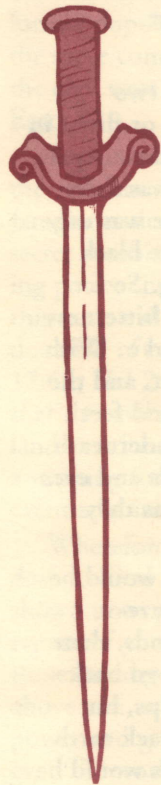


The Witness

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Mysteries of the Book of Ether, Part Two: Jaredite Warfare

by Verneil Simmons

The national history of the Nephites ended with the battle at Hill Cumorah. In his personal record, the Nephite general and chronicler, Mormon, described the fate of his army and bemoaned the slain of his people (Mormon 3:1-18). Just prior to the battle, he had hidden all the sacred records in the Hill Cumorah, except the abridgment which he was to give to his son. He must have written the Words of Mormon, attached to the Small Plates of Nephi, after the battle, as he wrote that he was about to give his abridgment to Moroni.

The battle occurred in A.D. 384, but it was A.D. 400 when Moroni closed his father's book (Mormon 4). During those years, the Lamanites had continued to hunt down surviving Nephites, and Mormon had been killed. Moroni lamented that he was alone, without friends or kin, without a home and without ore for more plates. Yet he must fulfill the command of his father that an abridgment be made of the Book of Ether. Since Mosiah II had translated the 24 gold plates into the Nephite tongue, he did not need the originals hidden in the Hill Cumorah.

Moroni could not have abridged Ether's record without recognizing the similarity of their roles. Both had witnessed the destruction of their nations, both had charge of a record that was to be hidden up for another people, in another time, and both were so alone!

An Alien Type of Warfare

Many times during the more than 2000 years of Jaredite history, the nation had been torn apart by rivals for the throne. Sons rose up against their fathers to usurp the throne, or fought each other for the crown. One interesting pattern in the warfare was the custom of holding the defeated king in captivity for the rest of his life. It occurred a number of times; the longest period being between the kings Hearthom and Com. For five generations, the king-

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Mission Theology in the Book of Mormon: A Paradigm for Incarnational Ministry

by James Reeves, Jr.

Since its publication in 1830, The Book of Mormon has served a prominent role in the mission of the Restoration. In the early years, the book served as "the primary missionary tool of the infant church."¹ The message of the early Restoration affirmed that God had spoken again from heaven, and The Book of Mormon represented tangible evidence to the world in support of this affirmation. As the years have gone by, an inordinate amount of press has been expended on apologetic efforts as proponents of The Book of Mormon have diligently sought to "prove" its truth claims. These efforts, while laudable, have all too often tended

to bury the primary message of the book under a war of words.

I would argue that apologetic research does fulfill a needed function in the life of the Restoration and, when properly utilized, can serve as an effective witness of the truths contained within the book. However, The Book of Mormon should first and foremost be utilized to fulfill its primary role which is "to show unto the remnant of the house of Israel how great things the Lord hath done for their Fathers, and that they may know the covenants of the Lord ..." and to convince "the Jew and

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¹ Lindgren, Bruce and Judd, Peter, *An Introduction to the Saints Church*, Herald Publishing House, 1976, p. 18

Jaredite Warfare

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line, recorded as legitimate by Ether, was held in captivity by an unknown king-line. Even Ether's grandfather and father spent their lives as captives (Ether 4:110-115). We find a parallel pattern in the Old Testament, when King Nebuchadnezzar held captive the rulers of the small kingdoms he subdued.

Ether described the reign of Coriantumr in great detail, undoubtedly because it was his life story, too. Civil war had been the way of life for most of Coriantumr's reign. He had fought a number of rivals and now faced Shiz, who had taken a vow to have Coriantumr's head. The country was devastated by the decades of war, cities burned and abandoned, the people living in fear for their lives and their property (Ether 6:35-36). Coriantumr grieves for the two million of his people already destroyed.

Moroni must have been intrigued by Ether's account of that final battle, as he includes each detail. Now Ether was in hiding, only able to go about at night to see what was happening. Coriantumr must have been his informant, unless Ether had spies in each camp.

