

THE BOOK *of* MOSIAH

(The Son of Benjamin)

**The storyline reverts back to the time of Amaleki –
500 years before The Words of Mormon.**

Chapter One.

In the land of Zarahemla, among all the people under the rule of King Benjamin, there was no more contention, ensuring continuous peace throughout the remainder of his days. The king had three sons: Mosiah, Helorum, and Helaman. He ensured their education in the language of their fathers to become men of understanding, familiar with the prophecies spoken by their forefathers, which were delivered to them by the hand of the Lord.

He also instructed them about the records on the plates of brass, emphasizing the significance of these records and commandments. King Benjamin conveyed to his sons that without these plates, they would have suffered in ignorance, lacking knowledge of the mysteries of God. He pointed out that their ancient father, Lehi, could not have remembered and taught all these things to his children without the aid of these plates. Having been taught the language of the Egyptians, Lehi could read these engravings and teach them to his children, fulfilling the commandments of God to this present time. Addressing his sons, King Benjamin emphasized that without these preserved records, their fathers would have dwindled in unbelief, resembling their brethren, the Lamanites, who ignorantly disbelieved due to false traditions.

The king urged his sons to remember the truth of these sayings and the veracity of the records, including the plates of Nephi. He emphasized that these records were true, and they could know of their surety by having them before their eyes. He encouraged his sons to diligently search the records to gain profit and to keep the commandments of God, ensuring prosperity in the land as promised by the Lord to their fathers. He imparted many more teachings to his sons, not all of which are recorded in this book.

After concluding his teachings, King Benjamin grew old, realizing that he would soon pass away. Considering this, he decided to confer the kingdom upon one of his sons. Mosiah was brought before him, and King Benjamin spoke to him, instructing him to make a proclamation throughout the land to gather the people of Zarahemla and the people of Mosiah. The next day, Benjamin intended to proclaim to the people that Mosiah was their king and ruler, a gift from the Lord.

Furthermore, King Benjamin planned to give the people a name to distinguish them above all the people the Lord had brought out of Jerusalem. This decision was based on the people's diligence in keeping the commandments of the Lord. He would bestow upon them a name that would endure, unless erased through transgression. King Benjamin warned that if this favored people fell into transgression

and became wicked, the Lord would deliver them up, making them weak like their brethren. In such a state, the Lord would no longer preserve them by His matchless power, as He had done for their fathers. The king asserted that without the Lord's intervention, their fathers would have fallen into the hands of the Lamanites, becoming victims of their hatred.

After sharing these words with his son, he charged him with overseeing all affairs of the kingdom. Additionally, he entrusted Mosiah with the responsibility of the records on the plates of brass, the plates of Nephi, the sword of Laban, and the ball or director that led their fathers through the wilderness. This divine tool was prepared by the Lord to guide each person according to their heed and diligence. As their fathers were unfaithful, they did not prosper on their journey but faced setbacks, experiencing God's displeasure, famine, and afflictions as reminders of their duty.

Mosiah faithfully carried out his father's command, proclaiming to the people of Zarahemla to gather at the temple and hear the words that King Benjamin would speak to them the next day.

Chapter Two.

Following King Benjamin's command, Mosiah made a proclamation throughout the entire land, leading the people to gather at the temple to hear the words of King Benjamin. The multitude was so vast that it couldn't be numbered, having grown significantly in the land. They offered sacrifices, including the firstlings of their flocks, as per the law of Moses. This act of worship expressed gratitude to the Lord for delivering them from Jerusalem, appointing just leaders and teachers, and establishing peace in Zarahemla.

Upon arriving at the temple, they arranged their tents in family units, with each family, including wives, sons, daughters, and grandchildren, having a separate space. The tents circled the temple, with their entrances facing it, allowing the people to remain within and hear King Benjamin's words. The multitude was so immense that King Benjamin, unable to teach everyone within the temple walls, had a tower erected. This tower served as a platform for him to address the people, and he ensured that his words were written and distributed to those unable to hear directly.

Addressing the assembled crowd, King Benjamin urged them not to trivialize his words but to listen with open hearts, seeking understanding and wisdom.

He clarified that his purpose in calling them to the temple was not to instill fear in them or elevate himself above a mortal man. Despite being subject to physical and mental infirmities, like themselves, King Benjamin had been chosen and consecrated as their ruler by the people and by divine intervention. He emphasized his commitment to serving them with the strength granted by the Lord. King Benjamin declared that he had not sought personal wealth or riches from the people and had labored with his own hands to avoid burdening them with excessive taxes or grievances. He highlighted his efforts to prevent confinement, slavery, murder, plunder, theft, adultery, and all forms of wickedness, instructing them to keep the commandments of the Lord. Despite his service, King Benjamin insisted he shared these details not to boast or accuse but to demonstrate a clear conscience before God.

Emphasizing that his service was ultimately to God, King Benjamin rejected boasting about his dedication to their welfare. He taught the people that serving fellow beings equates to serving God, encouraging them to reciprocate in serving one another. Despite being called their king, King Benjamin reminded them that if he, as their king, had labored to serve them, they, too, should labor to serve one another. Acknowledging his service in both their earthly and divine interests, King Benjamin prompted gratitude towards their heavenly King, emphasizing the need for reciprocal gratitude and service.

My brothers: I tell you that even if you were to offer heartfelt thanks and praise to God, who created, preserved, and granted you joy and peace—If you were to serve Him, acknowledging that He sustains you day by day, providing the breath that allows you to live and act according to your will, supporting you every moment—you would still be unprofitable servants.

God asks only that you keep His commandments, promising prosperity in the land for those who do so. His promises are unwavering; if you abide by His commandments, He blesses and prospers you.

Initially, God created you and granted you life, for which you owe Him a debt. Secondly, He requires that you follow His commandments. If you do, immediate blessings follow, and in doing so, you acknowledge the debt owed to Him, which persists forever.

Now, can you claim anything of yourselves? No. You cannot even assert that you are as much as the dust of the earth. Your creation from the dust belongs to Him who formed you. As your king, I am no better than you; I, too, am formed from the dust. Behold, I am old and about to return this mortal frame to the earth.

As I have served you with a clear conscience before God, I have called you together at this time to be blameless. I want to ensure your blood does not stain me when I stand to be judged by God for the things He has commanded me concerning you. I gathered you to cleanse myself of your blood as I approach my grave, desiring to depart in peace, and that my immortal spirit may join the choirs above in praising a just God.

Furthermore, I declare that I can no longer be your teacher or king. Even now, my entire frame trembles exceedingly as I attempt to speak to you. However, the Lord God supports me and has allowed me to speak, commanding me to declare that my son Mosiah is now your king and ruler.

Continue as you have done, keeping my commandments and those of my father. If you follow the commandments of my son or those of God delivered through him, you will prosper in the land, and your enemies will have no power over you.

But, my people, beware of contentions among you and do not heed the evil spirit spoken of by my father Mosiah. A woe is pronounced on those who obey that spirit; if one persists in sin and dies in that state, they drink damnation to their souls, facing everlasting punishment for transgressing God's law knowingly.

Everyone among you, except the little children, knows that you are eternally indebted to your heavenly Father, obligated to render all that you have and are unto Him. You have been taught concerning the prophecies in the records of the holy prophets, from the time of our father Lehi leaving Jerusalem until now. All that was spoken by our fathers is just and true, as they spoke what was commanded by the Lord.

After being taught these truths, if you transgress and turn away from what has been spoken, withdrawing from the Spirit of the Lord, you deny yourself guidance in wisdom, blessings, prosperity, and preservation. Such a person rebels openly against God, obeying the evil spirit, becoming an enemy to righteousness, and the Lord finds no place in them as they dwell in unholy temples.

If that person does not repent, remains an enemy to God, and dies, divine justice awakens their immortal soul to guilt, leading to pain, anguish, and an unquenchable fire, with the flame ascending forever. Mercy has no claim on that person, and their final destiny is an endless torment.

I call upon all, whether old or young, even the little children who understand my words, to awaken to the remembrance of the dreadful situation of those who have fallen into transgression. Consider the blessed and happy state of those who keep the commandments of God. They are blessed

in all things, both temporal and spiritual. If they remain faithful, they are received into heaven, dwelling with God in never-ending happiness. Remember, these things are true, for the Lord God has spoken them.

Chapter Three.

Once again, my beloved, I would draw your attention, for I have more to share with you. I have revelations about things yet to come. An angel from God has made these things known to me. He told me to wake up, and as I did, he stood before me. He said: Awake and listen to the words I will tell you, for I have come to declare to you the joyful news. The Lord has heard your prayers, judged your righteousness, and sent me to announce that you may rejoice. Declare this to your people, that they too may be filled with joy.

The time is approaching, not far off, when the Lord Omnipotent, reigning from eternity to eternity, shall come down from heaven among humanity. He will dwell in a mortal body, performing mighty miracles like healing the sick, raising the dead, making the lame walk, the blind see, and the deaf hear. He will also cast out devils or evil spirits residing in the hearts of people. He will endure temptations, bodily pain, hunger, thirst, and fatigue beyond human endurance, even to the point of bleeding from every pore due to the anguish caused by the wickedness and abominations of his people.

His name shall be Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things. His mother shall be called Mary. He will come to his own people, offering salvation through faith in his name. Despite all this, some will consider him merely a man, claiming he has a devil. They will scourge and crucify him. He will rise on the third day, standing to judge the world. All these events transpire to bring about a righteous judgment upon humanity.

His blood atones for the sins of those who, due to Adam's transgression, died without knowing God's will or sinned in ignorance. But woe to those who rebel against God knowingly! Salvation is possible for them only through repentance and faith in the Lord Jesus Christ.

The Lord God has sent holy prophets to all nations, declaring these things in every language. Those who believe in Christ's coming can receive remission of sins and rejoice with great joy, as if he had already come. However, God observed that his people were stubborn and gave them the law of Moses. Despite many signs, wonders, types, and shadows indicating his coming, and the words of holy prophets, they hardened their hearts. They failed to understand that the law of Moses is ineffective without the atonement of Christ's blood. Even if little children could sin, they are blessed, for, like Adam, the blood of Christ atones for their sins.

I declare that there is no other name, way, or means for salvation for humanity except through the name of Christ, the Lord Omnipotent. His judgment is just. Infants who die in their infancy do not perish, but adults drink damnation to their souls unless they humble themselves, become as little children, and believe in the atoning blood of Christ.

The natural man is an enemy to God, has been since Adam's fall, and will be forever unless one yields to the enticings of the Holy Spirit, shedding the natural man and becoming a saint through Christ's atonement. This transformation includes being submissive, meek, humble, patient, full of love, and willing to submit to whatever the Lord sees fit to inflict, as a child submits to a father.

