
Moroni 10 — Come unto Christ, and Be Perfected in Him — Moroni's Promise, and the Last Words of the Book of Mormon

Moroni 10: c. AD 421, the final chapter of the Book of Mormon, Moroni's farewell and seal. Alone, the last of his people, more than four hundred and twenty years after the sign of Christ's coming, Moroni writes his closing exhortation to the future reader and seals up the record. He gives the great promise — that those who read these things and ask God in the name of Christ, with a sincere heart and real intent, having faith, will receive a witness of their truth by the power of the Holy Ghost, by which they may know the truth of all things. He exhorts the reader not to deny the gifts of God, names them, and binds them to faith. And he closes with the supreme invitation of the whole record: come unto Christ, and be perfected in him; deny yourselves of all ungodliness; and by his grace be made perfect and holy. The last man bids farewell until the judgment-bar of Jehovah. It is the end of the Book of Mormon — a promise, a plea, and a farewell.

Moroni 10 is the last chapter of the Book of Mormon, and it is the chapter the whole record has been moving toward. Everything — the thousand years of Nephite history, the Jaredite record, the destruction of two civilizations, the testimonies of the prophets — funnels here, to Moroni's final exhortation and his seal upon the plates. Alone, the last of his people, *more than four hundred and twenty years* after the sign of Christ's coming (v. 1), Moroni writes to the future reader he has seen in vision (Mormon 8:35) and gives the gifts that close the book: a promise, a list of spiritual gifts, and the supreme invitation. The promise (vv. 3–5) is the most quoted passage in the Book of Mormon — that the honest reader may know the truth of these things by the power of the Holy Ghost. The invitation (vv. 30–33) is the record's final and highest word — *come unto Christ, and be perfected in him*. The chapter is the deliberate conclusion of the entire work, the last words of the last witness, sealing the record with a promise the reader can test, a list of gifts the reader can claim, and a Christ the reader can come unto and be perfected in.

Hebrew Word Studies

yada / *mattanot* / *shalem* (יָדָעַ / תְּנוּנֹתַי / שָׁלֵם) — **to know (by experience, by the Spirit) / gifts (the gifts of the Spirit) / to be complete, whole, perfected, at peace (the root of shalom)** vv. 4–5, vv. 8–17, v. 32. Three Hebrew words anchor the close of the record. *Yada* — to know — is the promise of v. 4: *he will manifest the truth of it unto you, that ye may know (yada) the truth of all things* (v. 5). As throughout scripture, *yada* is not mere information but experiential, relational knowing — to *yada* the truth by the Holy Ghost is to know it from within, by the witness of the Spirit, the way one knows a person. The Book of Mormon's final promise is a promise of *yada* — that the honest seeker will come to *know*, by the Spirit, not merely believe by argument. *Mattanot* — gifts — are what Moroni exhorts the reader not to deny (vv. 8–17). The *mattanot ruach* (gifts of the Spirit) are God's endowments to his people, given *according as he will* (v. 17) by the unchanging Christ; to deny them is the unbelief that drives them away (v. 19). The gifts are the evidence that God still works among a believing people, the same God who *worketh all in all*. *Shalem* — to be complete, whole, perfected — is the heart of the supreme invitation: *come unto Christ, and be perfected (made shalem) in him* (v. 32). *Shalem* is the root of *shalom* (peace) and of *shelemut* (completeness); to be *perfected in Christ* is to be made whole, complete, at peace in him — not flawless by our own effort but completed by his grace, *perfect in Christ*. The Book of Mormon ends on *shalem* — the wholeness, completeness, and peace that come only by coming unto Christ and being perfected in him by grace. The record's last great words gather the three: *yada* (know the truth by the Spirit), claim the *mattanot* (the gifts of God), and come unto Christ to be made *shalem* (perfected, whole) — knowledge, gifts, and perfection, all in Christ.

From the Chapter's Architecture

``cross-references Deut. 4:29 (if... thou seek the Lord... thou shalt find him, if thou seek him with all thy heart — the sincere asking of v. 4); 1 Kgs. 8:59–60 (Solomon's prayer that all may know the Lord — the knowing of v. 5); Ps. 34:8 (O taste and see that the Lord is good — the experiential knowing of vv. 4–5); Isa. 52:1–2 (Awake, awake... put on thy beautiful garments, O Jerusalem... shake thyself from the dust — verbatim behind v. 31); Jer. 29:12–13 (ye shall... pray unto me, and I will hearken... ye shall seek me, and find me, when ye shall search for me with all your heart — the promise of v. 4); Joel 2:28–29 (the Spirit poured out, sons and daughters prophesy — the gifts of vv. 8–17); Mal. 3:6 (I am the Lord, I change not — the unchanging Christ, v. 19); Matt. 7:7–8 (ask, and it shall be given you... for every one that asketh receiveth — the promise of v. 4); Matt. 5:48 (be ye therefore perfect — perfected in Christ, v. 32); Matt. 11:28 (Come unto me, all ye that labour — the invitation of vv. 30, 32); Matt. 22:37 (love the Lord thy God with all thy heart... mind — love God with all your might, mind and strength, v. 32); Jn. 7:17 (if any man will do his will, he shall know of the doctrine — the real intent of v. 4); Jn. 14:26; 16:13 (the Spirit of truth guides into all truth — know the truth of all things, v. 5); 1 Cor. 12:4–11 (the gifts of the Spirit, the same God working all in all — the catalogue of vv. 8–17); 1 Cor. 2:9–14 (the things of God known only by the Spirit — vv. 4–5); Eph. 4:11–13 (the gifts given till we come unto a perfect man... the fulness of Christ — perfected in Christ, vv. 8, 32); Heb. 11:6 (he that cometh to God must believe... and that he is a rewarder of them that diligently seek him — the faith and asking of v. 4); James 1:5–6 (if any of you lack wisdom, let him ask of God... but let him ask in faith, nothing wavering — the master parallel to v. 4); 1 Jn. 3:2–3 (we shall be like him; for we shall see him as he is — perfected in Christ, v. 32); 2 Ne. 31:20; 32:3 (press forward, feasting on the word of Christ, enduring to the end — come unto Christ, v. 32); 2 Ne. 32:9 (pray always, that ye may not perform anything save it be consecrated — the prayer of v. 4); Ether 12:6, 27, 41 (the witness after the trial of faith; grace sufficient; seek this Jesus — vv. 4, 32); Moro. 7:44–48 (faith, hope, charity, the pure love of Christ — vv. 20–21); D&C 8:2–3 (the Holy Ghost as the spirit of revelation, telling truth to mind and heart — the witness of vv. 4–5); D&C 46:8–26 (the gifts of the Spirit, to be sought and not denied — vv. 8–19); D&C 88:63 (draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive — the promise of v. 4); D&C 20:77, 79 (the sacrament prayers, and the perfecting in Christ — v. 32). ``