



# THE WITNESS

A QUARTERLY PUBLICATION BY THE BOOK OF MORMON FOUNDATION  
Number 153 ■ Spring 2015

*In that day shall  
the branch of the Lord  
be beautiful and glorious*

**BMF – Quetzal Merger 2015**  
Quetzal Article Pages 3-11

24 YEARS

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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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Cover Photo Courtesy of Dale Godfrey  
(2 Nephi 8:66 RLDS) [2 Nephi 14:2 LDS]



# The Extraordinary Interpreters of The Book of Mormon

By Shirley R Heater

There is a mystique surrounding the instruments called “Interpreters” that were given to Joseph Smith for use in the translation of The Book of Mormon plates. From as early as his own day, a number of theories and assumptions about the Interpreters have arisen that seem to be either in conflict or founded on various presuppositions if not outright (mis)interpretations of what the book actually says.

As Glen Scott explains in the introduction to his book *Voices from the Dust*:

Easy assumptions are ideas that you got from someone else and accepted without question, or ideas which seem too obvious to need investigation. However the surprising fact is that many such assumptions *are not true!*

(Scott 2002:1; emphasis in original)

Then there are *historical myths* which are “a mixture of false assertions and rumor” (Smith 1966:11).

Finally, there is the fact that primary sources have not always won out over secondary, even though in a court of law, secondary sources are considered “hearsay.”

Answering such questions as *What are the Interpreters? Where did they come from? What is their purpose? Who had them?* and more, requires sorting out assumptions, historical myths and primary over secondary sources. Our primary source is The Book of Mormon itself.

Our journey begins by first looking back at an event recorded in Genesis 11.

## Origin and Purpose of the Interpreters

Beginning with Adam until after the time of Noah and the Worldwide Flood, the whole earth spoke one language. Then, in rebellion to God’s command to be fruitful and multiply and replenish the earth, the people gathered in the plain of Shinar and began to build a city and a tower which would reach heaven. The Lord in His judgment declared that He would confound their language and scatter them over all the earth. Civilizations and languages worldwide originated from this time period and event as the people were scattered.

Among the people at Shinar was a man named Jared, who was highly favored of the Lord, as was his brother. Jared asked his brother to cry unto the Lord that their language, as well as that of their friends, would not be confounded. In response, the Lord had compassion on them and granted

their request. He also gave them a promise that He would lead them to a new land for their inheritance.

After travelling a great distance, the Jaredites stopped at a seashore. Some time later the Lord instructed them to build eight enclosed barges (“tight like unto a dish”) to cross the great sea. The brother of Jared inquired of the Lord about a way to light these vessels. In response, the brother of Jared prepared sixteen small stones and in faith asked the Lord to touch them with His finger to bestow a shining light in each stone. Because of his great faith, nothing doubting, the Lord first revealed His finger as He touched each of the stones. He then showed Himself to the brother of Jared in the form He would take when He came to earth in the flesh. What a marvelous experience that must have been! We are told that because of his exceeding faith and perfect knowledge, the Lord then unfolded to the brother of Jared His revelation of all things: “all the inhabitants of the earth which had been, and also all that would be ... even unto the ends of the earth” (Ether 1:90-91 RLDS) [Ether 3:25-26 LDS].

Following this tremendous revelation, the Lord commanded the brother of Jared to write the things he had seen and seal them until in His own due time they would be shown unto the children of men. The Lord prepared two stones “that will magnify to the eyes of men these things which ye shall write”

(Ether 1:87-88

RLDS) [Ether

3:22-23 LDS].

These “Interpreters” were sealed with the vision. Because the original language in which the brother of Jared would write was confounded, no other people, then or now, would be able to read them without these supernatural instruments. (See figure 1.)



Sketch by  
Glen Scott

Figure 1.  
Maya statue  
reminds us of  
the Interpreters.



Figure 2

Map by Frank Evan Frye

The Jaredite people were led to the New World where they settled and grew into a great nation. (See map figure 2.) Their record is found in the book of Ether, named after their last record keeper and prophet. It is a complex book which covers the period c. 3100 BC/2700 BC to c. 250 BC/200 BC. Ether condensed more than 2,500 years of Jaredite history engraved on twenty-four gold plates. As his nation was being destroyed, he recorded its final battle and observed Coriantumr, the last Jaredite king, fall and appear to be dead. He did not know the fate of Coriantumr as he finished his writing and then hid up the plates in such a manner that they could later be found. No mention is made as to what he did with the sealed vision (and Interpreters) of the brother of Jared. He concluded by saying: “Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen” (Ether 6:108-109 RLDS) [Ether 15:33-34 LDS]. We will soon see that at least one *incorrect assumption* is that the Interpreters were with the twenty-four gold plates of Ether.

Meanwhile, before the end of the Jaredite nation, two other groups were brought by God to the New World—one led by Lehi from Jerusalem in 600 BC was called “Nephites” after Lehi’s righteous son, Nephi, and the other group which came about 588 BC included Mulek (called “Mulekites”), who was the son of King Zedekiah of Jerusalem. Each of these groups occupied a land distinct from the other. The Jaredites were in the Land Northward, while both the Nephites and Mulekites were in the Land

Southward. The Nephites lived south of a Narrow Strip of Wilderness in the highlands, the Mulekites north of the Narrow Strip of Wilderness down into the lowlands. The Jaredite nation ended about 250 BC/200 BC, so all three groups occupied their separate territories simultaneously for approximately 350 to 400 years.

Moroni, the last Book of Mormon record keeper, abridged Ether’s history and then completed his father Mormon’s record. He tells us that the sealed vision would not be revealed until Christ showed Himself to the Nephites after His resurrection (see 3 Nephi 11:30-33 RLDS) [3 Nephi 26:3-5 LDS]. Because of Moroni’s statement, we know that when Ether wrote his record, he had not read the sealed vision. If he had read and/or translated it, that would have been contrary to what the Lord commanded and what Moroni reported. Thus the record remained separate, still sealed by the brother of Jared, when Ether wrote the history of the Jaredite people. Later, Moroni confirmed that the sealed record came forth when Christ manifested Himself to the Nephites in AD 34 (Ether 1:95 RLDS) [Ether 4:1 LDS].

We learn in the Nephite record (in the book of Omni) that King Coriantumr, after he was wounded, was discovered by the Mulekites. He lived with them for nine “moons” before he died. However, before his death, Coriantumr “engraved” on a large stone the account of his people, from the Tower at the time the Lord confounded the language to the end of their nation. The Mulekites did not keep records and obviously didn’t understand the “Jaredite” language. Thus, Coriantumr might have engraved this account because it was the only way for him to preserve

the history of his people. Note also that this was a separate account from the one Ether had made on the twenty-four gold plates. (Omni 1:23-39 RLDS) [Omni 1:13-22 LDS]. See figure 3.)

