

BM#44 "I Speak Unto You As If Ye Were Present" - Mormon 7-9

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I. Introduction

Mormon, Chapter Seven, is written by the Prophet Mormon to the latter-day descendants of Lehi. These individuals are found today "among the people of North, Central, and South America and the Pacific Islands." (*Book of Mormon Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 195).

Daniel H. Ludlow states,

"In further identifying himself, Amulek mentioned that his forefather Aminadi, "was a descendant of Nephi, who was the son of Lehi...who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt..." (Alma 10:3.) Earlier in the Book of Mormon it was mentioned that Lehi was a descendant of Joseph. (1 Nephi 5:14.) However, Joseph had two sons, Manasseh and Ephraim, and this is the first time the Book of Mormon indicates that Lehi was a descendant of Joseph's eldest son, Manasseh." (*A Companion To Your Study Of The Book Of Mormon*. Salt Lake City: Deseret Book Co., 1976, 198).

Mormon, Chapter Eight and Nine, were written by Moroni, as he concluded his father's writings as he had been directed by him. (see Moroni 9:24.) Moroni's counsel is directed to "all people in the latter days." (*Book of Mormon Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 194).

Overview of Mormon 7-9:

"Mormon 7: Mormon's final admonition to Lamanite remnant of latter days.

"Mormon 8: Moroni writes as commanded by his father. A.D. 400. Conditions after great battle at Cumorah. Moroni alone. He has little to write and finishes--as he supposes--the record. (8:1-13)

At a later time (probably about 420) Moroni begins to write again. Nephite record to come forth in day of abominations and wickedness.

"Mormon 9: Mormon's address to unbelievers in Christ. How Nephite record was written." (Sidney B. Sperry. *Book of Mormon Compendium*. Salt Lake City: Bookcraft, 1968, 441-442).

II. Mormon 7

Mormon 7:1

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, that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel; and these are the words which I speak:

The battle had been fought and the Nephites were defeated. In the final analysis they had not been defeated on the battlefield, but by their failure to believe in Christ, accept his gospel and be faithful in keeping his commandments. As a result of their wickedness, "the strength of the Lord was not with us; yea, we were left to ourselves, that the Spirit of the Lord did not abide with us; therefore we had become weak like unto our brethren" (Mormon 2:26).

Rex C. Reeve, Jr. states,

"In a special way, the Book of Mormon was written to the Lamanites, the descendant of Lehi, as a major tool to restore them to Christ. It seems that the righteous Nephite prophets, knowing the destruction of their own people, wrote with special feelings to the future Lamanites." ("We Labor Diligently to Persuade Our Children to Believe in Christ: 2 Nephi 25:21-26:11," in *The Book of Mormon: Second Nephi, The Doctrinal Structure*, Vol. 3. Edited by Monte S. Nyman and Charles D. Tate, Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1989, 266).

It was the prophet Nephi who declared the gospel would be taught to the Lamanites again in the latter days.

1 Nephi 15:13-14

13 ...in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years,...then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed-

14 And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer,...and the very points of his doctrine, that they may know how to come unto him and be saved.

Mormon 7:2-3

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

3 Know ye that ye must come unto repentance, or ye cannot be saved.

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"Careful and prayerful study of the scriptures--especially the Old Testament and the Book of Mormon--will not only bring people to understand in their minds the origin and destiny of the descendants of Jacob but will also cause them to know in their hearts what it means to come to earth through a chosen lineage and what God would have them do to be a light to the world, particularly to so many who sit in spiritual darkness." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 237).

It is important to understand that coming to earth through a chosen lineage carries with it responsibility to then share blessings with others. As they do so they receive blessings the Lord has reserved for them.

Mormon 7:4

4 Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you.

Hugh Nibley states,

"Writing with special consideration for their own descendant the Book of Mormon prophets are especially concerned for the future of that highly mixed people known as the Indians. In the 1820's the Indians still held most of the continent and felt themselves a match for any invader. But Mormon forewarns them that all their efforts to prevail by force of arms will be hopeless (Mormon 7:4). In the beginning Lehi prophesied that his descendants who would survive until our day should see generations of 'bloodsheds, and great visitations among them' (2 Nephi 1:12), and that God would 'bring other nations unto them, and...give unto them power, and...take away from them the lands of their possessions, and he will cause them to be scattered and smitten' (2 Nephi 1:11). Nephi foretold the same: 'the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered' (1 Nephi 22:7). This scattering and smiting was to exceed anything the Indians had experienced before 1830: it was to be carried to the point of virtual extermination." (*Since Cumorah*, Vol. 7. John W. Welch, General Editor. Salt Lake City, and Provo, Utah: Deseret Book Co., and Foundation for Ancient Research and Mormon Studies, 1967, [1988], 376).

Mormon 7:5-7

5 Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities and 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, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end.

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"On the one hand, this means that Israel of the last days must come to know of their ancient fathers--Abraham, Isaac, and Jacob--and know of the covenant God made with them and their posterity. That is, they must regain a covenant consciousness, retie themselves to the former-day Saints. On the other hand, they are being counseled to gain the *knowledge* that was had by the ancients--the knowledge about Christ the Savior, the knowledge of his gospel. Nephi prophesied that at that day his and his brothers' descendants (and this of course applied generally to latter-day Israel) would come to know 'that they are of the house of Israel, and that are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine that they may know how to come unto him and be saved.' (1 Nephi 15:14)." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 239).

