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#### A Comprehensive Commentary of the Book of Moroni

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#### **A Comprehensive Commentary**

of the

## **Book of Moroni**

together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church

Written and compiled by

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Parrish Press Orem, Utah

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#### **Preface**

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latterday Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note "3.4.5" would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, "MT-C 23.4.5"; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew— <i>MT-C</i>	Ephesians— <i>EP-C</i>	Hebrews— <i>HB-C</i>
Mark— <i>MK-C</i>	Philippians— <i>PP-C</i>	1 Peter—1 PE-C
Luke— <i>LK-C</i>	Colossians— <i>CL-C</i>	2 Peter— <i>2 PE-C</i>
John— <i>JN-C</i>	1 Thessalonians—1 TH-C	1 John— <i>1 JN-C</i>
Acts—AC-C	2 Thessalonians—2 TH-C	2 John— <i>2 JN-C</i>
Romans— <i>RM-C</i>	1 Timothy—1 TM-C	3 John— <i>3 JN-C</i>
1 Corinthians—1 CO-C	2 Timothy— <i>2 TM-C</i>	Revelation— <i>RV-C</i>
2 Corinthians—2 CO-C	Titus— <i>TT-C</i>	
Galatians— <i>GA-C</i>	Philemon— <i>PL-C</i>	

References to the Commentaries in the books of the Old Testament are as follows:

Genesis—GE-C	2 Chronicles—2 CR-C	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos—AM-C
Deuteronomy—DT-C	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes—ES-C	Nahum— <i>NA-C</i>
1 Samuel—1 SM-C	Song of Solomon—SS-C	Habakkuk— <i>HB-C</i>
2 Samuel—2 SM-C	Isaiah— <i>IS-C</i>	Zephaniah—ZP-C
1 Kings—1 KG-C	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings—2 KG-C	Lamentations— <i>LM-C</i>	Zechariah—ZE-C
1 Chronicles—1 CR-C	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latterday Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon—WM-C	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my "authorities" have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month, and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*. I include them below:

TPJS—Teachings of the Prophet Joseph Smith

GD—Gospel Doctrine

MA—Mediation and Atonement

FWR—Far West Record

DHC—History of the Church (7 vols.)

TSWK—Teaching of Spencer W. Kimball

MF—Miracle of Forgiveness

FPM—Faith Precedes the Miracle

MD—Mormon Doctrine

PM—Promised Messiah

MM—Mortal Messiah (4 vols.) MLM—Millennial Messiah

DNTC—Doctrinal New Testament Commentary (3 vols.)

JC—Jesus the Christ

AF—Articles of Faith

DS—Doctrines of Salvation (3 vols.)

AGQ—Answers to Gospel Questions (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

#### A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Matthew is the first of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH Orem, Utah September 2015

# Sequence of Specifically Noted Words and Phrases in Moroni Commentary

1.1.3— <i>Moroni</i>	7.6.23— <i>prayeth</i>	8.27.15—soon
1.1.12—account	7.11.31— <i>Christ</i>	8.27.18— <i>Lamanites</i>
1.1.17—Jared	7.16.6— <i>Christ</i>	8.27.30—Nephites
1.1.20—supposed	7.17.13— <i>Christ</i>	8.28.3—them
1.1.41—Lamanites	7.18.22— <i>Christ</i>	8.29.25— <i>prophets</i>
1.2.20—Nephite	7.19.18— <i>Christ</i>	8.30.15— <i>Amen</i>
1.2.26— <i>Tvepmie</i> 1.2.26— <i>Christ</i>	7.12.16—Cmsi 7.22.4—knowing	9.0.5—Mormon
1.3.3— <i>Moroni</i>	7.22.30— <i>Christ</i>	9.0.9—Moroni
1.3.8— <i>Christ</i>	7.23.6—prophets	9.1.8—again
1.4.43—Lamanites	7.23.12— <i>Christ</i>	9.2.11—Lamanites
2.2.58—apostles	7.24.28— <i>Christ</i>	9.2.19—Archeantus
2.3.2— <i>Christ</i>	7.25.26— <i>Christ</i>	9.2.27—Luram
2.3.13–14—first appearing	7.26.28— <i>Christ</i>	9.2.29— <i>Emron</i>
3.2.12— <i>Christ</i>	7.27.9—Christ	9.3.10—Lamanites
3.3.5–6—Jesus Christ	7.28.9— <i>law</i>	9.7.22—Amoron
3.3.48— <i>Amen</i>	7.28.12—claimeth	9.7.25—Lamanites
4.1.5—elders	7.30.3—they	9.7.36—Sherrizah
4.1.7—priests	7.31.5—their	9.9.8—Lamanites
4.1.10— <i>flesh</i>	7.31.50— <i>Christ</i>	9.9.19—Moriantum
4.1.12— <i>blood</i>	7.31.53–54—chosen vessels	9.16.15 <i>—Sherrizah</i>
4.1.14— <i>Christ</i>	7.32.20— <i>Christ</i>	9.16.24—Lamanites
4.2.18— <i>Christ</i>	7.33.2— <i>Christ</i>	9.16.33—Zenephi
4.3.15–16—Jesus Christ	7.38.12— <i>Christ</i>	9.17.15—Lamanites
4.3.91— <i>Amen</i>	7.39.20— <i>Christ</i>	9.17.18—Sherrizah
5.1.6— <i>wine</i>	7.41.24— <i>Christ</i>	9.17.31— <i>Aaron</i>
5.1.11— <i>cup</i>	7.44.42—Jesus	9.17.38— <i>brutality</i>
5.2.15–16—Jesus Christ	7.44.45— <i>Christ</i>	9.20.39—Lamanites
5.2.78— <i>Amen</i>	7.47.8— <i>Christ</i>	9.22.14— <i>Christ</i>
6.1.23—fruit	7.48.36–37—Jesus Christ	9.23.11—Jaredites
6.2.24—church	7.48.80—Amen	9.24.21—Lamanites
6.3.15— <i>Christ</i>	8.1.6— <i>Mormon</i>	9.24.61–62—sacred records
6.4.32— <i>Christ</i>	8.1.10— <i>Moroni</i>	9.25.6— <i>Christ</i>
6.4.35—names	8.1.17—soon	9.26.19–20—Jesus Christ
6.6.18— <i>Jesus</i>	8.2.4— <i>Moroni</i>	9.26.44—Amen
6.7.33— <i>elders</i>		10.1.3—Moroni
	8.2.11–12—Jesus Christ	
6.7.56— <i>Christ</i>	8.3.23—Jesus	10.1.17—Lamanites
7.1.4— <i>Moroni</i>	8.3.31—grace	10.1.28–31—four hundred and twenty
7.1.14— <i>Mormon</i>	8.8.6— <i>Christ</i>	10.1.45— <i>Christ</i>
7.1.39—synagogue	8.8.54–56—curse of Adam	10.3.43—Adam
7.2.14—Mormon	8.8.74—circumcision	10.4.24— <i>Christ</i>
7.2.16—grace	8.12.7— <i>Christ</i>	10.6.17— <i>Christ</i>
7.2.24–25—Jesus Christ	8.14.18— <i>gall</i>	10.17.10— <i>Christ</i>
7.2.29— <i>will</i>	8.14.18–20—gall of bitterness	10.17.20— <i>he</i>
7.2.36—calling	8.14.24–26—bonds of iniquity	10.18.18— <i>Christ</i>
7.3.18— <i>Christ</i>	8.20.14— <i>Christ</i>	10.23.2— <i>Christ</i>
7.3.33—rest	8.21.39— <i>Christ</i>	10.26.38— <i>Christ</i>
7.3.44—rest	8.22.10— <i>Christ</i>	10.30.12— <i>Christ</i>
7.6.21 <i>—gift</i>	8.23.11— <i>Christ</i>	10.30.24–25—evil gift

10.31.9—Jerusalem	10.32.4— <i>Christ</i>	10.32.34—strength
10.31.20—Zion	10.32.31— <i>might</i>	10.33.13—Christ
10.31.53— <i>Israel</i>	10.32.32— <i>mind</i>	10.34.54— <i>Amen</i>

#### A Commentary on the Scriptures by Paul Nolan Hyde, Ph.D.

#### The Book of Moroni

0.0 It is a matter of some discussion as to when Moroni compiled the book that bears his name. If all ten chapters were incised upon his father's plates at the same time, the issue is easily resolved. Moroni tells us in the final chapter that it has been more than 420 years since the coming of the Lord Jesus Christ in the flesh. The final destruction of the Nephite people took place at the hill Cumorah about the year AD 385 (see MM-C 6.1-5). For about fifteen years, Moroni would evade the warring bands of Lamanites, living on his own in a desolated land until he had an opportunity to finish his father's record, the last two chapters of Mormon, which he did about the year 400 (see MM-C 8.1-6). We cannot determined exactly when Moroni translated and abridged the record of Ether, but given the nature of the transition between the books of Mormon and Ether as compared with the transition between Ether and Moroni, the readers senses that it is far more likely that Mormon and Ether were written at about the same time. If our conclusion is correct, then writing of Ether and the compilation of Moroni were separated by a period of at least twenty years. It is rather easy to become somewhat melancholy in our sympathies toward the last Nephite in the Americas. That his journeys were farranging we cannot help but concede. Prophets, seers, and revelators of our own dispensation have made it clear that Moroni did not live a sedentary life. Once the plates were finally sealed up in the small depository at the crest of the northwest corner of the hill Cumorah, Moroni would wander for another period of time before he departed mortality. When he first appeared to the Prophet Joseph Smith in 1823, Moroni was a resurrected being.

0.1 It is important for us to understand the relationship of the book of Moroni to Mormon's overall narrative structure. Once Mormon embarked on his labor, he proposed to compose major parts whose arrangement would be as instructive as the material contained therein. He began with the book of Lehi, which traced the history of the patriarch's family from their departure from Jerusalem until Mosiah 1 was compelled to depart with the Nephites from the land of Nephi to the land of Zarahemla. The second portion of the book that Mormon wrote, named the book of Mosiah, traced the careers of six kings. In the land of Zarahemla, the lives and ministries of Mosiah 1, Benjamin, and Mosiah 2 are related to good effect. In the land of Lehi-Nephi, the lives of Zeniff, Noah, and Limhi are recounted. The positive and negative aspects of a monarchy are compared and contrasted, the book ending with the decision of the people of Zarahemla to be governed by judges rather than kings. The book of Alma traces the beneficial aspects of the rule of judges when the voice of the people is consistent with the will of God. The fourth book in Mormon's planned account was called Helaman, and treated the rise of secret combinations among a free people. The anarchy and wickedness of a fallen people is recounted, together with their social and spiritual redemption is related in 3 Nephi. The short chapter that constitutes the book 4 Nephi sets the stage for the resurgence of the secret combinations and the eventual demise of the Nephite civilization that is related in the first seven chapters of Mormon. As has been discussed before, the book of Lehi and first portion of the book of Mosiah were lost to the world through the perfidy of individuals who claimed to be friends and aides of the prophet Joseph Smith during the translation and publishing of the Book of Mormon. Mormon had been inspired to include \*THE BOOK OF MORONI

\* p. 574 Moro. EM 1:157, 196, 198, 202, 213, 350 EM 2:956 EM 4:1782, 1816 with his own plates, a small collection of plates devised by Nephi, the son of Lehi, and added upon by subsequent members of Nephi's family. This collection of plates, traditionally referred to as the Small Plates of Nephi, were physically attached to Mormon's body of plates, forming what we might call a virtual Appendix to Mormon's record. This Appendix was used to replace the lost portions of Mormon's original text, and is published today as 1 Nephi through the Words of Mormon.

0.2 Just as the Small Plates of Nephi might be looked upon as Appendix A of the book that Mormon wrote, so also the Book of Ether prepared by Moroni may be considered as Appendix B to the overall text. Both of these addendums serve as witnesses to the fact that those who would prosper upon this land will only do so while worshipping the God of this land who is Jesus Christ. Otherwise they will be swept off the face of the land and their inheritance given to another people. The book of Moroni, in this same light, might be viewed as Appendix C to the whole. It is a collection of individual instructions and articulated doctrines that Moroni thought would be profitable to the saints of the latter days.

- 1.1 Moroni spent at least 35 years of his life avoiding and eluding the marauding Lamanites after the destruction of the Nephite forces at the hill Cumorah in the year 385.
  - 1.1.3—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
  - 1.1.12—account—That is to say, that which we have now as the book of Ether.
  - 1.1.17—Jared—He who, with his brother, Mahonri Moriancumer, sought the blessings of the Lord at the tower of Babel. These together with their families and friends, were let to the Americas many hundreds of years before the birth of Jesus Christ. They established a civilization that would endure until about the time that Lehi and his family arrived in the Americas from the land of Jerusalem.
  - 1.1.20—*supposed*—It is easy to perceive that supposition in the final verses of the book of Ether (see *ET-C 15.33–34*).
  - 1.1.41—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 1.2 During the protracted retreat from the narrow neck of land to the hill Cumorah, the Lamanites were continually overtaking stragglers from the Nephite army. Many of these were women and children. Others were those among the grievously wounded. Later, after the final battle, there were a scattered few who escaped death at Cumorah. These were eventually hunted down and exterminated (see *MM-C 8.7–9*). Defection to the Lamanites was not accomplished with mere surrender of arms, but with a submission of religious conviction as well. Defection also required embracing the Lamanites and Gadianton lifestyle.

## {Chapter I} (Chapter 1)

{**9**—1830}

1 NOW I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

Moro. 1 MM 4:396 EM 1:197 CR86-O 53 Moro. 1:1-3 EM 2:457

2 For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

- 1.2.20—*Nephite*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 1.2.26—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
- 1.3 We are not privy to all of Moroni's travels, but it seems clear that he was appointed to divinely assigned tasks which took him to many locations in the northern hemisphere.
  - 1.3.3—Moroni—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
  - 1.3.8—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
- 1.4 What follows in the next eight chapters constitutes Moroni's judgment as to the needs of Lehi's surviving posterity in the latter days. The fundamental principles and ordinances of Christianity are set forth in five simple vignettes, together with the text of a discourse delivered to a gathering of Church members and two letters. All three documents were originally composed by Mormon many years before his death.
  - 1.4.43—Lamanites—Specifically the posterity of the eldest son of Lehi and

3 And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

4 Wherefore, I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some

Moro. 1:4 EM 1:157 Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

future day, according to the will of the Lord.

### {Chapter II} (Chapter 2)

{**9**—1830}

2.1 When Jesus first appeared to the Nephites gathered at the temple in the city of Bountiful, he clearly selected Twelve Disciples unto whom he expressly gave the authority to baptize the children of men into his Church and Kingdom upon the earth (see 3 NE-C 11.21–28). We should assume that he did so by the laying on of hands. He also taught them the fundamental principles of the Gospel of Jesus Christ, announced the fulfillment of the Law of Moses, testified of the salvation that would be made available to the scattered remnants of the House of Israel, administered to the sick and injured, blessed their children, administered the emblems of the Sacrament to them, and then prepared to depart with a promise to return on the morrow (see 3 NE-C 12–18). At the end of that first visit. Jesus gathered the Twelve Disciples unto himself. Mormon records the following:

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them. And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true. And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven. (3 Nephi

This is the setting in which this chapter of the book of Moroni is best understood.

