

Comments on Moroni 10

This chapter is Moroni's farewell to the Lamanites and is similar in theme to his father's farewell appearing in Mormon 7. Moroni openly addresses the Lamanite remnant (v. 1, cp. Mormon 7:1), he hopes God will deliver the record to them (v. 3, cp. Mormon 7:1), he tells them the record is true (v. 27-29, cp. Mormon 7:8), they are natural Israel (v. 31, cp. Mormon 7:2), they need to repent (v. 32-33, cp. Mormon 7:5), and they need to believe in Christ (v. 6-7, cp. Mormon 7:5-7).

Mormon 7

1 AND now, behold, I would speak somewhat unto the remnant of this people who are spared,

if it so be that God may give unto them my words,

8 ...lay hold upon the gospel of Christ, which shall be set before you, not only in this record but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.

2 Know ye that ye are of the house of Israel.

5 Know ye that ye must...repent of all your sins and iniquities,

believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up. 6 And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment-seat. 7 And he hath brought to pass the redemption of the world

Moroni 10

1 NOW I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites;

3 Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them,

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 words unto you, which were written by this man...And God shall show unto you, that that which I have written is true.

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 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.

32 be perfected in him, and deny yourselves of all ungodliness;

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. 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.

In addition to these similarities, Moroni's farewell draws on his father's comments on faith, hope, and charity appearing in ch. 7 (cp. v. 20-22 with 7:40-44).

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? 41 And what is it that ye shall hope for? ... 42 Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope. 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.

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

While Moroni is primarily focused on the Lehigh remnant, he does include a pointed jab at disbelieving Gentiles (cf. v. 24-26), which echoes his themes from Mormon 8-9. While Moroni vigorously urges the Lamanite readers to repent, his statement to all nations is simple condemnation.

The chapter is structured as a series of four exhortations with an introduction (v. 1-2) and conclusion (v. 34).

Introduction (v. 1-2)

Exhortations (v. 3-33)

First (v. 3-7) Believe in God, ask Him if it is true

Second (v. 8-26) Believe in spiritual gifts from God

Third (v. 27-29) Believe I am telling you the truth

Fourth (v. 30-33) Reject the world, Believe Christ

Conclusion (v. 34)

The text itself is [highly structured](#), showing it was written very deliberately over time, not done in haste, with clear intentions on conveying specific messages to the reader. Verses 20-23 form the center of the overarching structure and point clearly at the necessity of faith, hope and charity to be in the kingdom of God, and the lack of those things is because of sin.

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

v1-2 Moroni directly addresses the Lamanite remnant. Note he is not addressing Gentiles here, which he did in Mormon 8-9 and Ether 12. His attention is solely focused on the surviving Lehites who will receive this record. Note in v. 31 Moroni quotes Isaiah, explicitly referencing a promise to Israel.

However, in v. 24-26 Moroni does issue a warning "to all the ends of the earth", not just the Lamanites.

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. 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. 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.

v3-7 The first exhortation encourages the Lamanites to reflect on the graciousness of the Lord in dealing with them (v. 3). He then tells them to sincerely ask God to manifest the truth of this record to them by the Holy Spirit (v. 4-5), as well as manifesting the reality and truth of Jesus Christ (v. 6-7).

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; 10 And to another, that he may teach the word of knowledge by the same Spirit; 11 And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit; 12 And again, to another, that he may work mighty miracles; 13 And again, to another, that he may prophesy concerning all things; 14 And again, to another, the beholding of angels and ministering spirits; 15 And again, to another, all kinds of tongues; 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. 18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

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. 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. 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. 22 And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity. 23 And Christ truly said unto our fathers: If 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 because of unbelief. 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. 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.

v8-26 Moroni's second exhortation deals with miracles and spiritual gifts. He tells them not to reject the many different spiritual gifts of God (v. 8), listing a variety of these gifts (v. 16), informing them all these good gifts come by the Spirit of Christ (v. 17-18). He warns them that if there are no spiritual gifts among them then it is because of their own sinfulness and faithlessness (v. 19-25), and he casts woe on them if this is the case (v. 26).

v8 Moroni's intent is to have the reader acknowledge spiritual gifts, that they are gifts to us, and that God is the source of those gifts.

v24-26 is Moroni speaking to all nations, and not just the Lamanites. He explicitly calls this out as "all the ends of the earth".

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 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.

v27-29 The third exhortation is warning that those who receive this text and reject it will be held responsible for it at Judgement because Moroni has been writing at the command of the Lord. This statement follows the premise of Ether 12:37-39.

v28 "hiss forth", i.e., summon, cp. Isa. 5:26, Isa. 7:18, Zech. 10:8, 2 Ne. 29:2.

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. 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 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. 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. 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.

v30-33 The fourth and final exhortation is to abandon Babylon (v. 30, cp. Isa. 52:11) and come to Zion (v. 31, cp. Isa. 52:1-2) by abandoning their sins and accepting Christ's sanctifying Atonement (v. 32-33).

34 And now I bid unto all, farewell. 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.

v34 Moroni, knowing he is at the end of his mortal life, bids farewell to the readers, until they meet at Judgement.

Moroni, son of Mormon, Character Study

Probably named after Moroni, the military leader of the Nephites in Alma 43-63.

Mother and siblings never explicitly mentioned. In Mormon 8:3 he only references his father being killed, in Mormon 8:5 he references his "kinsfolk", which would be inclusive of any and all living relatives being killed. Did his mother die before the battle at Cumorah? Did he have no brothers who fought there? It seems likely if Mormon had other sons who fought, they would be referenced as such.

