

---

THE

# WITNESS

*A Quarterly Publication of*



*The Book of Mormon Foundation*



*And there shall be  
one fold and one Shepherd*

ISSUE 180 / 2022

THE

# WITNESS

ISSUE 180/2022

**3** Pahoran's Response: Making the Choice to Not Take Offense  
by Jason Anderson

**9** A Book of Great Worth Part 1  
by Marlin Guin

**14** A Book of Great Worth Part 2  
by Marlin Guin

Cover Photo Shutterstock  
(1 Nephi 7:58)

## THE *Book of Mormon* FOUNDATION

**The Book of Mormon Foundation** is a non-profit corporation composed of individuals who desire to promote The Book of Mormon and its witness of Jesus Christ.

Through research, publications, seminars and related projects, members of The Book of Mormon Foundation seek to assist in bringing forth the light contained in the Book of Mormon.

The Book of Mormon Foundation is a 501(c)(3) non-profit organization. Your contributions may be tax deductible. Financial statements are available upon request.

Articles and opinions expressed herein do not necessarily represent the view of The Book of Mormon Foundation.

Unsigned articles are attributable to the Foundation.

### BOARD OF DIRECTORS

**PRESIDENT** Rich Rowland

**VICE PRESIDENT** Marlin Guin

**SECRETARY** Kathy Keller

**TREASURER** Eldon Anderson

Rebecca Cornish

Eric English

Dale Godfrey

Dennis Heater

Zachary Willson

**OFFICE MANAGER**

Sue Manning

**WITNESS EDITOR**

Linda Guin

**Published quarterly by The Book of Mormon Foundation**

210 West White Oak • Independence, MO 64050  
(816) 461-3722 • [www.bomf.org](http://www.bomf.org)

Foundation email: [bmfoundation@live.com](mailto:bmfoundation@live.com)

Interns email: [bminternship@gmail.com](mailto:bminternship@gmail.com)

## Prayer of Repentance

*Father,*

*Today, we remember Jesus. We remember His immaculate and wondrous birth. We remember His perfect life and righteous teachings. Although it is heart-wrenching to do so, we also remember His crucifixion. It is impossible for us to fully understand the anguish of that experience. The physical pain that came from the torture He endured. The emotional pain that came from being deserted by His friends and rejected by those He came to save. Perhaps most importantly was the spiritual pain of taking on the sins of the world. How can we even begin to comprehend what He went through? In my human emotion, I want to say I am sorry. I am sorry for what He had to endure. I am sorry for my sinful life that made it all necessary. I want to say, "I love you." I want to say, "please forgive me," but those words seem so inadequate to express a rightful response for what He has done. Father, can you somehow make this all work? Can you accept our insufficient offering? Can you open the windows of heaven and pour out forgiveness upon your undeserving people? Can you guide us and inspire us to make a righteous offering of a broken heart and a contrite spirit? Can our lives be transformed and our minds renewed? Today, we also remember the crucifixion wasn't the end of the story. We remember Jesus rose from the grave. We remember the promise of eternal life with Him. Thank you, Father, for the gift of Jesus.*

*In Jesus' Holy name.*

*Amen*



# *Pahoran's Response*

## *Making the Choice to Not Take Offense*

by Jason Anderson

Have you ever spoken out harshly against someone without knowing all the facts or had someone do the same to you? I would venture a guess we've all been there, at one time or another, probably on both sides.

In Alma 27 and 28, we find the account of two letters. The first is a letter written by Chief Captain Moroni to Pahoran, the chief judge and governor of the land of the Nephites. Moroni's letter is based on false assumptions, and based on those false assumptions, it makes wrongful, harsh, and hurtful accusations, and even threats of violence against Pahoran. The second, Pahoran's response to Moroni's letter, is a response worthy of study and emulation because of the humility and charity needed to make it.

I believe it is important for us today because of what I term a "culture of division" in the Restoration. It is a culture where disagreement or harsh or hurtful words often fester. Like a wound left untreated, it grows into something painful and even dangerous to the body. Anger and hurt feelings are funny this way. The self-righteous inner monologue that propels them along fills the mind with the most convincing arguments for venting that anger. Often, in that anger, our words and actions show we love our hurt feelings, our ideology and "being right," more than we love our brother or sister.

