G.

G.001 G. "Old Bottles and Elephants." *Juvenile Instructor* 16 (1 April 1881): 82. Discusses earthenware manufacture in antiquity. Points out that some bottles and pottery vessels dug up on the American continent resemble elephants. Also mentions that the discovery of elephant bones in the United States tend to prove the truth of the Jaredite record. [A.C.W.]

G.002 G., L. A. "Prehistoric People." *SH* 51 (16 November 1904): 106-7. Quoting a clipping from the *Denver Post* written by Doctor Baum who had conducted expeditions in the southwestern United States, the author wonders why the archaeologists do not read the Book of Mormon to find answers to their questions about ancient inhabitants of America. [J.W.M.]


G.005 Gabbott, Mabel Jones. "Alma, the Younger." *Children's Friend* 61 (December 1962): 18-19. A children's story of the angel that appeared to Alma the Younger and the four sons of Mosiah and how they were converted by this experience. [M.D.P.]


G.009 Gabbott, Mabel Jones. "Circle of Fire." *Friend* 7 (January 1977): 28-29. A children's story of Nephi and Lehi who were protected by a circle of fire in a Lamanite prison and converted all the Lamanites who were present. [M.D.P.]

G.010 Gabbott, Mabel Jones. "Famine in the Land." *Children's Friend* 62 (October 1963): 6-7. A children's story of how Nephi asked God to smite the earth with a famine instead of having the people destroyed by the sword so that the people might repent. [M.D.P.]


G.013 Gabbott, Mabel Jones. *Heroes of the Book of Mormon*. Salt Lake City: Deseret Book, 1975. The author rewrites, on a child’s level, topics such as Lehi’s vision and journey into the wilderness, Nephi and the brass plates, Nephi building a ship, the faith of Jacob, Abinadi, Alma, Amulek, Ammon, the Anti-Nephi-Lehies, Helaman, Samuel the Lamanite, the brother of Jared, and Moroni hiding the brass plates. [B.D.]

G.014 Gabbott, Mabel Jones. "Jacob." *Children’s Friend* 61 (August 1962): 34-35. A children’s story of Jacob from the time he was born in the wilderness to his meeting with Sherem, the anti-Christ. [M.D.P.]


G.016 Gabbott, Mabel Jones. “Mormon.” *Children’s Friend* 61 (January 1962): 32-34. A children’s story of Mormon up to the time he received the plates. [M.D.P.]


G.019 Gabbott, Mabel Jones. “Nephi and the Bow.” *Children’s Friend* 61 (June 1962): 14-16. A children’s story of Nephi making a new bow to feed his family while they were in the wilderness. [M.D.P.]


G.024 Gabbott, Mabel Jones. “One Thousand and Five.” *Children’s Friend* 62 (March 1963): 16-17. A story for children about the Anti-Nephi-Lehies and the 1005 that were killed by the Lamanites after they had taken an oath not to take up weapons against their brethren. [M.D.P.]


G.027 Gabbott, Mabel Jones. “The Un-named Soldier.” *Children's Friend* 62 (April 1963): 16-17. A story for children. One of Moroni’s soldiers, during a war with the Lamanites, smote and raised Zerahemnah’s scalp up with his sword, which led to a covenant of peace. [M.D.P.]


G.029 Galbraith, Madelyn. *There is a Book.* Independence, MO: Herald House, 1971. A novel about an Indian’s search for his identity and his encounter with the Book of Mormon. [D.M.]


G.032 Gardner, Marvin K. “The Book Seemed to Cry Out to Her.” *Ensign* 18 (December 1988): 20-21. The Book of Mormon was the motivating factor in the conversion of Marilu Ramirez to the LDS faith. She found and purchased it from a magazine rack when she was eight years old, believed it was true and later became a member of the Church. [B.D.]

G.033 Gardner, Owen I. “2 Sets of Plates Make up the Book of Mormon.” *CN* 58 (25 June 1988): 10. Instructional aid: chart and explanation of the Book of Mormon’s compilation. Shows who wrote on which plates and how and by whom those plates were subsequently abridged. Gives approximate dates and span of years for each book, and how many chapters and pages they comprise in the current edition of the Book of Mormon. [A.C.W.]

G.034 Garmendia, Guillermo. Untitled talk. In *The Official Report of the First Mexico and Central America Area General Conference of the Church of Jesus Christ of Latter-day Saints*, August 1972, 38-41. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1972. Members of the Church with Lamanite heritage recall the origin and lineage of their progenitors. Inhabitants of the Huasteca area, which now constitutes the recently organized Tampico stake, were descendants of the Olmecas and the Maya-Quiches Indians. Great promises have been made to the Lamanite people (1 Nephi 2:18-20; Ether 1:38-43; Enos 1, 3-5, 15-18; 2 Nephi 1:6, 9, 10, 20). [J.W.M.]

G.035 Garn, Stacy D., as told to Dorothy O. Rea. “Sacred Book Saved: Faithful Indian Convert Bears Humble Testimony.” *CN* 30 (4 June 1960): 16. When an Indian’s house burned down and only the Book of Mormon was spared, she bears testimony of the Book of Mormon. “This book has gone through fire for me…. Now I am willing to go through fire for it.” [A.C.W.]

G.036 Garner, Kent R. “Insights into the Old Testament from the Small Plates of Nephi.” In *A Symposium on the Book of Mormon*, 37-46. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The Book of Mormon “contributes considerably to [the] understanding of various things pertaining to the Old Testament,” including the following areas—the book of Isaiah, Eden and the Fall of Adam and Eve, prophecies of and references to Christ, the role of opposition and suffering, revelation and the ongoing process of scripture, and the scattering, gathering and apostasy of the house of Israel. [B.D.]
G.037 Garr, Arnold K. "Columbus: Fulfillment of Book of Mormon Prophecy." In Garr's *Christopher Columbus: A Latter-day Saint Perspective*, 1-5. Provo, UT: Brigham Young University Religious Studies Center, 1992. Columbus testified that he was guided to the New World by a divine hand. Orson Hyde testified that part of Moroni’s ministry was to preside over the destiny of America and was with Columbus and protected his journey. Many Church authorities add their witness of the divine mission of Columbus and the Lord’s intervention in his behalf. [J.W.M.]