18:36-39)

2.1.4—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might 1 THE words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—

Moro. 2 AF 169 MM 4:396 EM 1: 98, 157, 158, 197 EM 2:736 CR86-O 53 Moro. 2:1–3 JC 731 EM 1: 88, 311 have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 2.2 The power to confirm a faithful and repentant soul a member of the Church of Christ is a function of the priesthood, associated with the keys of that priesthood. The power to bestowal the Gift of the Holy Ghost is in connection with these same keys, as held by a bearer of the Melchizedek priesthood. The priesthood and the keys of that priesthood can only be received by ordination, an ordination performed by someone who already possesses the keys and has been authorized to confer them upon others. As is the case with every saving and exalting ordinance of the Gospel of Jesus Christ, the bestowal of the Gift of the Holy Ghost is performed in the name of the Savior of all mankind.
  - 2.2.58—apostles—The Greek roots from which the term "apostles" derives, originally signified "I send a message". In Greek political language it referred to an envoy sent by a king to negotiate any affair between himself and any other power or people. In this sense, John the Baptist was the Herald sent to announce the coming of the Messiah, the King of Israel; the Apostles were sent to conduct the business of the rising Kingdom.
- 2.3 As Mormon testified in his account of the episode, the multitude was not privy to the bestowal of the keys of this ordinance.
  - 2.3.2—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
  - 2.3.13–14—first appearing—This was the first appearance of several that the Nephites experienced during a three-day period. In addition, there were many other instances when the Lord Jesus Christ administered to the Nephites (see 3 NE-C 26.13)

3.1 When Alma the elder first gathered the disciples of Christ in the wilderness of Mormon, he ordained one priest for every fifty disciples (see *MS-C 18.16*). That organization apparently continued when they arrived in the land of Helam and was maintained until they arrived in the land of Zarahemla. When Mosiah 2 first permitted Alma the elder to organize the Church among

2 And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Moro. 2:2 PM 559 EM 1:202 EM 2:543, 813, 814 CR01-O 78

3 Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

Moro. 2:3 EM 2:814

### {\*Chapter III} (Chapter 3)

{**9**—1830}

1 THE manner which the disciples, who were called the elders of the church, ordained priests and teachers—

Moro. 3 AF 196 AGQ 1:123 MM 4:396 EM 1: 98, 157,

\* p. 575

the rest of the people in the land of Zarahemla, he gave him authority to ordain priests and teachers over every church (see MS-C 25.19). I suppose that we would say that Mosiah gave Alma the keys of the priesthood to do so in the land where he was the monarch. As a result, there were many priests and teachers throughout the land and Alma was the High Priest over the entire Church. When Alma the younger served as the High Priest of the Church of Christ, priests, teachers, and elders were ordained to administer the affairs of the Church and to minister to the needs of the saints (see AL-C 4.7 and AL-C 6.1). In the days of Helaman, the son of Alma, the practice continued in the same vein (see AL-C 45.22). When Jesus formalized the organization of his Church among the Nephites, similar officers remained, chosen and ordained by the Disciples. In this Church organization, the Twelve Disciples were designated elders, and the other priesthood leaders were called priests and teachers.

158, 197 CR86-O 53 Moro. 3:1 MD 215 DNTC 2:114 Moro. 3:1-4 DS 3:87 EM 1:202

3.2 We believe that a man must be called of God, by revelation, and the laying on of hands by those who have the authority to do so. The ordination to the priesthood must be accompanied by the Holy Ghost in order that the one bestowing the authority of God might speak comfort and encouragement to him who has received that great responsibility. Fervent prayer prior to the ordination is therefore requisite.

2 After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and Moro. 3:2 PM 559

3.2.12—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

> 3 In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith

Moro. 3:3 AF 117

- 3.3 There is nothing excessive elaborate about the nature of priesthood ordination. No one need be schooled in every theological principle of the Gospel of Christ to divinely commission another servant of God. All that is required is that the one performing the ordinance is authorized to do so and that he is filled with the spirit of prophecy.
  - 3.3.5-6—Jesus Christ—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
  - 3.3.48—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

3.4 At any given time in the history of the world, the children of men, the

4 And after this manner did they Moro. 3:4

on his name to the end. Amen.

saints of God, and the Church of Christ have need of certain skills and abilities in order to bring the blessings of salvation and exaltation into the lives of the sons and daughters of God. Hence, certain men are raised up to do the work of the Lord according to the will of the Lord. Needless to say, this is in addition to their personal righteousness, a condition that is universally expected of all those who would enter into the presence of God the Father and His Son Jesus Christ.

ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.

CR01-O 78

### {Chapter IV} (Chapter 4)

{**9**—1830}

1 THE manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it—

Moro. 4 AF 177, 178 MD 660 DNTC 1:723, 724 JC 731 PM 385 MM 4:396 EM 1:142, 157, 158, 197, 202, 299 EM 3:1013, 1244 CR86-O 53 CR88-O 95 CR91-A 38 Moro. 4:1 MD 215 DNTC 2:114 Moro. 4:1-2 DS 2:339 Moro. 4:1-3 MM 4:57

- 4.1 When the Lord Jesus Christ first appeared to the Nephites at the Temple in the city of Bountiful, the Savior introduced the emblems of the sacrament to them. The Disciples were sent to obtain bread and wine so that the multitude might be able to partake of the symbols of his victory over death and hell. As has been noted before, this must have presented somewhat of a challenge, inasmuch as the inhabitants of the land had just passed through an enormous natural upheaval of the elements which destroyed most of the infrastructure of Nephite civilization. Those who would partake of the bread and wine were no less than 2,500 persons. On that occasion, the emblems of the sacrament would not only serve to inform the erstwhile disciples of the Lord of their dependence upon the atonement and resurrection of Christ, it would also serve to assuage their hunger and thirst. We must conclude that there was something miraculous about the manner in which all were satisfied (see 3 NE-C 18.1-9). The following day, Jesus returned to a greatly enlarged multitude who also received the emblems of his sacrifice at his hands, this time without any provisions brought by the Disciples (see 3 NE-C 20.1.9).
  - 4.1.5—elders—Most likely in reference to the Twelve Disciples to whom the keys of the priesthood were given. Initially, one of the Twelve was authorized to prepare and bless the sacrament (see 3 NE-C 18.5). Eventually, all of them were given the power to administer the sacrament to the people (see 3 NE-C 20.4). The perfect example was set by the Lord during the three days that he administered to the Nephites (see 3 NE-C 26.13). Thereafter the Disciples were charged with the task.
  - 4.1.7—priests—As the Church grew in numbers and spread throughout the land, other officers of the Church were given the privilege to administer the sacrament to the people.
  - 4.1.10—flesh—Although Moroni is speaking of the bread as the metaphorical representation of the body of Christ, yet to the believing Nephite the imagery was quite powerful. For centuries the faithful saints had represented the atonement of Jesus Christ through the offering up of animals, sheep, oxen, and the like. The Nephites would have made an immediate connection between the bread and the flesh of the sacrifices of which they would partake as part of the Mosaic Law.
  - 4.1.12—*blood*—Again, the imagery is poignant. Partaking of the wine had no counterpart in the Law of Moses. The blood of the animals was used ritualistically in another fashion.
  - 4.1.14—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every

priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 4.2 In the first instance of the sacrament, all 2,500 in attendance were commanded to sit upon the ground while the emblems of the atonement were administered (see 3 NE-C 18.1–3). During the second administration of the sacrament on the following day, the entire multitude was commanded to stand during the ordinances (see 3 NE-C 20.1–3). It is clear that the posture of the body was not as important as the posture of the heart and mind. As the Church grew, the manner in which the emblems of the sacrament were administered was formalized according to the circumstances of the people. We find much the same in the Church of Jesus Christ today.
  - 4.2.18—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
- 4.3 This prayer does not differ from that which is pronounced in sacrament meetings throughout the world in our day, save for the differences produced by language (see *DC-C 20.75–77*). The covenant with the Father is simple. The disciples of Christ accept Jesus as their Father by taking his name upon them; they promise to remember him always; and they promise to live by every word that proceeds forth from his lips. By the same token, the promise of the Lord is that the disciples will enjoy the constant companionship of the Holy Ghost.
  - 4.3.15–16—Jesus Christ—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
  - 4.3.91—Amen—The harmony between the Father and the Son is per-

2 And they did kneel down with the church, and pray to the Father in the name of Christ, saying: Moro. 4:2 PM 559

3 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given

Moro. 4:3 EM 1:311 EM 2:744 EM 3:1245 CR85-A 101, 105 CR85-O 6 CR90-O 35, 94 CR91-A 41 CR95-A 32 CR99-A 67 fected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

5.1 As the broken bread represents the effects of death upon a mortal being, so

also the wine represents the suffering of the Lord Jesus Christ for the sins of

5.1.6—wine—The Savior has made it clear that the emblems of the sacra-

ment are not as essential to the covenant as are the condition of the

heart and mind of the worshipper (see DC-C 27.1-2). Those of us to

mankind, which suffering caused him to bleed from every pore.

them, that they may always have his Spirit to be with them. Amen.

# {Chapter V} (Chapter 5)

{**9**—1830}

1 THE manner of administering the wine—Behold, they took the cup, and said:

Moro. 5 AF 177, 176 MD 660 DNTC 1:723, 724 JC 731 PM 385 MM 4:395 EM 1:142, 157, 158, 197, 202, 299 EM 3:1013, 1244 CR86-O 53 CR88-O 95 CR91-A 38 Moro. 5:1-2 DS 2:339 MM 4:57

live in an era of abundant potable water ought not be surprised that in other eras other emblems were used. By the same token it is useless to quibble about the nature of the wine used for sacramental purposes in other times and places, as to the degree to which the wine had fermented. This is of no great import. The saints of God in every dispensation have been graced by the power and influence of the Holy Ghost, as has been the leadership of Church of Christ. Therefore, the nature of the emblems and the manner in which those emblems have been administered, have always addressed the needs and circumstances of the disciples of Christ.

5.1.11—cup—As an expression of the unity of heart and mind of the sons

5.1.11—cup—As an expression of the unity of heart and mind of the sons and daughters of Jesus Christ, the disciples partook of the sacrament wine from a single cup that was passed among them. This practice has been modified from time to time, depending upon the circumstances of the saints.

5.2 This prayer does not differ from that which is pronounced in sacrament meetings throughout the world in our day, save for the differences produced by language (see *DC-C 20.78–79*).

- 5.2.15–16—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
- 5.2.78—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

2 O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed \*for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

EM 3:1245 CR95-A 32

Moro. 5:2

\* p. 576

#### {Chapter VI} (Chapter 6)

{**9**—1830}

1 AND now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it. Moro. 6 MM 4:395 EM 1: 98, 157, 158, 197 CR81-O 95 CR86-O 53

- 6.1 No one having reached the age of accountability is exempt from the established ordinances of the Gospel of Jesus Christ. Even the Savior sought baptism from John the Baptist at the beginning of his mortal ministry notwithstanding his purity of life in all things.
  - 6.1.23—fruit—In reference to first two principles of the Gospel of Jesus Christ; that is to say, faith in the Lord Jesus Christ and sincere repen-

tance from past misdeeds. Peace, love, harmony, and all of the other attributes of deity that appear when the disciple his possessed of a broken heart and a contrite spirit constitute the fruit of faith and repentance.

- 6.2 The broken heart represents an abject sorrow for sin, grief at having afflicted the Lord of life with the pains attendant to one's personal sins. The contrite spirit is one that acknowledges unconditionally that his eternal prospects are in peril. It recognizes complete dependence upon the atoning sacrifice of the Savior, and that without the charity of Christ he would be cast off forever. There is no pride, no vanity, and no desire for supremacy present with the contrite spirit.
  - 6.2.24—*church*—There have been times when those who wished to enter into the covenants of the Gospel have publically expressed their desire to do so, articulating their regret at their conduct prior to receiving the truth into their lives. However, it is far more frequent that entire Church is represented by one who has been given the keys of the priesthood, who presides in a given locale.
- 6.3 Baptism is an outward token symbolizing the death, burial, and resurrection of the Lord Jesus Christ. To participate in the ordinance of baptism without any reference to the Son of God would be pointless and of none effect. Baptism also metaphorically represents rebirth, a coming forth from the womb as a new creature. This is the only method by which a man or a woman may become an heir of God, a joint-heir with Christ. By accepting the fullness of the covenant of Christ, we become the sons and daughters of Jesus, bearers of his family name, representatives of his person.
  - 6.3.15—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.
- 6.4 Baptism is performed after the disciple of Christ has brought forth the fruits of repentance. This ordinance, performed by one holding the authority of God to do so, is in anticipation of the remission of sins, which remission is testified of by the power and the influence of the Holy Ghost. The full weight and measure of that testimony comes when the disciple is commanded to receive the Holy Ghost into his life, at the time he is confirmed a member of the Church of Jesus Christ. Once a confirmed member of the body of Christ, the disciple becomes an active participant in the overall health and wellbeing

2 Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

3 And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end. Moro. 6:1 MD 215 DNTC 2:114 Moro. 6:1-4 AF 133, 136 EM 1:93 EM 2:514 CR91-O 32 Moro. 6:1-8 CR95-O 107 Moro. 6:2 AF 215 MD 161 EM 1:283 CR96-O 81 Moro. 6:2-3 CR97-A 67 Moro. 6:2-4 EM 1:94 Moro. 6:3 EM 1:202 CR85-A 102 CR87-O 103

CR90-O 35

4 And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by

Moro. 6:4 AF 215 MD 136, 146 DNTC 3:290 PM 291 MM 2:306 EM 1:98 EM 2:776 of the Kingdom of God on the earth.

6.4.32—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

6.4.35—names—Membership in the Church of Jesus Christ is a practical matter, and in order to facilitate mutual growth and progress, a sacred record is kept. By means of the records and frequent reference to them, all those who have entered into the covenants of the priesthood might never be forgotten or neglected in any way.

6.5 The world is with us, too much and too soon, and were we to be left on our own in the midst of wickedness, we would soon succumb to the temptations of this lost and fallen world. Therefore, the Lord has commanded us that we strengthen one another, bear one another's burdens, instruct and edify one another according to the Spirit that is within us. We meet together frequently to encourage one another, pointing out the parts of the path of righteousness that we can see clearly. By so doing, our collective understanding of our duty to God and to our fellow men increases and we are blessed together. Thus are we prepared for the city of Zion, and thus are we prepared for the Celestial glory that has been promised to us.

6.6 We cannot tell by Moroni's description precisely how frequently the Nephites met to renew their covenants, but if other dispensations are any indication, we may assume that they honored the Sabbath Day and kept it holy, partaking of the emblems of the suffering of Jesus Christ once in every seven days.

6.6.18—Jesus—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

6.7 So long as we are disposed to follow after the desires of the natural man, there will be a need for disciplinary councils.

6.7.33—elders—In the early days after the establishment of the Church of Jesus Christ among the Nephites, those who were deemed elders were probably members of the Quorum of the Twelve that Jesus had selected and ordained to preside in the Church. As the Church grew in numbers, no doubt other priesthood leaders were called and set apart to administer the Kingdom throughout the inhabited parts of the land.

6.7.56—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean

the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

CR81-O 80 CR85-O 97 CR87-A 63 CR88-A 23 CR88-O 35, 99 CR92-A 16 CR92-O 113 CR93-A 97 CR93-O 114 CR94-O 38 CR95-A 72 CR96-O 81 CR97-A 66, 68 CR97-O 45, 110, 113, 116 CR98-A 18, 34 CR98-O 36, 56 CR99-A 57 CR00-A 37 CR02-A 91 Moro. 6:4-5 CR83-A 39

5 And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls.

Moro. 6:5 AF 215 MD 277 MM 1:184 CR86-A 36 CR96-A 47 CR97-O 45 Moro. 6:5–6 EM 1:202 EM 2:777, 878

6 And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus. Moro. 6:6 AF 178 CR97-O 45

7 And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ.

Moro. 6:7 AF 215 MD 215 MF 179 EM 1:161 Moro. 6:7–8 EM 1:202

"anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

6.8 At the heart of all the operations of the Church and Kingdom of God upon the earth are the principles of love and forgiveness. If a transgressor exercises effectual faith unto repentance, he may be reinstated back into the Church in full fellowship.

6.9 In order for the saints to progress toward the blessings of eternity that have been promised them, they must learn to sense the whisperings of the Spirit of God and act in accordance with the divine instructions given. Much of this training comes as those who preside are moved upon by the Holy Ghost to direct the affairs of the Kingdom of God.

7.1 We may only speculate as to when this address was given. It is unlikely that it was delivered during a time of war, and certainly not after the year 377, the year that the Nephites began their long war of retreating attrition that culminated at the hill Cumorah. As we have suggested before, there were three periods of time during which Mormon would have had sufficient time to research the Nephite records and begin the composition of his account: the 12-year period between AD 334 and 346; between AD 350 and 360 when the Nephites enjoyed a ten-year peace; and the 14- or 15-year period when Mormon refused to lead the Nephites because of their wickedness, or between AD 363 and about 377 (see MM-C 1.0). Of the three time frames, the middle period seems most likely. During the latter period there was entirely too much wickedness and war to justify the nature and tenor of the message. During the earlier period, Mormon would have been 24 to 36 years of age, perhaps a bit young, especially if the address had been given with Moroni in attendance. During the middle period, Mormon would have been forty to fifty years old and deeply engaged in the composition of the Book that would eventually bear his name. It would have been likely as well, that Moroni would have been old enough to fully appreciate all that his father had said on that auspicious 8 But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

9 And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.

## {\*Chapter VII} (Chapter 7)

{**9**—1830}

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

Moro. 6:8 CR93-O 113 CR01-A 50 Moro. 6:9 AF 215

\* p. 577

Moro. 7 AF 117 MD 134, 271, 627 DNTC 1:496 DNTC 2:114 DNTC 3:393 MM 4:396 EM 1:157, 158, 183, 197, 200 EM 2:749, 933 CR86-O 53 CR94-O 79 occasion. As to the location of the synagogue, we may rightly conclude that it was in the land adjacent to the hill Shim, perhaps the land of Antum (see *MM-C 1.3*).