The remedy for this "culture of division," of course, is found in multiple scriptures that direct us to go to the one who offended us and to be reconciled. But, how much division and contention could be avoided if we simply would choose to not be offended so easily? How we react to an offense is a choice. The initial blast of anger from an offense may or may not be a choice, but dwelling in that anger or acting in that anger certainly is a choice. We would do well to learn from the example Pahoran set in Alma 28.

### *Background*

Helaman writes to Moroni of some successes in the war against the Lamanites in Alma 26. Chapter 27 begins with Moroni rejoicing and spreading the word. Moroni then sends a letter to the Chief Judge, or leader of the Nephites, Pahoran. He requests immediate support of men and provisions from Pahoran in order to strengthen Helaman's army so they could maintain the cities and lands they fought so hard to win back.

The support Moroni requested from Pahoran never arrives. When the Lamanites attacked the city of Nephihah, the Nephites there were slaughtered, and the city fell back into Lamanite hands. This defeat caused Moroni to be sorrowful at the wickedness of the Nephites, but also angry at what he perceived to be indifference and corruption by the government officials in Zarahemla. In his anger, Moroni wrote another letter to Pahoran, and his anger and frustration seethed through nearly every sentence of this second letter. I would encourage you to read the entire letter as found in Alma 27 for context, but here are a few examples to get an idea of the tone of the letter.

In verses 18-19, Moroni accuses Pahoran of negligence and of being thoughtless toward the needs of the army. He states that because of this negligence and thoughtlessness, thousands have fallen by the sword needlessly.

In verse 36, Moroni hints that perhaps Pahoran is a traitor to his country.

In verse 44, Moroni tells Pahoran he needs to repent, and if provisions and men are not sent immediately to the aid of the army, then Moroni will stop fighting the Lamanites and will fight against Pahoran and the government.

In verse 47, Moroni lays the blame for so much loss on Pahoran's **iniquity**.

In verse 52, Moroni assigns motivations to Pahoran—**love of glory and the vain things of the world**.

In verse 56, Moroni tells Pahoran to send provisions or they will come and eat their food.

This article is not about Moroni, and I do not want anyone to think I am condemning or judging Moroni. The scriptures clearly present Moroni as a man of impeccable character, a man that Alma 21:140 says this of: **if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.** Moroni is a righteous man who has reason to be angry and whose anger speaks to his great love for his people, but his false assumptions have caused his anger to be misdirected. It also shows that we all can be wrong when we jump to conclusions and speak or act without considering all of the possibilities.



*Captain Moroni*

## *Formulating a Proper Response*

How have you responded when falsely accused, misjudged, and spoken harshly against? Pahoran, I believe, had the humility, grace, and charity needed to filter out the tone of the message and find the intent and heart of the message.

Pahoran understood that being offended is a choice. Joseph Smith III gave this counsel to the Elders in June 1863, as recorded in Church History, Volume 3, page 325. I believe it is good counsel for all of us:

If we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly.

The ability to listen to criticism and faultfinding expressed by others and to consider the comments seriously takes maturity and humility. Obviously, such comments may not be entirely accurate, so we don't need to give them more weight than they deserve. If we are strictly honest with ourselves, we may find some truth in the comments or at least an honest opinion.

In the end, comments made about us are either true or untrue. Whether those comments were said in an offensive or tactless way is irrelevant to whether what was said is true. If what was said is true, then they have done me a favor. I should not be offended, but should use the opportunity to grow and better myself.

On the other hand, if the comments are untrue, then we follow Brother Smith's counsel and consider whether they are worthy of our notice. If the accusation or harsh words are insignificant, blow them off. Simply choose to not be offended and move on. However, if the comments cannot be ignored, as in our example from Moroni's letter—Pahoran could not have just ignored Moroni's comments—confront the comments without being confrontational in a spirit of humility and charity.



*Pahoran*

## *Learning from Pahoran's Response*

1. Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army: Behold I say unto you, Moroni, that I do not joy in your great afflictions: yea, it grieves my soul. Alma 28:2


- The first thing we notice is that Pahoran is not defensive. His first words after introductions is to sympathize with Moroni and to let Moroni know how he feels about Moroni's struggles.