A careful reading of Ether 6:87 to the end of the chapter describes a type of warfare quite alien to us. All were armed with weapons of war: shields, breastplates and headplates. Each morning the "large and mighty" men (Eth. 6:99) marched out to face the enemy, fought with swords all day, went back to camp when the sun went down, ate, slept, and then repeated it

all again the next day. At the end of the first day there was much lamenting, which must have been the women's role. And surely they prepared the evening meal eaten by the survivors. The second day was a repeat of the first.

On the third day, the king sent a letter to Shiz offering to give up the kingdom but Shiz refused unless he could have Coriantumr's head. At the end of the fourth day, the men slept on their swords. Since Ether includes that detail, it must have indicated a change in the pattern. They no longer shed their armor at the end of the day to eat and sleep. By the end of the fifth day, Ether gives us a head count. Shiz still had 69 warriors able to fight while Coriantumr's forces were down to 52. By the next night, the count was 32 for Shiz and only 27 for the king. On the morning of the seventh day all of the men collapsed after only three hours of ritual dueling.

The king's men recovered first, but instead of fighting, they tried to flee with the king. Shiz, vowing to have Coriantumr's head, followed. They caught up with the king's party the next day and this time Shiz and Coriantumr faced each other in hand to hand combat. When Shiz fainted from loss of blood, Coriantumr attempted to behead him but was too weak to make a clean job of it.

One cannot escape the feeling that this battle was carried out in a ritualized pattern. Each man chose one of the enemy to engage and fought with him until one of them was wounded or killed. It was individuals pitting their

courage, skill and stamina against one another.

Ether tells us they were "large and mighty men, as to the strength of men." Indeed, this kind of warfare reminds us of the battles of "champions" recorded by Homer during the battle for Troy. Typically, these battles fought by the ancients began in the morning and raged all day. By reading Homer's epic poem we may better understand Ether's account.

Lines from the Iliad:

(Line 381) But these two watching against death or flight in their company fought their separate battle, since such was their order from Nestor as he was urging them forth from the black ships into the fighting. So for these daylong the hard bitterness of the wearing battle rose. With the ever-relentless sweat, and the weariness knees, legs, and feet that supported from underneath each fighter, their hands and eyes also were running wet as they fought on

(Line 414) And such would be the saying of some bronze-armored Achaian: 'Friends, there is no glory for us if we go back again to our hollow ships, but here and now let the black earth open gaping for all; this would be far better for us'

(420) And such in turn would be the cry of some high-hearted Trojan: 'O friends, though it be destined for all of us to be killed here... still none of us must give ground from the fighting' Thus a man would speak, and stir the spirit in each one of his fellowship. So they fought on

The question of numbers

How many "mighty men" could have been in the two Jaredite camps before the final confrontation? If we extrapolate backwards from the known numbers at the end of the fifth day, perhaps we can estimate the number available on the first day. The average rate of death between the fifth and the sixth day was about 50 percent. We can work that ratio backward to estimate that Shiz had possibly 1100 "champ-

Congregational Book of Mormon Days

Springfield Restoration Branch

March 9, 2003

Springfield, Missouri

Glendale Restoration Branch

April 13, 2003

Independence, Missouri

Nauvoo Restoration Branch

April 27, 2003

Nauvoo, Illinois

ions” and Coriantumr’s number would have been about 830. Were these the Royal Guard, pledged to protect the king?

There must have been survivors among the wounded, as well as the women and children who never appear to be a part of the battle. There are always deserters and the refugees who flee the area. It was a land left in chaos but still containing remnants of the former population. We have observed the same conditions in our day during the civil wars in Africa and the Middle East.

Moroni leaves us a clear picture of the evil that eventually destroyed the Jaredite nation. They had embraced the secret combinations used by those seeking power (Eth. 3:79-95) He knew that this same evil had brought about the downfall of his own nation. (Alma 17:65; Hel 2:145-160). Moroni tells us that this evil seeks the overthrow of all lands, nations, and countries and leaves a warning for the Gentiles who will eventually inherit the land.

