
THE

WITNESS

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Yea, the
Son of God
cometh in
his glory,
in his might,
majesty,
power and
dominion.



THE
WITNESS

ISSUE 177/2022

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(Alma 3:87)

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FOUNDATION

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It is with heavy hearts, we announce the resignation of board member, Mike Ballantyne. Mike first joined the board in January 2015, when the Quetzal Archaeology Center for Mesoamerican Research (Quetzal) organization merged with The Book of Mormon Foundation (BMF). Mike possesses a unique vision of the Book of Mormon and a powerful testimony of the Restored Gospel. The board could always count on Mike to keep us focused on the importance of the work in these latter days. His wise council and peaceful demeanor have been such a blessing to the organization. Please join us in expressing our heartfelt thanks and best wishes to Mike, as he continues in ministry for the Lord. We will miss his wise, peaceful, servant's heart.

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Final Farewells

by Marlin Guin

I recently watched a war movie scene where a dying soldier pulled the medic close to his face and said, “tell my wife I love her.” It was his last words before death. This soldier’s **final farewell** expressed his deepest feelings with a hope they would be passed on to his wife.

This scene reminded me of the **final farewells** written by some of the Book of Mormon prophets. Inspired last words recorded for present and future generations. Some of their **final farewells** were also given in the midst of intense conflict and battle. All of them were given as **final farewells** from prophets who knew they were sealing their last earthly testimony of Jesus.

Mormon, a prophet of God and leader of the Nephite armies, stood on the hill Cumorah waiting for the sun to rise so he could see the battlefield. He must have been exhausted from the previous day’s long battle. As the sunlight illuminated the valley below, Mormon was overcome with anguish as he saw at least 230,000 of his people lying dead. It was a number equivalent to 23 United States Army divisions, slain and defeated because of their spiritual wickedness. Their rebellion against God had removed His power and protection from them. The Spirit of God moved upon Mormon to share these passionate words describing the scene:

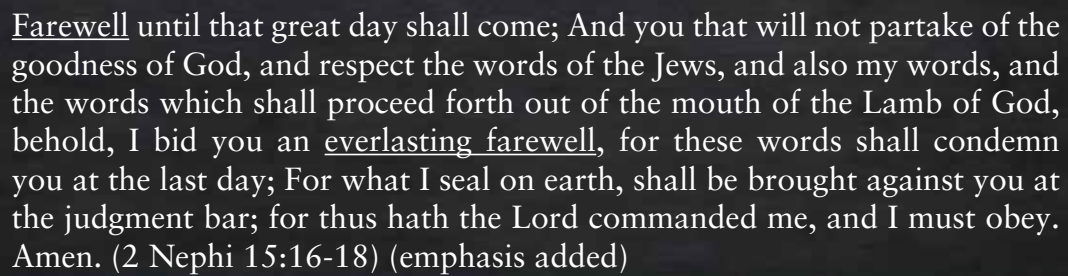
And my soul was rent with anguish, because of the slain of my people, and I cried, **O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss. O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!** (Mormon 3:18-20) (emphasis added)

Mormon loved his people! He called them **fair ones** which reflected his relationship with them. He led their armies as a prophet-general, fought side by side with them as a warrior and even died in battle for them. It was during the time of this awful death and destruction that Mormon recorded his **final farewell** to those who were left and also all who would read the Book of Mormon in the last days. His **final farewell**, like those of other prophets, was in the form of a **final plea** because of things he witnessed in his day, and also in our day, as he saw us choosing to go down the same road of prideful rebellion against God.

Mormon saw our day and loved us too! He saw future generations of his brethren, the Lamanites, the House of Israel and the Gentiles, and knew we would have the opportunity to read his words. The Lord had made that promise to him. When we read those accounts, the good Spirit bears convicting testimony of their truth and we quickly understand how important the **final farewells** of the prophets are for us.

