

Come Follow Me Lesson 49

Moroni 10 Dec 14-20

Moroni 10

A testimony of the Book of Mormon comes by the power of the Holy Ghost—The gifts of the Spirit are dispensed to the faithful—Spiritual gifts always accompany faith—Moroni’s words speak from the dust—Come unto Christ, be perfected in him, and sanctify your souls. [About A.D. 421] (The word exhort is used nine times in this chapter.)

1 NOW I, Moroni, write somewhat as seemeth me good (Moroni is saying goodbye to us for the third time. This is his last chance to say one more thing to us.); and I write unto my brethren, the ^aLamanites; and I would that they should know that ^{*}more than ^bfour hundred and twenty years have passed away since the sign was given of the coming of Christ.

2 And I ^aseal up ^bthese records, after I have spoken a few words by way of exhortation unto you.

PREACH MY GOSPEL: HOW SHOULD YOU USE THE BOOK OF MORMON IN YOUR MISSIONARY WORK? 1 Nephi 13:39; Moroni 10:3-5; D&C 42:12-14; 2 Nephi 29:8-10; D&C 20:5-16 **PREACH MY GOSPEL: PRAY OFTEN:** 2 Nephi 32:8-9; Enos 1:1-12; Alma 34:17-28; Moroni 10:3-5; D&C 6:22-23; D&C 8:2-3; D&C 9:7-9; D&C 19:28; 1 Kings 19: 11-12; Bible Dictionary: “Prayer”. **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 ^amerciful the Lord hath been unto the children of men, from the creation of Adam (The Bible) even down until the time that ye shall receive these things (The Book of Mormon), and ^bponder it in your ^chearts. (Neal A. Maxwell: “Pondering, for most of us, is not something we do easily. It is much more than drifting or daydreaming, for it focuses and stirs us, not lulls us. We must set aside time, circumstances, and attitude in order to achieve it. In Alma’s words, we must ‘give place’ (Alma 32:27). The length of time involved in pondering is not as important as the intensity given to it. Reflection cannot be achieved in the midst of distraction.” (That Ye May Believe, p. 184)

SCRIPTURE MASTERY **4** And when ye shall receive these things, I would exhort you that ye would ^aask God, the Eternal Father, in the name of Christ, if these things are not ^btrue; and if ye shall ask with a ^csincere heart, with ^dreal intent, (To act upon the truth we know.) having ^efaith in Christ, he will ^fmanifest the ^gtruth of it (The Book of Mormon) unto you, by the power of the Holy Ghost. (Bruce R.

McConkie: “Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance: I know that the Father and the Son appeared to Joseph Smith -- because the Book of Mormon is true. I know that the gospel has been restored and that God has established his Church again on earth -- because the Book of Mormon is true. I know that Joseph Smith is a prophet, that he communed with God entertained angels, received revelations, saw visions, and has gone on to eternal glory -- because the Book of Mormon is true. I know that the Bible is the word of God as far as it is translated correctly -- because the Book of Mormon is true. I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life -- because the Book of Mormon is true. To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith ‘has translated the book, . . . and as your Lord and your God liveth it is true.’ (D&C 17:6.) In the name of Jesus Christ. Amen.” (Conference Report, Apr. 1968, p. 21) Joseph Smith: “Search the scriptures...and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation.” (Teachings, p.

11-12 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 531))

PREACH MY GOSPEL: WHAT IS THE HOLY GHOST'S ROLE IN HELPING US LEARN THE GOSPEL? 2 Nephi 32:5; D&C 11:12-14; John 16:13; Alma 5:45-46; D&C 39:5-6; 1 Corinthians 2:9-14; Moroni 10:5; John 14:26 PREACH MY GOSPEL: KNOWLEDGE: HOW DOES KNOWLEDGE ASSIST IN DOING THE LORD'S WORK? Alma 17:2-3; D&C 88:77-80; HOW CAN YOU OBTAIN KNOWLEDGE? 2 Nephi 32:1-5; Moroni 10:5; D&C 42:61; D&C 76:5-10; D&C 88:118; Bible Dictionary "Knowledge". **5 And by the power of the Holy Ghost ye may ^aknow the ^btruth of all things.**