### What happened to the sealed vision and Interpreters?

Shortly after the Mulekites' encounter with Coriantumr, the Nephites, under the leadership of Mosiah, departed the Land of Nephi and joined with the Mulekites (about 250 BC/200 BC). The language of the Mulekites had become corrupt because they had brought no record, nor did they keep any records. Under Mosiah's instruction, the Mulekites were taught the Nephite language, and Zarahemla, the Mulekite king, related his genealogy from memory. The people united together with Mosiah as their king. Then the large stone covered with engravings was brought to Mosiah who interpreted the account of Coriantumr "by the gift and power of God" (Omni 1:35-39 RLDS) [Omni 1:20-22 LDS]. Why did the Mulekites bring the Coriantumr stone to Mosiah? They couldn't read the stone, but they must have had some reason to think that Mosiah would be able to do so. It is logical to consider that they would bring it to Mosiah *if they knew he had the means to interpret!* So the questions are, *did he? and if so, when did he obtain them?*

Considering the question of whether Mosiah could possibly have had the Interpreters, the timeline of Mosiah and Ether, the last Jaredite prophet, is helpful. We see on the timeline chart in Table 1 that the end of the Jaredite nation and Coriantumr's dwelling with the Mulekites, then Mosiah and the Nephites joining with the Mulekites, all occur in a close timeframe, about 250 BC/200 BC. Therefore, it is conceivable that both

Ether and Mosiah might have been alive at the same time; Coriantumr, however, had obviously died before Mosiah arrived in the Land of Zarahemla.

There's more to the story that will help trace the Interpreters. After the Nephites had settled in the Land of Zarahemla, a large number of people under the leadership of Zeniff returned to the Land of Nephi and made a treaty with the Lamanites. Zeniff's leadership passed first to his son Noah who was wicked, then to Noah's son Limhi who was a just man. These three leaders were somewhat parallel with Mosiah I, his son Benjamin and Benjamin's son Mosiah II in the Land of Zarahemla:

#### Parallel timing of leaders

| Land of Zarahemla | Land of Nephi |
|-------------------|---------------|
| Mosiah I          | Zeniff        |
| Benjamin          | Noah          |
| Mosiah II         | Limhi         |

During Limhi's reign, he sent a search party to find Zarahemla so the Nephites could return home. The search party had gotten lost and arrived at a land they assumed was Zarahemla; instead it was actually the battlefield of dry bones of the destroyed Jaredite nation. There they found and returned with the twenty-four gold plates of Ether, but no one was able to read them. When Ammon and his brethren later arrived from Zarahemla, Limhi and his people were filled with joy to learn that the Nephite king had a gift from God to translate all ancient records, using things called Interpreters (Mosiah 5:72-73 RLDS) [Mosiah 8:13 LDS]. Ammon further informed Limhi (and us) that only someone commanded by God could look in them or he would perish, that whoever was commanded to look in them was called a "seer," and was also a prophet and revelator (Mosiah 5:74-78; 12:21 RLDS) [Mosiah 8:13-17; 28:16 LDS]. Although Ammon does not name the king, later King Limhi stated that it was King Benjamin who "had a gift from God whereby he could interpret such engravings" which Limhi would only have learned from Ammon (Mosiah 9:170 RLDS) [Mosiah 21-28 LDS]. This reference was later changed to "King Mosiah" (referring to Mosiah II) by the editor of the 1837 edition. This raises the question *Was Benjamin alive when Ammon left Zarahemla?* See "Who can translate?" on pages 10 and 11.

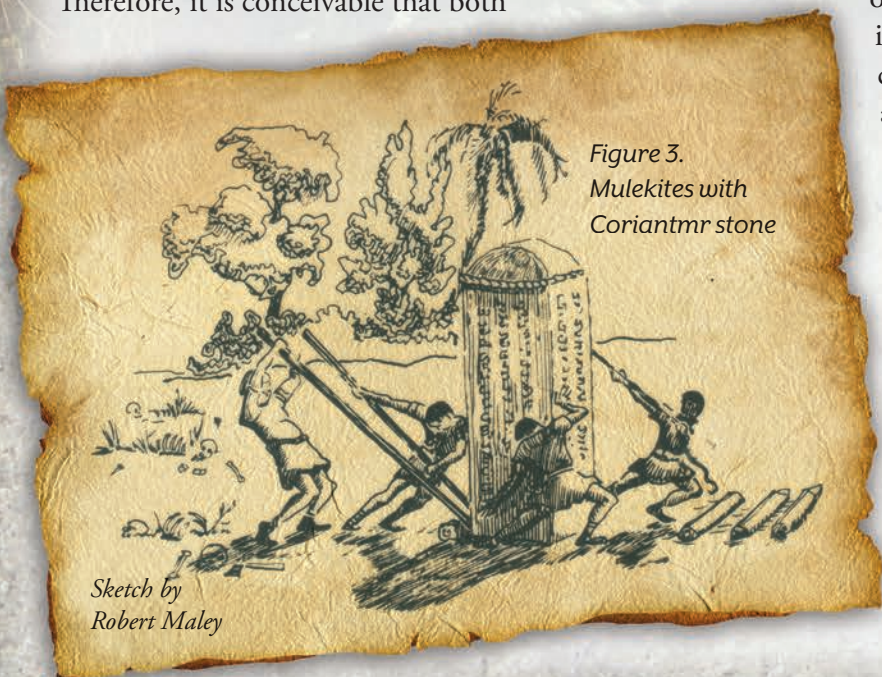


Figure 3.  
Mulekites with  
Coriantumr stone

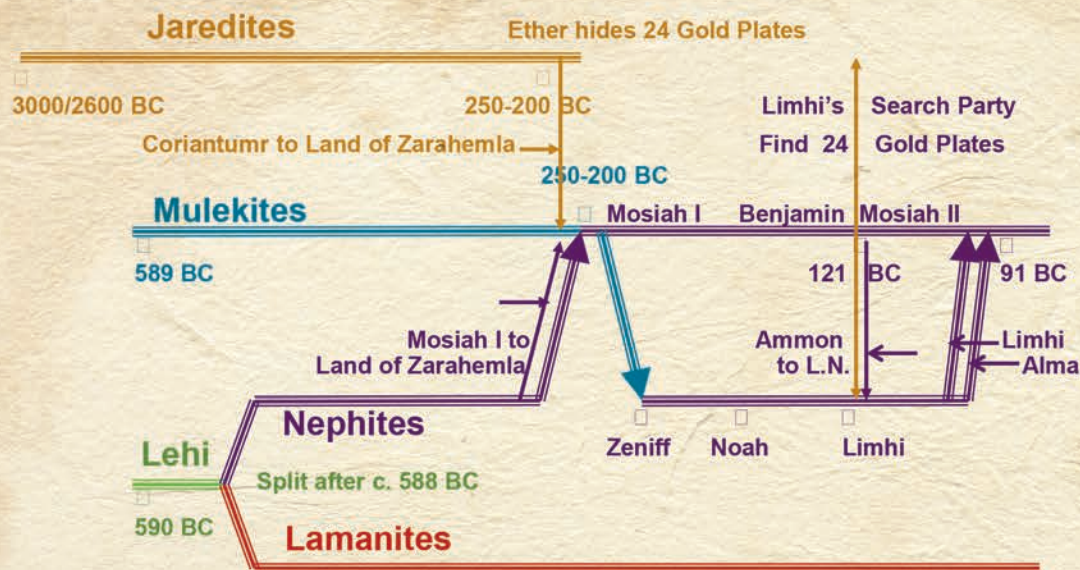
Sketch by  
Robert Maley

## Were the Interpreters with the twenty-four gold plates?

There is an assumption made that the Interpreters were originally with the twenty-four gold plates that Limhi had. But were they? It is ultimately King Mosiah II who had the means to translate the twenty-four gold plates with “those two stones which were fastened into the two rims of a bow” (Mosiah 12:18 RLDS) [Mosiah 28:13 LDS]. This means that Mosiah already had the Interpreters in his possession before Limhi arrived in Zarahemla with the golden plates. This confirms two things: First, the Interpreters were *not* with the twenty-four gold plates.