Joseph Smith states,

"God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself...He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the whole world of spirits...[See footnote 10] Indeed, the whole purpose of the God in bringing to pass the earth life of man is to insure to the welfare and enlargement of man..." (*Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 354-355).

God the Father, in his wisdom, sought to enable each of us to become like Him. In order to accomplish this task, it was necessary for us to come to earth, be taught his gospel, and be tested in order to demonstrate our sincere desire to be obedient to his commandments. It was necessary to the plan that we be free to act for ourselves so that we

might choose between good and evil. Those who were obedient would have the opportunity to progress and to someday become like our Father and His Son, Jesus Christ. It was through the atonement and resurrection of His Son, Jesus Christ that we would be able to be forgiven from our sins so that we may come into their kingdom and receive the glory that the Father had promised those who are obedient.

Mormon 7:8-9

8 Therefore repent, be baptized in the name of Jesus Christ, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record [Book of Mormon] but also in the record which shall come unto the Gentiles from the Jews [Holy Bible], which record shall come from the Gentiles unto you.

9 For behold, this is written for the intent that ye may believe that [Holy Bible]; and if ye believe that ye will believe this [Book of Mormon] also; and if ye believe this [Book of Mormon] ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them.

The Prophet Ezekiel was told by the Lord, to take the stick of Judah [Holy Bible] and the stick of Joseph [Book of Mormon] "and join them one to another into one stick; and they shall become one in thine hand" (Ezekiel 37:17). It is through the Holy Bible and the Book of Mormon, Another Testament of Jesus Christ, that the children of Israel would be taught the truths of His gospel. The message of truth would also go forth to the Gentiles and those who received its truths would be adopted into the house of Israel with all its promised blessings.

Bruce R. McConkie states,

"For these passages we reach certain clear conclusions relative to believing in Christ and in his holy word. Among these: A belief in Christ and a belief in the Book of Mormon go together; they are locked in each other's arms; they cannot be separated. Like Ezekiel's two sticks, they are one in the hands of the Father. Those who believe in Christ also believe the Book of Mormon because it contains the words of Christ. Those who believe in the words of Christ, as given by his disciples and as recorded in Book of Mormon, believe in Christ. And those who do not believe these words do not believe in him. The Book of Mormon bears

witness of the Christ and of the Bible; it is written to persuade men to believe in their Lord and in his ancient word. Those who believe in the Book of Mormon believe in the Bible, and those who believe the Bible believe the Book of Mormon." (*The Millennial Messiah*. Salt Lake City: Deseret Book Co., 1982, 177).

Mormon 7:10

10 And ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and the Holy Ghost, following the example of our Savior, according to that which he hath commanded us, it shall be well with you in the day of judgment. Amen.

To believe in Jesus Christ as the Son of God and our Savior; to repent and be baptized by one holding the Holy Priesthood of God and then receive the gift of the Holy Ghost which acts to burn away our sins and be our comfort and guide. This process serves to open the gate that puts us on the path to eternal life. Having entered through the gate, we must then go forth, doing all we can, to help build the kingdom of God on earth and be faithful to the end of our lives. Faith in Jesus Christ, and righteous actions added to our faith, become daily companions in our life if we are to ultimately receive the blessings the Father has for those who are faithful and obedient.

III. Mormon 8

Bryan Richards reminds us,

"The next two chapters of Mormon's record are written by Moroni. We should remember the following rule: Moroni is the author of Mormon 8-9; and Mormon is the author of Moroni 7, 8-9. As Moroni finished his father's record, we get a close look at a man who lived a life we can only imagine—completely alone, left to wander for fear for his own life, exclaiming 'whither I go it mattereth not' (Mormon 8:4). Significantly, [Moroni] had no one to talk to—but us."

(www.gospeldoctrine.com/contents/Mormon-8).

Mormon 8:1

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.

In Mormon's final instructions to his son, Moroni, he said, "wherefore, write somewhat a few things, if thou art spared and I shall perish and not see thee;" (Moroni 9:24). Mormon, Chapters 8 and 9, are Moroni's fulfillment of his father's desire.

Jeffrey R. Holland states,

"Following this dismaying decline of the Nephite civilization documented by his father, Moroni picked up the recorder's task, but he did not write to any living audience. Rather, he directed his final testimony--in fact, three final testimonies--to those who receive the record in the last days...Moroni's experience was painful, for he observed in life, in history, and in vision the pollution and destruction of three glorious civilizations--his own Nephite world, the Jaredite nation, and our own latter-day dispensation." (*Christ and The New Covenant*. Salt Lake City: Deseret Book Co., 1997, 323).

Mormon 8:2

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.

Bryan Richards states,

"Not all the Nephites were killed at Cumorah. There were four groups which survived, at least temporarily: 1) the twenty-four survivors of the battle, 2) the group who had tried a southward escape (Mormon 6:15), 3) those who had deserted to the Lamanites (Mormon 6:15), and 4) the robbers which may have been of mixed Nephite, Lamanite lineage. Of these four groups, Moroni is apparently the only survivor of the first group. He tells us that the members of the second group were eventually hunted until they were killed. But, the third and fourth groups were never completely exterminated. The Nephite deserter and the Gadianton

members are the only ones who survived. Still, the Nephites, as a nation and as a people, had been destroyed.