(In what may be one of the finest explanations of the place of pondering in this process, Elder Bruce R. McConkie explained to the Church: "May I be so bold as to propose a test and issue a challenge. It is hoped that all who take this test will have a knowledge of the Holy Bible, because the more people know about the Bible, the greater their appreciation will be of the Book of Mormon. This test is for saint and sinner alike; it is for Jew and Gentile, for bond and free, for black and white, for all of our Father's children. We have all been commanded to search the scriptures, to treasure up the Lord's word, to live by every word that proceedeth forth from the mouth of God (see D&C 84:44 For you shall ^alive by every word that proceedeth forth from the mouth of God.) This, then, is the test. Let every person make a list of from one hundred to two hundred doctrinal subjects, making a conscious effort to cover the whole field of gospel knowledge. The number of subjects chosen will depend on personal inclination and upon how broad the spectrum will be under each subject. "Then write each subject on a blank piece of paper. Divide the paper into two columns; at the top of one, write 'Book of Mormon,' and at the top of the other, 'Bible.' "Then start with the first verse and phrase of the Book of Mormon, and continuing verse by verse and thought by thought, put the substance of each verse under its proper heading. Find the same doctrine in the Old and New Testaments, and place it in the parallel columns. "Ponder the truths you learn, and it will not be long before you know that Lehi and Jacob excel Paul in teaching the Atonement; that Alma's sermons on faith and on being born again surpass anything in the Bible; that Nephi makes a better exposition of the scattering and gathering of Israel than do Isaiah, Jeremiah, and Ezekiel combined; that Mormon's words about faith, hope, and charity have a clarity, a breadth, and a power of expression that even Paul did not attain; and so on and so on. "There is another and simpler test that all who seek to know the truth might well take. It calls for us simply to read, ponder, and pray—all in the spirit of faith and with an open mind. To keep ourselves alert to the issues at hand—as we do read, ponder, and pray—we should ask ourselves a thousand times, 'Could any man have written this book?' "And it is absolutely guaranteed that sometime between the first and thousandth time this question is asked, every sincere and genuine truth seeker will come to know by the power of the Spirit that the Book of Mormon is true, that it is the mind and will and voice of the Lord to the whole world in our day." (CR, October 1983, p. 106.) DCBM, 4:363-64)

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

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: "Faith" Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34. **7** And ye may ^aknow 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, ^baccording to the faith of the children of men, the same today and tomorrow, and forever. (*Daniel H. Ludlow*, director of Church Correlation Review. To understand the promise found in Moroni 10:4, a person should read and ponder the verses immediately before and after. In the first edition of the Book of Mormon (1830), Moroni chapter 10 was all written as one paragraph. Let us examine carefully and individually verses 1-5: Verse 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.” Although Moroni is addressing himself specifically to “the Lamanites,” these words, as well as all of the words in the Book of Mormon, apply also to the Jews and the Gentiles. (See title page.) Verse 2: “And I seal up these records, after I have spoken a few words by way of exhortation unto you.” The words *these records* refer to the records upon which Moroni was then writing (the plates of Mormon), which were later received by Joseph Smith and translated as the Book of Mormon. Verse 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 until the time that ye shall receive these things, and ponder it in your hearts.” Too frequently this verse is not quoted in connection with verse four and, when quoted, is often misinterpreted. However, it is a key verse to understanding the full promise of Moroni 10:1-5. When analyzed thoroughly, this verse indicates that the honest seeker after truth must do two things: 1. Read the Book of Mormon. The words *these things* in verse three refer back to the words *these records* in verse two—the records from which our present Book of Mormon was translated. 2. “Ponder” the dealings of God with men as recorded in the Book of Mormon, and then compare them with the dealings of God with men as recorded in the Bible. Although the word Bible is not found in this verse, Moroni indicates that the person should “remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things.” The Bible provides a story of the Creation and the history of events from that time forward. However, the account of the Creation and subsequent happenings are not contained in the Book of Mormon. In fact, Moroni had earlier acknowledged that the Book of Mormon would not include this information. In explaining his abridgement of the Book of Ether, Moroni wrote: “And now I, Moroni . . . take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. “And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews— “Therefore I do not write those things which transpired from the days of Adam until that time.” (Ether 1:1-4; italics added.) Thus, if a sincere person hasn’t gained a testimony of the Book of Mormon after reading it, he should—as Moroni seems to suggest here—read the Bible as well, pondering in his heart both scriptural accounts of God’s dealings with his children. Verse 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.” Note that the word read is not even included in this verse; rather, the verb is receive. In other words, after the person has (1) read the Book of Mormon and (2) pondered the dealings of God with the peoples of the Book of Mormon and the Bible, he must then put himself in a frame of mind where he would be willing to “receive” or “accept” all these things. Then he must ask “with a sincere heart, with real intent, having faith in Christ.” Sincere pondering of the scriptures helps put a person in an appropriate frame of mind to ask for—and receive—divine guidance. The things we should be in a position to receive (accept) may refer not only to the Book of Mormon, but also to everything mentioned in verses two and three. Similarly, the word *it* near the end of verse four (“he will manifest the truth of it unto you”) may refer to the process of God’s dealing with men, along with referring to the Book of Mormon itself. In either case, if a person receives “the truth of it,” he will believe in (accept) the Book of Mormon. Verse 5: “And by the power of the Holy Ghost ye may know the truth of all things.” This verse indicates that the principles contained in the formula for learning truth as explained in verses one through four can also be applied to areas other than learning the truth of the Book of Mormon. As to whether this promise is Moroni’s or the Lord’s, Doctrine and Covenants 68:4 reads: “And whatsoever they [the Lord’s chosen servants] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.” When Moroni “speaks” or writes by the power