G.039 Garrard, LaMar E. “The Fall of Man.” In *Principles of the Gospel in Practice, 1985 Sperry Symposium*, edited by Robert J. Matthews, 39-70. Salt Lake City: Randall, 1985. Discusses the manifold consequences of the Fall, concluding that it was not a “negative or catastrophic event,” but a necessary part of the Lord’s program for mankind. Quotes liberally from the Book of Mormon. [D.M.]


G.041 Garrett, H. Dean. “The Book of Mormon on War.” In *A Symposium on the Book of Mormon*, 47-52. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. Author questions why so much of the Book of Mormon is dedicated to wars and warfare. The lessons to be learned from Book of Mormon warfare include: (1) It is important to always follow God’s prophet; (2) God will reveal to the righteous when war is necessary; (3) An individual going to war for the correct reasons can live a righteous life. [A.T.]


G.046 Garth, Norman V. “I Have a Question: What is the current status of research concerning the ‘tree of life’ carving from Chiapas, Mexico?” *Ensign* 15 (June 1985): 54-55. The Izapa Stela 5 seems to depict the tree of life...
discussed in 1 Nephi 8. A total of eighty-nine stone monuments similar to the Stela have been found. Theories as to their meaning include: there is an anthropomorphic god whose symbol is the sun, he is god of the tree of life, the tree relates to life after death, physical resurrection is implied, worship involves a divine atonement, and the spirit of a child originates in heaven. [J.W.M.]

G.047 Gates, Susa Young. "Dialogue from the Book of Mormon." Young Woman's Journal 3 (April 1892): 289-94. A script for a dramatic presentation depicting the conversion of King Lamoni, written to encourage greater interest in the Book of Mormon among the young women of the Church. [D.M.]

G.048 Gates, Thomas J. “Succession of Book of Mormon Authors.” IE 37 (March 1934): 162. Lists chronologically the succession of the authors of the Book of Mormon with dates. [L.D.]

G.049 Gatewood, Otis. Gatewood/Farnsworth Debate on 'Mormonism' Held in Salt Lake City, in Beautiful Liberty Park on August 17-21, 1942. Salt Lake City: n.p., 1942. A debate between a Mormon apologist and Mormon critic dealing primarily with the Bible and the Book of Mormon. A variety of Book of Mormon issues are discussed, including the Anthon episode, the testimonies of the Book of Mormon witnesses, Bible prophecies and the Book of Mormon, and the use of Egyptian by Book of Mormon writers. [M.R.]

G.050 Gatrost, Michael. “An Adventure with the Book of Mormon at Graceland College.” The Witness 76 (Spring 1992): 4-5. Reports upon a Book of Mormon Conference that was held at Graceland College for young men and women of the RLDS church. The Book of Mormon is a valuable treasure to be shared. [J.W.M.]


G.052 Gaunt, LaRene. “Does the Book of Mormon Count? For these families, the answer is an emphatic yes!” Ensign 21 (June 1991): 20-23. Church members share experiences they had following the council of President Benson to read the Book of Mormon with their families. Small children understood and loved the stories of the book, a husband was reactivated, etc. [J.W.M.]


G.054 Gee, John. "Limhi in the Library." Journal of Book of Mormon Studies 1 (Fall 1992): 54-66. It was an ancient Near Eastern practice for kings to employ scribes to record all of their official statements, and it appears that all of the direct quotations of King Limhi were recorded by an official scribe. Limhi’s quotations of documents precede the cited documents themselves and all quotations are from material chronologically preceding Limhi, and to which he could have had access. [R.H.B.]

G.055 Gee, John. "A Note on the Name ‘Nephi.’ " Journal of Book of Mormon Studies 1 (Fall 1992): 189-91. The name Nephi is a Syro-Palestinian Semitic form of an Egyptian man’s name dating from the Late Period in Egypt. [R.H.B.]


G.059 Gee, John, and Daniel C. Peterson. “Graft and Corruption: On Olives and Olive in the Pre-Modern Mediterranean.” In *The Allegory of the Olive Tree: The Olive, The Bible and Jacob 5*, edited by Stephen D. Ricks and John W. Welch, 186-247. *Salt Lake City: Deseret Book and FARMS, 1994*. Philological evidence indicates that the olive originated in the area of Syro-Palestine. It was considered first among trees and its oil was an equivalent of money. The article explores methods of planting, grafting, pruning, digging, nourishing, dunging, and harvesting of the olive tree, and the pressing and storage of the oil, all in relation to Zenos’s parable of Jacob 5. [J.W.M.]


G.063 Gentry, Leland H. “Early Reactions to the Book of Mormon.” In *Mormon History Association 15th Annual Meeting*. Palmyra, N.Y.: n.p., May 1980. Explores events between September 22, 1827, and March 25, 1830, which shaped the course of Mormon history: the way the local populace responded to reports of the existence of the plates, the difficulties in obtaining a publisher, the fall of Martin Harris and the Whitmers, and the response of the media to the publication of the Book of Mormon. [J.W.M.]

G.064 Gentry, Leland H. “God Will Fulfill His Covenants with the House of Israel.” In *The Book of Mormon: Second Nephi, The Doctrinal Structure*, edited by Monte S. Nyman and Charles D. Tate Jr., 159-76. Provo, UT: Brigham Young University Religious Studies Center, 1989. “One reason Latter-day Saints understand Isaiah better than other students is the excellent commentary provided by Nephite prophets.” The Book of Mormon explains Isaiah’s prophecies and shows how they will be fulfilled. [B.D.]

G.065 Gentry, Leland H. “Vengeance is Mine, Saith the Lord.” In *A Symposium on the Book of Mormon*, 54-56. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. The Book of Mormon teaches members of the LDS church how to deal with anti-Mormon works and workers. Members are to be humble, forgiving, and not to avenge their wrongs. [A.T.]

G.066 Gentry, Leland H. “Why So Much Isaiah in the Book of Mormon.” In *A Symposium on the Book of Mormon*, 45-47. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. The Book of Mormon contains twenty-one chapters from the book of Isaiah. The prophet Isaiah had much to say about the history, scattering, and gathering of Israel. The Book of Mormon convinces the children of Israel that they are not forgotten and they will be gathered. [N.K.Y.]
G.067 “Geography Problems.” CN 48 (29 July 1978): 16. It is difficult to find various landmarks of the Book of Mormon because there is not enough information. If the Lord wanted people to know where they were he would inspire prophets to tell them. Why not keep hidden what the Lord wanted hidden? [M.R.]

