

HILL CUMORAH EXPEDITION TEAM, INC

# Cumorah Messenger

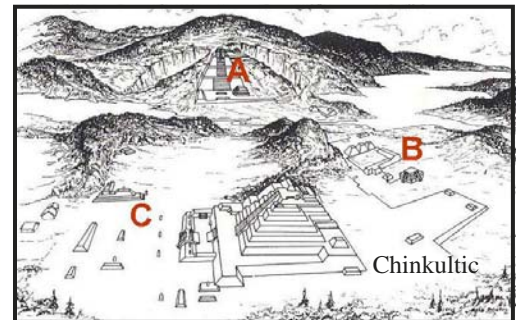
## The Geometric Gospel

By David B. Brown © 2012

Hidden within the design and structure of the ancient cities of Mesoamerica is a concept of geometry that seems to span through multiple cultures over several millennia. This concept is what we have tentatively named “The Geometric Gospel.” Our understanding of this concept has been developing over several years and has only come into our awareness in the last several months. When we find interesting anomalies in many of the ancient sites that seem to defy rational explanation it catches our attention. For example, why is there an open trapezoidal pit at the top of the Area A mound at Chinkultic? This pit sits close to the temple that blocks the pass through which the people of Limhi escaped from the Lamanites. Why are there two open pits in the Area B courtyard at Chinkultic? One is square while the other is circular. Why is there an oval pit in the side of a stone mound at the base of the large pyramid in Area A of Chinkultic? Also, why is there an open square pit situated above and within the labyrinth at Tonina? What is the meaning of the shapes? Why a square, circle, oval and trapezoid? As far as design is concerned, they perform no function that is

understood at this time. They do not lighten a load, perform drainage, or any other type of function. They are all asymmetrical. They are anomalies that capture our interest because we firmly believe that our ancient brothers and sisters did nothing that was trivial or meaningless. Why do we believe this?

The Book of Mormon was written as a testimony to our latter-day movement and the descendants of this continent that God is preparing for His return in glory. What we have discovered is that the Book of Mormon functions as both a spiritual testimony and as a historical reference that unlocks the physical testimonies left in the temple structures at these ancient sites.



## Stone Church Series a Success

By David B. Brown

Beginning in September of this year, the Hill Cumorah Expedition Team, Inc in conjunction with other organizations working with Neil Steede sponsored a series at the Stone Church. The series began on Sunday evening September 9th and continued each Thursday and Sunday for ten weeks until the series completed on Thursday November 15th. With an attendance of about 90 people per week we believe it was a definite success.

Each presentation was designed to teach the unique perspective we have developed that allows us to successfully draw parallels between the Book of Mormon and Mesoamerican archaeology concerning the Olmec and the Maya. Three Book of Mormon cities were covered in-depth. They were the City of Nephi, Zarahemla and Ammonihah which are Chinkultic, Yaxchilan and Tonina respectively. Then three lessons were spent on the City of Melek which we believe to be Bonampak. Two cities were then presented that were not

included in the Book of Mormon, but which display the same symbolic concepts as found in the other Book of Mormon cities. Finally, we closed with the city of Teotihuacán which is not in the Book of Mormon, but it displays details of a Christian story not told to us in the Book of Mormon.

Each week was also presented by a different member of the team in an effort to demonstrate that this information is translatable to the average person—interested amateurs can find themselves just as successful in comprehending this material as the professional.

If you are interested in the material or would like to arrange for a series in your area, please contact me at [dbb92558@yahoo.com](mailto:dbb92558@yahoo.com). We would love to share this amazing story.