- 7.1.4—Moroni—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
- 7.1.14—Mormon—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.
- 7.1.39—synagogue—The earliest mention of "synagogues" in the Book of Mormon is made by Nephi the son of Lehi (see 2 NE-C 26.26). The word "synagogue" itself is of Greek origin and means "assembly". We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as "synagogue". Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the "synagogue" was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.
- 7.2 We are not privy to any ecclesiastical callings that Mormon may have held at this time in the Church of Christ. Many years before, however, he had received the assignment from Ammoron to be the historian of the Nephite people and the custodian of entire Nephite archive. In addition, he had at some point been given the task of compiling the text of the Book of Mormon through the commandment of the Father and the Son.
  - 7.2.14—Mormon—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.
  - 7.2.16—grace—Part of the gift of grace alluded to here may be the fact that Mormon was not engaged in active warfare with the Lamanites.
  - 7.2.24–25—Jesus Christ—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
  - 7.2.29—will—For many years Mormon had not been allowed to preach to the people because of their recalcitrance and abject wickedness.
  - 7.2.36—calling—We may conclude that there was an ordination associated with this calling.
- 7.3 The numbers of "peaceable followers of Christ" during the lifetime of the prophet Mormon were understandably limited. The saints dwelling in the land of Antum may have been part of the few faithful saints left among the Nephites. The threat of complete annihilation had been before the Nephites for many years. Mormon had the testimony of God that there was little that could be done to avoid the destruction of the people.
  - 7.3.18—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particu-

2 And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

3 Wherefore, I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven.

Moro. 7:3 MD 633 DNTC 3:151 PM 318 CR89-O 90 CR90-A 38 Moro. 7:3-4, 47 EM 2:557 larly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 7.3.33—rest—In reference to their blessings in the midst of their temporal afflictions and the blessings in the world of spirits that awaited them after they passed out of mortality. The faithful members of the Church of Christ would find rest in the paradise of God, the bosom of Abraham.
- 7.3.44—rest—In reference to exaltation in the Celestial Kingdom of God.
- 7.4 Mormon was confident in the future prosperity of those in his audience because he had observed them in their daily conduct and knew them to be true and faithful in all things.
- 7.5 Mormon is apparently paraphrasing the Lord Jesus Christ in the sermon that he delivered to the Nephites who had gathered to the temple in the city of Bountiful (see *3 NE-C 14.15–20*). The Savior was speaking specifically as to how the saints might distinguish false prophets from true ones. The principle here is the same. Mormon could clearly observe the results, the fruits, of their manner of living among the children of men.
- 7.6 In Mormon's personal association with the membership of the Church of Christ, he would have witnessed this sort of conduct that was in complete harmony with the Gospel of Jesus Christ.
  - 7.6.21—gift—No doubt a reference to the Lord's teaching that a person who is prepared to present a gift unto the Father, who does so while there is enmity between himself and his brother, must be reconciled first (see 3 NE-C 12.23–26).
  - 7.6.23—*prayeth*—No doubt a reference to the teachings of Christ on prayer that is contained in the Sermon delivered to the Nephites at the temple of Bountiful (see *3 NE-C 13.5–15*).
- 7.7 Righteousness is the conscious choice to do that which is the will of God. The motive of the choice derives from an abiding spirit of gratitude and love for the Father and the Son.
- 7.8 We may perceive in the conduct of Cain, when he made his offering unto God, a similar spirit.
- 7.9 The attitude of effectual prayer combines a broken heart with a contrite spirit. No amount of sophistication can enhance a righteous petition unto the

4 And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

5 For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.

7 For behold, it is not counted unto him for righteousness.

8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

9 And likewise also is it counted evil unto a man, if he shall pray

Moro. 7:4–9 GD 220

Moro. 7:5

CR00-A 16 Moro. 7:5-14 CR00-O 44 Moro. 7:5-17 EM 3:1072 Moro. 7:5-19 EM 3:1227 Moro. 7:5-20 MD 194 Moro. 7:6-7 CR84-O 14 Moro. 7:6-8 DNTC 2:435 CR81-O 131 Moro. 7:6-8, 45-47 EM 1:303 Moro. 7:6-9 MD 585

DNTC 1:542 Moro. 7:6–11

DNTC 3:262

Moro. 7:8

MF 263

Moro. 7:9 DNTC 2:305 Father independent of those two principles.

7.10 An evil man is, by definition, a man who is yet in his sins. A man burdened down by personal sin is limited in his capacity for love, and therefore cannot approach God with the required reverence and humility. A man in the act of forsaking his sins, however, will receive the approbation of God.

7.11 Jesus clearly taught the Nephites that no man can serve two masters (see 3 NE-C 13.19–24). In that context, the Savior was speaking of carnal security versus the blessings of eternity. One cannot depend upon physical well-being and hope to have sufficient spirituality to obtain exaltation. The imagery is similar: one cannot be fully committed both physically and spiritually; one cannot be both bitter and sweet at the same moment; and one cannot consciously serve God and Satan at the same time.

7.11.31—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.12 Satan is an enemy to God as is the natural man. When we succumb to the enticements of the natural man, we do so at the expense of our service-ability to God. The devil fosters evil in the hearts of men and the Father inspires goodness. The two forces are in direct opposition to one another, at endless war with one another. There cannot be a reconciliation between the two. The children of men cannot endlessly halt between the two points of view; they must in the end choose one or the other. No man can long bear the internal conflict generated by attempting to embrace this lost and fallen world and the fullness of hope presented by the covenants of Heaven.

7.13 The enticement to do good comes as the Father reveals Himself unto us, through His commandments and the expression of His infinite love to our minds and hearts. He also unhesitatingly encourages us to press forward in faith, testifying of our capacity to achieve all that He has prepared for us, in time and in eternity. Satan constitutes the grand opposition, expressing discouragement and ridicule at every opportunity.

7.14 Discernment is made possible by having the influence and wisdom of the Spirit of God upon us. The Holy Ghost reveals to us that which we once knew

and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.

11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

CR90-O 96

Moro. 7:10 EM 3:1315 Moro. 7:10–11 MM 2:171 Moro. 7:10–19 GD 222 Moro. 7:11 DNTC 2:252 MLM 74

12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

13 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not Moro. 7:12 AF 73 MD 245, 278, 736 **DNTC 3:413** EM 3:1236 CR87-O 102 CR90-O 34 Moro. 7:12-13 MD 328 DNTC 3:250 EM 1:402 CR87-O 77 Moro. 7:12-18 MD 197 PM 209 EM 1:384 EM 3:1162

in the councils held before the foundations of the earth were laid. We are reminded as to who and what we were then, and who and what we may become hereafter. Satan continually accuses the righteous of nefarious motives and accuses God of vanity and duplicity. In so doing he reveals much of his own motives, attitudes, and eternal conduct. The bitterness of his soul is easily discernable to those who have come to know the sweet whisperings of the word of God.

7.15 From the first moments of mortal life we have been given gifts that would aid us in discerning between good and evil. The Light of Christ is given to every man that he might know for himself, even before arriving at the age of accountability, the difference between good and evil. As part of the plan of happiness, there comes a time when a man or a woman might receive the Gift of the Holy Ghost by which all truth may be confirmed in the heart and minds of those seeking the blessings of Heaven. In addition, and perhaps the means by which we learn the most in this world, are the distinctions between good and evil that we learn through our own individual experience and the experiences of others.

7.16 Mormon's testimony is that Jesus Christ is the manifestation of the love of God upon this earth. All those things which support that notion are divinely inspired.

7.16.6—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.17 Anything that casts doubt upon the reality of the Lord Jesus Christ and his divine relationship with the Father is of the devil, a product of cynicism and jealousy. The sophistry of this lost and fallen world has done much to discredit the influence of the light of Christ in the lives of the children of men. Relativistic morality and secular humanism have attempted to isolate men from their divine origins.

7.17.13—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particu-

judge that which is evil to be of God, or that which is \*good and of God to be of the devil.

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

Moro. 7:12-19 MD 342, 447 **DNTC 1:73** EM 1:42 CR01-O 87 Moro. 7:12-13, 16 - 17CR94-O 102 Moro. 7:12,15-16 CR90-O 52 Moro. 7:13 EM 2:684 CR02-A 83 CR02-O 91 Moro. 7:13,16 CR97-O 118 Moro. 7:13,17 CR86-A 100 Moro. 7:14-17 CR81-A 39 Moro. 7:14-18 DNTC 1:246 MM 2:174 EM 3:1314 Moro. 7:14-19 EM 1:369 CR91-O 112 Moro. 7:15 CR88-O 44 Moro, 7:15-16 CR90-O 34 Moro. 7:15-17 EM 2:799 CR90-A 38 Moro. 7:15-18 CR91-A 47 Moro. 7:15-19 EM 2:870 Moro. 7:15,18-19 CR82-A 37 Moro. 7:16

AGQ 2:147, 151

CR95-O 12

CR96-O 79, 100 CR99-A 76

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larly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.18 The only possibility for success in this life and in the next is to be able to make correct decisions. We cannot define the nature of truth; it is completely independent of us. Truth is things as they really are, notwithstanding what our perception of events may be in our lost and fallen condition. We require a standard by which we might be guided. That standard has long since been provided, articulated by Mormon in the previous verses. Mormon's admonition that we not judge wrongfully is a reprise of the Savior's instructions to the Nephites at the temple in Bountiful shortly after his resurrection from the dead (see 3 NE-C 14.1–5).

7.18.22—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.19 Since we are born into this world of decadence and sin we naturally accept the circumstances in which we find ourselves as being normal. Without divine instruction we would simply welter in ignorance and depravity, completely unprepared to dwell with our Father and our God. The light of Christ constitutes our spiritual lodestone, by which we may determine that which will benefit us in time and in eternity. So long as we hearken to the direction given by that light, we will prosper in righteousness and will draw closer to the inspiration of Heaven.

7.19.18—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascen-

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18 And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

CR02-A 83, 103 CR02-O 71, 91 Moro. 7:16-17 CR98-A 65 Moro. 7:16-18 CR89-A 102 Moro. 7:16-19 CR99-A 104 Moro. 7:16-25 EM 3:1193 Moro. 7:16-25, 44-48 EM 4:1625 Moro. 7:16,18 CR98-O 78 Moro. 7:17 MD 195 CR94-O 80 Moro. 7:18 AGQ 5:136 DS 1:51 CR83-O 85 CR87-O 76 CR91-O 12

19 Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.

Moro. 7:19 MD 700 PM 353 CR96-O 79 dancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.20 Laying hold on every good thing is an act of acquisition. In this particular case, the counsel being given is that we partake of the divine nature which is revealed to us in the commandments of God, the light of Christ, and the power and influence of the Holy Ghost. When we obey that which we have been commanded, the principles upon which those commandments are based are infused into our minds and our hearts. Our lives are thereby enriched and sanctified little by little until we comprehend the mind of Christ in all that we do and say, and have become like him every whit.

7.21 How may anyone depart from a state of ignorance into the light of truth, especially if they have known little else but darkness? Simply put, it requires an act of faith; generally it is faith in the assertion that there is something better than darkness. The same may be said about being in a state of wickedness. Why would anyone leave off doing those things that please the carnal mind and gratify the lusts of the natural man? Is it not the belief that there is something better to be obtained through another course of conduct? In order to lay hold on that which is good, there must needs be an exertion of will, and expenditure of energy. This exertion, this expenditure, must be motivated by a conscious decision. The decision-making process is powered by faith, a belief that the blessing is worth the effort. Sometimes the simple awareness of possibility is sufficient to move a person to action; at other times the courage and example of our fellow saints is required.

7.22 Faith unto eternal salvation can only be obtained through our confidence in the atoning sacrifice of the Lord Jesus Christ. We have to intellectually accept that Jesus of Nazareth really is the literal Son of God, imbued with power and authority from his Father, by which he obtained the victory over death and hell, not only for himself but for all those who would accept eternal truth at his hands. Intellectual acceptance can only exist in the presence of knowledge. Therefore, the Father has informed His children dwelling upon the earth of the reality of Christ's mortal ministry. In the far distant past, He testified to them by means of His emissaries, assuring them of the promised Messiah who would be the harbinger of eternal life and salvation. In our day, He has called prophets, seers, and revelators to function in the same way, pointing our minds and hearts back to the events in Gethsemane and Calvary when all the necessary preparations were made whereby the children of men could lay hold upon the greatest of all good things, even eternal life.

7.22.4—*knowing*—Let no man doubt the comprehensive knowledge of God the eternal Father. There is nothing in time or eternity that has escaped his attention.

20 And now, my brethren, how is it possible that ye can lay hold upon every good thing?

21 And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing.

Moro. 7:21–48 EM 2:467

22 For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing.

Moro. 7:22 MD 545 DS 1:10 CR98-A 18 Moro. 7:22–25 PM 74, 314 7.22.30—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.23 Angels were sent from heaven to reveal the truths of the plan of happiness to our first parents and many others throughout the history of this earth. In addition, God the Father appointed men to represent Him upon the earth to speak and live the truth as examples of divine will, that the children of men might have confidence in the principles of righteousness. Many of the prophets served as types of that which would come in the Meridian of Time.

7.23.6—prophets—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.23.12—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.24 Our eternal Father in Heaven has employed innumerable methods to raise the level of consciousness of His children while they dwell in mortality. He has not abandoned them to ignorance and decay. The means are so varied that not one man, woman, or child will leave this world without having received a witness that there are possibilities for blessings that transcend this

23 And God also declared unto prophets, by his own mouth, that Christ should come.

24 And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise Moro. 7:24 CR95-O 90 mortal life. For those who have eyes to see, the testimony of the Father regarding His Son is everywhere present.

7.24.28—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.25 As the truths of eternity were taught to the children of men, the hearts and minds of the sons and daughters of God began to yearn for a better set of circumstances than those in which they found themselves. They were enticed by the promises of the Lord to keep the commandments, sustained in their efforts by the light of Christ. In the midst of their obedience, the Lord blessed His children, providing them with spiritual evidence that their decision to obey was a good one. Thus, men began to know for themselves the difference between good and evil.

7.25.26—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.26 Mormon quotes from the very words that Jesus delivered to the Nephites gather at the temple in the city of Bountiful (see 3 NE-C 18.19–20). One of the most compelling and revealing acts of faith that persuades the children of men that they have found grace in the eyes of their God is prayer. A man knows that for which he has prayed; he also knows when his prayers have been

men were fallen, and there could no good thing come unto them.

25 Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

Moro. 7:25 AF 118 CR83-A 37 Moro. 7:25–39 MD 265 Moro. 7:25,29, 31–32 CR98-O 51 Moro. 7:25,37 CR01-O 78

26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as sure as Christ liveth he spake these \*words

\* p. 579 Moro. 7:26 AF 116 MD 22 DNTC 1:427, answered. Constant prayer and the accompanying revelation do as much as any other Gospel principles to refine and define the spiritual life of the saints.

7.26.28—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you. 542, 583, 733 DNTC 3:274, 391 PM 314, 353 PM 572 CR92-A 44 CR97-O 118 CR01-O 78 Moro. 7:26–39 DNTC 3:258 Moro. 7:26,33 CR92-A 46

7.27 Jesus is not the only being in time and eternity who has effectively exercised faith. Hundreds of millions have done so. Miracles of all kinds have blessed the lives of the children of men because of the power of the priesthood coupled with faith in the being who bestowed that authority upon the heads of his servants. If there has been a cessation of miracles, it has come as the result of faithlessness and apostasy. If faith was required prior to the advent of the Lord Jesus Christ in mortality, it certainly is of necessity in the present day. Only a fool would look at the circumstances in which we find ourselves today and declare that there is no longer any need for the power of God to be exercised, that there is no need for faith, that there is no need for the miracles that bless and comfort the children of God in their distresses and afflictions.