G.068 Ghormley, Pearl. This Book. St. George, UT: Rupegy, 1978. While attempting to determine the truthfulness of the Book of Mormon the author asked many questions, including, “Is the Bible incomplete?” “Was the book of Revelation to be the final word?” “Did the biblical prophets prophesy of the Book of Mormon?” “Are the testimonies of the Three Witnesses true?” Ghormley answers these and other questions. [A.T.]

G.069 Giacalone, Joseph. “Growing into the Church.” Ensign 14 (June 1984): 64-65. A loving wife and children and other members of the Church brought this man closer to Church membership, but it was in discovering the beauty of the Book of Mormon that he gained his testimony. [J.W.M.]


G.071 Gibson, George Rutledge. “The Origin of a Great Delusion.” The New Princeton Review 2 (September 1886): 203-22. The author considers Mormon theology “stupid and retrogressive” and the Book of Mormon to be “dull and prolix in the extreme.” After a brief review of the Book of Mormon narrative the author notes the allegedly anachronistic use of King James English and New Testament ideas. The Spaulding theory is evaluated based upon the recent discovery of the manuscript by James Harris Fairchild. The author notes the dissimilarities between the two documents and concludes that Spaulding played no part in the origin of the Book of Mormon. [M.R.]


G.073 Gigena, Marcelo A. “My Surprising Senior Year.” NE 22 (June 1992): 8-10. A conversion story of a young man who became interested in the Church through his friends’ examples and received his testimony after reading the Book of Mormon. [M.D.P.]


G.076 Gilchrist, Donald B. “The Fullness of the Gospel As Found in the Book of Mormon and Other Written Sources.” In A Symposium on the Book of Mormon, 48-54. Salt Lake City: Church of Jesus Christ of Latter-day Saints,
1979. The Book of Mormon contains the fullness of the gospel. The author discusses this idea and provides possible meanings. [N.K.Y.]

G.077 Gileadi, Avraham. The Book of Isaiah: A New Translation with Interpretive Keys from the Book of Mormon. Salt Lake City: Deseret Book, 1988. A poetic translation of Isaiah, utilizing four interpretive keys from Nephi and Jesus. The keys are the “spirit of prophecy,” or revelation by the Holy Ghost, the “letter of prophecy” or the “manner” of the Jews, searching Isaiah diligently, and seeing Isaiah’s teachings as “types” within salvic history. This work is reviewed in K.124, P.290, S.216 and in P069. [D.M.]


G.079 Gileadi, Avraham. The Last Days: Types and Shadows from the Bible and the Book of Mormon. Salt Lake City: Deseret Book, 1991. Finds that Book of Mormon writers followed the manner of Jewish writers who built information into the structure of their writings, thus conveying messages through literary techniques. A prominent feature is the viewing of future events in the light of the past through typology. The “Great and Marvelous work of the Lord” is associated with the “Great and terrible day of the Lord” when two opposing forces meet in a “kind of showdown” as described in the Book of Mormon. Discusses the allegory of the olive tree in Jacob 5. The last days will be filled with more destruction than any other time in the history of the earth. To prepare for this time we keep God's commands and honor him. [J.W.M.]

G.080 Giles, Christie. “Taking It Personally.” NE 23 (March 1993): 26-29. Description of a three-day conference where youth acted out the Book of Mormon in order to better understand and gain testimonies of it. [S.H.]

G.081 Giles, Henry E. The Truth Has Spoken from the Dust. Salt Lake City: n.p., 1927. Sheet music written in commemoration of the centennial of the year Moroni entrusted the plates to Joseph Smith. [D.M.]

G.082 Giles, John D. “Father Lehi's Children.” IE 49 (September 1946): 556-59, 601-2. Describes President George Albert Smith’s visit to Mexico city. Several prophecies concerning the Lamanites are quoted to show the importance of the Lamanites in the last days. [B.D.]


G.087 Gillum, Gary P. “Repentance Also Means Rethinking.” In *By Study and Also by Faith*, edited by John M. Lundquist and Stephen D. Ricks, 2:406-37. Salt Lake City: Deseret Book and FARMS, 1990. Repentance involves a new way of thinking, a change of perspective to the way the Lord thinks. This change of perspective comes by way of the Holy Ghost, and with it comes a boost of self-confidence. The Book of Mormon emphasizes three concepts: all people must repent, there must be enough time for all to repent, and faith must be present. Repentance brings about a change of heart. [J.W.M.]


G.093 Ginat, Joseph. “The Cave of Khirbet Beit Lei.” *SEHA* 129 (April 1972): 1-5. A cave found in Israel contains ancient inscriptions in Old Hebrew and drawings of human figures and sailing vessels. It contains the name Lei that is an equivalent of Lehi. [J.W.M.]

G.094 Glick, Leonard B. “A Message to Judah.” *Midstream* 29 (June-July 1983): 30-34. Mormons “reject anti-Semitism as an intrinsically distasteful ideology.” This is based on the Mormon interpretation of Ezekiel 37:16-17, which explains that the Book of Mormon is the stick of Joseph and the Bible is the stick of Judah. The Book of Mormon teaches that the “New Jerusalem” will be established on the American continent by Israelites. Descendants of Judah will reestablish Old Jerusalem. The LDS church, according to the Book of Mormon, will concern itself with building the “New Jerusalem” on the American continent. [B.D.]

G.095 Goates, Claudia T. “Converted After Years of Membership.” *Ensign* 7 (September 1977): 49-51. After reading Mosiah 3:19 in the Book of Mormon and attending the temple, the author’s prayers were answered and she felt truly converted to the gospel. [B.D.]
“God Does Forgive.” CN 43 (17 February 1973): 16. A scripture reference to Moroni 7:8 that shows that God forgives us if we have repented and sought forgiveness with real intent. [M.D.P.]

Godbey, W. C. “The Book of Mormon.” The Home Monthly 7-8 (November 1869-March 1870): 226-30, 272-79, 12-18, 72-75, 129-34. Five-part series offers a brief sketch of the coming forth of the Book of Mormon. Claims that the Lord himself visited Joseph Smith on September 21, 1823, and told Joseph that the American Indians were a remnant of Israel and that the record on precious plates was made of brass. Martin Harris was never allowed to see the plates, even though his name appears as one of the Three Witnesses. Parts of the Book of Mormon story resemble the Koran, Paradise Lost, and Spaulding’s manuscript. [J.W.M.]

