



THE WITNESS

A QUARTERLY PUBLICATION BY THE BOOK OF MORMON FOUNDATION
Number 149 ■ Spring 2014

*And he gathereth his children from the four quarters of the earth;
And he numbereth his sheep, and they know him;
And there shall be one fold and one shepherd*

He Lives

There can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice;

(Alma 16:213 RLDS) [Alma 34:13 LDS]

As they gathered together in despair and hopelessness after the death of their leader, the disciples had no idea that they were about to take part in an event planned since before the creation of man. It was an event more important than nearly any other since the creation of their first parents. These followers of Christ were about to witness the destruction of death as its bonds were forever broken. It was an event so far beyond their comprehension that even after it happened they could not believe or understand it. When Mary reported the Savior's body was missing from the tomb and that he was alive "they believed not" and some ran to the tomb see for themselves. But even the empty tomb could not convince them.

Today, we may be made partakers of the fruits of that great and last sacrifice by the Son of God upon the cross. The scriptures tell us that by his sacrifice he shall bring salvation to all those who shall believe on his name. We, at the Book of Mormon Foundation, invite you to read again those powerful words regarding the Savior's great and last sacrifice found in Alma 16 as well as the words of eternal life found in 2 Nephi 13. May we rejoice together as believers in Jesus Christ who is mighty to save.

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A contribution to The Book of Mormon Foundation is tax deductible. Financial statements are available upon request.

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Published quarterly by

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Zenos and the Parable of the Olive Tree

PART THREE

by Verneil Simmons

The Role of Joseph

Jacob, father of the House of Israel, placed a very special blessing upon his son, Joseph. We remember that Joseph had been given the rights of the firstborn in place of the oldest brother, Reuben.

Jacob explains that as Joseph had saved his father's house from the famine, which was a type and shadow of the future, so should Joseph's seed eventually bring salvation to his father's house:

*For thou hast prevailed, and thy father's house hath bowed down unto thee, even as it was shown unto thee, before thou wast sold into Egypt by the hands of thy brethren; wherefore thy brethren shall bow down unto thee, from generation to generation, unto the fruit of thy loins forever; For thou shalt be a light unto my people, to deliver them in the days of their captivity, from bondage; and to **bring salvation unto them**, when they are altogether bowed down under sin. [Genesis 48:10-11 IV] (emphasis added)*

The blessing was to continue through Joseph's seed—the “fruits of his loins.”

Jacob blessed Joseph's two sons, Ephraim and Manasseh, but placed the birthright blessing on the head of Ephraim, the younger son. He was told his seed should become a multitude of nations. Centuries later, Moses blessed the tribes just before they were to cross the Jordan and enter their promised land. Joseph's seed was to have a special land, choice above all others, separate from their brethren. Moses, too, placed the leadership role on Ephraim with a reference to the “tens of thousands of Ephraim” and the “thousands of Manasseh.” (Deuteronomy 33:17 IV/KJV) (see D&C 108:6e RLDS) [D&C 133:34 LDS].

The prophets of the Book of Mormon, from Lehi to Moroni, were of the seed of Joseph, through the oldest son Manasseh. (Alma 8:3 RLDS) [Alma 10:3 LDS] They studied the words of Zenos because he, being a prophet of the seed of Joseph, had a particular interest in this remnant which had been led to a choice land. He knew that the nation would be divided and even prophesied concerning the future of the Lamanites. (Helaman 5:101 RLDS) [Helaman 15:11 LDS] Is this why, in the parable, we can only

identify the one planting that divided and became two separate nations?

When Christ appeared to the Nephites in the Land Bountiful, He made them His promise:

And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem. (3 Nephi 9:58 RLDS) [3 Nephi 20:22 LDS]

Ether, the last prophet of the Jaredite nation, left information concerning the role of this land in the promises made to Joseph of old:

*Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land... And that a New Jerusalem should be built up upon this land, unto the **remnant of the seed of Joseph**... Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. (Ether 6:4-8 RLDS) [Ether 13:4-8 LDS] (emphasis added)*

We have identified Joseph's land and a remnant of the tribe of Manasseh. Now we must identify the seed of Ephraim who holds the birthright.

Joseph Smith, Jr., the Restoration prophet, called by the Lord in 1830 to restore His church, was of the seed of Joseph through his son Ephraim.¹ Today, the majority of the members of the Restoration church are of the lineage of Ephraim. When God called Joseph Smith, of the seed of Joseph, living in Joseph's land, to restore the fullness of His gospel to the world, it was to fulfill the prophecies of many of the holy prophets of ancient times. The promise of salvation for the rest of the House of Israel was through the seed of Joseph, and He placed the church in the hands of Ephraim, that this prophecy might be fulfilled. The Lord made this plain in the early days of the Restoration:

And they who are in the north countries shall come in remembrance before the Lord...