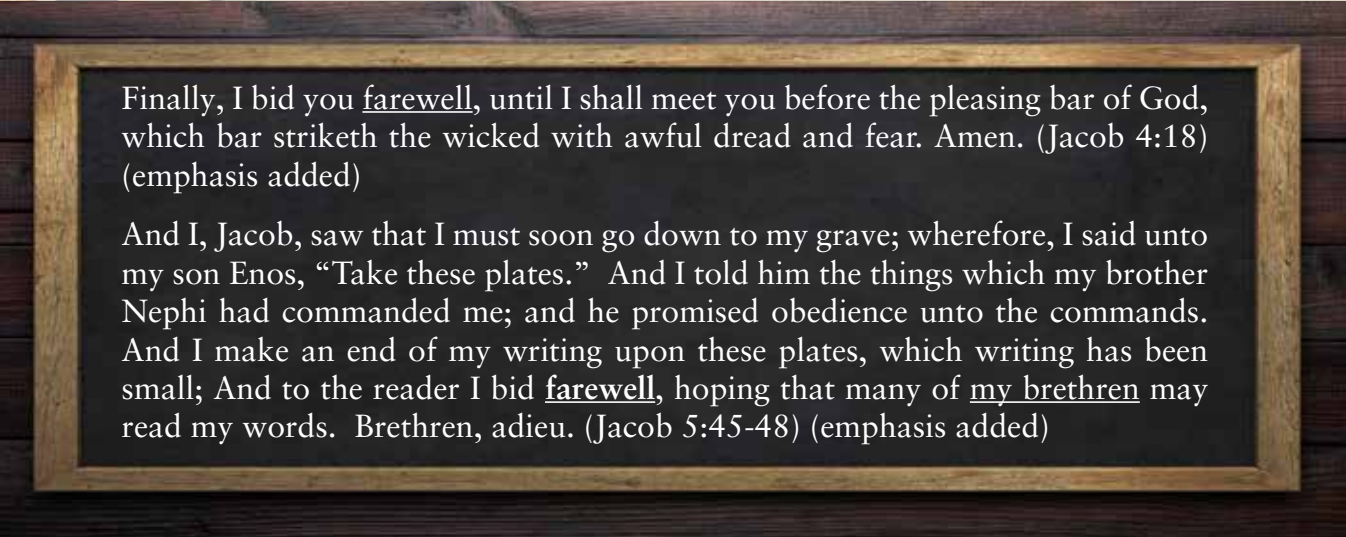
What are some of the **final farewells** of the Book of Mormon prophets? There are several to consider such as Nephi, Jacob, Mormon and Moroni.

Nephi, son of Lehi, gives his **final farewell** in 2 Nephi 15. He spoke to his **beloved brethren, and also Jew and all ye ends of the earth.** (2 Nephi 15:11) His **final farewell** was to admonish us to believe in the word of God, believe in Christ and be saved in the kingdom of God. He ends his **final farewell** by sealing his testimony with these words:



Farewell until that great day shall come; And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day; For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen. (2 Nephi 15:16-18) (emphasis added)

Jacob, son of Lehi, gives a **farewell** in chapter four, where he explains the parable of the olive tree from chapter three. He is speaking to his brethren and speaks of judgment from God that must come for every person. He later gives his **final farewell** in the last verses of chapter five.



Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen. (Jacob 4:18) (emphasis added)

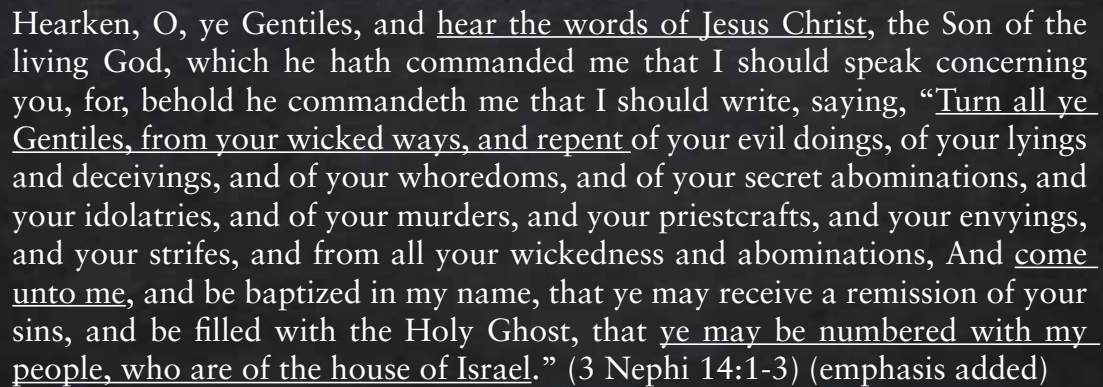
And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos, "Take these plates." And I told him the things which my brother Nephi had commanded me; and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; And to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu. (Jacob 5:45-48) (emphasis added)

Perhaps no other Book of Mormon prophets plead with us more fervently in a **final farewell** than Mormon and Moroni, the last abridgers of the Book of Mormon record. Therefore, we will look at their **final farewells** more fully.

