




THE WITNESS

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*"But if ye will nourish the word, yea,
nourish the tree as it beginneth to grow,
by your faith with great diligence, and with patience,
looking forward to the fruit thereof, it shall take root;
and behold, it shall be a tree
springing up unto everlasting life..."*

A Proclamation

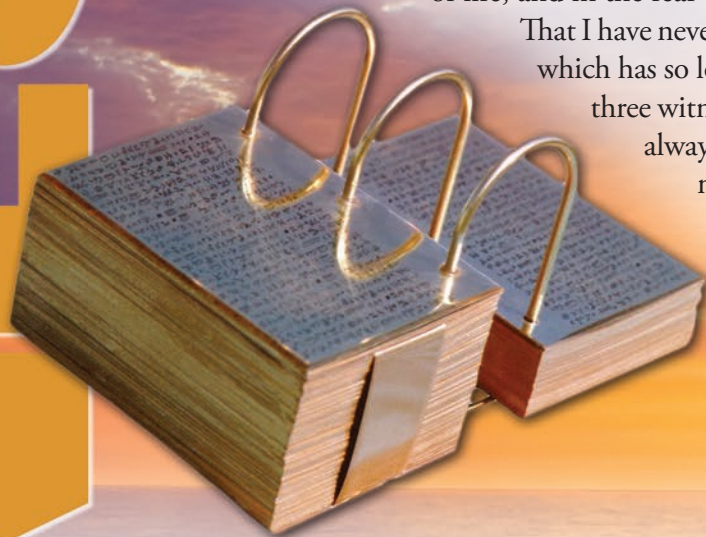
Unto all Nations, Kindred, Tongues and People, unto whom these presents shall come: It having been represented by one John Murphy, of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the "Book of Mormon."

To the end, therefore, that he may understand me now, if he did not then, and that the world my know the truth, I wish now, standing, as it were, in the very sunset of life, and in the fear of God once for all, to make this public statement:

That I have never at any time denied that testimony, or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

"He that hath an ear to hear, let him hear," it was no delusion! What is written is written—and he that readeth let him understand.

David Whitmer, Sr.
Richmond, Missouri
March 19th, 1881



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Cover photo courtesy of Dale Godfrey
(Alma 16:170 RLDS)[Alma 32:41 LDS]



Who Uses the Word Resurrection in the Book of Mormon and How Is It Used?

John Hilton III and Jana Johnson

While there are only a handful of primary speakers in the Book of Mormon, many voices are heard within its pages. The fact that multiple people speak in the text provides the opportunity to investigate whether these people have varying patterns of speech.¹ The purpose of this study is to report on the word *resurrection*, which has unusual usage patterns by individual speakers in the Book of Mormon. For example, there are curious patterns in terms of *who* in the Book of Mormon employs (or does not employ) *resurrection*, *how* individuals in the Book of Mormon use this word, and *how* it collocates differently in the Book of Mormon than in the Bible. We will see that individuals in the Book of Mormon had various propensities for employing *resurrection* and used the word in distinctive ways. We will also demonstrate that patterns of usage in the Book of Mormon regarding *resurrection* differ from biblical usage, indicating that Book of Mormon prophets developed distinct ways of discussing the resurrection. All these points add to an overarching thesis that the Book of Mormon is a rich and complex work.

Studying the Word *Resurrection*

While the ways in which individuals in the Book of Mormon use specific words is potentially important, it is difficult to prove statistically that individual speakers use any given word in a unique way. According to Phillip Allred, "Even though an author's use of a word might potentially qualify for statistical significance, any statistical model that could be employed to determine such significance would necessarily assume normal or similar topic distribution within the Book of Mormon. Because the different writers treated diverse subjects, . . . it is nearly impossible to prove *objectively* that an author's word usage is statistically significant on the basis of word frequency alone."²

Nevertheless, Allred provided a cogent example of how an individual speaker uniquely uses a word through explaining Alma₂'s use of the word *state* (meaning "condition"). He pointed out that "all but two of the eleven writers who used *state* did so infrequently and sporadically. In contrast, the recorded writings of Alma₂, and in one case, Lehi₁, contain passages that display unusual concentrations of the word *state*."³ Allred went on to demonstrate that not only does Alma₂ use the word *state* more often than other speakers in the Book of Mormon, he uses it differently than others do. While these facts do not guarantee statistical significance, they argue that Alma₂ may have a distinct pattern of speech in his use of *state*. This suggests that further research concerning word use patterns in the Book of Mormon is legitimate and possible.

Who Uses the Word *Resurrection* in the Book of Mormon?

The word *resurrection* appears eighty-one times in the Book of Mormon.⁴ A traditional database search for occurrences of the word *resurrection* provides the following results as listed in table 1.

While it is interesting to know the frequency for each book, it is not immediately clear which

Table 1. Occurrences of *resurrection* by book

Book	Number of Occurrences of <i>Resurrection</i>
2 Nephi	7
Jacob	4
Mosiah	20
Alma	41
Helaman	3
3 Nephi	3
Mormon	2
Moroni	1

individuals most commonly utilize *resurrection*. For example, are the twenty instances of its use in Mosiah equally distributed between King Benjamin, Abinadi, and Alma? Using another database, one created for the purpose of searching the text of the Book of Mormon by speaker, brings results listed in table 2.⁵ The speakers are sorted by the frequency with which they use the word *resurrection* per 1,000 words attributed to them. This table illustrates that while some people speak relatively few words, they frequently employ *resurrection*. In contrast, some who speak a great deal rarely use this word.

Table 2. Use of *resurrection* by speakers who speak more than 1000 words*

Attributed Speaker	Times resurrection is used per 1,000 words attributed to speaker	Times used	Percent of total words in the Book of Mormon attributed to this individual	Percent of total uses of resurrection
Abinadi	5.73	16	1.0%	19.6%
Alma ₂	1.69	34	7.5%	42%
Jacob ₁	1.06	9	3.2%	11.1%
Samuel the Lamanite	0.98	3	1.1%	3.7%
Amulek	0.32	1	1.2%	1.2%
Lehi ₁	0.21	1	1.7%	1.2%
Mormon	0.13	13	36.4%	16%
Moroni ₂	0.05	1	7.3%	1.2%
Nephi ₁	0.03	1	10.5%	1.2%

*Two other speakers, Alma₁ and Zeezrom, also use this word.

