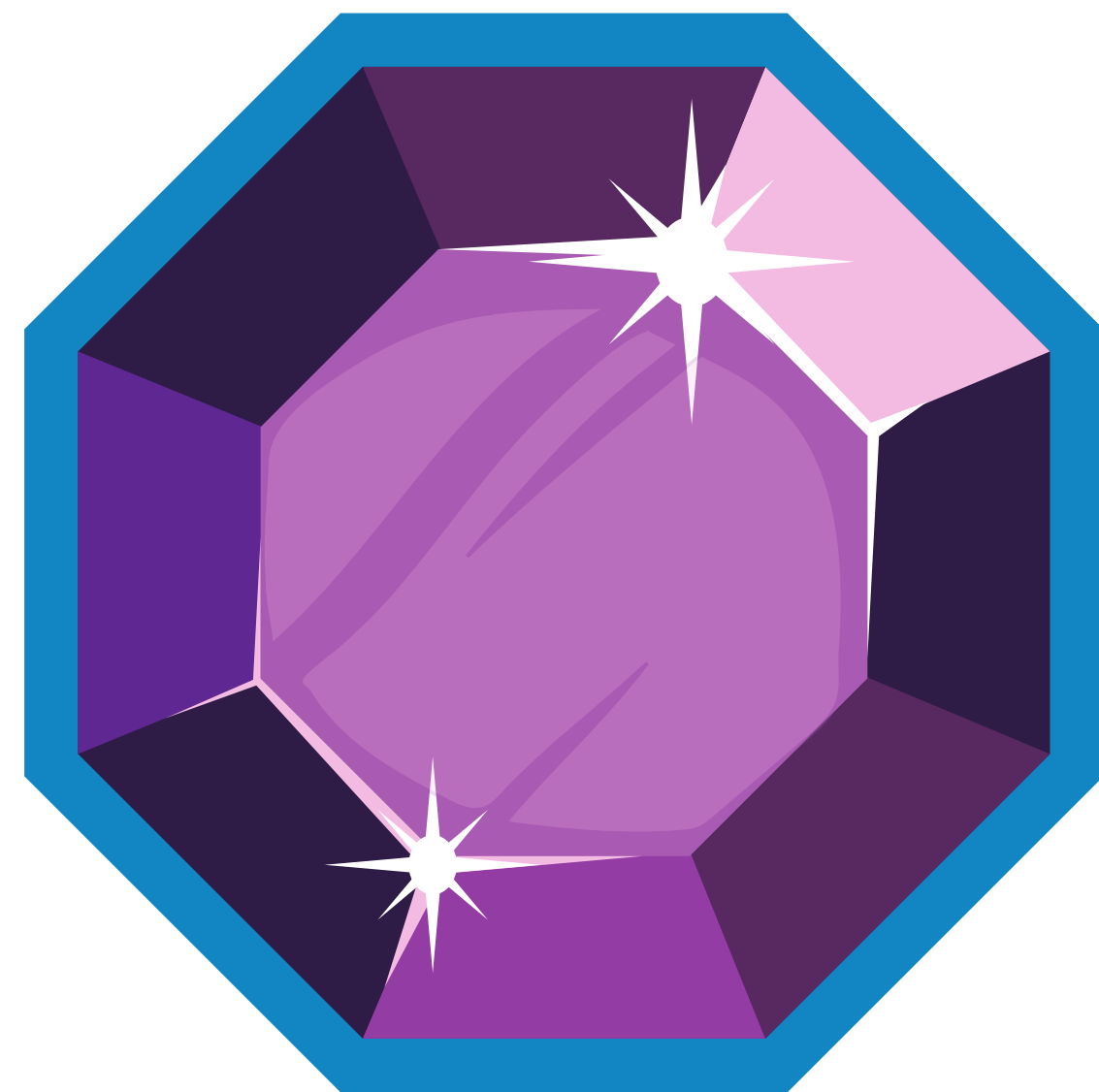
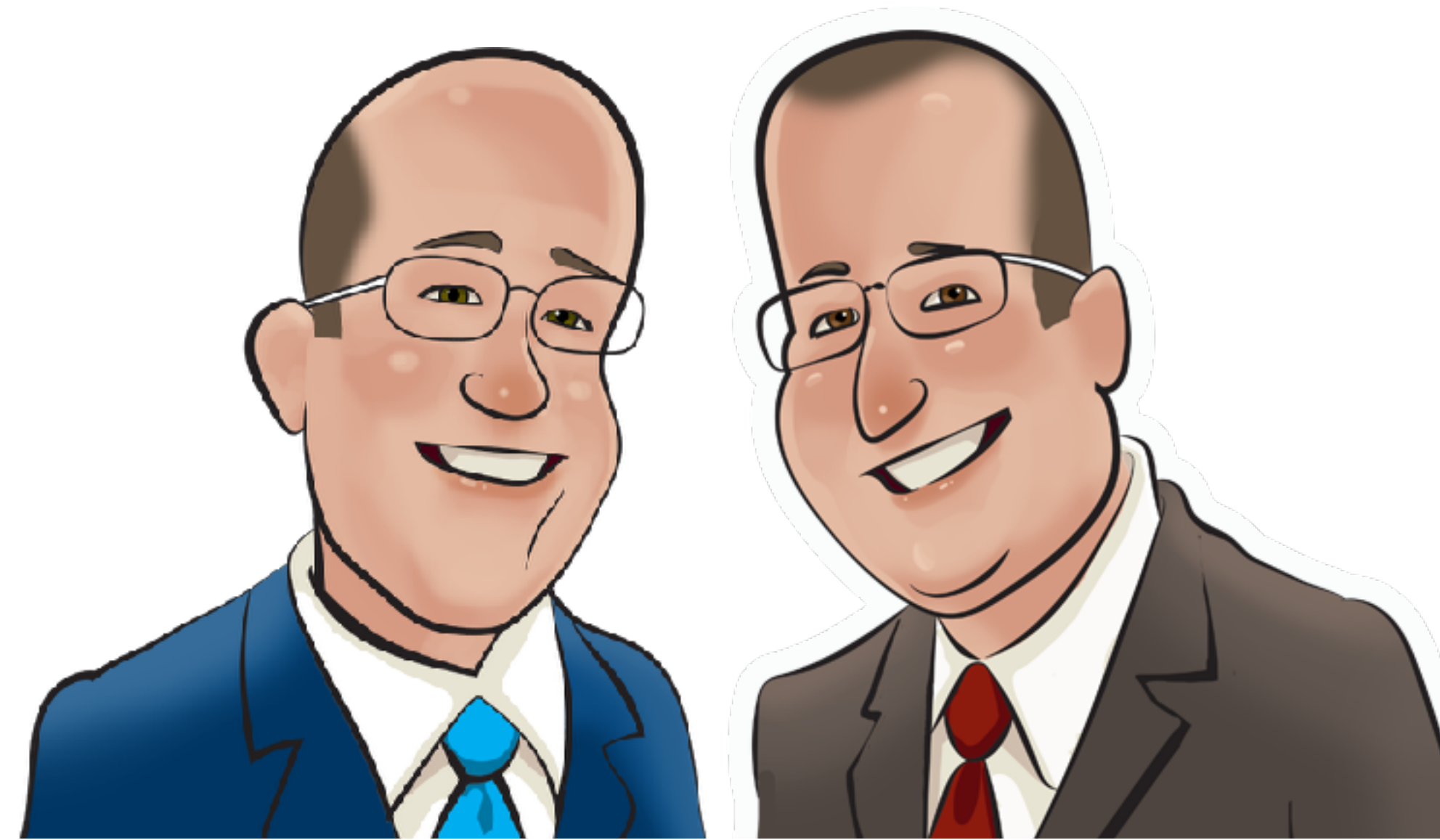