"The fact that there was considerably mixing of Nephite blood and Lamanite blood is significant because of prophecies which describe the descendants of the Nephi in the latter-days. Nephi was told, "God will not suffer that the Gentiles will utterly destroy *the mixture of thy seed*, which are among thy brethren" (1 Nephi 13:30, italics added). Through modern revelation, we know that some of the blood of Nephi, Joseph, Jacob, and Zoram was preserved among the Lamanites. "Nevertheless, my work shall go forth...even so shall the knowledge of a Savior come unto my people--And to the Nephites, and the Jacobites, and Josephites, and the Zoramites, through the testimony of their fathers--" (D&C 3:16-17)."

www.gospeldoctrine.com/contents/Mormon-8).

Mormon 8:4-6

4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.
5 Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.
6 Behold, four hundred years have passed away since the coming of our Lord and Savior.

Few can read these words without feeling the depth of loneliness that Moroni must have felt at this time in his life. His family was gone, he had no friends, and there was no space left on the records nor ore to make additional records. As we shall soon learn, even his life is in danger from the Lamanites who seek to put to death all Nephites. (see Mormon 8:7.)

Gordon B. Hinckley states,

"Who can sense the depth of his pain, the poignant loneliness that constantly overshadowed him as he moved about, a fugitive relentlessly hunted by his enemies? For how long he actually was alone we do not know, but the record would indicate that it was for a considerable

period. His conversation was prayer to the Lord. His companion was the Holy Spirit. There were occasions when the Three Nephites ministered to him. but with all of this, there is an element of terrible tragedy in the life of this man who became a lonely wanderer." (*Heroes From the Book of Mormon*. Salt Lake City: Deseret Book Co., 1995. [Seventh Printing, 1998], 197).

Sidney B. Sperry states,

"Of striking interest is Moroni's statement that four hundred years had passed away since the coming of the Savior, make the date A.D. 400 in our era. It seems incredible that the holder of the keys of the stick of Ephraim (see D&C 27:5), never wrote a line on the plates of the Book of Mormon entrusted to him until sixteen years after the last great battle at Cumorah [A.D. 385], but such seem to be the fact. Questions crowd us. What did Moroni do in the meantime? Where did he go? How did he live? How did he avoid his enemies? What did he do with the records his father left him? The answers to these and many other questions must be left to the imagination; the record is silent." (*Book of Mormon Compendium*. Salt Lake City: Bookcraft, 1968, 19).

Mormon 8:7-9

7 And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvelous is the destruction of my people, the Nephites.

8 And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

9 And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

Bryan Richards states,

"The Lamanites had amassed huge armies. No doubt they enjoyed great celebrations after wiping the [known] Nephites off the face of the earth. But what good is an experienced army if there are no more battles to fight? The

Lamanites had a solution, for their bloodthirsty nature would turn them upon their fellow Lamanites in one continual round of murder and bloodshed."

(www.gospeldoctrine.com/contents/Mormon-8).

Hugh Nibley adds,

"As for the wicked Lamanites, their total victory turned out to be a cruel deception--nobody won the war, for it still went on." (*Since Cumorah*, Vol. 7. John W. Welch, General Editor. Salt Lake City, and Provo, Utah: Deseret Book Co., and Foundation for Ancient Research and Mormon Studies, 1967, [1988], 333).

Mormon 8:10-11

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.

Bryan Richards states,

"We assume that it is because of the righteousness of Mormon and Moroni that they were privileged to see the three Nephites. However, the three Nephites were given the discretion regarding those to whom they would show themselves, 'if they shall pray unto the Father in the name of Jesus they can show themselves unto whatsoever man it seemeth them good' (3 Nephi 28:30). We are left to wonder if the three Nephites weren't as thrilled to meet Mormon and Moroni as these prophet were to meet the three Nephites. (www.gosepeldoctrine.com/contents/Mormon-8).

Mormon 8:12-13

12 And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.

13 Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

Matthias F. Cowley states,

"Those persons who would esteem literary imperfections an evidence against the divine authenticity of the Book of Mormon must belong to one of two classes--they are either not honest at heart and are seeking opportunity to evade the responsibility of knowing the truth, or they are shallow-minded, and to the world of sound reason, good judgment, and practical ability prefer the shadow compared with the substance. He 'that will do the will of the Father shall know of the doctrine (John 7:17)' is the promise of our Savior, and the promises in the Book of Mormon that those who will not condemn the things of God because of human imperfections, but shall receive greater knowledge, are plain enough to condemn the world if they reject them, as much as the teachings of the Jewish record shall condemn mankind if they will not hearken." (*Cowley & Whitney on Doctrine*. Compiled by Forace Green. Salt Lake City: Bookcraft, 1963, 186).

It would seem at this point, that Moroni ran out of room on the plates. Due to his concern for his very life and thus being unable to secure further ore, he concluded to end his father's record. The date is not exactly known, unless we conclude from his record, the date is A.D. 400. (see Mormon 8:6.)