*And they shall bring forth their rich treasures unto the **children of Ephraim my servants**... And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of*

*the Lord, even the **children of Ephraim**;*
(D&C 108:6a, 6c, 6d RLDS)
[D&C 133:26, 30, 32 LDS] (emphasis added)

*Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of **Ephraim**, wherefore they shall be plucked out. (D&C 64:7a-b RLDS) [D&C 64:34-36 LDS] (emphasis added)*

This instruction not only identifies the church as Ephraim, but it gives an insight into the "grafting in" process and the pruning of those Gentile branches which produce bitter fruit.

Not only could most members of the Restoration church know their Ephraim lineage, but the Lord gave a wonderful promise to the priesthood:

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. (D&C 84:3a-b RLDS) [D&C 86:8-10 LDS]

The priesthood restored in these last days will not be taken away; it will continue until the grafting program is completed.

These priesthood members are the servants who are to assist in pruning and nourishing the vineyard in this final visit. Note the reference to the rebellious who shall be "plucked out" (a phrase taken from the parable). This must apply to the pruning of the Gentile branches which produce the bitter fruit.

We also have evidence of how the Lord called other servants to assist in this program. This message was given to David Whitmer:

Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness; wherefore, I must bring forth the fullness of my gospel from the

¹ The lineage of Joseph Smith Jr., is known through his patriarchal blessing given at Kirtland, Ohio, on December 9, 1834, by his father, Patriarch Joseph Smith Sr.

Gentiles unto the house of Israel. And, behold, thou art David, and thou art called to assist; (D&C 12:5a-c RLDS) [D&C 14:9-11 LDS]

Another call was given to a Baptist minister, James Covill, in 1831:

Thou shalt preach the fullness of my gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel. . . Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. (D&C 39:3e, 4b RLDS) [D&C 39:11&13 LDS]

This servant declined the invitation and did not identify himself with the Lord's program.

He remained as a fruit on one of the wild branches of the Gentile tree.

In both of these invitations, we again find the Lord referring to the "fullness of His gospel" and His "covenant with Israel." He used those terms many times in His ministry to the Nephites. This is part of the parable; it has to do with the "grafting in" in the latter days.

THE EVERLASTING COVENANT

Christ gave this information to the Restoration church:

*Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and **everlasting covenant**; even that which was from the beginning. . . for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. (D&C 20:1a-c RLDS) [D&C 22: 1, 3 LDS] (emphasis added)*

The covenant being restored was not a new one, but the one that had existed since the days of Enoch. Because all the trees of the vineyard were corrupt, the Lord of the vineyard had to intervene and make this covenant available again:

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place

until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. (Genesis 9:22-23 IV)

The everlasting covenant was a promise to Enoch that eventually his city would return to earth to be a part of the "holy city" which was to be called Zion, the New Jerusalem (Genesis 7:70 IV). The Lord continued to confirm this to the Restoration church:

*Wherefore I say unto you, that I have sent unto you **mine everlasting covenant**, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it. (D&C 49:2d RLDS) [D&C 49:9-10 LDS] (emphasis added)*

Again, the Lord spoke to one of His servants who would become an apostle in His church:

*Verily I say unto you, Blessed are you for receiving mine **everlasting covenant**, even the **fullness of my gospel**, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was written by the prophets and apostles in days of old. (D&C 66:1b RLDS) [D&C 66:2 LDS] (emphasis added)*

The Lord continues to link the "everlasting covenant" with the "fullness" of His gospel and the "last days". Joseph Smith's first task was to translate the Book of Mormon which is the record of Lehi's seed—the Manasseh branch of the House of Israel. We are repeatedly told that this was because it contained the "fullness" of His gospel (D&C 17:2c-g RLDS) [D&C 7:-12 LDS] (emphasis added).

*And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the **fullness of the gospel**; (D&C 42:5a RLDS) [D&C 42:12 LDS] (emphasis added)*

THE FULLNESS OF THE GOSPEL

Joseph Smith, the modern prophet for the House of Joseph, was commanded by the Lord to restore many scriptures missing from the book of Genesis in the Inspired Version of the Bible. Thus we know that the gospel of Christ was taught from the days of Adam, down through the successive prophets to Noah, and beyond. Enoch taught the salvation of the individual by the sacrifice of the Only Begotten, who was to come in the meridian of time, and he also

taught the need to gather together in a holy city. His city was eventually taken unto God and it became the symbol, the prototype, of what the Kingdom of God on earth should be.