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Modern era explorers have been discovering and cataloguing vital information about these sites ever since Stevens and Catherwood stepped into the jungles of the Yucatan. It is no accident that at the same time Joseph Smith Jr. was answering his call to establish a Restored church. One hundred and eighty years of information about these ancient sites have been collecting without a cohesive understanding of why a high culture such as the Maya seemed to blossom out of obscurity and wither back into the same without any major ancient culture making note of it. The Book of Mormon provides the answer for this strange set of circumstances—when a people honor their Creator and live in harmony with His Creation then prosperity and abundance will follow. The reverse of this concept is true as well—when a people deny their Creator and live in defiance with His Creation then war and misery will follow. This is the incredible history of the Maya which we correlate with the Book of Mormon Nephites and Lamanites.

From this perspective we take the reports and concepts developed by professionals in Mesoamerican archaeology and then overlay the historical aspects of the Book of Mormon on top of it. What we find are often times incredible correlations and parallels that cannot be ignored. Cities, people, events and movements begin to have remarkable connections. The archaeology provides us with the facts of what occurred and because we have the history of the Book of Mormon we begin to understand why they occurred. In the midst of all of this we find ourselves so thankful that we can shed light on information that the archaeologists are finding. We can point them to places and connections that they might not have otherwise made. By the same token, we are so thankful that the archaeologists have found and recorded so much because they are filling in the gaps of information we did not receive in the Book of Mormon. For example, we are told that Mosiah was appointed king over the Mulekites and Nephites at Zarahemla. How does someone come into a long established nation and get “appointed” as king? Especially among a group of people who are descendants from the throne of Judah under King Zedekiah? It seems odd that a people who have a rightful claim to rulership would so easily give

away that right. The Book of Mormon provides no explanation for this. But, archaeology tells us that King Knot-Eye Jaguar of Yaxchilan had no male children and that when Shield Jaguar comes down from the highlands he married the daughter of King Knot-Eye Jaguar. Let us make this same statement with Book of Mormon names and see if it makes sense. King Zarahemla of Zarahemla had no male children and that when Mosiah comes down from the highlands he married the daughter of King Zarahemla. Now, that is a perfectly good explanation of how Mosiah becomes “appointed” king. Especially through the lens of the Hebrew perspective of uniting the tribe of Judah (Mulekite scepter) with the tribe of Joseph (Nephite birthright) and thereby fulfilling prophecy of a unified throne upon which the Christ will sit. This makes perfect sense and does not contradict any information that the Book of Mormon provides. This is part of what makes such a strong connection that Yaxchilan is Zarahemla. The information between the two cities seems to dovetail without contradiction. The relationship of science and religion seems to be one of synergy when it is properly applied.

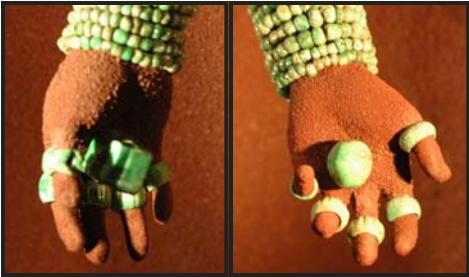
Now, how does this tie into the concepts of geometric gospel? Well, prior to the modern age, science and religion were not separated. Science and religion were connected and served one another well. Consider the ancient Egyptians who regarded science as a sacred knowledge and kept it locked within the priestly chambers of the various temples throughout the land. As long as the social structure reveres and honors that knowledge, they seem enjoy unity and longevity. When greed gets involved and keeps the science hidden from the masses for the purpose of manipulating the resources such as the dark days of Church power over Europe, then it sows seeds of ignorance and strife. Hence, the enlightened ones of the period were the ones who broke away from that power and eventually became the Reformation Movement. Out of the Reformation came the Age of Reason where the consciousness of humanity again discovered that science and religion can work in tandem and not be at odds. From this came the formation of one of the greatest governmental documents ever framed, the Constitution of the United States of America. Let reason

guided by godly principles be the method by which the people are governed. Take away either one of these pillars and the structure will fall. Therefore, using the symbols provided from ancient civilizations that successfully combined their science with their religion, we have begun to investigate the use of ancient symbolism and apply it to the concepts of shape and architecture.