Bryan Merrill states,

"There is something remarkable that has happened between these verses...The Moroni of verse 13 is not the Moroni of verse 14, by which I mean, he is the same person, the same individual, but something remarkable has happened to him. All of a sudden, Moroni has a sense of mission that is not apparent in the first thirteen verses. He has received a call from God telling him what he must do with this record and what his [further] responsibilities are. He now begins to speak with power, as if he were a prophet. We never hear the words of loneliness from him again in his writing." *"Moroni: The Man and the Message."* Foundation for Ancient Research and Mormon Studies Book of Mormon Lecture Series (Transcript). 1996, 7).

We know, however, that Moroni's writings did not conclude, as he had supposed, with Mormon 8:13. For we have in our possession, Mormon 8:14-9:37; Moroni's abridgment of the book of Ether, Moroni's own record [Moroni 1-10], and the Title page of the Book of Mormon. We can only conclude that at some point he was able to obtain more ore to make plates. Also, during the time between A.D 400 and 421, his life being preserved, he had sufficient time to complete the records that now make up the Book of Mormon. How this occurred, the record is silent, but for his additional writings, we remain grateful.

Mormon 8:14-15

14 And I am the same who hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless.

15 For none can have the power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.

Book of Mormon Student manual [1981] states,

"...the Lord's commandment that no one was to use the plates to get gain was fulfilled in the life of Joseph Smith. During his third appearance Moroni [Now as a resurrected being-PGP, JS-H 1:33] told Joseph that Satan would tempt him to use the plates [of gold] for the purpose of getting rich. (See PGP, Joseph Smith-History 1:46.) Later when Joseph Smith went to the hill to obtain the plates, he was beset by conflicting emotions. The adversary sorely tempted him to desire the plates to relieve his father's poor financial situation. When the Prophet attempted to get the plates, he was forbidden to do so because, as Moroni stated, 'You have not kept the commandments of the Lord.' (As cited in Joseph Fielding Smith, *Essentials in Church History*, 22nd ed, 1971, 49.) This lesson had a lasting impression on Joseph Smith as he more clearly saw how Satan was determined to stop the coming forth of this sacred record." (*Book of Mormon Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition, Revised, 1981], 471).

Mormon 8:16

16 And blessed by he that shall bring this thing [ancient record] to light; for it shall be brought out of darkness unto the light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God.

Looking retrospectively, we can see from our present position how clearly this verse written by Moroni was fulfilled. After Moroni had concluded his writing of the book of Moroni, he took the plate and delivered them to the hill Cumorah in upstate New York, near the town of Palmyra. Here they remained hidden in the earth from A.D. 421 to September 21, 1823. During the night, the same Moroni, now a resurrected being, appeared to Joseph Smith [PGP-JS-H 1:33] during the night on three separate occasions. He gave him instructions regarding receiving the plates including the warning they were not to be used to get financial gain. These initial visits occurred the entire night. In the morning, while attempting to perform his daily chores, Joseph was determined by his father to be ill and he sent him home. While attempting to cross a fence, Moroni appeared to him again in the light of day and told him to go and tell his father regarding his experience. He did so and his father told him, it was of God and he should do as he was instructed. Joseph went immediately to the hill Cumorah, by his home, and upon locating the place in the ground where the plates had been hidden attempted to remove them from their enclosed case. His own record states,

Pearl of Great Price, Joseph Smith-History 1:53-54

53 I made an attempt to take them out, but was forbidden by the messenger [Angel Moroni], and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year, and that he would there meet with me, and that I should continue

to do so until the time should come for obtaining the plates.

54 Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

Through the instrumentality of Joseph Smith, the plates which had been hidden within the earth, were brought forth from the earth and translated by the power of God. Sacred truths that had been lost or previously unknown were brought to light through the translation and publishing of this sacred record in 1830. [For further information, see *Pearl of Great Price, Joseph Smith-History*, 1:27-54; 59-67.]

Mormon 8:22

22 For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Joseph Smith states,

"No unhallowed hand can stop this work from progressing. Persecutions may rage; mobs may combine; armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear; till the purposes of God shall be accomplished and the great Jehovah shall say, 'The work is done.'" (*History of the Church of Jesus Christ of Latter-day Saints*, Vol. 4. Edited by B.H. Roberts. Salt Lake City: the Church of Jesus Christ of Latter-days Saints, 1949, and Deseret Book Co., [Second Edition Revised, 1972], 540).

Mormon 8:23

23 Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

Bryan Richards states,

"Nephi loved Isaiah, Jacob quoted him, Abinadi interpreted him, and the Savior commanded us on two separate occasions to search his words (3 Ne 20:11; 23:1). From Moroni, we receive a third direct injunction to search Isaiah. The reason that Moroni mentions Isaiah is because he saw our day just like Mormon and Nephi did. In so many words, Isaiah has also declared, Jesus Christ hath shown you unto me, and I know your doing (v.35). Even more importantly, Isaiah is the great Millennialist who explained how all the promises given to the House of Israel would finally be brought to pass. If we heed the warnings of Mormon and Moroni, we, or our children, will survive the wickedness of the last days to see all those glorious promises in their divine fulfillment."

www.gospeldoctrine.com/contents/Mormon-8).

Moroni now speaks of a day yet future when the Lord will remember his covenant which he has made with the House of Israel. It will be a time of the coming forth of the Book of Mormon.