Behold, there are those who do joy in your afflictions: yea, insomuch that they have risen up in rebellion against me, and also those of my people who are freemen: yea, and those who have risen up are exceeding numerous. And it is those who have sought to take away the judgment seat from me, that have been the cause of this great iniquity: For they have used great flattery: and they have led away the hearts of many people, which will be the cause of sore affliction among us: they have withheld our provisions, and have daunted our freemen, that they have not come unto you. And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get. And behold, I have sent a proclamation throughout this part of the land: and behold, they are flocking to us daily, to their arms, in the defense of their country, and their freedom, and to avenge our wrongs. And they have come unto us, insomuch that those who have risen up in rebellion against us, are set at defiance: yea, insomuch that they do fear us, and durst not come out against us to battle. They have got possession of the land, or the city of Zarahemla: they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him: In the which alliance, he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people, when they shall be conquered under the Lamanites. Alma 28:3-10

- In these verses, Pahoran gives an accurate, factual account of the current situation in Zarahemla. He describes the danger he is in and the action he is taking to defend the country. He relates his personal feelings and cold hard facts—notice, without implicating Moroni or finding fault. He doesn't lash back or say, "How dare you accuse me of those things." In fact, did you notice any bitterness or angry tone in the response so far? If he was upset, he didn't show it.

*And now, in your epistle you have censured me; but it mattereth not, I am not angry, but do rejoice in the greatness of your heart. Alma 28:11*

- Here Pahoran briefly and in an indirect way says, "You've wronged me"—but no matter. Pahoran did not respond in kind, nor did he "sweep it under the rug" and act as if Moroni had done nothing wrong. Pahoran made mention of Moroni's verbal attack in a way that would not escalate the situation. "You censured me" was putting it mildly—and then he immediately turned it around as a positive quality for Moroni. Whereas Moroni had assumed ill intention, Pahoran assumed positive intentions. Pahoran saw through Moroni's tone and approach to his intentions and heart.



*I, Pahoran, do not seek for power, save only to retain my judgment seat, that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty, in the which God hath made us free. And now behold we will resist wickedness, even unto bloodshed. We would not shed the blood of the Lamanites, if they would stay in their own land. We would not shed the blood of our brethren, if they would not rise up in rebellion and take the sword against us. We would subject ourselves to the yoke of bondage, if it were requisite with the justice of God, or if he should command us so to do. But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him and he will deliver us. Therefore my beloved brother Moroni, let us resist evil; and whatsoever evil we can not resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church and in the cause of our Redeemer and our God. Alma 28:12-19*

- Without argument, Pahoran defines who he is and what he is fighting for. He makes it clear to Moroni that they are on the same page, and they have a common purpose, common beliefs, and common priorities. He calls Moroni "beloved brother."

*Therefore come unto me speedily, with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the spirit of freedom which is in them. Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me. Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God, according to the faith which is in us. And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity. Alma 28:20-23*

- Pahoran outlines a plan. He does what he can to effect an immediate change which shows Moroni, rather than just telling him, that he will do everything in his power to support him.

And now, Moroni. I do joy in receiving your epistle; for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren. But ye have said, Except they repent, the Lord hath commanded you that ye should go against them. See that ye strengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them; yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother Moroni. Alma 28:24-27

- Pahoran “rejoiced” in receiving Moroni’s letter because Moroni’s resolve strengthened his own resolve in whether it was right to go against the king-men that had been hindering him. He closed his letter on a note of faith. Faith or trust in God gives courage and strength to do whatever is necessary.

To summarize, here are five key takeaways from Pahoran’s response, that if practiced individually and collectively in the church, could wipe out the “culture of division” that has plagued us for so long.

1. Assume positive intentions until proven otherwise and then listen to the intent rather than the tone of the message. **Let nothing separate you from each other and the work whereunto you have been called;** D&C 122:17b
2. Calmly share the facts—do not escalate the situation by replying in kind. **A soft answer turns away wrath;** Proverbs 15:1
3. Affirm our unity of purpose and desires for the good of God’s people. **...and will result in a unity of understanding.** D&C 129:9b
4. Find common ground and work together in those areas. **So far as you can agree work together.** D&C 122:16a
5. Reaffirm often support and good will for each other. **Let contention cease.** D&C 134:7

The title “Pahoran’s Response,” and the outline for and flow of this article came from a class originally put together by my brother, Jared Anderson, approximately 20 years ago. Thank you to Jared for his contributions.