I tell you that the time will come when the knowledge of a Savior will spread to every nation, kindred, tongue, and people. When that time arrives, none will be found blameless before God except little children, and this is only through repentance and faith in the Lord God Omnipotent. Even after you have taught your people what the Lord your God has commanded, they will not be found blameless

in the sight of God, except according to the words I have spoken to you. Now, I have spoken the words the Lord God has commanded me. The Lord declares that these words will stand as a bright testimony against this people on Judgment Day, where every person will be judged according to their works, whether good or evil. If their deeds are evil, they will face an awful view of their guilt and abominations, causing them to shrink from the Lord's presence into a state of misery and endless torment, from which they cannot return. They will have drunk damnation to their own souls. They will have consumed the cup of God's wrath, which justice could not deny them, just as justice could not deny that Adam would fall by partaking of the forbidden fruit. Thus, mercy can no longer claim them forever. Their torment will be like a lake of fire and brimstone, with unquenchable flames and smoke ascending forever. This is the commandment of the Lord. Amen.

Chapter Four.

After King Benjamin concluded his delivery of the words given to him by the angel of the Lord, he surveyed the multitude. To his amazement, they had fallen to the ground, gripped by the fear of the Lord. Recognizing their own carnal state as being even less than the dust of the earth, they collectively cried out. With one voice, they implored: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified. We believe in Jesus Christ, the Son of God, who created heaven and earth and all things. He shall come down among the children of men.

Following their heartfelt plea, the Spirit of the Lord descended upon them, filling them with joy. They experienced the remission of their sins and had peace of conscience due to their profound faith in Jesus Christ, as foretold by their king.

King Benjamin resumed his address, speaking to them as friends, brethren, kindred, and people. He called their attention once again, desiring that they hear and understand the remainder of his words. Reflecting on the knowledge of God's goodness, if it had awakened them to a sense of their nothingness and fallen state, he emphasized that salvation comes to those who, having acknowledged God's goodness, His matchless power, wisdom, patience, and long-suffering, put their trust in the Lord. They are diligent in keeping His commandments and continue in faith until the end of their mortal lives. He declared that such individuals receive salvation through the atonement prepared from the foundation of the world for all mankind, from the fall of Adam to the end of the world. This atonement is the exclusive means of salvation, and no other conditions exist. The pathway to salvation is through the conditions he previously outlined, and there is no other salvation.

The king urged them to believe in God, acknowledging His existence, creative power in heaven and on earth, infinite wisdom, and omnipotence. He reminded them that man cannot comprehend all that the Lord understands. Repentance, forsaking of sins, humility before God, and sincere requests for forgiveness were stressed. If they believed in these principles, they were to put them into practice.

As they experienced the joy resulting from the remission of sins, he emphasized the importance of always remembering the greatness of God, their own nothingness, and God's goodness and long-suffering. They were to humble themselves in the depths of humility, praying daily, and standing steadfast in faith regarding the events foretold by the angel. By doing so, they would always rejoice, be filled with God's love, retain a remission of sins, and grow in the knowledge of the glory of the Creator and understanding of what is just and true.

Living peaceably, rendering to each person what is due, and avoiding harm to one another were encouraged. King Benjamin urged them to ensure their children were not hungry or naked. They were to teach their children to walk in truth, sobriety, love one another, and serve one another.

Moreover, you shall extend assistance to those in need, providing from your substance to support those who require it. You shall not allow a beggar to make a futile plea to you and turn him away to perish. It might be said: This person has brought misfortune upon himself; hence, I will withhold my help. I will not share my food or resources with him, for his suffering is just—But I tell you, O man, whoever acts in this manner has ample reason to repent. Unless he repents of his actions, he faces eternal perdition and has no place in the kingdom of God. Consider, are we not all beggars? Do we not all rely on the same Being, God, for everything we possess—be it food, clothing, gold, silver, or any other form of wealth?

Even now, as you call upon His name, seeking forgiveness for your sins, has He not responded? He has poured out His Spirit upon you, filling your hearts with joy, leaving you speechless in your overwhelming happiness.

Therefore, if God, who created you and on whom you depend for your lives and all that you have, grants your righteous requests when you believe, how much more should you share your substance with one another? If you judge a man petitioning you for help to prevent his perishing, and condemn him, how much more just will be your condemnation for withholding your substance? This substance does not belong to you but to God, to whom your life also belongs. Yet, you make no petition and show no remorse for your actions. I say unto you, woe unto that man, for his substance shall perish with him. These words are directed especially to those who are rich in the things of this world.

And to the poor, those who lack but still have enough, I advise you to persevere day by day. To those who deny assistance to the beggar because they lack, I hope you say in your hearts: I do not give because I do not have, but if I had, I would give. If this is your sincere belief, you remain blameless; otherwise, you are condemned, and your condemnation is just because you covet what you have not received.

For the sake of maintaining a daily remission of your sins, ensuring you walk guiltless before God, I encourage you to share your substance with the poor. Each person should contribute according to their means, such as providing food for the hungry, clothing for the naked, visiting the sick, and offering relief, both spiritually and temporally, according to their needs.

Ensure that all these actions are carried out with wisdom and order. It is unnecessary for a person to exert more effort than they have strength. Diligence is important to win the prize, and therefore, all things must be done orderly.

Remember, if you borrow from your neighbor, repay as agreed, or you will commit sin, possibly causing your neighbor to sin as well.

There are numerous ways and means by which one can commit sin, and I cannot enumerate them all. However, I can emphasize that if you do not guard your thoughts, words, and deeds, observe God's commandments, and maintain faith in what you have heard about the coming of our Lord until the end of your lives, you will perish. Therefore, O man, remember and do not perish.

Chapter Five.

After King Benjamin had addressed his people in this manner, he inquired among them to ascertain whether they believed the words he had spoken. They responded with a unanimous voice, declaring: Yes, we believe all the words you have spoken to us. We know of their certainty and truth

because of the Spirit of the Lord Omnipotent, which has effected a profound change in us, or in our hearts, leading us to no longer have a disposition to do evil but to engage in continuous goodness. Through the infinite goodness of God and the manifestations of His Spirit, we ourselves have profound insights into what is to come. If necessary, we could even prophesy about all things. It is the faith we have placed in the teachings of our king that has granted us this great knowledge, causing us to rejoice with exceedingly great joy. We are willing to enter into a covenant with our God, committing to do His will and obey His commandments throughout the remainder of our days. We seek to avoid bringing upon ourselves the never-ending torment foretold by the angel, aiming not to drink from the cup of the wrath of God.

These are the words the king desired to hear from them. He acknowledged their words, saying: You have spoken the words I desired to hear, and the covenant you have made is a righteous one. Due to the covenant you have made, you shall be known as the children of Christ—His sons and daughters. This day, He has spiritually begotten you because you declare that your hearts have changed through faith in His name. Therefore, you are born of Him and have become His sons and daughters. Under this head, you are made free, and there is no other head by which you can be made free. Salvation comes by no other name, so I encourage all of you who have entered into a covenant with God to be obedient until the end of your lives to take upon you the name of Christ.

Whosoever does this shall find themselves at the right hand of God, knowing the name by which they are called—the name of Christ. Anyone who does not take upon them the name of Christ must be called by some other name, finding themselves on the left hand of God.

I remind you that this is the name I said would never be blotted out, except through transgression. Therefore, be cautious not to transgress, so the name is not erased from your hearts. Retain the name always written in your hearts, so you are not found on the left hand of God. Hear and recognize the voice by which you shall be called, and the name by which He shall call you.

A man does not know the master whom he has not served, who is a stranger unto him, and is far from the thoughts and intents of his heart. Does a man keep an ass that belongs to his neighbor? No; he will not even allow it to feed among his flocks but will drive it away and cast it out. Even so, it shall be among you if you do not know the name by which you are called. Therefore, be steadfast and immovable, always abounding in good works, so that Christ, the Lord God Omnipotent, may seal you His own. May you be brought to heaven, obtaining everlasting salvation and eternal life through the wisdom, power, justice, and mercy of the One who created all things in heaven and on earth—God above all. Amen.

Chapter Six.

After finishing his address to the people, King Benjamin deemed it necessary to record the names of all those who had entered into a covenant with God to follow His commandments. It turned out that every soul, with the exception of little children, had entered into this covenant and taken upon themselves the name of Christ.

Following these events, King Benjamin concluded his discourse. He consecrated his son Mosiah as the ruler and king over the people. He imparted all the responsibilities regarding the kingdom to Mosiah and appointed priests to instruct the people, helping them understand and remember God's commandments. The aim was to stir them up to recall the oath they had made. After this, he dismissed the multitude, and everyone returned to their own homes with their families.

Mosiah assumed the throne in place of his father, starting his reign at the age of thirty. This marked about four hundred and seventy-six years from the time Lehi left Jerusalem.

King Benjamin lived for three more years and then passed away.

The new king, Mosiah, walked in the ways of the Lord, observing His judgments, statutes, and commandments in all things. He directed his people to cultivate the land, setting an example by personally engaging in agricultural work. This was to avoid becoming a burden to his people, following the practices of his father in all aspects. There was no contention among his people for a period of three years.

Chapter Seven.

After experiencing three years of uninterrupted peace, King Mosiah became curious about the people who had migrated to the land of Lehi-Nephi or the city of Lehi-Nephi. His people, having heard nothing from them since their departure from the land of Zarahemla, constantly teased him about it. Responding to the persistent inquiries, King Mosiah allowed sixteen of their strong men, led by a robust descendant of Zarahemla named Ammon, to journey to the land of Lehi-Nephi and gather information about their brethren.

The following day, the group set out on their expedition. They faced the challenge of not knowing the correct route through the wilderness, resulting in a wandering period of forty days. Eventually, they arrived at a hill north of the land of Shilom, where they pitched their tents.

Ammon, accompanied by three of his brethren—Amaleki, Helem, and Hem—descended into the land of Nephi. Their encounter with the king of the people in the land of Nephi and Shilom led to their capture by the king's guard. They were bound and thrown into prison.

Two days later, they were brought before the king again, their bonds loosened, and were commanded to answer the king's questions. The king, identifying himself as Limhi, the son of Noah and a descendant of Zeniff, inquired about their bold approach near the city walls, where he and his guards were present.

Ammon expressed gratitude for being alive and having the opportunity to speak. He revealed his identity and the purpose of their visit, explaining their connection to Zarahemla and their desire to inquire about the brethren brought out of that land by Zeniff.

Limhi, upon hearing Ammon's words, was exceedingly glad, realizing that his brethren in the land of Zarahemla were still alive. He declared his intent to rejoice and promised that his people would do the same on the following day. Limhi, burdened by Lamanite bondage and heavy taxation, believed that their brethren from Zarahemla would deliver them from the hands of the Lamanites. He expressed a willingness to become NepHITE slaves rather than endure the Lamanite king's tribute.