“Wherefore, O ye Gentiles, it is wisdom in God that these things shall be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, And the work, yea, even the work of destruction come upon you; Yea, even the sword of the justice of the Eternal God shall fall upon you to your overthrow and destruction if ye shall suffer these things to be;” Ether 3:96-97

Moroni must have been intrigued by Ether’s description of that final battle. Personal combat for the crown was very different from the wars fought between the Nephites and the Lamanites. In Moroni’s time, armies of 30,000 to 50,000 battled back and forth across the land, Mormon’s smaller force winning most, until the year A.D. 375. From then on, the Lamanites were the victors, torturing and killing captives.

Mormon’s description of the Nephites’ final battle raises questions about the numbers. He names himself, his son Moroni, and 21 others, each at the head of 10,000 troops. This makes

Spring Class Schedule

Isaiah in the Book of Mormon

Venna Stevens Johnson

Thursdays
March 6, 13, 20 and 27

7:00 p.m. to 8:30 p.m.

More Tools for Endowment

Gaylord and Faye Shaw

Thursdays
April 3, 10, 17 and 24

7:00 p.m. to 8:30 p.m.

Spanish I

Gary Metzger

Thursdays
April 4 to May 30

(No class on April 11)
6:00 p.m. to 7:30 p.m.
No prior Spanish required
• \$10 charge for course
Preregistration is required

Spanish II

Gary Metzger

Mondays
March 31 to May 26

(No class on April 7)
6:00 p.m. to 7:30 p.m.
Spanish I required • \$10
charge for course
Preregistration is required

Spanish III/Gospel Vocabulary

Gary Metzger

Mondays

March 31 to May 26

(No class on April 7)
7:30 p.m. to 9:00 p.m.
Spanish I & Spanish II
required • \$10 charge for
course
Preregistration is required

Spanish Vocabulary/ Verb Study II

Annie Webb

Fridays

March 28 to May 30

(No class on April 11)
7:30 p.m. to 9:00 p.m.
Spanish I required • \$10
charge for course
Preregistration is required

Daytime Classes

How to Prepare for the Return of the Bridegroom

Barb Wilkinson

Mondays
March 10, 17, 24, and 31

9:30 a.m. to 11:00 a.m.

The 23rd Psalms: A Gift of Peace and Hope

Sylvia Powell

Mondays
April 14, 21 and 28

9:30 a.m. to 11:00 a.m.

his army total 230,000 soldiers, who were then overrun by an even larger army; yet Mormon numbers only 24 survivors the next day.

It is here that Mormon reveals his Hebrew background. His use of the number 10,000 is symbolic — a figure of speech. The scholars tell us that the multiples of a thousand, such as 10,000, are hyperbole — meant to be emphatic. Examples are found in many places in the Old Testament. The best known is mentioned three times in 1 Samuel.

“Is not this David, of whom they sang one to another in dances, saying, “Saul slew his thousands; and David his 10,000” (1 Samuel 29:5). Another is found in Micah 6:7. “Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil?”

Mormon, in his anguish, wanted to emphasize the complete destruction of his people and his nation. The best way he could do that was the use of the symbolic number 10,000 to illus-

trate the totality of the event. His people would have understood the symbolism. Mormon’s count of 24 survivors is an honest number. They, with him, understood the reality of the moment!

We can only guess the final number that took part in that last battle, but with the many years of warfare, the armies could have numbered less than a hundred thousand, counting both sides. Nor was everyone killed. Moroni writes that the battles continued for years before his father’s death.

As Moroni closed his abridgment of Ether’s account, did he wonder, as Ether had, whether he would be translated, or die among strangers in a strange place far from his homeland? Or was he confident in the knowledge that wherever he went, his heavenly father would be there? We have no way of knowing; his account ends without describing his journey to the hill near Palmyra, New York, where he completed his role in bringing the Book of Mormon to a new people. †

Book of Mormon Youth Retreat: Cold Hands, Warm Hearts

by Bonnie Anderson

We experienced some of the coldest temperatures of the winter in the days leading up to the first annual Book of Mormon Youth Retreat. However, as we gathered together in the dining hall of the Odessa Hills Campground to learn more about The Book of Mormon and each other, our hearts were warmed by the Holy Spirit. There were 45 young adults (17-24 years old) and about eight staff members who spent Jan. 24-26 seeking a better understanding of The Book of Mormon and what it means to be a Book of Mormon believer.