Before proceeding, it is important to acknowledge the limitations of this approach. The database parses the text of the Book of Mormon by the person to whom the text is attributed. This database is limited in that it assumes that editors such as Nephi, Mormon, and Moroni accurately recounted the words spoken by specific individuals, rather than simply paraphrasing their words, and it assumes a literal translation of the Book of Mormon.⁶ However, the fact that the large plates are an abridgment of even longer records, and therefore may not necessarily reflect the speech patterns of the attributed authors, does not impinge on the results of this study. This study will show that a unique pattern of the usage of *resurrection* exists between attributed authors in the Book of Mormon, thus corroborating the accuracy of Mormon's rendering of different, original authors.

If Joseph Smith had simply concocted the different voices in the Book of Mormon, or if Mormon and Moroni had heavy-handedly imposed their style on the disparate voices in the Book of Mormon, it is doubtful that the unique patterns would show up as clearly as they do.

Searching by speaker makes it clear *who* uses the word *resurrection*, not just *where* the word is used. It is interesting to know that *resurrection* appears seven times in 2 Nephi, but it is perhaps more informative to know that six of these references are spoken by Jacob. Overall, Jacob employs *resurrection* nine times

in the Book of Mormon (compared to just one instance by Nephi). Jacob is one of only five individuals in the Book of Mormon who use *resurrection* more than once. Major speakers such as Jesus Christ, Helaman₁, King Benjamin, Nephi₂, and King Mosiah never use this word. Alma₂ uses *resurrection* thirty-four times, more than any other speaker. But when the total number of words spoken by Alma₂ is compared with those of Abinadi, we see that

Abinadi recited *resurrection* three times more often (per thousand words spoken) than Alma₂.

Understanding that some speakers use *resurrection* more commonly than others can help us focus our attention on what we can learn from the emphasis that a speaker places (or does not place) on resurrection. For example, why does Abinadi, in answering a question about Isaiah 52:7–10 [KJV/IV], focus so heavily on the resurrection? Part of the answer to this question may lie in Abinadi's testimony that "redemption cometh through Christ the Lord" (Mosiah16:15). While the priests of Noah state that they "teach the law of Moses" [Mosiah 12:28 LDS] (Mosiah 7:84 RLDS), Abinadi focuses on the fact that "salvation doth not come by the law alone" and that Moses "and even all the prophets . . . said also that he [Christ] should bring to pass the resurrection

of the dead" [Mosiah 13:28, 33, 35 LDS] (Mosiah 8:5, 11-12, 14 RLDS). As Abinadi answers their specific question about what it means to publish good tidings, he speaks of "the Lord, who has redeemed his people . . . [and] bringeth to pass the resurrection of the dead" [Mosiah 15:18, 20 LDS] (Mosiah 8:51-52, 54 RLDS). Thus Abinadi uses *resurrection* in part to emphasize the fact that ultimately Jesus Christ is the one who "bringeth good tidings" [Mosiah 15:18 LDS] (Mosiah 8:51-52 RLDS). For Abinadi, the resurrection illustrates one reason why the law of Moses is insufficient and demonstrates that Christ is the true source of salvation.⁷

Not only are there differences in *how frequently* Book of Mormon speakers use *resurrection* but also in *how* they use it.

Different Ways in Which Individuals in the Book of Mormon Use *Resurrection*

The first appearance of *resurrection* in the Book of Mormon is in 2 Nephi 2:8 [LDS] (2 Nephi 1:73-75 RLDS), where Lehi tells Jacob that the Messiah will "bring to pass the resurrection of the dead, being the first that should rise." It is interesting that Lehi is the first person in the Book of Mormon recorded as using the word *resurrection*, given that he is closest to the time and culture of the Old Testament, in which the word *resurrection* never appears.⁸ Elder Jeffrey R. Holland has noted that the Book of Mormon "links the religious worlds of Malachi and Matthew not only by bridging the intervening years between them . . . but, more important, by bringing Old and New Testament texts together in the continuity of doctrine taught."⁹ Lehi's use of *resurrection* is one example of such a linkage.

Perhaps because Lehi had discussed the concept of resurrection with Jacob, Jacob was motivated to make it a regular part of his discourses. In addition to frequently employing *resurrection*, Jacob utilizes it in some phrases that are uniquely his. For example, he is the only speaker to use the phrase *power of the resurrection*, a term he uses on three occasions [2 Nephi 9:12, 10:25; Jacob 4:11 LDS] (2 Nephi 6:27-30, 7:43-44; Jacob 3:16-17 RLDS). The words *power* and *resurrection* collocate twelve times in the Book of Mormon; in five of those instances Jacob is

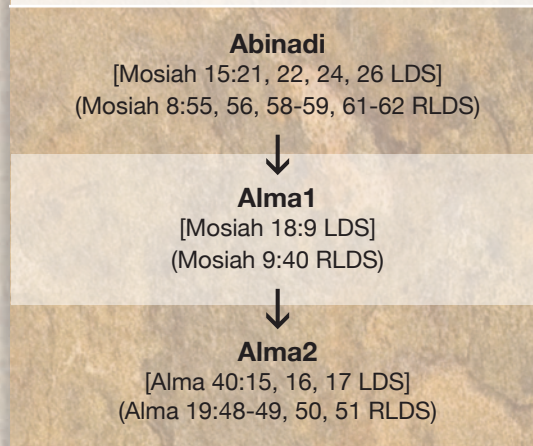


Photo courtesy of Rita Woolery

the speaker. Jacob also exclusively uses the phrase *the resurrection which is in Christ* [Jacob 4:11, 6:9 LDS] (Jacob 3:16-17, 4:14 RLDS). It makes sense that Jacob (like any other individual) would have unique ways of expressing himself. The facts that Jacob uses the phrase *power of the resurrection* on three separate occasions and also connects the words *power* and *resurrection* more frequently than other speakers suggest that these were words he gravitated toward.¹⁰ We would expect individuals to speak differently, and we can see that Jacob does just that through the unique collocations of *resurrection* that he uses.