Mormon 8:23, 26

23 ...Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust [buried records] will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

26 And no one need say they [records of ancient people of America], shall not come for they surely shall, for the Lord hath spoken it; for out the earth shall they [records] come, by the hand of the Lord,...

The records of the people who lived in ancient America have come forth through the hand of Moroni. It was he, as a resurrected being, sent from the Lord, who revealed to Joseph Smith, the location of the records he had buried. It was through the power of the Lord, the records were translated by Joseph Smith, and published as the Book of Mormon.

Moroni stated that when the Book of Mormon would come forth, it would be a time of great turmoil and unbelief. He identified the following conditions. (see Mormon 8:26-31.)

Chart 1: Latter day Conditions When Book of Mormon Comes Forth - Mormon 8

1. It will be in a day "when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead"	Vs. 26
2. "And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness"	Vs. 27
3. "Yea, it shall come in a day when the power of God shall be denied"	Vs. 28
4. When "churches become defiled and be lifted up in the pride of the hearts; yea, even a day when the leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches"	Vs.28
5. "Yea, it shall come in a day when there shall be heard of fires, and tempests [violent storms with high winds], and vapors of smoke in foreign lands"	Vs. 29
6. "And there shall be heard of wars, rumors of wars, and earthquakes in divers [several, various] places"	Vs. 30
7. "Yea, it shall come in a day when there shall be great pollutions upon the face of the earth;"	Vs. 31
8. "[T]here shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations;"	Vs. 31
9. "[T]here will be many who will say, Do this or Do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness and in the bonds of iniquity"	Vs. 31
10. "Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins"	Vs. 32

Joe J. Christensen states,

"We all hear and read a great deal these days about our polluted physical environment--acid rain, smog, toxic

wastes. But those parents recognize that there is another kind of pollution that is much more dangerous--the moral and spiritual.

"In a recent conference, Elder Boyd K. Packer said, 'As we test the moral environment, we find the pollution index is spiraling upward' (*Ensign*, May 1992, 66). The Apostle Paul foresaw 'that in the last days perilous times shall come' (2 Tim 3:1). And speaking of the last days, the prophet Moroni declared, 'Yea it shall come in a day when there shall be great pollutions upon the face of the earth;' (Mormon 8:31).

Sadly, the effects of this great pollution are perhaps most evident in the mass media, films, television, and popular music. Of this, Senator Robert D. Byrd said, 'if we in this nation continue to sow the images of murder, violence, drug abuse...perversion, [and] pornography...before the eyes of millions of children, year after year and day after day, we should not be surprised if the foundations of our society rot away as from leprosy' (Michael Medved, *Hollywood vs. America*, New York: Harper Perennial, 1992, 194).

"Although there are some uplifting exceptions, in most areas of the mass media there seems to be a declaration of war against almost everything the majority treasures most: the family, religion, and patriotism." ("Raising Children in a Polluted Environment," in *Ensign*, November 1993, 11).

Mormon 8:34-35

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

Moroni is able to describe the events of our latter day, for, through prophetic vision, he had seen our day. He knew of the wickedness and abominations that are now so prevalent in our society and sought to warn us that we may be spiritually prepared.

**Chart 2. Conditions of the Latter days as seen by Moroni
Mormon 8:36-39**

"1. People will become fashionable, status conscious, and competitive.	Vs.36
"2, Common vices will be vanity, intolerance, and lack of charity.	Vs.37
"3. People will ignore the needs of the poor.	Vs.37,39
"4. There will be hypocrites who use religion to get gain.	Vs.38
"5. Some will be ashamed to be known as disciples of Christ.	Vs.38
"6. Some will not respond to the need of their less fortunate brothers and sisters."	Vs.39

Reference: *Book of Mormon Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition Revised, 1981], 475).

Mormon 8:41

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he [Lord] avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

L. Tom Perry states,

"I guess one of the greatest mysteries of human history is why people fail to learn from the past. In the case of the Church, why do those who profess to be true followers of Christ repeatedly become victims of the enticements of the the world? The evidence is strong regarding the blessings that accrue to those who trust in and follow the ways prescribed by the Lord, yet so many members of the Church fail to heed the evidence.

"Clearly, the members of the Church face tremendous challenges in the latter days. We must not only resist but mount a counteroffensive against the temptations and teachings of the world if we are to remain a distinctive people.

"Despite the challenges we face, I plead with each of you to stand firm in your convictions. There is no escape the whirlwind of judgments God will unleash on the heads of his children who choose to pursue a course that is against his will. We need to heed Moroni's warning to avoid the fate

that destroyed his people." (*Living with Enthusiasm*. Salt Lake City: Deseret Book Co., 1996, 64-65).

Hugh Nibley states,

"If the ultimate test of the Book of Mormon's validity is whether or not it really has something to say, then the closing chapters alone should be enough to silence all criticism. Those chapters are addressed explicitly to our own age (Mormon 8:33-41), and we can be the best judge of how well or ill they apply to it." (*Since Cumorah*, Vol. 7. John W. Welch, General Editor. Salt Lake City, and Provo, Utah: Deseret Book Co., and Foundation for Ancient Research and Mormon Studies, 1967, [1988], 399).

