Moroni 7

As you read Mormon’s sermon, ask yourself what might have been its occasion. Given the content of the first twenty-one verses, why does Moroni say that this is a sermon on faith, hope, and charity (verse 1)?

What question might have prompted Mormon to write this? (Compare Mormon 9:7–21.)

Does the audience that he mentions (verse 3) make a difference to our understanding of his teaching?

What do you make of the order of his sermon? Below is one outline of that order. Use this outline to ask questions about what Mormon says. As you read, construct your own outline. Are there better ways to describe the contents of the verses than I have given—or a better way of showing how the verses relate to each other?

I. Mormon speaks to the peaceable followers of Christ who have hope for his rest (verses 3–4)

II. The good cannot do evil works, and the evil cannot do good works (verses 5–13)

III. Therefore, we must be careful in our judgments of good and evil (verses 14–18)
IV. We should lay hold on every good thing (verse 19)

V. How to lay hold on every good thing (verses 21–48)

A. Faith in Christ (verses 21–39)
   1. Christ’s saving mission (21–26)
   2. Miracles have not ceased (verses 27–39)
      a. The ministry required of human beings is parallel to the ministry provided them through angels (verses 30–32)
      b. By faith we can do anything, including repent (verses 33–37)
   3. Salvation comes by faith (verses 37–39)

B. Hope in Christ (verses 40–44)
   1. Faith requires hope for life eternal through Jesus Christ (verses 40–41)
   2. Hope requires faith (verse 42)
   3. Faith and hope require meekness and lowliness of heart (verse 43)
   4. If a person is meek and lowly in heart, then that person will have charity (verse 44)

C. The charity of Christ (verses 45–48)
   1. The qualities of charity (verse 45)
   2. Without charity, which never fails, we are nothing (verse 46)
   3. Those who have charity, the pure love of Christ, will be well at the last day (verse 47)
4. We should pray with all the energy of our hearts to be filled with charity so that we may be like Christ (verse 48)

Is there a natural flow to Mormon’s discussion? Can you use it to explain how we lay hold of every good thing? To explain the relation of faith and hope? To explain how one might learn to be charitable?

A few questions about particular verses:

Verse 5: Compare Moroni 10:25. Why might this theme have been so important to father and son?

Verses 31–32: What do covenants have to do with this sermon? Why are the references to covenants located in the middle of a discussion of our ministry, a discussion that itself is in the middle of an argument that miracles still occur? Can you explain what covenants have to do with miracles?

Verse 39: Does Mormon equate being meek with having faith?

Verses 45, 47: At the end of verse 45, Mormon says that charity endures all things. Then, at the beginning of verse 47, he says that it endures forever. Is there a connection between these? If so, what is it?

Moroni 10

Verse 1: What does it mean to us that the words that follow (up to verse 23) are specifically directed to the Lamanites? What is Moroni’s interest in them?
Verse 3: Why is God’s mercy to human beings, from Adam to the present, the topic on which Moroni wishes his readers to meditate? Why is that an essential preface to the exhortation that follows?

Verses 4–5: Why does knowing the truth of the Book of Mormon require (1) a sincere heart, (2) real intent, and (3) faith in Christ? If these verses are written specifically for the Lamanites, what justifies our use of them for everyone?

Verse 6: Moroni says that anything that is good is also just, as well as true. It isn’t difficult to think of things that don’t have anything to do with justice but that most of us would say are good. For example, I think it is good to have children, but I wouldn’t say it is just to have them. I don’t know what it would mean to say that it is. What does it mean to say that all good things are just? Similarly, what does it mean to say that all good things are true? Moroni then adds that no good thing denies Christ. How does that follow from the claims that all good things are also both just and true?

Verse 7: When Moroni says, “I would exhort you that ye deny not the power of God,” what denial of God’s power does he seem to have in mind? How would what he has in mind be a denial of God’s power?

Verses 7–18: Why is this exhortation to remember the gifts of God important to Moroni’s audience?

Verse 19: Why does Moroni exhort his audience to remember that Christ is the same and that the gifts mentioned are spiritual and will last as long as the world? Why is
that exhortation of particular importance to those he is ad-
dressing in these verses, namely, the Lamanites?

**Verses 20–23:** Moroni gives a summary of the things that
his father, Mormon, taught in the last part of his sermon
(Moroni 7). Moroni has already given us the sermon, so
why does he think it needs to be repeated here?

**Verse 24–30:** In verse 24 Moroni explicitly turns his at-
tention to everyone rather than only to the Lamanites; he
makes a general exhortation. What are its main elements?
How do those elements compare to what he has said spe-
cifically to the Lamanites?

**Verse 31:** To whom does Moroni now turn? Why does he
turn to them last?

Moroni’s metaphor moves from clothing (“beautiful gar-
ments”) to tents (“strengthen thy stakes and enlarge thy
borders”). Is that shift in the metaphor significant?

**Verse 32:** Grammatically the opening of this verse, “Yea,
come unto Christ, and be perfected in him,” suggests that
this verse is parallel to verse 31. Is that right? If so, explain
what the parallels are.

Why does Moroni say “be perfected in him” (passive voice)
rather than “perfect yourselves in him”? Does the rest of
the verse answer that question?

How does Moroni understand what it means to be perfect?
How might that be different than our everyday under-
standing of perfection?

**Verse 33:** What does this verse promise? Does Moroni use
*sanctified* here to mean what we mean when we speak of
exaltation, or does it have another meaning? What does this verse add to our understanding of what it means to be perfect?

**Verse 34:** What kind of mood does Moroni exhibit in this verse? So what?