And secondly, the Interpreters had been handed down to Mosiah II by his father, King Benjamin. He stated that “these things were prepared from the beginning and were handed down from generation to generation for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord” (Mosiah 12:19-20 RLDS) [Mosiah 28:14-15 LDS]. (References to this “handed down” principle are shown in Table 1.) This is circumstantial evidence that both the Interpreters and the sealed vision of the brother of Jared were with the Nephites, evidently handed down by Ether to Mosiah I, because they are together, and “where the Interpreters

Table 1: “HANDED DOWN” PRINCIPLE



- Nephite Small Plates (sacred) handed down from one prophet to another (1 Nephi 5:226 RLDS) [1 Nephi 19:3 LDS]; (2 Nephi 11:40 RLDS) [2 Nephi 25:21 LDS]
  - Nephite Large Plates kept and handed down by kings (1 Nephi 2:97-98 RLDS) [1 Nephi 9:4 LDS]; (Jarom 1:31 RLDS) [Jarom 1:14 LDS]; (Omni 1:16 RLDS) [Omni 1:11 LDS]
  - End of Small Plates, delivered to King Benjamin and put with other plates (Large) (Omni 1:43 RLDS) [Omni 1:25 LDS]
  - (\*Sealed vision and Interpreters handed down by Ether to Mosiah I who in turn handed them down to King Benjamin? [Omni 1:35-39 RLDS] [Omni 1:20-22 LDS]; (Words of Mormon 1:14 RLDS) [Words of Mormon 1:10 LDS]
  - (\*King Benjamin handed down to Mosiah II, including sealed vision and Interpreters? (Words of Mormon 1:15 RLDS) [Words of Mormon 1:11 LDS]
  - Limhi brought the twenty-four Gold Plates and handed them over to Mosiah II
  - Mosiah II translated twenty-four Gold Plates, then handed down to Alma II all records and the Interpreters (Mosiah 13:2 RLDS) [Mosiah 28:20 LDS]
  - Alma II handed down to his son Helaman all sacred things (Alma 17:31-33; 30:16-17 RLDS) [Alma 37:1-4; 63:12 LDS]
  - The sealed vision was translated after Christ's appearance (3 Nephi 11:30-31 RLDS) [3 Nephi 26:3 LDS]
  - Handed down for generations until AD 320 when Ammoron hid them (4 Nephi 1:57-59 RLDS) [4 Nephi 1:48-49 LDS]
  - Mormon obtained records in AD 375 and began abridgment (Mormon 2:25 RLDS) [Mormon 4:23 LDS]
  - Mormon handed down to his son Moroni (Mormon 3:7-8 RLDS) [Mormon 6:6 LDS]
  - Main library of all records (Jaredite and Nephite) were kept in Hill Cumorah (Mormon 3:8 RLDS) [Mormon 6:6 LDS]
  - Moroni safely deposited the remaining records, breastplate and Interpreters as directed by the Lord (Mormon 4:4 RLDS) [Mormon 8:4 LDS]
  - Joseph Smith received them on September 27, 1827
- (\*circumstantial evidence)

go, so goes the sealed record.” It is a *misconception* that the sealed vision and Interpreters were with the twenty-four gold plates.

In this account of Mosiah, note that the key words “interpret” and “by the gift and power of God” are used synonymously with reference to the Interpreters. These terms are also found on the Title Page of The Book of Mormon. Moroni, the last Nephite record keeper prophesied that this record (The Book of Mormon) would be “written and sealed up...to come forth by the gift and power of God, unto the interpretation thereof” (Title Page:4 RCE) [no verse numbers in RLDS or LDS]. Nephi, the first writer of the Nephites, was also told by the Lord that the things that would be written (in The Book of Mormon) “shall be hid up to come forth ... by the gift and power of the Lamb” (1 Nephi 3:185 RLDS) [Ether 13:35 LDS]. This prophecy was ultimately fulfilled through Joseph Smith. These same phrases were also used to describe what Mosiah did with Coriantumr’s account on stone. This “gift” is also referred to in Omni 1:35 RLDS [Omni 1:20 LDS], Mosiah 5:72-75 RLDS, [Mosiah 8:13-14 LDS] and Alma 7:31 RLDS [Alma 9:21 LDS].

### The Miraculous Translation of The Book of Mormon

As a young man of nearly eighteen years of age, Joseph Smith was visited by a heavenly messenger, Moroni, the last record keeper of the ancient records. His message from God was that there was a sacred record of the ancient habitants on this continent (the New World). Four years later, on September 22, 1827, Joseph was permitted to obtain the plates and Interpreters which Moroni had hidden in a hill known to Joseph in Manchester, New York.

After Joseph received the plates and Interpreters, translation began. His initial work of translating resulted in 116 pages, which Martin Harris took to show to others. Unfortunately, those pages disappeared. Joseph was chastised and had to forfeit the plates and Interpreters for a time. When Oliver Cowdery arrived in April 1829, he became Joseph’s primary scribe. The translation was then completed in a total of about sixty-five days. Compare this to the translation of the Dead Sea Scrolls over several decades by dozens of language specialists, many of whom still do not agree!

Two question arise: *Were the Interpreters actually the Urim and Thummim (UT), as commonly accepted?* and, *Did Joseph receive the Interpreters back after the 116 pages were lost, or something else?*

In order to answer the first question we must initially examine whether the Interpreters were the Urim and Thummim (UT). The Book of Mormon refers to these

instruments exclusively as “Interpreters.” While the Bible refers to the UT, this term is found nowhere in The Book of Mormon.

In *Mystery of the Urim and Thummim*, Norma Anne Holik points out that there is “one minor mystery which has often caused major confusion...” and that is, whether the UT and Interpreters are the same instruments. Other complicated scenarios occur if they are the same. Questions arise that include *How did they get from the brother of Jared’s sealed record in the New World to the Old Word at the time of Moses? Did they pass from Moses (with the plates of brass) to Lehi? Was there one set or two? Are their purposes and descriptions the same?* A thorough comparison of the purposes and description of each determines that they are *not* the same (Holik 1998:1). Consider the following contrasts:

| Interpreters   | Urim and Thummim   |
|--|--|
| Two stones which were fastened into the two rims of a bow                    | In Hebrew UT refers to multiple stones, possibly six or more; perhaps inscribed with “yes” or “no” |
| Fastened on a breast-plate (Jaredite breast-plates were of brass and copper) | An ephod’s twelve-stones-over-linen breastplate held the UT stones (See figure 4.)                 |
| Prepared by God  | Origin not given   |
| Specific use is to interpret or translate languages                          | Used for casting or drawing lots, making judgments and/or counsel, and also to indicate genealogy  |
| Will be used again to translate records                                      | Translating not mentioned yet to come forth  |



Figure 4. Priest with ephod over linen breastplate.