The Temple of the Inscriptions is found in Palenque which we have identified as the city Bountiful. The tomb in this temple provided archaeologists with an incredible find. A sarcophagus fashioned in Egyptian style with a large stone for the base, around which were carved ten people who were blossoming as trees or shrubs and the lid of the sarcophagus is famous to those who believe in the ancient alien theory because it appears as if Pakal is operating a space vehicle. This theory is stimulating to the imagination, but we believe it to be out of the bounds of reason since there is a much more important message within the coffin that compels us to believe that the imagery outside is referring to a spiritual journey, not a physical one that a rocket ship would imply. The mummy of Pakal holds two objects, one in each hand. The right hand holds a jade cube and the left hand



# The Geometric Gospel *continued*

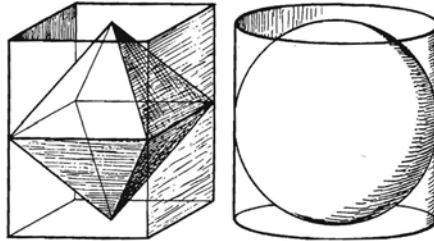


holds a jade sphere. Because the context of his tomb and the manner in which he is buried provides a strong implication of ancient Egyptian influence, then we will view the sphere and the cube through the lens of ancient Egyptian concepts.

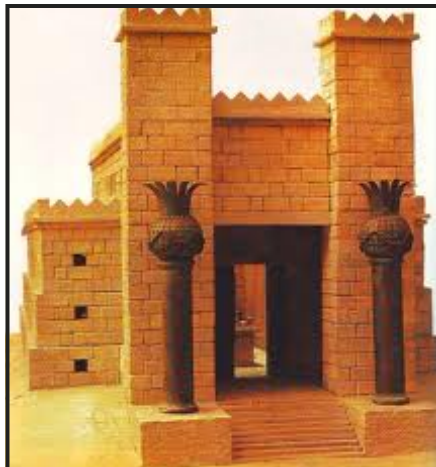
In his book *Serpent in the Sky*, John Anthony West investigates the work of Schwaller de Lubicz and his treatise of the failed perspectives of modern Egyptologists. According to West, Schwaller proposes that the Egyptians were far more advanced than modern science will credit them to be, and that while they appeared to be simplistic in their religious concepts the reality is that they merely found very simple ways of expressing the complexity of their scientific concepts—imagery did a much better job than language could ever achieve in conveying the interactions of causal principles. Language can express the mechanics of what is involved, but it falls far short of telling why. Therefore, the Egyptian tales of creation, interaction of gods, and all its effects on humanity illustrate through allegory what language cannot contain. In this process numbers and shapes begin to have connotative meaning. From this concept both the Greeks and the Hebrew alphabets developed letters with numerical values and each numerical value had a concept or implied meaning. One is unity, two is duality, three is relationship, four is fulfillment, five is love, and so on. Once the numerical values contained implied meaning, then shapes became associated with numbers. One is a point, two is a line, three is a triangle, four is a square, five is a pentagon, and so on. Additionally, West expresses what he found concerning the juxtaposition of a cube versus a sphere.

Form is intimately related to function. The octahedron or double-pyramid is the most compressed or densest form. It occupies the smallest percentage of the volume that

encloses it, while the sphere occupies the greatest. So the densest forms of matter, minerals and crystals, tend to octahedral or related forms; volatiles and gasses expand to fill the sphere. The octahedron is the imprisoned fire of the “seed,” the materialized aspect of the sphere which is symbolically spirit. (pg 38)