King Limhi then ordered his guards not to bind Ammon and his brethren any longer. Instead, he instructed them to go to the hill north of Shilom, bring their brethren into the city, and allow them to rest, eat, and drink after enduring hunger, thirst, and fatigue on their journey.

The following day, King Limhi issued a proclamation for all his people to gather at the temple and hear his words. Addressing the assembly, he encouraged them, saying: O my people, lift up your heads and be comforted. The time is at hand, or not far distant, when we shall no longer be in subjection to our enemies. Despite our many struggles, which have seemed in vain, I trust there remains an effective effort to be made.

Therefore, lift up your heads, rejoice, and put your trust in God—the God of Abraham, Isaac, and Jacob, who brought the children of Israel out of Egypt, led them through the Red Sea on dry ground,

and provided manna in the wilderness. This same God brought our fathers out of Jerusalem, preserving His people until now. Our bondage is a consequence of our iniquities and abominations. You are witnesses that Zeniff, eager to inherit his father's land, was deceived by King Laman into a treaty. As a result, we pay tribute to the Lamanite king, surrendering half our crops, grain, and livestock, and even half of all we possess, or face dire consequences. Now, is this not grievous to bear?

Our affliction is great, and we have ample reason to mourn. Many of our brethren have been slain, their blood spilled in vain, all due to iniquity.

Great are the reasons we have to mourn. If this people had not fallen into transgression, the Lord would not have allowed this great evil. Yet, they would not hearken to His words, leading to contentions, bloodshed, and the slaying of a prophet of the Lord—a chosen man of God who prophesied of Christ's coming. They put him to death because he declared Christ to be the God and Father of all things, who would take upon Himself the image of man, created in the beginning after the image of God. Their actions brought the wrath of God upon them, leading to their current bondage and afflictions.

For the Lord has said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them. If my people sow filthiness, they shall reap the chaff in the whirlwind, and the effect thereof is poison. If my people sow filthiness, they shall reap the east wind, bringing immediate destruction.

Now, the promise of the Lord is fulfilled, and you are smitten and afflicted. But if you turn to the Lord with full purpose of heart, put your trust in Him, and serve Him diligently, He will, according to His wishes, deliver you from bondage.

Chapter Eight.

After King Limhi concluded his address to the people, during which he shared many details (although only a few are recorded in this book), he proceeded to inform them about their brethren in the land of Zarahemla. The king then asked Ammon to stand before the multitude and recount all that had transpired with their brethren, starting from Zeniff's departure from the land until his own arrival. Ammon also reviewed the final teachings of King Benjamin, explaining them to King Limhi's people to ensure their understanding.

Following this, the king dismissed the multitude, allowing everyone to return to their homes. King Limhi arranged for the plates containing the records of his people since leaving Zarahemla to be presented to Ammon for reading. Upon reading the record, Ammon was asked by the king if he could interpret languages, to which Ammon responded negatively.

The king explained that, distressed by his people's afflictions, he had sent forty-three individuals into the wilderness to find Zarahemla, only for them to become lost for many days. Although diligent, they did not locate Zarahemla and instead discovered a land filled with bones, ruins, and artifacts. As evidence, they brought twenty-four plates made of pure gold, along with large, sound breastplates made of brass and copper, and rusted swords with deteriorated hilts.

The king sought someone who could translate these records to gain insight into the fate of the destroyed people.

Ammon informed the king of a man with the ability to translate ancient records, using a divine gift called interpreters. However, only those commanded by God could look into them to avoid perishing. Such individuals were called seers. Ammon revealed that the king of Zarahemla possessed this gift and was commanded to perform these translations.

The king acknowledged that a seer held a higher status than a prophet. Ammon clarified that a seer is both a revelator and a prophet and possesses a gift only surpassed by the power of God. A seer has the ability to know about past and future events, revealing secret, hidden, and unknown things. Ammon emphasized that God had provided this means for people to work mighty miracles through faith, benefiting their fellow beings.

Concluding his words, Ammon prompted the king's great rejoicing and gratitude to God, expressing certainty that the plates contained profound mysteries, with the interpreters designed to unveil these secrets to humanity. The king marveled at the works of the Lord, recognizing the prolonged patience with His people, and lamenting the blindness and lack of desire for wisdom among the children of men. He likened them to a wild flock fleeing from the shepherd, scattering, driven, and devoured by the beasts of the forest.

The Record of Zeniff

(Comprising Mosiah 9-22)

A narrative (about 50-100 years earlier) detailing the experiences of his community, spanning from their departure from the land of Zarahemla to the moment of their liberation from the grasp of the Lamanites.

Chapter Nine.

I, Zeniff, having mastered the Nephite language and possessing knowledge of the land of Nephi, was sent as a spy among the Lamanites to assess their forces. The initial intent was for our army to attack and annihilate them. However, witnessing goodness among them, I desired their preservation. This led to contention with my brethren in the wilderness, as I advocated for a treaty with the Lamanites. Our ruler, an austere and bloodthirsty man, ordered my execution. A fierce internal conflict ensued, with father against father and brother against brother, resulting in the destruction of the majority of our army. Those of us spared returned to Zarahemla, conveying the tale to our families.

Despite these challenges, my overzealous desire to inherit the land of our fathers led me to gather those willing to journey again into the wilderness. However, we faced famine and afflictions due to our slow remembrance of the Lord our God. After many days of wandering, we pitched our tents near the place where our brethren were slain, close to the land of our fathers.

I, accompanied by four men, entered the city to meet the king, assessing his disposition and exploring the possibility of peacefully possessing the land.

The king made a covenant with me, allowing us to possess the lands of Lehi-Nephi and Shilom. He also commanded his people to depart, and we, along with my people, entered the land and began building and repairing the city walls. We cultivated the land with various seeds, including corn, wheat, barley, neas, sheum, and fruits. Our prosperity grew as we multiplied in the land.

The cunning king Laman, seeking to bring my people into bondage, yielded up the land for our possession. However, after dwelling in the land for twelve years, King Laman grew uneasy, fearing our strength might overpower them. They were a lazy and idolatrous people desiring to bring us into bondage for their benefit.

King Laman stirred up his people, leading to wars and contentions. In the thirteenth year of my reign, a numerous host of Lamanites attacked my people, slaughtering them and plundering their flocks and fields. Those who escaped fled to the city of Nephi, seeking my protection.

I armed my people with various weapons, and, with the strength of the Lord, we went forth to battle against the Lamanites. Crying mightily for deliverance, God answered our prayers. In one day and night, we slew three thousand and forty-three Lamanites, driving them out of our land. I, personally, participated in burying their dead, but sadly, two hundred and seventy-nine of our brethren were slain, causing great sorrow and lamentation.

Chapter Ten.

We once again embarked on the establishment of the kingdom and resumed possession of the land in a state of tranquility. I ensured the production of various weapons of war to equip my people for any future conflict with the Lamanites. Setting guards around our land, I took precautions to prevent any surprise attacks from the Lamanites that could endanger us. Thus, I safeguarded my people and flocks, preventing them from falling into the hands of our adversaries.

We inherited the land of our fathers for an extended period, precisely twenty-two years. I directed the men to cultivate the soil, producing all kinds of grains and fruits. The women were involved in spinning, toiling, and producing various types of fine linen and cloth to meet our clothing needs. This contributed to our prosperity and ensured continual peace in the land for twenty-two years.

After the death of King Laman, his son assumed the throne and fomented rebellion among his people. Consequently, they prepared for war and readied themselves to engage in battle against my people. To counter their threat, I dispatched spies throughout the land of Shemlon to discern their preparations and take measures to guard against them, preventing any surprise attacks. The Lamanites advanced from the north of the land of Shilom with a formidable army, armed with bows, arrows, swords, cimeters, stones, and slings. Their heads were shaved, and they were clad only with a leathern girdle around their loins.

In response, I ordered the women and children of my people to be concealed in the wilderness. Additionally, I assembled all the capable old men and young men capable of bearing arms, organizing them for battle against the Lamanites. Each man was assigned to his rank based on age. Thus prepared, we engaged in battle against the Lamanites. Even in my old age, I personally participated in the conflict. We went forth to battle, relying on the strength of the Lord.

The Lamanites were ignorant of the Lord and unaware of His strength; thus, they relied solely on their own physical prowess. Despite being a robust people in terms of human strength, they exhibited wild, ferocious, and bloodthirsty characteristics, clinging to the traditions of their fathers. According to these traditions, they believed they were expelled from the land of Jerusalem due to the sins of their ancestors. They felt wronged in the wilderness by their brethren and further wronged during their sea crossing. They also believed they were wronged in their initial inheritance after crossing the sea, attributing it to Nephi's greater faithfulness in obeying the Lord's commandments. As a result, the Lord favored Nephi, who led them through the wilderness. Nephi's brethren grew wrathful because they didn't comprehend the Lord's dealings. Their hearts hardened against the Lord during the sea journey.

Upon arriving in *The Promised Land*, they resented Nephi, accusing him of seizing control of the people. They even sought to kill him. They were angry with him for obeying the Lord's command to go into the wilderness and taking the records from the brass plates, accusing him of robbery. These

sentiments were passed down to their children, teaching them to harbor hatred, commit murder, and engage in robbery and plunder against the Nephite children. This eternal animosity toward the descendants of Nephi persisted. King Laman, through his cunning, deceit, and false promises, deceived me into bringing my people into this land, exposing them to destruction. We have endured many years in this land.

Having conveyed all these details about the Lamanites to my people, I inspired them to go into battle with full force, placing their trust in the Lord. Consequently, we engaged in face-to-face combat. We once again drove them out of our land, inflicting a great slaughter upon them—so numerous that we could not count them. After our victory, we returned to our homeland, and my people resumed tending their flocks and cultivating their fields. Now, being old, I passed the kingdom to one of my sons; therefore, I shall say no more. May the Lord bless my people. Amen.

Chapter Eleven.

Zeniff, having conferred the kingdom upon his son Noah, witnessed his son's departure from righteousness. Noah failed to keep God's commandments, instead following the desires of his heart. He indulged in polygamy, causing his people to commit various sins and engage in abominable acts, including whoredoms and wickedness. Noah imposed a heavy tax on his people, demanding one-fifth of all their possessions, including gold, silver, ziff, copper, brass, iron, fatlings, and grain. This taxation supported not only Noah and his multiple wives and concubines but also his priests and their families, altering the kingdom's affairs significantly.

To consolidate his power, Noah replaced the consecrated priests appointed by his father with new ones, marked by pride. These priests were supported in their laziness, idolatry, and whoredoms by the burdensome taxes imposed by King Noah, leading the people to toil excessively in supporting iniquity. Deceived by the flattering words of the king and priests, the people turned idolatrous.

