

[Lesson 47](#): “To Keep Them in the Right Way” (Moroni 1 – 6)

Purpose: To increase our understanding of gospel ordinances and of the need to strengthen one another.

1. Having survived the destruction of the Nephites, Moroni continues his writings. ([Moroni 1](#))

• Moroni 1:1-4 “Now I, Moroni, after having made an end of abridging the account of the people of Jared ...”

†1. Moroni / Introduction

2. Moroni teaches about essential gospel ordinances. ([Moroni 2–5](#))

“The Book of Mormon teaches us about the importance of the ordinances of the gospel. However, until the Book of Moroni, relatively little is recorded about how ordinances were performed.” (*Lesson Manual*)

†2. Elder Boyd K. Packer

• Moroni 2 *Bestowing the Gift of the Holy Ghost* †3. Elder David A. Bednar

How did the Savior instruct the disciples to bestow the gift of the Holy Ghost? (See Moroni 2:2.)

• Moroni 3 *Ordaining Priests and Teachers*

What were priests and teachers ordained to do? (See Moroni 3:3.)

How are these responsibilities similar to the duties of the priesthood holders today? (See D&C 20:46-59.)

How can we help Aaronic Priesthood bearers understand and fulfill their assigned duties?

• Moroni 4 – 5 *Administering the Sacrament*

What covenants do we make through the sacrament? (See Moroni 4:3; 5:2.)

How do you feel when you have partaken of the sacrament reverently and worthily?

Why are chapters 2 – 5 important for our day?

How are you strengthened to see the same ordinances present in different dispensations of the Church?

3. Moroni explains the requirements for Church membership and the need for record keeping and fellowshipping. ([Moroni 6](#))

• Moroni 6:1-3 “they not baptized save they brought forth fruit ... worthy of it... with a broken heart and a ...”

Think of people who have continued to fulfill these requirements even now. Share as appropriate.

• Moroni 6:4 “their names were taken, that they might be remembered and nourished by the good word of God, to ...”

Why were their names recorded?

Who is responsible to see that both long-time and new members are “remembered and nourished?”

†4. President Gordon B. Hinckley †5. President Gordon B. Hinckley

What can we do to follow President Hinckley’s counsel?

How have you been blessed by others who have remembered and nourished you?

• Moroni 6:5-6 “the church did meet together oft, to fast and to pray, and to speak one with another concerning ...”

How are we strengthened when we fast and pray together?

How do Church meetings help us speak to each other “concerning the welfare of [our] souls”?

What are some reasons it is important to meet together to partake of the sacrament? †6. President Kimball

• Moroni 6:7-8 “They were strict to observe that there should be no iniquity among them”.

• Moroni 6:9 “their meetings were conducted by the church after the manner of the workings of the Spirit”.

What can each of us do to invite the Spirit into our meetings? †7. Joseph Smith

How can we look for ways we can “remember and nourish” other members of our ward? †8. Elder Pratt

How do you think visitors or new converts would feel in our ward or branch? (A question only for pondering.)

How can you and I improve the way we treat strangers, visitors, and new converts?

([Book of Mormon Manual – LDS Institute](#) (Religion 121-122). (You can download a free PDF manual.)

Next Week: Lesson 48: Come Unto Christ; Moroni 7 – 8, 9 † •

†1. **Moroni 1 / Introduction:** “After Moroni ended his abridgement of the Jaredite history (see Ether 13:1; 15:34), he presumed that he would not survive to write any additional records (see Moroni 1). However, he lived an additional 36 years after the final battle between the Lamanites and the Nephites (see Mormon 6:5; Moroni 10:1).” (*Book of Mormon Student Manual: Religion 121-122*, 382)

†2. **President Boyd K. Packer:** “Good conduct without the ordinances of the gospel will neither redeem nor exalt mankind; covenants and the ordinances are essential” (“[The Only True Church](#),” *Ensign*, Nov. 1985, 82).

†3. **Elder David A. Bednar:** “Through the ordinance of the sacrament we renew our baptismal covenant and can receive and retain a remission of our sins (see Mosiah 4:12, 26). In addition, we are reminded on a weekly basis of the promise *that we may always have His Spirit to be with us*. As we then strive to keep ourselves clean and unspotted from the world, we become worthy vessels in whom the Spirit of the Lord can dwell” (“[That We May Always Have His Spirit to Be with Us](#),” *Ensign*, May 2006, 31).

†3. **President Gordon B. Hinckley:** “The greatest tragedy in the Church ... is the loss of those who join the Church and then fall away. With very few exceptions it need not happen. I am convinced that almost universally those who are baptized by the missionaries have been taught sufficiently to have received knowledge and testimony sufficiently to warrant their baptism. But it is not an easy thing to make the transition incident to joining this Church. It means cutting old ties. It means leaving friends. It may mean setting aside cherished beliefs. It may require a change of habits and a suppression of appetites. In so many cases it means loneliness and even fear of the unknown. There must be nurturing and strengthening during this difficult season of a convert’s life.” (“[There Must Be Messengers](#),” *Ensign*, Oct. 1987, 2)

†4. **President Gordon B. Hinckley:** “Any convert whose faith grows cold is a tragedy. Any member who falls into inactivity is a matter for serious concern. The Lord left the ninety and nine to find the lost sheep. His concern for the dropout was so serious that He made it the theme of one of His great lessons. We must constantly keep Church officers and the membership aware of the tremendous obligation to fellowship in a very real and warm and wonderful way those who come into the Church as converts, and to reach out with love to those who for one reason or another step into the shadows of inactivity” (in *Church News*, 8 Apr. 1989, 6).