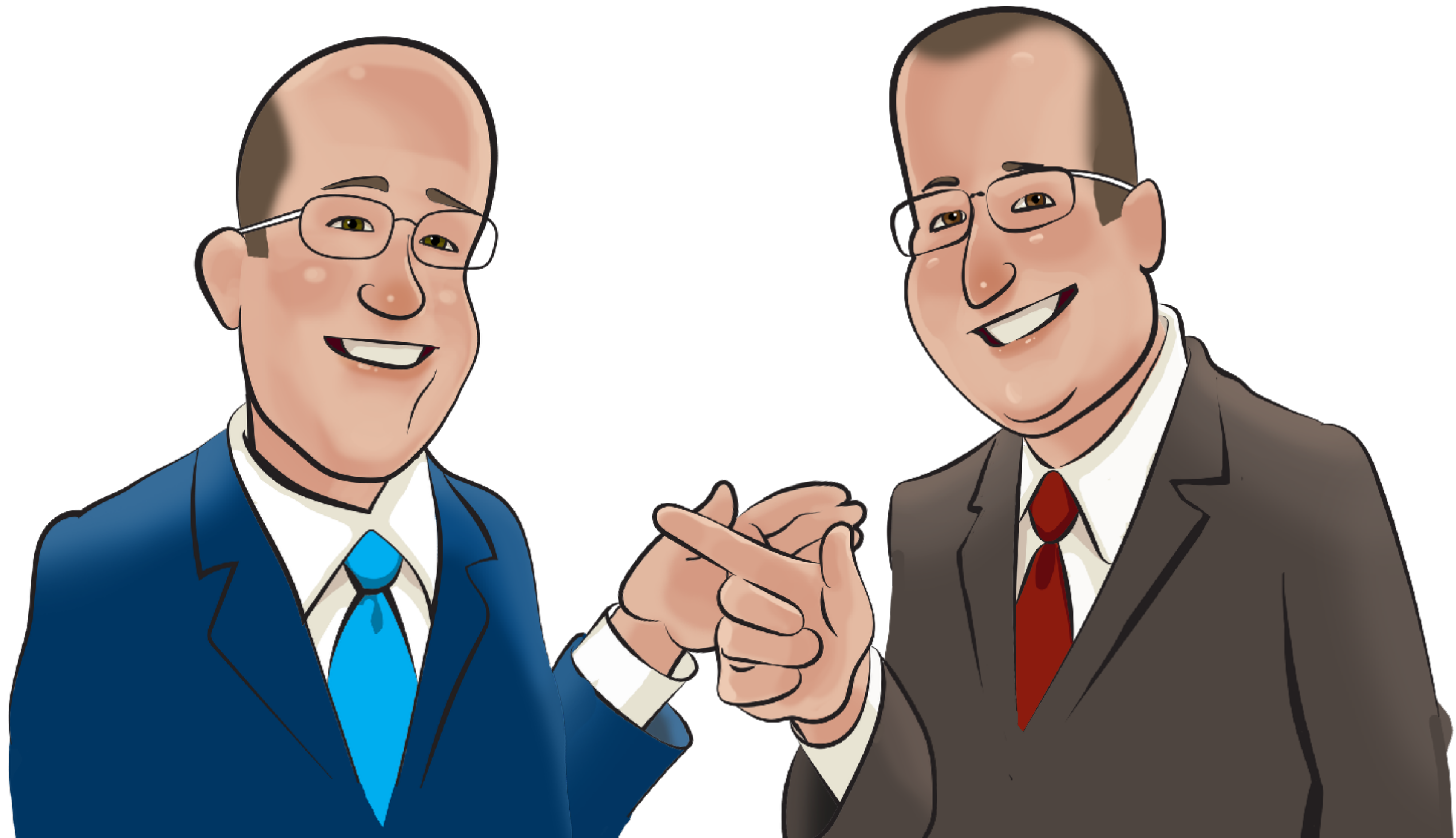


