

Book of Mormon 47
To Keep Them in the Right Way
Moroni 1-6
By Lenet Hadley Read

(Here is inspirational background and evidences supporting the Book of Mormon)

I. There is physical **confirmation of the final wars** of which Moroni writes (Moroni 1:2).

A. When Joseph Smith was with Zion' Camp in Illinois, they found a mound, and dug into it. They unearthed a large skeleton. Joseph taught "... **the visions of the past opened to my understanding by the spirit of the almighty, I discovered that the person whose skeleton was before us was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph.**" Joseph said this Zelph "was a warrior and chieftain under the great prophet Onandagus, who **was known from the hill Cumorah or eastern sea to the Rocky Mountains...** He was **killed in battle by the arrow found among his ribs during the last great struggle with the Lamanites and Nephites.**" (*History of the Church*, Vol. 2:79-80, June 3, 1834, 1948 edition). (Emphasis added)

B. The spear tip is still in the possession of The Church of Jesus Christ of Latter-day Saints.

C. Archaeologists have since dug bowls and copper adzes with traces of fabric from the same mound. They have dated them to the **time of the Nephites/Lamanites.** (See *Book of Mormon in America's Heartland*, Rod Meldrum, p. 31, for photos of artifacts and a replica of the spear tip).

II. We should be very thankful that Moroni had more time to write additional scriptures.

A. While seemingly "tacked on," they are **highly important.**

B. Because the history of the people and doctrinal concepts were the main themes of the Book of Mormon, **detailed information concerning the ordinances was not dwelt upon.**

C. They were not of the "hundredth part of the things" which was recorded (3 Nephi 25:6).

D. This type of counsel was given mostly to those who needed it to lead.

1. "...ye shall have power that to him upon whom ye shall lay your hands, ye shall give the Holy Ghost;...**Now Christ spake these words unto them... and the multitude heard it not, but the disciples heard it;**" (Moroni 2:2-3). (Emphasis added)

2. This would be similar to instructions given today in our Priesthood Handbooks.

III. **Sacred ordinances are absolutely essential to "keep us in the right way" back to the Father.**

A. Not only do they keep us in a strait way, but they lift us **step up by step up.**

B. Receiving the Holy Ghost through the laying on of hands is especially important, for the Holy Ghost will accompany and bless us through all the other steps.

C. While bestowing the Holy Ghost by Laying on of Hands is scriptural (Acts 13:3-4; 1 Timothy 4:14; 2 Timothy 1:6-7; Hebrews 6:2) most churches do not claim to provide this sacred ordinance. It is likely because they do not possess authority or know how to do it.

D. Here we were blessed with this knowledge.

E. While the Holy Ghost can guide each member, it is also key to the sacredness of meetings: "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" (Moroni 6:9).

IV. The Lord has taught "in the ordinances [bestowed by the priesthood] the power of godliness is manifest" (D&C 84:19-20).

A. The priesthood and the ordinances it performs manifests the power of God and His Godliness --- That is His great and pure love which causes Him to work to bring to pass “the immortality and Eternal Life of man”] (Moses 1:39).

B. For the steps of the Holy ordinances will lead us eventually to godliness --- **which is being worthy enough to know Him and to be in His Presence** (D&C 84:19, 22). (See “If Ye Had Known Me,” by Elder David A. Bednar, November 2016, *Ensign*, pp. 102-105).

V. Specifically how does the Lord manifest His Godliness through the ordinances?

A. Recently I took a new convert friend and her non-member husband to Temple Square.

B. As I took them around, I focused on certain essential things.

1. **This included the two statues of the Restoration of the Priesthood Keys** --- first the Aaronic by John the Baptist, and the Melchizidek by Peter, James and John.

a. I certainly felt the power in what they represented: The authority to perform the Holy Ordinances, which would lead to Godliness. I prayed my visitors would feel that too.

2. **The Temple.** The non-member husband had particularly wanted to see this building which he has seen in pictures, but whose importance he did not understand.

a. After seeing it, I felt impressed to take him to the Visitor’s Center which has a representation of what goes on in this Holy Space, where many holy ordinances are performed.

c. In **explaining the overview** of what occurs at each level of the temple, I myself was impressed anew by the significance of the great works performed in the Temple.

VI. **Step Up by Step Up**, the ordinances lead to Godliness:

A. At the first level were baptism and the bestowal of the Gift of the Holy Ghost.

B. Though not represented on the model, and not spoken of, I knew that next came being washed and anointed through the power of the atoning sacrifice of Jesus Christ.

C. I noted the other progressive steps upward, receiving more and more Light and Knowledge, with accompanying sacred covenants made.

D. Through each step upward the participants are meant to receive greater holiness until the ultimate joy of anticipating **entrance into God’s Holy Presence.**

VII. In addition, we saw those areas where the Lord’s prophets themselves participate in Holy Ordinances, such as the sacrament, which eventually lead to direct revelation.

A. In this overall view, I saw more fully how in the ordinances “the power of godliness is manifest.” I felt very grateful for this better understanding.

VIII. Moroni, who closes the Book of Mormon, would be he who would open them in our day.

A. **It is marvelous then that his statue on the Hill Cumorah is an excellent likeness of him.**

B. When the church announced it had purchased the Hill Cumorah, a talented sculptor, Torleif Knaphus, felt there should be a monument erected on the hill honoring Moroni. He desired to do it himself, and though not yet having approval, he made several sketches. He took them one night to Ensign Peak, laid them out, and prayed for guidance as to **which sketch most represented Moroni**, and whether he should take them to the brethren. “When he opened his eyes there was a light all around him and he could see every one of the seven sketches, even though it was dark. And then he saw an angel pointing with his finger to the one that he [Brother Knaphus] thought was the best and heard the angel say, ‘This is the one.’ And then he asked, ‘How will I approach

the Brethren? What will they think? Have I done the right thing to do this?' Then he, the angel, said, 'You go to the Church offices in the morning. They will be waiting for you.'

Torleif did go to see the Brethren early the next day, without an appointment. They *were* waiting for him. When he told them his plan, they were very supportive. When he showed them the sketches of Moroni he had made, they chose the same one the angel had selected.

Still, Torleif needed a live model to work from, and began looking for one. Obviously he needed one who was similar to his sketch. After he had found one to use as the body and done his sculpting from that, he told his model that he needed to look for someone else to model the face, as he needed an older man. He prayed and fasted for help.

"One day an older, bearded gentleman caught his attention on the sidewalk in downtown Salt Lake.... The man was a rancher who had just moved back to Utah from Wyoming. After following the older man for a while and observing his face, Torleif eventually explained to the man in his 'thick Norwegian accent,' that he would like to use the gentleman's face to depict Moroni. Torleif persuaded the older man to immediately follow him to his nearby art studio.

"The young Elwin Clark was already waiting in the studio when Torleif brought in the older rancher to pose for the face of the angel Moroni. To Torleif's surprise, **the older gentleman was none other than Hyrum Don Carlos Clark, young Elwin Clark's father.** This experience confirmed to Torleif and the two Clark men, father and son, **that they had clearly been chosen as an answer to Torleif's prayers to find two suitable models for the image of the angel Moroni.** (This material was taken from several sources, including Antone Clark, Clark Family History, "[Finding the Face of an Angel here](#)," and Allen P. Gerritsen, *The Journal of Book of Mormon Studies*, 2004, Vol 13. Issue 1, pp. 124-35, 173). (Emphasis added)



So this is likely a close resemblance of the great prophet Moroni.