Godfrey, Dale. “Can Forgiven Sins Be Returned?” The Witness 77 (Summer 1992): 11-12. Scriptural passages in the Book of Mormon, Bible, and Doctrine and Covenants suggest that forgiven sins may not always remain so. In order to bring safety to the soul one must forgive others and “endure to the end” (1 Nephi 7:69). [J.W.M.]


Godfrey, Kenneth W. “By the Gift and Power of God: The Remarkable Story of the Coming Forth of the Book of Mormon.” In A Symposium on the Book of Mormon, 57-65. Salt Lake City: Church of Jesus Christ of Latter-day Saints, CES, August 1986. A history of the coming forth of the Book of Mormon beginning with Moroni’s visit to Joseph Smith followed by four years of preparation, the acquisition of the gold plates, the divine protection of Joseph and the plates, the translation, and finally the publication of the Book of Mormon by E. B. Grandin. [B.D.]


Godfrey, Kenneth W. “Using the Book of Mormon to Better Prepare Missionaries.” In A Symposium on the Book of Mormon, 55-57. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. The great missionary sections in the Book of Mormon detail how missionaries can be better prepared. Detailed study of the Book of Mormon and application to one’s own condition can improve attitudes and knowledge and help make effective missionaries. [N.K.Y.]

Godfrey, Kenneth W. “The Zelph Story.” BYU Studies 29 (Spring 1989): 31-56. This article presents all written accounts relating to the Zelph story. A detailed cross comparison of all features of the accounts are presented in tabular form. While Joseph Smith kept no record of the march of Zion’s Camp, Willard Richards wrote an account in the first person, as though written by the prophet himself. Some facts are certain but “those who try to support a particular historical or geographical point of view about the Book of Mormon by citing the Zelph story are on inconclusive grounds.” [R.H.B.] [B.D.]

Goff, Alan. “Boats, Beginnings, and Repetitions.” Journal of Book of Mormon Studies 1 (Fall 1992): 67-84. Ancient writers relished repetition over originality. They cherished stories that were repeated in succeeding generations. The Bible is full of repeated or allusive stories, and the Book of Mormon often reinscribes this biblical
emphasis on repetition. One such biblical reverberation in the Book of Mormon is Nephi’s ocean voyage, which evokes biblical stories of origination: creation, deluge, and exodus. These three stories of beginnings are carefully alluded to in Nephi’s own foundational story, exactly as would be expected in an ancient Hebraic text. [R.H.B.]

G.106 Goff, Alan. “Book of Mormon.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:149-50. 5 vols. New York: Macmillan, 1992. This article is a overview of the Book of Mormon. The author identifies the theme of deliverance, the main groups that figure prominently in the text, and underlying textual sources. The book is divided into four sections: Benjamin’s speech, Zeniff’s record, Alma’s record, and the annals of Mosiah. [A.T.]

G.107 Goff, Alan. “Book of Mosiah.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:149. 5 vols. New York: Macmillan, 1992. The Book of Mosiah records events from 200 B.C. to 91 B.C. and is chronologically complex. It is filled with rich religious symbolism and significant political events. The text includes King Benjamin’s address, the records of Zeniff, Alma the Elder, and Mosiah, and the first reference to the Jaredites. Its underlying theme emphasizes deliverance from physical and/or spiritual bondage. [J.W.M.]

G.108 Goff, Alan. “A Hermeneutic of Sacred Texts: Historicism, Revisionism, Positivism, and the Bible and Book of Mormon.” M.A. thesis, Brigham Young University, 1989. Biblical studies take two approaches—historical and literary. The latter focuses on the narrative. This study focuses on the narrative of the Book of Mormon, which is a collection of complex, interwoven texts, a canonical work and an ancient document. The author looks at the methods of those who want to see the Book of Mormon as a nineteenth-century document. This work is reviewed in M.239. [J.W.M.]


G.111 Goff, Alan, and John W. Welch. “Nephi’s Bows and Arrows.” In Reexploring the Book of Mormon, edited by John W. Welch, 41-43. Salt Lake City: Deseret Book and FARMS, 1992. The bow is symbolic of political power. When Nephi fashioned a new one, his brothers accused him of having political ambition. [J.W.M.]

G.112 “Gold Bible.” The Reflector New Series 2 (2 January 1830): 13. States that it is too early to discuss the merits or demerits of the Book of Mormon, but finds nothing treasonable that would have a tendency to subvert liberties. The religious nature cannot be determined—it must stand or fall on its own merits. [J.W.M.]

G.113 “Gold Bible.” The Reflector New Series 3 (11 January 1830): 20. Calls the Book of Mormon a “wonderful work.” In an effort to correct misunderstanding of the book, this article clarifies that it is unbelievers who call the Book of Mormon the “Gold Bible.” States that the book as well as the “sacred volume” (the Bible) has its revilers. Says that the Book of Mormon is comprised of a number of books by different authors. It is a compilation by Mormon in “ancient Hieroglyphics” upon plates of gold. [J.W.M.]
Gold Bible numbers 1-4. The Reflector 2 (6, 18 January; 1, 14, 28 February; 19 March 1831): 76, 84, 92-93, 101, 109, 126. Series discusses the origin, rise, and progress of the Book of Mormon. States that the plates were made from "baser metals . . . transmuted into gold . . . of Mahomet." They contain "notices and sketches of the superstitions of the ancients." Outlines the Smith family's "stupidity and ignorance." Likens the angel Moroni's visit to the experiences of Joanna Southcote who published a book in 1804 in London telling about her meeting with a spirit. Claims that the testimonies of the Three Witnesses "differ entirely." The editor of The Reflector at this time was Obediah Dogberry. [J.W.M.]


Gold Plates Used Anciently. Salt Lake City: Deseret News Press, 1963. Citing instances when gold plates were used anciently to record sacred and historical writings, this pamphlet includes photographs and lists findings of such plates. [J.W.M.]


Gonzales, Franklin S. The Book of Mormon and Semitic Languages. Salt Lake City: by the author, 1986. A presentation of observations by Dr. Zaki Abdel-Malek and Dr. Sami R. Hanna, who were asked to translate the Book of Mormon into Arabic, on the Book of Mormon as a translation of a semitic language. They found that the book is compatible with the Bible, that Book of Mormon events and culture are compatible with Near Eastern customs, and that the syntax in the Book of Mormon is clearly indicative of Semitic languages and not English. [B.D.]