Noah constructed elegant buildings adorned with precious materials, including gold, silver, iron, brass, ziff, and copper. A spacious palace with a throne, adorned with gold and silver, was also built. Workmen crafted fine wood, copper, and brass decorations within the temple walls. The high priests' seats were embellished with pure gold, accompanied by a breastwork for comfort—while they spoke lying and vain words to the people. Noah erected a towering structure near the temple, enabling him to overlook the lands of Shilom and Shemlon and the surrounding areas.

The king constructed numerous buildings in Shilom, including a grand tower on the north hill, utilizing the wealth obtained through taxing his people. However, Noah's heart became fixated on his riches, leading to a life of debauchery with his wives and concubines. His priests followed suit, spending their time with harlots.

Noah established vineyards and wine-presses, indulging in an abundance of wine, turning himself and his people into wine-bibbers. The Lamanites, taking advantage of their vulnerability, began to attack Noah's people in small numbers, killing them in fields and while tending their flocks.

Although Noah dispatched guards to protect the land, their numbers were insufficient. The Lamanites overcame them, killing many and driving off numerous flocks. Thus, the Lamanites initiated the destruction of Noah's people, fueled by their deep-seated hatred.

King Noah deployed his armies against the Lamanites, achieving temporary success in driving them back. In their return, they rejoiced in the spoils of war. This triumph fueled their pride, leading them to boast about their strength, claiming that their fifty could withstand thousands of Lamanites.

Their boastful demeanor delighted in bloodshed and the shedding of their brethren's blood, all fueled by the wickedness of their king and priests.

Amidst this atmosphere, a man named Abinadi emerged among them. He prophesied, delivering the Lord's message, warning the people of impending consequences for their abominations, wickedness, and whoredoms. The Lord commanded repentance, promising affliction and bondage if they persisted in their sinful ways. Abinadi declared that unless the people repented and turned to the Lord, they would be delivered into the hands of their enemies, suffering affliction. The Lord, a jealous God, would visit the iniquities of His people. Without repentance, bondage would be inevitable, and only the Lord, the Almighty God, could deliver them. The people were warned that when they cried unto the Lord, He would be slow to hear and would permit them to be smitten by their enemies. Repentance, accompanied by sackcloth and ashes, and earnest prayers were the conditions for the Lord's intervention. This was the commandment of the Lord, as proclaimed by Abinadi.

His words stirred anger among the people, and they sought to take his life. However, the Lord delivered him from their hands. King Noah, upon learning of Abinadi's words, became wrathful. He questioned Abinadi's authority to judge him and his people and doubted the Lord's ability to bring affliction upon them. Fueled by anger, King Noah commanded him to be brought before him for execution, accusing Abinadi of inciting anger and contention among the people. Despite Abinadi's warnings, the people, blinded and hardened in heart, sought to capture him. King Noah persisted in his evil doings, refusing to repent, and turning a deaf ear to the word of the Lord.

Chapter Twelve.

After the passage of two years, Abinadi, in disguise, came among the people, unrecognized by them, and commenced prophesying. He declared that the Lord had commanded him to deliver a message to the people. Their hearts were hardened, and they had not repented of their evil deeds. The Lord, in fierce anger, would visit them for their iniquities and abominations. Abinadi, instructed by the Lord, stretched forth his hand and prophesied that this generation, due to their iniquities, would be brought into bondage, smitten on the cheek, driven by men, and slain. Their flesh would be devoured by vultures, dogs, and wild beasts. King Noah's life would be valued as a garment in a hot furnace, making him acknowledge the Lord.

Abinadi further prophesied that the people would face sore afflictions, including famine and pestilence, causing them to howl all day long. Burdens would be lashed upon their backs, and they would be driven like a dumb ass. Hail, the east wind, and insects would plague their land, and a great pestilence would befall them—all consequences of their iniquities and abominations.

Unless they repented, the Lord vowed to utterly destroy them from the face of the earth. However, a record would be left behind for other nations to discover, revealing the abominations of this people. Abinadi prophesied numerous dire events against the people.

Incensed by his words, they seized Abinadi, bound him, and presented him before the king. They accused him of prophesying evil about the people, claiming that God would destroy them. Abinadi also predicted evil about the king's life, likening it to a garment in a furnace of fire. Additionally, he likened the king to a dry stalk of the field, trodden underfoot by beasts, and compared him to the blossoms of a thistle, driven forth by the wind upon the face of the land. Abinadi asserted that all these calamities would befall the king unless he repented of his iniquities.

Facing the king, the people questioned the great evil he had done or the grievous sins of his people that warranted condemnation or judgment. They argued that they were guiltless, and the

accusations against the king were lies. They claimed strength, asserting that they would not come into bondage or be captured by enemies. They assured the king of his prosperity and offered Abinadi into his hands to do as he deemed fit.

King Noah ordered Abinadi to be thrown into prison and convened a council with the priests to decide what should be done with him. They advised the king to bring Abinadi before them for questioning, aiming to cross-examine him and find grounds for accusations. The king commanded Abinadi's presence before the council. As they began to question him, hoping to trip him up, Abinadi boldly responded and withstood all their queries, astonishing them. He confounded them with his answers, leaving them in disbelief.

One of the priests asked him about the meaning of a passage from their teachings, quoting: How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth; Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion; Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

Abinadi responded sharply, questioning their legitimacy as priests and their understanding of prophesying. He accused them of perverting the ways of the Lord by failing to teach the people these truths. Abinadi pronounced woe upon them for their misguidance and lack of understanding. He asserted that if they truly comprehended these teachings, they would have shared them with the people instead of distorting the ways of the Lord. Accusing them of a lack of wisdom and understanding, Abinadi challenged their teachings. When asked about their teachings, the priests claimed to teach the law of Moses.

Abinadi pressed further, questioning their commitment to the law of Moses. He challenged them on their pursuit of wealth, engagement in whoredoms, and leading the people into sin. Abinadi declared that the Lord had sent him to prophesy great evil against the people for their transgressions. He warned them that they would be smitten for their iniquities, emphasizing the inconsistency between their professed teachings of the law of Moses and their actions.

Abinadi asked them directly if salvation came by the law of Moses, and they affirmed that it did. Abinadi countered, stating that salvation comes by keeping the commandments of God, as delivered to Moses on Mount Sinai. He recited the commandments, starting with: I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before me. Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

Abinadi questioned if they had followed these commandments, sure that they had not. He continued to ask if they had taught the people to keep these commandments, asserting again that they had not.

Chapter Thirteen.

Upon hearing these words, the king commanded his priests to remove Abinadi and slay him, dismissing him as mad and asserting that they had no business with him. The priests attempted to lay their hands on Abinadi, but he resisted, warning them not to touch him, for God would smite them if they did. He explained that he had not yet delivered the complete message the Lord had sent

him to convey, and he had not revealed the specific information they had requested. Therefore, God would not allow him to be harmed at this time. Abinadi emphasized his duty to fulfill God's commandments and expressed that the people were angry with him because he spoke the truth. He noted that they considered him mad for delivering the word of God.

Following Abinadi's words, the people of king Noah dared not lay hands on him, as the Spirit of the Lord was upon him. His face radiated with exceptional brightness, similar to Moses' countenance when speaking with the Lord on Mount Sinai. Abinadi spoke with power and authority from God, continuing his message. Asserting that the people lacked the power to slay him, Abinadi declared that he would finish his message. He recognized that his words cut them to the heart because he revealed the truth about their iniquities. Abinadi's words left the people in wonder, amazement, and anger. Despite their reaction, Abinadi stated that he would finish his message, and what they did with him afterward would symbolize things to come.

Abinadi proceeded to recite the remaining commandments of God, recognizing that they were not engraved in the people's hearts due to a lifetime of studying and teaching iniquity. He reminded them of the commandments, including not making graven images, and not bowing down to them. Abinadi emphasized that the Lord is a jealous God, punishing those who hate Him but showing mercy to those who love Him and keep His commandments. He reinforced the importance of not taking the Lord's name in vain.

Abinadi reiterated the commandment to remember the Sabbath day and keep it holy. He outlined the six days for labor and the sanctity of the seventh day as a day of rest for all, including family, servants, and even animals.

Abinadi emphasized the commandment to honor one's father and mother, promising longevity on the land the Lord provides.

He continued with commandments against killing, committing adultery, stealing, bearing false witness, and coveting one's neighbor's possessions.

After Abinadi concluded his remarks, he asked them whether they had taught the people to observe and follow all these commandments. He asserted that they hadn't, indicating that if they had, the Lord would not have sent him to prophesy against the people.

Abinadi acknowledged the temporary importance of keeping the law of Moses but prophesied that a time would come when it would no longer be necessary. He emphasized that salvation was not solely dependent on the law but also on the atonement that God Himself would make for the sins of His people. Salvation, he declared, could not be achieved through the law alone; the atonement was indispensable to prevent the inevitable destruction of the people despite their adherence to the law of Moses.

Abinadi explained the necessity of a strict law given to the children of Israel due to their stubbornness, tendency towards iniquity, and forgetfulness of the Lord. This law included performances and ordinances, designed to be observed diligently day by day, serving as reminders of God and their duty towards Him. However, Abinadi clarified that all these aspects were symbolic, representing future events.

He questioned whether the people truly understood the law, noting that many did not, due to the hardness of their hearts. They failed to grasp that no one could be saved without the redemption provided by God. Abinadi reminded them of Moses' prophecies about the coming of the Messiah and God's plan for redemption. He highlighted that all the prophets since the beginning of the world had spoken to varying degrees about these matters. The prophets had foretold that God Himself would

descend among humanity, take on human form, and exert mighty power on the earth. The prophets had also predicted the resurrection of the dead and the oppression and affliction that the Messiah would endure.

Chapter Fourteen.

Indeed, doesn't Isaiah ask: Who has believed our message, and to whom has the strength of the Lord been revealed? He will grow up before Him like a tender plant, like a root in dry ground. He will have no impressive appearance or majesty, and when we see Him, there will be no beauty that we should desire Him. He is despised and rejected by men, a man of sorrows and familiar with suffering. We turn our faces away from Him; He is despised, and we do not value Him. Yet surely, He has borne our griefs and carried our sorrows. Although we considered Him stricken, smitten by God, and afflicted, He was wounded for our transgressions, bruised for our iniquities. The punishment for our peace was upon Him, and by His stripes, we are healed. We all, like sheep, have gone astray; each of us has turned to his own way. Yet, the Lord has laid on Him the iniquity of us all. He was oppressed and afflicted, yet He did not open His mouth. Like a lamb led to the slaughter, like a sheep silent before her shearers, He did not open His mouth. He was taken from prison and from judgment; who will declare His generation? He was cut off from the land of the living; for the transgressions of my people, He was stricken. He was assigned a grave with the wicked and with the rich in His death, although He had done no wrong, and no deceit was in His mouth. Yet, it pleased the Lord to bruise Him; He subjected Him to grief.