Episode 47



Scripture GEMS

December 7-13, 2020: **Moroni 7-9**



CHAPTER 7

Moroni Quotes Mormon's Sermon on Faith, Hope, and Charity

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

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

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

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

6 For behold, God hath said a man being ^aevil cannot do that which is good; for if he ^boffereth a gift, or ^cprayeth unto God, except he shall do it with real ^dintent it profiteth him nothing.

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

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

9 And likewise also is it counted evil unto a man, if he shall pray and not with ^areal intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

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

12 Wherefore, all things which are ^agood cometh of God; and that which is ^bevil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth

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13 But behold, that which is of God inviteth and enticeth to do ^agood continually; wherefore, every thing which inviteth and ^benticeth to do ^cgood, and to love God, and to serve him, is ^dinspired of God.

14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is ^aevil to be of God, or that which is good and of God to be of the devil.

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

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

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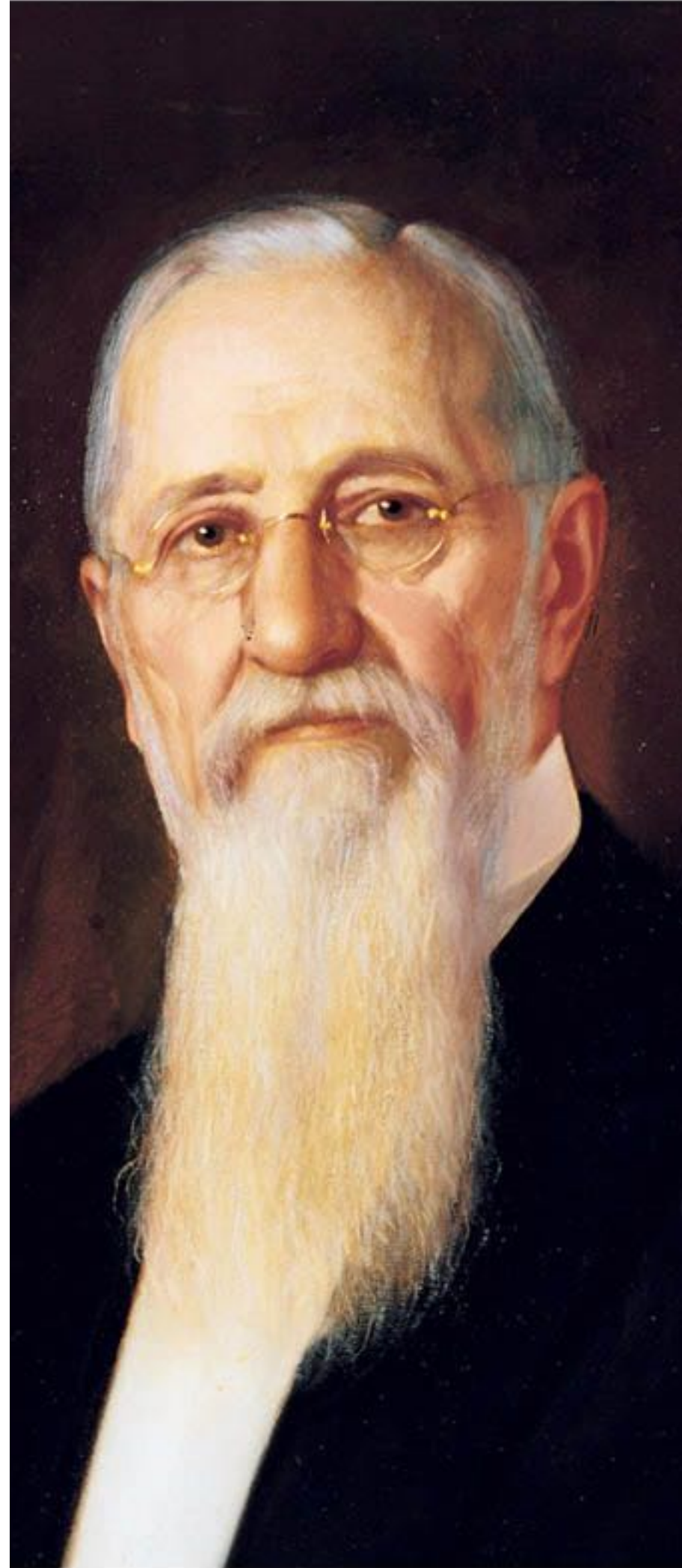
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“The rest here referred to is not physical rest, for there is no such thing as physical rest in the Church of Jesus Christ. Reference is made to the spiritual rest and peace which are born from a settled conviction of the truth in the minds of men.”

(Joseph F. Smith, “Gospel Doctrine, 5th ed. [1939], 126, 128)

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“We must not only do what is right. We must act for the right reasons. The modern term is good motive. The scriptures often signify this appropriate mental attitude with the words full purpose of heart or real intent.

“The scriptures make clear that God understands our motives and will judge our actions accordingly”

(Elder Dallin H. Oaks, “Pure in Heart” [1988], 15).



“The good news of the gospel of Jesus Christ is that the desires of our hearts can be transformed and our motives can be educated and refined”

(Michael T. Ringwood, “Truly Good and without Guile,” Ensign or Liahona, May 2015, 61).

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7 1a 1 Cor. 13:13 (1–13);

Ether 12:3 (3–37);

D&C 19:23.

5a 3 Ne. 14:20 (15–20).

^cRG Sincere.

11a Prov. 13:14;



“Regardless of whether this inner light, this knowledge of right and wrong, is called the Light of Christ, moral sense, or conscience, it can direct us to moderate our actions—unless, that is, we subdue it or silence it. ...

“Every man, woman, and child of every nation, creed, or color—everyone, no matter where they live or what they believe or what they do—has within them the imperishable Light of Christ”

(President Boyd K. Packer, “The Light of Christ,” Ensign, Apr. 2005, 8, 10).

““The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God’s light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals. ...

““We believe that God has given and will give to all peoples sufficient knowledge to help them on their way to eternal salvation’

*(Statement of the First Presidency regarding God’s Love for All Mankind, 15 Feb. 1978)”
(James E. Faust, in Conference Report, Apr. 1980, 15; or Ensign, May 1980, 12).*

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

26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as surely as Christ liveth he spake these words unto our fathers, saying: "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you."

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

28 For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens.

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

30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong

faith and a firm mind in every form of godliness.

31 And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.

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

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

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

36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so

long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

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

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

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

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

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.

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

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

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

48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we

Mormon on Faith

25a Alma 12:29 (28–30);
Moses 5:58

3 Ne. 18:35.
TG Jesus Christ.

D&C 46:14.
33a Moro. 10:23

37a Matt. 13:58;
Morm. 8:26; 9:20.

42a TG Faith.
b Moro. 10:20

d TG Provoking.
47a Rom. 13:10.



“I am convinced that one of the profound themes of the Book of Mormon is the role and prevalence and central participation of angels in the gospel story. ...

“One of the things that will become more important in our lives the longer we live is the reality of angels, their work and their ministry. I refer here not alone to the angel Moroni but also to those more personal ministering angels who are with us and around us, empowered to help us and who do exactly that (see 3 Ne. 7:18; Moro. 7:29–32, 37; D&C 107:20). ...

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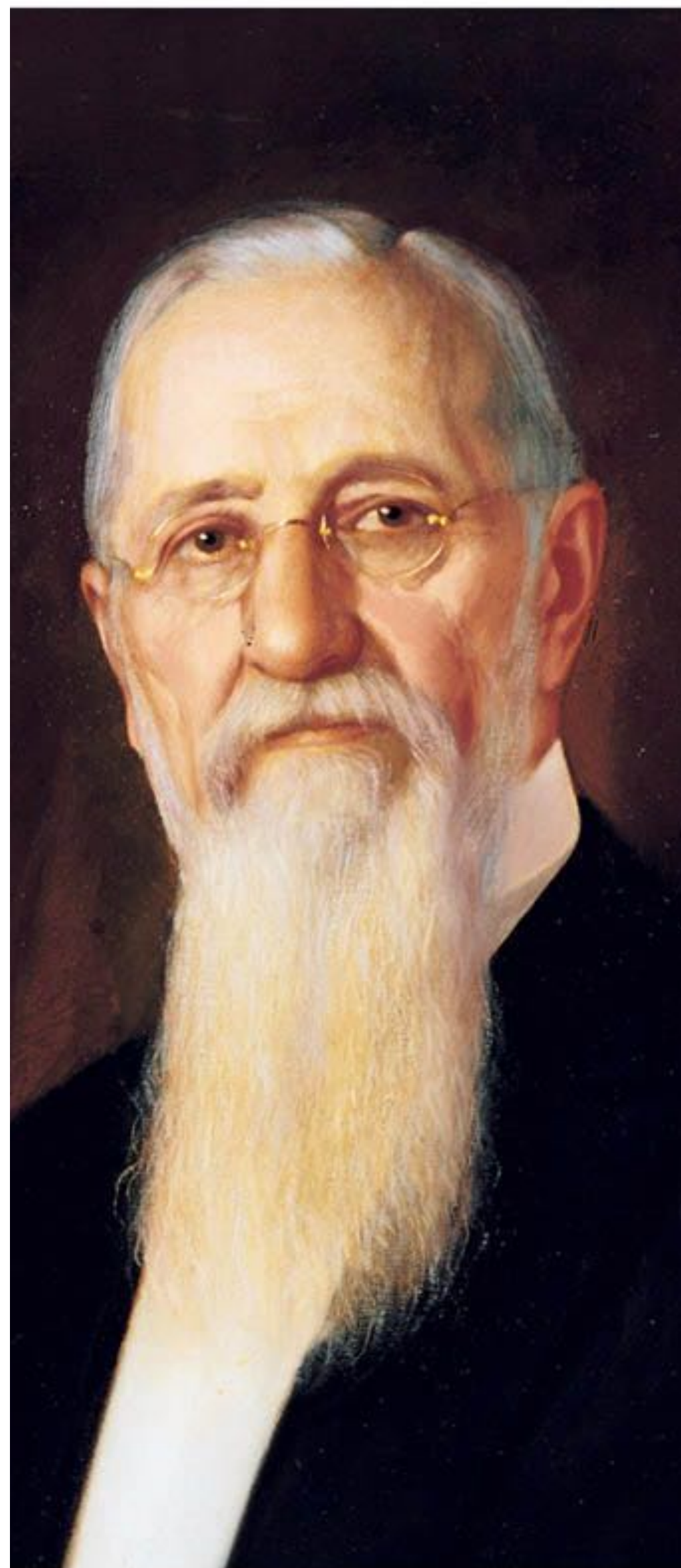
“I believe we need to speak of and believe in and bear testimony to the ministry of angels more than we sometimes do. They constitute one of God’s great methods of witnessing through the veil, and no document in all this world teaches that principle so clearly and so powerfully as does the Book of Mormon”

