
Mormon 7 — Know Ye — Mormon's Last Words to the Remnant of His People

Mormon 7: c. AD 385, Mormon's final testimony, written near the end of his life to the remnant of his people who will survive — the descendants of the Lamanites, the future house of Israel in this land. Having buried his nation, Mormon turns from lament to appeal and speaks directly to the children of those who destroyed his people, the seed who will one day read this record. In ten verses built on the repeated imperative Know ye, he lays out the whole gospel in its simplest form: know that you are of the house of Israel; know that you must repent; lay down your weapons; believe in Christ who rose and gained the victory over the grave; be baptized; and it shall be well with you in the day of judgment. It is the last testimony of the great prophet-historian — not a curse on his enemies' children but a fatherly invitation to the very remnant his people could not save, pointing them to the Bible and the Book of Mormon together as the two records that will bring them home to Christ.

Mormon 7 is Mormon's farewell, and its tone is the great surprise of the chapter. After the lament of Cumorah — *O ye fair ones* — we might expect bitterness, or at least exhaustion. Instead Mormon turns outward with extraordinary tenderness and addresses *the remnant of this people who are spared* (v. 1) — and the remnant he addresses are, remarkably, the descendants of the Lamanites, the very people whose ancestors destroyed his nation. Mormon does not write his last words to curse them or to mourn over them; he writes to *invite* them. This is the final largeness of his heart: the man who watched his own people slaughtered by the Lamanites spends his last breath pleading for the salvation of the Lamanites' children. The chapter is short, ten verses, and it is structured as a series of things the remnant must *know* — a compact catechism of the gospel delivered by a dying prophet to a people not yet born. It is the testament of a man who has lost everything, addressed in love to the heirs of those who took it.

Hebrew Word Studies

yada / she'erit / nitsachon (יָדָע / תִּיֵּרֶת / וְנִצָּחַן) — **to know (by experience and relationship, not mere information) / remnant, that which is left, the surviving few / victory, the enduring triumph** vv. 2–5, 1, 5. The chapter's repeated *Know ye* rests on the Hebrew *yada*, which means far more than to possess information. To *yada* is to know by experience, by relationship, even by intimate union (it is the verb for the deepest knowing between persons, Gen. 4:1). When Mormon commands the remnant to *Know ye that ye are of the house of Israel... that ye must come unto repentance... believe in Jesus Christ* (vv. 2–5), he is not asking for assent to facts but for the kind of knowing that reshapes a life — to know Christ as one knows a person, by coming to him. The repeated imperative is a call to *yada*, relational knowledge, the same knowing the Lord promised when *they shall all know me* (Jer. 31:34). *She'erit* — remnant — is the word for those Mormon addresses, *the remnant of this people who are spared* (v. 1). The *she'erit* is one of the great hope-words of the prophets: though Israel be destroyed, a *remnant shall return* (Isa. 10:21, *she'ar yashuv*, the name of Isaiah's son), a surviving few through whom God keeps his covenant alive. Mormon's whole appeal rests on the doctrine of the *she'erit* — the nation is gone, but a remnant survives, and the covenant runs through the remnant. He writes to the *she'erit* because the *she'erit* is where the future of Israel lives. *Nitsachon* — victory — stands behind *he hath gained the victory over the grave* (v. 5). The root *natsach* means to be enduring, preeminent, to win a lasting triumph; it is the root of *netsach*, eternity, perpetuity. Christ's victory over the grave is a *nitsachon* in the fullest sense — not a temporary win but an enduring, eternal triumph, the death of death itself, so that *the sting of death is swallowed up*. The remnant Mormon addresses is offered a share in this *nitsachon*: the same enduring victory over the grave, if they will *yada* the Christ who won it.

From the Chapter's Architecture

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