

Summary Handout

“To Keep Them in the Right Way”

Lesson

47

Summary

Moroni 1–6

Scripture *Moroni writes for the benefit of the Lamanites—The Nephites who will not deny Christ are put to death.*

Summary: *Jesus gave the Nephite apostles power to confer the gift of the Holy Ghost.*

Elders ordain priests and teachers by the laying on of hands.

How the elders and priests administer the sacramental bread.

The mode of administering the sacramental wine is set forth.

Repentant persons are baptized and fellowshipped—Church members who repent are forgiven—Meetings are conducted by the power of the Holy Ghost. [Between A.D. 400 and 421]

Supplemental Holy Land and Jewish insights:

Hebrew Meaning of “Faith:” True religion is based on true faith in the Lord. The Hebrew word for faith is *emunah* and that is probably derived from the word *imun* which means practice, procedure or work. Inherent in the word *emunah* is faith and works. “Even so faith, if it hath not works, is dead, being alone.” (*James 2:17*)

Hands On: True religion has the “laying on of hands” with proper authority. Biblical evidence includes: “. . . Moses . . . took Joshua, and set him before Eleazar the priest . . . and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.” (*Numbers 27:22-23*) 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 *semikbah*) . . . by the early Middle Ages the traditional *semikbah* procedure had completely ceased to exist and the direct chain of ordination begun by Moses was broken.” (*Encyclopedia Judaica Jr.*)

Ordinance of Bread and Wine is Ancient: The substantive elements of that meal, “fruit of the vine” (wine) and bread preceded the deliverance of Israel from Egypt (Passover). It is important to realize that what Latter-day Saints call the Sacrament, was in fact an ancient ordinance. “And Melchizedek, king of Salem, brought forth bread and wine; and he broke bread and blest it; and he blest the wine, he being the priest of the most high God . . .” (*JST Genesis 14:17*)

Bread and Wine at Home: There are two blessings each Sabbath eve. One is the *kidush*. 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.*)

Special Prayers: It may be significant that, to the Jews, the blessing of wine and then bread is in anticipation of a greater deliverance than from Egypt. To believers in Jesus, the ritual is done by blessing the bread first and then the wine. This is done in remembrance of the great deliverance, the atonement.

Meet Often: Modern Jewry has public meetings where the Torah and other scriptures are read three times a week. These are on Mondays, Thursdays and, of course, on Sabbaths, Saturday. “According to an ancient tradition, Moses commanded that the Israelites should read the Torah on the Sabbath, on festivals, and on the first day of each

month; Ezra decreed that it should also be read on Monday and Thursday . . . as well as Sabbath . . . the Babylonian Talmud relates that the Jews of ‘the West’ (i.e., Erez Israel) took three years to complete their public reading of the Torah. They apparently divided the Torah into more than 150 different sections (*sedarim*, singular: *sidrah*; or *parashot*, singular: *parashah*) . . . by the end of three years, they had read the entire Torah.” “In Babylonia, the custom was different. There the Torah was divided into 54 different sections (naturally the Babylonian sections were about three times as long as the Palestinian sections) so that the entire cycle was completed in one year. Today, nearly all communities follow the Babylonian custom.” (*Encyclopedia Judaica Jr.*)

Three Year Ministry: In the days of the Savior, the Torah and scripture reading was only once a week and the three-year cycle was probably being used. Maybe, that is one reason he had a three-year ministry. That way He taught the entire Law and the Prophets. What is paramount in the Lord’s ministry, then and now, is that all religious work, procedures and practices are to be guided by *emunah*, faith, true faith.

How Meetings Are Lead: “And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done.” (*Moroni 6:9*)

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