(Elder Jeffrey R. Holland, “For a Wise Purpose,” Ensign, Jan. 1996, 16–17).



“From the beginning down through the dispensations, God has used angels as His emissaries in conveying love and concern for His children...Usually such beings are not seen. Sometimes they are. But seen or unseen they are always near. Sometimes their assignments are very grand...But most often it is to comfort, to provide some form of merciful attention, guidance in difficult times...

(Elder Jeffery R. Holland, Oct. 2008 CR.)



“President Joseph F. Smith said, ‘In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh.’”

(James E. Faust, “A Royal Priesthood,” April 2006 GC and Gospel Doctrine, 5th ed. (1939), 436)

“Watchers in the Night” by Thomas Blackshear



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45 And ^acharity suffereth long, and is ^bkind, and ^cenvieth not, and is not puffed up, seeketh not her own, is not easily ^dprovoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

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Mormon on Faith

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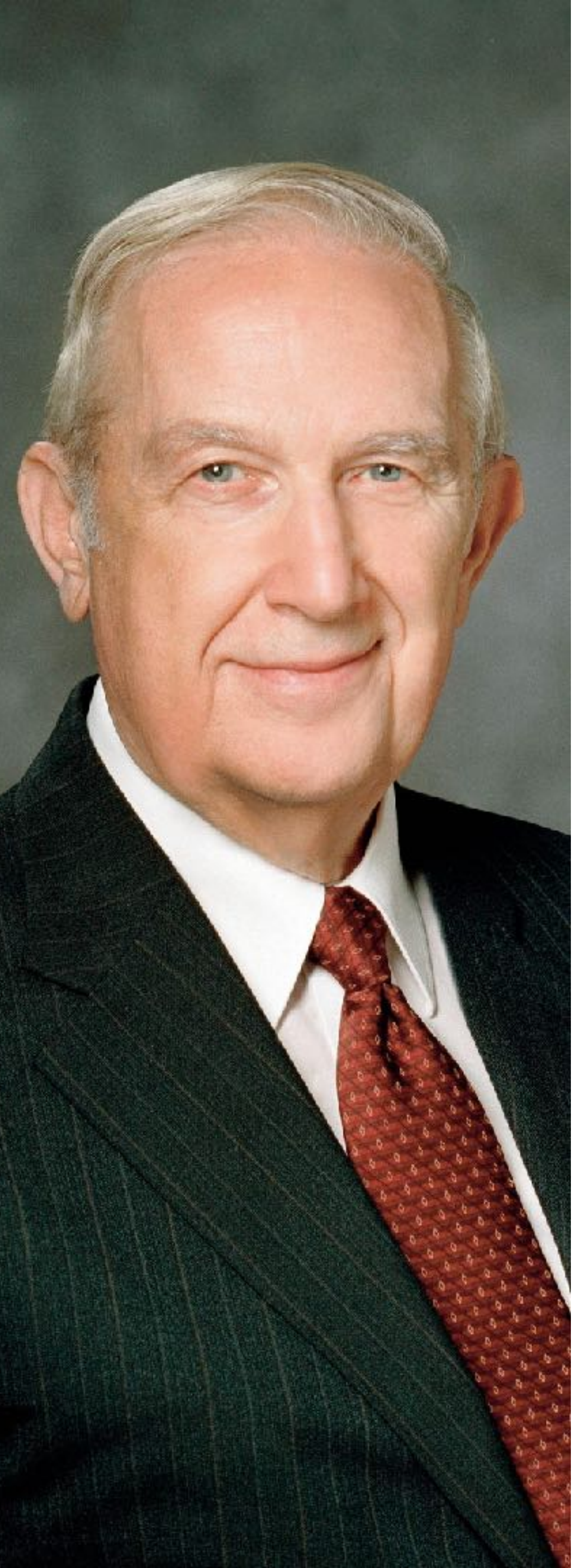
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37a Matt. 13:58;
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“To gain unshakable faith in Jesus Christ is to flood your life with brilliant light. You are no longer alone to struggle with challenges you know you cannot resolve or control yourself, for He said, ‘If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me’ (Moroni 7:33; italics added).

“If you are despondent, racked by transgression, are ill, alone, or desperately in need of comfort and support, I solemnly testify that the Lord will help you when you carefully obey the spiritual law upon which that help is predicated. He is your Father. You are His child. He loves you. He will never let you down. I know He will bless you”

(Elder Richard G. Scott in Conference Report, Oct. 1991, 118; or Ensign, Nov. 1991, 86).

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

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faith and a firm mind in every form of ^agodliness.