We learned about the three witnesses, their lives, and their unwavering testimony. We reviewed The Book of Mormon timeline, considered The Book of Mormon in historical perspective, and contemplated the significance of The Book of Mormon in today's world. Throughout the weekend, we were visited by people from the past. Joseph Smith Jr. commanded our attention with his powerful story of failure, forgiveness, joy, and sadness and, ultimately, of trusting the Lord. His willingness to serve even in the most difficult of circumstances is a lesson for each one of us. On the other hand, we learned that the last king of the Jaredites,



Coriantumr, was given the opportunity to save his people. He chose instead to let pride lead him, and his entire

nation was destroyed. We were aware that his story held some parallels for us today. We also met one of the disciples Christ chose here in the new world, enjoyed some rather creative skits from Book of Mormon stories put together by each cabin and shared at a campfire. Everyone was sent home with a Book of Mormon and the challenge to give it to someone who will read it and have the opportunity to be blessed by its message.

The intern renewal was included in the weekend activities. The 2002 interns and staff gathered in the cook's cabin and renewed that special bond which develops during the six-week summer internship. We talked about the goals we had set the last day of the Internship, our successes and missteps, and where we wanted to go from here. We remembered those special qualities in each other that made us smile. We again realized how many caring, devoted people are on this life journey with us.

We hope you or some young person you know will join us next January for The Book of Mormon Youth Retreat. In the meantime, please plan to attend The Book of Mormon Youth Camp scheduled for July 20-26 at the Odessa Hills Campground. †

Mission Theology

Continued from page 1

Gentile that Jesus is the Christ, the Eternal God.”ⁱⁱ

The original audience of The Book of Mormon was 19th century America,ⁱⁱⁱ and the message to that audience was a challenge to respond in a dynamic way to the new movement of God in human history. As the Restoration movement has grown, opportunities for the worldwide witness of the gospel of Jesus Christ have increased as missionaries have taken The Book of Mormon into many different cultures. As these missionaries increasingly come into contact with nonwestern cultures, the challenges of the mission have become more pronounced. Fortunately, The Book of Mormon narrative offers a paradigm^{iv} for contemporary missionaries to follow as they seek to spread the message of the gospel to the entire world.

We will explore some of the primary challenges associated with cross-cultural missions, specifically the cultural barriers that confront missionaries in the field, and how The Book of Mormon addresses these issues. In addition, I will offer some of the solutions that can enable the cross-cultural missionary to overcome the barriers that he will encounter in his ministry. Finally, I will present an example from The Book of Mormon that serves to support the missiological^v principles that are essential to any successful cross-cultural mission effort.

The Challenge of Cross-Cultural Missions

Whenever a person moves from a familiar, comfortable environment to one in which he or she is unfamiliar, there is at the very least some anxiety. These feelings can be amplified in the life of a missionary who travels from his or her home to another culture. The New Testament church experienced a collective culture shock when missionary efforts began among the Gentiles. Paul Hiebert has observed:

Missionaries face many dilemmas, none more difficult than those that deal with the relationship of the gospel to human cultures. Such questions are not new. In the book of Acts, serious questions

ii From the title page of The Book of Mormon. All Book of Mormon references are taken from the Restored Covenant Edition, Zarahemla Research Foundation, Independence, MO, 1999

iii Vogel, Dan, "Anti-Universalist Rhetoric in the Book of Mormon," From Brent L. Metcalfe, Ed., *New Approaches to the Book of Mormon*, Signature Books, Salt Lake City, UT, 1993, p. 23

iv Paradigm: a model or example

v From the term missiology, which is defined as the science of missions

arose when the Gentiles began to enter the church not by ones and twos, but by the thousands. Did they have to become Jewish proselytes and adopt such Jewish practices as circumcision and such taboos as the proscription of pork? If not, which of the Old Testament teachings should the church follow, and which parts of Jewish culture could be discarded?^{vi}