The gospel of Christ is twofold: (1) to offer “personal” salvation to every soul, that each might be redeemed from the fall; and (2) to offer them “corporate” salvation that they might live in the Kingdom with the Lord on earth. This represents the “fullness” of the gospel—or the two sides of the coin. If we test this concept against the parable of Zenos we recognize wherein the House of Israel failed to live by the fullness.

Certainly, the “fullness” of the gospel was understood in the days of Abraham and Melchisedec, when the Kingdom principles (see Genesis 14 IV) existed for a short time. Even Moses was fully aware of the program of Christ and tried to teach his people to understand and accept it, but they chose otherwise. By the time the kingdom divided, after Solomon’s reign, the House of Israel had lost the concept that the expected Messiah was a Savior and saw Him only in the role of a conquering king who would rule over their nation. Thus, the main branches of the olive tree were fruitless and ready to be “plucked off and cast into the fire.”

At the time when the New Testament church was grafted into the root of Israel, the apostles understood and taught the total program of Christ, and for a time good fruit came from the graft. But the Christian movement eventually lost the concept of a Kingdom on earth and saw Christ only as a personal Savior who died for our sins. Thus they too saw only one side of the coin and their fruit was not acceptable to the Lord of the vineyard.

The one original branch of the tame olive tree which we identify as Nephite-Lamanite “did” succeed with a Kingdom in operation for nearly two hundred years, but when that concept began to fail, only wild fruit was the result.

It became necessary for the Lord of the vineyard to come, for the last time, to restore His church with the fullness of His gospel and the promise of the everlasting covenant. The Lord restored His priesthood in 1830 to perform the necessary ordinances of salvation for all who would come, Gentile and House of Israel, and gave commandments that a holy city should be built, which would be the New Jerusalem.

The latter day church, which contained the seed of Joseph, was restored to a Gentile nation. For centuries, the Western world had been the home of the many divisions of the Christian religion. Here would be found the branches of the wild olive tree, each producing a different kind of fruit. The promise was that the Gentiles should have the first opportunity to accept the fullness of the gospel:

*Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them. (3 Nephi 7:31 RLDS)
[3 Nephi 16:7 LDS]*

The message of the Restoration church was first taken to the Gentile nations. The missionaries went to the United States, Canada, England and Australia—the leading nations of the Gentiles. Thousands were brought into the Church, but the prophets had said that the Gentiles would reject the fullness of the gospel; and when that day came, then the Lord would turn again to the House of Israel. (3 Nephi 7:34-36 RLDS) [3 Nephi 16:10-11 LDS]

Israel as a nation was restored in 1948. The city of Jerusalem was reclaimed by Israel in 1967. Surely the time allotted to the Gentiles has been fulfilled, for the Lord has begun His work of restoring all the House of Israel. How does the Church today fit into the parable? Unlike Nephi’s brothers, we cannot point to the distant future—the parable “is” our future!

The Lord sent His servants into His vineyard for the last time, starting in 1830. During the lifetime of Joseph Smith, the prophetic direction given to the Church was filled with references to the restoration of the House of Israel. Since the days of the Reorganization, all such references are missing.

Thanks to the zeal and devotion of Jacob, a Nephite prophet of the seed of Joseph, the Church today has the prophetic message of Zenos. Since it was meant for us in the eleventh hour, surely we should be as concerned about it as was Jacob. Only if we fulfill our role as remnant Israel in the parable, will we be among those who sing the new song in Zion with our brethren.

How does the Church today fit into the parable? Unlike Nephi’s brothers, we cannot point to the distant future—the parable “is” our future!

*Zenos and the Parable of the Olive Tree
Published with permission from Verneil Simmons*

THE MISSING VERSE

by Marlin Guin

The first long quote of Isaiah in the Book of Mormon is found in 1 Nephi 6 (RLDS) [1 Nephi 19-21 LDS]. Nephi references chapters 48 and 49 of Isaiah with some word and phrase variations between the Bible and Book of Mormon accounts. These variations make an interesting subject for personal study. However, there is one other significant difference, often overlooked by the casual reader, we will consider for this article. There is an additional verse inserted between these two Isaiah chapters in the Book of Mormon. This additional verse is not found in the Bible. Notice 1 Nephi 6:29 (RLDS) [1 Nephi 20:22 LDS] is the last verse in the Bible version of Isaiah 48, and 1 Nephi 6:31 (RLDS) [1 Nephi 21:1 LDS] is the first verse in the Bible version of Isaiah 49. The Bible, both Inspired and King James versions, is missing the verse quoted in 1 Nephi 6:30 (RLDS) [1 Nephi 21:1 LDS].