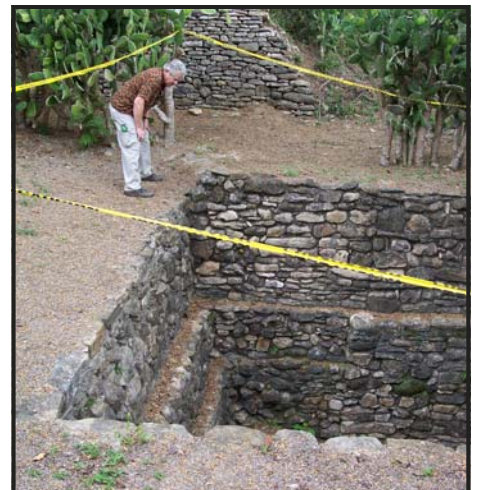


In the three-dimensional world of construction it is difficult to utilize or stack eight-sided double-pyramids with any hope of stability, but we can use the cube which represents the potential volume in its raw form and it is also a shape that represents creation. In the same vein, many of the representations of the pillars on the porch of King Solomon’s Temple illustrate cubes at the base, with pillars lifting upward and capped with spheres. The implication here is that our raw material cube-form can be lifted to a higher plane and spiritually perfected into spheres. So, from ancient order concepts of refining the spirit from the rough ashlar to the perfected stone, we can understand that Pakal was providing us an inner glimpse into his philosophy and methodology of the testimonies he commissioned to be left behind.



In the 1950s Mesoamerican archaeologists introduced the concept of the Palenque Stela Cult. This concept states that because of the commonality of the glyphs used and the uniform manner in which those glyphs were displayed on stela, Palenque and Pakal must have been the force behind the stela messages in Central America. As time progressed and there seemed to be no substantiating evidence in the form of Palenque’s military or political influence, archaeologists began to abandon the concept of a single influence that provided the historical accounts on stela; they couldn’t fathom an extensive influence that occurred without force. Archaeologists opted to believe that these stelae were erected by individual city/states. However, we have developed a concept of the Palenque Stela Cult in the form of what we call the Bountiful Historical Society. In other words, we believe that there was a single force involved in historical documentation—it was the unified church that occurred during the Golden Age. This solid unity of purpose to document their testimony of their god took form through their ancient system of symbolism they carried with them from their Hebrew/Egyptian influence. Therefore, the mummy of Pakal is intended to tell us that shape, number, relational position, bi-relief images, glyphs and so on are all methods of telling us their complex story in simplified terms.

At Tonina (Ammonihah) we find a cube-shaped pit in the corner of the courtyard in front of the royal quarters. On the plaza above this level is where the prison is located. This pit seems to indicate



## The Geometric Gospel *continued*

something very important because it is the central well around which the labyrinth winds. By its shape the labyrinth tells a story of repentance because of the reversed “S” design. Therefore, who reversed their view and repented? Zeezrom did. He was the lawyer who attempted to twist the words of Alma and Amulek and to lay a trap to have them killed. He became convicted in conscience and fell gravely ill. However, his conversion saved him from a spiritual tomb. His conversion quarried him from the stone-cold pathway of death and made him “the imprisoned fire of the ‘seed.’” He now had hope and potential to become a perfected spiritual sphere. Therefore, he left behind an empty pit because that is the place where he was transformed from a material being to one that was spiritual in nature. The empty pit has become the symbol of his hope for an empty tomb and for life eternal. The empty cube pit is a symbol of conversion.

In Chinkultic which we have identified as the City of Nephi, we have an incredible amount of initiatory events. We have Alma who is one of the Priests of Noah who hears the words of Abinadi, is convicted of the truth of his words and attempts to defend Abinadi. Alma is forced to flee the city for his own safety, but when he does he initiates an order that later develops into the church that is preparing for the Messiah. At the highest point of Chinkultic is a trapezoid-shaped pit. As Alma heard the word of truth and it changed his life, he became a spiritual stone cube quarried out the ground where

he stood when he changed. The Greek name for the shape of a trapezoid means “little table,” or the concept applied here is something firm upon which to build. Therefore, the shape of a trapezoid implies foundation. Alma’s pit is the shape of a trapezoid because this conversion was foundational to the establishment of the movement that was the church. He too has an empty pit because he has hope for an empty tomb and eternal life.