How does the missionary communicate the gospel across cultural barriers and avoid compromising the message? The key is for missionaries to become incarnational^{vii} in their ministry. In order to effectively communicate the Gospel across cultural lines, missionaries need to adapt and integrate themselves into the culture to which they have been called to minister. The concept of incarnational ministry is described as follows:

To become incarnate in any culture or subculture, we must learn to adapt ourselves to it.... We will need to develop new strategies for living. This reorientation will cause inner stress, and we will probably experience guilt and frustration over our failure to live up to the values instilled in us by our native culture. At issue, however, is the question of submission to God, and his will to consider others better than ourselves and to yield to those to whom we minister. ^{viii}

In order for missionaries to become incarnational ministers, they need to overcome three primary cultural barriers. These barriers are language, cultural identification and the ability to contextualize the Gospel message into terms that can be understood.

The importance of learning the language of the host culture is essential in order for effective communication to take place. Paul Hiebert observed:

We need to recognize that effective communication is central to our task. There is little point in giving our lives or in going 10,000 miles if we cannot bridge the final five feet. Communication is a complex process, and we need continually to be studying its effectiveness. Careful reflection on the ways we are or are not communicating the gospel can

The Book of Mormon Foundation Presents Two Programs for Kids:

Book of Mormon Day for Kids 2003

August 16
9 a.m. to 3 p.m.
South Chrysler Restoration Branch
Ages: First - 6th grade.

Story Hour 2003

June 6, 13, 20, 27
and July 11, 18 and 25
10a.m. to 11a.m.

BMF Learning Center
Ages: preschool - 5th grade
Children must be accompanied by an adult.

help us greatly in our task.^{ix}

Although most missionaries will not have achieved a language proficiency at the time they begin their service in the mission field, it is imperative that consistent progress toward that end be pursued. Overcoming the language barrier will serve as an important step toward the development of an incarnational ministry.

The second barrier that needs to be addressed is that of cultural identification. Missionaries cannot expect to develop trust with the people to whom they are attempting to minister unless they integrate themselves into the host culture. Paul Hiebert explains:

Our temptation here is to think that because we are bearers of the good news, we have come as teachers. But as teachers, we often close the door to our learning to know the people and their customs and beliefs. Through our attitudes of superiority, we also make it difficult for the people to accept us and the message we bring.^x

Missionaries who attempt to minister across cultural boundaries must be willing to live in the culture. They

need to eat the food, buy goods from the local markets, and attend the weddings and other cultural celebrations in order to become familiar with the cultural nuances that go beyond verbal communication. Of course, caution should be exercised in order to avoid compromising the scriptural patterns for moral living, but participation in the basic activities of life will serve to build the necessary trust that will open the hearts of the people to the message of salvation.

The final barrier that missionaries will need to overcome as they seek to proclaim the gospel is the challenge to make the gospel relevant within the cultural context in which they minister. In other words, the missionary needs to look for those aspects of the culture that will allow the gospel to be communicated in terms people will understand. This will not require the missionary to "water down" the message, but to utilize those symbols resident within the culture that can serve as a communicative bridge and, in the process, allow the gospel message to be received in meaningful ways. Don

vi Hiebert, Paul, *Anthropological Insights for Missionaries*, Baker Book House, 1985, p. 29

vii Incarnational ministry involves the process where persons are willing to live as a part of the culture where they are sent to minister, and at the same time are careful not to impose elements from their home culture. See Lingenfelter, Sherwood, *Ministering Cross-Culturally*, Baker Book House, Grand Rapids, MI, 1986, pp. 24-26

viii Lingenfelter, p. 120

ix Hiebert, pp. 168,169

x Ibid., p. 93

Richardson, who served as a missionary among the Sawi tribe in Irian Jaya, relates his experience:

As told in the book *Peace Child*, the Sawi tribe, my wife and I were shocked to learn, honored treachery as a virtue. Accordingly, Judas Iscariot seemed to them to be the hero of the gospel. Within the Sawi culture, however, existed a means of making peace that required a father to entrust one of his own children to an enemy father who would raise the child. This child was called a "peace child." At a crucial juncture of tribal strife, we were able to present Christ as God's "Peace Child." The Sawi soon grasped the redemptive story of God as the greatest father giving his son to reconcile alienated people. Today, 70 percent of the Sawi profess faith in Jesus.^{xi}

When missionaries can overcome the three barriers outlined above, the proclamation of the gospel can be communicated in meaningful ways regardless of the culture.