IV. Mormon 9

In this chapter, Moroni addressed four groups of individuals: (1) "[T]hose who do not believe in Christ" (Mormon 9:1); (2) "[Y]ou who deny the revelations of God" (Mormon 9:7); (3) Those who "have imagined up unto yourselves a god who can do no miracles" (Mormon 9:15); and, (4) "[A]ll ye who are despisers of the works of the Lord" (Mormon 9:26). The purpose for his remarks is not that he naively believes that all who read his words will repent and come unto Christ. He witnessed the destruction of his own people; he knows better than that. His purpose is two-fold.

Mormon 9:35-36

35 And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

36 And behold, these things which we have desired concerning our brethren, yea even their restoration to the knowledge of Christ,...

The first is that he might fulfill his responsibility as a prophet of God, to give a voice of warning to those who are wicked so that they may have the opportunity to repent. The second is based upon his love of God's children, that they may humble themselves, come unto Christ, and repent from their sins. By doing so, they will receive all the blessings the Lord has for them.

With this preface, we will address the words of Moroni to the four identified groups:

1. "[T]hose who do not believe in Christ" (Mormon 9:1).

Moroni asks, "will ye...when the Lord shall come...in that great day when ye shall be brought to stand before the Lamb of God—then will ye say there is no God? (Mormon 9:2). Do you understand that "when your soul...racked with a consciousness of guilt that ye have ever abused his laws...it will be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls of hell...Behold, "when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." (Mormon 9:2-5).

Joseph Smith taught,

"A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man." (*Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 357).

In these verses, Moroni provides a description of the conditions the individual will experience who denied Christ during their mortal life. They will know that God the Father and His Son, Jesus Christ do exist for they will meet them at the judgment-seat.

His plea to the unbeliever is,

Mormon 9:6

6 O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

In order for an individual to "be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb" is for them to have come unto Christ, repented of

their sins, received baptism and the gift of the Holy Ghost, and lived a life of righteousness during the remainder of their lives. The doctrine of so-called "deathbed repentance" is false, therefore, all repentance by an individual must be done prior to their departure from mortal life. This is Moroni's desire for the unbeliever of Christ.

2. "[Y]ou who deny the revelations of God" (Mormon 1:7).

Moroni's response to the individual who denied God's ability to continue to reveal spiritual truths through his prophet on earth, either "knoweth not the gospel of Christ;...[because] he has not read the scriptures; [or] he does not understand them" (Mormon 9:8).

The writings of the Bible and Book of Mormon stand as evidence that God does speak to his prophets and they recorded his words. God has spoken to a prophet in our day named Joseph Smith. Joseph also wrote down the words he received from God through his Son, Jesus Christ. These revelations were compiled in the book known as the Doctrine and Covenants. He also speaks to a prophet today, just as He did yesterday, and the day before, and will continue to do until the end of time.

Mormon 9:9

9 For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

Joseph Smith states,

"[God] changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that his course is one eternal round, without variation...It is necessary that men should have the idea that he is a God who changes not, in order to have faith in him...for without the idea of unchangeableness in the character of Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellences in his character with unshaken confidence." (Lecture 3: 15, 21. *Lectures on Faith*. Salt Lake City: Deseret Book Co., 1985, 41-42).

Bryan Richards states,

"God is the same yesterday, today, and forever. The implication is...if God loved his children enough to give them revelation in Moses' day, he should do the same in our day. (www.gospeldoctrine.com/contents/Mormon-9).

Hugh B. Brown shared a conversation he had in London, England in 1939, just before the outbreak of the war. The individual was a very prominent English gentleman, a member of the House of Commons, formerly one of the justices of the supreme court of England. They discussed Mormonism and the fact about God speaking to man. Here is part of their dialogue:

"I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"I am sure he hasn't."

"There must be a reason, can you give me a reason?"

"I do not know."

"May I suggest some possible reasons: Perhaps God does not speak to men anymore because he cannot. He has lost the power."

He said, "Of course that would be blasphemous."

"Well, then if you don't accept that, perhaps he doesn't speak to men because he doesn't love us anymore. He is no longer interested in the affairs of men."

"No," he said, "God loves all men, and he is no respecter of persons."

"Well, then, if he could speak, and he loves us, then the only other possible answer as I see it is that we don't need him. We have made such rapid strides in science, we are so well-educated, that we don't need God any more."

And then he said, and his voice trembled as he thought of impending war. "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men

need to have faith to hear him." (Hugh B. Brown. "The Profile of a Prophet," in *Eternal Quest*. Selected, Arranged, and Edited by Charles Manley Brown. Salt Lake City: Bookcraft, 1956, 127, 129-130).

3. Those who "have imagined up unto themselves a god who can do no miracles" (Mormon 9:15).

What is a miracle?

Dallin H. Oaks states,

"A miracle has been defined as 'a beneficial event brought about through divine power that mortals do not understand and of themselves cannot duplicate.' The idea that events are brought about through divine power is rejected by most irreligious people and even by some who are religious..

"Miracles worked by the power of the priesthood are always present in the true Church of Jesus Christ." ("Miracles," in *Ensign*, June 2001, 6, 8).