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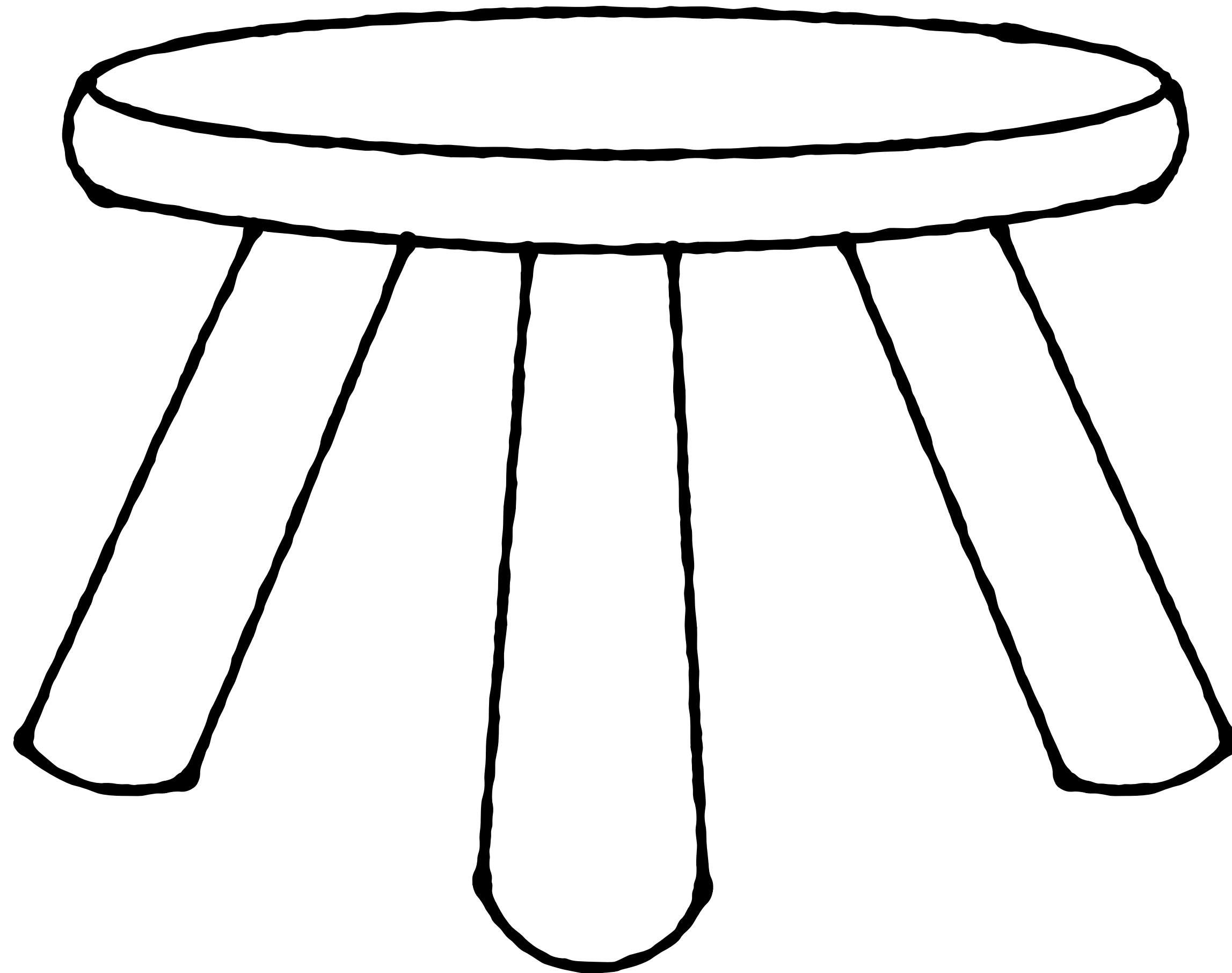
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“Three divine principles form a foundation upon which we can build the structure of our lives. ... Together they give us a base of support like the legs of a three-legged stool”

(M. Russell Ballard, “The Joy of Hope Fulfilled,” Ensign, Nov. 1992, 33).



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“Hope is a gift of the Spirit [see Moroni 8:26]. ...

“Hope is not knowledge [see Romans 8:24], but rather the abiding trust that the Lord will fulfill His promise to us. It is confidence that if we live according to God’s laws and the words of His prophets now, we will receive desired blessings in the future [see D&C 59:23]. It is believing and expecting that our prayers will be answered. It is manifest in confidence, optimism, enthusiasm, and patient perseverance”

(Dieter F. Uchtdorf, “The Infinite Power of Hope,” Ensign or Liahona, Nov. 2008, 21, 22).

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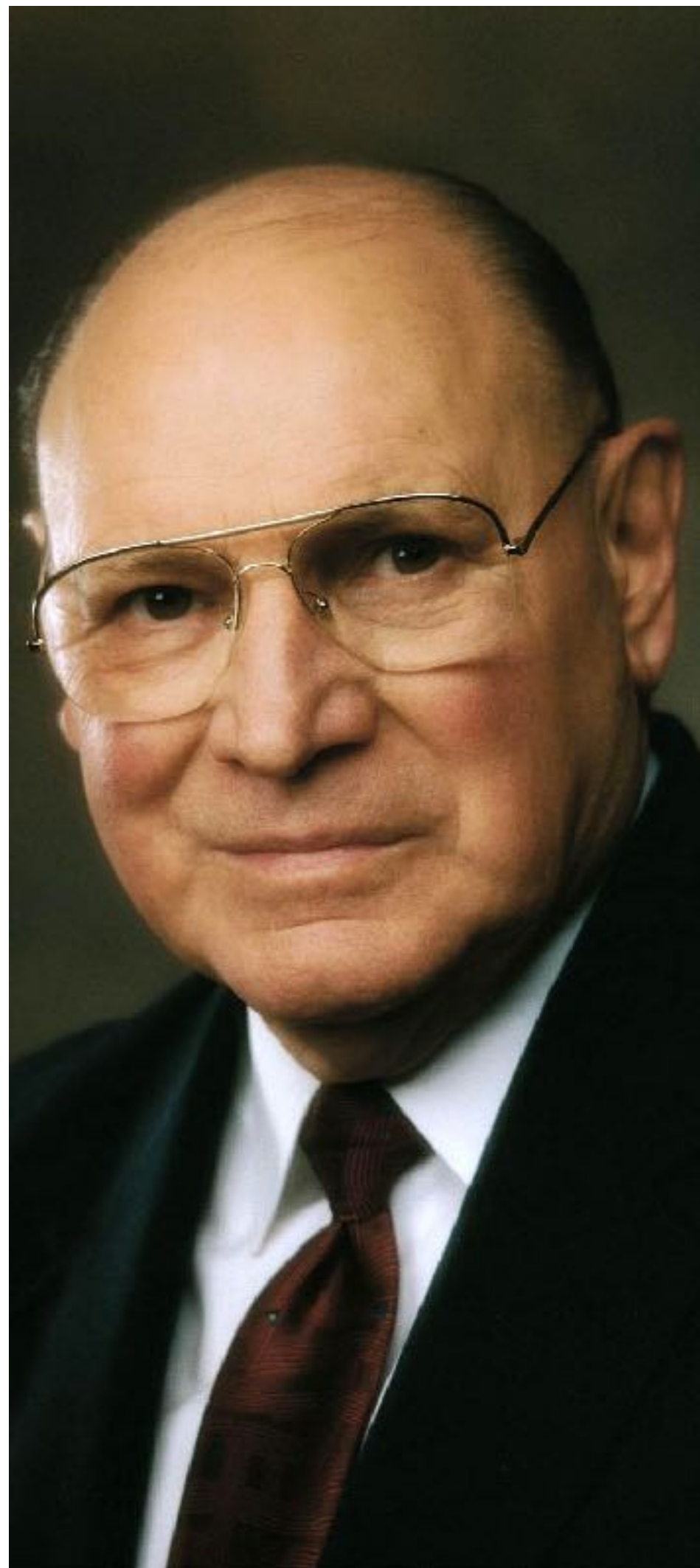
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Mormon on Faith