Gonzales, Franklin S. “Teaching Helps and Insights for Alma 43-62.” In A Symposium on the Book of Mormon, 58-60. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Individuals can benefit from the Book of Mormon war chapters (Alma 43-62) by making an outline similar to the one Gonzales creates for the article. One can learn about heroes, results of internal dissension, the number killed in battle, the value of liberty, how drinking wine lost wars, religion and revelation helpful while going to war, and other topics of interest. [N.K.Y.]

“Good Proof.” The Evening and the Morning Star 2 (June 1833): 99. Submits archaeological finds in North Carolina and Ohio as evidence that the ancient inhabitants of America, as portrayed in the Book of Mormon, were skilled in the arts and sciences. [D.M.]

**G.123** Goodkind, Howard W. “Lord Kingsborough Lost His Fortune Trying to Prove the Maya Were Descendants of the Ten Lost Tribes.” *Biblical Archaeology Review* 11 (September-October 1985): 54-65. Mentions the Book of Mormon and the Mormon belief of Hebrew origins of Native Americans. The writer is not very sympathetic to the Book of Mormon’s claim in this regard, noting that few non-Mormon archaeologists espoused the theory. Alleged anachronisms are also noted, such as the pre-Columbian horse, metallurgy, and nineteenth-century ideas that have since, according to the writer, proved inaccurate. [M.R.]

**G.124** Goodson, J. “Letter.” *M&A* 3 (October 1836): 397-99. Answers objections to the Book of Mormon concerning writing styles, quotations from the Bible contained in the Book of Mormon, non-Egyptian words such as “Jesus” and “Christ,” Ezra’s overlooking of Lehi’s writings, and Jesus not acknowledging the fulfillment of Lehi’s prophecies in his own life. [D.M.]


**G.126** Goodwin, Samuel H. “Mormonism and Masonry. Anti-Masonry in the Book of Mormon.” *The Builder* 10 (November 1924): 323-48, 363-67. An attempt to explain the Gadianton robbers in the Book of Mormon on the basis of events in the late 1820s related to the Freemasons and the murder of William Morgan. Language used in the Book of Mormon to describe the Gadianton robbers is used elsewhere to describe Freemasons. [M.R.]


**G.129** Gordon, Cyrus H. “Pre-Columbian Discoveries Link Old and New Worlds.” *Ensign* 1 (October 1971): 56-63. Adaptation of *SEHA* 125 (July 1971): 1-10. The greatest growth of civilization in the New World after its discovery took place in Central America because the New World civilization there is an extension of the civilization of the Near East. Religiously and linguistically the two civilizations are closely connected. An examination of Genesis 10 discloses world-wide settlement. Ancient historians as well as archaeological evidences bear record of transoceanic crossings. [J.W.M.]


**G.131** Gorton, H. Clay. “If There Be Faults.” *Latter-day Digest* 2 (March 1993): 30-38. Moroni’s concern over scriptural faults or errors was due to the fact that the Book of Mormon plates were written in reformed Egyptian rather than modified Hebrew. Mistakes in the Book of Mormon were corrected using the corrective form of the
appositive or followed by the corrective phrase. This appears 69 times in the Book of Mormon but only once in the Doctrine and Covenants and only once in the Bible. [J.W.M.]


G.138 Graham, Pat, and Elise Niven Black. “Study the Book of Mormon.” Friend 18 (September 1988): 40-41. Children's pictures of noted Book of Mormon figures that may be cut out and placed in chronological order. [A.C.W.]


G.141 Grant, Carter E. “An Angel Visited This Home.” IE 66 (March 1963): 168-72, 190-91. A photographic essay regarding the Joseph Smith Jr. home, where the angel Moroni visited. Includes details of activities outside the home as well as a discussion of the translation of the gold plates. [B.W.J.]

G.142 Grant, Carter E. “I Saw Another Angel Fly.” In Grant’s I Saw Another Angel Fly, 26-65. Salt Lake City: Deseret Book, 1959. Briefly describes the major events of the coming forth of the Book of Mormon: yearly visits to the Hill Cumorah, the final acquisition of the plates, the tricks used to hide them on different occasions, Martin Harris as scribe, the Anthon incident, the lost manuscript, the Aaronic priesthood and baptism, the return of the plates to Moroni, the Three and Eight witnesses, and the publishing of the Book of Mormon. [B.D.]

G.143 Grant, Carter E. The Kingdom of God Restored. Salt Lake City: Deseret Book, 1955. Presents a history of the events that led to the coming forth of the Book of Mormon using Joseph Smith’s own words and historical accounts of Oliver Cowdery, Lucy Mack Smith, and others. There are facts about the Hill Cumorah and the monument placed there in honor of Moroni, and the translation of the Book of Mormon. [J.W.M.]
Grant, Heber J. “Discourse by Elder Heber J. Grant.” MS 60 (9 June 1898): 353-58. Grant testifies at the Salt Lake Stake Conference, March 13, 1898, that one can know gospel truths and later apostatize through disobedience. Grant reads Oliver Cowdery’s testimony of the Book of Mormon and quotes him as saying that the reason he left the Church was because he had sinned and he hoped to rejoin the Latter-day Saints. [B.D.]

Grant, Heber J. “Nephi: Exemplar of Faith.” Liahona 14 (15 August 1916): 112. Nephi’s life and character was a guiding star in Grant’s personal life. Nephi’s example demonstrates the Lord’s power and his fulfillment of promises. [A.C.W.]

Grant, Heber J. “The Treaty of Peace—Restoration of the Gospel.” IE 23 (December 1919): 107-24. Relates Joseph Smith’s vision of the angel Moroni, his revelation of where the golden plates were hidden and Joseph’s yearly visits to the Hill Cumorah for instruction. [B.D.]

Grant, Heber J. Untitled talk. CR (April 1908): 55-59. Following a short discourse on the Word of Wisdom and education, Grant bears testimony of the spirit of the Book of Mormon and its impact on missionary work. Those who read it prayerfully will obtain a testimony of its divinity. Two marks of that divinity are found in Alma 36 and 29. [J.W.M.]

Grant, Heber J. Untitled talk. CR (April 1915): 81-84. Teaching of the divine mission of the Savior and his prophet Joseph Smith when doing missionary work brings a great outpouring of the spirit. The Three Witnesses of the Book of Mormon as well as many of the Eight Witnesses fell away from the Church, but never denied their testimonies of the Book of Mormon. [J.W.M.]