7.27.9—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.28 There are no greater miracles in time or in eternity than the changes that come into the life of a repenting sinner. We may see also in those changes a

27 Wherefore, my beloved brethren, have miracles ceased because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men?

Moro. 7:27 MF 361 PM 573 Moro. 7:27–28 MD 503 DS 1:26 Moro. 7:27–38 DNTC 1:169 DNTC 2:97 MD 508 Moro. 7:27,35 CR89-A 20

28 For he hath answered the ends of the law, and he claimeth all

Moro. 7:28 MD 25 reflection of that infinite love that made salvation possible.

- 7.28.9—law—Certainly in reference to the Law of Moses, but Jesus satisfied the demands of all divine law. Through his atoning sacrifice we are freed from the divine condemnation derived from disobedience.
- 7.28.12—claimeth—Jesus claims the saints because they have become his sons and daughters, heirs of God and joint-heirs with him.

7.29 Even though the atonement is a fait accompli, individual faith, repentance, and submission to the covenants of the Gospel of Christ are not. Men and women still have need to accept the principles and ordinances of salvation. Jesus' atoning sacrifice did not bring about the personal obedience of every soul since the days of Adam and Eve. Each person who has lived upon the earth has to choose for himself or herself to exercise faith in Christ, to sincerely repent of all wrongdoing, and attend to the tokens that accompany the covenants of eternity. Jesus did not do that for us; we must do them for ourselves. We have to will to be saved. It is in our willing acceptance of the plan of salvation that the miracles are made manifest.

7.30 If the children of Adam and Eve who lived in the first generations of the earth had need to be taught by the angels of Heaven, so also have the children of every subsequent dispensation a need to be sustained by divine revelation. Thus, angels have appeared to the Lord's chosen servants, and these Apostles, prophets, seers, and revelators have in turn taught the children of men by the power and influence of the Holy Ghost.

7.30.3—they—That is to say, the angels of God.

7.31 The angels of God perform the labors that have been assigned unto them in order to fulfill the promises of God unto the ancient covenant peoples. One of their assigned responsibilities is to help strengthen and edify those who have been appointed to bear off the Kingdom of God upon the earth. The servants of God have been imbued with power, the keys of the priesthood, by which they might administer the ordinances of the Gospel of Jesus Christ unto all those who will believe their words.

7.31.5—their—That is to say, the ministry of the angels of God.

7.31.50—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.31.53-54—chosen vessels—That is to say, the mortal emissaries of the Church and Kingdom of God who bear the keys of the priesthood those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.

29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.

Moro, 7:29-30 CR00-O 109 Moro. 7:29-33 MD 35 DNTC 2:96 Moro. 7:29,36 CR89-A 20

Moro. 7:30

DNTC 1:526

PM 330

30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

bear testimony of him.

MD 823 31 And the office of their ministry Moro. 7:31 is to call men unto repentance, and MD 35 to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may

CR02-O 31 Moro. 7:30-31 MD 503 DNTC 2:97 Moro. 7:30-38 DNTC 2:444 **DNTC 2:96** CR83-O 40 CR84-O 110 Moro. 7:31-32 CR80-A 86 CR96-O 8

among the children of men.

7.32 Thus, by means of angelic messengers and worthy mortal priesthood bearers, the knowledge of God, His character, His attributes and perfections, are made known to the children of men. These, together with the truths of the Gospel of Christ, extend the promises of the Father to His children, that they might have confidence in the blessings that await the faithful. The whole of these proceedings is attended by the undeniable witness of the Spirit of God, testifying that the words of the angels and the prophets of God represent the will of a loving Father concerning His children.

7.32.20—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.33 Moroni words this statement in a slightly different way, but the sentiment is precisely the same (see 10.23). Moroni testifies that the Savior spoke these words to the saints who preceded him, "our fathers", yet he does not specify precisely unto whom the words were spoken. In the text of the Book of Mormon we are not given an account where these words were spoken, although we should probably assume that they were uttered during the time of the Lord's ministry to the Nephites after his resurrection from the dead.

7.33.2—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been 32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

Moro. 7:32–34 EM 2:483

33 And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

Moro. 7:33 CR91-O 118 CR95-A 37 CR99-O 57 designed to bring us all back into the presence of God as he is.

7.34 This has been the cry of the Father and the Son since the days of Adam and Eve. It was reiterated, however, during Jesus' ministry to the Nephite saints after the great destruction attending the crucifixion and death of the Savior (see *3 NE-C 27.20*).

34 And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

{**9**—1830}

Moro. 7:34 AF 135 MF 361

7.35 So long as there is a man of faith upon the earth, one who is willing to receive the word of God into his life, there will be miracles. Mormon has no hesitancy at all in being painfully clear about the responsibilities of the last vestiges of the Christian community among the Nephites.

35 And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

Moro. 7:35 CR84-O 5 Moro. 7:35-37 AF 217 Moro. 7:35-38 DNTC 1:871 Moro. 7:36 MD 636 CR80-A 82 CR83-O 40 CR89-O 21 Moro. 7:36-37

DS 1:276

7.36 Mormon knew that angels had not ceased to appear unto the children of men for he himself had been, and would continue to be, a beneficiary of their ministrations. Mormon also served as the supreme exemplar to the Nephites as one who had received revelations by the power and influence of the Holy Ghost. He had been a prodigy of extraordinary skills as the leader of the Nephite armies, and one who attributed all of his success to the God of Heaven. At the time Mormon was delivering this address to the few remaining disciples of Christ, he was probably deeply engaged in the composition of the Book of Mormon, a task that required constant communion with the Spirit of God. He and his son Moroni were constantly looking for any among the Nephites who were willing to lay aside the lusts of the natural man and cleave unto the Gospel of Jesus Christ.

36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo \*be unto the children of men, for it is because of unbelief, and all is vain.

Moro. 7:37 DNTC 3:215 EM 2:909 CR80-A 85 \* p. 580 Moro. 7:37–38 PM 573 MM 2:286 Moro. 7:37–38, 42–44 CR81-O 31

7.37 If the miracles of God had ceased, all of the children of men would be under the thrall of Satan, subject to him unto their destruction. The earth has never been in such a predicament, although there have been times when the circumstances have been dire, the time of the great flood being the prime example. There have been cities and nations who have completely succumbed to the temptations of the evil one, so that the power of faith was totally absent from their communities. These corrupt societies were summarily swept off the face of the land, inasmuch as the children born to those fatally flawed parents would have no possible means of redemption, having been raised up unto wickedness all of their days. Yet, in the entire history of this planet, the Lord God has never completely abandoned His children to the machinations of Lucifer. There has always been one or more of the children of men who were receptive to the whisperings of the Spirit and open to entertain the emissaries of God.

7.38 If there are no miracles, faith in the Lord Jesus Christ has ceased to exist in the hearts of the children of men. If this be the case, the earth would be utterly wasted at his coming; no one having been prepared to receive him, no one able to stand in his glorious presence.

7.38.12—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

38 For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

Moro. 7:38 AF 117 has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.39 Mormon had said much the same thing at the beginning of his address to the members of the Church of Christ gathered in their synagogue (see 7.3–5). Faith cannot exist side by side with pride. Humility and meekness allow a man to perceive his inadequacies, his inability to overcome the influences of the world on his own. Humility and meekness motivate a man to seek redemption from all wrongdoing, to exercise faith unto repentance and forgiveness; they point him toward the atonement of Jesus Christ.

7.39.20—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.40 Faith and hope are frequently confused in the minds of the disciples of Jesus Christ; they appear to be the same thing. They are, however, two separate effects that impinge upon one another. We are commanded to exercise faith in the Savior, so that we might have sufficient strength to be obedient to the commandments of God. Once we perceive that it is possible to live in conformity to the principles of the Gospel, we perceive also that it might yet be possible to be forgiven for that which we have done in opposition to the will of God. Faith in Christ ultimately produced hope for ourselves. By the same token, the act of obedience is frequently accompanied by the hope that our efforts will be worthwhile. When that hope proves justified when the blessings come from our tentative obedience, we find that our faith in Christ has also increased. Thus, faith in Christ coupled with hope for ourselves, will

39 But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church.

Moro. 7:39,43 CR94-O 45

40 And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

Moro. 7:40 EM 2:656 CR99-O 76 Moro. 7:40–41 CR98-O 77 CR01-A 76 Moro. 7:40–44 MD 366 DNTC 2:265 Moro. 7:40–48 EM 3:1013 eventually lead to salvation and perfection.

7.41 We hope to be redeemed from physical death and hell, that one day our sanctified spirits will reenter our reconstituted bodies, to find a fullness of joy and rejoicing in the presence of the Father, the Son, and the hosts of Heaven. Our faith in Christ and his sacrifice for us moves us to put off the natural man and become as little children, sons and daughters of the Savior.

7.41.24—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.42 Why would a man have faith in the Lord Jesus Christ if there were nothing to be gained for doing so? For what could a man effectively hope for if there were no redemption from death and hell?

7.43 There is no need for hope if one is already perfectly content. There is no need for faith in Christ if one does not sense some sort of peril in one's life. Humility is an act of truthful self-awareness. Meekness comes as one realizes that there are beings and principles beyond his grasp. A man filled with pride will not and cannot be a man of faith.

7.44 A man who has accurately ascertained the dire circumstances which the conditions of this lost and fallen world present, senses the need for aid, knowing that there are no means by which he might extricate himself from the perils that lie before him. Such a man, humbled by his surroundings, is susceptible to faith and hope. By expressing faith in Christ, repenting of all sin and transgression, accepting all of the covenants presented to him by the servants of God, a man begins to have an active hope for his own salvation. As such a man, one redeemed from the fall and his own wickedness, senses his own potential salvation, he begins to concern himself about those for whom he has felt natural affection. Thus, he begins to desire that his friends and family partake of the same blessings that he has received. This desire that others be as blessed as we are, constitutes the foundation of charity, the pure love of Christ. It is impossible for any man who has experienced even the slightest degree of true gratitude for his own blessed state to not be moved by the distress and destruction that surrounds him.

7.44.42—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior". 7.44.45—*Christ*—Simply put, the name "Christ" is the Greek translation

41 And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Moro. 7:41 DNTC 2:481 EM 2:464, 484 CR80-O 70 CR87-A 30 CR93-O 49 CR94-O 45 CR98-O 34 Moro. 7:41-42 CR92-O 43

42 Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope. Moro. 7:42 EM 2:656

43 And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

44 If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

Moro. 7:44 EM 2:484 CR82-A 37 CR89-O 29 Moro. 7:44–47 EM 2:773 CR88-A 3 Moro. 7:44–48 MD 122 DNTC 2:380 of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

7.45 The pure love of Christ made the atoning sacrifice possible, by which the demands of justice were satisfied and mercy came into the world. In all of the characteristics given below, Jesus provides the supernal example. The same is expected of each of his faithful disciples. The children of God are beings of truth and light. There can only be joy in the company of more truth and light. To the contrary, the children of God cannot find happiness in wrongdoing; iniquity is anathema, a cancerous darkness, to the tranquility and security afforded by adherence to the truth. Through the pure love of Christ, a multitude of sins has been covered, the children of men having been persuaded that the Lord is mindful of them and has willingly sacrificed himself for them. Through the atonement, all men may look forward to their redemption from both death and hell. Because the disciples of Christ rejoice in the redemption of the Messiah, they too are motivated to bless and strengthen those around them, to endure through charity the slings and arrows of their adversaries that they might find salvation through the principles and ordinances of the Gospel. Thus, the children of God may have faith in Christ, hope for themselves, and charity for their fellowmen. The similarity between the definition of charity given here by Mormon and that given by the Apostle Paul (see 1 CO-C 13.4-7) should not surprise us. Charity is a principle that has existed from eternity to eternity and is immutable. Since the days of Adam and Eve, faith, hope, and charity have been taught unto the children of men. We should accept the fact that like Mormon and Paul, other servants of God have written down those things which they received by the power and influence of the Holy Ghost. Many of the writings of the ancient prophets were preserved on the Brass Plates which were carried by Lehi and his company to the promised land. These were treasured and reviewed frequently. Perhaps Paul had access to similar writings that have since been lost. To suggest that both Paul and Mormon came up with their definitions of charity on their own is, of course, foolishness. These men were both servants of the Most High, susceptible to instruction, filled with the power and influence of the Holy Ghost. Mormon is not quoting Paul; Paul and Mormon are quoting the Lord.

7.46 The pure love of Christ has long since proven its merit. It covers every contingency, provides for every eventuality, anticipates every misstep that would ever be taken by the children of men upon this fallen world. There will come a time when no man will have need to say to his neighbor "Know ye the

45 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Moro. 7:45 EM 2:846 CR89-O 33 Moro. 7:45–46 EM 3:1070 CR91-O 105 Moro. 7:45–48 EM 1:311 Moro. 7:45,47 CR85-O 13

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, Moro. 7:46 EM 1:264 EM 3:1209 CR84-O 16 Lord" for the knowledge of the Lord will cover the earth as the waters fill the seas. There will come a time when all men will regain the capacity to speak by the power of the Holy Ghost. There will come a time when intellectual awareness will be swallowed up in the fullness of eternal truth. Charity is that attribute of deity that brought about the creation of the earth. Charity is that divine quality that provided for the eventual fall of man. Charity is that characteristic of Christ that sustained him in the Garden of Gethsemane, through the waning hours of his mortal life, until he expired upon the cross, having atoned for the sins of all mankind. Charity is that matchless perfection unto which all of us must attain if we ever hope to enjoy eternal life. If we do not learn to love our fellow men as the Father and the Son love them, we will find ourselves without the power to dwell in the presence of God and His angels in the glorious realms of the Celestial Kingdom.

which is the greatest of all, for all things must fail—

CR86-O 62 CR89-O 32 CR91-O 82 Moro. 7:46–47 CR81-O 31 CR92-A 24 CR98-O 34 Moro. 7:46–48 CR94-O 33

Moro. 7:47

MD 121

933

EM 3:1206

CR80-A 121

DNTC 2:378

EM 1:158, 264

EM 2:484, 846,

7.47 There is no exaltation for a man without charity.

7.47.8—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true

followers of his Son, Jesus Christ;

that ye may become the sons of

God; that when he shall appear we

shall be like him, for we shall see

him as he is; that we may have this

hope; that we may be purified even

as he is pure. Amen.

7.48 If the truth be known, faith, hope, and charity are all gifts of the Father which are acquired through the power and influence of the Holy Ghost through fervent prayer in the name of the Lord Jesus Christ. Having the love of God revealed to the heart and mind of any man, woman, or child is sufficient to motivate them to manifest their reciprocal love through obedience to the principles and ordinances of the Gospel, which will bring them back into the presence of God and all the heavenly hosts. The least degree of sin will not be allowed; therefore every man must be purified through faith and repentance, coupled with a remission of sins and the presence of godly works. What was said of the relationship between the teachings of Mormon and Paul above (see 7.45) may be said of the relationship between the teachings of Mormon and John the Beloved (see 1 John 2.1–3).

7.48.36–37—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

7.48.80—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him

CR81-O 30, 131, 132, 133 CR83-A4 CR84-O 16 CR86-O 62 CR87-A 93 CR88-O 50 CR89-A 84 CR89-O 30, 91 CR90-O 69 CR91-O 82, 106 CR92-A 15, 85 CR92-O 39, 41, 44 CR93-A 78 CR94-O 45 CR96-A 20 CR98-A 18 CR00-A 71 CR00-O 43 CR02-A 98 Moro. 7:47-48 EM 2:546 CR80-A 115 CR82-A 98 CR88-O 48 CR98-O 34 CR01-O 7 Moro. 7:48 MD 585, 611, 613 DNTC 2:305 DNTC 3:384

8.0 We are hard pressed to determine exactly when Mormon wrote this letter to his son. The only temporal markers have to do with a renewed war against the Lamanites and the fact that Moroni had just been called to serve as a minister of the Lord Jesus Christ. If our chronology be correct (see MM-C 1.0), Moroni may have been born about the time that Mormon first wrote his account on the Large Plates of Nephi, or about the year 334. If this be the case, then Moroni would have been about 16 years of age when the treaty was struck with the Lamanites, the result of which was the general division of the land. The Nephites held the land northward and the Lamanites held the land south of the narrow passage (see MM-C 2.28-29). The treaty itself lasted for about ten years (see MM-C 3.1), at the end of which time the Lord called upon Mormon to cry repentance unto the Nephites (see MM-C 3.2). Moroni would have been about 26 years of age that that juncture and it would seem reasonable to assume that during that tenth year he and other servants were called upon to aid Mormon in his labors. Thus, when Mormon writes of having to go forth against the Lamanites (see 8.27), it is probably because he has already received the letter from the king of the Lamanites announcing renewed hostilities (see MM-C 3.4). If these be the informing factors, we may state with a degree of certainty that this letter was written about the year AD 360.