When His soul becomes an offering for sin, He will see His descendants, prolong His days, and the Lord's pleasure will prosper in His hand. After the anguish of His soul, He will see satisfaction. By His knowledge, my righteous servant will justify many, and He will bear their iniquities. Therefore, I will give Him a portion with the great, and He will divide the spoil with the strong because He poured out His soul unto death. He was numbered with the transgressors, bore the sins of many, and interceded for the transgressors.

Chapter Fifteen.

Abinadi spoke: I wish for you to comprehend that God Himself will descend among the children of men and redeem His people. In dwelling within flesh, He will be called the Son of God. Having subjected the flesh to the will of the Father, He is both the Father and the Son—The Father, conceived by the power of God, and the Son, embodied in the flesh, thus becoming the Father and the Son—They are one God, the very Eternal Father of heaven and earth. Thus, with the flesh subject to the Spirit or the Son to the Father, being one God, He will endure temptation, not yielding but allowing Himself to be mocked, scourged, cast out, and disowned by His people.

After all this, performing numerous mighty miracles among the children of men, He will be led, as Isaiah foretold, like a sheep before the shearer is silent; so He will not open His mouth. Indeed, He will be led, crucified, and slain, with the flesh subject even unto death, the will of the Son swallowed up in the will of the Father. Thus, God breaks the bands of death, victorious over death, giving the Son power to intercede for the children of men—Having ascended into heaven, filled with compassion for the children of men, standing between them and justice, having broken the bands of death, taken upon Himself their iniquity and transgressions, redeemed them, and satisfied the demands of justice.

Now, I say to you, who can declare His generation? I tell you that when His soul becomes an offering for sin, He will see His seed. And now, what do you say? And who will be His seed? I declare

to you that whosoever has heard the words of the prophets, all the holy prophets who prophesied about the Lord's coming—those who have listened to their words, believed that the Lord would redeem His people, and anticipated that day for a remission of their sins—these are His seed or heirs of the kingdom of God. They are the ones whose sins He has borne, for whom He has died to redeem them from their transgressions. And now, are they not His seed?

Yes, and are not the prophets, all those who have opened their mouths to prophesy without falling into transgression, I mean all the holy prophets since the world began? I declare to you that they are His seed. These are the ones who have proclaimed peace, brought good tidings of good, and published salvation, saying to Zion: Your God reigns! How beautiful upon the mountains were their feet! And again, how beautiful upon the mountains are the feet of those still proclaiming peace! Once more, how beautiful upon the mountains are the feet of those who will hereafter proclaim peace, from this time forth and forever!

And behold, I tell you, this is not all. How beautiful upon the mountains are the feet of Him who brings good tidings, the founder of peace, even the Lord, who has redeemed His people; He who has granted salvation unto His people. For if it were not for the redemption prepared for His people from the foundation of the world, I say to you, all mankind would have perished. But behold, the bands of death will be broken, and the Son reigns, having power over the dead; thus, He brings about the resurrection of the dead. A resurrection is coming, even a first resurrection, yes, even a resurrection of those who have been, are, and will be, until the resurrection of Christ—for so shall He be called.

Now, the resurrection of all the prophets and all those who have believed in their words, or all those who have kept the commandments of God, will occur in the first resurrection; thus, they are the first resurrection. They are raised to dwell with God, who has redeemed them, thereby having eternal life through Christ, who has broken the bands of death.

These are those who have part in the first resurrection; these are they who died before Christ came, in their ignorance, without salvation declared unto them. Thus, the Lord brings about their restoration, and they have part in the first resurrection, having eternal life, redeemed by the Lord. Even little children have eternal life.

However, behold, fear and tremble before God, for you should tremble; for the Lord redeems none who rebel against Him and die in their sins. Indeed, all those who have perished in their sins since the world began, who have willfully rebelled against God, known His commandments, and refused to keep them—these have no part in the first resurrection. Shouldn't you then tremble? For salvation comes to none such; the Lord does not redeem them, and He cannot deny Himself; He cannot deny justice when it has its claim.

And now, I say to you, the time will come when the salvation of the Lord will be declared to every nation, kindred, tongue, and people. Yes, Lord, Your watchmen will lift up their voice; together, they will sing; for they will see eye to eye when the Lord brings back Zion. Burst into joy, sing together, you waste places of Jerusalem; for the Lord has comforted His people and redeemed Jerusalem. The Lord has bared His holy arm in the eyes of all nations; and all the ends of the earth will see the salvation of our God.

Chapter Sixteen.

After Abinadi had spoken these words, he extended his hand and declared: The time will come when all will witness the salvation of the Lord; when every nation, kindred, tongue, and people will see eye to eye and confess before God that His judgments are just. Then the wicked will be cast

out, and they will have cause to howl, weep, wail, and gnash their teeth. This is because they refused to heed the voice of the Lord, and therefore, the Lord does not redeem them. They are carnal and devilish, under the power of the old serpent that deceived our first parents, leading to their fall and causing all mankind to become carnal, sensual, and devilish, knowing evil from good, subjecting themselves to the devil. Thus, all mankind were lost, and they would have vanished eternally if God had not redeemed His people from their fallen state. But be aware that those who persist in their own carnal nature, continue in the ways of sin and rebellion against God, remain in their fallen state, and the devil has full power over them. Hence, they are as if no redemption had been made, being enemies to God, and the devil is also an enemy to God. If Christ had not come into the world (speaking of things to come as if they had already happened), there could be no redemption. And if Christ had not risen from the dead, breaking the bands of death so that the grave has no victory and death has no sting, there could be no resurrection. But there is a resurrection, so the grave has no victory, and the sting of death is swallowed up in Christ. He is the light and life of the world, an endless light that can never be darkened, and an endless life where there is no more death. This mortal shall put on immortality, and this corruption shall put on incorruption, standing before the bar of God to be judged according to their works—whether good or evil. If they are good, they will experience the resurrection of endless life and happiness. If they are evil, they will face the resurrection of endless damnation, delivered up to the devil who has subjected them—this is damnation. They have followed their own carnal wills and desires, never calling upon the Lord while the arms of mercy were extended to them. Although warned of their iniquities, they refused to turn away from them and were commanded to repent, yet they would not.

Abinadi pressed them: Shouldn't you tremble and repent of your sins now, remembering that only through Christ can you be saved? Therefore, if you teach the law of Moses, also teach that it is a shadow of things to come. Teach them that redemption comes through Christ the Lord, who is the very Eternal Father. Amen.

Chapter Seventeen.

After Abinadi had finished speaking, the king ordered the priests to seize him and have him executed. However, among them was a man named Alma, a descendant of Nephi. He was a young man who believed in Abinadi's words and understood the iniquity that Abinadi had condemned. Alma pleaded with the king not to be angry with Abinadi but to allow him to depart in peace. The king, instead, became even more furious and expelled Alma from among them. He sent his servants after Alma with the intention of killing him. Alma managed to elude them and went into hiding for many days. During this time, he recorded all the words spoken by Abinadi.

Eventually, the king ordered his guards to surround Abinadi, and they captured and imprisoned him. After three days, following counsel with his priests, the king had Abinadi brought before him again. The king accused Abinadi, saying: We have found an accusation against you, and you are worthy of death. The accusation was related to Abinadi's proclamation that God himself would come down among humanity. The king declared that Abinadi would be put to death unless he retracted his words of condemnation against the king and his people.

Abinadi responded: I will not retract the words I have spoken, for they are true. I willingly submit myself to your hands to demonstrate the certainty of my words. He vowed to endure suffering until death, maintaining his refusal to recall his words. He declared that his testimony would stand as

evidence against them, warning that shedding his innocent blood would also be a testimony against them on the last day.

King Noah was inclined to release Abinadi, fearing the consequences of his words. However, the priests opposed, accusing Abinadi of reviling the king. This stirred the king's anger, leading him to deliver Abinadi for execution.

Abinadi was bound, scourged with faggots, and burned to death. As the flames began to scorch him, he cried out, foretelling that those who believed in the salvation of the Lord would suffer similar pains. He warned of afflictions and diseases as consequences of their iniquities, predicting they would be driven and scattered like a wild flock pursued by ferocious beasts. Abinadi proclaimed that, in the future, they would be hunted and captured by their enemies, suffering the same death by fire that he endured. He affirmed that God executes vengeance upon those who destroy His people, concluding with a prayer for God to receive his soul.

Abinadi fell, having sealed the truth of his words with his death, refusing to deny the commandments of God.

Chapter Eighteen.

Now, Alma, who had escaped from King Noah's servants, repented of his sins and transgressions. He moved discreetly among the people, teaching the words of Abinadi—Expounding on future events, the resurrection of the dead, and the redemption of the people through the power, sufferings, death, resurrection, and ascension of Christ into heaven. Alma privately taught those willing to hear his words, ensuring the king remained unaware. Many believed in his teachings.

As believers gathered in a place called Mormon, named by the king, and located in a borderland plagued at times by wild beasts, Alma found refuge by a pure water fountain near a thicket of small trees. Those who believed in Alma joined him there to hear his words. After many days, a significant number assembled at the place of Mormon—all who believed in Alma's teachings. He preached about repentance, redemption, and faith in the Lord.

Alma addressed them: Behold, these are the waters of Mormon. If you desire to enter God's fold, be called His people, and willingly support each other's burdens to lighten them, mourn with those who mourn, comfort those in need, and bear witness of God at all times, in all things, and in all places until death, that you may be redeemed and partake in the first resurrection for eternal life—If this is your heartfelt desire, what reason do you have to oppose being baptized in the name of the Lord? This act witnesses that you have entered a covenant to serve Him, keep His commandments, and allows His Spirit to be poured out more abundantly upon you.

Upon hearing these words, the people clapped their hands in joy, declaring that this was indeed their desire. Alma took Helam, one of the first, stood in the water, and prayed: O Lord, pour out your Spirit upon your servant to sanctify this work. With the Spirit upon him, Alma baptized Helam, declaring the authority from Almighty God. He testified that Helam had entered a covenant to serve God until mortal death, praying for the pouring out of the Spirit and the grant of eternal life through Christ's redemption, prepared from the world's foundation.

After these words, both Alma and Helam were immersed and emerged from the water rejoicing, filled with the Spirit. Alma repeated this process, baptizing every person who came to the place of Mormon. In total, about two hundred and four souls were baptized in the waters of Mormon, filled with God's grace. They were named the Church of God or the Church of Christ from that time onward. Whoever was baptized by the power and authority of God was added to His church.