A hundred feet below that same pyramid is a small mound with an oval-shaped pit that has traces of red paint on the interior walls. Abinadi was burned to death. His was not a conversion, but it was the impetus that became the church Alma started. The burning death of Abinadi gave birth to the truth he planted,



therefore the shape of this pit is oval, like that of an egg. His death, like that of the phoenix, became the regeneration of the truth he proclaimed. Abinadi has an oval pit to display his hope for an empty tomb and life eternal because he was willingness to die for a cause and thus provide it with new life.

In Area B is a plaza that includes the prison where Nephi and Lehi were being held when the heavens opened and they were in the attitude of speaking with someone as they looked upward. This area is where we find two pits. One is square while the other is circular. So, is the circular pit the one to denote the heavenly visitation? Nephi and Lehi were



not converted, however, this was a place where the heavens were opened and the prison appeared to be on fire without being consumed. This is an event of spiritual perfection such as the moment when the Divine spoke to Moses through the burning bush. Heaven touched Earth; therefore, the circular pit is a representation of this.

Finally, that same area contains another square pit; cube-like. Is this a representation of the conversion of the Lamanite people? Perhaps, but it is doubtful. There are many places where conversions of multiple groups have taken place, but there is no pit to represent it. In all other cases the pit is referring to a single individual. So, who was converted here? Not, the dissident Nephite; he already knew enough about the gospel to direct the others as to what they should do to overcome the darkness that surrounded them. This conversion seems to be another aspect of something we are not provided in the Book of Mormon.

On the opposite end of the same plaza are three small pyramids which seem to indicate that three important entities were here at this plaza. It could be Zeniff, Noah and Limhi except that it seems a far stretch that anyone would want to elevate King Noah to a place of respect as pyramids tend to imply. But, in other research, we have already indicated that Palenque provides us with information that the Three Magi were in fact Nephi, Lehi and Samuel



# Adventures In Scriptures

Issue 11

2012

## KING NOAH AND ABINADI

When King Zeniff was old he appointed Noah, his son, to be the next king. **King Noah** did not walk in the ways of his father and did not keep the **commandments** of God. King Noah had many wives and lived in a manner not pleasing to God. King Noah's life style caused his people to commit many sins.

A Prophet of God, named **Abinadi**, came among the people and **prophesied** that the Lord was displeased with them. He warned them to **repent** of their sins or there would be bad **consequences**. The people did not want to hear this, and were angry with Abinadi. They brought him before King Noah and his priests. King Noah questioned Abinadi about what he had told the people. Abinadi shared what God wanted him to. He reminded them of the importance of keeping the Ten Commandments, in order to have a Godly society. He also told them that God would send a **Messiah** that would atone for their sins by dying on a cross and be resurrected. His death would redeem all from their sins that sought forgiveness. Those that repented of their sins and lived a good life would be saved and go to live with God in heaven. **Atonement, redemption, forgiveness, and salvation** are big words that all mean that God loves us.

Christ is the Messiah who forgives us and brings us salvation and redemption for our sins. The sacrifice of his life is the atonement that brings us into a closer relationship with God.

D	C	H	C	T	R	I	S	T	I	S	A	N
K	E	T	O	H	N	E	L	I	G	B	H	O
I	T	I	N	S	A	E	N	D	I	L	C	I
N	I	F	S	E	A	O	P	N	F	O	T	T
G	H	E	E	E	W	L	A	E	M	O	R	P
N	L	D	Q	D	H	D	V	M	R	X	Q	M
O	E	J	U	O	I	P	A	A	D	M	F	E
A	Z	F	E	T	M	N	O	M	T	H	A	D
H	G	R	N	I	D	F	A	R	F	I	Y	E
O	Z	H	C	M	E	X	R	A	P	V	O	R
N	S	S	E	N	E	V	I	G	R	O	F	N
I	A	N	S	A	T	O	N	E	M	E	N	T
S	T	H	A	I	S	S	E	M	U	X	V	C

Find the hidden words in the Word Search Puzzle to the left.