The Book of Mormon provides an example of an incarnational missionary in the 12th chapter of Alma. Ammon, one of the four sons of Mosiah, exemplified the principles outlined above when he took the gospel message to the Lamanites. Ammon faced the challenges of cross-cultural ministry, and the account that has been provided for us demonstrates that he epitomized what it means to minister incarnationally. First of all, he would have had to learn the language. While this is not stated in specific terms, it is

strongly implicated in the following:

And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful: And thus he said unto him, Rabbanah, the king desireth thee to stay; Therefore Ammon turned himself unto the king, and said unto him, What wilt thou that I should do for thee, O king!^{xii}

In order for Ammon to communicate his message, he would have had to overcome the language barrier. Secondly, he integrated himself into the culture. The Book of Mormon account describes how he accomplished this:

And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael. And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people? And Ammon said unto him, Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die. And it came to pass that King Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife. But Ammon said unto him, Nay, but I will be thy servant; therefore, Ammon became a servant to King Lamoni. And it came to pass that he was set, among

xi Richardson, Don, "Redemptive Analogy," from Ralph D. Winter and Steven C. Hawthorne, Eds., *Perspectives on the World Christian Movement*, William Carey Library, Pasadena, CA, 1999, p. 398

xii Alma 12:35-38

The Plan of Salvation

by Robert E. Gierz

What's so important about reading The Book of Mormon? Can it really change my life? The valuable spiritual insights contained in The Book of Mormon can bring forth elements of depth and understanding that cannot be found anywhere else. Like the "Plan of Salvation" marking guide published in the last issue of *The Witness*, this list of purpose statements can also be used to show new readers of The Book of Mormon why The Book of Mormon is such a precious gift from God. These tools and similar techniques are not just for the novice, but for everyone who truly desires to enhance his or her study and bring edification to all who seek truth and wisdom.

The Plan of Salvation in the Book of Mormon is Meant to be Preserved

Jarom 1:1-5

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

2 And as these plates are small, and as these things are written for the intent of the benefit of our brethren, the Lamanites, wherefore, it must needs be that I write a little; but I shall not write the things of my prophesying, nor of

my revelations.

3 For what could I write more than my fathers have written?

4 For have not they revealed the plan of salvation?

5 I say unto you, Yea; and this sufficeth me.

Alma 14:37-38

37 And the great God has had mercy on us, and made these things known unto us, that we might not perish:

38 Yea, and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations. O how merciful is our God!

Alma 9:49

And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world;

Alma 12:26

Therefore this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring

other servants, to watch the flocks of Lamoni, according to the custom of the Lamanites.^{xiii}

The result of Ammon's willingness to adapt to the culture in this manner allowed him to build the necessary trust that would open the door for him to proclaim the message of Christ at the highest level of Lamanite society. The final barrier Ammon overcame is demonstrated in his ability to contextualize^{xiv} his message. When he was communicating the concept of God to King Lamoni, he utilized the terminology that was familiar to the Lamanite culture as the following demonstrates:

Now Ammon being wise, yet harmless, he said unto Lamoni, Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee. And the king answered him and said, Yea, I will believe all thy words; and thus he was caught with guile. And Ammon began to speak unto him with boldness, and said unto him, Believest thou that there is a God? And he answered, and said unto him, I do not know what that meaneth. And then Ammon said, Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said, This is God. And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things, which are in heaven and in the earth?^{xv}

Ammon did not argue over terminology, but instead he

utilized the Lamanite term for God in order to build a bridge to understanding.

