I was in eighth grade I remember the approaching time of my confirmation in the Catholic faith, asking my mom if I should be confirmed. I will never forget her reaction. She told me that if I did not feel led to do it I did not have to. Here was a lady who taught Catechism in the Catholic faith! I had faithfully attended Catechism through the sixth grade. So I did not do it. My mother had a very close friend who was Pentecostal who had a very big impact on my mother from the aspect of salvation.

In the process of my time in high school I had some friends that were Protestants, my closest friend attended a little Christian congregational church, which was a little country church outside of Celina, Ohio where I reside. The pastor at this church was the local Youth For Christ director at our high school. This would have been around thirty years ago as I graduated from high school in 1983. I started to attend this church and at the same time my mom started to attend as well. My dad did not go to church, but always reminded my mom my brother and I when it was time to go and never stood in our way or resented the fact that we went.

About the time I wanted to get my first car. There was an elderly lady who had a 1972 Rally Nova. This lady attended our local Nazarene Church. At the time we were looking for another church and Omyiah invited us to church one day. This church is where I spent the majority of my Protestant years and her Nova became my first car. Sometimes I wish I still had it! This is also the church I was married in. I have a lovely wife named Pam and three kids; a daughter Lydia and two boys Ethan and Landon

In the interim my wife, kids and I attended a local Pentecostal church named Abounding Grace. I always liked that name! I also attended a local Bible college at a Charismatic church for a year. I have always been a person who searches out subjects and for whatever reason I have always had a burning desire

to know about the future of our nation and where she fits in prophecy.

As an avid reader I have collected many different Bible versions throughout the years. I also have copies of many Apocryphal and Pseudepigraphal books. One day my family and I were in a used bookstore in Muncie, Indiana where I saw a 1920 hardback LDS Book of Mormon. The thought crossed my mind to get it, but I did not think anymore about it. Then a few months later I was reading my *Mysteries of Ancient America* book where I read something about Joseph Smith Jr. and the Book of Mormon. As I was reading this the Lord told me to “*Get that book.*”

So a couple of months later we were back in Muncie shopping and we went back to this used bookstore where I leafed through this book. It did not seem to have anything strange in it that I could find. It seemed to be telling me many of the basic truths that are found in our Bible. Despite this fact even after I brought this Book of Mormon home, I would not read it. For one solid week I kept telling the Lord that I did not want anything that was cultic in my house. This mindset came from my years as a Protestant hearing all these horrible things about Mormonism, Joseph Smith, and the Book of Mormon. Finally the Lord said, “*Read it.*” I read the Book of Mormon in three days!

A few weeks later I saw an LDS ad on television where I could get a free Book of Mormon. Originally I was going to just order a book and leave it at that, but my mother talked me into having the Mormon elders visit me, as if I was going to tell them something! Here was God’s mysterious hand at work in my life actually working through my mother and her not even knowing it! Anyway, I corresponded with the Mormon elders for about two months. They even gave me a beautiful painting of Jesus Christ which still hangs on my living room wall. A person who walks in our front door probably can’t help but notice whose picture is on our wall. We also have a copy of the United States Constitution in a frame on the wall right beside our front door.

After our correspondence I decided not to join the LDS Church, but I heard a brief mention of the RLDS Church from

a VHS tape of mine yet I knew nothing about it. While on the computer one day looking for the RLDS Church the name Community of Christ popped up instead. I don’t know why I got an address in Springfield, Missouri. But this is the place I sent to for information on the church. They told me the nearest congregation to me was in Lima, Ohio, so I just showed up in a church service one Sunday and told the pastor what led me to their church. The very same service the pastor, Martin Ross gave me an RLDS copy of the Book of Mormon, explaining that the chapters and verses were set up in a different manner and that this was set up similar to the original manuscript. I also found out from Martin that I had a local Community of Christ congregation closer to home than the Lima Branch. It was located in St. Mary’s, Ohio. The St. Mary’s Branch is where I ended up attending church. This would have been almost seven years ago now. After attending for about six months I was questioning the Lord about joining the church.

Do you ever have something you believe really happened, but then you wake up and realize that it was a dream? That is what happened to me. While sleeping the Lord said, “join this church and don’t be ashamed.” The following Sunday I told one of our elders what happened to me. I joined the church through baptism and the following Sunday was confirmed in the Community of Christ. Since that time our Lima and St. Mary’s Branches combined. The Lima Branch was sold and the St. Mary’s church is still up for sale. On January 1, 2008 we combined and formed the new Shawnee Branch located in Shawnee Township just west of Lima, Ohio. Interestingly on April 6, 2008 we had our first church service in our new church.

About a year and a half ago I received my calling to the Priesthood and hold the office of Priest in our church. At present my wife and kids still attend our local Nazarene Church. My wife actually teaches Sunday school to the first and second graders. Both my boys are occasionally involved with youth activities at my church, especially my son Landon. We still have a two church family, but despite this fact I know where my calling is and I know that the Lord will honor that. Thank You.

**We're on the web at
www.hceti.org**

The Hill Cumorah Expedition Team, Inc is a Missouri not-for-profit corporation dedicated to the study, research and dissemination of information as it pertains to the Book of Mormon. Our primary focus is to research and assemble archaeological and other related information to help establish the historical feasibility of the Book of Mormon.

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Children's Page by Terry and Chris Scott
Photographs provided by:
Pat Beebe and David Brown.

2010 Spring Expedition By David B. Brown

March was again the month that hosted the annual trip to Mexico by members of the Hill Cumorah Expedition Team. This year's scaled-down team was comprised of Neil Steede, Don Beebe, Gary Woods and David Brown.

The team set out to focus on three items; 1) to capture the effect of the equinox on the west face of the Pyramid of the Sun at Teotihuacan; 2) climb up to the Mixtec Outlook on the west end of the "bowl" area of the battlefield at Cumorah; and 3) return to Teotihuacan to develop a photographic catalogue of the stone tablets that had been found at the end of the tunnel beneath the Pyramid of the Sun.

The team landed in Mexico City on Saturday March 20th and went straight to Teotihuacan to prepare for Sunday's filming. Tens of thousands were on hand Sunday to witness the equinox with celebration tents, bands, and fireworks to host the many who flock to this sacred site. As the time grew closer to the meridian height of the Sun a phenomenon appeared



The members of the HCET 2010 Spring Expedition. From left; Gary Woods, Don Beebe, Neil Steede and David Brown.

before our eyes as the shadow of a cross set in stark contrast to the brilliance of the Sun reflecting off the stone panels of the pyramid. We witnessed a message from our ancient brothers in sisters. This revelation set the tone for the rest of the trip.

We then traveled to the state of Oaxaca and spent a very, very cold Monday night in the village of Ayoutla in preparation to climb up to the tall mountain on the

west end of the bowl. We made the ascent, investigated the area, made our notes, then traveled back to our vehicle and a wonderful bed. We gathered a lot of good information and then traveled back to Teotihuacan to complete our appointed task.

Thursday morning found us well received by the officials at Teotihuacan who escorted us to the warehouse where the team worked very efficiently to accomplish the photographing of both sides of all the tablets provided. With this accomplished in good time, the team then spent the rest of the trip doing further investigations of the site.

It was on this Thursday evening and Friday morning that our greatest breakthrough occurred. We discovered that the site of Teotihuacan is not only the most popular archaeological site in Mexico, it is a testimony of Christ in the Americas; his birth and the fullness of the gospel. We have a presentation available to anyone who is interested. Please contact me by e-mail at dbb92558@yahoo.com.