ABINADI  
 ATONEMENT  
 COMMANDMENT  
 CONSEQUENCES  
 FORGIVENESS  
 KING NOAH  
 MESSIAH  
 PROPHESED  
 REDEMPTION  
 REPENT  
 SALVATION  
 SIN

After finding all the listed words, start at the top and write down the unused letters in the spaces below to find the secret message.

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1 Love	2 Sabbath	3 Respect	4 Steal	5 Marriage	6 People	7 God(s)	8 Do Not	9 Envious	10 Worship	11 Lie	12 Faithful
13 Of	14 Use	15 Other(s)	16 Name	17 Parents	18 Be	19 Remember	20 Your	21 Only	22 With	23 In	24 Hurt

Help Abinidi teach King Noah the 10 Commandments by using the key above to fill in the blanks.

1st \_\_\_\_\_ 1 \_\_\_\_\_ 7 \_\_\_\_\_ 2nd \_\_\_\_\_ 10 \_\_\_\_\_ 7 \_\_\_\_\_ 21 \_\_\_\_\_

3rd \_\_\_\_\_ 14 \_\_\_\_\_ 7 \_\_\_\_\_ 16 \_\_\_\_\_ 22 \_\_\_\_\_ 3 \_\_\_\_\_

4th \_\_\_\_\_ 19 \_\_\_\_\_ 7 \_\_\_\_\_ 2 \_\_\_\_\_

5th \_\_\_\_\_ 3 \_\_\_\_\_ 20 \_\_\_\_\_ 17 \_\_\_\_\_

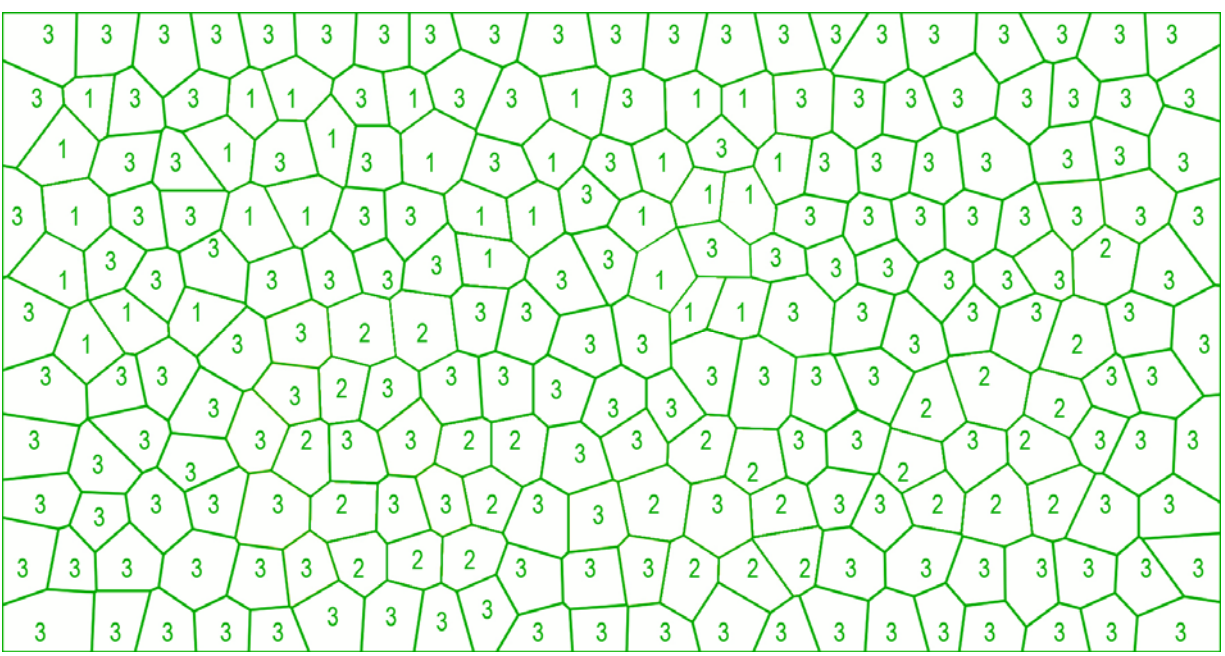
6th \_\_\_\_\_ 8 \_\_\_\_\_ 24 \_\_\_\_\_ 15 \_\_\_\_\_ 6 \_\_\_\_\_