After Jacob, the next speaker in the Book of Mormon to use *resurrection* is Abinadi, who makes this an integral part of his teachings to the priests of King Noah. Abinadi is the first speaker to teach about the *first resurrection*,¹¹ an expression used only by Abinadi, Alma₁, and Alma₂. Abinadi employs *first resurrection* six times [Mosiah 15:21, 22, 24, 26 LDS] (Mosiah 8:5, 56, 58-59, 61-62 RLDS);¹² thus it seems likely that Abinadi's use of this phrase influenced these later prophets. Alma₁ was obviously touched by Abinadi's words and recorded them [see Mosiah 17:4 LDS] (Mosiah 9:6-7 RLDS), and Alma₂ explicitly states that he is aware of an earlier source as he teaches Corianton about the first resurrection, stating, "And behold, again *it hath been spoken*, that there is a *first resurrection*" [Alma 40:16 LDS, emphasis added] (Alma 19:50 RLDS). Chart 1 illustrates the lineal descent of this expression in the Book of Mormon:

Chart 1. Lineal descent of the phrase first resurrection in the Book of Mormon



Here we see how consistently individuals in the Book of Mormon behave in accordance with our expectations. Alma₁ writes down important things he learned from a spiritual leader and later uses some of these words in his own teachings. When Alma₂ is faced with difficult questions about the resurrection, he looks to the words of his father and his father's mentor.¹³ We see an evolution in understanding the resurrection, and in particular the meaning of the *first resurrection*, as Alma₂ expands Abinadi's teachings.¹⁴ This lineal descent of Abinadi's use of first resurrection demonstrates the complexity and consistency of the Book of Mormon, with implications for selective, multiple author influences.¹⁵

While Alma₂ employs *resurrection* more than any other speaker, his uses cluster in just three passages. He uses it three times while preaching in Ammonihah [Alma 12 LDS] (Alma 9 RLDS), once while preaching to the Zoramites, and thirty times while talking to Corianton (twenty-seven times in Alma 40 [LDS] (Alma 19 RLDS) alone). This concentrated usage in Alma 40 is explained by the fact that Corianton's "mind is worried concerning the resurrection of the dead" [Alma 40:1 LDS] (Alma 19:28 RLDS), and Alma₂ seeks to resolve this concern. Like Jacob₁, Alma₂ shows strong preferences for using certain collocations with *resurrection*. Of the eight verses in which *resurrection* and *body* appear together in the Book of Mormon, six of them are Alma₂'s words. Alma₂ is the only Book of Mormon author to use *resurrection* and *time* together, in six different verses. While one could argue that the appearance of such words together in the same verse

is coincidental, the fact that Alma₂ so frequently uses these words together (and others rarely do) indicates that Alma₂'s speaking patterns are different from others in the Book of Mormon.

Mormon employs the word *resurrection* only thirteen times, which is less than 0.02% of the total number of words attributed to him.¹⁶ In keeping with the format of most of his writing, Mormon talks about resurrection almost exclusively in a narrative sense; however, he does use it in his own teachings in Mormon 7:6 [LDS] (Mormon 3:28 RLDS) and Moroni 7:41 [LDS] (Moroni 7:46-47 RLDS).

The variety of ways in which *resurrection* is employed may indicate that Mormon and other writers of the Book of Mormon were accurate when they recounted the words spoken by individuals throughout the Book of Mormon. While it could be argued that Mormon is using his own words as he writes the tale of the Nephites, it seems strange that in doing so he creates characters that uniquely collocate words. If Mormon were creating the words of individual speakers in the Book of Mormon, it would seem that the unique collocations described previously (such as Alma₂ consistently using *resurrection* and *body* together) would not have appeared. This may indicate that Mormon stayed faithful to records originally written by other authors and in doing so preserved their voices.

Another way to approach the foregoing discussion of the distinct ways in which Book of Mormon speakers use *resurrection* is to ask, "Did Joseph Smith have the authorial wherewithal to invent separate characters, several of whom used unique collocations of *resurrection*?" These usage patterns discussed thus far suggest that either (1) he was a compositional genius or (2) the Book of Mormon is in fact what it claims to be—an ancient multifaceted work by different individuals.

Use of *Resurrection* in the Book of Mormon in Comparison with the Bible

We come now to the final point of this paper, a comparison of the use of *resurrection* in the Book of Mormon and the Bible. Some may wonder if Joseph Smith exclusively copied biblical language when producing passages about resurrection in the Book of Mormon. We will next demonstrate ways in which resurrection is discussed in the Book of Mormon, but

not the Bible. In other words, not all the Book of Mormon usages of *resurrection* can be traced to the King James Bible.

In addition to the ways in which individuals in the Book of Mormon use *resurrection*, there are several phrases in which *resurrection* is consistently used in the Book of Mormon but not in the Bible. The consistency with which these expressions are used in the Book of Mormon and not in the Bible expand the previously discussed idea of lineal descent and indicate that Book of Mormon prophets developed unique ways of talking about the resurrection. Taken together, this consistent phrasing adds credibility to the idea that Joseph Smith did not simply borrow biblical phraseology as he translated the Book of Mormon.

For example, consider the consistent connection in the Book of Mormon between the words *resurrection* and *presence of God* (or *the Lord*). Lehi affirmed that "there is no flesh that can dwell in the *presence of God*, save it be through . . . the Holy Messiah, . . . that he may bring to pass the *resurrection* of the dead" [2 Nephi 2:8 LDS] (2 Nephi 1:73-75 RLDS). Jacob then taught that "the *resurrection*" will overcome the effects of the fall and bring us back to "the *presence of the Lord*" [2 Nephi 9:6 LDS] (2 Nephi 6:11-14 RLDS). Alma₂ likewise explicitly states that "the *resurrection* of the dead bringeth back men into the *presence of God*" [Alma 42:23 LDS] (Alma 19:105-106 RLDS). Samuel the Lamanite echoes Alma₂'s words: "The *resurrection* of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the *presence of the Lord*" [Helaman 14:17; see Helaman 14:15-16 LDS] (Helaman 5:71; see Helaman 5:68-70 RLDS). Moroni also collocates these words together in a similar way [Mormon 9:13 LDS] (Mormon 4:72-73 RLDS).