1 Nephi 6:29 And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

End of Isaiah 48

1 Nephi 6:30 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off that are scattered abroad, who are of my people, O house of Israel.

Beginning of Isaiah 49

1 Nephi 6:31 Listen O isles unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Since this quote is taken directly from the brass plates, we can reasonably conclude the missing verse was written on them and then included by Nephi in the Book of Mormon account. Careful evaluation of the text supports this conclusion, as it reveals the wording in the missing verse to be an accurate reflection of Hebrew poetic form and the writing

style of Isaiah. It doesn't seem likely the missing verse was Nephi's own words being separately inserted into the middle of the Isaiah quote.

Notice how it begins with the phrase "And again," which is a commonly used Hebrew phrase used many times in the scriptures. It's a phrase often used to make implied references back to subjects in previous verses. In this case, the references point back to subjects in Isaiah 48. The book of Isaiah was originally written without chapter and versing, so it makes sense for 1 Nephi 6:30 (RLDS) [1 Nephi 21:1 LDS] to serve as a connecting verse between both chapters. This connection provides a consistent flow of subjects through them.

The content of the missing verse is significant in meaning and purpose for ancient Israel and also the church. We know this is true because Isaiah's writings touch all things concerning the House of Israel and also speak to the Gentiles. His words prophetically reach across the past, present and future for scriptural fulfillment. We are promised, through revelation, to receive the spiritual insight to understand the words of Isaiah and know with surety when they are fulfilled. The living testimony of this truth is manifest today, as we see Isaiah's prophecies being fulfilled before our eyes and know they are coming to pass.

Nevertheless, in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass;

Wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people:

For I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them. (2 Nephi 11:12-14 RLDS) [2 Nephi 25:7-8 LDS]

And now behold I say unto you, that ye ought to search these things.

Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah.

For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

And all things that he spake, hath been, and shall be, even according to the words which he spake. (3 Nephi 10:26-29 RLDS) [3 Nephi 23:1-3 LDS]

What value does the missing verse contain for the church? Let's examine some of the details to answer the question. First, who is the verse directed toward? It clearly identifies the House of Israel, who has been separated and scattered into every nation. This can easily be seen by the introductory phrase: "Hearken, O ye house of Israel." Many scriptures often begin with the word "Hearken" to amplify the Lord's desire for us to hear His voice.

Historically, Isaiah's prophecy of being broken off and scattered is readily seen in ancient Israel, the church during the centuries of apostasy, the early Restoration church and also within the current condition of the Restoration movement. Some specific examples include:

- The northern kingdom of Israel was broken off and scattered by the Assyrians about 721 B.C.
- The southern kingdom of Judah was broken off and scattered by the Babylonians about 600 B.C.
- Branches of the House of Israel, such as Lehi, Mulek and others, were broken off and scattered into different parts of the vineyard.
- The Jews, after returning to the Holy Land from Babylonian captivity, were broken off and scattered by the Romans about 70 A.D.
- The church continued to be separated and scattered during the centuries of apostasy.
- The Nephites were also separated and scattered by the Lamanites during the centuries of apostasy.
- The early Restoration saints were broken off and scattered from Kirtland, Missouri and Nauvoo.

Isaiah's prophecy of being broken off and scattered is readily seen in ancient Israel, the church during the centuries of apostasy, the early Restoration church and also within the current condition of the Restoration movement.

Following the death of Joseph Smith Jr., some of the people remained, while others formed into groups before separating and scattering into other parts of the land. All of them claimed to be the true successor of the original church and took on their own identity. Many of these groups and churches still exist today and continue to remain separated and scattered. Even now, they experience further fragmentation and scattering.

These historical examples show how the process of separation and scattering has been consistent over many generations. They also reveal how separation and scattering is both spiritual and temporal in nature. It is spiritual, as the people first separate their relationships with God and each other. It is temporal, as the people physically separate and scatter. The Restoration church today, being numbered among the House of Israel, experiences the same challenges written by Isaiah in the missing verse.

What is the cause of the scattering? Certainly, the rebellion of the people against God always contributes to separation and scattering, but this missing verse specifically identifies the "wickedness of the pastors of my people" as the primary root cause. Hebrew writing structures also support this conclusion, as the missing verse is a form of Hebrew poetry called a chiasm. The introduction of the Restored Covenant Edition of the Book of Mormon states: "A chiasm, one of over 20 types of Hebrew poetry identified in the Book of Mormon, is a sequence of words or ideas that are repeated in reverse order. The center point of the chiasm, once discovered, often leads to spiritual enlightenment... The ancient writer constructed this chiasm deliberately so we might discover the center point... The location of this phrase at the center of the chiasm reveals..."