†5. **President Spencer W. Kimball:** “When you look in the dictionary for the most important word, do you know what it is? It could be remember. Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day, to take the sacrament and listen to the priests pray that they ‘may always remember him and keep his commandments which he has given them.’ Nobody should ever forget to go to sacrament meeting. Remember is the word. Remember is the program.” (quoted in *Studies in Scripture*, 8:286)

†6. **Joseph Smith:** “We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles’ days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost” (*History of the Church*, 5:27).

†7. **Elder Carl B. Pratt:** “Some wards our children loved to visit because they quickly found friends among the youth, and we all received a warm and hearty welcome. But there were other wards to which our children returned with less enthusiasm, and there was a noticeable absence of the warm and hearty welcome.

“We then began to observe that in some wards we visited ..., if we had been investigators or new members, we would not have felt very welcome...

“These experiences ... made us conscious of the need we *all* have to improve what we call our fellowshiping skills...

“Brothers and sisters, we have the richest blessings that God can give to His children. We have the fullness of the gospel of Jesus Christ. We ought to be the most open, friendly, happy, kind, considerate, thoughtful, loving people in the whole world...

“Will nonmembers, new converts, and visitors to our chapels recognize us as His disciples by the warmth of our greeting, by the ease of our smiles, by the kindness and genuine concern that shine in our eyes?” (“[Care for New Converts](#),” *Ensign*, Nov. 1997, 11-12).

Recommended Reading:

President Gordon B. Hinckley, “[There Must Be Messengers](#),” *Ensign*, Oct. 1987, 2.

Elder Carl B. Pratt, “[Care for New Converts](#),” *Ensign*, Nov. 1997, 11-12.

Visit www.stephenmbird.com/library/gospel-doctrine †

Further Enrichment Resources:

“Hey, That Means I Am Becoming A Christian,” Radmila Ranovic’s conversion to Christ with the Book of Mormon: In September of 1974, the missionaries introduced Radmila Ranovic to the Book of Mormon at a church open house. When they testified of Moroni 10:4-5; that she could ask God directly and receive an answer, she requested a Book of Mormon. When the missionaries delivered it, she took it, but would not let them teacher her.

At Christmas she still had not read it. However, the Christmas season stirred a desire in her to learn more about Christ and she thought, “Where is that book? I should start reading it?” [p. 103]

Being completely ignorant about religion, she didn’t understand the Book of Mormon when she read it. She found words she’d “never heard before, like *repentance*.” She wondered, “What does it mean? What is repentance?” [p. 103]

“After the New Year, when the missionaries knocked on her door, she agreed to meet with them. They taught her to pray, but her prayers were empty so the missionaries urged her to read 3 Nephi and pray specifically about the Book of Mormon. Of this experience she said:

I was reading chapter 17 in 3 Nephi where it tells about Jesus Christ and that he came to America and was preaching. He wanted to go away, and all the people begged him to stay. Then he asked the children to come, and he blessed them. It said that he cried, **and in that moment I was touched and I was crying**. I remember it was just afternoon or evening, my door was open and my parents were watching TV, and I was lying on my bed reading the Book of Mormon and I was crying.

I suddenly said to myself, “You’re so stupid, why do you cry about it? You don’t believe that there is any Jesus Christ. You don’t believe in this. This is just a fairy tale, nothing else. Why do you cry about it?”

And in that moment I felt so strongly that it had all happened. I couldn’t deny it. It was real. It wasn’t a fairy tale. There was Jesus Christ, and all this had happened. It was kind of a scary moment to admit to myself, “Okay, I believe now in this.” And so the next step was, “Okay, if I believe in the Book of Mormon, I believe in Jesus Christ.” And then, the next step was, **“Hey, that means I am becoming a Christian.”** [pp. 104-105]

When the missionaries later asked her if she had gotten an answer, she said, “No.” They had to teach her how to recognize her answer and they discussed her experience with her and asked, “Did you ever feel like your bosom was so full and you felt so happy that you wanted to cry?” and she said, “Yes.” So the missionary, Elder McMurtry, asked, “Was that when you were reading the Book of Mormon?” and she said, “Yes.”

Then she acknowledged her belief in the Book of Mormon and accepted faith in Christ and baptism. (In *Converted to Christ Through the Book of Mormon*, Edited by Eugene England (Salt Lake City, Utah: Deseret Book Company, 1989) pp. 101-105).

Moroni 1:1-4. “Now I, Moroni ... make not myself known to the Lamanites lest they should destroy me.”