8.1 There are, no doubt, multiple reasons for Moroni having included this particular letter in his appendix to his father's work. The two letters chosen exemplify with clarity the depravity into which the Nephites had fallen. The second letter (see 9.0), treats the moral degradation that was exhibited during the last years of the ongoing warfare between the Lamanites and the Nephites. The conduct of the Nephites soldiers was reprehensible, almost defying description (see *MM-C 5.4.11–12*). This present letter depicts the extraordinary doctrinal apostasy of the people that preceded their unprecedented acts of cruelty and moral turpitude.

- 8.1.6—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.
- 8.1.10—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
- 8.1.17—soon—Probably about the year 360 (see 8.0).
- 8.2 We believe that a man must be called of God, by prophecy and the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof. We cannot but assume that Moroni was called and ordained after this manner.
  - 8.2.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
  - 8.2.11–12—Jesus Christ—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
- 8.3 Mormon was certainly concerned about the physical welfare of his son, especially since the Lamanites were beginning to engage in a little saber rattling. But beyond that parental desire that his son survive the devastation that was about to transpire, he was deeply troubled by the vileness of the

{\*Chapter VIII}
(Chapter 8)

{**9**—1830}

1 AN epistle of my father Mormon, written to me, Moroni; and it was written unto me soon after my calling to the ministry. And on this wise did he write unto me, saying:

2 My beloved son, Moroni, I rejoice exceedingly that your Lord Jesus Christ hath been mindful of you, and hath called you to his ministry, and to his holy work.

3 I am mindful of you always in my prayers, continually praying unto God the Father in the name of his Holy Child, Jesus, that he,

PM 354, 559 MM 2:148 EM 1:381 EM 2:562, 846 CR84-O 17 CR88-A 3 CR89-A 30 CR92-A 15 CR92-O 107 CR97-O 20 CR99-A 39 CR99-O 101 CR00-O 43 CR02-A 93, 98, 99 \* p. 581 Moro. 8 AF 128, 136 MD 134, 177 DNTC 1:550 MM 4:395 EM 1: 57, 158, 197, 200 EM 2:933 CR86-O 53

Moro. 8:2–3 CR94-A 115 Moro. 8:2–30 EM 1:183 Moro. 8:3 AF 117 PM 559 Nephites, and the effect that their wickedness would have upon his family.

- 8.3.23—Jesus—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".
- 8.3.31—grace—No true disciple of Jesus Christ can believe that there is any aggregate of activities or performances that can bring us to God without the intercession of the Lord Jesus Christ. Grace does come, however, after all we can do to invoke that grace. They are simple acts, indeed, well within our abilities as mortal beings, thus once again manifesting the mercy of our God.

8.4 We cannot at this point know precisely where the father and the son each were on this particular occasion. It is likely that Mormon was near the city of Desolation, just north of the narrow neck of land, beginning the final preparations necessary prior to the renewed war with the Lamanites (see *MM-C 3.4–6*). Moroni could have been anywhere in the Nephite-held territories during his labors as a newly called priesthood leader.

8.5 It is difficult to imagine how a people as enlightened as the Nephites had been could fall into a doctrinal dispute as egregious as this; that they should doubt the effectual salvation of little children through Jesus Christ. Traditional Christianity adopted infant baptism as the result of a misunderstanding of the nature of the fall of Adam and Eve. The Nephites, however, were not subject to the misguided ruminations of Augustine in the fourth and fifth centuries of the Christian era. King Benjamin had been more than plain about the status of little children before the Lord (see *MS-C 3.16–21*) and the visit of the Lord Jesus Christ to the saints at Bountiful shortly after his resurrection from the dead, accentuated that longstanding teaching. The introduction of infant baptism among the Nephites is simply mystifying.

8.6 The baptism of little children implies that they are somehow subject to sin. Traditional Christianity asserts that infants have cause to be baptized because of the carnal sin of their parents which brought about the conception of the child. It is hard to imagine that any parent could actually conclude that their little children are capable of abject rebellion against God and His laws. We are not privy to the rationale that brought some of the Nephites to insist upon the baptism of their children.

8.7 Mormon knew immediately that the doctrine of infant baptism was fundamentally wrong, but he was initially at a loss as to how to correct the wrongheadedness of those who were advocating the practice. Hence, his petition to the God of Heaven.

8.8 The Savior's response makes it clear that he had taught the underlying principles regarding faith, repentance, and baptism throughout his ministry. Nobody should have ever thought to baptize little children if they had made themselves familiar with those teachings.

8.8.6—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particu-

through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end.

{**9**—1830}

4 And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. Moro. 8:4–20 EM 1:94

5 For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

Moro. 8:5 CR86-O 20 Moro. 8:5–24 DS 2:49, 52 EM 2:870 Moro. 8:5–26 MD 380 DNTC 1:115 MM 3:79

6 And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle.

7 For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying:

8 Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over

Moro. 8:7–9 CR86-O 20

Moro. 8:8 MD 63, 144, 154, 167, 574, 674, 735 DNTC 2:138, 305 EM 1:283 EM 2:673 EM 3:1052, 1090 Moro. 8:8–9 larly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

- 8.8.54–56—curse of Adam—Adam had incurred the punishment of God because he and Eve had partaken of the fruit of the Tree of the Knowledge of Good and Evil. They suffered a separation from God the Father and were compelled to leave the Garden of Eden to dwell in the lone and dreary world, subject to the temptations of Lucifer and his minions. The Lord placed an enmity between Satan and the little children of Adam and Eve, that the devil would have no influence of any kind over them until they reached the age of accountability, and only then when they consciously rebelled against the principles of truth and righteousness. Thus, the sons and daughters of Adam and Eve could not be coerced into wickedness, notwithstanding the transgression of their parents. That has remained true ever since.
- 8.8.74—circumcision—Circumcision was originally given to the covenant people as a token of the blessings that the Lord had provided for them and their posterity. The law of circumcision stated that every male child was to be circumcised on the eighth day since birth in order to remind the fathers that at eight years of age their children were to receive the ordinance of baptism. It may have been that the Nephites may have thought that baptism was to have replaced circumcision at eight days of age. In this case, they would have misunderstood the nature and purpose of circumcision as it had been practiced by their fathers.

8.9 To baptize a child that is not capable of sinning implies something rather cynical about the thinking of those who would propose such an action. To such a person, the nature of sin itself would be warped. Perhaps the next step would be to suggest that Jesus himself must have been susceptible to the temptations of Lucifer, that even he had not gone through life completely unscathed. On the other hand, the Nephites who advocated infant baptism may have used Jesus' own baptism at the hands of John the Baptist as an excuse for immersing their little children. "If Jesus was perfect," they might say, "why was he therefore baptized? If he was without sin and submitted to the ordinance, should not innocent children also be baptized?" The problem with the argument, however, is that the ancient Nephite prophets had already addressed that issue many hundreds of years before (see 2 NE-C 31.4–21). We should probably conclude that most of the problems confronting the Nephites in Mormon's day came about as the result of not studying the words of the prophets.

8.10 The purity and innocence of little children were to be the benchmarks for the parents, and not the reverse.

them; and the law of circumcision is done away in me.

DNTC 1:182 EM 1:269 Moro. 8:8–12 AF 88 EM 1:268 Moro. 8:8–16 AGQ 1:51 Moro. 8:8–22 EM 2:682 Moro. 8:8–26 MD 757, 761 Moro. 8:8,12 CR94-A 41

9 And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

Moro. 8:9 EM 2:933 Moro. 8:9–15 EM 1:202 Moro. 8:9–21 MLM 80

10 Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that

Moro. 8:10 MD 381 EM 2:663 CR86-O 20 CR88-A 91 8.11 The commandment was to repent and be baptized. Those who have reached the age of accountability have, in all cases save one, transgressed one or more of the laws of God and have cause to reform, seeking forgiveness in the manner establish by divine fiat.

8.12 If a child dies before the age of accountability, he or she is considered as being without sin, being incapable of making a conscious decision to rebel against that which is good or to embrace that which is evil. Passing out of this life, such innocence might have been corrupted by Lucifer and his cohorts in the world of spirits over time, but those spirit children are protected by the direct intervention of the Lord Jesus Christ. The power of the resurrection vested in the Savior will bring all of those innocent children forth in the morning of the first resurrection to be received by their joyful parents in eternity, as heirs of the Celestial Kingdom.

8.12.7—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

8.13 If the truth be known, the number of little children who have died before the age of accountability is astonishingly large. Therefore, it may very well be that the number of individuals who are heirs of eternal life as a result of faith, repentance, and the saving ordinances of the Gospel of Jesus Christ during mortality will be considerably less than the number of those innocents who obtained it through the grace of the Redeemer.

8.14 Alma the younger found himself in the gall of bitterness and the bonds of iniquity as he went about trying to destroy the Church of Christ in the land of Zarahemla (see *MS-C 27.29* and *AL-C 36.18*). He and others like him, were overcome by the lusts and temptations of the natural man. The latter days, prior to the second coming of Christ, will be filled with like-minded men, those without natural affection, having neither faith, hope, nor charity.

8.14.18—gall—There are several sources for the word "gall" in the English language, each of which contribute to one degree or another to our

they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

11 And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

12 But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children \*have died without baptism!

CR94-A 41 CR01-O 87 Moro. 8:10-11 DNTC 1:551 Moro. 8:10-14 EM 2:833 Moro. 8:10-24 AGQ 1:57 Moro. 8:11 EM 3:1211 CR88-O 22 Moro. 8:11,22 EM 2:773 \* p. 582 Moro. 8:12 MD 154, 632 PM 301, 302 EM 2:933 CR92-O 99 CR01-A 43 CR02-A7

13 Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

Moro. 8:13 MD 350

14 Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

Moro. 8:14 MD 350 CR01-A 30 CR02-A 7 Moro. 8:14–16 CR86-O 20 understanding of the word as it is used in this verse. From Germanic sources, the word "gall" refers to "bile", a bitter yellow-green fluid produced in the liver. From Latin sources another meaning for the word "gall" is derived, having reference to a nodule created on oak trees initiated by the machinations of "cynips" or oak wasps. From French another meaning is produced, having reference to scratching or rubbing, to fret or wear away by friction, to excoriate, and by analogy it also means to harass, injure and to annoy. It is easy to understand how a "bitterness" that derives from a lack of faith, hope, and charity could have these multiple effects on the hearts and minds of wicked men.

- 8.14.18–20—gall of bitterness—A suffering described by Alma at the time of his original experience (see MS-C 27.29). Alma would teach his son Corianton that the natural man is in a perpetual state which he calls the gall of bitterness (see AL-C 41.11). Mormon teaches his son Moroni here that this frame of mind implies a lack of faith, hope, and charity, one that senses no compassion for the innocent and pure. Moroni himself testified that this bitterness of spirit would be prevalent in the lasts days prior to the second coming of Jesus Christ (see MM-C 8.31).
- 8.14.24–26—bonds of iniquity—These are the very chains of hell. Someone who thinks that a little child has need of baptism is himself in the midst of his own personal wickedness.

8.15 A child who has not reached the age of accountability is not capable of making a determination as to whether he or she should be baptized or not. Given that two little children are equally innocent, incapable of sin, why should the baptism of one of them give him an advantage over the other in the eyes of God? The object of baptism of an accountable soul is to restore and maintain the innocence once exhibited by the child from his birth. To prefer one child over another simply because of the performance of an unnecessary ordinance insinuates a personality flaw in the God of Heaven, a flaw that has never existed in time or in eternity.

8.16 To proclaim false doctrine is to change the perceived nature of God the Father and that of His Son. To change the human perception of God is to mutilate the standard by which we are able to discern truth from error, and the goal toward which the heart and mind of the child of God yearns for himself. Those who receive false doctrines into their philosophy of life, will ultimately find themselves far afield from that state which derives from having partaken of the divine nature. Mormon was not afraid to teach the truth even though it meant that there were some of his people who would take umbrage at his censure of them.

8.17 Charity is the pure love of Christ, the means by which the earth was created and the effects of the fall were overcome. It is the power by which Jesus brought about the redemption of mankind from the anguish of personal sin and the bonds of iniquity. Little children have done nothing to offend Heaven; they are innocent and above reproach. Those who truly love God can have no other feeling for those who have not reached the age of accountability. Heirs of salvation are of one mind and of one heart and do no wickedness.

8.18 Mormon loves little children because he is filled with the Spirit of God; he has the mind and heart of Christ. He has come to love little children as do the Father and the Son.

15 For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

16 Wo be unto them that shall pervert the ways of the Lord after this manner, for they shall perish except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear.

ity, Moro. 8:17

17 And I am filled with charity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.

EM 1:264, 269 CR02-A 98 Moro. 8:17,22 EM 1:365

Moro. 8:16

CR82-O 96

CR99-O 7

CR01-O 8

CR02-A 7

18 For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.

Moro. 8:18 DS 1:11 CR93-O 48 Moro. 8:18–20 AGQ 3:178 8.19 Little children hardly know their right hand from their left. How much have they learned about good and evil? How can they be held to a standard that they cannot comprehend? The Lord has revealed that for most children, awareness of good and evil and the ability to consciously choose one over the other do not occur until they are at least eight years of age. Until that time, the mercy and grace of Christ's atoning sacrifice protects and preserves them against the demands of the law of God and against the temptations of Satan.

8.20 What is one implying when he suggests that little children have need of baptism? What is he asserting about the intelligence and justice of God the Father? Why would such a man attempt to proscribe the mercy and compassion of the Son of God? What is such a man tacitly saying about his own capacity for faith, hope, and charity?

8.20.14—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

8.21 If a man cannot perceive the innocence of a little child, he is not capable of perceiving the attributes of God in any man, but is continually filled with doubt, criticism, and cynicism. Such a man is not pure in heart, but is filled with the corruption of the world; he is a natural man, devoid of the Spirit of God. Such a man has a dire need to reflect upon his degraded state and seek to find forgiveness of those sins which have rendered him insensate to the things of God.

8.21.39—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the

19 Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

20 And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Moro. 8:19 EM 3:1090 Moro. 8:19–22 AF 88 AGQ 5:28 Moro. 8:19–23 MA 153

Moro. 8:20 AF 94

21 Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.

Moro. 8:21 MD 350 CR01-A 30 CR02-A 7 Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

8.22 The civil laws of men allow for no ignorance of those laws. A citizen of any given land is expected to comprehend the principles upon which his citizenship is based. Ignorance of the law does not and cannot mitigate infractions of the law. Thus, no man can excuse himself for his civil disobedience in this fashion. God the Father, however, judges His children according to the light and knowledge which they possess. The greater the understanding, the greater the expectation. An infant is in no position to consciously obey or disobey and therefore cannot be condemned. Before any man or woman can receive the ordinance of baptism, he or she must needs express faith in the Lord Jesus Christ. This is most clearly manifested in the act of repentance. Repentance is only possible when one realizes that his or her life is in disarray. The realization is only possible to those who have been taught the principles of righteousness. Baptism without knowledge, faith, and repentance is meaningless.

8.22.10—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

8.23 How could God the Father not have anticipated the problem? Did He not know that there would be millions upon millions of His children who would pass through life without ever having the opportunity to comprehend the nature of true righteousness? Would not a loving Father have provided some sort of mechanism by which these ignorant souls would not be left to the machinations of Lucifer and his minions? Is it not in the atonement of Jesus Christ that this provision is realized? The ignorant are protected from the full weight and measure of the law of God until they can make a conscious and informed decision for themselves. Whether this is accomplished during a man's mortal sojourn upon the earth or in the world of spirits, it is the same. Hence, the organization of the priesthood of God by the Lord Jesus Christ in the paradise of God; that those who were without God in the world might choose to serve Him, even though they were dead in the flesh.