Grant, Heber J. Untitled talk. CR (April 1924): 152-60. Grant’s recent reading of the Book of Mormon as an adult had a great impact upon his understanding of the Savior and his divine mission, and has increased his testimony of the book. He expressed gratitude for his boyhood readings and his assurance of its truthfulness. Nephi’s obedience to the Lord, his confidence in the Lord, and his uncomplaining nature has been an example to Brother Grant. [J.W.M.]

Grant, Heber J. Untitled talk. CR (April 1929): 128-31. A testimony of the Book of Mormon. In a court of law the testimony of the Three Witnesses and the Eight Witnesses would make the case. A man ridiculed the Book of Mormon because it says the ancients used cement and the voice of the Lord could be heard over the whole land. Archaeologists have dug up cement that the ancients used and if the radio can carry man’s voice over the whole land, surely the Lord could do it. [B.D.]

Grant, Heber J. Untitled talk. CR (October 1935): 2-12. As a youth, Heber J. Grant was ridiculed by a man for his belief in the Book of Mormon because the Book of Mormon said that there was cement in ancient Mexico and that the Lord’s voice was heard throughout the land. Grant proclaimed his faith in the divinity of the book and said that time would prove its validity. Cement has now been found in Mexico, and through radio and telephones voices have been heard throughout the land. [B.D.]

Grant, Heber J. Untitled talk. CR (October 1937): 97-99. External evidences are being uncovered more and more each year to confirm the divinity of the Book of Mormon. Grant states that this book is the greatest preacher of the gospel of Jesus Christ that exists and that it brings an everlasting testimony that remains beyond the grave. [J.W.M.]


Grant, Heber J., and Melvin J. Ballard. "The Mission of the Book of Mormon." *IE* 37 (March 1934): 160-61. Includes testimonies of Melvin J. Ballard and Heber J. Grant and features photographs of the building in which the Book of Mormon was published, the first edition of the book, the home of Isaac Hale where the translation began, and the Hill Cumorah where the plates were deposited. [J.W.M.]

Gray, A. F. *Menace of Mormonism.* Anderson, IN: Gospel Trumpet, 1926. Chapter 3 of this polemical work against Mormonism is devoted exclusively to the Book of Mormon. The author attempts to discredit Mormon interpretations of Bible prophecy that support the Book of Mormon. He discusses the Anthon episode, problems in the issue of translation, Bible plagiarism and anachronistic usage of biblical material such as the Sermon on the Mount, linguistic problems, the term *Bible* used 600 years before Christ, New Testament phraseology, Isaiah, lack of scientific evidence, and more. He concludes that the Book of Mormon is not a true history, but a fraud. [M.R.]

Gray, Helen Hale. *Dear Elizabeth and Annabel: In Answer to Your Letter “Plain and Precious Truths.”* Salt Lake City: Graywhale, 1991. A Temple Square guide responds to a letter written by visitors. Reaffirms that “the Book of Mormon, along with the Bible contain the fullness of the Gospel of Jesus Christ.” The author uses stories from both the Book of Mormon and the Bible to rehearse the Plan of Salvation in order to assist understanding of the Book of Mormon. [J.W.M.]

Gray, J. H. *Principles and Practices of the Mormons Tested in Two Lectures.* Douglas, London: Blackwell, Howell, Nibbet, Wertheim, and Macintosh, 1853. A polemical/evangelical work against Mormonism. The Bible is all-sufficient as a guide to salvation and there is no need for the Book of Mormon. The story of the Jaredite barges is ridiculed. The testimony of Book of Mormon witnesses is rejected. The author questions the use of King James translation language in the Book of Mormon. This is seen as evidence of plagiarism. The author accepts the Spaulding theory for the book’s origin. [M.R.]

Gray, Wallace F. "One Thousand Eight Hundred Non-LDS at Symposia in California." *CN* 52 (31 July 1982): 3. At several different symposiums on the Book of Mormon, General Authorities stressed the purpose of the Book of Mormon as a co-witness with the Bible. The Book of Mormon is the “Church’s greatest missionary tool.” [M.D.P.]


"The Greatest of All American Books." *Relief Society Magazine* 14 (September 1927): 437. This article claims that the Book of Mormon is the most important of all American books. [J.W.M.]


G.164 Green, Dee F. “Book of Mormon Archaeology: The Myths and the Alternatives.” Dialogue 4 (Summer 1969): 71-80. Explores archaeological trends in Book of Mormon research and finds that past efforts have been naive and have often caused more harm than good. Sets forth a number of myths related to archaeology that need to be dispelled. Holds that the Book of Mormon cannot be proven through scientific means. [J.W.M.]

G.165 Green, Dee F. “Mormon Archaeology in the 1970’s: A New Decade, A New Approach.” Dialogue 8/2 (1973): 49-55. Reviews movements that have characterized LDS archaeological studies since the 1950s. During the 1970s, archaeological studies emphasized elementary historical questions less and anthropological issues more. [D.M.]

G.166 Green, Dee F. “Mormonism and Anthropology,” Instructor 96 (September 1961): 298-99. Discusses the intent of archaeology, anthropology, and biology in providing evidences to the truthfulness of the Book of Mormon. [L.D.]

G.167 Green, Dee F. “Newsletter Goes to the Devil.” UASN 60 (29 July 1959): 3. Answers the question, to what extent may Quetzalcoatl be identified as a figure of Satan? Satan corresponds to Tezcatlipoca, a twin brother of Quetzalcoatl. [D.M.]


G.169 Green, Doyle L. “Jesus Visits His ‘Other Sheep.’” In Green’s He That Liveth: The Story of Jesus Christ the Son of God, 204-13. Salt Lake City: Deseret Book, 1958. Written by a layman for laymen this book is a “rework” of articles published in the Improvement Era as a companion series to Talmage’s Jesus The Christ. This article is an account of Christ’s visit to the American continent found in 3 Nephi. [J.W.M.]


G.171 Green, John P. “From The Elders Abroad.” TS 1 (December 1839): 28-29. A letter from John Green reporting the activities of the mission in New Jersey. The elders had borne testimony concerning the coming forth of the Book of Mormon. [J.W.M.]
G.172 Green, Lynn M. “Political and Economic Practices of the Nephites and Lamanites.” In A Symposium on the Book of Mormon, 61-63. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979. Reviews the types of government of both the Jaredites and Nephites, the manner in which anarchy destroyed the Nephite government just before Christ came, and the final annihilation of both civilizations. Also views the united order of the Nephites. [N.K.Y.]