The words *resurrection* and *presence*, while consistently used together in the Book of Mormon, never appear in the same verse in the Bible and only once in the Doctrine and Covenants [D&C 133:55 LDS] (D&C 108:10c RLDS). If *resurrection* and *presence* frequently appeared together in the Bible, one could claim that Joseph Smith was dependent on the concept from that source. Or if those two words frequently appeared together in the Doctrine and Covenants, one might suppose that these words could simply have been familiar to Joseph from his environment. However, since they collocate nearly exclusively in the Book of Mormon, one plausible explanation is

that Lehi originated this pattern of speech, which was then used by later Book of Mormon prophets.¹⁷ Thus the Book of Mormon is consistent in its use of *resurrection* and *presence of God* and is not dependent on the language of the King James Bible. Perhaps the collocation reflects a doctrine specific to the Book of Mormon peoples. They may have understood that resurrection was a vital part of overcoming the first spiritual death and coming back into the presence of God to be judged.

Another example of a consistently used phrase relating to resurrection is *bring(eth) to pass the resurrection*, which appears almost exclusively in the Book of Mormon and never in the King James Bible.¹⁸ The first instance of this is found in 2 Nephi 2:8 [LDS] (2 Nephi 1:73-75 RLDS), where Lehi says, "The Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may *bring to pass the resurrection* of the dead, being the first that should rise." The next time this expression appears is in the words of Abinadi, who makes it clear that he is referring to an earlier source: "*Have they not said* also that he should *bring to pass the resurrection* of the dead?" [Mosiah 13:35 LDS] (Mosiah 8:14 RLDS). In context, Abinadi makes reference to Moses [Mosiah 13:33 LDS] (Mosiah 8:11-12 RLDS), Isaiah [Mosiah 14:1 LDS] (Mosiah 8:15-16 RLDS), and "all the prophets who have prophesied ever since the world began" [Mosiah 13:33 LDS] (Mosiah 8:11-12 RLDS). Since this phrase does not appear in the Bible and is only used by Lehi previously in the Book of Mormon, it is plausible that Abinadi is referring to Lehi's earlier teaching when he utilizes the phrase *bring to pass the resurrection*.¹⁹

The phrase *bring(eth) to pass the resurrection* is also used by Alma₂,

Photo courtesy
of Rita Woolery



Samuel the Lamanite, Mormon, and Moroni. In fact, of the six individuals who use *resurrection* more than once, only Jacob does not employ this phrase. As with *resurrection* and *presence*, the consistent use of the phrase *bring(eth) to pass the resurrection* in the Book of Mormon (but not the Bible or, with one exception, the Doctrine and Covenants) indicates a pattern of speech that was developed and used by Book of Mormon prophets.

There are additional ways in which *resurrection* is used in the Book of Mormon, but not in the Bible. The expression *concerning the resurrection* appears seven times in the Book of Mormon and never in any other book of scripture. *Atone(ment)* and *resurrection* also appear together in seven Book of Mormon verses and never in any other scripture.²⁰ Only in the Book of Mormon and once in the Doctrine and Covenants are the words *resurrection* and *body* used together.²¹ These additional uses of *resurrection* that occur in the Book of Mormon and not the Bible may add layers of evidence indicating that Book of Mormon prophets developed distinct ways of talking about the resurrection and that the Book of Mormon phraseology was not simply derivative from the Bible.

Conclusion

As Allred concludes his discussion of Alma₂'s use of *state*, he writes,

Alma certainly stands distinct from the other authors in the Book of Mormon when his use of *state* is analyzed. Alma's unique concentration of *state*, his tendency to reword with *state*, and his distinctive treatment of a shared topic involving *state* all point to him as a unique writer within the Book of Mormon. This is perfectly consistent with Joseph's claims about the Book of Mormon.²²

Similar statements could be made about *resurrection*. The patterns of how individuals in the Book of Mormon use *resurrection* point to people who had different ways of speaking and different points of emphasis. In addition, some of the findings we have presented suggest that Book of Mormon speakers

frequently use certain phrases in the Book of Mormon that are not found in the Bible.

"There are at least two distinct reasons to examine the literary structure of the Book of Mormon," wrote Noel Reynolds. "For those who recognize the Book of Mormon as sacred scripture, such a study can enhance their appreciation of its teachings. For others, a literary analysis provides a subtle test of the skeptical hypothesis that this book is a unique product of early nineteenth-century American folk culture."²³ We believe that in a small way the present study helps to fulfill these two reasons for studying the Book of Mormon's literary structure. Examining how individuals employed *resurrection* can enhance our understanding of the meaning of the text by focusing our attention on the unique ways people used the word and by showing us that later Book of Mormon prophets were aware of how earlier prophets used the term. It challenges the idea that the Book of Mormon is the product of Joseph Smith or a derivative of the Bible by demonstrating that the individuals in the Book of Mormon had different ways of discussing resurrection and that several phrases associated with *resurrection* appear consistently in the Book of Mormon but not elsewhere.

Much more work remains to be done in examining unique patterns of speech in the Book of Mormon. There are additional words that, like *resurrection*, have statistically unusual patterns of use among speakers in the Book of Mormon.²⁴ In addition to these individual words, there are patterns to be discovered in how and why individuals use specific phrases. Analyzing phrases sometimes yields insights that analyzing individual words does not. For example, there are no

Power of the Resurrection

Photo courtesy of Marla Kroesen



unusual patterns in how the word *delighteth* is utilized in the Book of Mormon; however, Nephi₁ exclusively employs the phrase *my soul delighteth*, and his use of it spreads across four separate passages. Additional research should identify and analyze such expressions that appear to have been used in unusual ways. Continued research into how words and phrases are used in the Book of Mormon can lead to a greater understanding of both its theology and authenticity.