First Referenced in Words of Mormon 1:1 as Inheritor of Plates

Words of Mormon 1:1 AND now I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites. 2 And it is many hundred years after the coming of Christ that I deliver these records into the hands of my son; and it supposeth me that he will witness the entire destruction of my people. But may God grant that he may survive them, that he may write somewhat concerning them, and somewhat concerning Christ, that perhaps some day it may profit them.

Moroni is Mormon's son. Moroni inherits the plates.

Met the Three Nephites

Mormon 8:10 And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth. 11 But behold, my father and I have seen them, and they have ministered unto us.

Mormon and Moroni have met the Three Nephites and they have ministered to them, suggesting ecclesiastical connections. The Three Nephites were part of the original Twelve Disciples whom Jesus selected as leaders of the Nephite Church. Assuming Mormon and Moroni were part of the ecclesiastical hierarchy, then contact with the Three Nephites over ecclesiastical matters would be unsurprising.

Called to Ministry, Implied that Father, Mormon, is Leader of Church

Moroni 8:1 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, through his infinite goodness and grace, will keep you through the endurance of faith on his name to the end. 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. 5 For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children. 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:

Moroni is involved in ecclesiastical matters and consults with his father, Mormon, over a doctrinal matter. Mormon seeks and receives revelation from the Lord, suggesting Mormon is an ecclesiastical leader, and as far as the Lord is concerned, is the leader of the Lehite church.

In Final Battle, Leader of Ten Thousand

Mormon 6:6 And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni....11 And when they had gone through and hewn down all my people save it were twenty and four of us, (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me. 12 And we also beheld the ten thousand of my people who were led by my son Moroni.

In battle at Cumorah, Moroni commands an army of ten thousand. Mormon and Moroni survive. This is the only mention of Moroni's involvement in military activity. Moroni experiences firsthand the annihilation of the Nephite nation, after watching their slide into apostasy for years.

Witnesses Annihilation of Nephites, Death of Father, Wanders Over Twenty Years

Mormon 8:1 BEHOLD I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. 2 And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites,

until they were all destroyed. 3 And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not. 4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

Moroni is alone, apparently sole survivor. Remembers and follows the commandments of his father regarding the records, despite having no present need to do so. In the face of crushing experiences, Moroni is clearly affected by them, but perseveres regardless.

Flees Lamanites, Refuses to Deny Christ

Moroni 1:2 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. 3 And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

When in mortal peril, Moroni does not weaken his convictions, but is completely committed.

Abridges Record of Jaredites, Focusing on them Being Gentiles

Ether 1:1 AND now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.

Moroni abridges the record of the Jaredites, but focuses on them being Gentiles and the difference in their situation as compared with Natural Israel, as a warning to future Gentiles on this land.

Confesses Weakness in Writing, Inadequacy at Assigned Task

Ether 12: 23 And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; 24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them. 25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

Moroni humbly and honestly recognizes his writing skills are not on par with the brother of Jared, and will

therefore not be as effective at convincing the audience of the message.

Prays for Gentiles, Lord Declines

Ether 12:36 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. 37 And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. 38 And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

Moroni understands underlying doctrinal matters, understands the prophecies concerning the Lamanite remnant and their future interactions with Gentiles, and speaks to the Gentiles to encourage them to believe the record. Asks the Lord to give the Gentile grace, but recognizes the Lord is within His rights to ignore the request, as they have no protective covenant, just like the Jaredites.

Presents Three Arguments Against Nephites

Moroni 8:27 ...Behold, the pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent. 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.

Moroni understands the Nephites were destroyed because of their own wickedness. He is not bitter or blaming the Lamanites. He understands the covenant curses associated with being natural Israel and the predicted Lehite prophecies. The second two arguments against the Nephites are letters written to Moroni from Mormon where Mormon is at war and Moroni is not present. This suggests Moroni is not part of the Nephite military, but is involved in the Church instead.

Pleas with Lamanites to Accept Record

Moroni 10:1 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. 2 And I seal up these records, after I have spoken a few words by way of exhortation unto you. 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. 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.

Moroni understands the purpose of the Book of Mormon and wants it to fulfil that purpose by persuading the Lehite descendants to accept it.

Conclusions

Moroni is a man of unbreakable conviction and deep theological understanding. He faces exceptional adversity through his life, and while it clearly affects him, those experiences do not overwhelm or immobilize him. He recognizes what is happening from an eternal perspective, and his role in the Lord's greater plan of maintaining the covenant with Abraham, and acts accordingly.

Moroni seems to live in the shadow of his father, Mormon. Mormon was the final military and spiritual leader of the Nephites whose life achievements were clearly exceptional, like the original Nephi. Moroni defers to and relies on his father's example through all of his writings.

Moroni writes very little about himself. The two times he does write autobiographically, they are confessions of being depressed (cf. Mormon 8:2-11) and weak (cf. Mormon 8:12, Ether 12:23). Moroni makes no effort to make himself look good to the reader.

Moroni's life before the final battle at Cumorah was distanced from military conflict, instead focusing on ecclesiastical life. Moroni defers to Mormon's spiritual leadership, suggesting Mormon was above Moroni in ecclesiastical order. Given the decimated condition of the Nephite church, hierarchy probably had little meaning on the ground, but it is entirely possible Mormon was the leader and Moroni his second.

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