- a O ye house of Israel
- b all ye that are broken off and are driven out
- c because of the wickedness of the pastors of my people
- b' all ye that are broken off that are scattered abroad
- a' O house of Israel.



Written in this outline form, the missing verse reveals the answers to the questions of who (a), what (b) and why (c). The center point of the chiasm is the focus and clearly identifies “the wickedness of the pastors of my people” as the cause for the separation and scattering of the people. As we consider the center point of the missing verse, it’s important to see how separation and scattering is the bitter fruit of unrighteous choices.

Who then are the “pastors of my people?” Is it only those individuals who are designated as “pastors” or “presiding elders” of a branch/congregation? Is it only those specifically designated to lead some organizational entity? Latter-day revelation helps provide a better answer to this question within the context and intent of the missing verse. How many times has the Lord used the phrase: “Hearken, O ye elders of my church,” in many sections of the Doctrine and Covenants? In comparison, notice how similar it is to the phrase of the missing verse: “Hearken, O House of Israel.” The call to “hearken” projects intensity and is often followed with specific guidance, direction and instructions to the elders of the church. Two examples in latter-day revelation:

*Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. (D&C 41:1b RLDS)
[D&C 41:2-3 LDS]*

Hearken, O ye elders of my church, who have assembled themselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world, inasmuch as they believe on my name and keep my commandments;

again I say unto you, Hearken and hear and obey the law which I shall give unto you; for verily I say, As ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive. (D&C 42:1a-c RLDS) [D&C 42:1-3 LDS]

We see from the scriptures, that it’s the elders of the church who represent the priesthood ministry called to shepherd, preside, govern and watch over the church. Therefore, the Lord holds the elders of the church accountable for ministry concerning the collective spiritual condition of the people, as to whether they are gathered into one or scattered into many. This in no way minimizes the important ministry of all the priesthood. Each office makes its unique spiritual contribution to the lives of the people and their relationships with God and each other. However, the scriptures identify the elders of the church as those called to the responsibility for the larger body of saints and the greater vision of God’s work. Within the missing verse, it’s the elders of the church being referred to with the phrase: “pastors of my people.”

One has to wonder if the missing verse was intentionally left out of the Bible text or just a clerical error spanning across the many translations and copies through the centuries. Perhaps it was missing for other reasons. Regardless, we should be thankful for it being restored from the brass plates into the Book of Mormon account. Hopefully, its restoration helps inspire the elders to consider our response to God for the overall gathering, oneness and preparation of the flock.

Jeremiah also prophesied things very similar to this principle of scattering and gathering, as it also relates to the missing verse from Isaiah:

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. (Jeremiah 23:1-4 IV)

A few years ago, Ray Treat taught a series of classes at The Book of Mormon Foundation. He was teaching from *The Endowment* by Earl Curry and frequently emphasized an important spiritual principle. It has stayed with me ever since that time. Ray explained how the Lord desires to gather His people, and the adversary attempts to separate and scatter them. Being a former Marine, I sometimes think of it in military terms where an army often uses a strategy to divide and conquer the opposition. It's a highly effective strategy used in many battles and wars over the ages and a principle still taught in modern military tactics.

Think of all the times we have heard someone quote D&C 38:6a (RLDS)[D&C 38:27 LDS]: "Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine." This great admonition causes me to reflect upon the life-changing experience of King Lamoni's father, who was king over all the land. Through his experience, the Lord brought a mighty change to the hearts of the people and the establishing of His church among them:

And it came to pass that after Aaron had expounded these things unto him, the king said, What shall I do, that I may have this eternal life of which thou hast spoken?

Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day?

Behold, said he, I will give up all that I possess; yea, I will forsake my kingdom, that I may receive this great joy.

*But Aaron said unto him, If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest. (Alma 13:48-51 RLDS)
[Alma 22:15-16 LDS]*

What must happen for this same kind of experience to be poured out upon the priesthood, especially the elders, and the people? What great things could the Lord accomplish with a people who say with conviction: "I will give up all that I possess; yea, I will forsake my kingdom, that I may receive this great joy?" Our hope in Christ and our belief in the great and marvelous work causes us to know this type of experience must come for all His people to participate together in its fulfillment. The Lord understands the length and depth of the division among the people. More importantly, He knows the width and height of the restoration and final gathering of His children.