Alma, holding authority from God, appointed priests. He ordained one priest for every fifty people to preach and teach about the matters concerning the kingdom of God. These priests were commanded to teach only what Alma had instructed and what the holy prophets had spoken. Specifically, they were directed to preach only repentance and faith in the Lord who had redeemed His people. Alma further instructed them to avoid contention, to maintain unity and love, looking forward with one eye, having one faith and one baptism. This became their mandate for preaching, and through this, they became recognized as the children of God.

Observing the Sabbath day and keeping it holy was another commandment from Alma. Additionally, they were to give thanks to the Lord every day. Alma also instructed the priests he ordained to labor with their own hands for their sustenance. A designated day each week was set aside for the people to gather, teach, worship the Lord, and assemble whenever possible. The priests were not to rely on the people for support. Instead, they were to receive the grace of God through their labor, gaining strength in the Spirit and knowledge of God to teach with power and authority.

Alma emphasized the importance of the people imparting of their substance voluntarily, according to their abundance. Those with more were to give more, and from those with little, little was required. Even those with nothing were to receive. Alma conveyed this command from God, and the people willingly shared their substance, both temporally and spiritually, based on the needs of each other.

All of this took place in Mormon, by the waters and in the forest nearby, creating a beautiful and blessed place for those who came to know their Redeemer. They shall sing praises to Him forever.

These events occurred on the borders of the land to avoid the king's knowledge. However, the king, sensing a movement among the people, sent servants to observe them. On the day they assembled to hear the word of the Lord, they were discovered. The king accused Alma of inciting rebellion and dispatched his army to destroy them. In response, Alma and the people, numbering about four hundred and fifty souls, took their tents and families and departed into the wilderness.

Chapter Nineteen.

The king's army returned, having searched in vain for the followers of the Lord.

His forces now diminished; the king faced internal division among the remaining people. A faction emerged, expressing threats against the king, leading to intense contention. Gideon, a strong man and adversary of the king, drew his sword, vowing in anger to slay the king. Gideon engaged in a physical altercation with the king. As the king realized he was about to be overpowered, he fled to a nearby tower. Gideon pursued the king, attempting to reach the tower and slay him. However, the king, in desperation, looked towards the land of Shemlon and saw the Lamanite army approaching within the borders.

Distressed, the king cried out to Gideon, pleading for mercy, emphasizing the imminent threat of the Lamanites who would destroy them. Although the king's concern was more for his own life than his people, Gideon spared him.

The king ordered the people to flee before the advancing Lamanites, leading the way into the wilderness with their women and children. The Lamanites pursued, overtook them, and began to slay them. The king commanded the men to abandon their wives and children and flee separately from the Lamanites. Some refused to leave their families, choosing to stay and face destruction with them. The others left their wives and children and escaped.

Those who stayed with their families had their daughters plead with the Lamanites not to kill them. The Lamanites, moved by the beauty of the women, spared their lives, took them captive, and brought them back to the land of Nephi. In return, the captives were allowed to possess the land, provided they delivered King Noah, along with half of their possessions, including gold, silver, and precious items, as tribute to the Lamanite king each year.

Among the captives was Limhi, one of the king's sons. Limhi, while desiring his father's safety, was aware of his father's iniquities, as he was a just man himself.

Gideon secretly sent men into the wilderness to search for the king and his priests, meeting the people in the wilderness, excluding the king and priests. The people, having sworn to seek revenge and perish with their families if harmed, were commanded by the king not to return. Angered, they caused the king to suffer death by fire, and the priests fled.

As they were about to return to the land of Nephi, they met Gideon's men, who informed them about the fate of their wives and children and the agreement with the Lamanites. The people recounted killing the king and the priests' escape into the wilderness. After completing the ceremony, they returned to the land of Nephi, rejoicing that their families were spared. They informed Gideon of the actions taken against the king.

The Lamanite king swore an oath to spare them, and Limhi, now the king by the people's choice, made a similar oath to pay tribute to the Lamanite king. Limhi began establishing the kingdom and peace among his people. The Lamanite king placed guards around the land, supporting them with the tribute received from the Nephites to prevent the people of Limhi from departing into the wilderness. King Limhi enjoyed continual peace for two years, as the Lamanites did not disturb or seek to destroy them.

Chapter Twenty.

In Shemlon, there was a gathering place where Lamanite daughters would come together to sing, dance, and enjoy themselves. On a particular day, a small group of them assembled for singing and dancing. The priests of King Noah, feeling ashamed to return to the city of Nephi and fearing the people's wrath, refrained from going back to their wives and children. Remaining in the wilderness, they discovered the Lamanite daughters and observed them. When only a few were dancing, the priests emerged from hiding, took twenty-four of the Lamanite daughters, and carried them into the wilderness.

Upon realizing their daughters were missing, the Lamanites, thinking it was the people of Limhi, grew angry and sent armies, led by the king himself, to the land of Nephi to destroy Limhi's people.

Limhi, spotting the approaching Lamanite army from the tower, gathered his people and ambushed them in the fields and forests. The people of Limhi, attacking from concealed positions, engaged in a fierce battle with the Lamanites. Although outnumbered, the people of Limhi fought valiantly for their lives, wives, and children, resembling lions defending their prey. Despite their smaller numbers, they fought with determination and courage, like dragons.

In the aftermath, they found the wounded king of the Lamanites among the dead. Although not dead, he had been left on the ground due to his people's hasty retreat. They bound his wounds and presented him to Limhi, suggesting they slay him. However, Limhi chose not to kill him and instead asked to see him. Limhi questioned the king about the reason for waging war against his people, reminding him that the people of Limhi had not broken the oath made to the Lamanites. The king

admitted breaking the oath because Limhi's people had taken Lamanite daughters, prompting him to retaliate. Limhi, unaware of the incident, pledged to investigate, promising that those responsible would face consequences.

Gideon, the king's captain, intervened, asking Limhi not to blame the people and reminding him of the priests who had fled into the wilderness. Gideon urged Limhi to inform the king about the priests stealing Lamanite daughters to pacify them, as they were preparing to attack Limhi's people. Gideon emphasized the need to pacify the Lamanites to avoid bloodshed, referencing Abinadi's prophecies about their fate due to disobedience.

Limhi shared the details about his father, the priests in the wilderness, and their role in taking the Lamanite daughters. The king, pacified by this explanation, agreed not to harm Limhi's people and promised an oath that his people would not harm them. Following the king, Limhi's people went unarmed to meet the Lamanites. When they encountered each other, the Lamanite king bowed before them and pleaded on behalf of Limhi's people. Upon seeing that Limhi's people were unarmed, the Lamanites felt compassion and were pacified. They returned to their land peacefully, accompanied by their king.

Chapter Twenty-one.

Limhi and his people returned to the city of Nephi, settling in the land peacefully. After some time, the Lamanites grew angry again, entering the borders of the land and mistreating the Nephites. Due to the oath their king had made to Limhi, the Lamanites avoided killing the Nephites but subjected them to physical abuse, forced labor, and heavy burdens. This mistreatment fulfilled the word of the Lord. The Nephites faced great affliction, surrounded by the Lamanites on all sides, with no means of deliverance.

Frustrated with their suffering, the people urged the king to let them go to battle against the Lamanites, and the king, worn down by their complaints, allowed it. They gathered, armed themselves, and confronted the Lamanites, but were defeated, suffering significant losses. Despite the failure, the Nephites persisted, engaging in battle twice more, each time facing defeat and returning to the city of Nephi. Humbling themselves to the dust, the Nephites endured the yoke of bondage, accepting mistreatment according to their enemies' desires. They humbled themselves profoundly and cried mightily to God all day, seeking deliverance from their afflictions.

While the Lord was slow to respond due to their iniquities, He eventually softened the hearts of the Lamanites, easing their burdens but not delivering them from bondage. The Nephites gradually prospered in the land, producing more grain and livestock, alleviating hunger. With a surplus of widows due to the losses in battle, King Limhi commanded every man to support them and their children.

The people of Limhi kept together, securing their resources, and the king took precautions to protect the city from potential Lamanite attacks. King Limhi maintained vigilance to capture the priests who had caused destruction by stealing the daughters of the Lamanites.

Peace prevailed between the Lamanites and the people of Limhi until the arrival of Ammon and his brethren. Discovering Ammon and his brethren, the king, assuming them to be priests of Noah, had them captured and imprisoned. However, upon learning they were his brethren from the land of Zarahemla, he rejoiced exceedingly.

Earlier, King Limhi had sent men to find Zarahemla, but they got lost and discovered a land with dry bones, assuming it was Zarahemla. They brought back a record engraved on plates of ore, and Limhi was overjoyed to learn that Ammon could interpret such engravings.

Despite their sorrow for the loss of brethren and the sins of King Noah, Ammon and his brethren mourned the departure of Alma and his people. The people desired to join Alma but didn't know their whereabouts and mourned their departure.

Since Ammon's arrival, King Limhi and many of his people entered into a covenant with God. They desired baptism, but none had authority. Ammon, considering himself unworthy, declined the task. They didn't immediately form a church, waiting for the Spirit of the Lord. Their desire was to emulate Alma and his brethren who had fled into the wilderness. Though eager to be baptized, they postponed it, wanting to witness that they were willing to serve God wholeheartedly.

The primary focus of Ammon, his people, King Limhi, and his people was to free themselves from Lamanite hands and bondage.

Chapter Twenty-two.

Ammon and King Limhi, seeking ways to escape bondage, gathered the people to discuss the matter and seek their input. Despite diligent efforts, they found no solution to free themselves from the numerous Lamanites, making it impossible to contend with them in battle.

Gideon, addressing the king, offered his service, recalling past instances when his advice had been beneficial. He proposed a plan to free the people from bondage.

The king allowed Gideon to speak, and he suggested taking advantage of the Lamanite guards' drunkenness at the back pass of the city wall. Gideon proposed a proclamation for the people to gather their possessions and drive their flocks into the wilderness by night. Gideon volunteered to pay the last tribute of wine to the Lamanites, ensuring their intoxication. The plan involved passing through a secret route on the left of the Lamanite camp while they were asleep.

King Limhi agreed to Gideon's plan. The people gathered their flocks, and the king sent wine, as a present, to the Lamanites. The Lamanites drank freely of the wine. That night, the people, led by Ammon and his brethren, departed into the wilderness, traveling around the land of Shilom. Carrying their valuables and provisions, they journeyed for many days until they reached the land of Zarahemla, where they joined Mosiah's people and became his subjects. Mosiah welcomed them with joy and received their records, as well as those found by the people of Limhi.

When the Lamanites discovered the departure of Limhi's people, they sent an army into the wilderness to pursue them. After two days of pursuit, the Lamanites lost the tracks of Limhi's people and became lost in the wilderness.