Bryan Richards states,

"Interestingly, Moroni declares that he is going to show us that God is a God of miracles, then he discusses the Creation, the Fall, the Atonement, and the Final Judgment. Why does he do this? Because the first miracle Christ performed was not the turning of water to wine at the marriage feast at Cana but the Creation of the earth (v. 17). The Fall was not a miracle, but the Plan of Salvation whereby man could overcome the Fall is nothing but miraculous. Furthermore, the greatest miracle ever performed was the Atonement itself. Moroni is teaching us that these are the greatest of God's miracles. The miracles of healing the sick and raising the dead pale in comparison, for which is greater the raising of Lazarus to mortality or the raising of the entire human race to immortality?

Even the Final judgment is miraculous, for all will be compelled to admit that the judgments of the Lord are just (Alma 12:15). Prior to that day, we have no reason to conclude that God has ceased to be a God of miracles. 'Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles' [Mormon 9:15]."
(www.gospeldoctrine.com/contents/Mormon-9).

Mormon 9:11-14

11 But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob [Jehovah=Christ]; and it is that same God [Jehovah under direction His Father] who created the heavens and the earth, and all things that in them are.

12 Behold, he [God the Father] created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

13 And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and lossed from this eternal band of death, which death is a temporal death.

14 And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

Moroni's presentation to the doubter of miracles is two-fold. In these five verses, Moroni teaches: (1) Jehovah or pre-mortal Jesus Christ was the Creator, under the direction of His Father, of "the heavens and the earth, and all things that in them are" (Mormon 9:11). As Bryan Richards notes, "is not this a miracle?" Following the creation of man and his Fall, Jesus Christ through his atonement overcame the power of death upon all mankind. By taking upon himself the sins of all mankind and paying the required penalty, he enable all to live beyond the grave. As the Son of God, and due to his own perfect mortal life, he had the power to not only resurrect himself, but to ensure that all mankind would also be resurrected. For those who are willing to accept him as their Savior and Mediator with the Father, repent of their sins, be baptized and receive the gift of the Holy Ghost, and live a life of obedience to his commandments, they would have glory added

upon them. His atonement, which provided the gift of life after death, and if obedient to his commandments, the opportunity to receive even greater blessings, is the greatest miracle ever. No one else could do for mankind what Jesus Christ did and offers to all who would repent.

Mormon 9:18-19

18 And who shall say the Jesus Christ did not do mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

19 And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

Moroni's second part of his explanation as to why God is a God of miracles is for those who refuse to accept Christ as the Creator and Savior of the world, and also denied his atonement and personal resurrection. To them he asked, "Will you also deny the many miracles that he personally performed during his mortal life? Will you also deny the report of the seventy, whom he had given authority, who also performed miracles in His name?"

Luke 10:9, 17

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Harold B. Lee states,

"President McKay, I have been a personal witness in these last six months that, as the apostles of old found, we [modern day Apostles] are finding today that [as] the servants of the Living God are going forth, the Lord is working with them confirming the work, with the same signs following.

"I bear personal witness that the gift of tongues to whole congregation, which I witnessed, as in the day of Pentecost, was observed down in one of the Latin American

Missions, by which this congregation understood what was said, although what was being spoken to them was in a strange tongue. I have witnessed the healing of an impotent and crippled child from birth in the Brazillian Mission. I have witnessed the healing of a blind child in the Central American Mission.

"And so, enumerating all of these, more important than any of this signs, I have witnessed the reformation in the personal lives of individuals who accept the gospel and are true to its principles, which results in a true conversion to the gospel of Jesus Christ. I bear you my solemn witness to the on-rolling of the work of the Lord. The work is awakening everywhere." (*Conference Report*, April 1960, 109).

If no miracles are performed, then Moroni states,

Mormon 9:20

20 And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

The presence of miracles is evidence that the power of God is upon the earth and the Church of Jesus Christ has again been established upon the earth.

It is important to understand that in order for miracles to be performed there must be sufficient faith exercised by the individual or by others on their behalf. When there is a lack of faith by the people, then miracles cease.

4. "[A]ll ye who are despisers [deny his saying] of the works of the Lord" (Mormon 9:26).

Mormon 9:27-28

27 O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him,

28 Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

Moroni's message to the doubter of his words is to admonish them to ask the Father, in the name of Jesus Christ, in order for them to personally come to know the truth. If they do not doubt, but are willing to exercise faith in God, He will give them an answer to their sincere petition to Him. Moroni further admonishes them to come to Him with clean hands and a pure heart. Tell Him you want to know the truth and are willing to follow His directions regarding their lives.

Mormon 9:29-30

29 See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

30 Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words.

James E. Faust states,

"Should we not baptize all those who want to or are willing to be baptized? The answer is not that simple. It is a great responsibility to bring someone into this Church who has not been adequately taught and who has not received the Spirit so that through baptism they may become a new person through repentance. Moroni gave this solemn warning about this in Mormon 9:29: 'See that you are not baptized unworthily.'"

"Some of our young missionaries are so hungry for baptisms they may urge people to be baptized before their investigators understand what they are baptized for. Peter said, 'Repent and be baptized.' (Acts 2:38.) We must be certain the repentance process is at work." (*LDS Church News*, 06/29/96).

Each of us must be patient with those who are investigating the Church that we do not rush them into making covenants

they are not yet prepared to make. If we are patient, and let the spirit work within them, they will come to know for themselves the truth of our message. If they are not ready now, their day will come.