One of the most inspiring verses in the Restoration hymnal speaks to the subject—*Shall We Gather Home to Zion* by T. W. Smith:

*Shall we gather home to Zion,
will our wand'rings soon be o'er?*

*Shall we cease our tears and sighing;
Shall we rest forever more?*

*Will Messiah come to save us
From the power of the foe?*

*Will he come, and will he have us
His salvation fully know?*

*Yes, we'll gather home to Zion,
Our beautiful, our beautiful Zion!*

*Gather with the saints home to Zion,
And be saved in the Kingdom of God.*

This verse has been the yearning of the saints for a long time. I love the simple, but powerful words from Christ which say: "there shall be." It gives me a great sense of hope to know the Lord speaks with such love and mercy as He declares: "there shall be one fold, and one shepherd." Jesus Christ is the good shepherd! The good shepherd has given His life for the sheep. They will be gathered to each other and to Him! It leaves no doubt that final victory is assured and to whom all glory and honor belong!

BUILD UPON "THE ROCK"

CREED

I am now and will always be empowered to stop doing any actions or processes that will endanger myself, and will do so with faith in God believing that He will support me in my efforts to do what is right. I will also encourage those with me to walk in the ways of Jesus Christ and to avoid even the appearance of evil. I will do so because I am totally committed to my Savior Jesus Christ, who is the rock upon which my foundation is built.

WORKING FROM A SURE FOUNDATION

By Eric Woolery

I was amazed at all of the wonderfully excited children present at the Book of Mormon Day for Kids this past January. This was my first experience helping with this activity, and

I was thrilled to be able to share with the children my knowledge of mining, in concert with my testimony of Jesus Christ. Our theme for the day was taken from Helaman 2:74-75 RLDS [Helaman 5:12 LDS]:

And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; Yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they can not fall. (emphasis added)

With 35 years of underground mining experience, in both coal and limestone, I felt I had an ideal vantage point from which to demonstrate how the safety tools I use every day relate to the wisdom of building from a safe and sure foundation, even Jesus Christ. The tools I described, which the children helped demonstrate, included:

Hard hat – Protects the brain from deeply penetrating influences that could impact the healthy

functioning of a God-designed mind. Things batter us through television, movies, games, books, music, conversation, social media, peer conduct, etc. Jesus would not want us exposed to or to participate in Jacob 2:49-50, 2 Nephi 6:74 RLDS) [Jacob 3:1-2, 2 Nephi 9:39 LDS].

Miner's light – Illuminates options and provide a transparent working environment (Psalms 119:105 IV/ KJV) [3 Nephi 5:63, 3 Nephi 4:48 RLDS) [3 Nephi 12:16, 3 Nephi 9:18 LDS].

Safety glasses and hearing protection – Shields against what could cause permanent damage to vulnerable parts (Genesis 3:4-5 IV, 2 Nephi 6:75-76 RLDS) [2 Nephi 9:40 LDS].

Reflective vest – Emphasizes our position and behavior to those who are watching us (1Thessalonians 5:22 IV/KJV), (Alma 3:2, 28, 37 RLDS) [Alma 5:2, 14, 19 LDS],(Proverbs 20:11 IV/ KJV).

Miner's belt with self-rescuer – Allows a miner to breathe while exiting the mine in smoke caused by a fire (2 Nephi 14:4, 13:30, 3 Nephi 8:47, 2 Nephi 11:72 RLDS) [2 Nephi .32:3, 31:20, 3 Nephi 18:15, 2 Nephi 26:8 LDS].

Gloves – Protects a worker's hands from injury while performing his job (Alma 3:98, Moroni 10:27 RLDS) [Alma 5:57, Moroni 10:30 LDS].

Steel-toed boots – Protects a miner's feet from heavy objects (2 Nephi 8:19, 15:10, Mosiah 2:25-27 RLDS) [2 Nephi 12:3, 33:9, Mosiah 4:14-15 LDS].

Lockout/tag-out equipment – Sets apart and prevents the use of faulty electrical equipment and machinery needing repairs (Mosiah 2:48-50 RLDS) [Mosiah 4:29-30 LDS].





Preshift/workplace – Exam forms that encourage the inspection of equipment and the workplace for safety hazards, encouraging awareness of threats and opportunities within the environment (Alma 16:229-232 RLDS) [Alma 34:33-34 LDS].

Safety Motto: “STOP, THINK, THEN ACT.

It could save your life.” – Encourages careful consideration and conduct based on reflection, reason and response (Matthew 26:38 IV) [Matthew 26:41 KJV] (Alma 10:28 RLDS) [Alma 13:28 LDS].