Mormon and Moroni knew how prideful rebellion had swept two civilizations of people off the face of the land, just as the Lord had promised. They also knew this promise carried forward to future generations of our day and applied to those who also rejected the God of the land, even Jesus Christ.

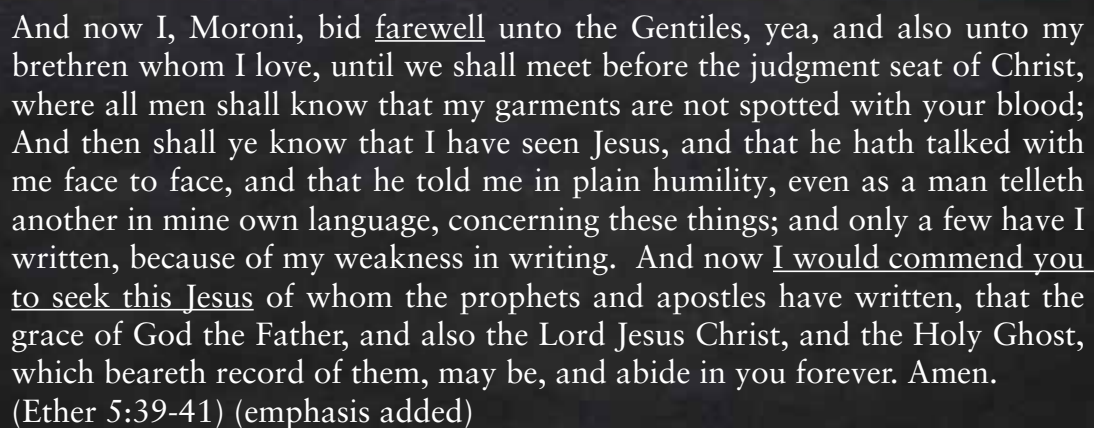
But behold, **Jesus Christ hath shewn you unto me**, and I know your doing; and I know that ye do walk in the **pride of your hearts**. (Mormon 4:47) (emphasis added)

Mormon must have thought about his final time on the earth. Sooner or later, every person does the same. Before his death, he was overcome by the Spirit of God as he abridged the plates containing the ministry of Christ (3 Nephi). He was inspired to break away from abridging and insert a revelation from Christ in the form of a **final plea**. It particularly addresses the Gentiles who will receive judgments from God in the last days for their great iniquities and abominations. As we read these words, we can almost hear the plea for us to repent and come unto Christ.



Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying, “Turn all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, And come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel.” (3 Nephi 14:1-3) (emphasis added)

Moroni, the last prophet to write in the Book of Mormon, was inspired to write a farewell as he abridged the book of Ether. His heart must have been touched by the power of God’s Spirit and his love for those who would read the record in future generations. As he abridged the book of Ether, he saw where another civilization was swept off the face of the land because of rebellion against God. It pressed upon him so deeply that he recorded these words as a latter day admonition:



And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood; And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; and only a few have I written, because of my weakness in writing. And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you forever. Amen.
(Ether 5:39-41) (emphasis added)

Moroni gives his **final farewell** to include the whole book bearing his name. He recorded these chapters not knowing when his last day on the earth would come. Let’s look at a brief overview of all ten chapters to understand what was on his heart during that time. The best way to summarize each chapter is by letting the record speak for itself. All the chapters, except the first and last, use verse one or superscriptions (italicized summaries at the front of the chapter) to summarize the subject of the chapter. Also, notice the brevity of the first six chapters. They are short, precise and to the point.

Seeing the summary verses listed together makes it easier to understand the larger context of the entire book and quickly shows how Moroni wanted to speak his **final farewell** about the gospel of Christ, faith, repentance, baptism, ordination, sacrament and additional words from his father, Mormon. Chapter ten, some of the last words of Moroni, is presented with intense admonition to the reader and a sense of urgency to heed the words of his **final plea**.

Moroni is wandering around to many places for the safety of his life. He carries the abridged plates with him. Space is limited on the plates and he has no ore to make more plates. Any additional writing must be precise and to the point.