*Captain Moroni and Pahoran* -Used with permission by James H Fullmer



**JUNE II-JULY 22**

**AGES 19-24**

**AT LEAST ONE YEAR  
OUT OF HIGH SCHOOL**

**APPLY AT:**

**WWW.BOMF.ORG/INTERNSHIP**

**APPLICATION DEADLINE**

**FEBRUARY 10TH - 5PM**

*Book of Mormon  
Foundation  
Internship 2023*

**WINTER RETREAT**

**JANUARY 27-29**

**AGES 17-24**

**ODESSA HILLS  
CAMPGROUND**

**REGISTER AT**

**WWW.BOMF.ORG/INTERNSHIP**

**REGISTER BY JANUARY 20**

**EARLY BIRD FEE \$35**

**LATE FEE \$45**



# A BOOK OF GREAT WORTH

## PART 1

by Marlin Guin

The **great worth** of the Book of Mormon is very personal to me. In the fall of 1974, I stood on a pier at Long Beach Naval Base. I looked up at the large troop ship I would soon board and reflected on the many responsibilities that pressed upon me as a first lieutenant in the United States Marine Corps. We were on the eve of a seven-day joint exercise at sea, and I had the direct responsibility for 50 men and a convoy of equipment

I knew that every minute would be consumed, but for some reason I had packed the old, worn paperback Book of Mormon Mom had given me in my youth. She had marked it over the years, and tape had to be fastened to the cover to keep it together. Mom passed it on to me with the admonition to study and prepare for the times ahead. I did not realize the impact of this simple act.

We boarded and found our living quarters. The ship soon launched for the open sea as we settled into a dark and dreary troop compartment, deep in the bowels of the ship. Bunks were stacked seven high and close together. Dim lighting made reading barely possible. It seemed that seven days under these conditions would be an eternity.

Sometime during the first day, a miraculous course of events unfolded. Most of the assignments I had prepared six months to accomplish were suddenly delegated to Navy personnel. The result was that large amounts of time were freed for me to do as I wished. I was amazed, yet sensed that God was preparing the way for something to occur in my life.

I unpacked my bags and came across the Book of Mormon. Immediately, the Holy Spirit came to me and prompted me to read it from cover to cover. A sudden sense of excitement came to my soul, causing me to reflect on the blessings that had recently been bestowed on my family. My wife, Linda, and I had become active in church and were attending a small branch just outside of Camp Pendleton. She had been baptized a few months before. We both recognized the stewardship the Lord had given us for the spiritual welfare of our two small children. All these blessings increased my joy and desire to obey the Holy Spirit and read the Book of Mormon. There came an assurance that the Lord had a purpose for this time we would spend together. I set out that day determined to accomplish this goal in the seven days before me.

The ship rocked back and forth as I sat in the faint light reading each page carefully. The pages came to life for the first time. Every person, place and event became real. The truths that illuminated my mind all bore witness of Jesus Christ. Suddenly, I realized that this book was close and personal to me. I knew it had been preserved for all those who would believe, but for the next seven days it had been preserved for me, Marlin Guin, to come to a personal knowledge of Jesus Christ and God's purpose for me. It had been preserved and prepared for the day in which I now lived. What an exciting thought! A hunger and thirst began to swell within me for the discoveries that would surely come to pass.

I continued reading expectantly. Many scriptural passages came with such power, I could not restrain the tears from flowing freely. The Spirit of God was touching me with the power and authority that comes only from the Lord. One of the beautiful testimonies that caused these deep feelings was the conversion experience of Alma the Younger in the 11th chapter of Mosiah. I could relate somewhat to the rejection of his father's counsel and the concern that flowed from his parents on his behalf. I remembered the countless testimonies shared with me by my mother and recalled the many times I heard her in mighty prayer on behalf of her children.

It was not surprising to me that the scriptures describing this experience pierced my heart with conviction. More tears flowed as I read Alma describe what it means to be "born of the Spirit:" to be transformed in a way that changes your life forever, to come to the realization of the truth, to be truly converted to the Lord, to come from darkness into His marvelous light and to be redeemed of God through His son Jesus Christ.

Reading these inspired words with a soft heart and an open mind was a new experience for me. There I was, a Marine trained in warfare, publicly displaying my emotion, as the love and mercy of God touched me. I had been born of the Spirit and knew with deep personal conviction the **great worth** of the Book of Mormon!