In reviewing various Biblical references, Holik concludes that “one thing that is apparent...is that the Urim and Thummim were ... never used to translate a document” (Holik 1998:7-8).

So where did the idea come from that they are one and the same thing? During the time that Joseph translated the plates, only the Interpreters are documented in firsthand testimonies and even outside news reports. The first mention of the term UT was in 1833:

#### THE BOOK OF MORMON.

It was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles (**known, perhaps, in ancient days as Teraphim, or Urim and Thummim**)...

(emphasis added; W.W. Phelps, Publisher & Editor, *The Evening and Morning Star*. January 1833, Vol 1(8):2. Independence, Missouri)

Oliver Cowdery wrote in a letter to WW Phelps (September 7, 1834) four years after the translation was completed and the 1830 First Edition was published:

These were days never to be forgotten – to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, **or, as the Nephites whould [sic] have said, “Interpreters,”** the history, or record, called “The book of Mormon.”

(emphasis added; Oliver Cowdery, in *Messenger and Advocate*, October 1834, Vol 1(1):33. Kirtland, Ohio)

Both of these statements present the *possibility* that the Interpreters (by using the words “perhaps” or “as the Nephites would have said, ‘Interpreters’” [paraphrased]) offered not divinely revealed information but merely speculative or conjectural thoughts or ideas. By 1835 in the Doctrine and Covenants (DC) and *Times and Seasons*, for instance, the term UT appears predominantly and is used interchangeably with the Interpreters throughout. This misconception fits into the category of “historical myths”:

Historical myths have been known to become accepted as truths because someone once made a statement without foundation of fact. The statement, unrefuted by anyone interested in the accuracy of it, then has been repeated often

enough so that eventually everyone believes it without questioning.

(Smith 1966:11, quoting James A Halstead, MD, relating to Franklin D Roosevelt)

The second inquiry concerns a persistent theory that the Interpreters were not returned to Joseph after the 116 pages were lost but instead were replaced with another manmade stone (i.e. the seer stone or peep stone; Clark 1989). Evidence reveals that this too qualifies as a historical myth!

In this case, our primary sources are “Joseph Smith and Oliver Cowdery, the only witnesses who saw the translating instruments in the process of translation” (Smith 1966:11; numerous references are listed). From the earliest account by Joseph who received the plates and Interpreters, he never refers to any replacement. In fact, considering all the occurrences of the term “Interpreters” interchanged with the term “UT” after 1835 (particularly in the DC and *Times and Seasons*), it is inconceivable anything of the kind took place.

In addition to prejudicial accusations by anti sources, one incident in 1830 concerning Hiram Page may have contributed to the confusion. Page claimed to have a stone through which he received revelations. Several such “relics of Indian lore” have survived today that fit that description. But Joseph condemned the use of this stone as not in harmony with the Scriptures. Oliver received instruction after inquiring of the Lord that he should go personally to Hiram Page and “tell him that those things which he hath from the stone are not of me, and that Satan deceiveth him” (DC 27:4b RLDS) [DC 28:11 LDS]. Joseph recorded in his history that at a conference “the subject of the stone... was discussed, and after considerable investigation, Brother Page, as well as the whole church, who were present, renounced the said stone” (Smith: 1843, Vol.1(10):146).

It is also reported that David Whitmer believed that the messages by his brother-in-law Hiram Page through his peep stone represented true revelations (Marquardt 2007:128). In fact, another incident involving Whitmer occurred in 1837. Delbert Smith reports that “a young girl who called herself a seeress ... lived in David Whitmer’s home where she held meetings and received ‘revelations’ through a peep stone. One of the ‘revelations’ she received was that Joseph Smith was a fallen prophet and that Oliver Cowdery or David Whitmer would succeed him. Shortly thereafter Whitmer was expelled from the church” (Smith 1966:13).

It is recognized that the further away in time from the actual translation, the more readily these historical myths influence even reputable individuals.



## Conclusion

We began by considering the origin, purpose and disposition of the miraculous Interpreters. In addition to tracing that they were handed down from one generation to another, several incorrect assumptions or misconceptions have been refuted. We have, as well, examined historical myths that have been at the source/root of the “most persistent” criticism of the translation process. The results of this overall study can be summarized as follows:

(1) What is the origin of the Interpreters?

Prepared by God

(2) What is their purpose?

To translate unknown languages

(3) What do they look like?

Two stones set in a silver bow and mounted on a breastplate; were referred to as “spectacles” in Joseph’s time

(4) Were the Interpreters and the brother of Jared’s sealed vision with the twenty-four gold plates? NO

(5) Who had them?

Handed down through the generations

(6) How did Mosiah I get them?

Ether handed them down to Mosiah I, who passed them to his son, Benjamin

(7) Are the two textual changes from King Benjamin to Mosiah correct? NO (see pages 10 and 11)

(8) How did Mosiah II get the Interpreters?

From his father, King Benjamin

(9) Are the Interpreters the Urim and Thummim?

NO


(10) Did Joseph lose the Interpreters and use something else to translate? NO

(11) Did Joseph complete his translation of The Book of Mormon using a lesser stone and not the Interpreters? NO

Does it really matter what you believe about such things as the Interpreters vs. the Urim and Thummim, or whether Joseph lost the right to use them and substituted a “stone” from man? In the generations since The Book of Mormon came forth, the trend toward incorrect assumptions and historical myths has affected the reverence for Scriptural integrity. Instead, the words of God are replaced by the “tradition of men” (Colossians 2:8). We should foremost recognize The Book of Mormon as our primary

source and understand in obedience to Alma 16:144 RLDS [Alma 32:22 LDS]: “that God ... desireth in the first place that ye should believe, yea, even on His word.”

We expectantly anticipate that there is much more to come! We are awaiting the sealed vision of the brother of Jared, the brass plates, Mormon’s library (the collection of Jaredite and Nephite records), and the writings of all men commanded by God to write the words He would speak to them: for example, the words of the lost tribes of Israel in all nations who were led away, and those of all other nations of the earth (2 Nephi 12:53-74 RLDS) [2 Nephi 29:6-14 LDS].

These miraculous Interpreters have yet to perform additional work! 

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# Who can translate? King Benjamin or Mosiah II?

By Shirley R Heater

Tracing the conveyance of the Interpreters and sealed vision must take into account two word changes in reference to Mosiah 9:170 RLDS [Mosiah 21:28 LDS] and Ether 1:95 RLDS [Ether 4:1 LDS]. According to Mary Lee Treat, “these two changes have contributed to a continuing confusion over how to explain a seeming discrepancy” (1991).

In the Preface to the 1908 Edition, a notation is made under “Names corrected” which states the following:

Mosiah 9:170 RLDS [Mosiah 21:28 LDS]: The Manuscript reads, “King Benjamin had a gift from God”; the Kirtland edition reads, “King Mosiah.” The text was made to read, “King Mosiah.”