Notes

John Hilton III is an assistant professor of ancient scripture at Brigham Young University. He has a master's degree from Harvard and a PhD from BYU, both in education. He has written several nonfiction books, including *The Little Book of Book of Mormon Evidences*. Besides being with his family, his favorite hobbies are reading, writing, and learning Chinese.

Jana Johnson is a senior at Brigham Young University and will soon graduate with a BA in linguistics. She served a mission in Seoul, Korea, and enjoys learning about Korean culture. She is thrilled to have the opportunity to work with the Voices of the Book of Mormon project.

1. For an overview of stylometry and a comprehensive review of its relation to the Book of Mormon, see G. Bruce Schaalje, Matthew Roper, and Paul Fields, "Examining a Misapplication of Nearest Shrunken Centroid Classification to Investigate Book of Mormon Authorship," *Mormon Studies Review* 23/1 (2011): 87–111; Matthew Roper and Paul Fields, "The Historical Case against Sidney Rigdon's Authorship of the Book of Mormon," *Mormon Studies Review* 23/1 (2011): 113–25; and Matthew Roper, G. Bruce Schaalje, and Paul J. Fields, "Stylometric Analyses of the Book of Mormon: A Short History," *Journal of the Book of Mormon and Other Restoration Scripture* 21/1 (2012): 28–45.

2. Philip A. Allred, "Alma's Use of State in the Book of Mormon: Evidence of Multiple Authorship," *Journal of Book of Mormon Studies* 5/1 (1996): 141, emphasis in original.

3. Allred, "Alma's Use of State," 141.

4. No derivatives of *resurrection* appear in the Book of Mormon. The only time a derivative form appears in scripture is Doctrine and Covenants 129:1, 3.

5. This database is known as *Voices of the Book of Mormon Database* and was developed by John Hilton III, Shon Hopkin, Jennifer Brinkerhoff, Randal Wright, and Jana Johnson.

6. See Royal Skousen, "How Joseph Smith Translated the Book of Mormon: Evidence from the Original Manuscript," *Journal of Book of Mormon Studies* 7/1 (1998): 22–31.

7. Dana Pike writes, "My reading of this episode [Mosiah 15:14–18] suggests that Abinadi, and probably also the priests, viewed the prophesied Messiah as the messenger with glad tidings." "ÔHow Beautiful upon the Mountains!: The Imagery of Isaiah 52:7–10," in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, UT: FARMS, 1998), 264. Abinadi's use of resurrection in connection with the passage further bolsters Pike's reading.

8. This is not to say that the concept of resurrection is not found in the Old Testament. Some references that may refer to resurrection could be Job 14:13–15; 19:25–26; and Daniel 12:2–3.

9. Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (Salt Lake City: Deseret Book, 1997), 13–14.

10. See Moroni 7:41 for the phrase *power of his resurrection*.

11. We also read about the first resurrection in Revelation 20:5–6.

12. Alma₁ uses it once, and Alma₂ uses it three times.

13. See John Hilton III, "Textual Similarities in the Words of Abinadi and Alma's Counsel to Corianton," *BYU Studies Quarterly* 51/2 (2012): 39–60.

14. Like other ancient authors, Alma₂ does not explicitly cite his sources. "Our understanding of the prophetic word will be greatly expanded if we know how one prophet quotes another, usually without acknowledging his source." Bruce R. McConkie, "The Doctrinal Restoration," in *The Joseph Smith Translation*, ed. Monte S. Nyman and Robert L. Millet (Provo, UT: BYU Religious Studies Center, 1985), 17.

15. Abinadi is also the first to use the phrase the *resurrection of Christ* (Mosiah 15:21), which is later used by Alma₂ (Alma 40:16, 18–20), Samuel the Lamanite (Helaman 14:17), and Mormon (3 Nephi 6:20); this phrase also appears in Acts 2:31.

16. In comparison *resurrection* comprises .57% of the words attributed to Abinadi. While we acknowledge that this is not a completely fair comparison, similar comparisons could be made to other speakers whose words primarily come to us in the form of discourse.

17. Another possibility is that Lehi borrowed this phraseology from an unknown passage recorded on the brass plates. As noted previously, it is important to remember that we read Lehi's words only through Nephi.

18. *Bring(eth)/brought to pass the resurrection* occurs eleven times in the Book of Mormon and one time in the Doctrine and Covenants (D&C 88:14); see Luke 3:7 JST.

19. Another possibility is that both Lehi and Abinadi are alluding to an unknown passage from the brass plates.

20. 2 Nephi 10:25; Jacob 4:11; 4:12; Alma 21:9; 33:22; 42:23; Moroni 7:41. In other restoration scripture—the Doctrine and Covenants and Pearl of Great Price—those terms do not appear together. These words also do not collocate in the Old Testament because that part of the Bible never uses the word *resurrection*, and they do not collocate in the New Testament because the word *atonement* appears so rarely.

21. These words occur together in eight Book of Mormon verses but never in the Bible. The variants *resurrected* and *bodies* appear in D&C 129:1.

22. Allred, "Alma's Use of State," 146.

23. Noel B. Reynolds, "Nephi's Outline," in *Book of Mormon Authorship*, ed. Noel B. Reynolds (Provo, UT: FARMS, 1982), 54.

24. The *Voices of the Book of Mormon Database* identifies 155 such words.

"Who Uses the Word Resurrection in the Book of Mormon and How Is It Used?" by John Hilton III and Jana Johnson was originally published in *The Journal of the Book of Mormon and Other Restoration Scripture*, Vol. 21, No. 2, copyright © 2012 The Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University, Provo, UT. Used by permission.

BRICK OF MORMON STORIES CONTEST



We want **YOU** to design a display made with LEGO® bricks and characters of your own creation for our Brick of Mormon Stories Contest.

Two categories: 5-10 years and 11-16 years

Each category offers a chance to win: \$50 first place prize and \$25 second place prize (*private donations*)

Requirements: Minimum of 12"x12" base to maximum of 24"x24" base. 90% of your scene has to be constructed of bricks, but other material can be used to depict your story (fabric for tent or a wire stand).

Entry must have a title and a brief description including the Book of Mormon story you are depicting on a separate piece of paper to remain with the scene.

Long distant entries must be submitted with six photos and a video (less than 60 seconds) of all angles.