The prophet Nephi, son of Lehi, was given prophetic insights into the coming forth of the Book of Mormon. The Lord revealed to him a special understanding of the latter day dispensation, described in the scriptures as **in that day** or **at that day**. Here is one example:

And blessed are they who seek to bring forth My Zion  
**at that day,**  
for they shall have the gift and the power of the Holy Ghost

(1 Nephi 3:187) (emphasis added)

It's important to understand the words: **for it shall come to pass in that day** and how they relate to the prophetic timeline. **In that day** are words that represent much more than a few years from the 1820s and 1830s but instead refer to an entire dispensation of time called the latter days, last days or dispensation of the fullness of times. Even though we are witnesses of the signs of the times giving us hints of this dispensational timeline, the actual length of it is known only to God. We are living in the midst of this dispensation today, so the words of Nephi are still relevant for us now and also going forward until the end. David Whitmer, one of the three Book of Mormon witnesses, says this about the words **at that day**.

There is an expression that Christ uses in this chapter  
which is often **used by the prophets**; that expression is  
**at that day.**

All who understand the scriptures know that this expression means  
**in that dispensation of time.**

(An Address to All Believers in Christ by David Whitmer pg. 72)

In 2 Nephi 12, Nephi speaks of the **great worth** the Book of Mormon would be to the world, especially to their seed, a remnant of the house of Israel, when it comes forth **in that day**. Its **great worth** will extend through the entire dispensation. Therefore, the timeline of the Book of Mormon message will apply to the latter days.

And the things which shall be written out of **the book shall be of great worth**  
unto the **children of men**, and **especially unto our seed**,  
which is a remnant of the house of Israel. For **it shall come to pass in that day**,

(2 Nephi 12:2-3) (emphasis added)

How can a book be of **great worth** when coming forth from the dust, without great fanfare and from the midst of obscurity? This seems to contradict the way our world thinks and acts about things of value. Our carnal world doesn't often assign **great worth** to such things under those circumstances. Even many religious leaders of the day rejected it as being the word of God. Some of them even called it evil and sought to destroy everything and everyone associated with the plates and the Book of Mormon.

So what makes the Book of Mormon have **great worth**? The answer must be found in its message, its spiritual power, its familiar spirit and the purposes for which it came forth. Perhaps that is why the exact phrase **great worth** is unique to the Book of Mormon text.

I don't know a better way to explain the **great worth** of the Book of Mormon than to quote some plain and simple scriptures from some of the prophets who prophesied about its coming forth. These scriptures stand on their own merit in proclaiming the Book of Mormon to be of **great worth**. There are many prophets with testimonies of the Book of Mormon, but we will look at only four of them: Isaiah, Nephi, Moroni as both a prophet and as a heavenly messenger and Joseph Smith, the latter-day prophet. My intent is to put them in chronological order so we can see the flow of these scriptures.

## ISAIAH

Isaiah, an Old Testament prophet who foretold the coming of Christ, also prophesied of the coming forth of the Book of Mormon. He didn't specifically use the words **great worth**, but it's easy to read his prophecies and discern the **great worth** it will have for the **great and marvelous work** in the latter days. Also, of **great worth** is the sealed portion on the plates that Isaiah says is yet to come forth, containing a revelation from God from the beginning to the end of the world. Think of the **great worth** of that revelation! Here are a few selected scriptures from Isaiah 29, which are also written in 2 Nephi 11 as Nephi quoted them from the brass plates, thereby becoming part of the Book of Mormon record.

And it shall come to pass, that the **Lord God shall bring forth unto you the words of a book;** and they shall be the words of them which have slumbered. And behold, the book shall be sealed; and **in the book shall be a revelation from God, from the beginning of the world to the ending thereof.**

For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth;

... And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him,

**Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder;**

(Isaiah 29:11-12, 15-16, 26) (2 Nephi 11:125-126, 130-132, 146) (emphasis added)

## NEPHI

Nephi was a Book of Mormon prophet. He was a faithful son of Lehi and recorded many great and marvelous prophecies on the plates. He prophesied of its **great worth** and how the Bible and Book of Mormon would grow together to bring oneness to the people of the latter days. That is, if they would listen. He spoke of how the records would confound false doctrine, lay down contentions and establish peace. Especially important was how the records would bring the remnant of Jacob to a knowledge of their fathers, the covenants and a testimony of Jesus Christ in the latter days. This scripture makes us wonder how Book of Mormon believers have divided and continue to divide in our day.

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, **shall grow together, Unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, And bringing them to the knowledge of their fathers in the latter days; And also to the knowledge of my covenants,**saith the Lord.