The name *Mosiah* was inserted in brackets after the words *King Benjamin* in the Book of Ether 1:95 RLDS [Ether 4:1 LDS], in harmony with the reading of the Book of Mosiah 9:170 RLDS [Mosiah 21:28 LDS]. (Emphasis in original; reference information in brackets is added.)

Were the changes actually “corrections”? Because these two references occur far removed from each other, separated by time and writer, and appear to confirm each other, these seem worthy questions to pursue. Many have assumed that each of these two “corrected” places must have been “the mistake of men” (Title Page:8 RCE); [no verse numbers in RLDS or LDS]; (Mormon 4:21-22 RLDS) [Mormon 8:16-17 LDS]; (Ether 5:26 RLDS) [Ether 12:25]. Let us examine the story from the view that the Printer’s manuscript is correct in both places (and as printed in the 1830 edition) and see whether a “mistake” has been made on the part of these latter day editors.

The subject of the Mosiah and Ether references relates to possession of the Interpreters. After the Lord revealed the vision to the brother of Jared, he was commanded to seal up the Interpreters with his writing of the vision (e.g., Ether 1:88, 99 RLDS) [Ether 3:23; 4:5 LDS]. Chronologically, the next indication is that Mosiah I has the Interpreters as found in Omni 1:35 RLDS [Omni 1:22 LDS]:



Sketch by Robert Maley

And it came to pass in the days of Mosiah there was a large stone brought unto him with engravings on it,  
And he did interpret the engravings by the gift and power of God.

This information tells us that Mosiah I already had the Interpreters in his possession (the phrase, “gift and power of God,” is a synonym for the Interpreters), which meant he would have also had the sealed vision of the brother of Jared. The erroneous assumption has been made by some that the Interpreters were with the twenty-four gold plates. They were not. Benjamin, of course, would have received the Interpreters and the sealed vision from Mosiah I. The original wording indicates that this is the case. King Benjamin confers the kingdom on his son, Mosiah II. Benjamin lives another three years before his death. Is it possible that he retained the Interpreters until his death?

Toward the end of King Benjamin’s reign, sixteen strong men under the direction of Ammon went to the Land of Nephi to learn of the original group that had returned with Zeniff to the Land of Nephi two generations earlier (Mosiah 5 RLDS) [Mosiah 7-8 LDS]. The text in Mosiah 5:1-3 RLDS [Mosiah 7:1-2 LDS] indicates that three years had passed when Ammon left for the Land of Nephi. Was King Benjamin still alive? This appears to be a crucial question. When Ammon

met Limhi (the son of Noah, who was the son of Zeniff), Limhi rejoiced to learn of their brethren in the Land of Zarahemla. A multitude was gathered and Ammon spoke of King Benjamin's last words. It is clear that Ammon did not leave until after Benjamin's teaching.

Next Ammon learned of Limhi's earlier search party which had been sent to find the Land of Zarahemla, but the party had gotten lost. Instead, they found a land covered with bones and ruins of buildings. They brought back twenty-four gold plates, along with large breast-plates of brass and copper. They had inadvertently discovered the remains of the earlier Jaredite civilization that had ended in a final battle. Limhi then told Ammon that "there is no one in the land that is able to interpret the language or the engravings that are on the plates" (Mosiah 5:67 RLDS) [Mosiah 8:11 LDS]. Ammon's answer is found in Mosiah 5:72-81 RLDS [Mosiah 8:13-18]. He responded that the "king of the people who is in the Land of Zarahemla ... has this high gift from God" (v. 75 RLDS) [v. 8:14 LDS]. Who is the man who could translate? Is it King Benjamin or his son King Mosiah? This account is referred to again in Mosiah 9:166-170 RLDS [Mosiah 21:28 LDS] where King Limhi tells us in his own words that he rejoiced "that King Benjamin had a gift from God whereby he could interpret such engravings." After the return of Limhi and his people, led by Ammon, to the Land of Zarahemla, the twenty-four gold plates were ultimately translated by Mosiah II as recorded in Mosiah 12:15-13:2 RLDS [Mosiah 28:11-20 LDS]. This may indicate that Limhi learned from Ammon that King Benjamin was alive and must have known that he had the Interpreters in his possession when he left, but died while away in the Land of Nephi whereupon the Interpreters passed to Mosiah II.

Limhi's reference to King Benjamin would have come from information provided by Ammon and is circumstantial evidence clearly implying that Benjamin was still alive and had the Interpreters when Ammon and his brethren departed for the Land of Nephi. When Ammon returned with Limhi and his people to the Land of Zarahemla, along with the twenty-four gold plates, King Mosiah had the Interpreters received from his father King Benjamin, who had died. It is Benjamin's son, Mosiah II, who translated the twenty-four gold plates.

We also find agreement with Stan Larsen:

The time schedule is a tight one ... but since we have no means of exact dating we cannot say that Benjamin was dead before the records were

brought to Zarahemla, and we are not told how long he kept them. When Ammon told Limhi that Benjamin could read the stuff, Benjamin was still alive, or Ammon certainly thought he was.

(Larson 1963 quoted by Skousen 2006:1420)

If this were the only reference, it *might* be considered an error in what was written. However, a second witness is provided at the end of The Book of Mormon in Ether 1:95 RLDS [Ether 4:1 LDS] that reads: "For this cause did King Benjamin keep them" (the sealed vision). Moroni is saying that they would not come forth until Christ would visit the people. While many have assumed that Mosiah II is the one referred to by Moroni, we see that the chronology is consistent that Benjamin is correct.

Royal Skousen also comments that the "Ether passage implies that king Benjamin had some control over the Jaredite record, which means, of course, that he must still have been alive when king Limhi handed over the newly found record to king Mosiah" (Skousen 2006:1419). He also observes:

The timing of these two events is so close that some overlap is possible. Perhaps Ammon and his men left not knowing that Benjamin had died, or perhaps he was still alive when they left (ibid:1418). The occurrence of *Benjamin* instead of *Mosiah* cannot readily be explained as an error in the early transmission of the text (ibid:1420-1421).

Skousen concludes:

As discussed under Mosiah 21:28 LDS; (Mosiah 9:170 RLDS), there are two passages in the text where editors have been inclined to replace the original name *Benjamin* with *Mosiah*. But it turns out that *Benjamin*, the difficult reading, is not only intended but correct.

(Skousen 2009:3765; emphasis in original)

Thus we see that these two references to King Benjamin confirm each other and are two witnesses to their correctness as translated. Thus, we do not consider either of these references to be the "mistakes of men"; both are correct.

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REFERENCES CITED: See page 9



# Will You be a Soldier for God?

Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers, than they did upon their lives; yea, they had been taught by their mothers that if they did not doubt, that God would deliver them; (Alma 26:56 RLDS) [Alma 56:47 LDS]



Sixty children, from kindergarten to fourth grade, were inducted into God's army on January 10th at the Book of Mormon Day for Kids. Once registered, the new recruits went to the command post to meet with Colonel Paul Frinthal, our chaplain. Colonel Frinthal shared his experiences as an honor guard, at the tomb of the Unknown Soldier, with the young warriors. Master Sergeant of music, Rita Woolery, got the new recruits in step with some good marching songs and set the tone of the day.