G.173 Green, Lynn M. “Seership in the Book of Mormon.” In The Sixth Annual Church Educational System Religious Educators’ Symposium on the Book of Mormon, 30-32. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1982. The responsibilities and powers of a seer include calling people to repentance, possessing revelatory powers and the power to translate, preparing a “righteous people to enter into the rest of the Lord,” establishing the Church of Christ, and recording the history of people for future generations. [A.T.]


G.175 Greene, John T. “Evidences of the Divinity of the Book of Mormon.” MS 73 (9-16 February 1911): 85-87, 100-103. The coming forth of the Book of Mormon fulfills a prophecy made by David that the truth would spring forth from the earth. It is the record of the “other sheep” spoken of by the Savior. The book fulfills other scriptural prophecies in Ezekiel, Genesis, and Isaiah. There are eleven witnesses as well as Joseph Smith and thousands of others bear testimony of its truthfulness. [J.W.M.]

G.176 Greenhalgh, Joseph H. “Book of Mormon Recorders.” DN Church Section (2 March 1940): 1, 4. Contains details about the 25 writers of the Book of Mormon, including who they were, where and when they lived, what they wrote, and their relationship to each other. Includes photographs of the first edition of the Book of Mormon and an artist’s conception of Nephi obtaining the plates from Zoram. [J.W.M.]

G.177 Greenman, Mrs. C. N. A Revelation Published for the Enlightenment of a Deluded People. Westerly, RI: n.p., 1914. Warns that the Book of Mormon was authored by Satan. Nephi, who wrote the Book of Mormon, was Satan himself and the book is his own life record. Quotes Book of Mormon passages to show the evil designs contained in the text. [J.W.M.]

G.178 Greenman, Mrs. C. N. Solomon Spaulding’s ‘Manuscript Found’ 1805 to 1830 A.D. Now Unsealed in 1914. Westerly, RI: n.p., 1914. Unravels the mystery surrounding the Spaulding manuscript. After Spaulding claimed to have found the manuscript, translated it, and tried to publish it, it disappeared. After several years it was found and presented to Oberlin College. Greenman claims that Satan wrote the book under the name Fabius. [J.W.M]

G.179 Gregg, Thomas. Prophet of Palmyra. New York: Alden, 1890. A polemical history of Mormonism. Chapters 1-10 and 41-45 deal with the Book of Mormon and advances the Spaulding theory for the Book of Mormon’s origin, looks at the Anthon denials, and examines external and internal evidences against the Book of Mormon’s authenticity. [M.R.]

G.181 Gregson, Louise Clark. Gregson’s Stories of the Scriptures of Ancient America for Young and Old, a Continuous Narrative of the Book of Mormon. 5 Vols. Independence, MO: Gregson’s Storybooks, 1972-1976. A series of five volumes that retell several hundred Book of Mormon stories in a brief, readable format especially suited for teaching children. The five titles are as follows: Jaredite Period, Migration, Reign of Kings, Reign of Judges, and Christ in America. [M.D.P.] [R.H.B.]

G.182 Grey Owl and Little Pigeon. Cry of the Ancients. Independence, MO: Herald House, 1974. In this collection of articles Grey Owl, an Indian, tells that he holds sacred the message of hope given in the Book of Mormon to his people. It is their history, it may be read as you would read the wampum or listen to the traditions. [J.W.M.]


G.184 Griffin, Edith. “The Two Books.” MS 77 (March 4, 1915): 134-35. Two books of scripture used by members of the Church are the Bible and the Book of Mormon. Both present God’s dealings with the human family and both testify of Jesus Christ. [D.W.P.]

G.185 Griffith, Michael T. The Book of Mormon as Ancient History: A Response to the Tanners, Larry Jonas, and Other Critics. United States: Vanity, 1981. LDS Scholars respond to a number of objections to the Book of Mormon, i.e., Jesus was born “at Jerusalem,” Book of Mormon parallels with the work entitled View of the Hebrews, the alleged Shakespearean quotation in the Book of Mormon, and the allegation that there are no external evidences in favor of the Book of Mormon. Also compares the Itzas and the Nephites. [D.M.]


G.188 Griffith, Michael T. The Value of Book of Mormon Studies: A Response to Jerald and Sandra Tanner’s Criticisms of Book of Mormon Archaeology As Contained in Chapter Six of Mormonism—Shadow or Reality? Private, 1980. Takes issue with the Tanners’ approaches against the Book of Mormon in such areas as the Smithsonian statement, the Anthon transcript, the Kinderhook plates, the “Bat Creek” stone, the Stela 5, and other archaeological interests. [D.M.]

G.189 Griggs, C. Wilfred. “The Book of Mormon as an Ancient Book: Gold Plates and the Tree of Life from the Ancient Mediterranean.” BYU Studies 22 (Summer 1982): 259-78. Also in Book of Mormon Authorship: New Light on Ancient Origins, edited by Noel B. Reynolds, 75-102. Provo, UT: Brigham Young University Religious Studies Center, 1982. Challenges the theories of the so-called “environmentalists” who declare that the Book of Mormon was a product of Joseph Smith’s nineteenth-century environment. The Book of Mormon cannot accurately be compared to contemporary writings or incidents for it is an ancient text. “The challenge of the Book of Mormon lies elsewhere. It claims to be an ancient book, and it must be examined and criticized in terms of this claim.” If the book is indeed an ancient book with Near Eastern origins, it will contain an adequate portrayal of Near Eastern society, law, religion, literary forms, and so on. In light of this Griggs speaks of gold plates and the tree of life. [D.W.P.]
Griggs, C. Wilfred. "The Tree of Life in Ancient Cultures." *Ensign* 18 (June 1988): 26-31. The tree of life as a religious symbol is found in all ancient Near Eastern societies. Its symbols and religious significance are explained in many of the ancient religious writings of Mesopotamia, Egypt, Greece, and in the writings of the early Christian Fathers. Further, ancient texts and writings from Central America contain pictorial depictions or expositions concerning the tree of life. However, references found in the Bible and the Book of Mormon represent the truest and purest explanations of the sacred tree, with the most complete commentary being found in the Book of Mormon. Griggs’s goal of demonstrating that the Book of Mormon tree of life is an ancient work by comparing its symbols with other religious writings of the period is achieved. [D.W.P.]

Groberg, John H. “The Beauty and Importance of the Sacrament.” *Ensign* 19 (May 1989): 38-40; Also in CR (1-2 April 1989): 49-52. We can come near to the Lord through the sacrament. 3 Nephi 18 warns against partaking of the emblems unworthily. The Spirit instructs individuals as to their worthiness. [J.W.M.]