Returning to Alma

(Comprising Mosiah 23-24)

A narrative detailing Alma and the followers of the Lord, who were compelled to flee into the wilderness due to the persecution by the subjects of King Noah.

Chapter Twenty-three.

Alma, having received a warning from the Lord about the impending threat of King Noah's armies, shared the information with his people. Consequently, they gathered their livestock, gathered their grain, and left for the wilderness to evade King Noah's forces. The Lord strengthened them, preventing King Noah's people from catching up with them to cause harm. They journeyed into the wilderness for eight days. Arriving in a beautiful and pleasant land, of pure water, they pitched their tents, began cultivating the land, and constructed buildings. They were diligent and worked tirelessly.

The people expressed a desire for Alma to be their king, as he was beloved. However, Alma declined, stating that having a king was not expedient according to the Lord's counsel. He emphasized equality, discouraging any form of hierarchy. While acknowledging the potential benefits of having just rulers, Alma reminded them of King Noah's iniquities, expressing his own repentance for his previous abominable actions. After enduring much tribulation, Alma highlighted the Lord's intervention in response to his prayers, making him an instrument in bringing the people to the knowledge of truth.

Alma addressed the oppression and bondage imposed by King Noah and his priests, urging the people to stand firm in the liberty granted by God. He discouraged reliance on kings and emphasized trust in God. Alma advised the people to trust only in teachers and ministers who were men of God, walking in His ways and keeping His commandments. Alma taught the principle of loving one's neighbor as oneself to avoid contention.

Alma, being the founder of their church, served as their high priest. Only those authorized by Alma, consecrated by him through divine authority, were permitted to preach or teach. The consecrated priests and teachers watched over the people, nourishing them with righteous teachings.

They began to thrive remarkably in the land, and they named it Helam. They multiplied and prospered exceedingly in the land of Helam, constructing a city they called the city of Helam. However, the Lord chose to discipline His people, testing their patience and faith. Nevertheless, anyone who placed trust in Him would be lifted up on the last day, and so it was with this people. I will show you that they were brought into bondage, and none could deliver them except the Lord their God, the God of Abraham, Isaac, and Jacob. He did deliver them, displaying His mighty power, and great were their rejoicings.

While in the land of Helam, in the city of Helam, while tending to the land around them, an army of Lamanites appeared in the borders of the land. The brethren of Alma fled from their fields, gathering in the city of Helam, and feeling much frightened due to the Lamanites' presence. Alma went forth, stood among them, and exhorted them not to be frightened, but to remember the Lord their God, who would deliver them. So, they hushed their fears, cried unto the Lord to soften the hearts of the Lamanites, spare them, and their wives and children. The Lord softened the hearts of the Lamanites. Alma and his brethren went forth, delivered themselves into their hands, and the Lamanites took possession of the land of Helam.

The armies of the Lamanites, who had followed the people of King Limhi, had been lost in the wilderness for many days. They found the priests of King Noah in a place called Amulon, beginning to possess the land of Amulon and till the ground. The leader of those priests was named Amulon. Amulon pleaded with the Lamanites, and he sent forth their wives, daughters of the Lamanites, to plead with their brethren not to destroy their husbands. The Lamanites, having compassion on Amulon and his brethren, did not destroy them because of their wives. Amulon and his brethren joined the

Lamanites and traveled in the wilderness in search of the land of Nephi. They discovered the land of Helam, possessed by Alma and his brethren.

The Lamanites promised Alma and his brethren that if they showed them the way to the land of Nephi, they would grant them their lives and liberty. After Alma showed them the way to the land of Nephi, the Lamanites did not keep their promise. They set guards around the land of Helam over Alma and his brethren. The rest went to the land of Nephi, and some returned to the land of Helam, bringing with them the wives and children of the guards left in the land. The king of the Lamanites granted Amulon to be a king and ruler over his people in the land of Helam, but he had no power to act contrary to the will of the king of the Lamanites.

Chapter Twenty-four.

Amulon found favor with the Lamanite king, leading to his appointment, along with his brethren, as teachers over the people in Shemlon, Shilom, and Amulon. As the Lamanites had taken control of these lands, the king appointed rulers over each.

The Lamanite king, named Laman, governed a sizable population. Amulon established teachers in every region, initiating the teaching of the Nephite language among the Lamanites. Although friendly, the Lamanites were unaware of God's existence, as Amulon and his brethren did not teach them about the Lord, the law of Moses, or Abinadi's words. The Lamanites prospered, engaging in trade, and becoming skilled in worldly wisdom. However, they delighted in wickedness and plunder within their own community.

Amulon, exercising authority, persecuted Alma and his brethren, causing conflicts even among their children. Knowing Alma's past as a former king's priest who believed Abinadi's words, Amulon held a grudge against him. Though subject to King Laman, Amulon imposed tasks and appointed overseers.

Faced with great afflictions, Alma and his people cried out to God, prompting Amulon to forbid such calls and threaten death to those who prayed. The voice of the Lord comforted Alma's people, assuring them of God's covenant and promising deliverance from bondage.

The Lord pledged to lighten their burdens, making them bearable, and invited them to stand as witnesses of His intervention. Strengthened by faith and patience, Alma's people cheerfully submitted to the Lord's will, carrying their burdens with ease. Their unwavering faith and patience prompted the Lord to promise their deliverance on the morrow. Alma was instructed to lead the people, assured of the Lord's presence in their deliverance.

That night, Alma and his people gathered their flocks and grain. In the morning, the Lord caused a deep sleep among the Lamanites and their task-masters. Alma and his people traveled throughout the day, settling in a valley named Alma as an expression of gratitude. Thankful for God's mercy, they raised their voices in praise.

The Lord then instructed Alma to lead the people out of the land, assuring their safety. They left the valley and journeyed into the wilderness. After twelve days, they reached the land of Zarahemla, where King Mosiah welcomed them with joy.

Chapter Twenty-five.

King Mosiah gathered all the people together, including the descendants of Nephi and Zarahemla, and those of Mulek who entered the wilderness with him. The descendants of Nephi were fewer

than those of Zarahemla and the Lamanites, with the latter being more numerous. The people of Nephi and Zarahemla assembled into two groups, and Mosiah read the records of Zeniff, Alma, and his brethren to them.

The people were filled with wonder and amazement upon hearing the accounts of their deliverance and afflictions. Those who had been delivered from bondage filled the onlookers with great joy, yet sorrow overcame them when they remembered those who had been slain by the Lamanites. Gratitude and thanks were raised to God for His immediate goodness and power in delivering Alma and his brethren. The sinful and polluted state of the Lamanites caused pain and anguish among the people for the welfare of their souls.

The children of Amulon, displeased with their fathers' conduct, took upon themselves the name of Nephi, aligning with the Nephites. All the people of Zarahemla were now numbered among the Nephites, as the kingdom was conferred only upon descendants of Nephi.

After Mosiah spoke, he desired Alma to address the people, preaching repentance and faith on the Lord. Alma exhorted the people of Limhi and others to remember that it was the Lord who delivered them.

King Limhi and his people expressed a desire to be baptized, and Alma baptized them, incorporating them into the Church of God due to their belief. King Mosiah granted Alma authority to establish churches, ordain priests, and appoint teachers throughout Zarahemla.

Multiple churches were formed to accommodate the growing population, each with its priests and teachers, preaching repentance and faith. Despite having seven churches, they were considered one Church of God, preaching the same message of repentance and faith. Those who desired to take upon them the name of Christ or God joined the churches and were known as the people of God. The Lord poured out His Spirit upon them, and they prospered in the land.

Chapter Twenty-six.

Many of the rising generation, having been little children when King Benjamin spoke to the people, could not understand his words, and did not believe the traditions of their fathers. They doubted the resurrection of the dead and the coming of Christ, and due to their unbelief, they couldn't comprehend the word of God, resulting in hardened hearts. Refusing baptism and church membership, they remained a separate people in their faith, persisting in a carnal and sinful state, as they wouldn't call upon the Lord.

During Mosiah's reign, they were less numerous than the people of God, but dissensions among the brethren caused them to increase. Deceiving many with flattering words, they led church members into sin, prompting the church to admonish those who sinned. King Mosiah had given Alma authority over the church, and Alma, unaware of the transgressions, had witnesses testify against them.

This situation was unprecedented in the church, troubling Alma. He brought the accused before the king. Alma informed the king about those accused of various iniquities who showed no repentance. He sought the king's judgment for their crimes. King Mosiah, however, refused to judge them and handed them over to Alma for judgment.

Alma's spirit was troubled again, and he sought the Lord's guidance on what to do about the matter, fearing he might act wrongly in God's sight.

After pouring out his soul to God, the Lord spoke to him, saying: Blessed are you, Alma, and blessed are those baptized in the waters of Mormon. Your blessing stems from your unwavering faith

in the words of my servant Abinadi. Likewise, those blessed are they who have faith in the words you have spoken to them. You are blessed for establishing a church among this people; they shall be my people, willing to bear my name, and they are mine.

Since you inquired about the transgressor, you are blessed. You are my servant, and I covenant with you for eternal life. You shall serve me, go forth in my name, and gather my sheep. Those who hear my voice are my sheep. Receive them into the church, and I will also receive them.

This is my church; baptism is unto repentance. Receive those who believe in my name, and I will freely forgive them. I, who take upon me the sins of the world, grant a place at my right hand to those who believe unto the end. When the second trump sounds, those who never knew me will come forth and stand before me. Then they shall know that I am their Lord and Redeemer, but they chose not to be redeemed. I will confess to them that I never knew them, and they shall depart into everlasting fire prepared for the devil and his angels. Therefore, those who won't hear my voice, do not receive into my church; I will not receive them on the last day.

Go, judge those who transgress against me according to their sins. If they confess and repent sincerely, forgive them, and I will forgive them too. As often as my people repent, I will forgive their trespasses against me. Forgive one another's trespasses; he who doesn't forgive his neighbor's trespasses, even when claiming repentance, brings himself under condemnation. Go; whoever won't repent of his sins shall not be numbered among my people from now on.

After hearing these words, Alma wrote them down to judge the people of that church according to God's commandments. Alma judged those taken in iniquity according to the Lord's word. Those who repented and confessed their sins were numbered among the people of the church, while those who wouldn't were excluded, and their names were erased.

Alma regulated all church affairs, leading to peace and prosperity. They walked circumspectly before God, receiving and baptizing many. Alma and his fellow laborers diligently handled church matters, teaching God's word, enduring various afflictions, and facing persecution from those outside the church. They admonished and were admonished, each according to the word of God and their sins. God commanded them to pray continually and give thanks in all things.

Chapter Twenty-seven.