The recruits watched a movie about the 2,000 stripling soldiers and their leader, Helaman. They were then required to assemble their dog tags, first aid and survival kits. The survival kits were usually eaten immediately! The necessities of a soldier were then created — gear and weapons, such as headbands, shields and spears. They were put through some physical training and drills, as well. Chow was served in the mess hall, and it was a good time to relax from the rigors of the morning drills.





The Book of Mormon Day was so fun! My favorite parts were playing games and holding the flag. I can't wait to go back next year!

by: Noah Ballantyne

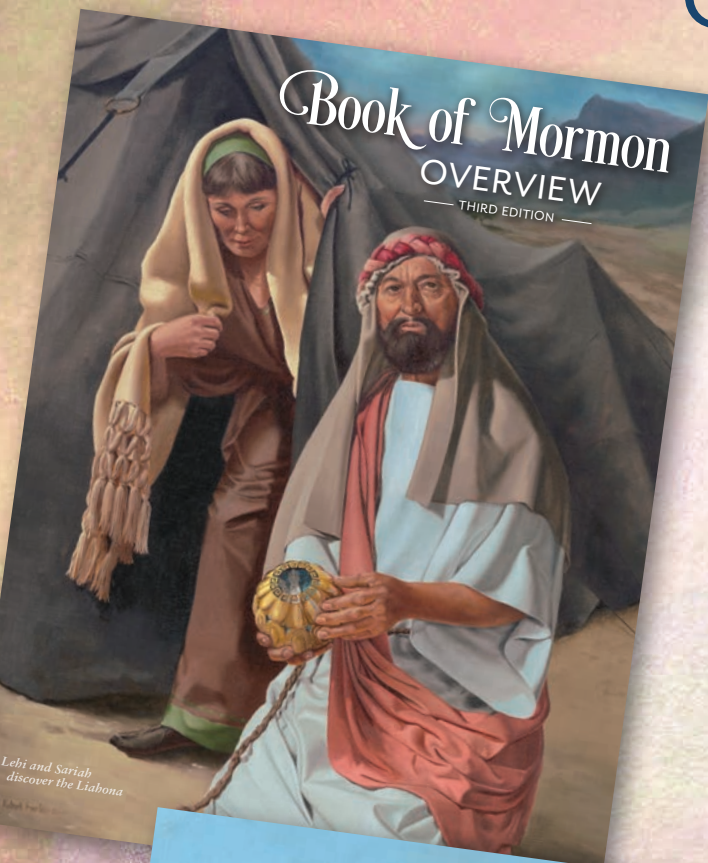


After R&R, special frames were made for images of their mothers (or others) who had taught the recruits “that if they did not doubt, that God would deliver them.” Individual signposts with scripture and attributes of a good soldier were made by the recruits. These were to hang in their barracks to remind them of their agreement to serve in God’s army. Prayer journals and stripling soldier puppets were prepared by each to complete their arsenal.

We are happy to report that there were no ambushes, skirmishes or casualties. It was a wonderful day. The Foundation would like to thank Lorrie Look for five years of service as the Commander in Chief of Book of Mormon Day for Kids.



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# WINTER RETREAT 2015

*"I will make an instrument of thee in my hands..."*

When Mark and I agreed to direct the Book of Mormon Retreat, we began praying and fasting about it right away. We had both had wonderful experiences attending prior Book of Mormon retreats. We wanted to make sure that those who were meant to be there would be and that God's Spirit would be there to greet them when they arrived. We had many testimonies in preparation for the retreat. We prayed about a theme and were led to the scripture in Alma 12:19 (RLDS) [Alma 17:11 LDS]: "I will make an instrument of thee in my hands." We felt George Locke embodied this scripture and would be a great retreat pastor. He was a priest at the time. We knew an elder should be asked, in case administration was needed, and so we prayed about this. Soon after, we found out that George had been called to elder! He was ordained not long after, and he agreed to be our retreat pastor. We were so blessed to have him and the ministry he provided. We also prayed about the two classes. Soon after we had decided on the retreat theme, I read a book about being an instrument in God's hands. The girl in the book, who was telling her family the gospel, used ties to the Native Americans from the Book of Mormon. We prayed about this as a class possibility, and we were given Ralph Williston name from Lynn and Sugar. We contacted him, and he sent us his library of information — some of which was exactly the kind of class we had been praying for! We were also able to have Val Brotherton teach a class on different kinds of instruments, due to his work in masonry and musical talent. The retreat was a blessing in and of itself. The campers meshed well, the classes were informative, and everything went smoothly! Kelli Pederson led an

evening activity that bonded everyone and set up a good environment for the following annual Book of Mormon skits. We know that the planning and the smoothness of the retreat were a blessing from the Lord. We are so thankful we were able to be a part of it!

## *Nichole Robinson* • ALL THINGS ARE MINE

It was Christmas, and I sat in my room looking at the presents lying on my bed. As I glanced toward my nightstand, I noticed a rolled-up \$20 bill sitting there. My first thought was it was money from one of my gifts, so I quickly began to go through each one to find the source of the cash. I found none, which confused me even further, and I wondered where it could have come from.

After seeing it was extra, unclaimed money, I'll admit my first thought was: "Sweet! I can go shopping!" My excitement was brief, as a feeling came over me, and I suddenly felt the \$20 was not my money to spend. The Lord made known to me this money was to be used for His purposes and not my own. After realizing this, I then said, "Okay God, what would you like me to do with it?" I received no reply and decided to hold onto it until He told me what He wanted me to do.

For about a month, the \$20 just sat in my room. I eventually thought it would be a good idea to carry the money with me, so I would have it for whatever God wanted me to use it. Over the next two months, I kept it in my wallet and began to think of it as "emergency money." It became my safety fund, and I enjoyed seeing it there as a physical sense of security. I thought that if an emergency happened, I would have it! I must confess it was not only for safety, but also became a huge temptation. There were multiple times where I had no money left and wanted to get a snack or buy something I thought was needed. Each time, it became more of a struggle to leave it there.



After three months of the money sitting in my wallet, I stopped thinking about it altogether. I prayed several times that God would tell me what to do with it, but each time there came no reply. Sometimes I even wondered if maybe the money wasn't from Him, and I was mistaken about my experience.

Then one day, I walked into the bathroom at school and found a friend of mine crying. I asked her what was wrong. She said something had happened, and her mom realized she only had \$20 to last their family of six for a week. My friend was upset because she felt helpless and frustrated that she could not help her mother with the expenses. I immediately thought of the \$20 in my purse. I had gotten used to having the money and wanted to be completely sure this was what God wanted. I left the bathroom and went to my locker to say a prayer and ask God if this was truly what He wanted me to do with the money. A beautiful peace and assurance came over me, and I knew this was His plan.