Ted L. Gibbons: “I am unusually pleased that we should have a book named after Moroni. He was a major figure in the restoration of this church. We have records of 22 different appearances of Moroni to Joseph Smith. There is likewise an account of his appearance to Heber C. Kimball two weeks before Pres. Kimball’s death.” (Ted L. Gibbons, [Book of Mormon Lesson 47](#))

Moroni 2:1. The Nephite “Disciples” Were Apostles.

Joseph Smith: “This book [the Book of Mormon] also tells us that our Savior made His appearance upon this continent after his resurrection; ... that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent” (*History of the Church*, 4:538).

Moroni 2 – 5. Ancient Handbook of Instructions.

Ted L. Gibbons: “The records make it clear that the primary religious activity of the decade of the restoration centered in the Book of Mormon. With the exception of the restoration of the priesthood in 1829, nearly every major event between the first vision and the organization of the church related to that book. Moroni first appeared in 1823, and then yearly until 1827 when Joseph received custody of the plates. From late 1827 until early 1830 he was involved in the translation of the record, although most of the work was done in a short period in 1829. The first copies of the book were bound in the final days of March, 1830, and one week later the church was organized.

Why this early emphasis on the Book of Mormon? The scriptures and our history suggest several reasons, but one that we might consider is the need for early church members to have a basic handbook of instruction about how to run a branch and conduct the affairs of the church. The first six chapters of Moroni provide just such a handbook. (Ted L. Gibbons, [Book of Mormon Lesson 47](#))

Moroni 3. “They laid their hands upon them”.

Daniel Roma: “Judaism recognizes that since the last Temple destruction there is the loss of priesthood, yet the “laying on of hands” is still done.

“... in the symbolic act of bestowing a blessing ... the priestly blessing ... *nesi’at kappayim* (‘raising of the hands’) ... with the hands uplifted, and the fingers

spread in a special formation ... parents place their hands on the heads of their children when they bless them ... also of passing on authority ... through the symbolic act of placing of the hands (known as *semikhah*) ... by the early Middle Ages the traditional *semikhah* procedure had completely ceased to exist and the direct chain of ordination begun by Moses was broken.” (*Encyclopedia Judaica Jr.*) (Daniel Rona, Hidden LDS/Jewish Insights, [Book of Mormon Gospel Doctrine Supplement #47](#))

Daniel Roma: “Bread and Wine at Home: There are two blessings each Sabbath eve. One is the *kiddush*. It is the blessing for the wine. It always precedes the blessing over the *hallah*, a special Sabbath bread. The blessing over the bread (which happens at every meal) is popularly called *Ha Mozi*.

“... preceded by the word *savri* (Attention!) so that all present, men and women, may fulfill the requirement of *Kiddush* by listening carefully to the recital of the prayer and by responding ‘Amen’ afterwards.” (*Encyclopedia Judaica Jr.*)

Many religious families prefer to eat at a four-cornered table because since there is no Temple, the table at least represents the shape of the altar.

Bread and Wine at Synagogue:

“... it is a custom among Ashkenazi Jews to say *Kiddush* in the synagogue just after the Sabbath services. Originally it was for the benefit of travelers who were lodged in the synagogue, to enable them to fulfill the precept ... the blessing over bread is recited over two loaves (representing the double portion of manna that fell on Friday and did not go bad when kept till the Sabbath) ... and are usually covered with a cloth embroidered with Shabbat symbols. Should there be no wine for *Kiddush*, ... beverages other than wine may also be used.” (*Encyclopedia Judaica Jr.*) (Daniel Rona, Hidden LDS/Jewish Insights, [Book of Mormon Gospel Doctrine Supplement #47](#))

Moroni 6:2. “A Broken Heart and a Contrite Spirit”

President Ezra Taft Benson said it is ‘godly sorrow,’ which is “a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering. Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having a ‘broken heart and a contrite spirit.’ (3 Ne. 9:20; Moro. 6:2; D&C 20:37; 59:8; Ps. 34:18; 51:17; Isa. 57:15.) Such a spirit is the absolute prerequisite for true repentance” (“[A Mighty Change of Heart](#),” *Ensign*, Oct. 1989, 4).

Elder Bruce D. Porter: “When our hearts are broken, we are completely open to the Spirit of God and recognize our dependence on Him for all that we have and all that we are. The sacrifice so entailed is a sacrifice of pride in all its forms. Like malleable clay in the hands of a skilled potter, the brokenhearted can be molded and shaped in the hands of the Master....

“... Those who have a broken heart and a contrite spirit are willing to do anything and everything that God asks of them, without resistance or resentment. We cease doing things our way and learn to do them God’s way instead....

“There is yet another dimension of a broken heart—namely, our deep gratitude for Christ’s suffering on our behalf.... When we remember the Savior and His suffering, our hearts too will break in gratitude for the anointed one.

“As we make the sacrifice to Him of all that we have and all that we are, the Lord will fill our hearts with peace. He will ‘bind up the broken hearted’ (Isaiah 61:1) and grace our lives with the love of God” (“[A Broken Heart and a Contrite Spirit](#),” *Ensign*, Nov. 2007, 32).