Mormon 9:31

31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; for rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

Neal A. Maxwell states,

"What more sublime statement could be made--the 'outgoing' generation asking the 'incoming' generation not to be harsh or too quick to judge--to profit from the mistakes of the past, but to be grateful to God for the opportunity to 'learn to be more wise' than predecessors have been. Each of us leaves a 'record' of memories for our friends and children to 'read.' Would that the 'reading' could occur in the spirit of Moroni's counsel.

"The young should be slower to condemn those who have preceded them, for they have not yet worn the 'moccasins' of power and decision making. The old are urged to hope genuinely that their succors will be 'more wise' than they have been. Obviously, the scriptures relate to the major spiritual lessons about the failure and success of the societies described in the Book of Mormon stream of history; but the pithy verse, as the scriptures often are, is replete with insight at several levels simultaneously." (*For the Power is in Them*. Salt Lake City: Deseret Book Co., 1970, 16-17).

Mormon 9:33-34

33 And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

34 But the Lord knoweth the things we have written, and also that none other people knoweth our language; and because that none other people knoweth our

language, therefore he hath prepared means for the interpretation thereof.

Bryan Richards states,

"Was the language of the Book of Mormon a modification of the a hieroglyphic language? Certainly not. There was another type of Egyptian writing which was used among the merchants of Lehi's day. This was called the demotic form. Sidney B. Sperry noted, 'This was a very rapid or shortened form of hieratic used in the books and the documents written from about 700 B.C. to A.D. 470. During much of this period demotic was the ordinary writing of daily life, but is occasionally found chiseled even upon stone. From the dates given, it will be apparent that if Lehi and Nephi knew Egyptian they may have been familiar with this very shortened form of Egyptian.' (Milton R. Hunter. *Pearl of Great Price Commentary*, 21). Hugh Nibley stated that this form of 'Egyptian could be written in less space than Hebrew because in Lehi's day demotic was actually a shorthand, extremely cramped and abbreviated; and it was ...peculiarly adapted to the sounds and thought process of one language...Egyptian.' (*Lehi in the Deseret and The World of the Jaredites*, 14,16). A modification of this 'demotic' style is likely the language of the Book of Mormon." (www.gospeldoctrine.com/contents/Mormon-9).

Mormon 9:37

37 And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may bless them forever, through faith on the name of Jesus Christ. Amen.

With these concluding words, Moroni finished his father's record, as he had been directed. It is unknown if Moroni had determined at this time to abridge the records of the Jaredites, to write his own record, and then to write the front page of the book which would bear his father's name. He may instead have been living his life on a day-to-day basis until he could find a more safe environment. This would have been my priority.

V. Conclusions

The words of Mormon, and his son, Moroni, brought further enlightenment to our lives. Their admonition and warning to us demonstrates their love for us. Their words are directed to those of us who live in the latter days.

In Mormon, Chapter 7, we learned that Mormon's words were directed specifically to the descendents of Lehi. Today they are found in Central and South America as well as the isles of the Pacific. His purpose was to bring them "to believe in Jesus Christ" (Mormon 7:5). The record of the Jews [Holy Bible] and this record [Book of Mormon] were written that we might know of the covenants God had made with our fathers [Abraham, Isaac, and Jacob] and the marvelous works God has done on behalf of his children. (see Mormon 7:8-9.). As we believe in Christ, repent from our sins, are baptized, receive the gift of the Holy Ghost, and endure to the end, it will be well with us at the time of the judgment. (see Mormon 7:10.)

Mormon, Chapter 8, written by Moroni, begins with his lamentation of the destruction of the Nephite nation. He is alone and in fear of his life regarding the marauding Lamanites. Due to his lack of ore, he planned to hide the records that would come forth in the latter days by the power of God. A mighty change occurred within Moroni, and he was able to continue the record of his father. He wrote of the records coming forth from the dust [buried in the ground] by the hand of the Lord. He then provided ten latter day conditions that will prevail when the Book of Mormon comes forth. This time of gross wickedness is also a time when great and marvelous events shall also occur. He is likely referring to the coming forth of the Book of Mormon, the restoration of the priesthood, or the authority given by God to man to act in his name, and the restoration of the Church of Jesus Christ upon the earth. Moroni concluded by giving a warning of six conditions that will occur during the latter days, and will affect even the members of the Church of Jesus Christ.

In Mormon, Chapter 9, Moroni addressed four groups of individuals. They included those who do not believe in Christ; who denied the revelations of God; denied his miracles; and those who despise the words of God. He reaches out to them in hope that they will re-evaluate their conclusions. He offered words of counsel to those who

are prone to judge his words and offered some understanding regarding the language of the Book of Mormon plates. He concluded with a desire that our prayers would be answered and a reminder that God will not forget his covenant with the house of Israel. This is not the end of his record. He obtained safety for his life, and ore to continue his writings. Moroni abridged the records of the Jaredities and wrote his own record to be included in the Book of Mormon. He also wrote the title page of the Book of Mormon. Moroni's work is not yet finished and his life will be preserved by God until it is completed.

Our next two lessons [BM#45-46] will focus on Moroni's abridgment of the Jaradite record as compiled by the Prophet Ether. The Jaradites are a people that were led by the hand of the Lord to ancient America, following the confusion of language at the tower of Babel.