After realizing this, I suddenly became completely overwhelmed with the whole situation. It blew me away when I realized that He loved her so much and knew three months earlier she would be placed in this situation. God had already set a plan in motion to be there for her when she needed Him. I took the money out of my purse, went back into the bathroom, sat down with my friend, and told her everything that had happened. I then gave her the \$20 dollars and told her to be happy because God loved her so much, and He was going to take care of them. She was surprised and hugged me and said thank you. This testimony has been a huge building block in my life and also a comfort to know that He already sees everything that is going to happen in our lives. His plan for us is sure!

We, as saints, need to humble ourselves and learn to truly trust in Him so He can mold us into instruments that can bring others to a knowledge of His love. Together, we can all take part in building Zion, because no matter how much we think we know, we cannot do this on our own.

### *Joey Carrillo*

I enjoyed the pace of the Internship very much. It felt like there was always something to do, and I liked that. After the Internship was over, I really didn't have anything to do. I decided, during the Internship, that I would try to get a job to fulfill a few personal commitments. It was not easy. I applied at dozens of different places, either with no response or a "I'm sorry, but we do not require your services at this time." I had begun to pray about it and asked my fellow interns if they would be willing to pray about it too. Eventually, I did get a call for an interview, but it didn't work out, so I kept praying. About three months later, I got a call from one of the places where I applied, offering me an interview. Naturally I accepted. I went to the site for the interview two days later, praying the whole time to calm my nerves. The interview went pretty well — it was very cordial and comfortable, then the manager and I talked about hours of availability, and I told him I couldn't work on Sundays. He didn't seem too pleased by that, because Sunday is one of their busiest days, but he said my information would be sent to the human resources department, and I would hear back in about a week. I left that interview feeling a little down. I thought I wasn't going to get the job. To my surprise, however, I got a call the next day from the manager saying I was hired, and I could start whenever I was ready. I told him I would need to wait about two weeks, because the Book of Mormon retreat was just around the corner, and I didn't want to ask off work right after starting. He agreed to it and now, almost two months later, I've got a job that, while a little stressful, I'm grateful for. I know I got the job because God was answering not only my prayers, but the prayers of my friends who were also supporting me. If it wasn't for the Internship, I wouldn't have such awesome friends to back me up when I really needed it.

### *Rachelle Davis*

Receiving the opportunity to be a part of the Internship greatly impacted my life, and still impacts me on a daily basis. Before the Internship, I had no idea what God had in store for me. I wanted to be a teacher so badly, which made it difficult to listen for God's direction. I knew I loved helping people; however, I didn't know how to help myself.





The option of becoming a CNA opened up, and I was adamantly against the idea. It took a lot of prayer and fasting to be able to accept I had to start somewhere. The Internship gave me the courage to step out of my comfort zone and to trust God while He opened doors.

As I began to trust God and allow myself to have friends I could turn to, I discovered helping others was my calling. I knew I was where I was meant to be on the first day of CNA class.

One of the challenges the group received is called the Annika Project. The Project is a way to reach out to others and step out of our comfort zones. I was withdrawn and extremely shy during the first couple of CNA classes. Remembering the challenge, I took a leap of faith and spoke to one of my classmates. I started sitting next to her, and she and I became fast friends. As I began to take down my walls, I made three more friends in class. Because of the Annika Project, I overcame my shyness and gained four friends!

As classes drew to a close, state boards took place. Although I didn't pass the first time, after much fasting, prayer, and study, I completed my CNA on March 5th. I do not doubt I am doing what God wants me to do. I needed the Internship to learn more and boost my confidence, as well as give me some of the closest friends one could ever ask for.

The bonds our group formed will last and lift one another up. I learned how to trust not only my friends but most importantly, I learned to trust God. The Internship changed my life and provided a fresh start for me. I am so very grateful God allowed me this opportunity!

## *Jacara Foss* • WAITING ON GOD'S TIMING

The Book of Mormon Internship is an amazing program, and I was very blessed to be a part of it last summer. I made new friends, learned more about the Book of Mormon and how to witness, and was able to visit the church history sites in New York and Ohio. Those six weeks were some of the best I have ever experienced. When the Internship ended in August, I was able to begin my senior year of college with new confidence in my faith. Then, in November, I was contacted and asked to be a staff member for the Book of Mormon Internship for the upcoming year, summer 2015. After some prayer and consideration, I accepted the position, even though I knew I really needed a job after my coming graduation in the spring and that having to take six weeks off in the middle of the summer would complicate this whole process.

With this concern in mind, I began looking around at different businesses who might be hiring part time, thinking maybe I could work until the Internship started and then either take vacation or resign. Either way, I was not willing to consider backing out of the Internship staff member position.

My first attempts at applying for jobs went unanswered, and I began to get a bit discouraged. My ideal job would have been in a child care center, but I knew it would be difficult to find a part-time position in such a facility, so I was willing to take pretty much any job that came along. Each time I applied or went for an interview, I simply asked God to be with me and to let me get the job if it was the right one for me. Apparently, none of the jobs I applied for were the right ones, because I had no prospects during the whole fall semester and even into the spring.

Then, in January, it was time for the Book of Mormon Retreat, where all the interns from the previous year would get together and have a renewal service, giving each other updates in our lives

and making prayer requests for continued blessings. During the service, I happened to mention that I was looking for a job. Sugar Baumgart, one of the directors for the Internship, said off-handedly, "Hey, I know a lady in Pleasant Hill who owns a daycare. You should see if she is hiring." A couple weeks went by, and I still hadn't called her, thinking there were probably no openings in the middle of the school year. Finally, I



decided to take a chance, and I called the facility. I told the owner who I was and that I knew Sugar, and she said she had talked to Sugar recently and found out someone was supposed to call looking for a job. She told me she had a full-time position opening up and asked what my schedule was like. Being in school, I knew I wouldn't be able to work full-time, but she asked me to come in for an interview anyway. The next week, I went in and talked to her, and she decided to hire me part-time as a substitute teacher. The week after my interview, I started the job, and I have worked every week since then, usually about 20 hours per week, which is perfect for my school schedule! Since my boss knows Sugar, she was very understanding when I told her I would be gone for six weeks during the summer. I will be able to work right up to the internship and then possibly come back after it's over.

The testimony I received from all of this is that waiting on God's timing and trying to find the job He wants me to have has led to a situation that couldn't be any better at this time in my life. I'm employed for a good amount of hours with the flexibility I need and the possibility of going full-time once the Internship is over. I love working with kids, so getting to see them every week is a blessing in and of itself! I get along great with most of my coworkers and have made some friends there. God has blessed me immensely, and I look forward to the coming year's Internship!!

### *Ben Nelson*

Last year in the Internship, I was able to travel to the Book of Mormon Pageant in New York. While we were there, we interacted with some Evangelical protestors. After having done that, I felt more confident in my ability to defend the Book of Mormon and the gospel. We all walked away from that experience with a renewed sense of confidence.

Early this year, I had an opportunity to have another experience similar to that. I was driving back to my house, and I passed by the Mormon Visitors' Center. Across from the building was a protestor standing with a sign that said "Mormonism is NOT Christian." I decided to go park my car and talk to the man. I walked up to him and introduced myself and asked him a little bit about himself.