While leading a discussion with the sixth graders, I went into depth about how the safety tools related specifically to the scriptures outlined. I emphasized how, just as the company I work for has safety rules in place to protect us mentally and physically, God has safety rules in place to protect us physically and spiritually. I shared testimonies on the workings of God in my life and, by following His safety rules, it has given me that sure foundation upon which to build my faith in Jesus Christ. As I shared these testimonies, the young people began sharing ways that God has blessed them or their families. There were times when two or three had their hands up at the same time, eagerly wanting to share. Our sharing time ended only because of a call to lunch.

At the end of the day, we all autographed our “creed,” modeled after the safety creed my employer uses. On display at the Book of Mormon Foundation office, it reads:

I am now and will always be empowered to stop doing any actions or processes that will endanger myself, and will do so with faith in God believing that He will support me in my efforts to do what is right. I will also encourage those with me to walk in the ways of Jesus Christ and to avoid even the appearance of evil. I will do so because I am totally committed to my Savior Jesus Christ, who is the rock upon which my foundation is built.

I rejoice in this experience, because of God’s mercy and goodness to these children, as well as their ability to recognize God’s blessing in their lives. Several children excitedly shared with me that they want to be able to attend the next Book of Mormon Day for Kids. I know that God is nurturing them through the teaching and example of their parents, and they are gaining personal testimonies that Jesus is indeed the Christ, their redeemer, and they have found a rock solid foundation upon which to build their lives.

**WORDS FROM THE BOOK OF MORMON SANG TO ME
BY RITA WOOLERY**

I have always been strengthened, chastened and called to repentance by the words in the Book of Mormon. In 2012, something new began to happen as I read the sacred words. Particular scriptures began to sing in my head. After this, I would sit playing my guitar, strumming and humming or singing the words, until a melody and chords would come and turn the already beautiful scripture into a song I had never heard before. This happened to me other times, but usually the process would take a few days to a week to conclude. In 2013, I began to participate in a reading program to finish the entire Book of Mormon in three months. As a result, I was in the word daily on a much larger scale than usual. On August 1, 2013, I went to the Book of Mormon Foundation to do some volunteer work. I took my guitar with me because there were two verses in the second chapter of Helaman that sunk deep into my heart and seemed to be singing to me. I was hoping to have some time during the day to see if I could discover the melody for them. I also took my cassette recorder to assist me in remembering the tune, if the Lord allowed me to discover one.

Toward the end of the day, when things in the office were slow, I sat down with the Book of Mormon, a notebook, a pencil, my guitar and tape recorder. I was astonished at how quickly the melody came and was recorded. Before leaving that day, I left a note for Sue, the office manager, letting her know that I had a new song for Helaman 2:74-75 (RLDS) [Helaman 5:12 LDS]. The next day, as others in the office were planning for the Book of Mormon Day for Kids, this verse was selected to be the theme

scripture the day's activities would be built upon for the children. God works in mysterious ways. Was this a coincidence? I know it was not. With God, nothing is wasted. The next week, I received another song about Jesus being the rock of my "Sure Foundation." This song completed a trilogy of songs on this subject that had begun in 2004 when I was given a song about Jesus being the "Stone of Israel."

On January 11, 2014, at the "Book of Mormon Day for Kids," I was privileged to teach a group of older children these three songs to be used in a video production to illustrate Helaman 2:74-75 (RLDS) [Helaman 5:12 LDS]. As I was teaching the songs, I felt led to share my testimony with the children about how I came to know that the Lord Jesus Christ was my sure foundation. I also encouraged them to do three things in their lives: (1) Read God's Holy word (to develop understanding of their foundation), (2) Pray to the Father in Jesus' name (to build and establish communication with the Holy One), (3) Do good things for others (for when we are in service to our fellow man, we are in service to our God). I know that the Lord inspired me as I taught. For myself, I had no other plan for the day but to teach the music. I am humbled and, at the same time, joyful to be used this way. The children also strengthened me, as they eagerly shared the wonderful blessings that had been given them in their lives. The day was truly a Zionite endeavor, as the leaders, volunteers and each group of children labored with love, to learn and share with each other the truths of the gospel of Jesus Christ.

RICK GAYDUSEK

I wanted to attend and offer help at the 2014 Book of Mormon Day for Kids since my grandchildren told me about the day they attended in 2013. I relished the Book of Mormon Days held at the auditorium when I first believed the Book of Mormon at 25 years of age, and I thought it would be fun and rewarding to do something related. My teenaged daughter could not be kept from sharing in the activity, and another teen joined us at the building.