The end result of Ammon's incarnational ministry was the conversion of many souls, which brought about a dynamic change in the culture. This example from The Book of Mormon serves to demonstrate the powerful mission theology that can be gleaned from its pages and, as a result, can serve as an effective paradigm for contemporary mission efforts.

Conclusion

We have briefly outlined the concepts that define what it means to be an incarnational missionary and the necessity for missionaries to understand and become an integral part of the cultures to which they may be called to minister. The Book of Mormon can serve as an instructive guide for contemporary missions because of the mission theology contained within the book.

It is my hope that as opportunities arise to carry the gospel to persons who have not heard, that the witness of Jesus Christ contained in The Book of Mormon will rise as the primary message and significance of the book. May the Holy Spirit bless all who study The Book of Mormon to this end is my prayer. †

xiii Ibid., verses 32-37

xiv To contextualize the gospel message is to present the message of the Gospel in terms and/or images that persons of a host culture will relate to.

xv Ibid., verses 99-106

them unto repentance; that perhaps they might bring them to know of the plan of redemption;

Alma 12:119

But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world;

Alma 19:23-26

23 And now my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

24 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand.

25 Behold, I say unto you, Is not a soul at this time as precious unto God, as a soul will be at the time of his coming?

26 Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? †

This article is part two of three. Scriptures from Bob Giertz's series are available as printed labels from The Book of Mormon Foundation.

Wish List

LCD Projector	\$3,500
Cassette Recorder	\$200
Folding Tables(6)	\$100 ea.
VCR	\$100
Window Blinds (4)	\$125 ea.

The Book of Mormon Foundation Learning Center would like to give its heartfelt appreciation for the donations that enabled it to provide better quality classes and training. The Book of Mormon Foundation would also like to thank all those who donated to the wish list in 2002. Because of your generous donations, we were able to purchase the following items that helped us promote The Book of Mormon in this land as well as in foreign countries. May God continue to bless all of

you who contribute to the Foundation.

Purchases from the Wish List in the last year:

41 chairs
4 folding tables
audio cassette duplicator
office printer
projector screen
portable microphone
two office computers
library doors (which made it possible for us to have two classes or meetings at the same time)

The Book of Mormon Foundation presents
Book of Mormon Week 2003

Who: Older youth ages 17-24

When: July 20-26

Where: Odessa Hills campground near Odessa, Mo.

"A unique learning experience for the inquiring mind"

Edward and Lisa Glaser, camp directors

The Book of Mormon week is designed to be an intensive learning experience through service, which means that all those attending will be actively involved in the outcome of the week. All the activities of the week are designed to be hands-on learning about the purpose of The

Book of Mormon in the latter days and the doctrine of Jesus Christ. Those attending will be challenged to reach beyond their comfort zones and experience the potential of discipleship. The week is not for the casual, apathetic or indifferent Christian. Neither is the week for those seeking a tool chest of Book of Mormon proofs to combat non-believers. The premise of this camp is to share the news of Jesus through faith in the revealed word of God and in charity which is the pure love of Christ.

If your heart's desire is:

- To know the message of The Book of Mormon;
- To learn more about the ancient and covenant people; and/or
- To embark on a truly life-changing quest; then this camping experience may be right for you.

The characters of The Book of Mormon will teach those attending, as words from the dust, their experiences, their testimonies and their faith. Those attending should be willing to share with each other in character sketches, dramas, music, art and other acts of service. Each day will be dedicated to study and discussion. At the end of the week, those attending should be equipped with a comfortable knowledge of The Book of Mormon message, which should enable them to confidently share with others. In addition, the week should have moved those attending from a role as passive observer to one of active participant.

Cost for the week is \$95.00. Please send a \$25 deposit with your registration. Registration forms can be found at our web site and The Book of Mormon Foundation Learning Center. Full payment is due by July 9. †

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Tel: 816-461-3722 • Fax: 816-461-5850
bmfoundation@aol.com • www.bomf.org

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The Book of Mormon Foundation is a nonprofit 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 BMF seek to assist in bringing forth the light contained in The Book of Mormon.

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