One verse seldom quoted and often overlooked is Moroni's specific identification of those he's primarily addressing. It's the future generations of his brethren, the Lamanites. It's important to note how Moroni called the Lamanites, **his brethren**. When reading those words we are challenged to spend some prayerful time considering this question: how many times have we called those who seek to harm or destroy us, or people we dislike, or people with which we disagree, or people we have separated ourselves from, **our brethren**?

Chapter 1: I had supposed **not to have written more, but I have not as yet perished**; and I make not myself known to the Lamanites, lest they should destroy me. (Moroni 1:1)
But I write a few more things, that perhaps they may be of worth **unto my brethren, the Lamanites, in some future day**, according to the will of the Lord. (Moroni 1:4)
(emphasis added)

Chapter 2: The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. (Moroni 2:1)

Chapter 3: The manner which the disciples, who were called the elders of the church, ordained priests and teachers. (Moroni 3:1)

Chapter 4: The manner of their elders and priests administering the flesh and blood of Christ unto the church: (Moroni 4:1)

Chapter 5: The manner of administering the wine. (Moroni 5:1)

Chapter 6: And now I speak concerning baptism. (Moroni 6:1)

Chapter 7: And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope and charity; for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship. (Moroni 7:1)

Chapter 8: An epistle of my father Mormon, written to me, Moroni: and it was written unto me soon after my calling to the ministry. (Moroni 8:1)

Chapter 9: The Second Epistle of Mormon to his son Moroni. (Moroni 9:1)

This last chapter of Moroni's **final farewell** contains his **final plea**. It's the chapter with the most passionate plea from this prophet. Once again, Moroni speaks primarily to his brethren, the Lamanites. He expresses his deep love and compassion for them as seen in the many verses containing these words of admonition: **I would exhort you**. It's no surprise the word **exhort** is used more by Moroni than any other Book of Mormon prophet. His **final plea** is an **exhortation** to close out the Book of Mormon account.

Chapter 10:

And I seal up these records, after I have spoken a few words by way of exhortation unto you (Moroni 10:2) (emphasis added)

Behold, I would exhort you that when ye shall read these things, ...that ye would remember how merciful the Lord hath been unto the children of men... and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; (Moroni 10:3-4) (emphasis added)

I would exhort you, that ye deny not the power of God;... And again I exhort you, my brethren, that ye deny not the gifts of God. (Moroni 10:7-8) (emphasis added)

And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, (Moroni 10:13-14) (emphasis added)


And I exhort you to remember these things;... Did I not declare my words unto you, which were written by this man, like as one crying from the dead? (Moroni 10:22) (emphasis added)

And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift and touch not the evil gift, nor the unclean thing. (Moroni 10:27) (emphasis added)

In a recent sermon, a church elder shared this inspired thought concerning our personal life: **Jesus changes everything!** Moroni had this same testimony and pleads for us to **come unto Christ and be perfected in Him.** (Moroni 10:29) His own life is a great example of this simple truth. He came unto Christ, endured to the end with all his might, mind, and strength, kept the commandments of God, received of God's grace and was perfected in Christ. Because Jesus changed everything in Moroni's life, his **final farewell** proclaims his last earthly testimony of Jesus. He pleads with us to hear and respond!

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I **am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead.** Amen. The End (Moroni 10:31) (emphasis added)

This last verse of Moroni has incredible power. These words create a beautiful image of the faithful followers of Christ meeting together again after this life. The end of this **final farewell** speaks of being **brought forth triumphant through the air**. It's about victory in Jesus and reminds me of the last verse in a song called *Come to Jesus* by Chris Rice.



*With your final heartbeat
Kiss the world goodbye
Then go in peace,
and laugh on Glory's side
And fly to Jesus
Fly to Jesus
Fly to Jesus and live*

Welcome-Copyright-by Del Parson

Conclusion

For almost 200 years, the Book of Mormon prophets have spoken to the people of this last dispensation of time. It was their desire that the inspired message of the Book of Mormon would speak from the dust, just as the Lord promised. They truly believed future generations would read the words of the book, that many would believe the words and carry them forth unto the remnant of their seed. Their greatest desire was their brethren, the Lamanites, and all the House of Israel, would come out of obscurity and darkness and come to a knowledge of the true Messiah. They also desired that the Gentiles would repent, come unto Christ and be baptized to be numbered among the House of Israel. The words in their final farewells reflect these desires.