Contestants must set up their LEGO® scenes at The Book of Mormon Foundation July 22nd through July 31st. Call BMF for an appointment to set-up your entry. Long distant entries must be received at the Foundation by the same dates. Judges have no affiliation with BMF.

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NAME _____ AGE _____

ADDRESS _____

PHONE # _____

CONGREGATION _____

SCHOOL _____

Parent or guardian signature

Date

By signing this consent form:

- I give permission for my child to participate in the Brick of Mormon Stories contest.
- I authorize The Book of Mormon Foundation to use photographs of my child in printed or electronic media, including *The Witness* and the BMF website.

BRICK OF MORMON STORIES



Adapted and Illustrated by Steven J. Van Wageningen, Taylor J. Van Wageningen and Matthew R. Van Wageningen

Brick of Mormon Stories

adapted and illustrated by Steven J. Van Wageningen, Taylor J. Van Wageningen and Matthew R. Van Wageningen

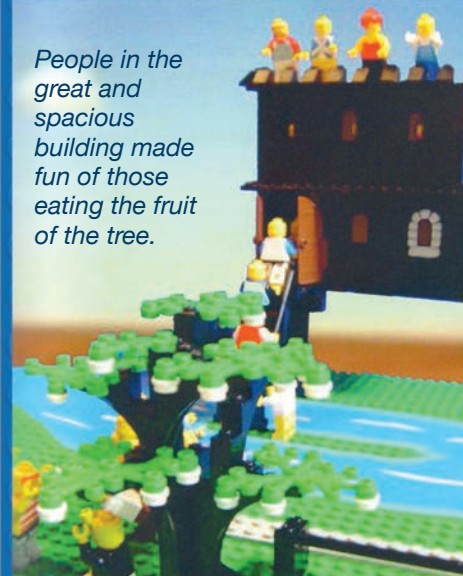
A collection of 26 Book of Mormon stories with over 115 full-color illustrations made with LEGO® bricks and characters.

Available at the Bookstore, **\$18.00**



Lehi and his family camped near the shore of the Red Sea.

People in the great and spacious building made fun of those eating the fruit of the tree.



Winter Retreat 2013

“Running the Race”

2012 BMF Interns Reunite for Renewal Weekend

Front Row:

Amy Tompkins, Jeff Ohmer
Jamie Spence, Jane Eyerly,
Bethany (Buckles) Foss,
Cassie Glandon,
Jordan Brennan,
Isaiah Johnson



Jamie Spence

Running the Race Called 'Life'

The semester before the Book of Mormon Retreat was a bit of a struggle for me. I was taking a heavy, stressful load of classes and had picked up some extra responsibilities at school. I went into the year excited after finishing the Internship, and then got caught up in school and busyness and began losing my close relationship with the Lord. I kept wondering what was different inside my heart, and then would realize that my daily prayer and study time (that is not only built into each day during the Internship, but also becomes a natural part of life on your own time outside the normal intern day) had greatly diminished. If the study time was there, it wasn't in-depth and was rushed, or my focus would be elsewhere. Over Christmas break, I finally got back into a routine of daily time with the Lord, and I could immediately feel a difference in my heart and my actions. Before, my actions were for myself, and after refocusing on the Lord in prayer and study, my actions became more for others.

The Book of Mormon Retreat was just two weeks after going back to school after Christmas break. It was a beautiful time to spend in fellowship with others. The theme, Running the Race, seemed to go perfectly along with the inner struggle I had experienced the semester

before and the solution to the struggle that I had just come across. Coming to the Book of Mormon Retreat helped me see that I am not alone in a desire to serve the Lord—at school I knew I was not alone, but here I was shown that there are many others who go through similar struggles, but are also striving to live their lives on the straight and narrow. It was such a blessing to me, to gain encouragement and fellowship from my friends in the Spirit of the Lord. The 2012 Book of Mormon Internship renewal service also helped me to see that there are nine other people (including Lynn and Sugar) AND the interns from the previous year's Internship (with whom we had a second renewal service this year) who are there for me and there to pray for me and for one another. I thank God that He blesses us with such a beautiful connection with others, and I pray that we are all able to open our eyes and allow ourselves to be a part of that connection. I also pray that we will open our hearts and allow others to be a part of our connections, so we may lift each other up as we run this race called life.

Isaiah Johnson

How the BMF Internship Influenced Me

If somebody asked me how the Book of Mormon Foundation Internship influence me, I would probably

say that I'm not sure. However, this does not suggest that the BMF Internship *didn't* influence me. In fact, the Internship provided for a significant transformation in my life. Whether this metamorphosis can be communicated tangibly to someone else though is questionable.

When a friend saw me for the first time after the Internship, he said, "You're different. You look *lighter*." What he meant was not that I had lost weight, but that something in my countenance had altered, that my features no longer bore the shadows and heaviness that once dwelled there. It was not an unreasonable statement to me. For, by way of the Internship, and more specifically by way of my fellow interns, I had received a merciful gift from God.

Peace.

Formally, the Internship did nothing to change the way I thought, or the way I conducted myself. I say this in the sense that I had been taught well enough by my parents all throughout my life—such things were not necessary for me to learn. Nonetheless, the Internship succeeded in its fundamental, founding goal. That is, to be a *witness of Jesus Christ*.

As an intern, I became part of an organization that, in its most basic form, professes Jesus Christ as Savior. As part of that organization, I was required to follow the existing policies. One cannot be a witness of Jesus Christ without becoming just a little... lighter.