We discovered the planner had so much to do, and we offered our help. We helped with the pickaxe station and experimented with how to use heavy paper, paint stirring sticks, staples and hot glue



to make a tool resembling a pickaxe a miner would use.

We also needed it to be easy enough for children to make. The students were excited and could hardly wait to get started. Ten groups of students were able to make their own tool to symbolically mine the scriptures for the rocks of God's truth.

When the event was over, my daughter and I stayed to finish cleanup and enjoy the chocolate rocks that another group made. We had a wonderful day of service and laughter with the rising generation, who are learning about the truths in the Book of Mormon.

SANDRA CROMWELL

This was my first time to participate in the Book of Mormon Day for Kids with my grandson. Our older grandson had attended with his grandpa and mom, but I took care of the younger one since he wasn't old enough to attend. As a former primary teacher, I always cherished the idea of the potential of the day. When you don't live in the Center place, you are always looking for the opportunities to share such gatherings with your loved ones. I am pleased to say that the saints are united in sharing their love of the Book of Mormon with their children! There were approximately 170 children gathered there from all factions. Children were there from near and as far as St. Louis, brought by loving parents, grandparents, etc., to share a day about the Book of Mormon. There were nine stations with activities for the kids. Even if the kids didn't know everyone, they quickly made friends. There was such a good spirit that uplifted adults as well as kids. It was great to share in that good spirit. I think we should take a lesson from our children to concentrate on the things we are united in and not just the things that separate us. God certainly blessed the day.

Winter Retreat



Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men.

internship given me? I wrote, The internship has given me a hope as never before, because I have learned more about how to approach God, his attributes, and developed a greater desire to seek Him out. I mean hope in that I have a greater confidence IN God. Hope, because I have been set free by His forgiveness and the knowledge that He will continue to forgive me if I truly repent. Hope that through His mercy, there is a chance that I can inherit eternal life. Hope for the future, that I have been given more tools to work with to grow closer to Him. Hope that I will retain this sense of urgency to be near Him always. Hope that I can find my role in establishing Zion and, with the tools I've been given, be able to recognize it. Hope that when trials of the last days come upon us, I will be able to stand firm in my faith of Jesus Christ.

Along with that, I had two scriptures, Romans 5:1-5 (IV/KJV) and 1 Peter 1:7-9 (IV/KJV), both of which were used and referenced at the retreat. I went home that night and reread my patriarchal blessing, and a phrase stuck out, "Speak of your Savior, Speak of your great hope for a dying world."



Hope is a Reminder

Anna Johnson

The theme for the BOM retreat this year was 2 Nephi 13:29 (RLDS) [2 Nephi 31:20 LDS], "Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." When I heard what had been chosen for the theme, I had to laugh. This theme was not a coincidence, it was God reminding me how powerful hope can be. I was one of the 2013 BOM interns and, for me; the theme of hope had started with the final day of the internship. That final day, we were taking some individual time to think about what the internship had meant to us. At our last service that night, we would share those thoughts to the board members and patrons of the BOM Foundation as well as our parents. I had struggled for several days with this question and was getting nowhere with organizing my thoughts into coherent sentences until I changed the "meant" to "given." With so many coherent thoughts now coming into my brain, I jotted them down on a convenient nearby napkin. What had the

2014

The BOM retreat has reminded me that hope is so important! Without hope, you cannot have faith that Jesus Christ is going to come again. I laughed in exultation at the theme of the retreat; because God has given us every tool we need to have that perfect brightness of hope—what we have to do is learn to use those tools. Psalms 147:11 (IV/KJV)

Ryan Dillon

During the Book of Mormon retreat this last January, Aaron Brown was the camp pastor. The first night, during campfire, Brother Brown shared the thoughts on his heart. He shared that we each have struggles and vices we are trying to overcome; however, many times it seems that we are never able to rid ourselves of the sin. It struck a chord in my heart, as this very thought had been on my heart for quite some time. Brother Brown went on to say that while this may be the case, the Lord is very much capable of relieving us of such burdens if we place our trust fully in Him.

After campfire, it was time to have group devotions, during which time we each shared a struggle we've had



for a long time, or a thought that was troubling us. Afterwards, the next person would say a prayer for the person who shared. It was a great blessing to us all to have such an opportunity, and it was a great strength to each of us to see the Lord work in such a personal way for each young person in attendance. I am very glad that I had the opportunity to be a part of the Book of Mormon Internship and the Book of Mormon retreat. It is a wonderful strength and blessing to each who choose to be a part of it.



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THE BOOK OF MORMON FOUNDATION INTERNSHIP

This is the 23rd year, The Book of Mormon Foundation will provide 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.

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