The persecutions inflicted on the church by unbelievers became so severe that the members began to murmur and complain to Alma and their other leaders. Alma presented the case to their king, Mosiah, who consulted with his priests. King Mosiah issued a proclamation throughout the land that no unbeliever should persecute any member of the church of God. A strict command was given across all churches that there should be no persecutions, promoting equality among all men. The people were instructed not to let pride or haughtiness disrupt their peace, and every individual was to regard their neighbor as themselves, laboring for their own support. Priests and teachers were also expected to work with their own hands for their sustenance, except in cases of sickness or extreme need. Following these guidelines, they thrived in the grace of God.

Peace returned to the land, and the people multiplied, spreading across the earth, building cities and villages in all directions. The Lord visited them, bringing prosperity, and they became a large and wealthy people.

However, the sons of Mosiah, including one of Alma's sons named Alma, turned unbelievers, and the younger Alma became exceedingly wicked and idolatrous. He used flattery to lead many to

follow his iniquities. He became a significant hindrance to the church, stealing hearts, causing dissension, and providing an opportunity for the enemy of God to exert power.

While attempting to destroy the church secretly with the sons of Mosiah, an angel of the Lord appeared to them. The angel's descent caused the earth to shake, and with a thunderous voice, he addressed Alma. The angel rebuked Alma, questioning why he persecuted the church, stating that the Lord would establish it, and nothing could overthrow it except the transgression of the people.

Despite their great astonishment, Alma and his companions fell to the earth and did not comprehend the angel's words. The angel cried out again, reiterating the purpose of his visit, revealing that the prayers of Alma's father had been answered, and Alma was to be convinced of the power and authority of God. The angel challenged Alma to dispute the power of God, demonstrating the earth-shaking effect of his voice, and affirmed that he was sent from God. Alma was instructed to go and remember the captivity of his fathers and the great deliverance God had granted them. The angel emphasized Alma's need to cease trying to destroy the church for the prayers of the people to be answered, even if Alma chose to be cast off. These were the last words of the angel before he departed.

Alma and his companions, overwhelmed by astonishment, fell to the earth again, having witnessed an angel of the Lord with a voice that shook the earth. They recognized that only the power of God could produce such a profound effect. Alma's astonishment was so overwhelming that he became mute and weak, unable to move his hands. Those with him carried him to his father, recounting the events.

Alma's father rejoiced, knowing it was the power of God, and he gathered a multitude to witness the divine intervention. Priests assembled, fasting and praying to the Lord for Alma's mouth to be opened, for his limbs to regain strength, and for the people to recognize the goodness and glory of God.

After fasting and praying for two days and two nights, Alma's limbs regained strength, and he stood up to address them, encouraging them to be of good comfort. Alma shared that he had repented of his sins and had been redeemed by the Lord. He declared that he was born of the Spirit. The Lord revealed to Alma that all mankind, regardless of gender, nationality, language, or lineage, must be born again—born of God and transformed from their fallen state to a state of righteousness, becoming sons and daughters of God. This transformative process makes them new creatures, and without it, they cannot inherit the kingdom of God. Alma emphasized that without this transformation, individuals would be cast off.

He spoke from personal experience, having gone through much tribulation and near-death repentance before being mercifully rescued from everlasting burning. Alma described the profound change he experienced—from the gall of bitterness and bonds of iniquity to the marvelous light of God. He had been in the darkest abyss, but now his soul was pained no more. Despite initially rejecting his Redeemer and denying the teachings of their fathers, Alma now proclaimed that everyone would eventually recognize the coming of Christ. Every knee would bow, and every tongue would confess Him. Even those living without God in the world would acknowledge the just judgment of everlasting punishment, trembling beneath the all-searching eye of God on the last day.

From this time forward, Alma, along with those who witnessed the angel, traveled throughout the land, preaching the word of God despite severe persecution from unbelievers. They were smitten by many, but they imparted consolation to the church, confirming faith, exhorting with long-suffering, and encouraging obedience to God's commandments.

Four of Alma's fellow laborers were the sons of Mosiah: Ammon, Aaron, Omner, and Himni. They zealously traveled through Zarahemla, working to repair the injuries they had caused to the church. They confessed their sins, shared their experiences, and explained prophecies and scriptures to those willing to listen. Through their efforts, they became instruments in God's hands, bringing many to the knowledge of the truth and their Redeemer.

Their blessed mission included publishing peace, spreading good tidings, and declaring to the people that the Lord reigns.

Chapter Twenty-eight.

After completing their efforts, the sons of Mosiah selected a small group and returned to their father, the king. They sought his permission to go up to the land of Nephi to preach the teachings they had heard and share the word of God with their Lamanite brethren. Their goal was to bring the Lamanites to the knowledge of the Lord, convince them of the iniquity of their fathers, and alleviate their hatred toward the Nephites. The sons of Mosiah aimed for the Lamanites to rejoice in the Lord, foster friendly relations, and eliminate contentions in the land.

Their desire for universal salvation stemmed from an aversion to the thought of any soul perishing in endless torment. The Spirit of the Lord influenced them, despite being among the most sinful individuals. Though spared by the Lord's infinite mercy, they endured soul-wrenching anguish due to their iniquities and feared eternal castigation.

They pleaded with their father for many days to go up to the land of Nephi. King Mosiah, in turn, inquired of the Lord whether he should allow his sons to preach among the Lamanites. The Lord instructed Mosiah to let them go, assuring that many would believe their words, attain eternal life, and be delivered from the hands of the Lamanites. Mosiah granted his sons permission to proceed according to their request. The sons of Mosiah embarked on their journey into the wilderness to preach among the Lamanites, and their subsequent actions will be detailed later.

Since none of his sons would accept the kingdom, King Mosiah, with great anxiety among his people, conferred the kingdom on Alma. He entrusted Alma with the plates of brass, plates of Nephi, and other preserved items. These included records translated from the plates of gold discovered by Limhi's people, a translation accomplished through stones fastened to the rims of a bow. These prepared items were handed down from generation to generation, used for interpreting languages. The Lord preserved them to reveal the iniquities and abominations of His people to those possessing the land. Those with these items were called seers, following ancient traditions.

After completing the translation, Mosiah's people mourned upon learning about the destruction of past civilizations. Yet, the account provided them with much knowledge, bringing them joy. This account, detailing events from the scattering at the great tower to the creation of Adam, would be written for future generations.

Following these endeavors, King Mosiah charged Alma with preserving and keeping a record of the people, passing them down through generations as they had been since Lehi's departure from Jerusalem.

Chapter Twenty-nine.

After Mosiah's actions, he conducted a survey throughout the entire land, seeking the will of the people regarding their choice for a king. The voice of the people responded, expressing a desire

for Aaron, Mosiah's son, to be their king and ruler. However, Aaron was in the land of Nephi, making it impractical for him to assume the throne. Moreover, Aaron, along with all the sons of Mosiah, was unwilling to accept kingship.

In response, King Mosiah dispatched another message among the people, addressing them in writing. The written communication conveyed Mosiah's concerns, urging the people to contemplate their desire for a king. Mosiah informed them that the rightful heir to the throne, having declined, could potentially lead to contentions and wars if another were appointed in his place.

Mosiah cautioned against the potential consequences of appointing another king, emphasizing the importance of peace and wisdom in their decision-making.

He proposed a solution: Mosiah would continue as their king for the rest of his days, while they appointed judges to administer justice according to their law. The new arrangement aimed for the appointment of wise men as judges, guiding the people according to God's commandments.

Mosiah reflected on his efforts to establish peace, emphasizing the importance of adhering to God's laws and maintaining justice in the land.

Despite recognizing the value of just kings, Mosiah argued that, due to human imperfection, having a king was not expedient. He highlighted the significant harm caused by one wicked king, citing the example of King Noah and the destruction brought upon his people due to their iniquities. Mosiah emphasized the Lord's mercy toward those who humble themselves and seek deliverance from bondage.

He warned that removing an iniquitous king required much contention and bloodshed due to the king's supporters and guards. Unrighteous kings, according to Mosiah, corrupt righteousness, enact wicked laws, and destroy those who disobey them.

Mosiah strongly advocated against allowing such abominations to occur among his people. Instead, he proposed choosing judges through the voice of the people, who would uphold the correct laws handed down by their fathers and the Lord. Mosiah acknowledged the rarity of the people desiring contrary to what is right but cautioned against the influence of a misguided minority.

If the people's voice ever chose iniquity, Mosiah warned of impending judgments from God, bringing great destruction to the land. To safeguard against unjust judgments, Mosiah instructed that higher judges be held accountable and judged by a higher authority if needed. Mosiah commanded the people to operate in the fear of the Lord and emphasized the importance of having no king to avoid answering for the sins and iniquities of the rulers.

He asserted that many people's sins were caused by their kings' iniquities, and therefore, the consequences of those sins rested upon the kings' heads. Mosiah concluded by expressing his desire for equality in the land, advocating for liberty and equal rights for all, as long as the Lord permitted their continued inheritance of the land. King Mosiah conveyed numerous insights to the people, outlining the challenges and tribulations faced by a righteous king, including the burdens of leadership, the murmurs of the people, and the soulful struggles for the welfare of the kingdom. He emphasized that such a situation was not ideal and urged that the responsibility should be shared by all, with each person bearing their part. Mosiah also elucidated the drawbacks of having an unrighteous king, detailing the iniquities, abominations, wars, contentions, bloodshed, theft, plundering, and various other transgressions that arise under such leadership. He made it clear that these issues contradicted God's commandments.

The people, after receiving Mosiah's message, became convinced of the truth in his words. Consequently, they abandoned their desire for a king and became eager for equality throughout the land. Each individual expressed a willingness to be accountable for their own sins. They gathered

throughout the land to cast their votes on who should be their judges, in accordance with the given law. The people were exceedingly joyful about the newfound liberty.

Their love and esteem for Mosiah grew immensely, recognizing him not as a tyrant seeking personal gain or corrupting the soul with a love for wealth or bloodshed. Mosiah had established peace and delivered them from bondage, earning their extraordinary admiration.

Judges were appointed to rule over the people, and this system was implemented throughout the entire land. Alma, also the high priest, became the first chief judge, as his father had conferred the office upon him, entrusting him with the church's affairs. Alma, walking in the ways of the Lord, adhered to His commandments, and rendered righteous judgments, leading to continuous peace in the land. Thus, the reign of the judges commenced across the land of Zarahemla among the Nephites, with Alma serving as the first and chief judge.

Mosiah, aged eighty-two, passed away, having fulfilled God's commandments. In the thirty-third year of his reign, Mosiah died at sixty-three, marking a total of five hundred and nine years since Lehi's departure from Jerusalem. The era of kingship among the people of Nephi came to an end, concluding the days of Alma, the church's founder.