of the Holy Ghost, his writings represent the “will ... mind ... word ... [and] voice of the Lord.” Thus it is appropriate to say this promise comes from the Lord through the writings of Moroni. When a person follows this divine formula, the results are certain: He will gain a testimony of the Book of Mormon. God cannot and does not lie, and his promises made through his prophets are sure. Therefore, any person who claims to have followed the various requirements but says he has not gained a testimony should check to see which step he has not followed faithfully or completely: 1. He should read and ponder the Book of Mormon—all of it. 2. He should remember the methods God has used in working with the peoples of both the Book of Mormon and the Bible—and ponder these things in his heart. 3. He should put himself in a frame of mind where he would be willing to accept (receive) all of “these things”—the Book of Mormon, the Bible, and the way God works with men. 4. “With a sincere heart, with real intent, having faith in Christ,” he should ask God, the Eternal Father, in the name of Jesus Christ “if these things are not true.” 5. He should be able to recognize the promptings and feelings which will be evidences to him of the truth of “these things” (including the Book of Mormon) as they are made manifest unto him “by the power of the Holy Ghost.” I Have a Question, Ensign, Mar 1986, p. 50-51)

8 And again, I exhort you, my brethren, that ye deny not the ^agifts of God, for they are many; and they come from the same God. And there are ^bdifferent 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 ^cSpirit of God unto men, to profit them.

9 ^aFor behold, to one is given by the Spirit of God, that he may ^bteach the word of wisdom;

10 And to another, that he may ^ateach the word of ^bknowledge by the same Spirit;

11 And to another, exceedingly great ^afaith; and to another, the gifts of ^bhealing by the same Spirit;

12 And again, to another, that he may work mighty ^amiracles;

13 And again, to another, that he may prophesy concerning all things;

14 And again, to another, the beholding of angels and ministering spirits; (“If a man has power to part the veil and converse with angels and with the ministering spirits who dwell in the realms of light, surely this is a gift of the Spirit. Also, how can anyone discern between the spirits sent of God and the evil spirits that do the devil's bidding except by revelation? Among us there are those so endowed.” (Bruce R. McConkie, New Witness , p. 374). DCBM, 4:368)

15 And again, to another, all kinds of tongues;

16 And again, to another, the interpretation of ^alanguages 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. (We are counseled in modern revelation to seek earnestly after the best gifts (D&C