Mormon on Hope and Charity



“Even when the winds of adversity blow, our Father keeps us anchored to our hope. The Lord has promised, ‘I will not leave you comfortless,’ [John 14:18] and He will ‘consecrate [our] afflictions for [our] gain.’ [2 Nephi 2:2.] Even when our trials seem overwhelming, we can draw strength and hope from the sure promise of the Lord: ‘Be not afraid nor dismayed ... ; for the battle is not yours, but God’s’ [2 Chronicles 20:15]”

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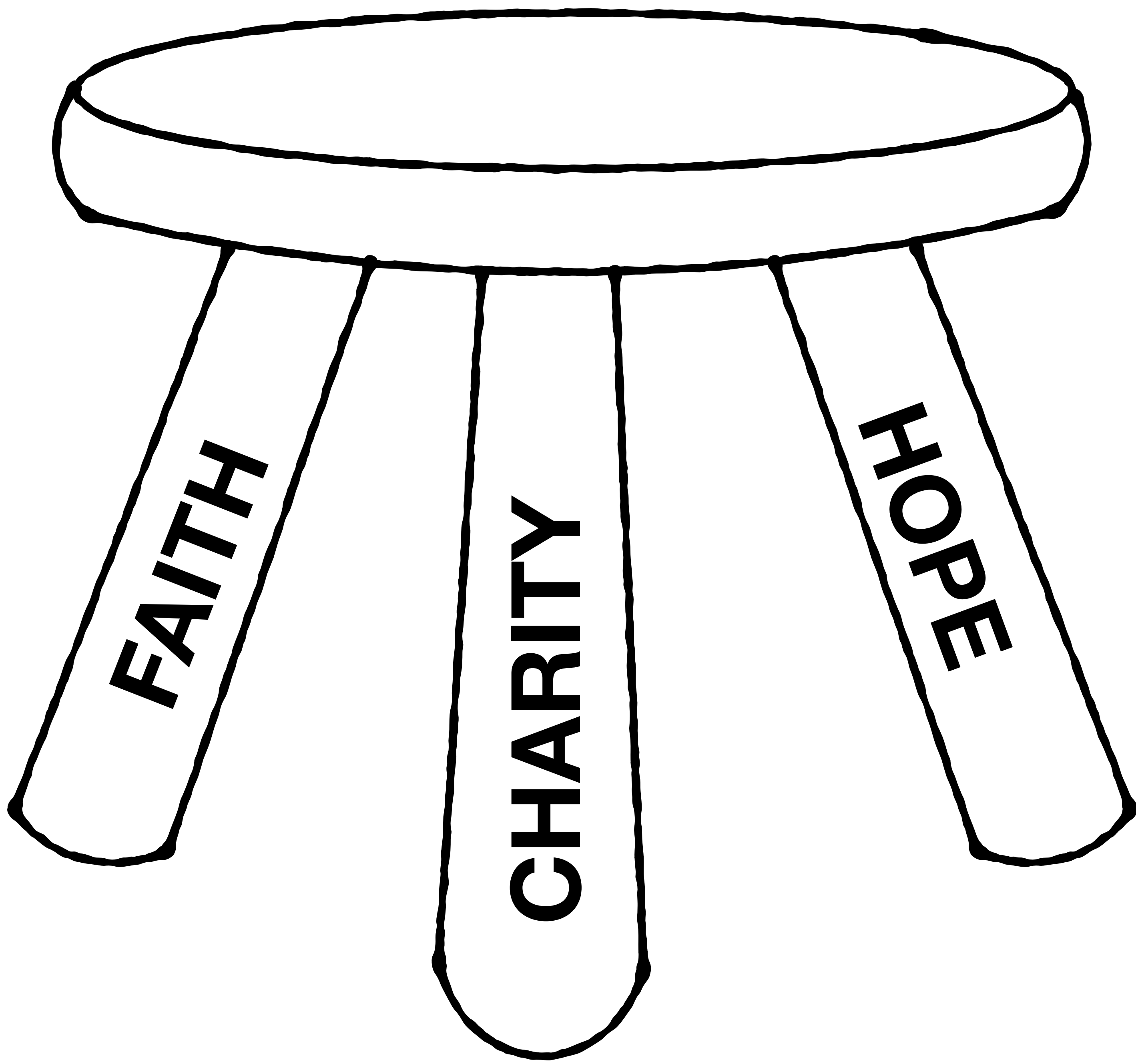
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“Each principle is significant within itself, but each also plays an important supporting role. Each is incomplete without the others. Hope helps faith develop. Likewise, true faith gives birth to hope. When we begin to lose hope, we are faltering also in our measure of faith. The principles of faith and hope working together must be accompanied by charity, which is the greatest of all. According to Mormon, ‘charity is the pure love of Christ, and it endureth forever’ (Moroni 7:47). It is the perfect manifestation of our faith and hope.

“Working together, these three eternal principles will help give us the broad eternal perspective we need to face life’s toughest challenges, including the prophesied ordeals of the last days. Real faith fosters hope for the future; it allows us to look beyond ourselves and our present cares. Fortified by hope, we are moved to demonstrate the pure love of Christ through daily acts of obedience and Christian service”

(M. Russell Ballard, “The Joy of Hope Fulfilled,” Ensign, Nov. 1992, 33).



FAITH

CHARITY

HOPE

shall ^cbe like him, for we shall see him as he is; that we may have this hope; that we may be ^dpurified even as he is pure. Amen.

CHAPTER 8

Moroni Quotes Letter from Mormon

AN epistle of my ^afather 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 ^agoodness and ^bgrace, 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 ^adisputations 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 ^aword of the Lord came to me by the power of the Holy Ghost, saying:

8 ^aListen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the ^bwhole need no physician, but they that are sick; wherefore, little ^cchildren are ^dwhole, for they are not capable of committing ^esin; wherefore the curse of ^fAdam is taken from them in me, that it hath no power over them; and the law of ^gcircumcision is done away in me.

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

10 Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are ^aaccountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little ^bchildren, and they shall all be saved with their little children.

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

12 But little ^achildren are alive in Christ, even from the foundation of the world; if not so, God is a partial

God, and also a changeable God, and a ^brespector to persons; for how many little children have died without baptism!

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

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

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

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

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

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

19 Little ^achildren cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto

them, for they are all alive in him because of his ^bmercy.