The heart of the matter is Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12 IV/KJV) Although the Pharisees complained that Jesus was bearing witness of himself, it is easy for me to

acknowledge what he has said is true, because those who follow him find peace. Jesus said "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." (Matthew 11:29-30 IV)

[Matthew 11:28-30 KJV]

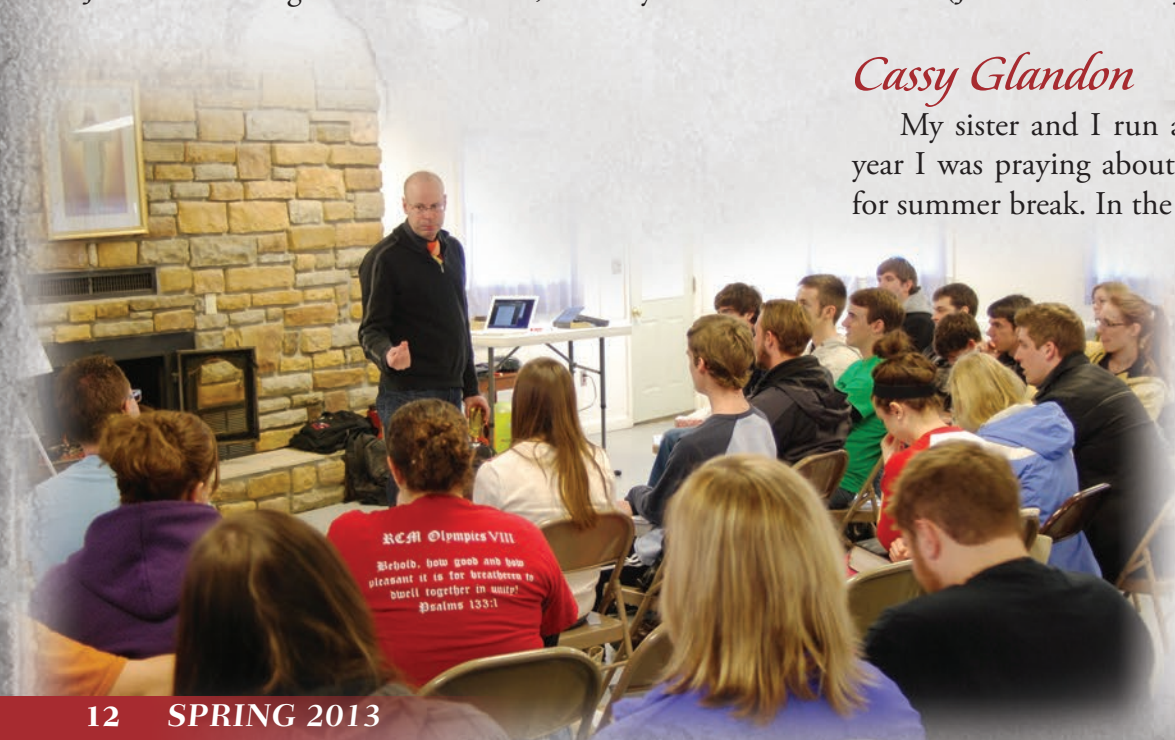
Essentially, when my friend declared that I looked "lighter," the plain explanation is that I *was*. My burden had been lightened, and the darker corners of my life illuminated by the practical application of righteous commandment. The Book of Mormon Foundation Internship may teach a person many things—how to conduct a life worth living, about the Book of Mormon itself, and archaeological evidences, but the most important part of the Internship guaranteed to transform a life, is the witness of Jesus Christ.

The peace I received has so far been permanent, and the only way I know how to explain it is by repeating the words of Jesus, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27 IV/KJV)

Cassy Glandon

My sister and I run a dance studio together. Last year I was praying about when we should end classes for summer break. In the past we have ended classes in

June and held workshops during summer break. God told me to end the classes in May and to not have any summer workshops. I wondered why He wanted us to end the classes a month earlier this year. I had wanted to do the Book of Mormon Internship





for a couple of years, but every time I prayed about it I felt there were other things God wanted me to do during that time. When I found out the Internship started in June and ended at the beginning of August, it fit perfectly with my dance workshop schedule.

I went to the Book of Mormon retreat and, during the last campfire, the interns shared their testimonies. Hearing their testimonies, as well as hearing what Lynn and Sugar Baumgart shared about the Internship, made me want to apply. When I saw Lynn and Sugar at "Express the Light," they asked if I had thought of applying. I told them I was praying about it. Sugar reminded me that the deadline was soon. I prayed again and felt the Spirit when I asked God if I should apply for the Internship. I prayed that if God wanted me to be in the Internship, He would open the door. Expressing myself verbally can be challenging sometimes. I prayed God would be with me and guide me during the interview. During the interview, I felt God helping me organize my thoughts as I answered the questions. When I heard that I was an intern, I was really excited. I knew God had opened all the right doors.

In March, my dad passed away. Lynn and Sugar told me all the other interns were praying for me and my family. I felt so thankful. During the first fasting service, we prayed for the person on our left. I requested prayers for my family for strength and comfort. The next day, God gave me a wonderful testimony. I felt strengthened and comforted. God had answered my fellow intern's prayer and had taken care of me. God knew I would need a lot of support, and He was already moving to provide it before I needed it.

During the first week of the Internship we went to Tucker Institute to do some team building activities. For one of our activities, we were blindfolded, except for Bethany. We had to hold onto a rope to help us stay together. Rebecca Cornish said the rope was like the rod of iron. As Bethany led us through a path with trees on either side (sometimes they were in the middle), I learned that I had to listen carefully and hold on to the rope. We had to trust Bethany to tell us where to go, which was hard because we couldn't see her. By following her instructions, though, we all made it safely to the end of the path. I learned that just like when I had to depend on Bethany for direction, I needed to trust God to lead me. Sometimes that is difficult, because I can't see Him, but that's where the trust factor comes in. Just because I couldn't see Bethany didn't mean she was not there guiding us. Even when we can't see God's hand, He is still there working in our lives, and we can trust Him.

I feel that God placed me in the Internship. He took care of me through a difficult time in my life. I know He will direct me where He wants me to go, and I don't have to worry about how to get there, because Jesus Christ is the vehicle. The theme for the Internship this last year was Fabulous Adventures in Trusting Him. God used the Internship to teach me that I can always count on Him. My whole life is an adventure in trusting God. At the dedication service, it was exciting to see how God had been working in our lives since the last time we were together. We shared blessings and testimonies God had given us, as well as the wonderful new opportunities God had placed in our lives. I can't



I would not have learned this lesson. My prayer has now changed to one of faith. I know God will provide for my family and me, and I need only seek this guidance so I can prepare for the right career the Lord desires me to have.