46:8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given;), meaning to plead with God in prayer for the gifts of the Spirit, both to avoid deception and to enjoy the sweet fruits of gospel living. President George Q. Cannon scolded the Latter-day Saints for their complacency in this regard. “We find, even among those who have embraced the Gospel,” he observed, “hearts of unbelief. “How many of you, my brethren and sisters, are seeking for these gifts that God has promised to bestow? How many of you, when you bow before your Heavenly Father in your family circle or in your secret places, contend for these gifts to be bestowed upon you? How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? Or do you go along day by day like a door turning on its hinges, without having any feeling on the subject, without exercising any faith whatever; content to be baptized and be members of the Church, and to rest there, thinking that your salvation is secure because you have done this? I say to you, in the name of the Lord, as one of His servants, that you have need to repent of this. You have need to repent of your hardness of heart, of your indifference, and of your carelessness. There is not that diligence, there is not that faith, there is not that seeking for the power of God that there should be among a people who have received the precious promises we have I say to you that it is our duty to avail ourselves of the privileges which God has placed within our reach.... I feel to bear testimony to you, my brethren and sisters,... that God is the same to-day as He was yesterday; that God

is willing to bestow these gifts upon His children.... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and his kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. They are intended for this purpose. No man ought to say, 'Oh, I cannot help this; it is my nature.' He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection." (Millennial Star, vol. 56 [1894], pp. 260-61.) DCBM, 4:369-70)

18 And I would exhort you, my beloved brethren, that ye remember that ^aevery good ^bgift cometh of Christ. (By the grace of God — following devotion, faith, and obedience on man's part — certain special spiritual blessings called gifts of the Spirit are bestowed upon men. Their receipt is always predicated upon obedience to law, but because they are freely available to all the obedient, they are called gifts. They are signs and miracles reserved for the faithful and for none else. Moroni says that the gifts of God come from Christ, by the power of the Holy Ghost and by the Spirit of Christ. (Moro. 10.) In other words, the gifts come by the power of that Spirit who is the Holy Ghost, but the Spirit of Christ (or light of Christ) is the agency through which the Holy Ghost operates. Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not. The promise is that they shall never be done away as long as the earth continues in its present state, except for unbelief (Moro. 10:19), but when the perfect day comes and the saints obtain exaltation, there will be no more need for them. As Paul expressed it, "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13.) Faithful persons are expected to seek the gifts of the Spirit with all their hearts. They are to "covet earnestly the best gifts" (1 Cor. 12:31; D. & C. 46:8), to "desire spiritual gifts" (1 Cor. 14:1), "to ask of God, who giveth liberally." (D. & C. 46:7; Matt. 7:7-8.) To some will be given one gift; to others, another; and "unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby." (D. & C. 46:29.) From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Bruce R. McConkie, Mormon Doctrine, p. 314. The fact that this information is included in three separate sets of scriptures ought to make us aware of how important these principles are.)

19 And I would exhort you, my beloved brethren, that ye remember that he is the ^asame 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 ^bunbelief of the children of men. 20 Wherefore, there must be ^afaith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

21 And except ye have ^acharity 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.

22 And if ye have no hope ye must needs be in ^adespair; and despair cometh because of iniquity. (Living a righteous life brings hope. Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ. Joseph Smith, Lectures on Faith)

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

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 ^abecause of ^bunbelief.

25 And wo be unto the children of men if this be the case; for there shall be ^anone 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.

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

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 ^awords unto you, which were written by this man, like as one ^bcrying from the dead, yea, even as one speaking out of the ^cdust?

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 ^ahiss (a signal whistle. When the Book of Mormon comes forth, that is the call for Israel to gather) forth from generation to generation.

29 And God shall show unto you, that that which I have written is ^atrue. (God will testify that the Book of Mormon is true. He has done that)

30 And again I would exhort you that ye would ^acome unto Christ, and lay hold upon every good ^bgift, and ^ctouch not the evil gift, nor the ^dunclean thing. (Avoid evil, temptations)

31 And ^aawake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of ^bZion; and ^cstrengthen thy ^dstakes and enlarge thy borders forever, that thou mayest ^eno more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