(2 Nephi 2:19-23) (emphasis added)

## MORONI

Moroni was the last abridger of the plates. He deposited them in the earth, and God preserved them for many centuries before they came forth in the latter days. The last chapter of his book proclaimed its **great worth** by exhorting the reader to ask if the things written in this record were true. He then appeared to Joseph Smith on September 21, 1823 and described the plates, what they were and what they contained. Notice he said the plates contained the **fullness of the everlasting gospel**.

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;** And if ye shall ask **with a sincere heart, with real intent, having faith in Christ,** he will **manifest the truth of it unto you,** by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.

(Moroni 10:4-5) (emphasis added)

He said there was a **book deposited written upon gold plates,** giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the **fullness of the everlasting gospel** was contained in it, as delivered by the Savior to the ancient inhabitants.

(RLDS Church History Vol. 1 Chapter 2 Page: 13) (emphasis added)

## JOSEPH SMITH JR.

Joseph Smith Jr. was a latter-day prophet called by God to translate the Book of Mormon. It came forth to the world by the gift and power of God. The Lord declared the great worth of the Book of Mormon when He spoke to Oliver Cowdery, the predominant scribe for Joseph in the translation, and told them to rely on the things written, concerning His church, His gospel and His Rock. If they relied on the things written, the Lord promised the gates of hell would not prevail against them. It's important to remember D&C 16 was a revelation given directly through the interpreters used for the translation of the Book of Mormon.

Behold, I have manifested unto you, by my Spirit in many instances, that the **things which you have written are true; wherefore you know that they are true; and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my Rock; wherefore, if you shall build up my church upon the foundation of my gospel and my Rock, the gates of hell shall not prevail against you.** Behold, the world is ripening in iniquity, and **it must needs be that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel;**

(D&C 16:1b-2a) (emphasis added)

Joseph Smith brought forth revelations from God declaring the Book of Mormon contained the **fullness of the gospel.** They provide an additional testimony on how the words of Jesus in 3 Nephi are so powerful when Jesus simply says: **this is My gospel and this is My doctrine.** How in the world can there be any other gospel and doctrine declared among Book of Mormon believers? The brethren of the Restoration were commanded to preach and teach the **great worth** found in the principles of His gospel contained in the Bible and the Book of Mormon.

And gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the **Book of Mormon, which contains** a record of a fallen people, and the **fullness of the gospel of Jesus Christ** to the Gentiles, and to the Jews also, which was given by inspiration,

(D&C 17:2c-d) (emphasis added)

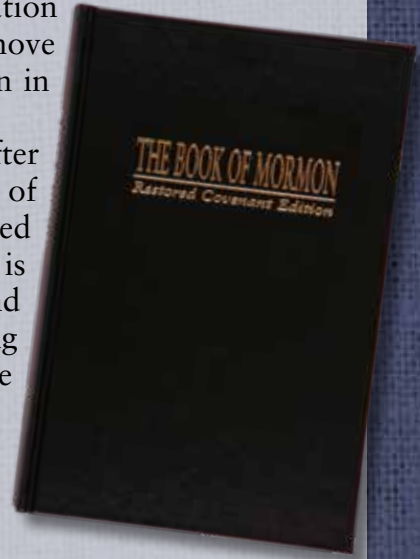
And again, the elders, priests, and teachers of this church shall **teach the principles of my gospel** which are in the Bible and the Book of Mormon, in which is the **fullness of the gospel**;

(D&C 42:5a) (emphasis added)

In September 1832, Joseph Smith brought a revelation to the church concerning its acceptance of and response to the Book of Mormon. Think about it, that's only about two and a half years after its publication. It seems like the **great worth** of the Book of Mormon had diminished in the eyes of the people, especially the priesthood, which then brought condemnation to the whole church. To my knowledge, the church has never repented enough to bring an additional revelation removing that condemnation, even until this day. Perhaps a revelation to remove this condemnation has never come because of the church's continued rebellion in treating the former commandments and the Book of Mormon lightly.

Notice how the house of Israel is not mentioned again in the D&C after February 1831 (D&C 42). Also notice how the remnant of Joseph, remnant of Jacob, remnant of our seed, or any such remnant references are not mentioned again in the D&C after June 1831 (D&C 52). Also, the house of Joseph is mentioned only once in the D&C in March 1833 (D&C 87). Seeing this trend raises a good question: why would the Lord bring further revelation concerning the church's calling to restore the house of Israel when it was already treating the Book of Mormon and former commandments lightly, even until today?