8.23.11—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

22 For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

Moro. 8:22 AGQ 3:20 AGQ 4:76 MD 853 DS 2:29, 56, 139 Moro. 8:22–23 AGQ 5:53 Moro. 8:22–26 AGQ 5:56 DS 2:192

23 But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Moro. 8:23 MD 184 has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

8.24 Sin is rebellion, and rebellion is only possible when the law is understood. A man may indeed transgress the principles of eternity in ignorance, but he is not held accountable for his actions until he has become aware that his conduct is contrary to the will of God. By the same token, the blessings that a man may reap for conformity to the law are dependent upon the degree to which he understands that he is willingly being obedient.

8.25 Faith in the Lord Jesus Christ powers a man's ability to put off the natural man and seek to do the will of God. The act of putting off the natural man is called repentance; it amounts to rising above the lusts and appetites of the Telestial world while seeking the blessings of eternity. With the purification of one's daily walk and talk, comes the desire to be forgiven of all those things that one had done prior to conversion, whether done in ignorance or not. The ordinance of baptism by immersion has been instituted for that every purpose.

8.26 How does anyone feel when they have been exonerated from all guilt, forgiven of their trespasses against God and man? Reconciliation is as joyful an experience as any in the human condition. Gratitude and reciprocal love attend forgiveness; tenderness of heart effuses the whole soul. For that reason, the still, small voice of the Spirit of God is allowed to permeate the entire being. Faith in Christ is transformed into an assurance of one's future prospects in eternity; that is to say, the hope for one's personal redemption from both death and hell. The pure love of Christ is manifested in our personal devotion to God the Father and in our affection for the children of men. Maintaining that purity of heart and mind, the faith, hope, and charity that has made our salvation and exaltation possible, comes primarily as we commune with the Father in the name of the Son.

8.27 Mormon's comment here is revealing of the time and place about which he is writing. It was still possible for the Nephites to repent and, in fact, it is this possibility that prompted the Lord's commandment to Mormon that he cry repentance to his people (see *MM-C 3.1–3*).

8.27.15—soon—It is probable that Mormon wrote this letter to Moroni about the time the ten-year treaty between the Nephites and Lamanites was coming to an end, or about the year 360 (see 8.0, MM-C 2.28–29 and MM-C 3.4–5).

8.27.18—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

24 Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation and under the curse of a broken law.

25 And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins;

26 And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope \*and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

27 Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent.

Moro. 8:24 AF 119

Moro. 8:25 AF 121 CR01-A 30 Moro. 8:25-26 MD 121 DNTC 2:378 EM 1:218 EM 2:515, 776 CR83-O 48 CR86-O 96 CR95-O 54 CR02-A 99 p. 583 Moro. 8:26 MD 148, 667 DNTC 2:528 EM 1:270 EM 2:563 CR82-A 38 CR85-O 41 CR89-O 16 CR93-O 33 CR94-O 45 CR97-A 43, 80 CR01-A 77 Moro. 8:27 EM 3:1131 CR86-A 5 CR89-A 3, 4

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

8.27.30—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

8.28 Mormon's observations here would have us understand that the recalcitrance of the Nephites had become so great that they were on the cusp of becoming sons of perdition. No doubt this sin against the Holy Ghost had been preceded by vile and heinous sins against God and man. We cannot overstate the wickedness of the Nephites at this point. Their annihilation was completely justified; they were, for all practical purposes, executed by the Lamanites for their crimes.

8.28.3—them—Although applicable to both the Nephites and the Lamanites, Mormon is most likely lamenting the spiritual state of the former and requests Moroni's prayers in their behalf.

8.29 The first of the great prophecies regarding the prosperity and eventual demise of the Nephites was given by father Lehi just shortly before his death.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them. (2 Nephi 1:9-10)

Nothing could be more articulately clear than this utterance. Jesus alluded to this prophecy and others when he visited with his Nephites disciples shortly after his resurrection from the dead. The Savior's observations are just as poignant, particular in reference to the degeneration of the Nephites into sons of perdition.

Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none of them are lost; and in them I have fulness of joy. But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (3 Nephi 27:31–32)

8.29.25—prophets—A prophet is one who testifies that Jesus is the Christ.

28 Pray for them, my son, that repentance may come unto them. But behold, I fear lest the Spirit hath ceased striving with them; and in this part of the land they are also seeking to put down all power and authority which cometh from God; and they are denying the Holy Ghost.

29 And after rejecting so great a knowledge, my son, they must perish soon, unto the fulfilling of the prophecies which were spoken by the prophets, as well as the words of our Savior himself.

Moro. 8:28 MD 727 This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

- 8.30 It would appear that both desires were realized. Moroni chapter 9 contains a letter that was most likely written after the present letter and without doubt, Mormon and Moroni were together at the final scenes at the hill Cumorah.
  - 8.30.15—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.
- 9.0 There are, no doubt, multiple reasons for Moroni having included this particular letter in his appendix to his father's work. It is clear, however, that this and the previous letter were chosen to exemplify with clarity the depravity into which the Nephites had fallen. The letter that is now chapter 8 in the book of Moroni depicts the extraordinary doctrinal apostasy of the people that preceded their unprecedented acts of cruelty and moral turpitude. Their doctrinal errors were indicative of their loss of spirituality and their lack of divine reasoning. This second letter treats the moral degradation that was exhibited during the last years of the ongoing warfare between the Lamanites and the Nephites. The conduct of the Nephites soldiers was reprehensible, almost defying description (see *MM-C 5.4.11–12*).
  - 9.0.5—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.
  - 9.0.9—Moroni—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.
- 9.1 It would appear that the circumstances of the war between the Lamanites and the Nephites were such that ready communications between the various forces on the battlefield were somewhat scant. Clearly, Mormon and Moroni were not serving in the same military unit.
  - 9.1.8—again—While it is true that the letter contained in Moroni 8 was probably written before this present letter, we have no way of knowing if Mormon is referring specifically to that letter here. It would seem improbable that over a 25-year period that Mormon only wrote two letters to his son.
- 9.2 We cannot speak with certainty as to when this particular battle took place. The characters here that are mentioned by name are to be found nowhere else in the narrative of the Book of Mormon. Mormon's description of the progress of the war of attrition is seriously redacted. When the king of the Lamanites sent his warning letter about the end of the ten-year treaty, Mormon prepared his people to defend their land at the city of Desolation, just north of the narrow neck of land that separated the land northward from the land southward (see *MM-C 3.4–5*). The defense was successful, insomuch that the Nephites wished to proceed against the Lamanites in the land southward. The spirit of revenge and bloodlust was so great that Mormon refused to

30 Farewell, my son, until I shall write unto you, or shall meet you again. Amen.

## {Chapter IX} (Chapter 9)

The second epistle of Mormon to his son Moroni.

Moro. 9 DS 2:195 MM 4:396 EM 1:158, 197, 200 EM 2:933 CR86-O 53 CR99-A 28

{**9**—1830}

1 MY beloved son, I write unto you again that ye may know that I am yet alive; but I write somewhat of that which is grievous. Moro. 9:1–26 EM 1:183

2 For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men. lead his people any longer (see MM-C 3.9-16). Mormon does not tell us whether or not the Nephites had actually engaged in any outrageous behavior at that particular time. During the time that Mormon refused to lead his people, a period of about fourteen years (see MM-C 1.0), the Nephites and Lamanites perpetrated great evils upon one another, impossible for the tongue to describe (see MM-C 4.10-12). Mormon does mention, however, that when the Lamanites had overrun the city of Desolation they offered up Nephite women and children upon their altars (see MM-C 4.13-15). It is tempting to equate that act of violence with that which Mormon describes here in his letter to Moroni, but a close reading will reveal that the deprecations are singularly different. The most telling aspect is that Mormon was not leading the Nephites at the time; he would not resume command for another eight years. In the year 375, Mormon resumes command of the Nephite armies, probably as part of an effort to protect and preserve the great historical archive located in the hill Shim (see MM-C 4.23 and MM-C 5.1-2). In his narrative of the last nine years of the Nephite nation, Mormon is purposefully guarded about his descriptions of the conduct of both the Lamanites and the Nephites. He merely describes a retreating war of attrition (see MM-C 5.5-9). Given the tersity of Mormon's description of the war that raged for nine years, during which the Nephites and Lamanites traversed a distance of more than five thousand miles, from the land of Desolation to the hill Cumorah in western New York, we may suppose that the battles and acts of violence depicted in Mormon's letter to his son happened somewhere along that trail of perversion, destruction, and death.

- 9.2.11—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 9.2.19—*Archeantus*—This is the only place in the narrative of the Book of Mormon where this Nephite leader is mentioned by name.
- 9.2.27—*Luram*—This is the only place in the narrative of the Book of Mormon where this Nephite leader is mentioned by name.
- 9.2.29—*Emron*—This is the only place in the narrative of the Book of Mormon where this Nephite leader is mentioned by name.
- 9.3 Although there certainly were other times when the devil wielded great power among the Nephites, this is the time when Satan was able to drag the entire nation down to hell. This is alluded to by Mormon in his narrative of this war (see *MM-C 5.16–18*).
  - 9.3.10—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 9.4 The Nephites had welcomed Mormon's return as their military chief, but they could not abide his role as a prophet, seer, and revelator, particularly when he made commentary regarding the conduct of the war according to the spirit of the Holy Ghost which dwelt within him.

3 And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

4 Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them. Moro. 9:4 MD 727 9.5 The spirit that had possessed the Nephites after the battle for the city of Desolation in the year 366 (see *MM-C 4.11–15*), had intensified with the passage of time. The Nephite people no longer enjoyed faith, hope, or charity.

- 9.6 How does one press forward in faith when the objects of one's labor are beyond redemption? When one is met with anger and fear every time the word of God is upon one's lip, how does one continue lifting his voice with the cry of repentance? At the heart of this episode is Mormon's deep and abiding willingness to do whatsoever the Lord commanded him to do. The Lord had revealed to Mormon that he must raise his voice against the wickedness of his people (see *MM-C 3.1–3*); He had never rescinded that commandment. For twenty-four years, Mormon was unrelenting in his efforts to preach the Gospel to a recalcitrant and rebellious people.
- have lost their love, one towards another; and they thirst after blood and revenge continually.

  6 And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should not abid-

Moro. 9:6 MD 774 CR87-O 104

us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we \*may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

5 For so exceedingly do they

anger that it seemeth me that they have no fear of death; and they

\* p. 584

- 9.7 Apparently Amoron was well known to both Mormon and Moroni.
  - 9.7.22—Amoron—This is the only place in the narrative of the Book of Mormon where this Nephite leader is mentioned by name.
  - 9.7.25—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
  - 9.7.36—Sherrizah—Here and in 9.16–17 are the only places in the narrative of the Book of Mormon where this tower is mentioned by name.

9.8 This atrocity is mentioned nowhere else in the narrative of the Book of Mormon. It should not be confused with the event described by Mormon in his redacted account accounted where the women and children of the city of Desolation are offered up as sacrificial victims upon the altars of the Lamanites (see *MM-C 4.13–15*).

{**9**—1830}

7 And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

8 And the husbands and fathers of

those women and children they

have slain; and they feed the

women upon the flesh of their hus-

bands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto Moro. 9:8 EM 4:1579

- 9.9 This appalling depravity is indicative of the many great abominations committed during the great war of attrition that eventually ended at the hill Cumorah.
  - 9.9.8—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
  - 9.9.19—*Moriantum*—This is the only place in the narrative of the Book of Mormon where this city is mentioned by name. It should not be confused with the city of Morianton that was built on the east coast of the land of Zarahemla in the land southward (see *AL-C 50.25–36*).

9.10 The natural man here reigns supreme in the hearts and minds of the Nephites. Rape and cannibalism are not tokens of bravery; they are merely

9 And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue—

Moro. 9:9 MD 124 TSWK 265 EM 1:265 CR80-A 90 CR86-O 60 CR93-O 32 Moro. 9:9–10 MLM 371 EM 4:1579

10 And after they had done this thing, they did murder them in a

Moro. 9:10 EM 4:1578 examples of diabolical influences that are so powerful that they have irrevocably quenched the divine spark within the hearts of the children of men.

most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. CR90-O 52

9.11 There is no restraint, no self-control, no respect, no consideration, no compassion; all that remains is consuming rage that is vented in grotesque evils too horrible to for the righteous man to imagine on his own.

11 O my beloved son, how can a people like this, that are without civilization—

Moro. 9:11–20 CR95-A 89

9.12 The last "civil" period of time that we might easily point to probably occurred during the ten-year time of peace after the land had been divided between the Lamanites and the Nephites (see *MM-C 2.28–29*).

12 (And only a few years have passed away, and they were a civil and a delightsome people)

13 But O my son, how can a

people like this, whose delight is in

14 How can we expect that God

will stay his hand in judgment

so much abomination-

against us?

Moro. 9:12 CR94-A 120

- 9.13 Mormon had know nothing but civil wars from the time that he was a lad, wars that eventually defined the breach that came between the Lamanites and the Nephites in the final conflict. The perversions among the people had become so rampant by the time the last retreating war of attrition was progressing, Mormon could look back on the early disruptions as a time of civility by comparison.
- 9.14 While other epochs during the 1,000-year history of the Nephites could be pointed to as having been on the cusp of destruction, all of these had managed to pass through intensified faith and a willingness to repent of the great evils which they had committed. As a result, they had been spared. The Nephites living and dying between the years AD 375 and 384 were, for the most part, swept away because of their wickedness. They had completely eschewed righteousness and had embraced the full weight and measure of the natural man. In that state they passed out of this life into continued misery
- 9.15 Mormon was sickened by the perversity of his people. As much as he loved them, he could no longer pray for their return to grace in faith. Like Nephi, the son of Helaman, he thought that it would be better for his brethren to pass into the world of spirits rather than continue in their wickedness. Their final destruction at the hill Cumorah put an end to the perversions that had come to define the Nephite people.

and bondage.

15 Behold, my heart cries: Wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face!

16 And again, my son, there are

many widows and their daughters

- 9.16 There is no compassion extant among the various warriors, whether Lamanites or Nephites. They are all merciless and without natural affection.
  - 9.16.15—Sherrizah—Here, in the following verse, and in 9.7 are the only places in the narrative of the Book of Mormon where this tower is mentioned by name.
  - 9.16.24—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
  - 9.16.33—Zenephi—This is the only place in the narrative of the Book of Mormon where this Nephite leader is mentioned by name.
- 9.17 If our understanding of the chronology is correct, Mormon would have bee, at this time, fighting a retreating war and would have been considerably
- who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.
- 17 And the army which is with me is weak; and the armies of the

located north of the tower of Sherrizah when he received word of the plight of the widows and children.

- 9.17.15—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 9.17.18—Sherrizah—Here, in the preceding verse, and in 9.7 are the only places in the narrative of the Book of Mormon where this tower is mentioned by name.
- 9.17.31—Aaron—The question that arises here is whether this particular king of the Lamanites is the same that is name Aaron in Mormon's account of the civil wars of the Nephites (see *MM-C 2.9*). If this is the same man, Aaron would have been king of the Lamanites for approximately the same length of time that Mormon was the supreme military leader of the Nephites, or from about the year AD 330 until sometime shortly after the year AD 375.
- 9.17.38—*brutality*—We may only speculate about the nature of those acts of violence that were perpetrated upon the men, women, and children who fled to the Lamanites for succor.
- 9.18 This certainly was the case after the debacle at the city of Desolation about the year 362 after which Mormon refused to serve as their commander in chief (see *MM-C 3.8–11*). Thirteen years later the Nephites were even more intractable. They might be willing to follow his strategic counsel insofar as the battles were concerned, but they would not hearken to him with regard to the treatment of any prisoners they might have taken along the way.
- 9.19 Apparently, the Nephite soldiers were having their way with any who were weaker than themselves, any of those who were unprotected by others in the ranks. They had become a selfish body of wicked men, living from day to day, attempting to satisfy all of their hellish desires upon those whom they could overpower.
- 9.20 Nothing could depict the vileness of a people who had forsaken all hope for salvation.
  - 9.20.39—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 9.21 The day of grace had passed by the Nephites; their fate was sealed. There was no avoiding the final destruction at the hill Cumorah.
- 9.22 Mormon's effectual prayer for his son was answered. Mormon was certain that he would fall into the dust at some point, his record probably not finished as he desired, and that there needed to be at least one righteous man to complete that which he had started at the command of the God of Heaven.

Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of Aaron have fallen victims to their awful brutality.