Many generations of Book of Mormon believers have lived a faithful life and left this world without seeing their hopes and dreams come to pass concerning the work of the Lord. Hopes and dreams they carried in their hearts for a lifetime because of the clear and powerful testimony of the Book of Mormon prophets concerning our day. Hopes and dreams we still carry today! And so, we continue to hold fast to the words the Lord has sent forth from the dust with expectations of even greater days ahead. A time coming where the Lord has promised to restore all His children to the truth of Christ and gather all His children into one fold with one Shepherd.

The prophecies of the latter days are unfolding before our eyes. Some of them may look like blessings and some may look like judgments. Perhaps even both. Either way, they are some of the greatest prophecies ever revealed to man, since the beginning of time, and reserved for the day and hour of God's choosing.

We continue this legacy of belief during the prophetic moments assigned by God to this year and beyond. Perhaps we too have yearned for and anticipated our whole life for the mighty movement of God to complete this great and marvelous work. If this is the desire of our hearts, what have we against responding to Him in greater and more meaningful ways? Yes, the Book of Mormon prophets continue to speak with great power and authority to a believing people! They also speak to the unbelieving! They speak to the Lamanites particularly, all the House of Israel and the Gentiles. They continue to plead for us to hear their words in their **final farewells**. What would you write as your **final farewell** to your children, grandchildren and future generations?



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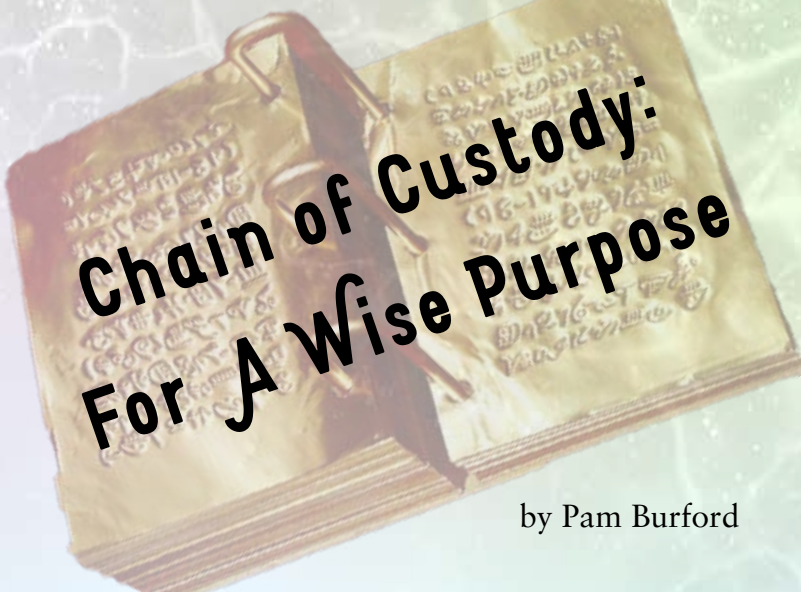
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by Pam Burford

We read how Alma conferred the sacred duty of record keeping to his son Helaman. As part of Alma's instruction to Helaman, he said:

And now my son Helaman, I command you that ye take the records which have been entrusted with me, And I also command you that ye shall keep a record of this people, according as I have done, upon the plates of Nephi; I say unto you that by small and simple things are great things brought to pass, And small means in many instances, doth confound the wise; And the Lord God doth work by means to bring about His great and eternal purposes, And by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. And now, it hath hitherto been wisdom in God that these things should be preserved; For behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, And brought them to the knowledge of their God, unto the salvation of their souls. Yea, these records and their words brought them unto repentance, That is, they brought them to the knowledge of the Lord their God and to rejoice in Jesus Christ their Redeemer; And it may suffice if I only say that they are preserved for a wise purpose, which purpose is known unto God, for he doth **counsel in wisdom over all his works.** (Alma 17:31, 35-37, 39, 42) (emphasis added)

My testimony is the Lord has not only preserved these records for a wise purpose in Him, but He has

also accomplished it in a manner which witnesses that He does indeed **counsel in wisdom over all his works.**

I have been rereading the Book of Mormon for the last number of months. As I started the book of Jacob, my attention was drawn to something in particular in the first two verses:

For behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; Wherefore, **Nephi gave me, Jacob, a commandment** concerning these small plates upon which these things are engraven; And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious, (Jacob 1:1-2) (emphasis added)

Nephi gave me, Jacob, a commandment. I wondered about this statement for a moment, but then I went on with my reading. At the conclusion of the book of Jacob, my attention was drawn to a similar verse. In Jacob 5:45-46, he records:

And I, Jacob, saw that I must soon go down to my grave; Wherefore, I said unto my son Enos: "Take these plates." And I told him the things which my brother Nephi had commanded me; **And he promised obedience** unto the commands. (emphasis added)

The commandment of Nephi to Jacob was passed down to Enos. **And he promised obedience.** Following the record of Enos is the small record of Jarom. He begins his account this way:

Now behold, I, Jarom, write a few words according to the commandment of my father Enos, that our genealogy may be kept. (Jarom 1:1)

Interestingly, Jarom concludes his record with these words:

And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers. (Jarom 1:32)

By now a particular phrase began to come to mind, which I felt the Lord was using to define the passing down of these records by way of

commandment. I continued reading in the book of Omni, which identifies multiple record keepers of the small plates of Nephi.

Omni clearly states he was commanded of his father Jarom to write on the plates to **preserve our genealogy**. (Omni 1:1) This great-grandson of Jacob documents that in his days, he was often engaged in warfare to preserve the Nephites from falling into the hands of the Lamanites. However, obedience to the commandment of God, received through his father, to keep the plates could not be disregarded. Omni humbly confesses, **I, of myself, am a wicked man and I have not kept the statutes and the commandments of the Lord as I ought to have done**. (Omni 1:3) Nevertheless, he honored his responsibility to the commandment to preserve the record and delivered it to his son Amaron. **And I had kept these plates according to the commandments of my fathers and I conferred them upon my son Amaron; And I make an end**. (Omni 1:5)

Amaron acknowledges that he writes in the book of his father, and a few short verses later, he writes that he delivered the plates to his brother Chemish. Chemish, then, acknowledges in two verses that he writes in the same book with his brother, whose writing he witnessed, **and after this manner we keep the records, for it is according to the commandments of our fathers; And I make an end**. (Omni 1:12) The next writer, Abinadom, states he is the son of Chemish and he knows the plates are had by the kings. The next record keeper announces on the plates, **Behold, I am Amaleki, the son of Abinadom**. (Omni 1:18) Amaleki proceeds to give a lengthier history. Near the conclusion of his record, Amaleki states he is old and has no seed, but he knows King Benjamin to be a just man before the Lord, and therefore Amaleki engraves on the plates what he will do with his stewardship: **Wherefore, I shall deliver up these plates unto him [King Benjamin]**. (Omni 1:43)

By the time I had finished reading the book of Omni,

the Holy Spirit had firmly brought to my attention the phrase **chain of custody**.

I had heard the term **chain of custody** in recent months having to do with our elections. In the context of elections, chain of custody has to do with the accounting of ballots. Important procedures must be followed to guarantee that no tampering of the ballots has been done that would destroy the integrity of the election and cause people to mistrust the results. I noted that the Book of Mormon record keepers identified the records they had been handed and stated they had passed them along by way of commandment to the next steward. In nearly every instance, the record keeper identified himself by name and by relationship to the person he received the record from and the person he passed the record to. These actions are entirely consistent with the meaning of chain of custody. It is a term having to do with the chronological or sequential manner in which evidence is collected, handled, and transferred. Furthermore, those who handle the documentation must be people with authority to do so.¹ In addition to elections, chains of custody are used in criminal and civil law, in businesses, in failure analysis, by archaeologists and art collectors, etc. Similar to the term **chain of custody** is the word **provenance**. According to the *Dictionary of Archives Terminology*, provenance has to do with **information regarding the origins**,



Ancient Records-Used with permission by James H Fullmer

custody, and ownership of an item or collection.² This information helps determine the authenticity of a historical object. The *Dictionary of Archives Terminology* also defines the term **custodial history** as providing **details of changes of ownership or custody that are significant in terms of authority, integrity, and interpretation.**³

Thus, we find Mormon was led by the Spirit of God to include in his abridging the Small Plates of Nephi the seemingly small but highly significant element of provenance, or custodial history. By doing so, he documents the authenticity of the records given into his care.