We then had a great conversation about the Book of Mormon. After the training and experiences we had in the Internship, it just felt like first nature to be discussing and defending the Book of Mormon. He raised some valid objections to the Book of Mormon. I was able to directly respond to and address some of them, and some I wasn't as familiar with, which is okay. We were also able to focus on many of our commonalities, even through our disagreements. I was also able to give a positive case for the Book of Mormon and the sincerity of Joseph Smith. We had many agreements, which was great.

All-in-all, it was a great conversation. At the end of the discussion, I asked him if he thought I could be saved even though I believed in the Book of Mormon. He said he definitely thought I could. That came as a bit of a surprise to me, but I was glad that we were able to have that understanding.

The Internship has taught me many things, and it is neat to see those things still being put to use after the Internship is over. We never know what God has in store for us.

### *Tiffani Ohmer*

During the Internship, Wednesdays always have a unique schedule. We have prayer time and classes in the morning, same as usual. At noon, however instead of taking a break and going to lunch, we prepare for a special service. On those days, we have fasting services where we have the opportunity to share together and grow closer to God individually and as a group. These services carry a special spirit and are a wonderful preparation for Wednesday night prayer service. The Internship has affected me, especially on Wednesdays. I approach the day with the focus of preparing for prayer service that night, scheduling in extra time to spend with God even now that the Internship is over. It has been a blessing, not only in my time with God, but also a few hours later when I have the opportunity to join a branch to be strengthened spiritually midway through the week. I'm grateful for the routine the Internship has helped me to establish.



# PROPHECY WATCH

And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed; (3 Nephi 9:64 RLDS) [3 Nephi 20:26 LDS]

There is a prophecy manifesting itself today concerning God's covenants to His people. It simply describes God's response to the nations of the earth in relation to their treatment of the House of Israel. Long quotes are usually avoided, but a recent article by Hal Lindsey, entitled *The Plan All Along*, speaks clearly concerning this prophecy as it applies to the latter-day nation of Israel:

"The new American policy toward Israel has already begun to manifest itself. The recent declassification of U.S. documents pertaining to Israel's top secret nuclear arms program makes a good case in point. What kind of nation tells the world its ally's most important secrets?

On CBS's *Face the Nation*, Peggy Noonan expressed the opinion of most observers when she said, "I think U.S.-Israeli relations right now are in the worst shape I have ever seen them in — the worst shape they have been in since 1948 when America was instrumental in inventing Israel."

That's an interesting phrase — "instrumental in inventing Israel." It's hard to fathom how a 239 year old nation could possibly have "invented" a nation that came into existence over three thousand years ago. Of course, she means the modern State of Israel, but it's still not in any way an American "invention."

Israel is God's invention. He created it. He made certain promises to it and about it. No matter what the United States does, God Himself will take care of Israel. While the Bible tells about some terrible times in store for that small nation, it will endure.

And God will deal with nations according to their dealings with Israel. In Genesis 12:3, He said to Abraham, "**I will bless those who bless you, And the one who curses you I will curse.**" [NASB/KJV] (Genesis 12:2 IV)

Anyone who thinks that verse refers only to Abraham as an individual and not to the Children of Israel, should look at Numbers 24:9. There the promise is repeated as an oracle from the Lord, but this time specifically to the nation of Israel. "**Blessed is everyone who blesses you, And cursed is everyone who curses you.**" (NASB/IV/KJV)

We see the pattern hold true throughout the Old Testament. Even those nations used by God to punish Israel when it strayed, were themselves punished when they treated Israel poorly. Babylon is a perfect example.

In 1948, the United States, led by **President Harry Truman**, became the first nation to officially recognize Israel. He did so only eleven minutes after their Declaration of Independence became official.

Warren Austin, the U.S. representative to the United Nations, was so outraged by **Truman's** decision that he left and went home. According to the Truman Library, Secretary of State Marshall had to send "a State Department official to the United Nations to prevent the entire United States delegation from resigning." Marshall did this despite the fact that he and most of the rest of the U.S. foreign policy team had also opposed **Truman** on the issue.

What followed for the United States was an era of growth and prosperity unlike anything in the history of the world. From that time through 1973, the U.S. economy grew by almost 4% a year. Household income grew an astronomical 74%. Compare that to the last few years when we've seen household income actually fall.

When God said He would bless those who bless Israel, He meant it. In the United States, we've seen it with our own eyes. But if He meant one side of the equation, He meant the other side as well. *He will curse those who curse Israel*, just as we see happening before our eyes to the United States.

Does this same covenant apply to Zion, the New Jerusalem, and His covenant people in this mighty nation,

established upon this Land of Promise? If the nations of the earth, including America, are held accountable for their relationship with Israel, will they also be held accountable for their relationship with Zion in America? As Book of Mormon believers, we are blessed to have restored scripture to help us understand some answers to these questions. Notice how the following scriptures seem to help describe the fulfillment of this prophecy.

And all that **fight against Zion**, shall be destroyed.  
(1 Nephi 7:30 RLDS) [1 Nephi 22:14 LDS]

For the time surely must come, that all they who **fight against Zion**, shall be cut off.  
(1 Nephi 7:42 RLDS) [1 Nephi 22:19 LDS]

Wherefore, they that **fight against Zion** and the covenant people of the Lord, shall lick up the dust of their feet;  
(2 Nephi 5:33 RLDS) [2 Nephi 6:13 LDS]

And all the nations that **fight against Zion**, and that distress her, shall be as a dream of a night vision;  
(2 Nephi 11:118 RLDS) [2 Nephi 27:3 LDS]

It's important to remember that we, as individuals and nations, are held accountable for our relationship with Zion and the land of our inheritance. Many scriptures describe this accountability. As Latter Day Saints, we have been called to be actively engaged "to seek forth and establish the cause of Zion." (D&C 6:3a RLDS) [D&C 11:6 LDS] We have also received God's warning saying: "wo be unto him that is at ease in Zion." (2 Nephi 12:30 RLDS) [2 Nephi 28:24 LDS] This warning is sent forth to all who say: "all is well in Zion; yea, Zion prospereth, all is well." (2 Nephi 12:25 RLDS) [2 Nephi 28:21 LDS] It seems clear that the blessings or judgments of God are bestowed upon those, both individuals and nations, who stand with or against His covenant people and seek to establish or destroy the lands of their inheritance.

The truthfulness of this covenant has been observed in our lifetime and is actively being seen today. We, who believe in the words of the scriptures, must stand fast in the truth of God, even when it defies human logic. We must find a way to be actively engaged in the work and be found supporting His covenant people in the lands of their inheritance. May we never be found promoting opposition, in word or deed, to the covenants He has made with the House of Israel. The signs of the times are among us! Watch, therefore, and pray always!

<http://www.hallindsey.com/ww-3-29-2015/>

**The purpose of Prophecy Watch** is to assist in looking for and knowing the signs of the times and the signs of the coming of the Son of Man. The perspectives it contains are not presented as the "only, best or final answer" to their meaning, but rather "to the intent that ye might believe on his name" and more fully participate in their fulfillment. We hope Prophecy Watch will provide a brief glimpse into specific prophetic subjects that will encourage each person to diligently pray, study, fast and seek the will of God concerning them.