32 Yea, ^acome unto Christ, and be ^bperfected in him, (Stephen E. Robinson has described the process as follows: "Perfection comes through the Atonement of Christ. We become one with him, with a perfect being. And as we become one, there is a merger. Some of my students are studying business, and they understand it better if I talk in business terms. You take a small bankrupt firm that's about ready to go under and merge it with a corporate giant. What happens? Their assets and liabilities flow together, and the new entity that is created is solvent.... Spiritually, this is what happens when we enter into the covenant relationship with our Savior. We have liabilities, he has assets. He proposes to us a covenant relationship. I use the word 'propose' on purpose because it is a marriage of a spiritual sort that is being proposed. That is why he is called the Bridegroom. This covenant relationship is so intimate that it can be described as a marriage. I become one with Christ, and as partners we work together for my salvation and my exaltation. My liabilities and his assets flow into each other. I do all that I can do, and he does

what I cannot yet do. The two of us together are perfect." ("Believing Christ: A Practical Approach to the Atonement," 1989-90 BYU Devotional and Fireside Speeches, pp. 120-21.) DCBM, 4:373) and ^cdeny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and ^dlove God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be ^eperfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. (Notice that when perfection is mentioned it is to be perfect in Christ. We cannot do it alone. It is only done with Christ's atonement.)

33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye ^asanctified in Christ by the grace of God, through the shedding of the ^bblood of Christ, which is in the covenant of the Father unto the remission of your ^csins, that ye become ^dholy, without spot.

34 And now I bid unto all, farewell. I soon go to ^arest in the ^bparadise of God, until my ^cspirit and body shall again ^dreunite, and I am brought forth triumphant through the ^eair, to meet you before the ^fpleasing (Let's hope that for us, the judgment experience will be pleasing to us like it was to be for Moroni.) bar of the great ^gJehovah, the Eternal ^hJudge of both quick and dead. Amen. (Jeffrey R. Holland: "Thus the Book of Mormon ends, flying as it were with Moroni, on the promise of the Holy Resurrection. (Rev 14:6) That is most fitting, for this sacred testament—written by prophets, delivered by angels, protected by God—speaks as one 'crying from the dead,' (v. 27) exhorting all to come unto Christ and be perfected in him, a process culminating in the perfection of celestial glory. In anticipation of that triumphant hour, God has set his hand for the last time to gather Jew, Gentile, Lamanite, and all the house of Israel. The Book of Mormon is his New Covenant memorializing that grand latter-day endeavor. All who receive it and embrace the principles and ordinances it declares will one day see the Savior as he is, and they will be like him. They will be sanctified and redeemed through the grace of his innocent blood. They will be purified even as he is pure. They will be holy and without spot. They will be called the children of Christ." (Christ And The New Covenant, p. 339))

* Verse 1 [About A.D. 421].

THE END

(As we conclude the study of the Book of Mormon, my testimony is that it is true.)

(President Gordon B. Hinckley said: I would like to urge every man and woman... and every boy and girl who is old enough to read to again read the Book of Mormon during this coming year... There is nothing we could do of greater importance than to have fortified in our individual lives an unshakable conviction that Jesus is the Christ, the Living Son of the Living God... That is the purpose of the coming forth of this remarkable and wonderful book. Church News, 4 May 1996, p. 2. President Joseph Fielding Smith said: No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon. CR, Oct, 1961, p. 18. President Ezra Taft Benson: The Book of Mormon is studied in our Sunday School and seminary classes every fourth year. This four-year pattern, however, must not be followed by Church members in their personal and family study. We need to read daily from the pages of the book that will get a man nearer to God by abiding by its precepts, than by any other book. CR, Oct 1988, p. 3.)

The Fate of Moroni



At a meeting at Spanish Fork, Utah Co., in the winter of 1896, Brother Higginson stated in my presence that Thomas B. Marsh told him that the Prophet Joseph Smith told him (Thomas B. Marsh, he being then President of the Twelve), that he became very anxious to know something of the fate of Moroni, and in answer to prayer the Lord gave Joseph a vision, in which appeared a wild country and on the scene was Moroni after whom were six Indians in pursuit; he stopped and one of the Indians stepped forward and measured swords with him.

Moroni smote him and he fell dead; another Indian advanced and contended with him; this Indian also fell by his sword; a third Indian then stepped forth and met the same fate; a fourth afterwards contended with him, but in the struggle with the fourth, Moroni, being exhausted, was killed. Thus ended the life of Moroni.

-Charles D. Evans, LDS Church Archives, as quoted in H. Donl Peterson, Moroni: Ancient Prophet, Modern Messenger, p. 77.