18 O the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands.

Moro. 9:18

EM 4:1549

19 And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they de\*light in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything;

yea, tongue cannot tell, neither can

it be written.

Moro. 9:19–21 AGQ 3:17

\* p. 585

20 And now, my son, I dwell no longer upon this horrible scene. Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling; and their wickedness doth exceed that of the Lamanites.

Moro. 9:20 EM 1:158

CR90-O 17 CR93-A 95 CR95-A 89

CR00-O 46 CR01-O 98

21 Behold, my son, I cannot recommend them unto God lest he should smite me.

Moro. 9:21 EM 2:933

22 But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I pray unto God that he

Moro. 9:22 CR85-O 48 Moroni would survive and would accomplish all that was necessary. Moroni, however, would not witness the return of the Nephites to righteousness; he would witness their utter destruction.

9.22.14—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

9.23 The destruction of the Jaredites and the Nephites transpired for the same reason. They had both forsaken the God of this promised land, having deliberately put off the power and influence of the Holy Ghost, and having embraced wholeheartedly the lusts and desires of the natural man. Both cultures perished in the pride and wickedness.

9.23.11—Jaredites—A body of exiles from the building of the Tower of Babel and from the confusion of tongues that took place there. Traditional chronologies place the building of the tower around 2350 BC and the confusion of the tongues a few years later. The appearance of the last Jaredite king, Coriantumr, among the Mulekites, took place sometime after arrival of the Mulekites to the land which they would eventually call Zarahemla; certainly it would have been after 589 BC when the city of Jerusalem was over thrown by the Babylonians and perhaps as late as 575 BC. If so, the short record of Ether covers nearly 1900 years of Jaredite history, almost twice the amount of time covered by the main text of the Book of Mormon.

9.24 Again, we are at a loss to pinpoint the exact date that this letter was written, but it most certainly was composed during the time that the Nephites were making their last retreat from the city of Desolation to the hill Cumorah.

9.24.21—Lamanites—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.24.61–62—sacred records—Probably in reference to the collection of plates upon which Mormon had inscribed his account of the Nephite peoples. There is also a possibility that Mormon was at a point where he needed to have Moroni see to the great archive that Mormon's men had been transporting for him, the vast collection of plates that Mormon had extracted from the hill Shim in order that they might be preserved from the Lamanites and eventually hidden in the hill Cumorah.

will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.

23 And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge.

24 And if it so be that they perish, we know that many of our brethren have deserted over unto the Lamanites, and many more will also desert over unto them; wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee; but I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.

Moro. 9:24 EM 2:956 9.25 Moroni would be sustained for more than 35 years as he labored to finish his father's work, while at the same time avoiding direct contact with the remnants of the Lamanite armies.

9.25.6—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

9.26 We do not know how much Mormon may have known about Moroni's involvement with the coming forth of the Book of Mormon in the latter days. His earnest prayer, however, is that his son would be preserved in righteousness.

9.26.19–20—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

9.26.44—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

10.1 The book of Moroni was composed as a second appendix to the narrative of the Nephite history compiled by Moroni's father, the first being the book of Ether. Moroni was determined to include several items of instruction that he thought would be useful to the dispensation in which the Book of Mormon would come forth. Chapter 1 of the appendix serves as an introduction to Moroni's intent. Chapters 2 through 9 constitute the individual items which he deemed important enough to include. This present chapter culminates all that had been written by his father and himself, Moroni's personal testimony of the truths that had been revealed unto the Nephite peoples during the previous thousand years.

10.1.3—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

10.1.17—Lamanites—Moroni is fully aware that none of his brethren

25 My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death, and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever.

Moro. 9:25 CR85-A 41 CR86-O 14, 96 CR88-A 8 CR88-O 9 CR91-A 58 CR96-A 81 CR02-O 16 Moro. 9:25–26 CR87-O 104 CR89-A 31

26 And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you forever. Amen.

## {Chapter X} (Chapter 10)

{**9**—1830}

1 NOW I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

Moro. 10 MD 314 DNTC 2:365 JC 742 MM 4:396 EM 1:158, 197 EM 2:545, 749 CR86-O 53 CR87-A 105 Moro. 10:1 JC 58 Moro. 10:1–2 EM 1:170, 346 would read his words until the dispensation that would immediately precede the second coming of Christ.

10.1.28–31—four hundred and twenty—Twenty years had passed since the time that Moroni had abridged the record of Ether and thirty-six years had passed since the final conflict at the hill Cumorah. More than 1,400 years would pass before the text of the Book of Mormon would see the light of day.

10.1.45—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.2 The records contained in the plates of Mormon would be literally sealed up in the small depository constructed by Moroni, in anticipation of their discovery by the prophet Joseph Smith in 1823. This is sealing in the physical sense. Additionally, the record was sealed spiritually, or linguistically, inasmuch that by the time the record came to light, no one on the planet could interpret the engravings that Mormon, Moroni, and others had used. With the translation in mind, Moroni also included the breastplate, with the Urim and Thummim attached, in the small depository, these being sealed up as well. Although the record does not specifically say so, it is clear that Moroni also blessed the place where he had ensconced the breastplate and his father's record, that it might be preserved from the elements and from unworthy men.

10.3 Moroni's promise that is encapsulated in these few verses should inspire the hearts and minds of all men to action. Upon the truthfulness of the Book of Mormon hangs the salvation of all men in the latter days. No man will obtain exaltation in this dispensation without a fervent testimony of the teachings contained in this book. Any man who has had the great fortune to obtain a copy of Mormon's work is blessed indeed. If such a man will humbly and sincerely approach the throne of heaven with a desire in his hearts to know the truth, his prayer will not go unheeded. Every man should know that he is a son of God; every woman should keep in mind that she is a daughter of God. Our eternal Father in Heaven is not a neglecting parent; He is anxiously engaged in laboring for the immortality and eternal life of His children. If a person will read the Book of Mormon keeping that fact in mind, his faith will be sufficient to have the Holy Ghost testify in no uncertain terms that the record is true.

10.3.43—Adam—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the

2 And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Moro. 10:2 JC 767

3 Behold, I would exhort you that when ye shall read these things, if it be \*wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down unto the time that ye shall receive these things, and ponder it in your hearts.

\* p. 586 Moro. 10:3 CR87-O 24 CR99-O 4 CR02-A 99 Moro. 10:3-4 CR00-O 30 Moro. 10:3-5 DHC 4:2 AGQ 2:147, 201 AGQ 4:89, 212 MD 753, 787, 812, 843 DS 3:209, 231, 232 MLM 180

Ancient of Days, the Archangel Michael, and the Father of All Living.

10.4 The goal of every seeker for truth is to test those sacred things that are asserted that they might know in their hearts and minds for themselves as God Himself knows them. This is primarily a spiritual experience, but coupled with temporal activity. We are expected to read the words of the ancient American prophets without prejudice, without any foregone conclusions. We are to receive the words written in the Book of Mormon so that we might have something in our minds to evaluate intellectually. We are to petition the Father in the name of Jesus Christ as to the reality of the narrative, keeping in mind that a loving Father would be more than willing to testify to us that He had inspired that which is contained in the text. Note that the personal testimony does not come as a result of archeological discoveries or anthropological conclusions; it comes as the result of the divine intervention of the Holy Ghost.

10.4.24—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.5 No greater truth has been spoken in time or in eternity. The Holy Ghost is the witness of the Father and the Son, and of all truth. Anyone striving to be comforted in the knowledge of the truth of all things will not be denied.

10.6 Men may prattle, and they have done so for centuries, about the nature of that which is "good". Here Moroni clarifies that which has eluded the philosophies of men in their lost and fallen state. That which conforms to divine law and reflects reality as God perceives it, is "good". The consummate goodness is that the Father sent His Son into the world so that all of creation might be redeemed from the fall, so that the children of men might be released from the bonds of both death and hell. A good man recognizes and asserts the truth of this redemption. The wicked deny that such provisions have been made.

10.6.17—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the

4 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.

5 And by the power of the Holy Ghost ye may know the truth of all things.

6 And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

EM 2:649 EM 3:1162 CR85-O 4 CR88-O 103 CR94-A 95 Moro. 10:3-7 DNTC 2:367 Moro. 10:4 MD 99 DS 1:42 EM 1:142, 322 CR80-O 37 CR83-O 9, 10 CR84-O 6 CR85-A 80 CR87-A 50 CR90-A 50 CR90-O 28, 96 CR91-O 26 CR96-O 79 CR01-A 38 Moro. 10:4-5 AF 293 AGQ 1: (13) AGQ 3:28 AGQ 5:134 MD 313 DNTC 1:737, 755 DNTC 2:83, 106 DS 2:202 **TSWK 134** EM 2:463, 547 EM 3:1157 CR80-A 77 CR83-A 19 CR85-O 34 CR86-A 77 CR86-O 49, 68 CR90-O 32 CR94-O 87 CR96-A 10 CR99-O 91 CR00-A 104 CR01-A 43 CR01-O 78 Moro. 10:5 AGQ 2:150 MD 651, 754 DNTC 1:55, 442, 456, 740 DNTC 2:76, 321

EM 1:107, 158

House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.7 Historians and philosophers have debated for centuries the reality of Jesus Christ being the manifestation of the will of God upon the earth. Mostly this effort has not born any fruit worth partaking of. The God of Heaven wishes His children to be as He is, sensitive to the nature of existence, both temporally and spiritually. In his lost and fallen state, mankind is preternaturally attuned to the things of the earth, the physical outward existence. In short, men are generally natural men, subject to the vagaries of mortal life. It requires effort, spiritual effort, to rise above the natural man, putting off those desires and lusts in favor of the whisperings and promptings of the light of Christ and the Holy Ghost. The light of Christ may lead any man to the principles of faith and repentance, and from thence to the eternal covenants that God the Father has promised to His children. Receiving those covenants through the ordinances established, the outward tokens of the Gospel of Jesus Christ, a man may receive further light and knowledge directly from the Godhead of the universe, through the power and influence of the Holy Ghost.

10.8 The gifts of God are to be understood as the gifts of the Spirit, inasmuch as they are bestowed as a result of the Holy Ghost operating with the mind and heart of a man. We ought not be distracted by the similarities between Moroni's instructions here and those given by the Apostle Paul to the Corinthians of his day (see *I CO-C 12.4–11*), rather we should rejoice that the Spirit of God worked upon their hearts and minds in a fashion that may be duplicated in ours.

10.9 Wisdom is the felicitous application of truth into one's daily walk and talk. By the power of the Spirit a man may learn to walk in righteousness before God, following the example of the Lord Jesus Christ as moved upon by the Spirit of God. Wisdom is, for the most part, a product of personal experience illuminated by the knowledge of God. Yet, a man may possess wisdom and not be able to effectively impart what he has learned to others. The power and influence of the Holy Ghost connects the spirits of the teacher and the student, so that the student may know the truth of that which the teacher teaches. Thus, that which the teacher has learned through experience is communicated to the inexperienced student in such a manner that the student comprehends the principle without having to directly go through the exact same process as the teacher. When the inexperienced student is subsequently confronted with the experiences that gave the teacher wisdom, the student may pass through the trial without error, having a testimony as to exactly what he should do.

7 And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.

8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

DS 1:38 TSWK 23, 63 MF 15, 122, 151, 152 PM 16, 45, 75 MM 1:439 MM 4:98 **MLM 78** EM 2:800 EM 3:1282 EM 4:1490 CR90-O 106 CR94-O 79 CR95-O 64 CR96-O 79 CR97-A 43 CR98-A 109 CR99-O 76 CR00-A 37, 53 Moro. 10:5-6 EM 1:402 Moro. 10:7 PM 23, 297 CR83-O 48 Moro. 10:7-19 AF 223 Moro. 10:8 DNTC 2:366, 369 EM 3:1160 Moro. 10:8-19 AF 168 EM 1:158 Moro. 10:8-19 EM 3:1161 Moro. 10:8-23 EM 1:97

Moro. 10:9–10 DNTC 2:370 EM 2:800

10.10 If we accept the traditional distinction between "wisdom" and "knowl-10 And to another, that he may edge", the first is considered as "understanding through experience" and the teach the word of knowledge by the second as "intellectual awareness". In either case, comprehension of how an same Spirit; element of truth fits into the entire scope of omniscience can only be obtained from God Himself, through the power and influence of the Holy Ghost. Both wisdom and knowledge are given to the children of God that they might be instruments in the hands of the Lord to teach these same truths to the nations of the earth, unvarnished and undiluted. When these things are taught, the truth will be attested to by the power of the Spirit of God that all might be edified. The acquisition of knowledge, factual truth, is not supposed to be a sterile process. Anything may be said or written, and over the centuries many things have been asserted. How does one know that these things are worthwhile? Learning about falsehood, erroneous thinking, and despicable conduct does little to advance a man's progress toward exaltation in the Celestial Kingdom. How does one know that particular knowledge which is of most worth? It is revealed by the power and influence of the Holy Ghost. In order to be effective, a teacher must needs know that the things which he teaches are according to the mind and will of God. 10.11 It is one thing to have experience and intellectual awareness, and it is 11 And to another, exceedingly Moro. 10:11 quite another thing to perceive how any piece of knowledge or experience may great faith; and to another, the gifts AF 107 DNTC 2:370 aid in the salvation of the souls of men. Faith in Jesus Christ, faith unto salvaof healing by the same Spirit; tion and exaltation, requires a disciple of Christ to accept the notion that there JC 347 CR01-O 34 is a God in Heaven, to have a correct understanding of His perfections and attributes, and to be aware that his life is in conformity with the will of God. All of these elements of saving faith are revealed through the power of the Holy Ghost. Both the power to heal (through the priesthood of God) and the power to be healed (through faith in the Lord Jesus Christ) are empowered by the influence of the Holy Ghost. We may speak of the healing of the physical body in conjunction with the healing of the spiritual life of an individual. In the end, they are interconnected. 10.12 The manifestations of the will and power of God will roll forth upon Moro. 10:12 12 And again, to another, that he the face of the earth. No unhallowed hand can stay it. Every nation, kindred, may work mighty miracles; MD 507 DNTC 2:370 tongue, and people will eventually witness for themselves the love of God as it shines forth among them in the persons whom the Lord has chosen to deliver His message to the children of men. 10.13 The spirit of prophecy is the testimony of Jesus as the Christ. No one 13 And again, to another, that he Moro. 10:13 can have this witness without the power and influence of the Holy Ghost prophesy concerning all DNTC 2:370 being upon him. things; 10.14 How does one tell the difference between a messenger sent from God 14 And again, to another, the the Father and one sent by Lucifer pretending to be an angel of light? Only by beholding of angels and ministhe power of the Holy Ghost, the greatest of all of the "angels" sent to the tering spirits; children of God upon the earth. 10.15 The gift of tongues is given for the purpose of preaching the Gospel of 15 And again, to another, all Moro. 10:15-16 Jesus Christ to a people who do not know the native tongue of the preacher. kinds of tongues; MD 799 The event that took place at the Tower of Babel, the confusion of tongues, was DNTC 2:370,

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undoubtedly brought about as the Lord God withdrew His Spirit from among

those people. All true communication between the hearts and minds of men is made feasible by the intercession of the Holy Ghost. Relatively speaking, it is a simple matter for the Spirit of God to give a man imbued with that Spirit the power to speak in any of the languages of men, for he is equipped with the language of God.

10.16 When an emissary of God has delivered his message to those to whom he has been sent, how may he know the specific nature of their response to the message if he is not acquainted with their longue? This, too, may be brought about by the instrumentality of the Holy Ghost.

10.17 Again, all of these gifts are parsed out to men according to their needs and the needs of those around them, that the hearts and minds of the children of God might be knit together in love, compassion, and gratitude for one another.

10.17.10—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.17.20—*he*—That is to say, according to the wisdom and insight of the Holy Ghost.

10.18 Good gifts are those which are just and true (see 10.6) and which testify of Christ. Those who have received any of the gifts of the Spirit know as well that Jesus is the Christ.

10.18.18—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

16 And again, to another, the interpretation of languages and of divers kinds of tongues.

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

Moro. 10:17 MD 753 DNTC 3:250 Moro. 10:17–18 DNTC 2:371

18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. Moro. 10:18 CR95-O 84 Moro. 10:18,30 EM 2:748 10.19 This is a reprise of Mormon's sermon to the Nephites as recorded in Moroni 7 (see 7.35–39). The love of God does not wane; it does not fail. So long as men are willing to receive the gift of the Holy Ghost, the gifts of the Spirit, the miracles spoken of, will continue to be manifest unto the children of men.