It would be good for us to consider what kind of repentance is needed to remove this condemnation. One has to wonder if the reason for this condemnation coming to the church has contributed to the divisions in the Restoration.



And your minds in times past have been darkened because of unbelief, and because **you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation.**

And this condemnation resteth upon the children of Zion, even all; and they **shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments**

which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom,

**otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion;**

for, shall the children of the kingdom pollute my holy land?

Verily, I say unto you, Nay.

(D&C 83:8a-c) (emphasis added)

All these scriptures seem clear without need for much interpretation. They represent just a few of the many scriptures which describe the **great worth** of the Book of Mormon. It would be wise for them to get our attention.

Hopefully, we all know this is the greatest time to ever live upon the earth! We should have hope and rejoice in the Lord for the great things He has done and will do. It's not a time of rest and complacency and dwelling in the pride of our correctness. Instead, it's the hastening time of the last days where we should be honestly considering our true standing before God, both individually and as a people. The same question continues to remain in front of us: what are we willing to do to be His people? Today is a time of hearing, choosing and responding to the voice of Christ. The **great worth** of the Book of Mormon can help us in this journey. May the Lord have mercy and bless our sincere desire to know these things.



# A BOOK OF GREAT WORTH

## PART 2

by Marlin Guin

I would like to share some personal testimonies about how the **great worth** of the Book of Mormon has touched my life. It brings me hope, knowing that its **great worth** is manifested to a believing people in the last days, as it clearly and directly speaks to many of the prophecies being fulfilled and the challenges before us.

While I was at the Kirtland priesthood gathering this past September 2022, I was given a personal testimony concerning three things the Lord had placed heavily upon my heart. They are three things I felt a great desire to pray for in the House of the Lord. I very much appreciate the opportunity to have done so. The three things were:

***The People are not Prepared for the Great Things Coming on the Earth.***

We all know about the judgements of God that are and will be coming upon America and this wicked world. We are seeing them every day. Sometimes we only think of the judgements rather than God's blessings when considering the great things that are coming. I was allowed to know that the great things the people are not prepared for also include the power and miracles of God and the return of the spiritual gifts. His people must be prepared in faith and belief to receive them as well. These are the same spiritual gifts Moroni quoted

to Joseph Smith from Joel 2:28-32 and said soon would be fulfilled. They also include many miracles like those mentioned in D&C 34:3a-d and even greater things than we can imagine.

***The Priesthood has not Prepared the People or Ourselves for the Great Things Coming on the Earth.***

The priesthood has not prepared the people sufficiently because we have not prepared ourselves sufficiently. Consequently, some of the people have a diminished hope, while still others have lost hope and sometimes even leave our fellowship. We have become skeptical and don't trust one another. We need the Lord's help to rebuild our relationships. Our ministry is sometimes diminished because we have not diligently engaged in mighty prayer, study and fasting, as we seem to keep one foot in the world and one foot in the ministry.

***The Restoration of the House of Israel.***

I felt a great desire to pray for the house of Israel, especially the Book of Mormon peoples, and for them to come out of obscurity and out of darkness so they can come to a knowledge of the true Messiah. It came to my heart how our modern pride has caused many to think that we alone will build Zion, the New Jerusalem, without the participation of His

covenant people. Somehow we have come to believe that my Restoration church, group, organization or branch will get the job done because we are the correct one and are authoritatively in charge of the work. We must understand that Zion, the New Jerusalem, will not be built without His covenant people being engaged in its coming forth. The Lord made this covenant with them, and the Book of Mormon clearly says so.

Now is the time for repentance and gathering and a renewed understanding of the **great worth** of the Book of Mormon. It speaks with a familiar spirit, especially to the remnant of Jacob and all the house of Israel, as Jesus Christ now calls all of His sheep into one fold with one Shepherd.

And there shall be **one fold**  
and **one shepherd**

(1 Nephi 7:58) (emphasis added)

God has promised to once again pour out His Spirit upon all flesh and will do so in His own time and among His people. He will manifest Himself again as in former times in order to complete His work. I love reading the promises of the scriptures, where Christ speaks about manifesting Himself in the last days by using the words—I **will**. There is still much to do! It will take His power and a people who believe and accept that power to accomplish it.