“A Group of Six Prophecies.” *Young Woman’s Journal* 32 (February 1921): 101-13. Discusses prophecies found in the Book of Mormon including: the Lamanites would be a scourge to the Nephites; the Lamanites would not be utterly destroyed; there would be an apostasy from the truth; the Jaredites would be destroyed; readers of the Book of Mormon will receive a testimony of its truthfulness if they follow the proper steps. The Book of Mormon was preserved for the benefit of those of the latter days. [D.M.]

Grover, Roscoe A. “Moroni Lives Again.” *IE* 38 (September 1935): 542-45. Provides “an account of the dedication of the Angel Moroni Monument at Hill Cumorah, near Palmyra, New York,” and discusses the significance of this dedication to the Church. [L.D.]

“Growth Highlights President Kimball’s Administration.” *CN* 55 (24 March 1985): 10. Presents a graph of Book of Mormon translations showing the phenomenal growth in the years between 1974 and 1984, years of President Kimball’s administration. It matches his statement to “lengthen our stride,” which typifies his life. [J.W.M.]


Guernsey, Alfred H. “Solomon Spaulding and Joseph Smith.” *The Library Magazine* 6 (July-December 1885): 444-47. In this polemical article against the Book of Mormon the author claims that the Spaulding manuscript provided the primary source for the Book of Mormon. Also notes the rediscovery of the unpublished Spaulding manuscript. [M.R.]


Gull, Wanda L. “An Old Acquaintance.” *CN* 57 (3 October 1987): 16. Juanita East felt compelled to keep the Book of Mormon she purchased with a box of books at an auction. Years later she was prompted to read it and was converted. [M.R.]

Gunell, Grant, and Alice Gunell. “Little Did She Realize.” *CN* 60 (20 October 1990): 16. While serving a mission in Nigeria, the Gunells received a referral to the chief of a local tribe. When they went to teach him the discussions they found that he had received a copy of the Book of Mormon from Alice Gunell’s sister, who had also wanted to go on a mission. [M.R.]
G.200 Gunn, Jon. "Ezekiel, Dr. Sperry and the Stick of Ephraim." Dialogue 2/4 (1968): 137-41. The author criticizes Dr. Sidney Sperry's research on the two sticks mentioned in Ezekiel 37:15-23, represented to signify the Bible and the Book of Mormon. The author analyzes these assertions and concludes that Dr. Sperry's arguments are seriously awed. [A.L. & P.H.]


G.203 Gunn, Stanley R. "Oliver Cowdery, Second Elder of the Church of Jesus Christ of Latter-day Saints." M.S. thesis, Brigham Young University, 1942. A biographical treatise on the life of Oliver Cowdery. Presents a discussion of Cowdery during the formative years of the LDS church and his involvement as scribe during the translation process of the Book of Mormon. [J.T.]

G.204 Gunnell, Frank H. "Ancient Americans." IE 35 (October 1932): 732. Human bones found in caves along the Sac River near Osceola, Missouri, date to “pre-Indian” times, which Gunnell suggests may be of interest to readers of the Book of Mormon. [J.T.]


G.206 Gunnison, J. W. The Mormons or Latter-day Saints in the Valley of the Great Salt Lake. Philadelphia: Lippincott, 1856. A polemical work against Mormonism. The author espouses the Spaulding theory to explain the origin of the Book of Mormon and shows that at the time of the publication of the Book of Mormon many theories were afloat regarding the origin of the American Indian. [M.R.]

G.207 Gunsolley, J. F. "A Great City on the Narrow Neck." SH 75 (24 October 1928): 1229. The discovery of the ruins of a great city about 60 miles from Isthmus of Panama found to be the oldest known on the American continent may be a Jaredite city that is recorded in the Book of Mormon as having been built by the narrow neck of land. An idol found there resembles Assyrian sculpture hence manifesting a possible Semitic background. [J.W.M.]

G.208 Gunsolley, J. F. "The Location of Cumorah and Ramah." SH 64 (7 March 1917): 225. It is the contention of the author that the Hill Cumorah (Nephite) and the hill Ramah (Jaredite) are one and the same, though the location of the hill remains doubtful. The battle that took place at the hill would have been in the Nephite homeland and the hill Ramah was not in New York. [J.W.M.]

G.209 Gunsolley, J. F. "More Comment on Book of Mormon Geography." SH 69 (15 November 1922): 1074-76. Believes that North America is the “land north” of the Book of Mormon and South America is the “land south.” The principle argument advanced is the great length of time (approx. 600 to 200 B.C.) that passed without the large
populations of Nephites, Zarahemlaites (Mulekites), and Jaredites discovering one another, suggesting a large territory. [J.T.]

G.210 Gunsolley, Jeremiah A. “Holy Spirit Bears Testimony to the Book of Mormon.” SH 89 (5 September 1942): 1135-37. This testimony of the truthfulness of the Book of Mormon states that the spirit of God led the reader to a greater understanding of the original inhabitants of the American continent. This knowledge clarified many discrepancies in Christian theology. [J.W.M.]

G.211 Gunsolley, Jeremiah A. “Nephi’s Prayer.” SH 76 (23 October 1929): 1277-78. 1 Nephi 3:37-44 explains how Nephi desired to see the things his father saw. The angel asked if he believed that what his father saw was true. When Nephi replied positively the angel praised him for his faith in the Son of God. Faith and a desire to know the truth of what we hear produces answers to prayers. [B.D.]

G.212 Gunsolley, Jeremiah A., ed. The Religio Quarterly: Senior Grade 15, no. 4. Lamoni, IA: Herald House, 1917. Lesson outlines and commentary on the Book of Mormon are provided. Information from the Bible, Doctrine and Covenants, archaeology, and science is used to formulate the commentary. [J.T.]


G.215 Gustavson, Mark S. “Scriptural Horror and the Divine Will.” Dialogue 21 (Spring 1988): 70-83. Contemporary Mormon interpretive literature emphasizes atrocities found in scripture, with little attention as to whether they are morally defensible (e.g., the near sacrifice of Isaac, the execution by fire of Alma and Amulek’s converts, and the conquest of Caanan). Notes a strain in Mormonism that argues for a God who, in order to strengthen humanity, arranges events that inflict great pain and suffering, especially on the faithful. He then outlines a set of core ethical paradigms. [R.H.B.]