19 And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

Moro. 10:19 AF 218 MD 314, 801 DNTC 2:374, 384

10.20 Mormon discussed these three principles at length in one of his sermons to the members of the Church (see 7.40–48). Faith in the Lord Jesus Christ produces hope because the Gospel of Jesus Christ is about the redemption of the body and the spirit from death and hell. Faith in the Savior engenders hope for ourselves. Once the promise of our salvation is secured through faith in Christ, our hearts are turned to those for whom we have temporal connections, our family and friends. As a man draws closer to God the Father, he begins to sense the reality of the brotherhood of all men, and his heart is turned to the salvation of all mankind.

20 Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

Moro. 10:20 CR92-O 42 CR98-O 34 Moro. 10:20–21 MD 121 DNTC 2:379 CR94-O 45

10.21 If a man does not have faith in Christ, he will do little or nothing to prepare himself to dwell in the presence of a just and holy God. If a man has no hope for his own salvation he will sink into despair. Despair ultimately leads to false comfort as produced by gratifying the lusts and desires of the carnal man. Succumbing to the natural man places a great gulf between the children of men and their eternal Father in Heaven. Charity, the pure love of Christ, flows only from the heart of a repenting man. A wicked man loves only himself.

21 And except ye have charity \*ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.

\* p. 587 Moro. 10:21 EM 1:264 EM 2:546 CR88-A 3 CR91-O 20 CR98-O 34

10.22 Wickedness never was and never will be happiness. An iniquitous man who believes nothing of the redemption of Christ, senses the folly of his ways, but knows not where to turn for comfort in his spiritual misery. He perceives himself in unsatisfactory circumstances, but for all that he does, he cannot bring about a respite from his suffering.

22 And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.

Moro. 10:22 MD 191 DNTC 2:419 EM 2:656 EM 3:1314 CR82-O 96 CR83-A 9 CR94-O 44 CR98-O 78, 80 CR01-A 75 Moro. 10:23–27 AF 218

10.23 Mormon words this statement in a slightly different way, but the sentiment is precisely the same (see 7.33). Moroni testifies that the Savior spoke these words to the saints who preceded him, "our fathers", yet he does not specify precisely unto whom the words were spoken. In the text of the Book of Mormon we are not given an account where these words were spoken, although we should probably assume that they were uttered during the time of the Lord's ministry to the Nephites after his resurrection from the dead.

10.23.2—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of sal-

23 And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.

vation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.24 Moroni had been addressing his brethren, the Lamanites, who would be preserved unto the latter days just prior to the second coming of the Lord Jesus Christ (see 10.1). In turning to the Gentiles of that same time frame, he cautions them that the absence of miracles among them is not the fault of God, but rather of their own unwillingness to receive the power and influence of the Holy Ghost into their lives.

10.25 How can a man know that which is just and true if he is not inspired by the gift and power of God? If that man does cannot discern that which is just and true, how can he consciously do that which is good? If there is no one who is consciously doing that which is good, then the world has become a benighted place indeed.

10.26 Men who work iniquity, filled with sin and corruption, eschew the Spirit of God from their lives. They remain in their sins, willfully ignorant of the influence of God. They resort to their own lost and fallen natures, hearkening to voices that do nothing to advance their eternal cause. Those who do not exercise faith unto repentance, never partake of the divine nature. Having not become like unto their Father, they cannot enter into His Kingdom and be exalted.

10.26.38—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.27 All men will one day confess that the contents of the Book of Mormon are just and true, and therefore are eternally good. While that knowledge might come in a variety of ways, the most spiritually profitable method is to acquire it at the hands of the Father and the Son through the offices of the Holy Ghost. Let no man despise the words of the ancients; the sophistries of the modern era will do little or nothing to bring a man back into the presence

24 And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

Moro. 10:24 AF 312 Moro. 10:24–25 DNTC 2:374

25 And wo be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.

Moro. 10:25 EM 2:546 EM 3:1226

26 And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ; and I lie not.

Moro. 10:26–27 MD 441 DNTC 3:382

27 And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my

Moro. 10:27 MD 209 EM 1:142, 159 EM 2:680 EM 4:1538 Moro. 10:27–29 of God unstained and unashamed. The plates of Mormon that have been translated into the Book of Mormon in our dispensation were literally taken from the dust of the earth, retrieved from the depository constructed by Moroni near the end of his life. At the beginning of the nineteenth century, all of the contributors to the historical narrative had been released from the trials and tribulations of this Telestial world.

10.28 Moroni was well aware that in the latter days that his words and the words of his fellow servants of God would eventually come to the eyes and ears of the posterity of Lehi, a promise that had been made during the early years of the covenant people here in the Americas and throughout their thousand year history. As the children of men read the words that have been preserved by Mormon, the voice of God will penetrate their hearts and minds bearing testimony of the truths that have been transcribed there. That divine witness will stand forever; it will never fail.

10.29 This is a promise that has been fulfilled countless millions of times.

10.30 Coming unto Christ means to exercise faith in his atoning sacrifice unto sincere repentance, and receiving the ordinances of salvation and exaltation. By so doing, any man may enjoy the full weight and measure of the Holy Spirit of God by which he may know that which is good, that which is just and true. Thus inspired, he will know also what to avoid, so that he might not be seduced by the vanity and perverseness of this lost and fallen world.

10.30.12—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.30.24–25—evil gift—We may believe that Lucifer and his minions have gifts prepared for those whom they manage to seduce. These are shadows, faint imitations of that which the Holy Ghost may bestow. They do nothing to bring salvation unto those who receive them; they do nothing to bring salvation to any man.

10.31 Here Moroni paraphrases the prophecies of Isaiah as found in the 52nd chapter of the book that bears his name. Jesus had cited Isaiah directly while instructing the Nephites gathered to the temple in the city of Bountiful shortly after his resurrection from the dead (see 3 NE-C 20.36–37). The promise to

words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

28 I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

29 And God shall show unto you, that that which I have written is true.

30 And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.

DNTC 1:330 Moro. 10:27–34 JC 755 CR86-O 72 Moro. 10:27,29 CR93-O 72

Moro. 10:30 CR87-O 29 CR93-A 110 CR93-O 59 Moro. 10:30–33 DNTC 3:593 MLM 257 Moro. 10:30,32 CR00-O 21

31 And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes

Moro. 10:31 MD 210 EM 2:700 EM 3:1412

the House of Israel was that there would come a day in which the children of Israel would once again take possession of their promised land, including the capital with all of the glory of the Temple of the Most High. All nations will know that the power of God is upon them; many from among them will be the heirs of salvation. During the Millennium, all of these prophecies will be fulfilled every whit. Again, this is almost an exact quote of the second verse of Isaiah chapter 2. The city of Jerusalem was destroyed as a habitation of the Jews and other Israelites at the time that it was overcome by the Romans, about the year AD 70. For the most part, that holy city has not been fully governed by the covenant people, even until this hour. The promise has been and will continue to be until the prophecy is fulfilled, that the time will come when Jerusalem will be independent of all those who have not partaken of the covenants of the Most High. In that day, those who will rule will be those who are circumcised of heart, no matter what their physiology might proclaim. Metaphorically speaking, the beauty of Zion and that of the heavenly Jerusalem is in the unity of their inhabitants, a unity that derives from the principles and ordinances of the fullness of the Gospel of Jesus Christ.

10.31.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10.31.20—Zion—Zion is the City of our God, wherein His children are of one heart and one mind, dwell in righteousness, and have no poor among them. Most recorded attempts at establishing Zion have apparently failed, the lands desolated, the inhabitants scattered. The founding of Zion in the hearts of the children of men constitutes a major step in the gathering of Israel and in the preparations for the Second Coming of Jesus Christ and the Millennial reign.

10.31.53—Israel—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

10.32 The object of perfection is to have received into our lives and character, every attribute and perfection that is possessed of God the Father and His Son. This is accomplished by putting off the natural man and becoming as a little child, willing to do all that Heaven requires. This cannot be accomplished in a half-enthusiastic way; it requires a complete immersion into the principles of eternal life and salvation. Men in their lost and fallen state, however, have some difficulty in living their entire lives as did Jesus; in fact, no man other than Jesus has successfully lived by every word that proceeds forth from the mouth of God. Once we have engaged ourselves in the plan of perfection, doing all that is within our power to do, then the gift of Christ, his grace, is administered to our wants and needs in order to make up any lack of perfection.

10.32.4—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been

and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

CR96-A 14 Moro. 10:31–32 CR83-O 110, 115 Moro. 10:31–33 EM 4:1625

32 Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

Moro. 10:32 MD 502 DNTC 1:469 DNTC 2:499 DNTC 3:125 PM 262, 303, 348 EM 1:141, 158 EM 3:1074 CR87-O 29, 103 CR88-A 3, 24, 97 CR88-O 47 CR89-A 6, 49, 53 anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

10.32.31—might—In reference to one's will, one's power of moral agency.
10.32.32—mind—This is in reference to one's intellect, the ability to comprehend the truth. There can be no effective employment of the mind than in the search for truth and light, particularly that which leads a man to exaltation.

10.32.34—*strength*—In reference to the energies of the physical body. How else should we engage ourselves other than in the pursuit of doing the will of God? Our time, our particular talents, and our means should be dedicated to the upbuilding of the Kingdom of God on the earth and in bringing the children of men into spiritual communion with the Heavenly Father.

10.33 All that is ill-wrought in our lives may be purged from our lives, as if those wicked deeds had never been committed. Only in and through the atoning sacrifice of the Lord Jesus Christ may we thus be perfected. All of the evil of our lives is swept away; all of those things which we have done in righteousness remain to testify of our willing obedience to the will of God. Inasmuch much as there is no evidence to condemn us, there is no guilt to restrain us, we are admitted into the presence of the Lord God of Israel.

10.33.13—Christ—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father \*unto the remission of your sins, that ye become holy, without spot.

CR89-O 29 CR90-A 112 CR91-A 90 CR92-O 122 CR93-A 108 CR93-O 20, 61 CR94-O 52 CR95-A 88 CR96-A 47 CR96-O 100 CR97-A 101 CR98-A 18, 77 CR98-O 114 CR99-O 110 CR01-A 44 CR01-O 22, 37 CR02-A 38, 74 CR02-A 93 Moro. 10:32-33 MD 358, 675 DNTC 3:50 DS 2:309 EM 2:563 EM 3:1054 CR87-A 34 CR93-A 100 CR95-O 119 CR99-A 104 CR01-A 42 CR01-O 22 Moro. 10:33 DNTC 3:188, 242 EM 1:9 EM 2:649 EM 3:1259 CR01-A 30 \* p. 588 Moro. 10:33-34

CR98-O 114

10.34 Moroni's spirit and body would be rejoined prior to 1823, for in his resurrected flesh he appeared to Joseph Smith in order to prepare the young prophet for his task in bringing forth the Book of Mormon. We do not know the precise tasks assigned to Moroni in the spirit world during the intervening 1400 years, but we may surmise that they were various and productive.

10.34.54—Amen—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as "Amen" derives from roots which mean "true". This word is one of the many titles of the Lord Jesus Christ.

34 And now I bid unto all, fare-well. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

Moro. 10:34 AF 520 MD 514, 554 DNTC 1:330 JC 677 MF 312, 322 PM 111, 214 EM 1:158 EM 2:720, 721, 749, 774 EM 4:1539 CR93-A 34 Moro. 10:35 MD 644

## Alphabetized List of Specifically Noted Words and Phrases in Moroni Commentary

<i>Aaron</i> —9.17.31	<i>Christ</i> —8.22.10	Jesus Christ—9.26.19–20
account—1.1.12	Christ—8.20.14	Jesus Christ—8.2.11–12
<i>Adam</i> —10.3.43	Christ—8.23.11	Jesus Christ—3.3.5–6
again—9.1.8	Christ—8.21.39	knowing—7.22.4
Amen—3.3.48	Christ—8.12.7	Lamanites—1.1.41
<i>Amen</i> —4.3.91	Christ—9.22.14	Lamanites—1.4.43
<i>Amen</i> —5.2.78	Christ—8.8.6	Lamanites—8.27.18
Amen—7.48.80	Christ—9.25.6	Lamanites—9.2.11
<i>Amen</i> —8.30.15	<i>Christ</i> —10.17.10	Lamanites—9.17.15
<i>Amen</i> —9.26.44	Christ—10.18.18	Lamanites—9.3.10
Amen—10.34.54	Christ—10.30.12	Lamanites—9.16.24
Amoron—9.7.22	<i>Christ</i> —10.23.2	Lamanites—9.24.21
apostles—2.2.58	Christ—10.33.13	Lamanites—9.20.39
Archeantus—9.2.19	<i>Christ</i> —10.1.45	Lamanites—9.7.25
blood-4.1.12	<i>Christ</i> —10.4.24	Lamanites—10.1.17
bonds of iniquity—8.14.24–26	Christ—10.26.38	Lamanites—9.9.8
brutality—9.17.38	<i>Christ</i> —10.32.4	law—7.28.9
calling—7.2.36	<i>Christ</i> —10.6.17	<i>Luram</i> —9.2.27
chosen vessels—7.31.53–54	<i>church</i> —6.2.24	might—10.32.31
<i>Christ</i> —1.2.26	circumcision—8.8.74	mind—10.32.32
<i>Christ</i> —1.3.8	claimeth—7.28.12	Moriantum—9.9.19
<i>Christ</i> —2.3.2	<i>cup</i> —5.1.11	<i>Mormon</i> —7.1.14
<i>Christ</i> —3.2.12	curse of Adam—8.8.54–56	Mormon—7.2.14
<i>Christ</i> —4.1.14	elders—4.1.5	<i>Mormon</i> —8.1.6
<i>Christ</i> —4.2.18	elders—6.7.33	<i>Mormon</i> —9.0.5
<i>Christ</i> —6.3.15	Emron—9.2.29	<i>Moroni</i> —1.1.3
Christ—6.4.32	evil gift—10.30.24–25	<i>Moroni</i> —1.3.3
<i>Christ</i> —6.7.56	first appearing—2.3.13–14	<i>Moroni</i> —7.1.4
Christ—7.17.13	<i>flesh</i> —4.1.10	<i>Moroni</i> —8.1.10
<i>Christ</i> —7.23.12	four hundred and twenty—10.1.28-31	<i>Moroni</i> —8.2.4
<i>Christ</i> —7.19.18	fruit—6.1.23	<i>Moroni</i> —9.0.9
<i>Christ</i> —7.18.22	<i>gall</i> —8.14.18	<i>Moroni</i> —10.1.3
<i>Christ</i> —7.11.31	gall of bitterness—8.14.18–20	names—6.4.35
<i>Christ</i> —7.3.18	<i>gift</i> —7.6.21	<i>Nephite</i> —1.2.20
<i>Christ</i> —7.38.12	grace—7.2.16	Nephites—8.27.30
<i>Christ</i> —7.25.26	grace—8.3.31	<i>prayeth</i> —7.6.23
<i>Christ</i> —7.22.30	<i>he</i> —10.17.20	priests—4.1.7
Christ—7.24.28	<i>Israel</i> —10.31.53	prophets—7.23.6
<i>Christ</i> —7.32.20	Jared—1.1.17	prophets—8.29.25
<i>Christ</i> —7.33.2	Jaredites—9.23.11	rest—7.3.33
Christ—7.26.28	Jerusalem—10.31.9	rest—7.3.44
<i>Christ</i> —7.39.20	<i>Jesus</i> —6.6.18	sacred records—9.24.61–62
<i>Christ</i> —7.41.24	Jesus—7.44.42	Sherrizah—9.16.15
<i>Christ</i> —7.16.6	<i>Jesus</i> —8.3.23	Sherrizah—9.17.18
<i>Christ</i> —7.31.50	Jesus Christ—7.48.36–37	Sherrizah—9.7.36
Christ—7.44.45	Jesus Christ—7.2.24–25	soon—8.1.17
Christ—7.27.9	Jesus Christ—4.3.15–16	soon—8.27.15
Christ—7.47.8	Jesus Christ—5.2.15–16	strength—10.32.34

supposed—1.1.20	them—8.28.3	wine—5.1.6
synagogue—7.1.39	they—7.30.3	Zenephi—9.16.33
their—7.31.5	will—7.2.29	Zion—10.31.20