And if they shall do all these things,  
and shall reject the fullness of my gospel,  
behold, saith the Father,  
**I will** bring the fullness of my gospel  
from among them;  
And then **will I** remember my covenant  
which I have made unto my people,  
O house of Israel,  
and **I will** bring  
my gospel unto them;

(3 Nephi 7:35-36) (emphasis added)

I will share one last testimony that points to the **great worth** of the Book of Mormon. I have asked the Lord about a greater understanding of the words of Christ concerning His church in 3 Nephi 12:

If it be **called in my name**, then it is  
my church, if it so be that they are  
**built upon my gospel**.  
Verily I say unto you, that ye are built upon  
my gospel; therefore ye shall call

whatsoever things ye do call  
in my name;  
therefore if ye call upon the Father,  
for the church, if it be in my name,  
the Father will hear you;  
And if it so be that the church  
is built upon my gospel,  
then will the Father shew forth  
his own works in it;

(3 Nephi 12:20-22) (emphasis added)

For me, this scripture means His church will be easily identified above all other churches because the Father shows forth His mighty and miraculous works in it. This does not mean good things are missing in all the other churches today. It simply means Jesus has provided a way to recognize His church, the church of Christ.

Right now, using the above scripture as a standard, I look around and see no observable or discernable difference between each church, organization, group or branch concerning the mighty and miraculous works of God in them. I share this thought realizing it comes from my limited view and observation.

I also know this thought is probably uncomfortable for many to consider, since each entity has declared itself to be the correct one. To my knowledge, every Restoration entity has in some form or another declared itself to be the only true successor of the original church, doctrine, authority or something. However, declarations alone do not make or identify the true church of Christ.

When a “one true successor” declaration is made, then a similar “one true gathering place” declaration usually follows which says: all people must be gathered to my entity because we have the truth. The Book of Mormon makes its own declaration and describes the only place for all His people to gather into oneness and truth.

And when they had all gone forth,  
and had witnessed for themselves,  
**they did cry out with one accord**,  
saying, Hosanna!  
Blessed be the name of the Most High God!  
And they did fall down at the feet of Jesus,  
and did worship him.

(3 Nephi 5:17) (emphasis added)

Let's not be discouraged. The time will come when the mighty works of God will descend upon His people

The Book of Mormon Foundation  
210 West White Oak  
Independence, MO 64050

Change Service Requested

Non Profit Org  
US. Postage  
PAID  
Kansas City, MO  
Permit No. 1016

as promised, and the church of Christ will be easily identified for those who seek to gather at the feet of Jesus.

While further considering the words of Jesus Christ concerning His church, I asked the Lord these two simple questions: first, how did the church that Christ built transition from its plain and simple beginnings on the hills of Galilee, blessed by the many mighty miracles of Jesus, to become what we see today in all of Christianity? Secondly, I also asked the Lord: how did His restored church transition from the plain and simple beginnings of a boy's experience at a grove in New York, blessed by many miracles from God, to become what we see today in the Restoration movement?

beginning at a grove in New York, has transitioned in its focus through the centuries. Over time, increased emphasis began to be placed more on the Church than on Jesus Christ, the founder of the church. This transition to organizational emphasis can be symbolically represented by describing how **the word church went from being spelled with a small "c" to being a word spelled with a capital "C."** For me, this means that somewhere along the way, the **Church spelled with a capital "C,"** became more of the primary focus of our ministry and efforts. Perhaps this emphasis has contributed to the many divisions among us.

The **great worth** of the Book of Mormon provides a powerful testimony, as it describes how **Jesus Christ built His church** and called it the **church of Christ, spelled with a small "c."** Some may ignore this example as an insignificant reference to text editing, but I'm hoping we can see the deeper significance and meaning of this example for our day.

Once again, we reach the same conclusion. May we believe it's the hastening time of the last days where we should be honestly considering our true standing before God, both individually and as a people. The same question continues to remain in front of us: what are we willing to do to be His people? Today is a time of hearing, choosing and responding to the voice of Christ. The **great worth** of the Book of Mormon can help us in the journey. May the Lord have mercy and bless our sincere desire to know these things.



The good Spirit touched my heart with an answer that was also plain and simple. This answer applied to both questions and was symbolic in its nature. The **church of Christ**, established by Him, beginning on the hills of Galilee and restored