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

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

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

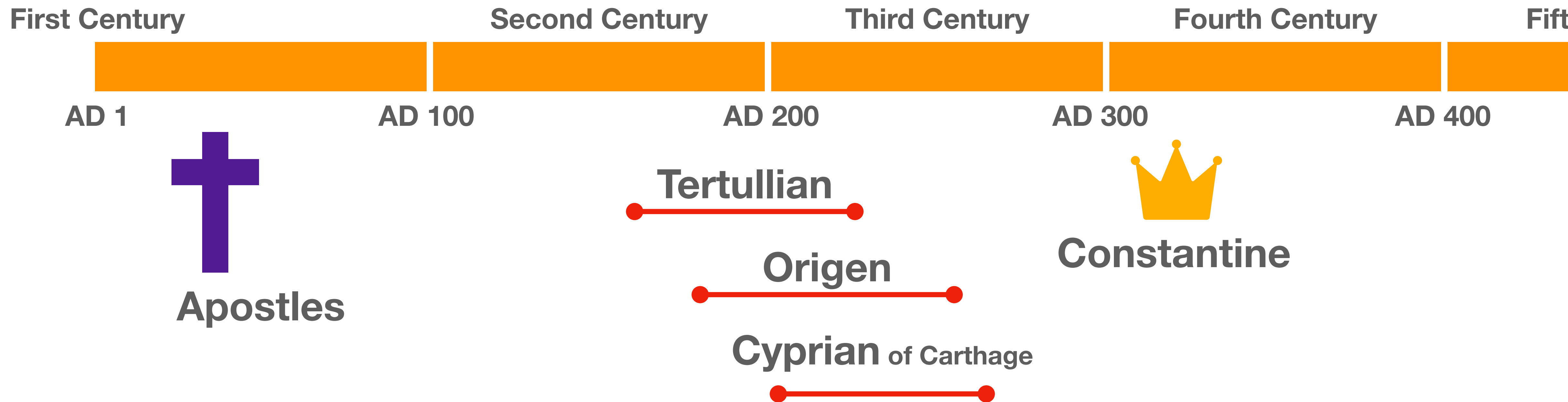
23 But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in ^adead works.

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

25 And the first fruits of ^arepentance is ^bbaptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth ^cremission of sins;

26 And the remission of sins bringeth ^ameekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the

Mormon on Infant Baptism



Third century sources show that infant baptism was being practiced widely. “When the question of infants is considered in this period of history, it is not simply their baptism but their complete initiation, including their reception of communion, that is implied. Tertullian (*De baptismo* 18) strongly cautions against infant initiation, arguing that people should be ‘made Christians’ only ‘when they have become competent to know Christ.’”

Origen (*Apostolic Tradition* 21) considers it a provision for those “who cannot answer for themselves.” Cyprian makes a theological defense based on the inheritance from Adam of the “disease of death” (“original sin” would be developed later).

(The Oxford History of Christian Worship, 2006, p. 42)

D&C 29:46-47

“Little children are redeemed from the foundation of the world through mine Only Begotten;

“Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me”

shall ^abe like him, for we shall see him as he is; that we may have this hope; that we may be ^apurified even as he is pure. Amen.

CHAPTER 8

Moroni Quotes Letter from Mormon

AN epistle of my ^afather 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 ^agoodness and ^bgrace, 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 ^adisputations rise among you.

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Update on the Destruction of the Nephites

visitation of the ^bHoly Ghost, which ^cComforter ^dfilleteth with hope and perfect ^elove, which love endureth by ^fdiligence unto ^gprayer, until the end shall come, when all the ^hsaints shall dwell with God.

27 Behold, my son, I will write unto you again if I go not out soon against the Lamanites. Behold, the ^apride 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 ^aceased ^bstriving 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 ^cdenying 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.

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

The second epistle of Mormon to his son Moroni.

Comprising chapter 9.

Moroni Quotes a 2nd Letter from Mormon

prays that grace and goodness may rest upon Moroni forever. About A.D. 401.

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2 For behold, I have had a sore battle with the Lamanites, in which we did not conquer; and Archeantus has fallen by the sword, and also Luram and Emron; yea, and we have lost a great number of our choice men.

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

4 Behold, I am laboring with them continually; and when I speak the word of God with ^asharpness they tremble and anger against me; and when I use no sharpness they ^bharden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased ^cstriving with them.

5 For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they ^athirst after blood and revenge continually.

6 And now, my beloved son, notwithstanding their hardness, let us labor ^adiligently; for if we should cease to ^blabor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.

7 And now I write somewhat concerning the sufferings of this people.

The Hard Hearts of the Nephites Wickedness and Suffering of the Nephites

For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children.

8 And the husbands and fathers of those women and children they have slain; and they feed the women upon the ^aflesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

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

10 And after they had done this thing, they did murder them in a most ^acruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

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

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

13 But O my son, how can a people like this, whose ^adelight is in so much abomination—

14 How can we expect that God will ^astay his hand in judgment against us?

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

16 And again, my son, there are many ^awidows and their daughters who remain in Sherrizah; and that part of the provisions which the Lamanites did not carry away, behold, the army of Zenephi has carried away, and left them to wander whithersoever they can for food; and many old women do faint by the way and die.

17 And the army which is with me is weak; and the armies of the Lamanites are betwixt Sherrizah and me; and as many as have fled to the army of ^aAaron have fallen victims to their awful brutality.

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

19 And they have become strong in their perversion; and they are alike brutal, sparing none, neither old nor young; and they delight in everything save that which is good; and the suffering of our women and our children upon all the face of this land doth exceed everything; yea, tongue cannot tell, neither can it be written.

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

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

22 But behold, my son, I recommend thee unto God, and I trust in Christ that thou wilt be saved; and I ^apray unto God that he will ^bspare thy life, to witness the return of his

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18a 1G Order.

“A cunning part of his [Satan’s] strategy is to dissociate anger from agency, making us believe that we are victims of an emotion that we cannot control. We hear, ‘I lost my temper.’ Losing one’s temper is an interesting choice of words that has become a widely used idiom. To ‘lose something’ implies ‘not meaning to,’ ‘accidental,’ ‘involuntary,’ ‘not responsible’—careless perhaps but ‘not responsible.’

“‘He made me mad.’ This is another phrase we hear, also implying lack of control or agency. This is a myth that must be debunked. No one makes us mad. Others don’t make us angry. There is no force involved. Becoming angry is a conscious choice, a decision; therefore, we can make the choice not to become angry. We choose!

To those who say, ‘But I can’t help myself,’ author William

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To those who say, 'But I can't help myself,' author William Wilbanks responds, 'Nonsense.'

“Aggression, ... suppressing the anger, talking about it, screaming and yelling,’ are all learned strategies in dealing with anger. ‘We choose the one that has proved effective for us in the past. Ever notice how seldom we lose control when frustrated by our boss, but how often we do when annoyed by friends or family?’ (‘The New Obscenity,’ Reader’s Digest, Dec. 1988, 24; italics added)”

(Elder Lynn G. Robbins in Conference Report, Apr. 1998, 105; or Ensign, May 1998, 80).