7th \_\_\_\_\_ 18 \_\_\_\_\_ 12 \_\_\_\_\_ 23 \_\_\_\_\_ 5 \_\_\_\_\_

8th \_\_\_\_\_ 8 \_\_\_\_\_ 4 \_\_\_\_\_ 9th \_\_\_\_\_ 8 \_\_\_\_\_ 11 \_\_\_\_\_

10th \_\_\_\_\_ 8 \_\_\_\_\_ 18 \_\_\_\_\_ 9 \_\_\_\_\_ 13 \_\_\_\_\_ 15 \_\_\_\_\_

Find the Message by coloring all the 1s RED and All the 2s BLUE (color the 3s any color you like)



# The Geometric Gospel *continued*

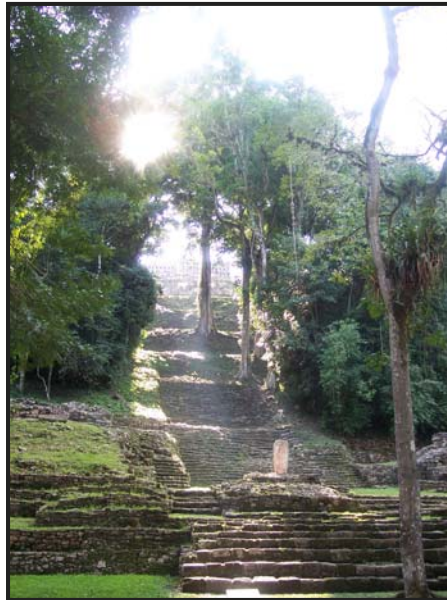
the Lamanite. And, here in Chinkultic we have Nephi and Lehi already involved in a phenomenal spiritual experience. Is this the place where Samuel the Lamanite was converted to the gospel? The same Samuel the Lamanite who later prophesied from the walls of Zarahemla concerning the specifics of the signs of Christ's birth? We have more to learn here, but this possibility is certainly intriguing and would place the moment of his conversion at a very critical place and time.

This concept of the Geometric Gospel is coming to life in very specific ways. Symbols, numerology, and relational placement are working together to help us understand how the facts of the archaeology should be married to the spiritual record of the Nephites. There are numerous other examples for this concept buried in placement of stairs, buildings, doorways, and so on. What follows are a few of the examples of how architecture tells a story and conveys a belief.

In Chinkultic there is a ball court set at the base of a large pyramid. We have come to understand that most ball courts are not designed to allow games to be played, but that they are designed to tell a story of the struggle between opposing forces. Forces of good against evil just as the twins of the Popol Vuh demonstrate. Where we find ball courts is where spiritual battles took place. There were several spiritual battles that took place in Chinkultic, many of which have already been alluded to in this article. The design of access to this ball court depicts the times when access to the gospel was allowed and then when it was obstructed. The wall of steps that forms the southwestern wall of the ball court depicts when access to the gospel was allowed. Where the steps are open from the plaza to the top of the wall is the period of time

when the people of the city had open access to reach the higher levels of spiritual living and were allowed to engage in their own personal spiritual battles. But, where the steps are blocked by rubble is where the gospel was removed from the people and access to the higher spiritual planes were not available. But, Chinkultic is not the only place we see this type of message in architecture.