In Words of Mormon, the prophet provides some insight into his handling of the sacred records for which he was responsible. Mormon begins by stating **I was about to deliver up the record which I have been making into the hands of my son Moroni**—again, identifying the chain of custody with his own record. However, searching through the records, **which had been delivered into my hands, and I found these plates which contained this small account of the prophets from Jacob down to the reign of this King Benjamin, and also many of the words of Nephi.** (Words of Mormon 1:5) Mormon tells his readers, I chose these things to finish my record upon them. (Words of Mormon 1:8)

Mormon chronicles the next part of the custodial history as follows:

Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of King Benjamin, He took them and put them with the other plates which contained records which had been handed down by the kings from generation to generation until the days of King Benjamin; **And they were handed down from King Benjamin from generation to generation until they have fallen into my hands**
(Words of Mormon 1:14-15) (emphasis added)

Mormon's prayer was that God would preserve the plates and acknowledges he knows God will do so, **For there are great things written upon them out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written.** (Words of Mormon 1:17) (emphasis added)

Other references in the Book of Mormon relating to provenance could be cited as well. For instance,

the opening verses of Mosiah 13 tell of how King Mosiah conferred all the records and the interpreters upon Alma, the son of Alma.

Yea, all the records, and also the interpreters—
And conferred them upon him [Alma, son of Alma], and commanded him that he should keep and preserve them, and also keep a record of the people, Handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.
(Mosiah 13:2) (emphasis added)

Remember Alma was commanded to keep a record, just as the previous record keepers had been commanded. Then, as noted at the beginning of this article, Alma conferred the records upon Helaman in the same manner. In this way, the provenance of the plates was documented without interruption through the end of the Book of Mormon history. Fourteen hundred years later, Moroni, the last Book of Mormon steward, transferred the records into Joseph Smith's hands for translating.

From Volume 1 of *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, we read Joseph Smith's firsthand account of that momentous day when he received the plates, the Urim and Thummim, and the breastplate.

On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.⁴

Note the strict charge, or command, with which the heavenly messenger delivered the plates and the other items. Joseph was responsible for preserving them while they were in his care; failure to do so would have resulted in dire consequences. Joseph continued his account, telling of the severe persecutions he faced and testifying to the fact that people devised many stratagems to steal the plates from him; then he states:

...but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty eight.⁵

The chain of custody was protected and preserved! Joseph accomplished what had been **required at [his] hand**. He also recounts the messenger called for them, and he clearly states his action in delivering them back as a faithful steward into the divine care.

In summary, the proof of provenance as contained in these ancient records, known as the Book of Mormon, solidifies their authenticity as the chain of custody was kept intact from one record keeper to the next. Provenance, or custodial history, of the plates, as outlined above, is yet another internal evidence of the divinity of this book. Let us remember the words of Alma:

I say unto you that by small and simple things are great things brought to pass, And small means in many instances, doth confound the wise; and the Lord God doth work by means to bring about His great and eternal purposes, And by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. (Alma 17:35)

After receiving this testimony, I came across two articles online which were written by individuals who had explored the same ideas. I found their scholarship confirming witness of my own experience. For more information see the following links:

<https://knowhy.bookofmormoncentral.org/content/why-do-the-authors-on-the-small-plates-follow-a-pattern>

<https://journal.interpreterfoundation.org/bare-record-the-nephite-archivist-the-record-of-records-and-the-book-of-mormon-provenance>

Endnotes

1 <https://www.thoughtco.com/chain-of-custody-4589132>

2 <https://dictionary.archivists.org/entry/provenance.html>

3 <https://dictionary.archivists.org/entry/custodial-history.html>

4 The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol.1 Chapter 2, Page p. 18

5 The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol.1 Chapter 2, Page 17, 18



Chain of Custody

2022 Winter

Theme: Go and Do What God Commands

And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them (1 Nephi 1:65)



Retreat

Directors: Rochelle and Ben Newell

Pastor: Jeff Anger

Classes

BJ Schultz: Hearing and Knowing God's Voice

Ben and Laura Gatrost: What if God's Plan isn't My Plan? & What if He's Asking Me to do is too Hard?

Jeff Ohmer: Compass Skills and how it correlates to our spiritual life

Jay Johnson: God doesn't give a commandment without preparing the way

Erica Bailey: Cooperative Escape Room Activity



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