Update on the Destruction of the Nephites

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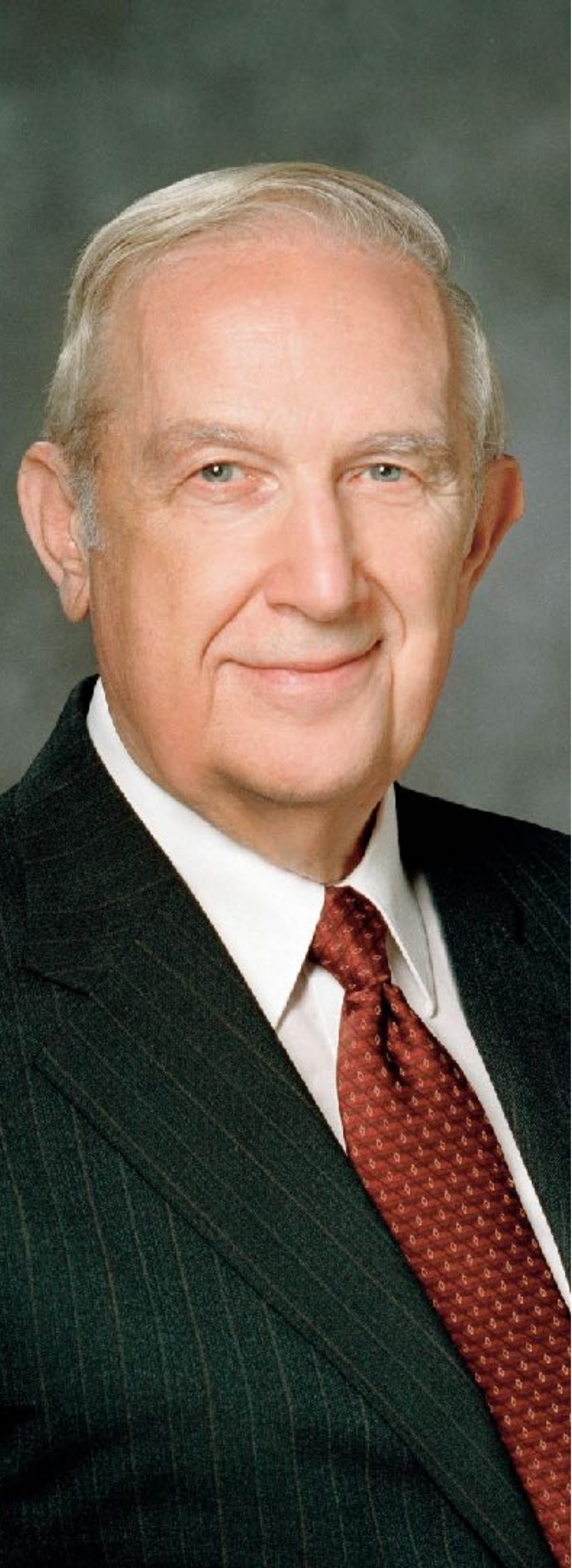
18a 1G Order.



“I solemnly testify that when another’s acts of violence, perversion, or incest hurt you terribly, against your will, you are not responsible and you must not feel guilty. You may be left scarred by abuse, but those scars need not be permanent. In the eternal plan, in the Lord’s timetable, those injuries can be made right as you do your part. ...

“If you are now or have in the past been abused, seek help now. ...

“Talk to your bishop in confidence. His calling allows him to act as an instrument of the Lord in your behalf. He can provide a doctrinal



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“Talk to your bishop in confidence. His calling allows him to act as an instrument of the Lord in your behalf. He can provide a doctrinal foundation to guide you to recovery. An understanding and application of eternal law will provide the healing you require. He has the right to be inspired of the Lord in your behalf. He can use the priesthood to bless you”

(Elder Richard G. Scott in Conference Report, Apr. 1992, 44; or Ensign, May 1992, 32).

Update on the Destruction of the Nephites

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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.

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13a 2 Ne. 9:9 (8-9);

18a 1G Order.

people unto him, or their utter destruction; for I know that they must perish except they ^crepent and return unto him.

23 And if they perish it will be like unto the ^aJaredites, because of the wilfulness of their hearts, ^bseeking for blood and ^crevenge.

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

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

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

CHAPTER 10

A testimony of the Book of Mormon comes by the power of the Holy Ghost—

The gifts of the Spirit are dispensed to the faithful—Spiritual gifts always accompany faith—Moroni's words speak from the dust—Come unto Christ, be perfected in Him, and sanctify your souls. About A.D. 421.

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

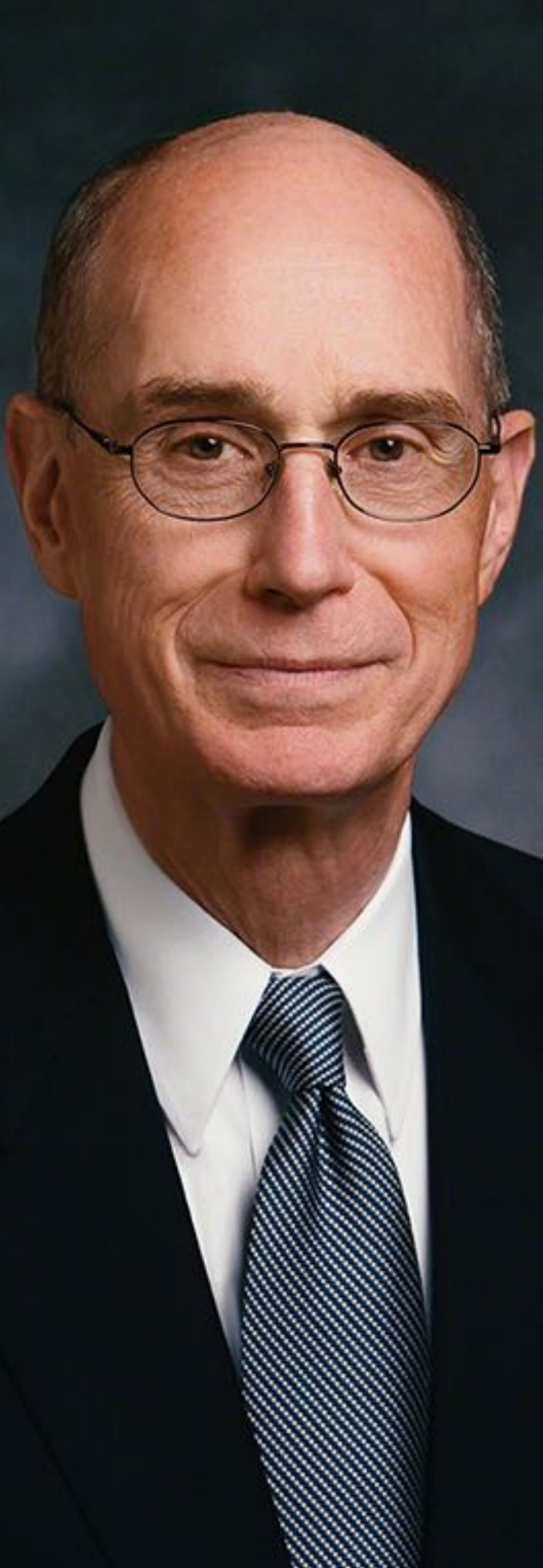
2 And I ^aseal up ^bthese records, after I have spoken a few words by way of exhortation unto you.

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

4 And when ye shall receive these things, I would exhort you that ye would ^aask God, the Eternal Father, in the name of Christ, if these things are not ^btrue; and if ye shall ask with a ^csincere heart, with ^dreal intent, having ^efaith in Christ, he will ^fmanifest the ^gtruth of it unto you, by the power of the Holy Ghost.

5 And by the power of the Holy Ghost ye may ^aknow the ^btruth of all things.

6 And whatsoever thing is good is



**“... I promise you if you do all that you can,
God will magnify your strength and your
wisdom”**

*(Henry B. Eyring, “Preparation in the Priesthood: ‘I Need Your Help,’”
Ensign or Liahona, Nov. 2011, 58, 59).*