We believe that Yaxchilan is the City of Zarahemla. Here we find a large plaza at the entrance of the city and about halfway through the plaza is a stairway that leads to the south. At the top of this stairway is Temple 33 which is the temple of Lady K'uk who is the daughter of Knot-Eye



Jaguar, in other words it was the wife of King Mosiah. The stairs have engravings listing the previous kings before she became queen and her son who followed, who we identify as King Benjamin (Y'oaat Balam II). These are very important build-

ings so why are they not on the same level with the palace and other government offices? Because Lady K'uk and King Benjamin operated on a different level; their affect on the kingdom and the people within it were of a higher plane—a spiritual plane that was above the teaching and thinking of man.

This concept is further displayed in the structures at Teotihuacán. The steps on the west face of the Pyramid of the Sun display a shadow of a cross when the Sun hits directly overhead at noon on the



equinox. This cross is set upon a trapezoid base and tells us that the cross is foundational to reaching the higher planes. The deeper message is this: the only way to reach the higher plane is by ascending the way of the cross.

On the other end of the same site is the Pyramid of the Moon which has an odd anomaly concerning the construction of the stairway. When the builders are able to get so much accuracy in all of their many calculations, then why can't they build a straight stairway? Do you see how the left side of the upper stairway leans a little to the right? Why? Well,



Ecclesiastes 10:2 states "A wise man's heart is at his right hand; but a fool's heart at his left." Are we being admonished that when we come to the end of our road and are ready to be judged, we want to be found wise and leaning to our "right" because of the weight of our heart? This is all speculation, but it is founded in reason and seems to be transferable from site to site.



**We're on the web at  
[www.hceti.org](http://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.*

**HILL CUMORAH EXPEDITION TEAM, INC**

***Searching for Truth***

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## The Geometric Gospel *continued*

If you were living in the Golden Age and knew that the immediate generations to follow would reject your message and that it would be a generation in the far distant future that would uncover your civilization, how would you embody your message? Languages change and shift; meanings become corrupted and concepts get lost in translation. But, if you used a tested system of symbols with connotations that have transcended millennia through multiple cultures, then perhaps those concepts would continue to be maintained. Through these ancient concepts the testimony of the Golden Age people could be preserved. Not only could you use symbols, shapes, numerology and design, but you could build these structures so massively large that no invading army would have the fortitude to disassemble them. The testimony would be passed over, covered in the dust of passing ages and eventually uncovered by a curious people who want to know those generations of the past that seem to be lost to history. They left their structural testimonies for us.

So much of the imagery in Mesoamerica is centered around trees. People are

often illustrated as trees. The stela is literally a "stone tree." Native American legends mention the Stone People who are their grandfathers and the Standing People are the trees. Legend says that in sacred ceremony if you listen close enough to the Stone People you can hear them speak words of wisdom. Are these legendary concepts tainted forms of the original? Are the Stone People the standing stelae covered in images and glyphs? Are the Standing People the same who stand to speak their wisdom to us. For now, they have no sap, but when we begin to understand the symbols contained within the glyphs will we be providing the sap that brings the Stone People/ Standing People to life?

Why wouldn't the people of Mesoamerica connect with the concept of the tree? We know through so much of their spiritual history in the Book of Mormon that they were a people who identified with the parable of the vineyard. They have roots, they have been transplanted, they have

been grafted, and they will have the axe laid at their roots if they do not produce good fruit. They also have the dream of their first ancestor Lehi who beheld a tree of exceedingly white fruit, that which is desired above all other fruit. Their father Lehi compelled them to partake of this tree that grew by the river of living waters. And, most of all they had the words of Isaiah that their Savior used to announce that he was the Messiah, "To appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Why wouldn't they see themselves as trees? They stood in the presence of the root of all righteousness.

Symbols, numerology, and architectural design all work together to provide us a Geometric Gospel that transcends the transient semantics of language. Through this means our ancient brothers and sisters sought to testify and now they need us to listen. We must ask for eyes to see and ears to hear so that we become their voice!