God taught me an important lesson with this experience. We ought to thank Him that He doesn't immediately give us the answers to our prayers. Often, our diligence in praying for and seeking the answers in His word gives us something even more valuable. The knowledge and wisdom He can give us in that pursuit is sometimes the reason he refrains from answering at first. He knows that this diligent exercise of our faith strengthens us. I thank the Lord for experiences like this, ones that lead me to a place where my faith becomes unshaken in the Lord, where I thank Him and trust Him for unanswered prayers as well as answered ones.

wait to see what God has in store for me and all my fellow interns. God has used this program to make an impact on me that will last the "whole adventure," and the cool thing is this adventure with God never ends!

Jordan Brennan

The Book of Mormon Internship truly was a life-changing experience for me. During and after the Internship, I felt a closeness with the Lord that I had never known before. He blessed me in countless ways and taught me many new things.

One lesson I learned came in early October. Several questions had been on my heart for awhile, so I decided that, for at least one week, I would fast and pray during lunch, seeking the Lord's answers to these questions. One of these concerns was about my career. I wanted my job to give Him glory, but I also wanted to provide for the family I hope to have some day. I didn't know what career would supply both of these things, but I asked the Lord to show me. About midway through the week, I was led to Psalm 37 (basically the whole chapter applies). Verses 25 and 26 especially jumped out to me. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed." If we are righteous, we have this promise that God will provide for our families and bless our seed. Not only that, but we will have enough to show mercy and lend to the poor. It is an awesome promise and, if the Lord would have answered my prayer initially,

Bethany (Buckles) Foss

The Book of Mormon Internship had a lasting effect on my life. This program taught me many skills, both spiritually and temporally. I have seen changes in my personality that I attribute to the Internship as well.

Before my experience this summer, I thought my prayer life was great. I felt like I relied on the Lord and recognized His blessings. After Pat Chadwick's class, however, I have a different outlook on prayer. My new prayer life is constant. Just like a friend I text periodically throughout the day, I make sure to communicate with



the Lord just as often. When I meet someone, I ask the Lord to bless them. When I hear of a tough situation, I quickly ask the Lord to be with those involved. I've learned to praise Him for ALL of my blessings. After all, I was taught as a child that it's important to always say thank you.

I've always been a fairly social individual. I've always tried to be friendly to people but, it's something I've struggled with, especially when around strangers. Something I've noticed since this summer is I'm not nearly as hesitant to make new friends or to carry on a conversation with a complete stranger. This provides more witnessing opportunities, which I've always missed out on before. Another thing that has changed is my desire to share about the Book of Mormon and my beliefs. Before the Internship, every time religion was brought up in a conversation at school or work, I would hesitate. Often I would not share at all. When I was asked about my beliefs, I would answer with the generic, "I'm a Christian," hoping I wouldn't be prodded for more information. This is something of the past. The new me looks for any and every opportunity that will allow me to share. There have been many fellow students and patients at work who I've been able to witness to since the Internship. The feeling following those conversations is truly amazing. It really does feel great to be an active participant in the Lord's work. I know this feeling and these new qualities are part of my life because the Lord led me to this program He designed with His servants. I will forever be thankful for the opportunity I had to be a part of this life-changing summer Internship.

Jane Eyerly

Baptism is one of the greatest blessings I have received as a result of the Book of Mormon Internship. I was finally given the much-needed push to make that covenant with God. Another blessing I gained was the negative thoughts I had been praying would go away were gone. I was so immersed in God's work and in serving others, and I was surrounded by others who were striving to do His will, that these thoughts left my mind completely. It felt so great! I felt clean and light. After the Internship, after being baptized and taking my first sacrament, I felt stronger than I ever have, both physically and spiritually. It was as if my back was to the wind, and I was being lifted along without any effort of my own. I was definitely operating with the Lord behind me. But, since starting a new job, moving to a new city with no friends, and living with people who aren't so concerned about God's will, I've just been beaten down left and right. I'm now fighting against the wind. I've forgotten God in many aspects of my life, and I'm often down. However, no matter how low I feel or how lost I get, I still know what it's felt like to be full of Christ's love and His grace. I can never be too discouraged to completely push God out of my life because I can never deny how His Spirit made me feel and how it changed me. Also, the internship provided me with so much knowledge and so many resources to turn to in my times of need or doubt. It's given me solid friendships with the other interns, who make me feel important and loved. The Internship has given me an experience and a relationship with God that I cannot deny. I know He will never give up on me!



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Rachel Eggert, Odessa, Missouri
Caleb Etter, Independence, Missouri
Jared Gould, Seymour, Missouri
Jessica Gould, Seymour, Missouri
Jordan Gowan, Blue Springs, Missouri
Kelvin Henson, Independence, Missouri

Jessica Jecker, Independence, Missouri
Anna Johnson, Independence, Missouri
Ryan Miller, Independence, Missouri
Benjamin Nelson, Kansas City, Missouri
Tiffani Ohmer, Independence, Missouri
AnaMaría Thomas, Madison, Alabama

Staff: Jordan Brennan, Lee's Summit, Missouri
Amy Friend, Buckner, Missouri

Directors: Lynn and Sugar Baumgart

The Book of Mormon Foundation Internship

For 21 years, The Book of Mormon Foundation Internship has been providing an environment for older youth to help strengthen their daily walk with the Lord. Some of their testimonies can be found at www.bmfinternship.org.

There are many voices calling to our youth, and that is especially true as they leave home for college or work. The Internship, however, gives them an opportunity for six weeks every summer to tune into that one true voice through daily prayer, fasting, worship, study and service. They build a team through mutual love and respect, and the bond that develops continues to strengthen many of them for years to come. Interns also travel to New York or Belize every other year and learn to witness to those around them.

There is no cost to the youth selected for the Internship, as the expenses are covered by individuals and restoration branches, for which we are very grateful. We feel a responsibility to be very careful stewards with the sacrificial gifts we receive. However, our expenses have increased, and it costs the Foundation about \$2,400 per intern. If you or your branch would like to financially support this ministry to older youth, please contact Sue Manning at The Book of Mormon Foundation. As always, we appreciate your prayerful support.